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November 12, 2014

Colleen McFarland,
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Warmly,

Amy Gingerich
Editorial Director, MennoMedia

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GOSPEL HERALD

"In defence and affirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVI Gospel Witness
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SCOTSDALE, PA., THURSDAY, APRIL 6, 1933

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No. 1

EDITORIAL

"Charity seeketh not her own."

By this word we may be able to judge whether the something we may think we should be called charity or give me other name.

Our best illustration of the truth borne in Scripture is the example which God when He gave His Son as a ransom for us. In other words, "God so loved the world that he gave"

In other words, as expressed in the language of the beloved disciple, "Herein perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren."

Life Insurance.—This is the title of a new booklet published, by Bro. H. N. Troy. It is a subject in which many people are interested, and we believe that this book you will find much of the information you have been looking for. See book review on last page.

From various sources there come reports of preparations for special meetings to be held on Good Friday, Easter, and Ascension day. These holidays hold out opportunities that should not be allowed to go by unimproved. What shall be the topics discussed on such occasions? Whether we shall hold such special meetings "Sunday school meetings," "Bible meetings," ordinary preaching services, etc., is not so important as is the other question of whether such special meetings be in keeping with the great events in memory of which these days have been set apart. The crucifixion, resurrection, and glorious ascension of Jesus are three events in His earthly life that mean much to the people of God, and our meetings on such occasions should center around the thought

of emphasizing the importance of the great events which these meetings are supposed to commemorate.

Is the saloon coming back? It looks that way. It may not be known by that name, but what is a saloon but a place where intoxicating liquors are sold? And what difference does it make whether such places are called saloons or known by some other name? But here is a question that is still more serious than the question as to what these drinking places will be called: When the liquor traffic is again legalized, will the sale of beer and other intoxicants be restricted to saloons or hotels that are not allowed to deal in other articles of trade, or will the right to sell intoxicants be extended to grocery stores and other places of business which respectable people are expected to patronize? The latter seems to be quite a popular idea. If it prevails, then Christian people should make it their rule to patronize only places of business which are strictly committed to temperance—not for the sake of boycotting the other kind, but for the protection of our own children and for the encouragement of business men who have a conscience against selling anything injurious or corrupting to the rising generation.

"Beware of Imitations."—This warning is frequently put out by advertisers who wish to impress the public with the importance of making sure that they get what they order and not some cheap imitation of it. It depends wholly upon the motive that is back of this warning whether it is proper or improper—proper, if it is the good of the people they have in mind; improper, if prompted by self-interest.

But whatever you may have to say with reference to this warning in connection with commercial wares, there is one place where it belongs distinctly and emphatically, and that is the

continual warning which should be held out before the public lest they be beguiled into accepting some counterfeit form of Christianity instead of the real Bible kind. One of the most catchy of these "imitations" is to take the old-fashioned infidelity which Satan introduced into the garden of Eden, label it "Christianity," and flaunt it before the public under the name of "Modernism." When we look at this, as well as all other substitutes for real, orthodox Christianity, we feel impelled to cry out, "Beware of imitations!"

"There is a way that seemeth right unto a man, but the end thereof are the ways of death."

Gospel Herald, Volume XXVI.—The paper which you hold in your hand is the first number of this volume. What will be in the remaining fifty-one numbers, only the Lord can foreknow. But we shall endeavor, by His grace and leadership, to do the best we can in the way of making this paper both a welcome and a helpful weekly visitor in your home, and in this work we invite your hearty cooperation and your prayers. Here are a few things which make us look forward with hope:

1. We have on hand quite a bit of material for publication that makes the immediate future of the paper look quite hopeful. In connection with this we may mention a series of sixteen articles, by Bro. J. K. Bixler, bearing on the subject of Christian life. The first of this series will appear in next week's Gospel Herald, the Lord willing. Then we have on hand almost enough material to fill our next Doctrinal Supplement, to appear in a few weeks. We believe you will appreciate this quarterly doctrinal message. Quite a number of other articles, fully as helpful, are on hand, awaiting room and opportunity for publication.

2. This world is being stirred economically, politically, religiously, so-

cially—as it has not been for many generations, not even during the eventful period of the World War. These vital issues will be discussed in these columns from time to time, from the standpoint of the nonresistant faith and of orthodox Christianity.

3. In our own church there are a number of important events—such as conferences (General Conference included), Board meetings, etc., etc., etc.—to be held this year. A record of these, together with important actions taken during these meetings or connected with these events, will appear in the columns of the Gospel Herald. These, together with the record of the ordinary events as they occur in the work of the Church, will, as during the past, form a part of the weekly message of the Gospel Herald, and are things which every live member wants to keep in touch with.

Our burden is that the Gospel Herald may be a real inspiration and help in every home where it finds admittance. To this end we crave an interest in your prayers, and invite your hearty coöperation, both in the matter of keeping the pages filled with live, helpful, and scripturally sound reading matter and of extending the usefulness of the periodical by getting it into new homes.

OUR TRIUNE GOD

The Lord our God is one Lord.—Mark 12:29.

And yet the Lord our God is a triune God. Within the Godhead are three eternal Persons—God the Father, Son, and Holy Spirit. Yet these three are one. Eternally they have been one. One is not more loving than the other—all are perfect love. One is not wiser than another—all are perfect wisdom. One is not more sympathetic than another—all are perfect sympathy. One is not greater than another—all are co-equal. One is not more responsible for our redemption than another—all have their perfect part. One should not be loved more than another—all should receive our equal love. The Lord our God is one Lord. Let us rejoice in the blessed triune God. Let us cry out, "We praise Thee, bless Thee, worship and adore, Father, Son, and Spirit for evermore."—The Elim Evangel.

Practically all men say that they admire Jesus Christ because of the life He lived. But the life of Jesus Christ would profit us little if He hadn't died for us.—Harvey Shank.

UNDER THE BLOOD

By D. L. Christophel

For the Gospel Herald.

The blood of Jesus Christ cleanseth us from all sin. I Jno. 1:7.

Is it not the communion of the blood of Christ? I Cor. 10:16.

Ye who sometimes were far off are made nigh by the blood of Christ. Eph. 2:13.

How much more shall the blood of Christ . . . purge . . . Heb. 9:14.

But with the precious blood of Christ, as of a lamb without blemish and without spot. I Pet. 1:19.

We must first come under the blood of Jesus Christ before we can receive the power of the blood—and to prepare us by the guidance of the Holy Spirit, and strengthen us against the incoming, our alliance with the world. When we give our allegiance to the devil instead of to Christ, then the blood of Christ does not reach us and has no power over us. But if we are born again and eradicate all evil and sin, then we can say "Is it not the communion of the blood of Christ?" Not until then can we communicate by the aid of the Holy Spirit to the Lord Jesus Christ, and not until then can we enjoy the blessing of the emblem of the cup of Christ's shed blood and realize the power of the blood of Christ.

"When we were afar off we were made nigh by the blood of Christ, in whom we have redemption through his blood, the forgiveness of sins according to the riches of His grace." We (Gentiles) were considered far away from the commonwealth of Israel, but that the Gentiles should be fellow-heirs and of the same body, should be partakers of the same promise in Christ by the Gospel, He has become our peace who hath made both Jew and Gentile one; and by the cross has broken down the wall, partition, or fence, of prejudice between Jew and Gentile. Christ has abolished, effaced, or done away, made an end of this division and we can all have free access to the body of Christ and His Church.

But it requires a profound separation from the world. Neither Hollywood nor Paris nor London nor New York should be able to dictate to us what we should wear on our bodies which God has so graciously given and preserved for us. But when the leaders of a church say that it doesn't make any difference what kind of clothes you wear, then it makes it so fascinating for the flock so that the fashions of the world are quite prevalent—also other accumulations in the spiritual life. In these and many others we should be separated from this world's doings. How much more

Shall the Blood of Christ Purge

Christ through the eternal Spirit offered Himself without any fault to God, to purge our conscience from

dead works to serve a living God, and this brings free and unlimited grace through the shedding of blood to the believer and the richest blessings of grace such as God's Word. Then we could well afford to hold to a separation between us and the world and not be enticed with this world's calamities. And again, "with the

Precious Blood of Christ as of a Lamb without blemish and without spot" was foreordained before the foundation of the world, and was manifested by the incarnation of His entering in flesh and blood into the whole world as a propitiation for our sins and for the sins of the whole world by spilling His precious blood to atone for your sins and mine, is it worth while to serve such a loving, omnipotent, omniscient, and omnipresent Savior and Christ and Redeemer and let the world go? "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him." The three prevailing sins are "lust of the flesh, the lust of the eyes and the pride of life." Then again,

"The Blood of Christ Cleanseth Us from all Sin"

if we crucify our stubborn self. Christ's blood will not cleanse until we get loose from these worldly fictions that drag us down into chaos and calamities. If we get in Him we will not sin, but if we sin we do not know Him. Every man which sinneth not, the same "hath this hope in him, purifieth himself even as He is pure;" and the same will bear fruit, some thirty-fold, and some sixty, and some an hundred.

Tiskilwa, Ill.

MENNONITE GENERAL CONFERENCE

By Daniel Kauffman

For the Gospel Herald.

V. What of the Future?

Speaking of the immediate future, the next meeting of the Mennonite General Conference is scheduled to be held with the brotherhood in the vicinity of Hesston, Kans., beginning Aug. 23, 1933. We are looking forward to a profitable meeting of unusual interest. We can scarcely look for as large an attendance as we have been having during the past three or four meetings, for two reasons: The coming meeting is farther removed from our large Mennonite centers of population than previous meetings, and this coupled with the fact that the present financial depression will likely keep many at home who would otherwise have attended the meeting. With all this, we look for enough people present to make an interesting meeting, and we believe that the Church in all

sections will be fairly well represented. There is no question in any one's mind but that the crowds will be numbered by the thousands rather than hundreds, as was the case in the first few meetings held by this body.

Speaking of attendance, that is not the most important feature of any meeting. True, other things being equal, the larger the attendance the greater the sphere of usefulness. But over and above the question of how many people will be there is the question of whether the Head of the Church (Col. 1:18) will be there and in control, whether the Spirit of the living God will have full sway in everything that will be done. Next to that, we want to see that such arrangements will be made that each official representative present may have the full benefit of all the discussions during the meetings. We have full confidence that such arrangements will be made.

But coming back to the question, "What of the future?" that will depend largely upon what we make it. God is always ready to do His part. The divine assurance is, "Where . . . are gathered together in my name, there am I in the midst of them." If we do our part, fully and faithfully, prayerfully and unitedly, loyally and hopefully, we need have no fears as to what God will accomplish through future meetings of the Mennonite General Conference. And as we are facing the future on this question, here are a number of opportunities which we are also facing:

1. These meetings afford an opportunity for the brethren from the North and from the South, from the East and from the West, at home and abroad, to come together in helpful and strengthening fellowship and study their problems together. We subscribe to the same Confession of faith; we have a common interest in one another's welfare; and, human nature being the same in all sections as well as in all ages, our problems are very similar though often characterized by local flavors. In our fellowshiping together, both in the public assemblies and in personal conversations between sessions, in committee work and in inspirational meetings, learn of one another's problems, we compare notes and exchange ideas, we unite in singing praises to God and worshipping Him "in spirit and in truth," and all go away strengthened and encouraged, better equipped to cope with our home problems after we reach our home fields.

2. Another opportunity is that of coming together and arriving at understandings at close range fellowships and discussions that could not be reached if we kept apart from one another. We understand, of course,

that for these common meetings to be mutually helpful there are a number of essentials to be kept in mind. We must come together in the fear of the Lord and of the fellowship of the Spirit and with one another. "The bond of perfectness" (Col. 3:14) must be in evidence from beginning to end. We must recognize that men may differ in judgment and still be in the unity of the Spirit; and also that through discussions noted for both frankness and brotherly affections these diversities of opinions often vanish and are made to blend harmoniously into one.

There are some people that are always afraid of divisions. And this is something that should not lightly be passed by. Divisions have occurred in the past, and probably will in the future; if the Lord delays His coming. And if divisions will come, we will have won a big point if it can be clearly demonstrated that when seceding factions go out from us they go with our regrets rather than at the point of the toe of our boot. But we insist that divisions are less liable to occur when we come together frequently and labor together in love to meet the issues before us than if we each stay in our respective corners and endeavor to solve our problems lone-handed. There is a world of meaning in the saying, "United we stand; divided we fall." There is both magnetism and power in the personal touch of Christian fellowship.

3. One of our greatest opportunities is that of unitedly facing our problems together. We have had a number of illustrations of this in our past history. For example, when our forefathers came together at Dortrecht, Holland, in 1632, and framed what we now recognize as our Confession of Faith they performed a service that we are still deriving a benefit from. Coming to more recent history, the way we stood together during the World War when the vital issue of what should be the attitude of nonresistant people during war times was before us, is distinctive proof of the value of unitedly studying and meeting our problems together. What the great problems of the near future will be, we can only guess. Perhaps the Lord will come before any new problems will arise. But until He does come, and so long as we have any use for a General Conference, let us make the most of our opportunities and unitedly stand together in making this the most helpful organization that is possible for the Lord, working through us as instrumentalities in His hands, to make it. Even if we could not be able to agree with everything that is done at these conferences, the fact of our having been together with our brethren from many fields and knowing the viewpoints and problems of others in their respective

fields, helps us to face more intelligently and effectively the problems in our own home fields. Let us make the most of our opportunities.

This message would be incomplete if we did not again call attention to the fact that the future of our General Conference will depend very largely upon how closely we walk with the Lord. Not what I think, not what you think, not what some one else thinks, but what the Lord knows and the Holy Spirit directs should be the governing factor in all our future meetings—Church-wide, district, congregational. As Christ is the Head of the Church, let Him be recognized as the directing power of supreme Authority in all our Church activities.

Scottdale, Pa.

WHOM SEEK YE?

By Elmer Schrock

For the Gospel Herald.

The dark, creeping shadows of the night time
Are stealing among the beautiful olive
trees;
All is quiet save a few twitterings of birds
And the sighing of the cool evening breeze.

Jesus, while His disciples are sleeping,
Is in agony and distress, struggling in
prayer;
No earthly comfort, so an angel is sent
While sinners are bargaining with the betrayer.

"Whom seek ye?" He asks the band of armed
men.
None other than Judas made the reply,
"Jesus of Nazareth." How sad that he
For a few pieces of coin helped condemn
Him to die.

But oh! when the betrayer realized
What a terrible, sinful deed he had done,
What agony and misery he must have suffered
For betraying his Lord, the Messiah, God's
Son.

The sun is brightening the eastern horizon.
A few birds are singing in their springtime
gladness.
Mary, hastening to the tomb to anoint her
Lord,
Finds the tomb empty, which adds to her
sadness.

"Woman, why weepest thou? Whom seekest
thou?"
Asks Jesus, while Mary is standing there,
weeping.
How different from that scene a few days
before,
Of Judas betraying his Lord, and the others
are sleeping.

"Mary," said Jesus, and what a surprise.
"Master," she answered, and rejoiced to see
It was her Lord that was standing there,
Instead of the gardener whom she supposed
it to be.

The sun is setting, and a few scattered clouds,
Painted in heavenly hues, are floating in
the sky.
In a room the doors barred; the disciples
have met,
Talking of the events of the day just gone
by.

Suddenly, in their midst, stood Jesus their Lord.

"Peace be unto you," the Master then said, And showed them the nail prints and pierced side.

Then were they assured that He rose from the dead.

Brother, are you forsaking this Jesus your Saviour

For a few pieces of coin, or whate'er it may be?

Just what is your motive? and what is your answer

When He asks you the question "Whom seek ye?"

MEDITATIONS

These discussions appeared in the Gospel Herald several years ago, but we consider the thoughts presented interesting enough to bear repetition.—Editor.

WHAT I ADMIRE IN A MINISTER

By two laymen

An indifferent church member was once asked, Where do you attend church services? The reply was the usual answer given by cold-hearted professionalists: "I have no established place of worship in any particular church in town." The zealous solicitor, in trying to bring about a realization of this man's religious obligations, endeavored to find out which minister was his choice or the most admired. For some time he labored, but the cold heart was not moved by any appeal. The final question which seemingly brought about an agreeable response was, "If you had a death in your family, or if one of your family were getting married, which minister would you call upon to perform the duties of such an occasion?" The solicitor had finally struck the vital spot of the indifferent professionalist.

The illustration clearly shows in a large measure, at least, the duties of a shepherd having charge of a congregation. The charge of Paul to the Ephesian elders to "feed the flock" is a most solemn obligation for every minister of the Gospel. It beats in unison with the throbbing impulse and cravings of the heart in need of God's salvation.

If you had a death in your family what minister would you call upon to preach the funeral sermon? The answer is obvious. He who has a fatherly concern and a heart of sympathy; he in whom you can confide as a friend in time of need. Quite frequently it is he who has undergone similar experiences and has overcome by faith in the everlasting promises of God. In meditating upon this characteristic of a faithful minister my mind often recalls the impressive funeral sermons preached in the crowded church of my boyhood days. To my recollections not a single sermon was ever preached on such occasions without a fatherly admonition to the bereaved family. The assurance of a heart of concern and sympathy and an appeal to trust in God for their eternal welfare in the presence of a large audience carried with it the most consoling effect.

The fatherly concern for the people of his charge is a characteristic of the

man of God which is indispensable. It brings about unison. It strengthens the bonds of sympathy and mutual understanding. The people of such a congregation as Paul states all speak the same thing and are not divided. Paul referred to Timothy as his son in the faith and the minister whose grip on the hearts of his people, especially upon those who have entered the fold under his supervision, has been slipping, has a serious concern for which he may well lament; but the blessing of God has never failed to attend the fatherly concern of the faithful minister who at all times and under all circumstances was interested in the welfare of those of his flock over which the Holy Ghost had made him overseer.

A young man contemplating matrimony came to his pastor for a confidential interview. The grave concern on the part of the young man for the establishing of a home such as God meant and the interest for the welfare of the young couple on the part of the minister drew the conversation far into the night. Only one comment I wish to draw from this illustration. There was no division in that congregation.

But there is still another characteristic which has not been mentioned which we all admire. It is contained in Paul's frequent admonitions to Timothy: "Be strong in the grace that is in Christ Jesus." As an expounder of God's salvation to man, he must study to show himself approved unto God. He should be a fearless denouncer of sin and clearly bring to prominence the baneful effects upon the character and lives of those who take pleasure in its pursuit.

Silvanus Yoder,
Goshen, Ind.

* * *

By request this article is written under the above title. In preparation to write it I have sought the Spirit's guidance, and as He guides I will jot my thoughts.

The first thing I admire in a minister is his Spirit-filled life. This is the basis of all his works as a Christian minister. It will manifest *itself* in his everyday life and in his church work.

I admire seeing him in his home gathering his family together, morning and evening, around the Living

Book for reading and prayer, for instruction and guidance.

In his everyday life I love to see him go out of his way to help some one along the way, be it merely a kind word to a poor old soul, or a lift in his automobile for some tired feet.

I admire seeing him engaged in some lawful vocation in which he can help provide for his own, besides learning to appreciate manual labor, better fitting him to minister to the same class. It also serves to keep him from becoming lazy in his ministerial duties.

I admire seeing him living within his means, keeping himself humble, not pretending to be ahead financially of the people to whom he ministers.

I admire seeing him interested in the new homes established in the community, where usually he is the first caller and where he makes his spiritual life felt.

I love to see him, his wife, and his children attired in a garb befitting to people professing godliness.

In times of disturbances, in the home, the church, or the community, I admire seeing him manifest a calm, patient, Christlike spirit, standing firm for truth and righteousness.

I admire seeing him, with his family, coming to church fifteen minutes before time for service. It shows that he counts it worth while.

He is in Sunday school and young people's meetings, taking part and making others feel that he cares for them. I love to see him there.

One of the things I admire most is his Spirit-filled preaching of how Christ died, was buried, and arose again the third day, according to the Scriptures (I Cor. 15:3,4), in a clear, forceful way that men can see he believes every word of it himself.

I admire seeing him, after the service, meeting the people with a hearty handshake and with words of encouragement.

I admire his leading the believers into the truth like as a father into his children, and to deal gently with the erring like as a nurse with a child. I Thes. 2:7, 11.

At funerals, I admire seeing him all but forget the corpse before him, remembering he has living souls before him that need the Gospel, not of social service, but the Gospel of Jesus Christ, who was delivered for our offenses and raised again for our justification.

Doubtless more could be written, but let this suffice in provoking thoughts, and as I admire seeing these things in a minister, may I pray to this end.

John Burkholder, Jr.,
East Earl, Pa.

WHAT I ADMIRE IN A LAYMAN

By two ministers

The first and most important characteristic to expect and admire in a layman is a real Christian experience. "Marvel not that I say unto thee, ye must be born again." The new life which is the result of the new birth is absolutely indispensable in every church member. Without the root there can be no tree on which are the leaves of a consistent profession nor the peaceable fruit of righteousness. Without the indwelling of the Holy Spirit there can be no spiritual life and possibility of being led in the path of holiness.

The second is prayerfulness and study of the Holy Word. The one who is born again and then fails to maintain a vital contact with the Father through prayer and study of the Word cannot long continue to live spiritually. The child that does not receive proper nourishment cannot exist, much less grow and develop. The Christian craves prayer and the Word naturally, because of the bond between him and his Creator. Individual secret prayer is essential. Family and public prayer, however necessary, will not take the place of personal communication with the eternal God and Father.

Third, as a result of these first two characteristics will be manifested a consistent life. "O! consistency, thou art a jewel." Uprightness and integrity in business even under very trying circumstances; charity, unselfishness, and purity in society; love and industry in the home; and self-control and godliness in individuality and appearance are consistencies that characterize the child of God. The Christian lets his light shine. He does not hide it under a bushel, neither does he make it shine.

Fourth, a readiness to take counsel from and to give counsel to the Church is necessary in each member, so that the body may be in working condition. The brother or sister who can in this way cooperate with the Church is a great asset to the cause of Christ. "Behold how good and how pleasant it is for brethren to dwell together in unity."

Fifth, another trait to be admired in laymen is worshipfulness in church service. How uplifting and helpful it is when the whole atmosphere of the service is saturated with reverence and spirituality. Willingness to help by taking an active part when called upon, joining heartily in the song service, attentiveness and properly conducting oneself are all essential helps to the services.

Sixth, I admire in the laymen an active interest not only in the local congregation but in the work of the

Church at large. We all must do our part in carrying on the activities in which the denomination is engaged. Such interest takes one to the general meetings of the Church; such as conferences, board meetings, etc. The institutions of the Church; missions, charitable homes, hospital, educational institutions, aid associations, sewing circle organization, and others need our cooperative support in every possible way.

And, last, every layman needs to consecrate, not only himself to the Lord, but his talents as well. The earth and the fulness thereof belong to Him. "God loveth a cheerful giver." The Lord needs finances in order that His work can be carried on. One lesson that we may learn in this time of depression is the blessedness of sacrifice for the Cause. Shall we deprive ourselves of this great blessing? Forbid that the Lord's worthy Cause should suffer for lack of funds.

May the Lord help every member to be a well rounded Christian, striving to do the will of the Father.

Edwin J. Yoder,
Topeka, Ind.

* * *

Have faith in God.—Jesus.
Obey God rather than men.—Peter.
Keep yourselves in the love of God.—Jude.
Pray without ceasing.—Paul.
I have no greater joy than to hear that my children walk in the truth.—John.

What the Christian ministry admires in the laity, is, under normal conditions, not unlike that which Christ Himself approves. Those qualities in a layman which show forth the evidence of a scriptural conversion are admired by all God-called leaders.

While the layman is not ordained to preach the Word, yet is his labor mutual with that of the ministry. A duty and privilege devolve on him which the ordained man cannot perform, notwithstanding if undone the preacher's work is futile. The Lord has so arranged that there is in the Church "to every man his work." That the layman, and the preacher also, does sometimes not feel his responsibility as he should is evidently true.

I. Promptness

To be regular and punctual in "the assembling of ourselves together" (Heb. 10:25) shows interest in a means of grace that means much in soul building. To find an audience all in their places at the appointed hour of worship is a commendable thing. Thus will be avoided detraction of thought, caused by habitual late-comers, who usually enter during the devotional period. Unavoidable cases will be cheerfully overlooked. But he who is always tardy does not know what he is missing, nor realize how many holy thoughts he prevents from entering the minds of the seated worshippers. Let us be prompt. "He who

is prompt, is prepared beforehand, so as to start at the moment into decisive action." Unfaithfulness in keeping an appointment is an act of clear dishonesty. The Christian has an appointment with God at an appointed hour "where prayer is wont to be made." Let us be true to God and share His blessing.

II. Purpose

God has a clearcut design in every life. Paul expresses his resolve thus: "I press toward the mark for the prize of the high calling of God in Christ Jesus." No room for indifference here. To be Spirit-led in God's eternal purpose of our creation should be our daily prayer and watchfulness. To be unconcerned in spiritual things ends in leanness of soul (Psa. 106:15). "The way of the slothful man is an hedge of thorns; but the way of the righteous is made plain" (Prov. 15:19). God has no perfect children here in the flesh; but He has many joining hands with the apostle to the Hebrews, saying: "Let us go on to perfection." Those willing to follow God's intent are termed the righteous. "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, and with the wine which he drank." God disposed of the obstacles in Daniel's path. Truly "the eyes of the Lord are ever over the righteous." Let us go on with a purpose true and God will bless our steadfastness to the spread of the Gospel.

III. Prayer

The Spirit of prayer and meditation is the life of the Christian. Some one has well said: "Meditation is the life of the soul; action is the soul of meditation; honor is the reward of action; so meditate that thou mayest do, so do, that thou mayest purchase honor; for which purchase give God the Glory." Prayer "as the soul's sincere desire" and outward actions go together in the effectual prayer.

A man may go to church, say his prayers, taste the sermon, help to sing, praise the preacher, then forget it all and live the life of the second son (Matt. 21:30) who promised "and went not;" like the Pharisee who prayed "with himself" (Luke 18:11-14), pronouncing a eulogy over his good deeds, which in reality are but dead works in the unjustified man.

The Spirit of our prayer should be the rule of our life. The virtues we ask for we should cultivate. Paul's emotion finds expression toward the Thessalonian believers, "Brethren pray for us." This he admired. To throw his frail body into the strong arms of a praying congregation is the minister's strongest resource for effectual service.

IV. Reverence

Whatever detracts the thought from the holiness of God should be strictly

(Continued on page 13)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

GOD'S PROVIDENTIAL CARE

I was wondering how to serve Him to the fullest of my power,
How to do my Master's pleasure every day and every hour;
When He laid His hand upon me, brought me down so very low,
And amidst the pain and sorrow, told me I could serve Him so.

Oh, 'twas hard to see the leading of His loving precious hand,
Hard to understand the wisdom of the way that He had planned;
I had longed for active service, something great in word and deed,
But in silence He would teach me, first of all my own deep need.

Threatening clouds were all around me, darkness covered in my way,
How I longed for all the sunshine and the brightness of the day;
But 'twas when I missed His mercies that I valued them aright
And the thought of all His goodness, turned my darkness into light.

Oftentimes the tempter tried me, bade me doubt His tender care,
When my head was bowed in anguish such as I could hardly bear;
But each time I heard a whisper, "Fear thou not, lean hard on Me,
Though the way is dark and dreary, 'tis My hand that leadeth thee."

There was much that He could teach me in that time of quiet rest,
For my proud heart needed humbling ere I owned His will as best;
And such lessons learned in weakness when the testing time is long,
Are made precious by His promise that His strength shall make us strong.

Then He brought me on my journey to a dreary desert place,
That away from earth's mad tumult I might see Him face to face;
That alone in His blest presence I might know communion sweet,
And behold His wondrous glory as I worship at His feet.

There were many joys I tasted I had never known before,
And it seemed that I had touched upon the source of heaven's store.
In the work of intercession, faith's almighty power of prayer,
In that silent unseen service I could with my Saviour share.

So in love He drew me to Him through the trouble and the pain,
And the earthly loss was nothing to the greater heavenly gain;
Then I learned that highest service needed neither word or deed
All He asked was swift obedience just to follow in His lead.

Only when the iron is reddened in the glowing furnace heat,
Can the blacksmith shape and weld it till his labor is complete;
Thus may I through deep affliction learn to trust my Master still,

While He moulds me to the purpose of His mighty sovereign will.
—Sel. by E. M. Kurtz.

JESUS, AN EVER PRESENT FRIEND

By Dorothy L. Hcisey

For the Gospel Herald.

In our life we meet with pleasant and unpleasant experiences. It has been said nothing really worth while is easily won nor is this path to heaven a flowery path of ease. Afflictions are promised to all who walk the narrow way. But Christ has also promised to deliver us from these afflictions. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all" (Psa. 34:19); and the things that are impossible with man are possible with God, for there is nothing impossible with Him.

In the parable of the vine Christ says that those branches which bring forth fruit He purges that they may bring forth more fruit. It is comforting to know that it is only the fruitful branches that He prunes.

We may not be able to understand why some must suffer so much more than others, but we know He does all things well. In Rom. 8:28 it says, "All things work together for good to them that love God, to them who are the called according to his purpose." There are blessings for every case in Heaven's never-failing store house which may be had for the asking for prayer is the key that unlocks heaven's store house. "Whom the Lord loveth he chasteneth, and scourgeth every one whom He receiveth." There may be many reasons for our sufferings. Our suffering may be a means of helping some one else. Again, some are afflicted and God comforts them so that they may be able to comfort others with the comfort with which they were comforted, II Cor. 1:3,4. Perhaps the greatest sermons are preached by those who are called to suffer and how patiently and lovely they bear it. Such are wonderful testimonies of God's grace. How frail these bodies are, and ever subject to affliction and pain. But even though we are weak physically, the dear Lord will strengthen our spiritual life. Paul says in II Cor. 12:10, "For when I am weak, then am I strong," and in II Cor. 4:16, "Though our outward man perish, yet the inward man is renewed day by day."

In the storm the tree strikes deeper roots in the soil. In the hurricane the

inhabitants of the house abide within and rejoice in its shelter. So by suffering the Father would lead us into a closer fellowship and deeper love in Christ. He indeed has no pleasure in afflicting us, but He will not keep back even the most painful chastisement if He can draw His beloved child into closer fellowship with Him.

"I need never have a fear,
Jesus is so very near;
I can ask and He will hear,
Oft a whisper in my ear,
From the Comforter so dear,
Leads me safely, gives me cheer."

The wonderful peace that fills the soul as He comes in that still small voice of comfort! We do not hear His footsteps, nor does He make a sound. The peace Christ fills the soul with is past understanding as we have it in Phil. 4:7, "And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Peace which brings real joy that the world knows nothing of for Christ says in Jno. 14:27, "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you."

"Alone with God, the world forbidden,
Alone with God, Oh blest retreat,
Alone with God, and in Him hidden,
To hold with Him communion sweet."

PRAYERS AND ANSWERS

By Lottie B. Snyder

For the Gospel Herald.

"The prayer of faith shall save the sick" (Jas. 5:15). Sickness comes under the sphere of prayer. We are to come to God in prayer in sickness, exactly as we come to Him in prayer concerning anything else in our life. "And it came to pass in those days that He went out into a mountain to pray, and continued all night in prayer to God" (Luke 6:12).

God has special ways of working with His children. It is wholly a matter for God as to whether He will heal us or not. It must be wholly for God to choose how He will heal. It is not for us to choose what He shall do. It is what God sees best. God has done great things for me. May we just at all times be willing to wait upon Him till He shows us by His Spirit what He would have us do. Then whatever He says unto us let us do. But oh, how often we do not want to do what God wants us to do. Jesus said, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22).

Suffering is the testing room, for through suffering we are brought to dependence upon God. Often through suffering we are brought into the service of God. I know it did me. It takes faith for us as God's children to put our trust in Him. "Prayer also shall be made for him continually: and daily shall he be praised" (Psa. 72:15).

(Continued on page 7)

SUNDAY SCHOOL LESSON

Lesson for April 16, 1933—Mark
9:2-29

JESUS TRANSFIGURED

Golden Text.—And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.—Jno. 1:14.

Introductory.—This lesson presents the miracle-working Jesus in a different role from what we have seen of Him in the lessons of the past few months. We are approaching the time of the great crisis in His earthly ministry. We can only give a few glimpses into the wonderful event. Following so closely the confession, by Peter, of Christ as "the Son of the living God," this experience on the part of Peter, James, and John must have deepened their view of the real character of Christ and of His mission on earth.

The Transfiguration (1-8).—This vision presents to us—

1. The scene. It was upon a high mountain, thought to be Mt. Hermon, about 35 miles north of the sea of Galilee. Here, in the presence of Peter, James, and John, there stood the transfigured Christ talking with Moses and Elias. "And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them." Moreover, they were overshadowed by a bright cloud, out of which came the voice of the Father, giving recognition to Christ as His Son.

2. The conversation. What were they talking about? Luke tells us that Christ and Moses and Elias were talking about His coming decease in Jerusalem. The world beyond would have been an enrapturing theme for conversation, but for them there was a still more timely theme for the occasion; for there must first be decease before there can be heavenly glory; first a "likeness of his death" before there can be a "likeness of his resurrection."

3. The message from the Father. When God spoke from the overshadowing cloud, "This is my beloved Son in whom I am well pleased. Hear ye him," He sent forth a message which all men should hear. It was the glory of heaven sanctifying a gathering in which Christ was in the midst. This heavenly benediction is assured whenever and wherever the people of God come together in sincerity and truth and in the name of the Lord.

4. The effect on the disciples. First we notice the testimony of Peter, "It is good for us to be here: let us make three tabernacles," etc.,—a very edifying testimony, yet "he wist not what to say." As a further illustration of the fact that the disciples were overwhelmed with this demonstration of God's glory and power, behold the

scene of the disciples falling prostrate before God, as dead men. But Jesus quickly came to their rescue, assured them that all was well, the wondrous scene was at an end, and the disciples saw "Jesus only with themselves."

The Bible records a number of echoes from this remarkable event. Among these was the conversation between Christ and His disciples, immediately after this transfiguration experience, about John the Baptist. Peter, in his later writings takes occasion to mention this as among his experiences, quoting the Father's testimony concerning His Son. The value of this event is inestimable. And very appropriately do the inspired writers record another event, closely following this one, which reminds us that mountaintop experiences alone are not sufficient for well rounded out Christian experience and service.

Healing of the Demoniac (17-29).—After Christ and the three disciples had come down from the mountain they were confronted with another problem that called forth the superior powers of our Lord. The disciples had attempted to heal a boy who was possessed with a dumb spirit and had failed. It was a desperate case, one very similar to the case of the man in Gadara out of whom Christ cast a legion of devils. Hear the fervent and touching petition of the father of the afflicted son: "I have brought unto

thee my son, which hath a dumb spirit; and wheresoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away," etc. He went on to remind Christ that His disciples had tried to heal his son but had failed.

It was a desperate case. But, as in all other desperate cases, Jesus had no difficulty whatever in performing His miracle. He rebuked the foul spirit and ordered him to come out of the afflicted son. The spirit obeyed, but in leaving the victim he tore him grievously, so that some people said he was dead. "But Jesus took him by the hand, and lifted him up: and he arose." Considering the seriousness of the case, we are not surprised that the disciples had failed. This miracle is an encouragement to us to put our trust in Jesus, even when the matter which we entrust to Him seems impossible to achieve.

Now comes the important part of this part of our lesson. When Christ and His disciples were together they asked Him, "Why could not we cast him out?" Christ's answer to this question should never be forgotten: "This kind can come forth by nothing but by prayer and fasting." In other words, the secret of our power (or lack of it) lies in the question as to how completely we have committed ourselves to God, how trustingly we look to Him to accomplish through us the things which we ourselves can not possibly accomplish. "With God all things are possible."—K.

Bible Meeting Topic

THE RISEN LIFE.—II Cor. 5:14-16;
Rom. 6:1-12

Topic for April 16

MOTTO

"And you hath he quickened, who were dead in trespasses and sins."

OUTLINE STUDY

I. How Spiritually Dead.

1. Dead by estrangement from fellowship.—Luke 15:32.
2. Dead in a carnal mind.—Rom. 8:6.
3. Dead in sins.—Col. 2:13.
4. By a life of pleasure.—I Tim. 5:6.
5. In formalities.—Rev. 3:1.
6. Under wrath.—Jno. 3:36.

II. The Spiritual Resurrection Accomplished.

1. Through the Word.—Jno. 5:24, 25; 6:63.
2. By believing.—Jno. 6:35, 51-58; Acts 3:19.
3. By Christ's work.—Rom. 7:24, 25; Eph. 5:14.
 - a. Our substitute in death.—Rom. 6:6; II Cor. 5:21.
 - b. By His resurrection power.—Rom. 6:8, 9; Rom. 4:25.
 - c. By His Spirit.—Rom. 8:1, 2.

III. The Risen Life Manifested.

1. No longer in sin.—Eph. 2:1-3.
2. In a new fellowship.—Eph. 2:4-7, 20-22.
3. In a holy life.—Eph. 2:10; 4:23-32.
4. In a heavenly affection.—Col. 3:1-4; I Jno. 3:1-3.

5. In a Christlike walk.—Col. 3:12-14.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textwords, "Risen," "Resurrection."
2. Memorize a Passage from the Outline.
3. How We Are Dead to God.
4. How We Become Dead to Sin.
5. The Need of Being Made Alive to God.
6. How the Dead Man Acts.
7. How the Live Man Acts.
8. The Resurrection Power.

For Seniors.

1. Natural and Spiritual Deadness.
2. A Death That Means Life (Rom. 6:11).
3. A Life That Means Death (I Tim. 5:6).
4. The Character of the Risen Life.

PRAYERS AND ANSWERS

(Continued from page 6)

People are denying the power of God to heal these latter days. God is the same mighty God as He always was. I am afraid if God's children would always come to Him in prayer concerning sickness there would be many more cases of marvelous healing to the glory of His name than the Church now sees. The days of miracles are not past. May we just trust in the Lord more and more and not neglect God's teaching in healing.

Lititz, Pa.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, APRIL 6, 1933

Field Notes

A brother writes from La Junta, Colo.: "We are expecting Bro. S. C. Yoder with us over Easter, to be in our Hospital Board meeting."

A program is before us announcing a Bible instruction meeting at Salford Mennonite Church near Harleysville, Pa., April 15-17. Instructors, Aaron Mast, John S. Hess.

An all-day meeting is announced for Landisville, Pa., Mennonite Church, to be held on Ascension day. The public is invited to attend the meeting.

Bro. S. E. Allgyer of West Liberty, Ohio, filled the regular appointment at the Medway Church near Osborn, Ohio, on Sunday morning, March 19.

We regret to hear of the recent illness of Bro. Simon Garber, one of our faithful ministers in Bossler's Church near Elizabethtown, Pa., and hope to hear of his speedy recovery.

The Ontario Bible School, the last of our special Bible schools to be held for the season, closed March 24, with good interest and all feeling that a profitable term of school had come to a close.

Bro. J. Paul Graybill of the Philadelphia Mission sends us the following announcements:

Sunday, June 9 (morning, afternoon, and evening) E. W. Kulp.

Sunday, June 16 (morning, afternoon, and evening) J. F. Bressler.

In answer to the question, raised by a number, as to the exact date of our next meeting of General Conference, we might state that it will be held at Hesston, Kans., the Lord willing, beginning Aug. 23. Proper announcement will be made in due time.

One aged pilgrim was recently baptized in his home and admitted as a member of the congregation worshipping at Scottdale Mennonite Church. May his remaining time on earth be full of heavenly sunshine and faithful service in the cause of the Lord.

We are in receipt of a neat little folder announcing a ten-year course in Bible memory verses for Sunday schools, gotten out by the Ontario Mennonite Sunday School Conference. It is an enterprise worthy of looking into by workers in other districts.

We are in possession of a carefully prepared program of a special Good Friday meeting to be held at the North Lima, Ohio, Mennonite Church. The meeting begins Thursday evening, April 13, and closes on Friday evening, April 14. The public is invited to attend the meeting.

The family of Bro. David Westerberger, bishop in charge of the Mennonite churches in Lebanon Co., Pa., have the sympathy of many friends in the passing away, recently, of the faithful wife and mother in the home. She has simply led the way. May all the bereaved family and friends be prepared to follow as the Lord calls them from time to eternity.

Kim, Colo., is a place about sixty miles south of La Junta, where several of our young brethren and sisters have been teaching school for a number of years past. In the meantime they have conducted Sunday school work, and now a series of meetings is in progress there with Bro. Paul Erb in charge. Pray for the work. J. A. H.

Following is a schedule of announcements for communion and baptismal services in the bishop district of Bro. Warren Bean, Creamery, Pa.:

Skippack, April 23.
Providence, April 30.
Vincent, May 7.
Bally, May 14.
Norristown, May 28.

Baptismal services as follows:
Pottstown Mission, April 9.
Bally, May 16.

Bro. J. P. Bontrager of Winton, Calif., writes us an interesting letter telling of prospects for the opening of work in a number of places within reach of his home church at Winton. Winton itself is but a new church, having been organized about two years ago, and now numbers about 74 members. We are praying, not only that Winton may prove to become a missionary center, but also that the scattered members within reach of Winton may eventually grow into prosperous congregations.

An Omission.—For some cause an important omission occurs in the printed report of the annual meeting of the Mennonite Board of Education as it appears in the March 16 number of Gospel Herald. As a matter of news to those who are interested in this item, we herewith submit the results of the present organization of the Board as it appears in the Secretary's minutes:

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Correspondence

Willow Street, Pa.

(Brick congregation)

Dear Herald Readers, Greetings in the Saviour's Name:—"O give thanks unto the Lord; for he is good: for his mercy endureth forever."

As another Easter season approaches, may we with renewed joy and thankfulness to our risen Saviour serve Him with our whole heart.

Bishop Abram Martin was with us Sunday morning, March 19, conducting baptismal services. Twelve were received into Church fellowship by water baptism. Pray for them, that they may allow the Holy Spirit to guide their young lives into all the fullness of joy that Christ has for each one who serves Him.

Recent visitors with us were, Bro. Christ Martin of Weaverland, who gave a talk to the Sunday school. He emphasized our being on guard for Satan's temptations after we have had mountain-top experiences, showing that Christ alone is our victory.

Sunday, Feb. 5, Bro. Abram Metzler of New Providence congregation preached for us.

Two of our young people, Elizabeth Keener and Esther Huber, attended the six-week Bible Term at the Eastern Mennonite School.

We expect to reorganize our Sunday school on March 26.

Remember the work at this place by your prayers and visits.

March 23, 1933.

Cor.

Wakarusa, Ind.

(Holdeman congregation)

Dear Herald Readers, Greetings in Jesus' Name:—"We have reasons to thank and praise God for the many blessings He has bestowed upon us in the past.

Bro. Joseph Davis of Cullom, Ill., was with us on Sunday, Feb. 5, and delivered a very inspiring message.

On Sunday, March 12, baptismal services were conducted by Bro. D. A. Yoder. There were eight received into the Church by baptism and one reclaimed. May the Lord bless and strengthen them in His service.

March 23, 1933.

Cor.

Fairview, Mich.

Dear Readers of the Gospel Herald, Greetings:—"Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual bless-

ings in heavenly places in Christ Jesus" (Eph. 1:3). Although these are trying times, yet we are thankful for a merciful God who has promised not to forsake His children, but often fail and come short of living up to His teachings as we should. But thanks be to Him that this community is blessed with better health, that church services are attended better, also S. S. and Y. P. B. meeting, which gives courage to see our young people active in His service. Yet there is always room for improvement.

Sister Katie Neff, who had her hip broken, is so she can sit up some. The youngest son of Oren Detweiler's, aged around 2 years, broke his leg yesterday. They took him to Alpena to have it put in a cast. Sister Levi Troyer had a very hard sick spell again but is improving. We ask an interest in your prayers for the work at this place.

March 23, 1933. Mary Troyer.

Winton, Calif.

Dear Gospel Herald Readers:—Upon the return of Bro. J. P. Bontrager from his evangelistic trip in Oregon, we had a business meeting on Tuesday, March 21. This meeting turned out to be two-fold.

The following members were taken in upon confession: Bro. Joel Koehn and Sisters Lena and Dina Koehn.

The meeting also took up the election of Church and Sunday school delegates to Conference as well as the Mission Board members and a delegate for the Mission Board. The offices were filled by the following: Church delegates, Joel and Noah Koehn; S. S. delegates, Irvin Wedel and Wesley Dirks; Mission Board member, J. E. Glick; delegate for the Board, J. J. Reber.

It is our sincere desire that all people everywhere will remember this congregation in their prayers, so that "all things will work together for good to them that love the Lord."

March 24, 1933. Lena Dirks.

Petersburg, Ont.

(Geiger congregation)

Dear Herald Readers, Greetings:—We feel thankful to our heavenly Father for the many blessings, spiritual and temporal, we are permitted to enjoy. The last you heard from this part of God's vineyard was after the ordination of our new minister and deacon, as our pastor and deacon both have reached the age where they felt they needed help. We indeed cannot thank the Lord enough that He found two who were willing to be used to further the cause of Christ and who so faithfully are filling their places to which they have been called.

Our pastor, Osias Cressman, who was quite ill for some time, was an-

ointed and is now improving. One of our aged members, Sister Mary Cressman, also in that home the past year, is unable to help herself and cannot be out to enjoy church service with us. We ask you to remember these in prayer, and also with them remember Sister Cressman who so faithfully is ministering unto the sick and willing to do all she can for them.

March 19 the O. M. B. S. gave an interesting program. Topic, "The Basis of Christian Fellowship."

We are looking forward to the time of evangelistic meetings, asking those who know the value of prayer to pray for the work at this place. As the beautiful spring-time is again being ushered in and all nature is coming forth with new life, it should inspire us with new zeal and vigor to put forth more effort in the work of the Master that souls may be brought into the kingdom renewed with the Christ life.

In His glad service,
March 25, 1933. Louise Groff.

Casselton, N. Dak.

Dear Readers, Greeting:—Over Sunday, March 26, the Sunday School Committee, also the Executive Committee of our Conference, met here to arrange programs for our annual Church and Sunday school conference, which is to be held in June. While they were here we had an all-day meeting on Sunday. We enjoyed some live discussions of topics by the following brethren: J. C. Gingerich and Elmer Hershberger of Detroit Lakes, Minn., and L. C. Kauffman and Archie Kauffman of Kenmare, N. Dak. We were glad for the messages they brought to us. And while we as a congregation feel well blessed, we were sorry that one member of the Executive Committee, Bro. Eli Hochstetler of Wolford, N. Dak., could not be present with us.

Over Sunday, Feb. 26, we had a few Nebraska visitors with us: Brethren Daniel and Art Nitsche, Sister Barbara Nitsche and daughter Lillian, Sister Mary Ann Erb and Bro. Joe Eichelberger, all of Beemer, Neb. Sister Nitsche and Lillian remained with us and are spending some time with Sister Nitsche's son and daughter, Bro. Albert Nitsche and Sister Clara Roth.

Some of the young brethren from the Detroit Lakes congregation are here to help in farm work for the summer. Sister Gertrude Oswald of Milford, Neb., is here to spend the summer with her sister, Mrs. Ben Roth. Sisters Nellie Villiard and Helen Arre of Hanley, Minn., spent a few days here visiting friends.

We expect to reorganize our Sunday school in the near future. Pray for us in this work.

March 28, 1933. Eunice Mast.

(Continued on page 12)

Miscellaneous

MY FATHER'S BIBLE

By Mrs. Milford Miller

For the Gospel Herald.

My Father's Bible I have numbered
With my treasures rare;
Here it is that I find comfort
When I'm loaded down with care.

It's the Bible he had left me
When he passed away,
To the resting place in heaven,
Prepared for those who obey.

I know my father used it;
For if I look I see,
There marked many promises
Left there for me.

It's an old, old Bible, I know;
But what should that matter to me
Since I know it is God's Word?
And never changes, you see?

So may I cling to this old Bible,
And to the promises dear;
Though some may think it queer
And a little old fashioned, I fear.

But give me strength, O God!
And keep me near to Thee!
That I may ne'er depart from the Bible
My Father left for me!
Lyman, Miss.

THE JOY OF A CONSECRATED LIFE

By Dorothy M. Bond

For the Gospel Herald.

Let us see what Webster says about the word "consecrated:" "To set apart, dedicated or devoted to the service and worship of God."

Let us look at it in this way: the joy of a life set apart, dedicated or devoted to the service and worship of God. What did God do for us? Just think of the great gift of His only Son (John 3:16) that we might have everlasting life. What does God expect of us in return for this great gift? As He gave, so should we give our very best. Rom. 12:1 says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

I am reminded of an article I once read entitled, "An Offering." The word "consecrated" means "to fill the hand." Just as the Jewish worshiper filled his hand with the best, richest, and choicest of his own and brought it as an offering to the Lord, so is the redeemed child of God to offer himself to God as the highest expression of grateful worship he can possibly make to the Lord who has redeemed him. Oh the joy of a truly consecrated life. I fear I cannot emphasize the subject to the extent that it should be emphasized.

In the bygone days when men were sold, a trembling slave stood upon the

auction block awaiting the result of the last bid which was to separate him from wife, children, and all that was dear to him in his life of bondage on the old plantation. Higher and higher rose the bidding until at last it ceased and the hammer of the auctioneer fell. A gentleman stepped up to the fettered slave and quickly said, "My man, I have bought you." "Yes, massa," was the subdued response. "I have bought you at a great price." The bondman nodded a tearful assent. "But more than this," continued the purchaser, "I have bought you to set you free;" and, striking off his bands, he said, "Go, you are a free man." Thereupon, falling at the feet of his deliverer the overjoyed freed man cried out, "Oh, Massa! I am your slave forever."

Even so, redeemed one, is our Christ, who bought us with His own precious blood, waiting for us to fall at His feet and offer Him the life which He has purchased and set free. In John 8:36 we read; "If the Son therefore shall make you free, ye shall be free indeed." In conclusion, I would again emphasize, there is no joy this side of heaven that can in any way compare with the joy of the consecrated life.

Hubbard, Oreg.

BIBLE POINTS OF CONTACT FOR CHRISTIAN WORKERS

By Clarence D. Weaver

For the Gospel Herald.

In dealing with individuals in Christian work, the worker is often at a loss as to how to establish the point of contact in getting the message across. While meditating along this line of thought, several of Christ's expressions—such as, "I am the Bread of life," "I am the door," etc.—made me think what a wonderful point of contact a person would have in speaking to a baker about the "bread of life," or to a planing mill worker or carpenter about the door; and in searching further for similar points of contact I was surprised how full of them the Bible really was.

The following list is given with the prayer that it may be used to God's glory and the salvation of some soul. If it is kept as a reference list and often read, I feel sure it will be helpful. This is not given as a complete list, but by more searching I believe many more can be added:

To Baker: "bread of life" (Jno. 6:48).

Butcher: "Lamb, slain from the foundation of the world" (Rev. 13:8).

Carpenter: "Jesus the carpenter" (Mark 6:3).

Jeweler: "Pearl of great price" (Matt. 13:46).

Mason or bricklayer: "The stone which the builders rejected" (Luke 20:17).

Fireman: Hebrew children and the fiery furnace. Dan. 3:21.

Keeper of zoo: Daniel in lion's den. Dan. 6:16.

Soldier: "Sword of the Spirit" (Eph. 6:17).

Astronomer: "Sun of Righteousness" (Mal. 4:2).

Oculist: "Eye hath not seen" (I Cor. 2:9).

Aurist: "Ear hath not heard" (I Cor. 2:9).

Heart specialist: "Neither entered into heart of man" (I Cor. 2:9).

"The heart is deceitful above all things" (Jer. 17:9).

Physician: "They that are sick" (Matt. 9:12).

Lawyer: "Our advocate" (I Jno. 2:1).

Poultryman: "As a hen gathereth her brood" (Matt. 23:37).

Brain specialist: Having the mind of Christ. Phil. 2:5.

Weatherman: "Behold he cometh with clouds" (Rev. 1:7).

Man of authority: "I say to this man, Go" (Matt. 8:9).

Professor: "The fear of the Lord is the beginning of wisdom" (Prov. 9:10).

Dentist: "Not with silver or gold" (I Pet. 1:18).

Tailor or clothier: "Robe of righteousness" (Isa. 61:10).

Florist: "Lily of the Valley, Rose of Sharon" (Cant. 2:1).

Miller: "Two . . . grinding at the mill" (Matt. 22:41).

Planer or woodworker: "I am the door" (Jno. 10:9).

Buyer: "Bought with a price" (I Cor. 6:20; 7:23).

Giver: "God so loved . . . gave" (Jno. 3:16).

Shepherd: "I am the good Shepherd" (Jno. 10:11).

Tourist: "I am the way" (Jno. 14:6).

Cemetery keeper: "They that are in their graves" (Jno. 5:28, 29).

Judge: "Judge of all the earth" (Gen. 18:25).

Undertaker: "I am the resurrection and the life" (Jno. 11:25).

As stated before this is only given as a partial list. By further study of God's blessed Word a more complete list may be compiled. Seeing we have so many points of contact, how is it possible that we are so slow to speak of Christ to those round about us? May we be more ready to witness for Him, free ourselves from the "blood of all men" and be able to say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith." Then we are truly ready to depart and receive that "crown of righteousness" which shall be given to "all them also that love His appearing."

Lancaster, Pa.

A PRAYER

By Charles Gordon Miller

For the Gospel Herald.

I ask your help this common day.
Help me to keep sweet when there is none to see. Help me be patient, though there is no praise; and brave, without the spot light or applause, and honest in secret unseen act.

Help me forget my foolish strutting self, forget my childish need for risk and thrill, and let me be a part of you to-day, a part of life's vast, patient, plodding plan, as trees and birds and oceans are a part.

Help me to be simple like the growing grain and to see that every day is rare. Still me with Thy boundless peace. Help me to have the friendship of Thee. Listen to what we have to tell Thee, take what we have to offer, however simple the story. Give to us the heavenly food, the meat that many know not of. While we talk with Thee, dear Father, and You with us, unfold to us the secret of our earthly career.

This blessed secret that Thou wouldst have us share with the whole world, not to be ministered unto, but to minister. Fill us with Thy Spirit that we may claim Jesus Christ for ourselves alone. Our hearts will unfold with His open-heartedness and lonely souls will seek shelter with us, attracted by the light and warmth of His presence. Help us to set wide the door of our being to Him, so we may receive the presence of this divine Guest, our first hint of the possible rapture of living.

Oh fill us with Thy loving grace. Guide each step that we may ever walk on and up to Thee. Let us find favor in Thy sight, in the name of Jesus our only Savior. Amen.

Jackson, Mich.

MEDITATIONS ON THE JIG SAW PUZZLE

By H. S. R.

For the Gospel Herald.

The jig saw puzzle has become a fad of great interest in the world. It is not only a matter of spending our spare moments fitting it together, but, as we see it, is also something that the worldlings are longing for. Some who are depending on relief have them and are daily working on them, losing hours of time and sleep that might be spent in the service of the Lord. I would to God that we who have been enlightened by the Spirit might see the evil thereof.

The Bible is just as much of a puzzle as jigsaw ever was. We can open the Word of God and read a chapter, and meditating upon it we find that there are many blocks missing to represent the picture we desire; so we must go back and read another chapter or two to find another block to fit in to accomplish that which we would, and in this way we may become more interested in the work of the Lord. We can fit together the teachings of the Lord and accomplish a picture that is edifying. The Spirit will make plain the things we do not understand, if we allow us to be led by the Spirit. Therefore may we ask God daily to give us more of that spirit of understanding and willing hearts to try to solve the spiritual picture puzzle.

Satan is daily introducing new devices, and he is clever enough to offer fascinating petty games which seem to

us harmless. It behooves us as Christians to become more zealous for the teachings of God's Word and not only on the Lord's day or in Sunday school or church services but every day of our life. The writer will have to admit that he had been on slippery ground for a short time in regards to the puzzle by not seeing any harm in having one, but thanks to God that I can say with the psalmist, "but then I considered their end."

Satan is so shrewd as not to offer to us, who are followers of the Lord, some great temptation, if he can only get us interested in his petty sins he is sure to get us still further in his work. Let us become more interested in the puzzle that God gave us by inspired men and ask Him daily to help us put the pieces together.

As I understand, some of these puzzles are high priced; but they made cheaper ones so that children could buy them—another one of Satan's tricks. As we notice Satan is conducting a wholesale and retail business, he is able to fill all classes and conditions of men. Would to God that we might meditate more upon these things and ask God more earnestly to keep us from falling as we know that He is able and willing if we only submit to His teachings.

I ask the Church to extend more opportunity to the young folks to serve the Lord; and would also ask of ourselves, as members of the Church, to become more of a shining light that the young might have something to copy after. So let our lights so shine before men that they may see our good works, and would pray to God these warnings and admonitions may be read in the same spirit as they were written by the brother.

Bally, Pa.

THE TONE OF VOICE

(Col. 4:6)

The Word of God points out to us the way a Christian should speak. Many times a Christian lowers his standard under some circumstances by raising his voice or speaking harshly. Sometimes the words spoken are not really wrong, but the way they are sent forth and the tone of voice used makes them far from Christ-like. It does make a difference when you speak and how you speak.

One whose speech is seasoned with salt does not raise his voice when a little irritated. He does not slur his neighbor because he does not live the way he ought to live. It would be far from him to snap off another when he is speaking, even if that one was weak and small in the eyes of all. If your speech is "always with grace seasoned with salt" you will not speak above those around you to attract attention

or try to get ahead of the rest. But whenever an opportunity presents itself the words that you speak in grace and truth may and will cause others to see Christ in your life. Perhaps you have the habit of speaking curtly or short off to others. Remember God looks at your heart but others are watching your life. As you speak to some, maybe the tone of your voice seems cold to them and more than likely they go away discouraged or downhearted, whereas words backed up by a voice of feeling and sympathy may bring to them comfort and joy. We must steer clear of this irritable tone which seems to be everywhere rampant and remember we are living for Jesus' sake.

—Selected by Peter Zehr.

PRAYER AND CONFIDENCE

By a Sister

For the Gospel Herald.

Cast not away therefore your confidence which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise.—Heb. 10:35, 36.

No doubt many of God's children are at the present time severely tested by the loss of material things; positions, money, homes, furniture, and various other deprivations and disappointments in life. Many may be sorrowing because of the loss of loved ones and those things that are dear to them, perhaps some because of unsaved loved ones. Others may be going through great trials and are perhaps discouraged—but friends, hold fast your confidence and trust the Lord to bring you out of your perplexity through faith. "It is better to trust the Lord, than to put confidence in man" (Psa. 118:8). "In quietness and in confidence shall be your strength" (Isa. 30:15).

No doubt we have all gone through trials or experienced some disappointment in life. But how have these tests affected our spiritual lives? Have they drawn us closer to our heavenly Father? Have they caused a closer walk with Jesus and brought sweeter fellowship with a greater dependence upon Him? These tests were sent or permitted by God Himself and may they be a means of purifying the gold within us. "Strength of soul is measured by our power (by God's grace) to endure pressure. Patience enriches character." Oh! that we might all possess, as God's children, that living faith which will trust God unwaveringly for deliverance, or guidance through cloud or sunshine. Living faith that will hold fast is not of ourselves but is a gift of God.

Do we really need to exercise faith when we walk by sight? We need faith to trust God to take us through the dark and blinding storms of life. We

must exercise faith in One who "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20).

Dear Christian believers, when everything before you looks dark and there seems to be no possible way out, look to Jesus and rest upon His promises. "But my God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19). In Phil. 4:6,7 we have this promise: "Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

Let us, like Abraham, be fully persuaded that "what He had promised He was able to perform" (Rom. 4:21), and thus we have confidence in a God who has promised never to leave nor forsake us. May we look at God's dealings with us as working together for good because we love God, according to Rom. 8:28. May we by God's grace be content with whatever He sees best to send.

My advice to such who may be troubled and discouraged is taken from God's Word:

1. "Search the scriptures" (Jno. 5:39).
2. "Pray without ceasing" (1 Thes. 5:17).
3. "Be of good courage and He shall strengthen your heart" (Psa. 31:24).
4. "Cast not away your confidence" (Heb. 10:35).

Keep looking to Jesus, for He may soon return to call His children out of this present evil world to meet Him in the air. 1 Thess. 4:13-18. "Abide in Him; that when He shall appear, we may have confidence, and not be ashamed before Him at His coming" (1 Jno. 2:28).

Even though we may be poor in this world's goods we may be rich toward God. The truly wealthy folks are those with riches in their soul which no man can give or take away.

May I close with these two comforting promises: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us" (Rom. 8:18). "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

Philadelphia, Pa.

CORRESPONDENCE

(Continued from page 9)

Manheim, Pa.

(Kauffman congregation)

Greetings:—Sunday, April 2, is the time set for counsel meeting. This reminds us that we are again nearing the time when we will celebrate the suffering and death of our Saviour and Redeemer who laid down His life that we might live. This should have double interest at this season of the year when it comes in the Easter season when we celebrate the resurrection of

our Lord. We sympathize with the disciples when they followed the One they had learned to love to the cross and there to see Him suffer and die, their friendship broken, their hopes blasted, for they hoped that He should have redeemed Israel only to be told on Easter morn that "He is not here, He is risen." And then as Mary lingered at the tomb He called her by name. Once more doubts and fears vanished as Christ spoke peace to her soul. May we have this hope refreshed in us, that as we meet with trials and discouragements in life that our doubts and fears may give way to the reality that Jesus is near and that we may find His words and His presence precious to our soul.

March 29, 1933. Henry W. Stauffer.

Adamstown, Pa.

(Gehmans S. S.)

Dear Herald Readers, Greetings:—We were again reminded of the progress of time as the time came around for the reorganization of our S. S. It took place on the 26th and resulted as follows: Supts., Noah Weber and Elmer Hurst; Secy., Garrison Gehman; Treas., Milton Good; Chors., Alvin Horning, Ivan Gehman; Mission Secy., Irvin Hurst. May this staff with renewed ardor and revived zeal labor together, that the Holy Spirit may direct them for the edification of the Church.

S. S. at this place is conducted in the afternoon, beginning at 2:30. We extend a hearty invitation for visitors to come and participate in the services.

"Yours for His glory,"

March 30, 1933. Irvin B. Hurst.

Kansas City, Kans.

(Mennonite Children's Home)

Dear Christian Friends:—The Lord has been wonderfully kind to us at this place, in moving the Christian friends in supplying our needs and in the mild weather that we have been enjoying. We have only bought three tons of coal and will have a very nice supply of wood left this spring.

At our revival meetings some time ago three of our boys confessed Christ, and now just recently two more have decided to take this wise step.

Our annual Local Board meeting is dated for April 18. Please pray for this meeting, as the interests of the Home for the coming year will be discussed at that time.

At present Sister Magdalene Grove is helping us out in having charge of the girls. Her home is at Garden City, Mo.

We are again quarantined with measles, and still no isolation room to keep from exposing the whole group.

Our boys' rooms have been crowded most of the winter. At present we have 29 children; 19 are boys.

Recently we received a copy of a will from Oklahoma which made provision for the Home as possible heir in final settlement of the estate. Because of the many who are depending on the Home for charity it is making it very hard to manage the finances of the Home.

Donations for the past month in provisions were:

West Union Cong.	\$30.00
Milo King, one Holstein cow	40.00
Hesston, Kans. sewing circle, 3 comforters and 4 petticoats	
E. Fairview Cong., Neb., eggs, cookies	6.00

We are pleased to have you pray for the work of the Lord here.

Chris. E. Miller, Supt.

March 29, 1933.

Portland, Oreg.

(733 Xavier St.)

Dear Herald Readers:—"I will praise Thee for Thou hast heard me and art become my salvation." Truly the Lord has been with us, has answered some of our prayers, and shown His power in our midst. We thank all those who have remembered us in prayer, especially during our revivals. May God reward you for your faithful efforts.

Bro. J. P. Bontrager of Winton, Calif., gave us some very inspiring messages. The following are some subjects he preached on: Work (1 Cor. 3:9), Fulness of Christ (Eph. 3:1-10), Second Coming of Christ (Tit. 2:13), Problem of Sin (Prov. 14:9), Solution Offered (Matt. 1:21), Problem Solved (1 Jno. 1:7), Father of the Prodigal Son (Luke 15), River of Lost Souls (Matt. 16:26), and Consecrated Life (Col. 2:9). Four people publicly re-consecrated their lives, four accepted their Savior, and one was reinstated. One of our former members decided to come back to Christ again before the meetings. As far as we know now two of the converts are planning to unite with our church. The others are not yet willing to give up the pleasures of the world, but we are continually praying for them that they might go all the way before it is too late. Christians were strengthened and encouraged to keep on in God's work and trust Him for all. Bro. Bontrager visited most of our own homes and some out in this district. One afternoon was spent in visiting elderly people who could not attend services singing, reading and praying with them. The meetings were fairly well attended. Many were invited but few came. "Cast thy bread upon the waters and thou shalt find it after many days."

Attendance at Sunday school is increasing which gives us a great opportunity to get the Gospel in many homes. One man inquired about our Sunday school and said he wanted to send his boys to a place where they teach the real truth about the Bible.

Children's church is also quite well attended, cars being sent out to gather them in. By the testimonies of the children and the parents those meetings are much enjoyed.

May the Lord continue to send a revival among us to give us a desire to serve Him whatever the cost may be, convict sinners of their wicked ways and burden His followers to pray fervently, and faithfully for His work everywhere.

March 30, 1933. Myrtle Miller.

Norristown, Pa.

(21 W. Marshall Street)

Dear Herald Readers, Greetings:— Since our last letter the following visiting brethren gave us a message: Aaron Mast of Westover, Md., Milton Brackbill of Frazer, Pa., Jacob Moyer of Souderton, Pa., D. S. Krady of Lancaster, Pa., and Bro. J. D. Graber, a missionary from India.

We are glad to note that Bro. Aldus Hertzler, who for the past six weeks had been a patient in the Bryn Mawr Hospital, is much improved. Bro. Hertzler is missed in the church as well as at home.

The Sunday school and church services are well attended.

The Lord willing, we expect to start a revival meeting this coming month starting on Good Friday, with Bro. E. W. Kulp of Bally as the evangelist.

We crave an interest in your prayers.
March 31, 1933. Verda Moyer.

WHAT I ADMIRE

(Continued from page 5)

guarded against in our places of worship. The Christian should at all times be conscious of the fact that he is in the presence of Him who is "Holy and Reverend" (Psa. 111:9), especially in the hours of worship. As to that reverential awe which comes to the soul in contemplating on the greatness and love of God the Mennonite Church has drifted. It seems as our Mennonite communities become more congested and the Church buildings become larger the "noisy corner" also enlarges. This need not be so. Let every one realize "that ye are the temple of God, and that the Spirit of God dwelleth in you." Then, whether we are in the back part of the house or up front we will have something else to meditate on, and there will be no visiting during services. Disrespect does not all happen in the back part of the house. There need be united effort of old and young to stem this evil of irreverence. It can be done. The worldly spirit of play and entertainment is clamoring to turn the churches into play-houses and the Gospel service to a mere pleasant amusement. I admire in the layman that soul hunger for God's straight truth, the inspiration that comes from the Gospel hymns. With the laymen

that have such a reverence for God lies the power to stay the flood of amusement which threatens the life of our religious services. All this can be overcome. And it will be overcome by the Spirit of God.

V. Love for the Brethren

This is the mark whereby God knows His children (1 Jno. 3:14). He that loves not his brethren is still in the death of sin. The love of God shed abroad in the heart constrains one to keep His commandments (1 Jno. 5:3). "If we love one another God dwelleth in us, and His love is perfected in us" (1 Jno. 4:12). Hatred thrives in the sensual mind (Rom. 8:6). Envy is a carnal weapon and we are murderers if we use it (1 Jno. 3:15). The Holy Spirit enables one to forgive, to be patient and longsuffering with our brethren. Therefore "Let us love one another, for love is of God." Love is the essence of the Christian Church. Where love is not, God is not; "FOR GOD IS LOVE."

Moses G. Gehman,
Denver, Pa.

GOD THE CREATOR

By Geo. S. Keener

For the Gospel Herald.

Out of a lump of common clay
God created man one day;
Placed within him a living soul,
Gave him a garden to dress and control.

He gave him a mind to understand
To do God's will at His command;
That he to God's praise and glory might be
Serving Him here and in eternity.

God gave man eyes that he might see
To serve and labor joyfully;
Always walking by His side;
Willing ever with Him to abide.

God made two ears for him to hear,
To be obedient in godly fear;
Listening to His guiding voice,
Following Him of his own free choice.

God put in man a tongue to speak,
But not to talk vainly or loudly shriek;
But to talk and sing to God's honor and glory,
Always telling the Gospel story.

But sad to say man fell into sin,
Heeding the voice of the tempter grim,
And out of the garden he had to go,
To toil and to sweat in his life here below.

But God redeemed man through His Son,
Who came to earth, the Sinless One,
Dying in our stead upon the cross,
Saving us from eternal loss.

And so at the end of life's long road,
We may join our Lord in heaven's abode,
Our labors o'er; our race well run,
We shine eternally as the sun.

Hagerstown, Md.

Mrs. C. L. Fortier, 79, of Milwaukee, Wis. is the first and oldest stenographer in the world. Her father, C. L. Sholes, was the inventor of the typewriter. She assisted him in his early experiments and has never been without a typewriter since 1866. She took part in the 60th anniversary of her father's invention on March 28. She is still an expert typist.—News Item.

Question Drawer

According to Rom. 13:8, what if Christ should come and find us deeply in debt?
S. L.

Rom. 13:8 reads as follows: "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law." To understand this verse in its fullest sense one must take into account the theme of Paul's message in this chapter; namely, that of keeping the law. The burden of this message is that all Christians should be law-abiding; and underlying this is the love which Christian people should have towards neighbors. The first and great commandment is that of love to God with our whole soul, mind, and strength; "and the second is like unto it, namely, thou shalt love thy neighbor as thyself."

When we love our neighbor as ourselves there is no intention on our part to defraud, any more than we would defraud ourselves. Applying this to financial obligations, there is no disposition to shirk the payment of debts. The straightforward thing for any one in debt is either to pay the debt when it becomes due or to have an understanding with the creditor beforehand that some other plan will be satisfactory. To ignore a creditor when the note becomes due, is downright dishonesty.

But what if I am unable to pay my honest debts? Under such circumstances am I guilty of defrauding my creditor? That depends upon whether I have been strictly honest all the way through—in contracting the debt, in subsequent promises, in present efforts to meet the obligation. If I was strictly honest in all these things, but unforeseen events now make it impossible for me to do what I promised to do, and if I am honestly intending to pay the debt as soon as I can possibly do so, God will not hold me responsible for impossibilities—in this or any other thing in which I am unable to do what I have obligated myself to do. But before I take too much consolation to myself, let me be sure that the word "IMPOSSIBLE" belongs to my case.

Let it be understood, moreover, that the matter of financial obligations is but one among many things included in Paul's teaching in this chapter.

Referring to Acts 4:13, where it is said that they perceived that Peter and John were unlearned and ignorant, would it not be unjust to interpret this verse as the Scriptures saying so, when no one else but the high priest and the scribes and Pharisees proclaimed it of them? Could it be possible that these enemies of Christ could quote this through inspiration of God, when Christ denounced them as hypocrites,

serpents, generation of vipers, etc. (Matt. 23)? especially when we consider that this was spoken of them two years after they had been ordained as apostles? R. Y.

As we understand this scripture, Peter and John were "unlearned and ignorant" in the same sense that Christ was portrayed in the comment of astonishment over the marvelous achievement and wisdom and knowledge of Jesus: "How knoweth this man letters, having never learned." Their schooling, evidently, was negligible, yet those who observed their conduct and heard their messages "took knowledge of them that they had been with Jesus." Though lacking, probably, in college training, their experience in the school of Christ made them mighty in the Scriptures. No; we do not understand that the scribes and the Pharisees "spake as they were moved by the Holy Ghost," any more than we understand that the devil was inspired to say what the inspired men were moved to record what he said on certain occasions; but the inspired men were moved by the Holy Ghost to record what they did, no matter whether the words first fell from the lips of God, from the lips of holy men, from the lips of wicked men, or from the lips of the devil himself. All this language, no matter who first spoke the words, is so placed in Scripture and given in connection with such circumstances and events that these scriptures are all "profitable."

Would it not be erroneous for a bishop to base his message, when giving admonitions with reference to ordinations, on Matt. 3:9 ("For I say unto you, that God is able of these stones to raise up children unto Abraham")? R. Y.

That would depend largely upon how that bishop handled his subject and what use he made of his text; whether that would be the sole text or only one among a number of texts used. The text in itself would not be so bad; but when we look at its context, especially the two preceding verses, it might be just as well if another text were used. But, while a selection of texts is important, we should not allow an apparently wrongly chosen text to stand between us and a heartfelt appreciation of a Gospel sermon.

Did Christ get His flesh from Mary? R. Y.

There is no enlightenment to be found in answering this question either Yes or No, as that proves nothing. We know: (1) that He was the Son of God, without human father; (2) that He was the Son of Mary; (3) that He was complete, both as to His humanity and His deity. The Deity of Christ is evident from such scriptures as, "In him dwelleth all the fulness of the Godhead bodily." His humanity

is apparent in such statements as, "He was tempted in all points like as we are tempted, yet without sin." Born as any other child is born, it is reasonable to suppose that His prenatal nourishment was similar to that of any other child.

SPECIAL MEETINGS

Ephrata, Pa.

Report of the reopening of the Denver Meeting House (lately remodeled) on Sunday, March 19, 1933.

Organization.—Mod., John B. Bucher; Secy., C. H. Mosemann; Chors., John Wissler, Titus Horst.

Program.—Devotional, Noah L. Landis; S. S. Lesson, Ira D. Landis; Sermon, Amos Stoltzfus; Devotional, Amos Stoltzfus; Topic (Psa. 84:1), David Mosemann; Eccl. 5:1, A. A. Landis; Topic (The Still Small Voice), Amos S. Horst; Historical Sketch, John B. Bucher; Devotional, A. A. Landis; Topic (The Attractive Power of the Gospel), I. B. Good; Sermon, John Gochenauer.

Thoughts Gleaned.—Keep thyself pure. Keep distant from strong drink. Belshazzar and the nation fell through strong drink. Look not, touch not, taste not. Preaching the Word is needful at all times. The Word was sealed by the precious blood of Christ. Word will judge us in the last day. Read God's Word every day. Tabernacle and furnishings pointed us to Christ. In worship we receive strength and courage to go on with God. The renovation of this house is wonderful, the power of God in regenerating men is more wonderful. Disregarding the laws of God brings punishment. There are many voices in the world to-day. God speaks to us through His Word and ministers. He speaks to us through the promptings of His Spirit. We are not saved by works. Good works will follow true faith. Whosoever is born of God will overcome the world. Secy.

Mt. Joy, Pa.

Report of the Bible Instruction Meeting held at the Mount Joy, Pa., Mennonite Church, March 17-19, 1933.

Organization.—Mod., Martin Kraybill; Secy., Henry E. Brubaker; Chors., Clayton Erb, Frank Newcomer; Instructors, John H. Gochenauer, John F. Bressler, John G. Stauffer.

Program.—Devotion, Martin G. Metzler; Steadfastness in Faith and Practice, John F. Bressler; Sermon, Amos Horst, Acts 26:28; Devotion, Elmer G. Martin, Psa. 8; Book Study (Epistle of James), John L. Stauffer; Christian Home Ideals, John H. Gochenauer; Prayer, William Heisey; Devotion, Samuel Lehman (Phil. 2); Self-denial, John L. Stauffer; Sermon, Amos Horst, (Heb. 10:37); Sunday school (talk to the children), by J. F. Bressler; Devotion, John F. Bressler; Sermon (7 Mysteries), John L. Stauffer; Devotion, Ira Miller; Acts 20:28-30, John F. Bressler; Epistle of James, John L. Stauffer; Prayer, Grabill Wolgemuth; Devotion, Noah W. Risser, Rom. 10; God's Plan for Spreading the Gospel, J. L. Stauffer; Sermon, Amos Horst, Isa. 3:10, 11.

Thoughts Gleaned.—We should always exercise steadfastness. We are either for God or against Him. Our greatest good is the most difficult to obtain. Three outstanding words: Faith, Works, Doer. Faith is shown and tested by our temptations. Ask in faith believing. The promise is for those who endure temptation. The world is full of religion, but not Christianity. Sin brings spots in our lives. Jesus said, "The poor have ye with you alway." The Gospel should reach the poor also. The apostle Paul was burdened for others. False prophets, entering in as sheep, are as ravening wolves. False teachings come from false prophets. May we all have a desire for sound doctrine and

teach it also. Home, the earliest institution God has given us, is at the foundation of our Christianity. There is a great responsibility for those at the head of the home, but also many opportunities. Proper obedience should be taught. It is well to hold our ideals high and strive for them. In self-denial we find Jesus a great example for us. Our chief motive is to live and glorify God. As one of His stewards we are responsible for being a good steward. Depression denials are not self-denials. Self-denial should make us humble. Ofttimes we make apologies instead of denying ourselves. The grace of God teaches us to deny worldly lusts; it may bring suffering to us, but we should glorify God. Let us ask ourselves the question, Does self-denial bring glory to God, or is it a detriment to our soul? We are God's witnesses in spreading the Gospel. The Lord provides by sending His Holy Spirit upon men. Are you and I doing our part in winning souls for Christ? May we be one of His living testimonies.

This meeting was preceded by a two-weeks evangelistic meeting closing with 7 confessions. May they prove to be bright and shining lights for His kingdom. Secy.

Married

Smith—Hoffman.—Bro. Jacob Smith of Man- or Tp., and Sister Mamie Hoffman of West Hempfield Tp., both of Lancaster Co., Pa., were united in holy matrimony at the home of Bro. John H. Mosemann on Sunday, March 26. May the rich blessings of the Lord attend them in their new relations.

Weaver—Eberly.—On Feb. 2, 1933, at the home of the bride's parents, Bro. and Sister Henry Eberly, Sister Anna M. Eberly of the Meadow Valley congregation and Bro. Elam Weaver of the Weaverland congregation, were united in marriage by Bishop Joseph E. Hostetter. May the rich blessings of God be theirs.

Myers—Hess.—Bro. Paul Myers, son of Pre. John Myers of Meehanie Grove, Pa., and Sister Ruth Hess, daughter of Bro. John R. Hess of Conestoga, Pa., were united in marriage at the home of the parents of the bride, Bro. John H. Mosemann of Lancaster, Pa., officiating. May the Lord bless them abundantly as they take their voyage on the sea of life.

Obituary

Nolt.—Amanda M., infant daughter of Daniel B. Nolt, was born Feb. 19, 1933, at her home near Blue Ball, Pa.; died March 17, 1933. She leaves her father, 1 sister, and 3 brothers (Francis, John, Henry, and Ammon). Funeral services were held March 19 at the Weaverland Mennonite Church. Her little body was laid to rest in the adjoining cemetery beside her mother, who was buried March 4.

Sensenig.—Glenn, infant son of Harry and Mildred Sensenig, New Providence, Pa., was born and died March 28, 1933, at the home of his uncle and aunt Mr. and Mrs. Samuel D. Harnish Jr., West Willow, Pa. He is survived by his parents and grandparents (Mr. and Mrs. Harry Sensenig, Millersville, Pa., and Mrs. Miriam Dombaeh Gyerdon). Interment in New Danville Cemetery.

"A bud the gardener gave us,
A pure and lovely child;
He gave it to our keeping,
To cherish undefiled."

By parents.

Weaver.—John W., son of the late Abram W. and Martha Wenger Weaver, was born in Lancaster Co., Pa., Sept. 9, 1854. At the age of twelve years he moved with his parents to Washington Co., Md. He died at the home of

his daughter, Mrs. Moses K. Horst, March 18, 1933; aged 78 y. 6 m. 9 d. He was a loyal and devoted member of the Mennonite Church for many years. He is survived by his companion (who was Clara B. Railing before marriage), 1 son (Jacob A. Weaver, Greencastle, Pa.), and 2 daughters (Mrs. Moses K. Horst and Mrs. Geo. S. Esbleman of Maugansville, Md.). Funeral services were conducted at the home and at the Reiff meeting house, on March 21, by Brethren Denton T. Martin, David R. Leshner, and Samuel R. Eby.

Nolt.—Mary B., daughter of Henry H. and Sallie B. Martin, was born near Brownstown, Pa., Oct. 16, 1902; died at her home near Blue Ball, Pa., March 1, 1933; aged 30 y. 4 m. 15 d. In 1926 she was united in marriage to Daniel B. Nolt. Besides her husband she leaves 5 small children (Frances, John, Henry, Ammon and Amanda, aged 10 days on the day of her mother's death). She also leaves 8 sisters and 1 brother (Hettie, Katie, Fannie—wife of John Martin, Susanna, Lizzie, Jannie, Annie, Samuel and Ella). Mary was the oldest in the family and the first one to meet her mother on the other shore. She was a faithful member of the Mennonite Church. Funeral services were held March 4 at the Weaverland Mennonite Church by Bros. Menno Zimmerman and Joseph Wenger. Her body was laid to rest in the adjoining cemetery.

Landis.—Lizzie W. (nee Fry), wife of Henry K. Landis, was born Oct. 4, 1854; died Feb. 21, 1933, at her home near Manheim, Pa.; aged 78 y. 4 m. 17 d. She died of complications after a long illness, although confined to her bed only two weeks. On Nov. 19, 1932, they celebrated their golden wedding anniversary. She was a member of the Manheim Mennonite Church. Surviving are her husband, and the following children: John of Pinebill, Emma Martin near Lititz, Lizzie Heinicke near East Petersburg, and Amos at home; also 2 brothers (George Fry of Elstonville and Samuel Fry of Seneca, Mo.), 10 grandchildren, and 2 great-grandchildren. One son and a daughter-in-law preceded her in death. Funeral services were held Feb. 24 at Hernleys Mennonite Church near Manheim, conducted by Bros. Samuel Lehman and Henry Lutz. Text, Gen. 23:1-4. Burial in the adjoining cemetery. —Family.

Stoltzfus.—Malinda, daughter of John and Rebecca Mast, was born Oct. 2, 1852; died at her home near Morgantown, Pa., Feb. 12, 1933. She was united in marriage to Pre. Christian U. Stoltzfus in December, 1873, who preceded her to the spirit world four years ago. She is survived by 3 sons and 1 daughter (John H., married to Priscilla Mast; Sylvanus, married to Lydia Hartz; Stephen, married to Sadie Kurtz; Lydia at home). One foster daughter also preceded her 20 years ago. She leaves 19 grandchildren, 1 great-grandchild, 2 brothers and 1 sister (Bishop John S. Mast, David M. Mast, and Lydia Kurtz). Death was due to an attack of influenza. Her hope was in her Redeemer. Her request was for the reading of the Word of God and prayer. Funeral Feb. 15 at Conestoga church. Services conducted by Bro. Christian Kurtz at the home, and by Bros. Amos B. Stoltzfus and John A. Kennel at the church. Texts, Jno. 15:11 and Heb. 4:9. Interment in adjoining cemetery.

Huffman.—Loretta, daughter of Mrs. Allie Crider, was born at East Lynne, Mo., March 20, 1911; died March 22, 1933, at the Providence Hospital, Kansas City, Kans.; aged 22 y. 2 d. Oct. 19, 1925 she was married to Robert Huffman of Springfield, Mo., and they made their home in Pleasant Hill, Mo. To this union were born 3 children (Bobbie LeRoy, Bettie Ruth, and an infant son). Besides her husband and children, she is survived by her mother, father, and 3 brothers, and one grandfather. At the early age of twelve years she united with the Christian Church of East Lynne, Mo., where she has remained an active member. In

her passing her husband loses a devoted companion, and her children a loving mother.

"Somewhere back of the sunset,
Where loneliness never dies,
She lives in a land of glory,
Midst the blue and gold of the skies."

Services at the East Lynne Christian Church conducted by I. G. Hartzler of the Sycamore Church. Interment in Strausburg Cemetery.

Thomas.—Lizzie, daughter of Jacob and Maria (Hess) Thomas was born Jan. 15, 1852; died March 14, 1933, at the home of her nephew, Amos H. Thomas, Willow Street, Pa.; aged 81 y. 1 m. 27 d. She is survived by 2 brothers (Pre. Jacob Thomas, New Danville and Abram Thomas, Baumgardner's), also a number of nieces and nephews. Her parents, 1 sister (Martha Harnish) and 1 brother (David) preceded her in death. She was a member of the Mennonite Church, but could not attend services for quite a long time on account of her failing health. The last days she began to realize the time of her departure was near and asked Jesus to come and take her home. Funeral services were conducted at the house by Bro. Maris Hess and at River Corner Church by Bro. John Mosemann assisted by Bro. Aaron Harnish. Burial in adjoining cemetery.

"Aunt Lizzie's gone beyond this world
Of sorrow, pain, and care;
Gone to be with Jesus
And loved ones over there."

Miller.—Lydia, daughter of Tobias and the late Polly Mishler, was born March 1, 1877; died at her home near Davidsville, Pa., March 16, 1933; aged 56 y. 15 d. She was united in marriage to Mahlon Miller Nov. 19, 1896, and to this union were born 5 sons and 4 daughters. One infant son, one granddaughter, and her mother preceded her to the grave. On the day of her death she was about her household duties as usual. At a very unexpected moment she asked how a person feels or seems to be when subject to a certain physical condition. This was immediately followed by a stroke, and during the night she passed away. She was a faithful member of the Kaufman congregation of the Mennonite Church for about 32 years. Besides her father, husband, and 8 children she is survived by 3 grandchildren, 5 brothers, and many other relatives and friends. Services were conducted in the home and in the Kaufman Church by S. G. Shetler and Irvin J. Holsoapple. A very large concourse of people attended the funeral. The body was laid to rest in the Grandview Cemetery near Johnstown, Pa.

Detwiler.—Benjamin, the eldest son of John and Magdalena (Hershey) Detwiler, was born Nov. 5, 1870, near Sterling, Ill.; died March 20, 1933, at his home near Birch Tree, Mo. When a small child he moved with his parents to Shelby Co., Mo., where he lived until 1900, when he moved to Birch Tree. He united with the Mennonite Church when he was a young man, and remained faithful to the end. On March 2 he took sick. Although he was bedfast a part of the time for nearly three weeks, his condition seemed not to be serious until the day he passed away. All was done that loving hands could do, but at 8:55 Monday evening he passed away; aged 62 y. 4 m. 15 d. On Nov. 5, 1892, he was married to Laura Brubaker. They were blessed with 8 children (Mrs. May Larren, Blaine, Oreg.; Milton of Wichita, Kans.; John, Esther, Samuel, Albert, Mary, and Alice at home). He is survived by his wife, 8 children, his aged mother, 2 sisters, 3 brothers, and 4 grandchildren. Funeral services were in charge of Bro. Protus Brubaker. Text, 1 Cor. 15:55-57. Interment at the Berea Mennonite Cemetery.

Sensenig.—Katie, daughter of the late Pre. John and Maria (Hornung) Kurtz, was born Nov. 7, 1890; died March 10, 1933, at the Lancaster, Pa., hospital after a short illness; aged 42 y. 4 m. 3 d. She was a faithful member of

the Mennonite Church. She was married to Isaac Sensenig. This union was blessed with 6 sons and 3 daughters (Vera, Lloyd, Allen, Rufus, Isaac, John, Martin, Katie and Alta). She also leaves 3 sisters and 2 brothers as follows: Mrs. David Martin, Mrs. Clayton Martin, Moses Kurtz, Aaron Kurtz, and Mrs. Lena Hurst (a widow); also a number of aunts, uncles, cousins and many friends. She had the privilege of seeing her two oldest children unite with the Church. Why God called her away in her usefulness we cannot understand, but let us humbly say, "The Lord hath given, and the Lord hath taken away. Blessed be the name of the Lord." Funeral service March 13 at Weaverland Mennonite Church by Frank Hurst and Joseph E. Hostetter. Text, Matt. 24:44.

"Beautiful rest for the weary,
Well deserved rest for the true;
When our life's journey is ended
We shall again be with you."

Schrock.—Hannah Yoder Schrock was born in Wayne Co., Ohio, Feb. 5, 1851; died Feb. 4, 1933, on the eve of her 82nd birthday. She was united in marriage to William Schrock, March 20, 1872. Nine children were born to this union. At an early age she became a member of the Mennonite Church, being a charter member of the Comins, Mich., Church since its organization. She loved her church and remained faithful to it until the end. The family came to Michigan twenty-seven years ago in March where they raised their family and made many friends. Four years ago her husband preceded her in death, after which she made her home with her son, Lawrence. She leaves 5 sons and 4 daughters (Mrs. Mina Appel, Normal, Ill.; Herman of Evert, Mich.; Willis of Beaverton; Bernard of Birmingham; Mrs. Norah Pletcher, Mrs. Beulah Bailey, Mrs. Arla Stutzman, Lawrence and Ellis of Comins), 29 grandchildren, 3 great-grandchildren, 1 sister (Mrs. Amanda Blough of Sylvia, Kans.), 1 brother (J. C. Yoder of Goshen, Ind.), and a host of friends and neighbors. All of the children, grandchildren and great-grandchildren survive her except one grandchild. All the children were able to be present, both at their father's and mother's funeral. Grandma Schrock was an inspiration to her church and her friends, and will long be remembered by the many whom her life touched. Funeral services were held Feb. 7, at the Comins Mennonite Church, Frank R. Mitchell officiating, and interment made in the Fairview Cemetery.

Eicher.—Magdalena (Stutzman) Eicher was born June 25, 1864 in Walnut Creek, Ohio; died March 22, 1933, at her home in Milford, Nebr.; aged 68 y. 8 m. 28 d. She had been ailing for several years from a complication of diseases, yet her death came rather suddenly. The immediate cause of her death was high blood pressure which brought on a stroke of paralysis. On Sept. 24, 1882, she was united in marriage to Daniel R. Eicher. To this union were born 6 sons and 3 daughters. She leaves her beloved husband, 4 sons, and 3 daughters (Sophia, Cora, Daniel A., Warren, Stanley, Mary and Clayton). Two sons (Leander and Henry) preceded her in death. She is also survived by 28 grandchildren, 11 great-grandchildren, 1 brother (Sanford Stutzman), 2 sisters (Mrs. John Troyer and Mrs. Nathaniel Hostetter) and a host of other relatives and friends. In her youth she accepted Jesus Christ as her Savior, was baptized, and received into the Amish Mennonite Church, remaining faithful until death. She will be greatly missed by all who knew her; especially in her home, where her kind admonitions and untiring efforts for the welfare of others will no longer be available. Funeral services were held on March 24 at the Milford A. M. Church conducted by L. O. Schlegel. Text, 1 Thes. 4:13. Interment in the Milford A. M. Cemetery.

"Into heaven's mansions she entered,
Never to sigh or to weep;
After long years with life's struggles,
Mother has fallen asleep."

ITEMS AND COMMENTS

"The manufacture and sale of arms is one of the most insidious foes of disarmament," declares Dr. Mary A. Woolley, one of the American delegates to the 1932 disarmament conference at Geneva. Most people decry and deplore war; but two classes of people stand in the way of lovers of peace securing their wish and desired goal. The first is the munition manufacturer, and the other is the militarist who profits from holding a lucrative position or hopes to cover himself with military glory. Underlying both ambitions is the love of money and dazzling popularity and power. As Paul says, "The love of money is the root of all evil."

The eyes of the reading public are at the present time turned in the direction of Germany, where the Hitler policies are given a full trial. Protests have been pouring into Germany because of cruelties against the Jews. The Hitlerites protest that their stern and repressive measures are not against the Jews but rather against the "reds." The fate of Germany, like that of a number of other European nations, is hanging in the balance. Possibly the radical measures of Hitler and his followers will have a sobering effect upon the German people, and good may come out of what seems at present to be an unfortunate situation.

DALLAS, Tex., March 31.—A pack of March tornadoes that swept over East Texas, down the Mississippi valley and almost to the Atlantic seaboard, had claimed a death list of at least 68 persons to-night.

And in the wake were hundreds of injured, wrecked villages and a flood menace.

The winds swept over the prairies and woods of East Texas Thursday, nipped at Southwest Arkansas and North Louisiana and unleashed tornadoes on Mississippi that took at least 32 lives in that state.

Rain fell in sheets as the wind tore eastward and creeks swelled dangerously. Valley streams already were rising, and the latest assault from the elements left a flood threat in the deep south. The wind was gusty as far east as Atlanta.

The toll by states for the two-day series of storms follows: East Texas 20, Louisiana 9, Arkansas 1, Alabama 1, and Mississippi 38.—News Item.

Rapid strides are being made at Washington, D. C., in the efforts of Government to cope with the financial and unemployment problems. President Roosevelt has sent in a number of special messages recommending emergency legislation, and so far his recommendations have been promptly translated into law. Some of the measures adopted are admittedly experimental, and may have to be changed later. The biggest blot in the legislative record so far is the legalizing of beer and wine. The people of America apparently need another object-lesson as to the vicious power of King Alcohol when once his grip on politics and Government is again fully restored. Statisticians used to figure that there were something like a hundred thousand souls destroyed annually through the ravages of strong drink. What the new statistics will be like after beer and wine and gin and whiskey and alcohol will again flow freely remains to be seen.

OKLAHOMA CITY, March 30.—(United News).—A grim burlesque of the beer bill was drafted by House dyes to-day in their effort to curb the sentiment for liquor modification.

The measure provided for the sale of narcotics—an emergency tax measure—on payment of \$10,000 state license fee.

Murder would be licensed through payment of a \$1,000 fee "in advance of each murder about to be committed."

Hijacking would be permitted on payment

of \$500, and burglary for \$100.

The measure provided money so raised would go to the common school.—News Item.

While some people see only the funny side of this burlesque on the tactics of the "wets," there are others who are impressed with the similarity of the principles underlying the legalizing and regulation of the liquor traffic and that of legalizing and regulating other forms of iniquity.

SUMMER SCHOOL

Eastern Mennonite School

Plans are in the making for the Fourth Annual Summer School at Eastern Mennonite School, June 13—Aug. 11, 1933. Will those who are considering summer work here kindly state the College, Teacher Training, and High School subjects you wish to pursue by writing at once? Address, Director of Summer School, Eastern Mennonite School, Harrisonburg, Va.

BOOK REVIEW

LIFE INSURANCE

By H. N. Troyer

This is the title of a new book, just off the press, giving in a concise, clearcut way, much information that many of our people have been looking for. The book contains sixty-six pages, is divided into six chapters, containing a number of cuts and illustrations that will help impress the facts upon the minds of the readers. An idea of the nature of the book may be had by the following chapter heads:

- I. The Insurance Situation
- II. Insurance Principles
- III. Insurance Policies
- IV. Insurance Ethics
- V. Insurance Weaknesses
- VI. Biblical Objections

The book is bound in paper, is published by the Mennonite Publishing House, and may be had at the following prices: Single copy, 35c; per dozen, prepaid, \$3.00; per hundred, not prepaid, \$20.00.

Send all orders to,

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ANNOUNCEMENT

Prices Reduced on Velvet & Suede Mottoes

A sharp cut in retail prices on all designs of the old favorite Art Velvet and Art Suede mottoes becomes effective April 1, 1933.

Old Prices Reduced New Prices

50c	.....	15c	.....	35c
45c	.....	15c	.....	30c
40c	.....	15c	.....	25c
30c	.....	10c	.....	20c
25c	.....	10c	.....	15c

Sets No. 50, 51, 52, 53, were 75c each and now are only 50c

Mark the colored circular in back of your copy of our 1933 catalog. Folks are turning to God and the Bible for the help and encouragement they need. Your opportunity to distribute these encouraging texts is great. Send your orders now at these reduced prices.

Book Department

Mennonite Publishing House,
Scottsdale, Pa.

MENNONITE YEAR BOOK AND DIRECTORY

for 1933

Ready for Delivery

This annual publication needs no introduction, as it has made for itself a place in the literature of our Church that cannot be filled in any other way. The Year-Book section deals with the usual Church and Mission activities of the year by articles written for this purpose.

The Directory is revised and brought up to date. Many changes occur during a year's time. To have an accurate Church directory, it must be revised at certain intervals.

The distribution of this issue will be undertaken in the same manner as in former years. Sample copies will be sent to each congregation. As long as the supply lasts, we will send the number required for distribution in each congregation, either on sale as in the past, or if desired to do so remittances may accompany the order on the following basis:

Single copies	\$.10
Dozen copies, postpaid75
50 or more copies at the 100 rate.		

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Table of Contents

- 1—Editorial
- 2—Our Triune God
Under The Blood
Mennonite General Conference
- 3—Whom Seek Ye (Poem)
- 4—Meditations: (1) What I Admire in a Minister; (2) What I Admire in a Layman
- 6—God's Providential Care (Poem)
Jesus an ever Present Friend
Prayers and Answers
- 7—Sunday School Lesson
Bible Meeting Topic
- 8—Field Notes
- 9—Correspondence
- 10—My Father's Bible (Poem)
The Joy of a Consecrated Life
Bible Points of Contact for Christian Workers
- A Prayer
- 11—Meditations on the Jigsaw Puzzles
The Tone of Voice
Prayer and Confidence
- 13—God the Creator (Poem)
Question Drawer
- 14—Special Meetings
Married
Obituary
- 16—Items and Comments
Announcements, etc.
- 17—Editorial
- 18—The Child at the Door (Poem)
A Day in the Mission in India
- 21—Another Red Sea
- 22—India News Letter
- 23—Los Angeles Mission
The Master is Coming (Poem)
- 24—A Personal Letter
- 25—Argentine Mission News Letter
How to Create a Greater Mission Spirit in Our District
- 26—Over the Mexican Border
Appreciation (Poem)
- 27—Sewing Circle Corner
Beginning and Organizing a Sewing Circle
- 28—Report of Ontario Bible School
From Our Mission Stations: Dhamtari, Iowa City, Peoria, Baden
- 29—In Darkest Africa
"The Banks are All down on Earth"
- 30—Financial Report
- 31—Gleanings

GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

April 6, 1933

J. A. RESSLER, Editor

EDITORIAL

"Suffer little children to come unto me, and forbid them not" (Luke 18: 16).

* * * *

We have little to say about the natural "tendency of children to be good," for the children of the most pious and well-meaning parents do show the natural "bent to evil," that will lead them to perdition if the grace of God is not brought to work upon them, either by reading the Word of God, or by the agency of some human messenger of the way of salvation.

* * * *

Work for and among children has been found one of the most fruitful fields for mission work in all times, in all places, in all phases of endeavor to win souls for Christ. This includes the work in the many Christian homes in which children see the Christian life exemplified, the Christian standards lived up to, the meaning of Christian precepts taught to the little folks as soon as they can learn anything, and the Bible in its entirety read and explained.

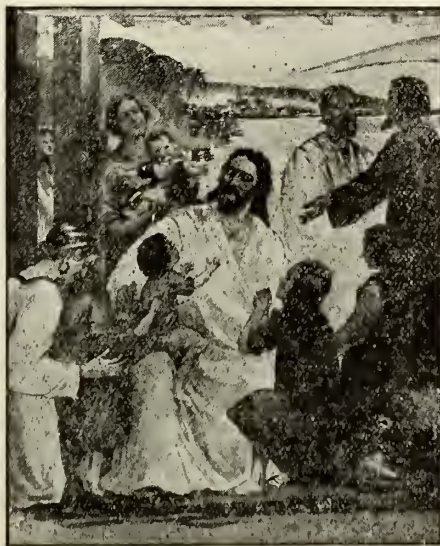
* * * *

Yes, the whole Bible! The Bible is so honest in its holding forth the true principles of good, so fearless in its denunciation of every form of evil, that it is safe in the hands of any child able to read it—perhaps some one will want me to add: "Provided that wise and sane Christian parents are ready to answer the questions that the young souls so eagerly ask as they read the sacred Book." Put it there if you like—especially if you are a parent of a growing child yourself. Don't criticize parents too severely until you have tried to guide a little one thru the mazes of its young inquiries.

* * * *

It is certainly true that parents, or older persons in care of children,

should read the Book with them or in advance of them, so as to be able to refer the inquiring ones to Scriptures that deal with subjects on which there may be inquiry. The beautiful stories of the early people of the earth, their trials and difficulties, their joys and their triumphs, and their constant communion and fellowship with God—or their failure when they lacked that fellowship—are a never failing source of interest and instruction for



Jesus Blesses Little Children

young people of every land where the Bible teaching has penetrated.

* * * *

"Forbid them not!" says the Master. One of the most serious hindrances that come into the way of young people coming to the Lord Jesus Christ is the early training, or lack of training, they receive in the home. Not long ago we saw this statement ascribed to Dean Hodges: "A selfish child is a nuisance, and may grow into a tragedy. When we say that children are 'spoiled,' we mean that they are selfish. They are disobedient and discourteous, they are forth-putting and impertinent, because they are

selfish. And we know that they are in a fair way to become not only bad Christians but bad citizens. The parents of the spoiled child are a peril to the state. They are preparing to send into the life of the community a force as destructive as if they were teaching the child to make dynamite." And then follows a flood of admonition by the same author on the same line of thought. "Suffer little children to come." Those who permit the demon of selfishness to "spoil" a child in its early years are "forbidding" them to come to Jesus in a most effective way.

* * * *

Undoubtedly the anxious and disgusted mother felt just that way about it, for she had grown eloquent in denouncing those parents who could not see the faults in their own children. "I am sure," she said, "I would admit that my children had faults and could see and correct them—if they had any!" Yes; "if they had any!" We might be excused for our selfish indulgence of those whom God has entrusted to our care—not justified in it, but excused, possibly—if it were not for the fearful harvest those children must reap when they come out from under the "protection" of their foolish parents and face the hard, unsympathetic world. And more severe than that, because of the inescapable consequences of justice, is that sentence that they must ultimately face at the bar of Almighty God. Parents assume a tremendous responsibility when they simply let their children "grow" and fail to "bring them up."

* * * *

There is a story in I Kings 20:35-43, that is a good text for a lesson for those to whom a charge is committed, upon whom a responsibility rests. Whether you have been sent as a foreign missionary, and have had to learn a strange tongue so that you might

give the testimony of the Lord Jesus Christ to those who know it not; or whether you have been sent into the dark places of our cities, to help the poor, the needy, and the lonely; or whether your place is in the mountains, the valleys, the plains, in a home with a group of children growing up about you—upon you rests the responsibility for being what you ought to be, for setting an example of Christian living, and, according to your position, for molding, helping, restraining, placing, commanding, denying, encouraging, obeying, pleading with other souls to whom your influence reaches, as you cross the narrow sea of life between two eternities.

* * * *

Going back to our story in I Kings 20, with the prophet it was only make-believe; with Ahab it was a grim reality. When the wounded prophet met the king he told him he had been given charge of a man to keep him; but while he was busy here and there, behold the man was gone. The command had been to keep the man. If he failed he must pay a talent of silver—pretty big sum for a poor man to pay. Ahab was feeling pretty fine just then. He had gained a great victory, had met Ben-hadad (whom he had been commanded to slay for his many wicked deeds), and had graciously let him go in peace. Ahab thought of himself just then as “every inch a king.” So he pronounced judgment on the disguised prophet—“So shall thy judgment be; thyself hast decided it” (v. 40). The tables were quickly turned, and Ahab discovered that he had pronounced judgment upon himself. It was he himself who had allowed the man to escape while he was busy here and there—mostly feeding his vanity.

* * * *

Be true to your trust! If I had anything to do with the appointment of missionaries, I think (I’m not quite sure what I’d do, but I think) I’d pay little attention to many things which are often emphasized, but I’d find out in some way or other, by as direct means as possible, what the private life of the missionary candidate is like. Is his (or her) word to be relied upon? Is he honest in little matters? Are his little brothers and sisters “chummy” with him? do they trust

him? How does he speak to his parents? Where does he put his hat and coat when he comes in from the barn? What kind of books does he read aside from his studies? What kind of letters does he write to his parents when he is off at school? Is he punctual in keeping appointments? By the time a few score of incidental questions like these should be answered, it would be quite proper to inquire into his Bible knowledge, his position on doctrinal points, his proof of sincerity to the Church; but without the preliminary fundamentals satisfactory, the book knowledge on doctrines would be inconsequential. It is possible to “cram” for an examination and make a good showing on paper on almost any subject but character. Character shows out in life, not in written answers to set questions.

* * * *

We started out with the children. In the orphanage work in India has been found one of the most fertile fields for Christian teaching. The same holds good in other fields of labor—work among children and for children pays immense dividends. The reason is evident. The influence of Christian character is brought to bear on the young lives before the blighting effects of heathendom and idolatry have done their evil work. All thru the various phases of Christian effort the same principle holds good. “Catch them young” in the Sunday school, in summer Bible schools, in week-day Bible schools, in the social circle, and we are obeying the Savior’s injunction to “Suffer the children to come.”

THE CHILD AT THE DOOR

There’s a child outside your door;
Let him in!
He may never pass it more;
Let him in!
Let a little wandering waif
Find a shelter sweet and safe
In the love and light of home,
Let him come!

There’s a cry along your street
Day by day!
There’s a sound of little feet
Gone astray.
Open wide your guarded gate
For the little ones that wait,
Till a voice of love from home
Bids them come.

There’s a voice divinely sweet
Calls to-day;
“Will you let these little feet
Stray away?”
Let the lambs be homeward led,
And of you it shall be said:
“You have done it faithfully
Unto me.” —Selected.

A DAY IN THE MISSION IN INDIA

Editor’s Note.—This article, or series of notes, is taken from the India Mission News, and gives much that is of interest. The facts given were true at the close of 1932. Many of these things will answer the questions that are asked when the Y. P. B. M. topic relates to India. The illustrations help to make this article more clear.

Stations:—The geographical extent of the work of the Mennonite Mission in India is confined to eight main stations in charge of the missionaries. There are also ten outstations which are in charge of native workers. These are controlled from the main stations and are really a part of them. Some of the main stations have only one family of missionaries. Some have



Among the Needy in India

more. At Sundarganj there are six missionaries, which is the highest number at any one station.

By road the distance between the most remote of our stations is about 100 miles. This is between Dondi and Ghatula via Dhamtari. The airline distance is about 35 miles. The length of our whole mission area by airline is about 60 miles, so you can see that we have not yet touched all the parts of our area.

Buildings:—In the daily work of the mission about 106 mission built buildings come into use. This includes all the bungalows, schools, orphanages, Workers’ homes, hospitals, dispensaries, etc. Some smaller buildings as store rooms, houses for native families, cow stables, etc., are not included

in the 106. Some of the 106 are built of mud but most of them are strong brick buildings.

Primary Schools:—Six days of the week children from all parts of our districts come together at 17 different primary schools. Some of these are in the stations and intended for our Christians' children. Most of them are out in the villages where there are

ly. The mission hospital is known for miles around. Many leprosy, blind, diseased, and crippled have left its doors happier than when they entered. Some have found Christ while they were being treated.

There are nine dispensaries besides the hospital. The appeal to the native people, through the healing of the suffering is one of the strongest that can

these clinics is the one worked from Sankra, the number of weekly leper treatments being on an average 90. At Dondi only one is treated because this station is not in a leprosy district. The number of weekly treatments given to lepers throughout the mission is about 301. Some of these have been taking treatment for years, but the least sign of any improvement is enough to keep an outcaste leper encouraged to go ahead. The number of leper patients treated in the Shantipur Asylum is about 160.

Farms:—The mission owns two farms which require the daily attention of those responsible. One is a part of the Girls' Industrial school at Ghatula. Weeding and harvesting in this country is largely done by women. Here the girls learn to work in the fields as well as the other things included in the course. Most of the girls here are orphans. The other farm is a part of Balodgahan village which the mission owns. This is farmed by hired farmers. This farm has been partly sold out to Christian farmers in pieces.

Orphanages:—The two orphanages still require their share of daily supervision and care. The number of famine orphans is of course decreasing, but others are occasionally admitted and also boys and girls, of those who grew up in the orphanages and are now living away from the schools are kept in the orphanage for a place to



Dr. Esch and Leper Asylum Corps

no government schools. In these schools the teachers use their opportunity to teach the little ones from the Hindus' homes about Jesus, and the songs used are Christian songs. Some of these schools have as many as 50 or 60 children enrolled while some have as low as 20.

Higher Schools:—There is the Girls' Industrial school at Ghatula, the Carpentry School at Dhamtari, the Middle schools for boys and girls, and the Academy. A total of five schools take care of those who read further than the primary schools. At all of these, but one, scripture is a prominent part of the course. In these schools countless impressions are daily made upon our young people's minds, which we hope, will mean much in the future.

Churches:—At the four church buildings built by the mission there are several services weekly, including prayer meetings and other meetings during week days. Ghatula uses the old Bible school building for church services. Maradeo uses a schoolhouse. Dondi uses the bungalow verandah, and Shantipur the Leper Home Church. During the year there are many church council meetings held. These deal with problems that come up in the churches as well as a part of the discipline and the routine business. The number of baptized members is upward of 1300. Each church has an elected pastor. One of these is a native brother.

Hospital.—This is a busy place dai-

ly. Daily the paths to these medical dispensaries are kept worn. There is a daily line of about 156 patients who come for treatment in the mission.



Raipur-Dhamtari Engine Taking Water

Leper Clinics:—The missionaries of several stations treat lepers. Some at the station, and some leave the station to go to where it is convenient for the patients to assemble in some shady roadside place. There are seven clinics in the mission, besides the Leper Home at Shantipur, giving weekly treatments. Among the treated lepers we have some of our most earnest seekers of the Truth. The largest of

live while attending school.

Villages Visited:—The number of villages that are visited regularly by the daily visits of the evangelists and Bible women of the mission is about 155. This number is not visited daily, but at most a few days apart. Some are visited daily. Then during the special six months of touring season hundreds of villages are visited. It may be hard for some of the American

readers to understand how there can be hundreds of villages in an area of 30 by 60 miles, but one must remember that India is thickly populated.

Servants:—Every day 80 hired servants do their part in the mission by doing office work, running the errands, caring for and driving the tonga oxen, doing night watchmen work at the buildings, caring for the trees and shrubs on mission property and many other of the minor jobs here and there. This number does not refer to personal servants. They are only those hired by the mission. Some of these are Hindus but most of them are Christians. Here the men best fitted for the work are hired regardless of religion.

Workers:—There are about 54 Evangelists and Bible women who help carry forward the banner of Christ. These are all supported by the mission as full time evangelistic workers. A large majority of our native leaders of the church are in this group. These need your prayers as much as any in the mission for they are the ones on the front. They are the ones who push out into the new territory and do the pioneering which is not at all the easiest part of the work.

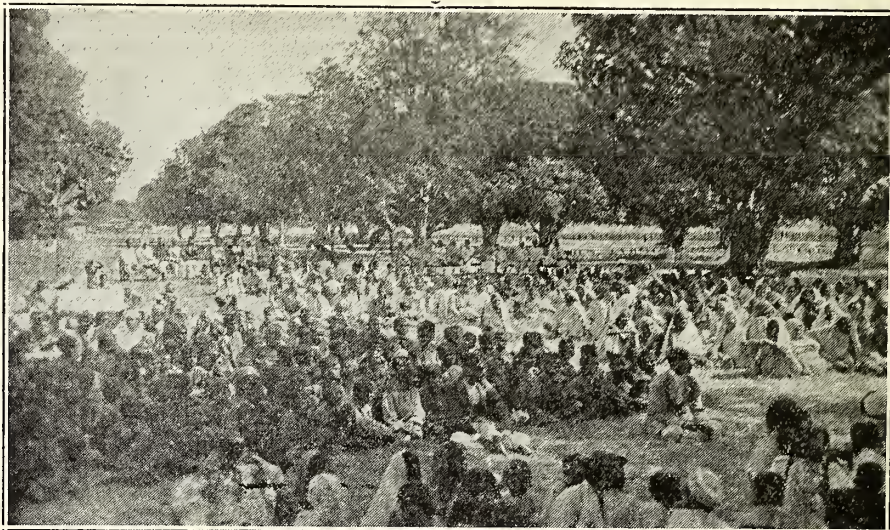
Primary Teachers:—Of these there are 38. These are all Christians which was not the case always, because there were not enough Christians available. Part of their daily duties are those of bringing the Gospel to the native chil-

dustrial schools employ, besides these, 5 teachers, making a total of 28. This is a group of hard-working people. From those taught by these teachers emerge our workers and church leaders. They need our prayers.

Nurses:—Six native nurses throughout the mission besides the missionary

dressing wounds or handing out drugs.

Doctors:—There is at present one native doctor employed in the Mission. He was very much concerned about his responsibility during the time between Dr. Esch's departure and Dr. Troyer's returning from furlough. He is a Christian having been con-



Christmas Communion Service under the Trees at Sundarganj

nurses help in ministering to the sick of the communities. The nurses are a set of untiring workers, and they are held in great esteem by their native neighbors. They have an unique opportunity for bringing their unconverted patients to the Cross of Christ

verted in a Methodist mission. Needless to say his is a daily work with little rest. He and Dr. Troyer are both liable to calls night and day.

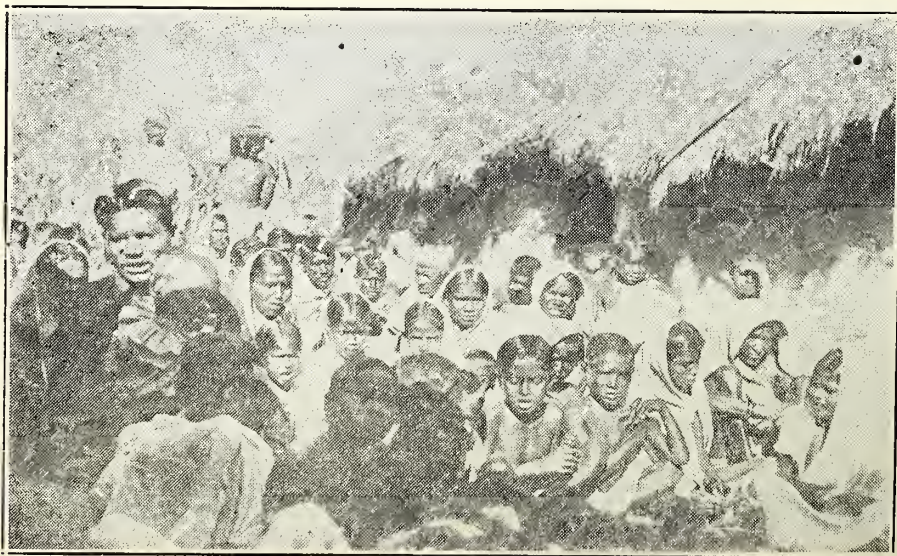
Missionaries:—There are at present on the field 27 appointed missionaries. Some others are on furlough. A great many have not yet seen India.—I refer to those of you readers and others who labor in His cause right in your homes.

Some of the missionaries are village preachers, some doctors and nurses, some Academy and Bible school teachers, some are managers. Besides these things much time is needed in committee meetings and so on. There are no days left to idle away.

Deacons:—Seven deacons at present serve our congregations. We have need of more as we do not have one to each congregation. Their work also figures in the daily life of the mission.

Native ministers:—Thus far three native brethren have been ordained to the ministry. Theirs is also a daily responsibility. One of these is a pastor. Their names in order of ordinations are Isabux, Sukhlal and John Haidar.

Organized Congregations:—This number in the mission is eight. There are eight native light houses set up within this area which we believe will be permanent and God glorifying. One of these has no resident pastor and two have no deacons at present. The largest congregation is the one at Dhamtari. The smallest is Maradeo. The distance between these two is about 4 miles.



A Group of Worshipers at Mohadi

dren of the villages who come to their schools. Some of these teachers teach in the stations where Christians' children attend. Others live alone in distant villages and also have a hard task, being segregated.

Higher Teachers:—There are 23 teachers employed to teach the students who wish to go further than the primary grades. These are of the middle schools and Academy. The In-

as well as of cheering their unfortunate sisters.

Compounders:—These correspond to a druggist in America but in practice really act as doctors in the districts where there are no doctors. There are at present 5 compounders employed. Two of these are apprentices. We are so glad that as a rule our compounders do not forget to put in their testimony for Christ while

Sunday Schools:—A total of sixty weekly Sunday schools are conducted throughout the mission. These are conducted by workers and teachers and individual, interested, lay-members. These include the schools at our congregations and mission Sunday schools in the Hindu villages. This is a worthy branch of the work of the native church and more and more interest in this form of service is shown by the laity.

Contacts with Non-Christians:—These amount to over 3500 daily. This is of course not a definite figure but an approximate estimate. By contacts we refer to those who meet our evangelists and school teachers in the villages; those who receive medical attention and those who work for the mission or come into such contact with the Christian community daily that there is a definite opportunity for Christian influence to be exercised upon them continually. This is really the battle line of the whole mission. These 3 or 4 thousands are the ones we must strive to bring in right now. There are others behind them to be won for Christ as well, but our Captain has brought us face to face with these. Will you, dear reader, pray for us that in this battle line we may not become weak or faint. That we ourselves might be able to live the victorious life while beckoning these three and a half thousand souls to join us? Will you not take account of this strategic point in the work you are sponsoring in India, when you expend your money and time, and when you pray?

ANOTHER RED SEA

By Esther Vogt

For the Gospel Herald.

Phulmat Bai, our new matron of last year, came to us in answer to prayer. The day before she came our one helper in the boarding had to leave and the other helper was also to go soon. Although Phulmat had been a leper she had been symptom-free for years; nevertheless all this time she had kept on taking weekly injections as a preventive measure. She came to us highly recommended as a Christian character and a worthy example,—she seemed to have just the characteristics we longed to see in the one who was to live with the Industrial School Girls.

She was a great comfort to us and such a help. She took hold of the work beautifully and the girls loved and respected her.

One day they told me that she had fever. I came into the boarding that evening and found her crying with stinging pains in her limbs. This scared me a bit as the doctor had said that this would be the first symptom if her old disease would ever come back on her. After the fever went down she was all right again but we didn't want to run any risks so asked the doctor about it. We were told that leprosy sometimes returns after a hard attack of fever or other serious illness and that we should have her report at once anything unusual.

Sometime later I noticed her with a saddened face trying to edge herself

away from the girls as if she were trying to speak to me alone but that evening the girls seemed to stick like flies to fly paper so that the occasion did not permit.

The next day she showed me her foot. The old leprosy sore under her toe was open about as big as a dollar. She said it was very painful when she walked and I noticed that the leprosy odor was unwelcomingly present. With saddened hearts we wrote to the doctor about sending her back to the Leper Asylum. He answered, "Send her back."

This was a great disappointment to us and a greater one to her. At this time we were studying the Sunday school lesson on the "Red Sea." We also had come to a Red Sea. We knew God would help us to cross this Red Sea but we didn't know how, for it is very, very difficult to find a faithful, exemplary woman, not bound down by any of her own home duties, to fill this position. We had all learned to love her. She was teaching full time in our afternoon school and she looked after the girls' cooking, housecleaning, and went with them to get water from the well, etc. She was like a mother to them. Oh, the influence that she had over all those young lives! And what to do without her!

All cart arrangements were made for her to go the next day. Then she showed me her sore foot—it was almost entirely healed! We finally decided to keep her a while longer and see what would develop. The doctor was pleased to know her sore had healed saying that this was a sign of



Medical Station, Dhamtari

good resistance. He ordered weekly injections as a tonic for her and she has been able to stay with us ever since.

We felt this was God's way of mak-

of their own since the first of the year. We hope that they may have happy homes in which Christ is given first place.

The small bungalow is being re-



Medical Station (Right) and Raipur Road

ing the "dry land" for us to cross our Red Sea. It looked impossible for us, and it was a bit hard to keep quiet before Him but we know that when we "stand still" in faith that He does show us "the salvation of the Lord."

Sihawa, Via Dhamtari, C. P., India.

INDIA NEWS LETTER

Feb. 27, 1933.

Readers of the Gospel Herald, Greetings,

During the last week we have been having lots of rain; it rained almost every night and sometimes during the day. The weather reminds us of the rainy season. At this time of the year we should have no rain, as it causes damage to the winter crops. Some of the winter crops have been harvested and some are not yet ripe. The girls have harvested their winter crops but the threshing has been delayed because there has been so little sunshine that it has been impossible to get the pulse and linseed dry enough to put it under shelter so it is still on the threshing floor.

We at Ghatula are very glad to have Sister Kanagy return to us again after her furlough. She has taken over the work of the Girls' Industrial School and is now planning to construct two of the houses of the new Industrial School plan before the first of June.

Four girls from the Industrial School have gone out into new homes

paired for Sister Kanagy to live in. The recent rains have been hindering the work, making it impossible to get wood and other supplies here to repair it with.

Two evangelists, one Bible woman, and Bro. and Sister Vogt spent most

and Sister Holsopple were here. Dr. Troyer with the help of Sister Holsopple gave the Industrial School girls physical examinations. The blood of the girls was tested for syphilis. A number of them have this terrible disease. They received it from their parents and as long as they have this in their blood it is a menace to their health. All those who have it will receive treatment. Some years ago this treatment was given to most of these girls and many of them were helped by it, but some of them have traces of the disease again this time so they will have to receive more treatment.

On Feb. 12 Bro. Lapp and family were here with us. He helped in the communion service. One hundred and twenty-five members partook. We felt that God was with us in a very special way during this service. Sister Sarah Lapp came along with them.

Bro. and Sister Kniss were with us on Sunday, Feb. 19. In the morning Bro. Kniss brought us the message, and in the afternoon Sister Kniss talked to us in the young people's meeting.

We especially appreciated having these with us once more who are going home on furlough. Bro. and Sister Kniss and family, Sister Sarah Lapp and Sister Harriet Lapp are planning to leave Bombay for America on March 6. May God give them a pleasant and prosperous voyage.

M. C. Vogt.

Sihawa, Via Dhamtari, C. P., India.

"Go ye . . . teach all nations."



Village School, Maradeo

of the month of January touring in Kanker state. Many people were very much interested in the Gospel message. Last Saturday, Feb. 25, the Evangelists returned from a week's tour to the east of Ghatula.

On Feb. 9 and 10 the Troyer family

"In these days when men's hearts are failing them for fear, lift up your eyes and look—He is, and He triumphs still in every life, in every mission, on every field, where He is loved and trusted and obeyed."—Geo. W. Rhoad, Africa.

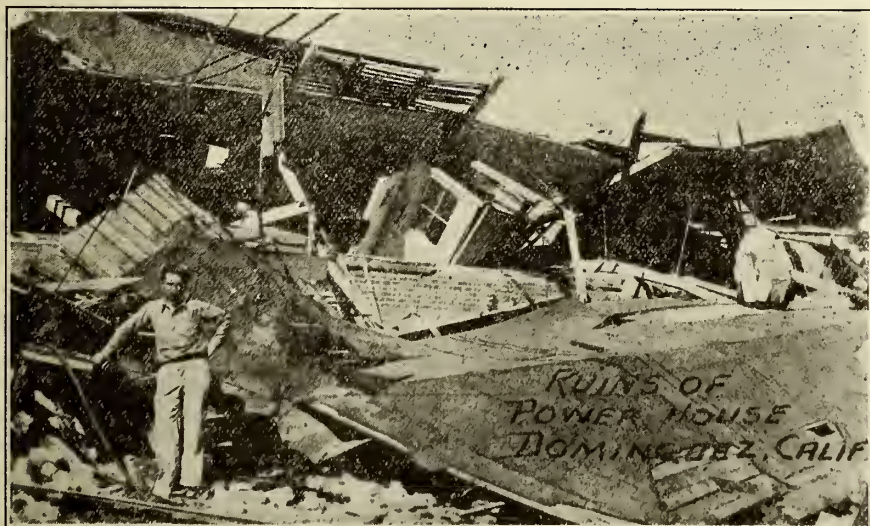
LOS ANGELES MISSION

For the Gospel Herald.

Bro. Earl Showalter of La Junta, Colo., came to California in January and spent a few weeks visiting with his father and mother, of Roscoe, California, also his brother Elmo and Sister Della of the same place. He called on other relatives, and renewed old acquaintanceships with former friends.

While Bro. Showalter was here we were pleased to have him bring to us the messages Sunday forenoon and afternoon. He delivered a number of messages on the parables of our Lord, which proved both very interesting and instructive. Bro. Showalter has made a study of the parables, and thereby is enabled to intelligently discourse on them.

We hope Bro. Showalter can pay us a visit again some time in the future,



and preach for us. We wish him God's richest blessing in his work and service for the Master.

The Superintendent of the Mission had the privilege of attending the Ministers' Week, and Christian Life Conference at Goshen College held Jan. 31 to Feb. 5. While in Indiana we experienced some real winter weather, but were able to weather the storm (thanks to that old winter overcoat in Indiana).

While in Indiana we were introduced to two new grandchildren that we had never met before, Clifford Lowell Heller, and Virginia Louise Beck. (Mrs. Heller is a little jealous because she has not seen the new grandchildren.)

The members of the Mission here in Los Angeles that live in Upland, Calif., have opened up a work at N. Pomona about seven miles from Upland. They held a revival there and are now having Sunday school and preaching services. Bro. James Bucher is allowing himself to be used in bringing the messages there. We are hoping this will solve the problem of providing a place for our brethren to

meet together in worship and service.

Bro. M. M. Burkholder, whose old home is near Nappanee, Ind., received word of the serious illness of his aged father (94 yrs.) and is leaving for the east.

March 10th, is a day that will long be remembered, since that is the day we were visited by an earthquake. On Friday evening, 5:55, without warning it seemed that some power had taken hold of the house, and was determined to shake it to pieces. What did we do, you ask—vacated as quickly as possible, and thanked the Lord that we were spared. Our financial loss was very light. The water filter tipped over and broke into small pieces.

Long Beach suffered severely from the quake, several lives were lost, and property damage was heavy. The greater force of the quake seemed to

center more at Compton, where many buildings were totally wrecked. Last Friday afternoon we visited the quake area; it showed us the weakness and frailty of man against the unseen and mighty powers.

Very little damage done to the mission building, plaster was loosened, cracked some, and a small patch fell off the wall.

Daily since the major quake there have been tremors at intervals, not serious, but enough to cause a sear in over-wrought nerves.

Bro. Emanuel Stahly of Terra Bella, Calif., preached for us Feb. 5 and 12, when the Superintendent was east.

The following brethren have been recent visitors of the Mission: Bro. and Sister Floyd A. Whitaker of Albany, Oreg., Ronald Shenk, Goshen College, Aaron Nofziger, Canby, Oreg., Luke B. Frey, Pettisville, Ohio.

The accompanying illustration shows some of the results of the earthquake.

Please remember us at the throne of mercy.

Perry A. Heller.

THE MASTER IS COMING

They said, "The Master is coming
To honor the town to-day,
And none can tell at whose house or home
The Master will choose to stay."
And I thought, while my heart beat wildly,
What if He should come to mine?
How would I strive to entertain
And honor the Guest divine?

And straight I turned to toiling
To make my home more neat;
I swept, and polished, and garnished,
And decked it with blossoms sweet;
I was troubled for fear the Master
Might come ere my task was done,
And I hastened and worked the faster,
And watched the hurrying sun.

But right in the midst of my duties
A woman came to my door:
She had come to tell me her sorrows,
And my comfort and aid to implore.
And I said: "I cannot listen,
Nor help you any to-day:
I have greater things to attend to,"
And the pleader turned away.

But soon there came another—
A cripple—thin, pale, and gray—
And said, "O, let me stop and rest
Awhile in your home I pray!
I have traveled far since morning,
I am hungry and faint and weak;
My heart is full of misery,
And comfort and help I seek."

And I said: "I am grieved and sorry,
But I cannot help you to-day;
I look for a great and noble Guest,"
And the cripple went away.
And the day wore onward swiftly,
And my task was nearly done,
And a prayer was ever in my heart
That the Master to me might come.

And I thought I would spring to meet Him
And serve Him with utmost care,
When a little child stood by me,
With a face so sweet and fair—
Sweet, but with marks of tear-drops,
And his clothes were tattered and old;
A finger was bruised and bleeding,
And his little bare feet were cold.

And I said: "I am sorry for you:
You are surely in need of care,
But I cannot stop to give it,
You must hasten on elsewhere."
And at the words a shadow
Swept over his blue-veined brow:
"Some one will feed and clothe you, dear,
But I am too busy now."

At last the day was ended,
And my toil was over and done;
My house was swept and garnished,
And I watched in the dusk alone:
Watched, but no footfall sounded,
No one paused at my gate,
No one entered my cottage door,
I could only pray and wait.

I waited till night had deepened,
And the Master had not come:
"He has entered some other door," I cried,
"And gladdened some other home!"
My labor had been for nothing,
And I bowed my head and wept.
My heart was sore with longing,
Yet, spite of it all, I slept.

Then the Master stood before me,
And His face was grave and fair:—
"Three times to-day I came to your door,
And craved your pity and care;
Three times you sent Me onward,
Unhelped and uncomfortable,
And the blessing you might have had was
lost,
And your chance to serve has fled."

"O Lord, dear Lord, forgive me!
How could I know it was Thee?"
My very soul was shamed and bowed
In the depths of humility.
And He said: "The sin is pardoned,
But the blessing is lost to thee;
For comforting not the least of Mine,
Ye have failed to comfort Me."

—Emma A. Lent.

A PERSONAL LETTER

To the Members of Our Congregation

2409 Farrow Ave.,
Kansas City, Kans.

Mar. 19, 1933.

My Dear "Inner Circle" friends:

My heart is full this afternoon. We had such a precious service this morning and as I was thinking of God's goodness and the way He has been blessing the Mission, my first impulse was to write an article for the Gospel Herald. As I thought again, I decided there were some things I wanted to tell you which I didn't want published, so I am writing this to you as one of our "inner circle" friends whom we have learned to love. As I tell you a bit of God's working among us in the recent past, I do it with a feeling of humility. It has been the work of Christ and we have merely been His helpers.

Bro. Smith preached for us this morning. You will perhaps remember that he is our deacon. He was saved 14 years ago and has been a great help and inspiration to us in our work. His text was taken from Isa. 50:10, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." The Lord gave him this verse a number of weeks ago when he was lying at home suffering from a broken leg. As we listened to him speak we all knew that he was bringing us a message which he had first lived in his own soul.

After the sermon he gave an opportunity for those who had learned to trust God—even in the dark—to share with us their experiences. I wish you could have heard those testimonies. It would have done your soul good and you would have left that meeting, feeling that after all Christ does meet every need of the human heart.

Every one of those who gave a testimony was a convert of the Mission, and when it comes to actually trusting God with a simple child-like faith they put many others to shame who have had a more favorable background. Many of these have been face to face with real want, and the bread box has been low many times during the past winter. But they have dared to trust God; they have put His promises to the test.

Sister Snyder was the first one to speak. She is a young mother who

has been a Christian only a few months. With a face radiant with joy she told us of the comfort and strength she received from the Lord during the recent sickness of one of her children.

Bro. Leo Burkett is always ready with a glad word for his Lord. It is he for whom we had prayed for over eight years and for whom his mother had prayed many more. Leo is only working two days a week now and is always ready to take me in his car to make calls upon the unfortunate and needy.

The Lord knows just how much trouble we can stand and for all that He allows to come into our lives, He sends abundant grace to bear it. But if there is one person I have thought has more than her share of trouble it is Sister Rogers. I was called to her home late last evening. With tears in her eyes and a trembling voice she told of her troubles. But there is always in her testimony the tone of confident trust in God and determination to live above the sin and vice upon which she must look every day.

Sister Jones tells us that there is nothing to lose and everything to gain by trusting Christ. She is especially happy the past months because her husband has followed her in becoming a Christian and is now a member with us.

One reason we have learned to love Sister Hughes so much is because she reminds us of our dear Sister Toombs of sainted memory. Sister Hughes lives with one of her daughters whose husband is mentally afflicted and is in the Soldiers' Home at Leavenworth. They live on a very meager allowance from the government. She said that in spite of the dark days they had seen this winter, the Lord always gave them light and hope.

Because of living out of town Sister Skinner had not been with us for quite a number of weeks, and we were especially glad to hear her testimony. Her home condition is a very unhappy one, but she is not trusting in man. She has maintained faith in the Lord through many years and her testimony this morning reassured us again of God's faithfulness.

Sister Chandler is the mother of nine boys. Their father died a few months before Christmas. She has learned to trust Him who is the widow's God. Her testimony of faith was touching when one thinks of those fatherless boys under her care. Two of them are also members of the church. We had Sister Chandler and seven of the boys in our home for supper not long ago, and we are trying to be of as much help to them as we can.

With testimonies like these from folks who have been rescued and whose lives are miracles of grace, we cannot but thank God and ask Him for grace to trust Him more. There

were many present this morning whom I wish you could meet. As usual on Sunday morning the building was well filled. An old gentleman sat on the front seat. He works with Bro. Smith at the Union Station. It was the first time he had been to church since Bro. Smith led him to Christ some time ago.

The older I get the more I marvel at the wonderful grace of God and what it is able to do. I must tell you about "Old Joe." He is 78 years old and lived in a little shack on the back of a lot near some of our members. They invited him to church repeatedly, but he was a Catholic and even became angry with them when they spoke to him. He did attend several times in the evening to the surprise of everyone. Many prayers were ascending in his behalf. One afternoon I received word that he wanted to talk with me. I went to see him and as he opened to me his life he wept like a child because of his sins. Seldom have I seen such penitence. He found peace and forgiveness in Christ Jesus.

Not long ago the daily papers told one of the saddest stories I have heard for many days. The little shack in which a family of six were sleeping began to burn during the night. The father and mother escaped with two girls. The father returned into the burning shack to rescue the other two girls, but was overcome and both he and the girls died in the flames. Believing that it is the kind of people that we are here to help, we went to visit this mother who had just suffered such a frightful loss. We pointed her to the One who alone can comfort the broken-hearted. We prayed with her and she expressed faith in the Lord Jesus. She is a very ignorant woman and is very needy, having escaped from the fire in her night clothes. Her simple trust in the Lord is of greater value to her than many dollars could be.

When I think of the responsibility that is mine to shepherd these troubled souls I am driven to my knees. And when I ask you to pray for me it is with a feeling of intense need. I heard some one say just not long ago, "It doesn't do any good to ask folks to pray for you, because they don't do it anyway." I have more confidence in you than that. I have appreciated your faithfulness in the past, and this letter is to let you know that your prayers are not in vain. We need your prayers now as much or more than ever before. Pray for those who are "babes in Christ." A class of twelve were baptized recently and three more are under instruction. Our Local Mission Board meets April 15. May I urge you to pray for that important meeting.

Last night while waiting a few minutes outside a garage I noticed a sign

inside saying, "Bring us your hardest job." That is just what the Lord is saying to us and we are learning that He is able to solve even the most difficult problem.

Thanking you for your interest and fellowship and praying God may give you grace to be more than conquerors in Christ, I remain

Yours in His faithfulness,
J. D. Mininger.

Editor's Note.—Although this was written as a private letter to a small group, we feel justified in giving it, almost entire, to our readers.

ARGENTINE MISSION NEWS LETTER

Dear Herald Readers,

Greetings in Jesus' Name.

The great event of the past week was the Annual Conference so I will tell a little about it.

On Thursday, the 26th, the pastors held a meeting in which they discussed business that was to be brought before the conference.

In the evening delegates and visitors began to arrive from the different stations—from Bragado to Santa Rosa—a distance of over three hundred miles; all centered in Pehuajo. Brother Swartzentruber preached an evangelistic sermon that night on the Dimensions of the Love of God.

The next morning conference proper opened with addresses of welcome and response. The morning session was occupied entirely by the Conference Sermon by E. V. Snyder and testimonies to the same. The sermon text was taken from Lam. 4:1—"How is thy gold become dim!" which suggested a rebuke for neglecting the spiritual life, a challenge to greater spiritual brilliancy, experience and testimony, and a vision of trouble as well as triumph for those who are true to the Lord.

The afternoon session had as its main topic "Our Church" during which discussion it was admitted that we lacked power, but that we could regain it by "prayer and fasting" which would bring the victory back.

"The Christian Worker" was the theme for the evening session in which his relation to God and his duty toward the lost were the main points of discussion. Bro. Lauver then preached an evangelistic sermon on "What do you think about Jesus?" Is He merely the figure head of Christianity or is He really the Savior of the world? How have you tried Him out?

The quietness of Friday night was disturbed somewhat for those who slept in the garage because a leaky roof offered them little shelter in a strong rain storm. They moved their beds into the church for the remainder of the night.

On Saturday morning a business

session was held in which the greater part of the time was spent in considering the twenty year plan of which I told you last week. It was accepted unanimously and with a good deal of enthusiasm. We hope the enthusiasm is practical.

Another phase of "Our Church" was considered in the afternoon session, under "Her missionary responsibility," "Her youth," and "Her self support." All of these subtopics dealt with practical problems in our church and inspired all to do more in each of these lines.

On Saturday evening as well as Sunday evening we had planned to have a meeting in the public square but owing to the state of siege at that time it was not permitted. Bro. Luayza preached an evangelistic sermon in the church to an audience of about three hundred people.

On Sunday morning, before the Sunday school we had the discussion of two special topics—The Christian and His Bible, and How to Honor the Lord's Day, which made a splendid combination with the Sunday school lesson for that day—Jesus and the Sabbath. After the Sunday school the assembly was divided into four groups, each one being assigned a general theme for discussion. The married men talked over Giving and the Twenty Year Plan. The married women discussed problems and opportunities of the women's meetings. The young men and young women in separate groups discussed the question—How Improve our Young People's Meetings. After nearly an hour's discussion all the groups reunited to tell each other some of the things that they had decided upon. This was a new and profitable change from anything we have had so far in our Conferences.

The Sunday afternoon session was one that dealt with the important question of "The Church and Social Problems." What are solutions, and especially, what is the Church's attitude toward present day evils of materialism, immorality, intemperance, etc.? What shall we do with regard to our "Non-resistant" beliefs here in the Argentine where military service is compulsory? Besides admonitions to live better Christian lives and to preach more practical sermons, a committee was appointed to study plans and methods by which the Church could more effectively solve these problems and give a larger testimony to the world as to her position and solution.

The evening evangelistic sermon by Pablo Cavadore left an important word in the minds of all present—"Repent ye. . . . Do not imitate, nor pretend, nor philosophise, nor procrastinate, but . . . REPENT, for the kingdom of heaven is at hand,"

So we have closed the tenth Annual Conference of the Argentine Mennonite Church. It was a great spiritual success. Each congregation had sent at least one delegate and from the larger churches there came a number of members in the capacity of listeners and carriers of inspiration as only these people know how to do. In all there were about seventy visitors, nineteen of whom were lay delegates. The majority of the visitors were young people, under thirty years of age.

Another departure this year was the cafeteria lunch counter, each one paying for what he ate. Previously the Conference bore this expense.

We praise the Lord for the experience and expression of the spirit of unity at the conference in which at least five nationalities are represented—and about twenty times that many individualities. Will you continue to pray for the Missionaries, National Workers, and the Members, so that the Lord will receive much fruit in this His vineyard?

Yours in His glad service.
Elvin V. Snyder.

HOW TO CREATE A GREATER MISSION SPIRIT IN OUR DISTRICT

Editor's Note.—This article, evidently an essay read at a district meeting, found its way into the Mission Supplement folio, and the Editor, much to his shame and confusion, neglected to get the name of the writer, and even the place it was given. We sincerely beg the writer's pardon for our neglect and forgetfulness, and ask that you will send us the needed information. We shall be glad to publish it later.—J. A. R.

This is indeed a weighty subject, and one that should concern each one of us. First of all I would say, Pray. Prayer is a great key that unlocks many a door. The mechanical mind has devised many different locks and keys, and over them all has devised a master key that will open any lock. We too have many keys which the Lord has seen fit to place in our hands to help in this great mission work. Jesus was the greatest missionary that ever lived and these are some of the keys. He used: love, help the needy, feed the poor, visit the sick, teach the multitude, and again the one listener at the well, no crowd was too large and none too small, but above these all He used Prayer.

Listen to Luke 6:12: "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God." I wonder how many of us have ever followed Jesus' example in prayer. There are many more examples recorded of Jesus praying, so to me prayer would be the master key.

Prayer unlocked the great iron doors in Peter's time and it will still

do wonders if we will but avail ourselves of the opportunity.

There is a motto that says, "Prayer changes things." We know it has in the past and if we but have faith, it will change things in the future.

Of course when we speak of prayer that changes things we mean real prayer such as we have recorded in James 5:16-18: "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."

There is a vast difference in the methods of prayer. Some prayers are prayed while others are only said. Some people say they are so busy they just haven't time for family worship and prayer. Let us look at Daniel of old. The king set him president over the whole realm and yet he prayed three times a day even though he knew the decree had been signed against praying or asking anything of any one but the king. We have record of this given in Dan. 6.

We all have a work to do in this great mission field. When Jesus gave His command to go and teach all nations He did not mean that we all should cross the ocean. We should be willing to labor just where we are asked to work, wherever it be, in the home, in the church, among our neighbors, in the city mission or in the foreign field. God intended that we each one fill our own place. He wants willing workers, not shirkers; the greatest joy comes from willing service. I so much like the song that reads,

"Ready to go; ready to bear;
Ready to watch and pray;
Ready to stand aside and give,
Till He shall clear the way.
Ready to go, ready to stay,
Ready my place to fill;
Ready for service, lowly or great,
Ready to do His will."

The Church to-day needs men, real men and women as well who are ready to step out and say, "Use me Lord as pleaseth Thee."

The widening horizon of our work is study. What shall we study? First, God's Word. II Tim. 2:15: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Second, we should study our field of labor. Listen to Jesus' own words, John 4:35: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

Missions are the greatest living issue, and this district as well as many

others is in need of a greater mission spirit. There is no question before the world to-day which involves such large forces, such multitudes of people and with such tremendous issues. It has been said, "There is nothing greater to which a man or woman may give his or her life."

The study of missions will give us a greatly enriched Bible, because we will discover that it is a great missionary Book. At our cottage prayer meeting is a good place for this study. The more we study, yes, intelligently study, this line of work and avail ourselves of every opportunity to do just what God and the Church ask of us to do the more effective our work will be. God wants unreserved consecration, our money and our life.

"Give, give, be always giving,
Who gives not is not living,
The more you give
The more you live,
Give strength, give thought, give deeds,
give self,
Give love, give tears and give thyself."

God cares more for souls of men than anything else in the world. It is the life laid down for Him which gives joy to the heart of the Savior.

"Joy is all in serving; giving is true gain;
Losing life for others, life we do retain;
Try to carry sunshine to the sad and lone,
Cheer another's pathway; bright will be your own."

In conclusion I would say there are many different ways by which we may create a greater mission spirit in this district, but to me the most outstanding way is by our chaste Christian lives which are known and read by those about us, and prayer.

OVER THE MEXICAN BORDER

Of all the tramps that can be vile, and of all the generals that can be elegant and arrogant, Mexican tramps and Mexican generals take the prize. During one of our revival meetings I spoke to a very elegant, polished and well educated general who informed me that he was just as good a Christian as I was. I did not doubt it, but when I asked him if he was born again he had no answer. The next night he was present with his wife and daughter. They certainly formed a handsome, attractive group.

At the far end of the church building there stood a tramp. No tramp is more vile, more forlorn, evil-looking and evil-smelling, than a pulque-soaked Mexican outcast. This one had neither hat nor coat, and only a few bits of rags that once had been his shirt partly covered his back. A thick rope served for a belt. His face was bloated, his eyes bleared, and his body trembling.

Now as I have said before, "God is no respecter of persons." After all I am myself but a very unprofitable

servant. I did not relish the tramp very much, but coveted the general "for the Lord."

At the first invitation the general and his family came forward. At the second invitation, with faltering steps the tramp came. Salvation was flowing full and free that night, and they, as well as the others that were kneeling there, were washed white as snow in the blood of the Lamb.

Both men are now proclaiming the Gospel, and when they meet there seems to be a special tie between them, since as they put it, "We were born on the same day."

Some time after their conversion the general's wife said to me, "You know that we had just come from the United States where we had been for eight years. When we returned my husband said, 'Well, at last we are now where we can drink as much as we please,' and he bought a number of bottles of wine; then the next night we were converted, and we have never opened those bottles."—A. B. De Loos, in Latin American Prayer Fellowship News.

APPRECIATION

By No. 1702

To-night while I sit in the cell house,
And think of the days gone by;
With no one to love me, or cheer me,
To care if I live or die.

I wonder and oftentimes marvel,
As I scan o'er the book of my past;
How God in the heavens above me,
Could have patience enough to last.

Could see when all others were sightless,
A spark of Love's fire within;
Could lead me with Hope's gentle fingers,
From the pathways of sorrow and sin.

But it seems life is filled with surprises,
We sometimes get more than we should;
And the wastes of the desert winds blowing,
May yet uncover some good.

So I wonder to-night if by trying,
I could leave in the deserts so vast;
A rock that would mark the waste places,
Or shelter from life's stormy blast

Some weary and heart broken pilgrim,
Or some one who's gone astray;
Or just that I'm able to offer,
A lift to some one in the way.

Then I'll know that I've not fared so badly,
That sorrow lasts but for a day;
That to-morrow the sun will be shining,
And flowers appear in the way.

Far down in the depths of our being,
Hid from the wisdom of man;
Traversing the times and the ages,
Is an infinite unailing plan.

And never a day or a season,
And never a nation or man;
And never a need for a something,
But is entered into that plan.

So to-night I am safe in His keeping,
As I look to the stars above;
And think of the cross of my Savior,
And the power of undying love.

SEWING CIRCLE CORNER

"Go quickly, and tell his disciples that he is risen from the dead" (Matt. 28:7).

* * *

As we think of the work of missions, we are thrilled again and again with the simplicity and directness of the command. It is so simple, so direct, "Go and tell."

And the work? Have you noticed that there is no specific direction as to how it is to be done? When Mary, the first missionary with the Easter message, came breathlessly jubilant into the timid, wondering group of the disciples, she had taken little time to plan her method or her message. She knew the facts. She had them in her heart and in her life. And she **must** tell. I wonder if we get the meaning of our commission so definitely to-day.

The other day we called on one of our message-bearers who had gone thru deep waters in her own personal life. She felt the disappointment, her heart ached thru it all. But, more than all and above all, she sorrowed for her work. If it were only herself who suffered, it would not be so bad. "Self-forgetfulness." I wonder if it might not be cultivated. Or if sheer interest in the work and the need of bearing the message would give us this talent. We have heard of missionaries quibbling about salaries, supplies, outfits,—Mary did not seem to think much about such things; neither did Philip, nor the twelve, nor Paul.

The great thing—the important thing—is the message. And how a real interest in the message overshadows everything else!

* * *

The material for the Supplement to the 1932 Booklet of Prayer for Missions is in the hands of the printer. This Supplement contains corrections bringing the Booklet up to date and making it usable to March 31, 1934. To those having copies of the Booklet we shall be glad to send a copy of the Supplement free. Those who do not have the Booklet may have it at the regular price of ten cents per copy, Supplement included, while the supply lasts.

* * *

Are you interested in the organization of Sewing Circle work? A convenient little booklet is just off the press, giving the Constitution for the General Sewing Circle Committee, and suggested forms for Constitutions for District, Local, and Junior Circles. We shall be glad to furnish these to you at five cents per copy.

BEGINNING AND ORGANIZING A SEWING CIRCLE

By Sadie Miller

For the Gospel Herald.

Has your church a Sewing Circle? If not, why not? The answer to the latter question would likely be, "We have none because no one made a start." All things must have a beginning, and a good beginning means much to the future success of the work for, "Well begun is half done." The next question then is, "How shall we begin?" and "How shall we organize?"

A week or more of earnest prayer about this matter is always safe and proper. Pray for God's guidance and choice in selecting some one who is interested in and capable of carrying on such a work. One in whom is centered the confidence and willing co-operation of the sisters of the church.

So much done, call a general meeting of the sisters and let any one, upon whose heart God has placed this burden, express herself—giving the need, the purpose and the blessings of having an organized Circle. If the sisters are too modest and timid to make this start I am sure the local minister or deacon will gladly assist in making the announcements, etc.

At this meeting God's leading should earnestly be sought. After the preliminaries are over, steps can be taken to choose a President, Vice President, Secretary, and Treasurer. For further help, a Constitution for Local Sewing Circles can be secured from your Dist. Secy., in which you can learn how to proceed further.

Some one says, (1) "Our membership is too small," (2) "there is nothing to do," (3) "we do not have time," (4) "we do not have money to carry on a Sewing Circle," etc. Let not these difficulties disturb you for (1) there is no church so small that has not a capable leader in it. Dorcas was alone and did a big, good work. (2) The work is great, the need is tremendous, calls for help in the way of clothing, bedding, and provisions come from our next door neighbor, from within our church circle, from our city missions, from our church schools, homes for children and aged, and hospitals, from our foreign missions across the sea. We can not meet the needs. Besides these mentioned are yet many more avenues to help the poor and hungry. (3) Jesus said, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you" is a good verse to quote when we think we do not have time to help with the Lord's work. (4) If we do what we can that is all God asks of us.

Our little, whether time, work, tal-

ent or money, if consecrated to God will be made a blessing to many, as was the widow's mite and the little lad's lunch of five loaves and two fishes. Much depends on the spirit with which we give and do. The blessings reaped from the work of the Sewing Circle are double. While we help others in a material way we are drinking in spiritual blessings ourselves, often unconsciously.

The details of carrying on this work must be worked out by each Circle: Time and place of meeting, length of meeting, how to conduct the Sewing, how to plan for the day, etc. Many helpful hints and suggestions may be gleaned from older and more experienced circles.

The devotional hour should hold a very prominent and important place in all our Sewing Circle activities. Prayer will create more unity, a closer fellowship. It will inspire to greater activity. It will bring blessings to all concerned. Prayer is the power that will make the work move. Without prayer the circle work would be an utter failure.

The Sewing Circle should include the aged, the middle aged and the young sisters. It is a wonderful place to become better acquainted with each other, to learn more about each other's problems, to pray and work together. There is work for all. If I can not quilt maybe I can sew quilt patches; if I can not sew with a machine, then by hand; if I can do no sewing at all then I can pray. "For we are workers together with God." This important work extends to our brethren also. Paul, in Phil. 4:3, says, "And I entreat thee also, true yoke fellow, help those women which labored with me in the Gospel, with Clement also, and with other my fellow labourers, whose names are in the book of life." The hearty coöperation, the sympathy and the willing helping hand of the brethren will make the work much easier for the sisters.

Wellman, Iowa.

REPORT

Of the Semiannual Meeting of the Associated Sewing Circles of Lancaster, Pa., District

The Semiannual Meeting of the Associated Sewing Circles of the Lancaster Conference District was held at the East Chestnut St. Mennonite Church, Lancaster, Pa., on Monday, March 27, 1933.

This was the forty-third session of the Association. Following the regular business meeting an address was given on "Labourers Together" by John S. Hess.

After a short song service at 12:45, the rest of the day was occupied with the following topics:

"Ministering Under Present Conditions," by J. Paul Graybill; "Faithful Service," by D. Stoner Krady; "Judgments of Works," by Henry Lutz. Many interesting thoughts were presented. The circles were well represented, which shows the interest is growing. Nettie A. Leaman, Secy.

REPORT

of the Ontario Mennonite Bible School

By J. B. Martin

Another school term has come to a close. We are glad that 115 students could enroll and spend at least part of the twelve weeks in the study of God's Word. The Lord's blessing rested richly upon the activities of the Bible School.

The graduating exercises were held Thursday evening, March 23. The Kitchener Church and Bible School Annex were crowded. The class gave an interesting program.

Sister Mabel Schmiedendorf discussed the subject, "Seeing Jesus by Faith," and Bro. Aaron Grove, "The Messenger and the Message."

The school sang a number of inspiring songs.

The Commencement Address was delivered by J. B. Martin; subject, "My times are in His Hand."

At the close of the service, the Principal, Bro. S. F. Coffman, made appropriate remarks and presented diplomas to thirteen of the students who completed the necessary work of the three-year course. Bro. M. M. Brubacher, President of the School Board, was chairman of the meeting.

The following day the student body had their closing devotional meeting, which consisted of songs, praise, and testimony. This service was very spiritual and we certainly praise God for what He has done for our young people.

March 22, the Bible School Board had their meeting. The Board feels that God led very definitely during the past year. Plans were again made for the school term of 1934. One of the interesting steps forward in the course of the school work is the advanced courses for those who graduated and for Christian workers and pastors who wish to have a more extensive study of the Bible.

The Board is now offering the regular work of the three-year cycle of twelve weeks, and also a three-year cycle of advanced work. No doubt many of you are planning some time to attend the Ontario Mennonite Bible School. If you are interested in the course, send for information and a catalogue.

The Bible School Board, M. M. Brubacher, Pres., Waterloo, Ontario;
J. B. Martin, Sec'y, 187 West Erb St.,
Waterloo, Ontario.

FROM OUR MISSION STATIONS

Dhamtari, C. P., India

(American Mennonite Mission)

Office of the Secretary,
Feb. 23, 1933.

Dear Readers of the Gospel Herald:—I am writing this letter in appreciation of the Sunday school picture cards which you have been so kindly sending all these years. They are very much appreciated and we hope that you will continue sending them. Last year we have not received as many as usual and our Evangelistic and Sunday school workers are calling for them again and again and oftentimes we are not able to supply them with the cards they need. This is simply to indicate that if you have any surplus cards, we will be very glad if you will continue to send them to India.

Regarding large picture rolls we wish to say that we have more at the present time than we can use. The

Old Testament pictures are not very suitable for use here, although the New Testament pictures are oftentimes quite suitable. However do not forget the cards.

Thanking you again for the many cards which you have been sending in the past, We are,

Yours for the extension of Christ's Kingdom,

J. N. Kaufman, Secy.

Note by the Editor.—May I add a suggestion to those sending cards or rolls? It will be easier for you to sort them than to impose this task on the missionaries. Here are a few rules:

1. Never send pictures of idols.
2. Look at the picture without thinking of the reading. If it means nothing to you without explanation, it will probably mean a little less to a Hindu.
3. Picture cards with Hindi verses pasted on the back are acceptable. The verses can be secured from the Mennonite Publishing House, Scottsdale, Pa.

Iowa City, Ia.

To the Herald Family, Greeting in Jesus' name:—The Lord has been good to His creation giving us such fine weather this winter and giving such an abundance of crops the last season. We here at Iowa City Mission want to praise His holy name and, as He directs, be instruments in His hands, meet for the Master's service.

Sunday school is still showing a marked increase over a year ago. And we are busy planning and working with the children for an Easter service.

We have had the privilege to have services at Oak Dale Sanitarium and County Jail twice, Old Ladies' Home twice, County Poor Farm twice and in homes of some people since last we wrote. Our congregation is small but the brethren of rural congregations are willing to help us when needed to help carry the services through. Recently we have arranged a definite monthly date for services at both Poor Farm and Old Ladies' Home. We have the privilege of working with West Union congregation for services at the Poor Farm.

We have been visited by Bros. Harvey Yoder, Abner Yoder, Perry Blosser, D. J. Fisher, and all favored us with messages very helpful and inspiring. Bro. Fisher came to us and Sister Mayer was received and appointed as a worker at this place last Sunday. We are glad to report the work is increasing and a worker is needed. Many are now calling and asking for help along various lines and if the Lord directs you to give to His cause at Iowa City it will be gratefully re-

ceived and may God's blessing be on the giver as well as the receivers. Jesus says it is more blessed to give than to receive.

We close with a hearty "thank you" and "God bless all."

Sincerely,

March 24, 1933. The Workers.

Peoria, Ill.

Dear Readers of the Herald:—"For there is no difference: for all have sinned and come short of the glory of God," are the words of the apostle Paul to the Romans. In observing humanity in its strength and weakness of character we can not help but see the truth of Paul's statement. For there really is no difference. We have all made our mistakes and blundered along in life. We are all guilty of coming short of the glory of God.

It seems quite human for us to follow the dictation of self and strive to fulfill the lusts and vanities of self. We speak of children in relationship to their toys as self-centered. Strange as it may seem the adult has a tendency to retain the childhood self-centered ideals and principles. There seems to be a persistent effort to go after our own way and leave the Lord out of the plans and programs of life. Isa. 53:6: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

In mission work there is a great joy that comes to us when the Lord leads us into a home and helps us get acquainted and grasp opportunities to read in that home the Word of God and be a tool in His hands to lead individuals from a life of sin and self into a life of righteousness and service for the Lord. The writer is reminded of a home of five that the Lord led us into nearly a year and a half ago. The mother was in ill health but not confined to her home. None of them were going to any worship services. The mother and children were indifferent to Christianity and the Word of God as it was read to them. The father was opposed to the extent that he would have a reason to be absent when a call was made to the home for home department, or for a cottage prayer meeting. The Spirit of God and the reading of His Word and the witness of His saints brought conviction in that home. That conviction became so great that the children were sent to Sunday school. But that did not give relief. The mother came occasionally to pacify herself. Isa. 57:20, 21: "But the wicked are like the troubled sea, when it can not rest, whose waters cast up mire and dirt. There is no peace saith my God to the wicked." Often can the truth of Isaiah's message be seen in the life of an individual or a home. That is true in this particular home. Just recently

the mother confessed her sin and accepted Jesus as her Savior on her sick bed. She now has peace in her soul. She is now striving to fulfill the plans that God has for her instead of striving to fulfill the lusts and vanities of self.

Peace, perfect peace, in this dark world of ^{sin}

The blood of Jesus whispers peace within. Peace, perfect peace, by thronging duties ^{pressed,}

To do the will of Jesus, this is rest.

Peace, perfect peace, with sorrow surging ^{round,}

On Jesus' bosom naught but calm is found.

The father and the children are in need of this same Jesus and His peace. Will you pray with us for them and others who need Him. Those who gather weekly for prayer and Bible study (last week there were 41 present) have been praying for this family and for others.

Before closing this letter we wish to say, "thank you," to the Christian Watch at Flanagan for the splendid things that they sent in for the mission and for the needy who come to the mission. We also wish to thank the brethren who brought the eatables and helped so kindly with their car to distribute some of them. We also want to thank those at Hopedale who sent the pork in for the mission. Clothing has been much in demand in the near past. We want to thank the sewing circles of this state and Iowa who have so kindly sent in garments that were much needed.

Any one who has an over supply of Bibles in your home and wish to put them to use can send them to the mission and we will see that they get into the hands of those who can not purchase any and are hungering for His Word. Never leave a good unused Bible lie in your home. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." We could also use a number of books called 1000 Questions and Answers and Confessions of Faith. We wish to thank you for any contribution that you may have so we can purchase these books.

May the Lord bless you who have so nobly supported the Lord's cause.

March 25, 1933. C. Warren Long.

Baden, Ont.

The Bible conference at Baden was attended with much interest and blessing. Though the ice storm hindered some from attending, there was a very fair turnout to the seven sessions. This was an exceptional privilege with the Kitchener Bible School instructors in charge. Bro. Martin explained the history of the church as viewed in the seven churches of Revelation 2 and 3. Bro. Derstine gave three important phases of the second coming of Christ. Bro. Burkholder discussed the doctrines of faith, conviction, and

repentance. Bro. Coffman gave two addresses on the Holy Spirit and two on the significance of Old Testament sacrifices. The model of the tabernacle was erected and used to show many types and figures now applying in the plan of salvation. The pastor of the mission, Bro. Newton Weber, gave one message on temperate living.

The mission friends are very appreciative of these special means of grace. May the truths of the messages continue to live in the hearts of these people. Pray for the Christian church in this community.

March 28, 1933.

Cor.

IN DARKEST AFRICA

Writing from Zululand, W. A. Genheimer, of the South Africa General Mission, tells of things both joyful and sorrowful. Some of the painfully dark things are typical of what all missionaries in Africa have to struggle against.

"The grandmother of Tabiat, one of our older school girls, is a witch of great reputation. According to her claim, she can flash out her tongue like a snake, making it a mile long, and lash a hole through a distant mountain. Has she not done it? The hill and the hole exist at Kosi Bay!

"There is sickness in the chief's kraal. A notable witch doctor is called. One of the chief's wives is found to be the bewitcher. They cut her head, putting on burning coals to consume her evil bewitching powers, and she must be driven from the kraal. Fortunately this case was dealt with by the government, though most of them are not. The chief was heavily fined, the head counsellor imprisoned, with the promise of a weekly flogging for six months.

"This particular chief was partly educated in a government school for chiefs, and the head counsellor was also educated, being able to read and write some English. But all this only demonstrates the folly of mere secular education for these people without Christ. To speak English, possess motor cars, and smoke good briar pipes will not liberate a race from the powers of darkness and superstition.

"Silly modern sects are flooding the land. Usually healing is their high note. And it gets plenty high sometimes! So do some of their patients, as a favorite manner of treatment is to literally throw the afflicted one up in the air, as well as beat their bodies, making most awful noises. Some have the practice of pouring boiling water on the bodies of the sick, evidently reverting to ancient heathen practices under a new garb.

"One of these new 'preachers' was here in our community a few days ago. He stated that they followed the

teaching of the apostle Paul. Being asked when the apostle Paul had lived, and if he died and rose from the dead again, the 'preacher' affirmed that he had just recently died and arose from the dead! With some of these cults you can become a full fledged church member by the payment of one dollar, or even as low a price as twenty-five cents. Their standard of life is cheap too; polygamy, drinking, dancing and all of the rest goes with it. Some even do these things in the name of the Lord!

"Spiritual and moral progress has ever been slow with pagan races. It is very depressing to the missionary who wants to see a nation lifted to a place of spiritual light and power. Seeing the great masses wanting their old life of sin and superstition sometimes brings the prophet of God under the juniper tree."

"THE BANKS ARE ALL DOWN ON EARTH"

By S. D. Gordon, Author of "Quiet Talks on Service"

Here is a man who gets through his life down on the earth and goes out into the other life. . . . Here he comes up to the gateway of the upper world. He is lugging along a farm or two, some town lots and houses, and a lot of beautifully engraved paper—bank stocks and railroad bonds and other bonds.

As he gets up to the gateway the gateman will say: "What's all that stuff?"

"Stuff?" he will say, astonished. "This is the most precious wealth of earth, sir! I have spent my whole life, the cream of my strength, in accumulating this."

"O, well," the reply will be, "I have no doubt that is so. . . . But that sort of thing does not pass current up in this land. That has to be exchanged at the bankers' offices for the sort of coinage we use here."

The man looks a little relieved at this last remark. The other talk has sounded strange and given him a queer misgiving in his heart as he listened. But "banker" and "exchange"—that sounds familiar. The ground feels a bit steadier. He picks up new spirit.

"Where are the bankers' offices, please?" he asks eagerly.

"They are all down on the earth," comes the quiet answer. "You must do your exchanging before you get as far up as this. That stuff is all dead loss now. You can't take it back to the bankers now, and it is of no value here."

What we get and keep for the sake of having, we lose, for we leave it behind. What we give away freely, for Jesus' sake, for men's sake, we will find by and by we have kept, for we have sent it on ahead.—Selected.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For February, 1933

GENERAL

Madison Co SS O	\$4 00
Crown Hill Cong O	67 33
Forks Cong Ind	10 20
L Deer Crk Cong Ia	19 60
Roseland Cong Nebr	4 00
Sugar Crk Cong Ia	32 98
E Union Cong Ia	1 43
Cresston SS Mont	1 53
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	141 07

INDIA

General

Detroit Cong Mich	5 19
Sue F Landis	5 00
Metamora SS Birthday	
Offgs Ill	2 81
Science Ridge Cong Ill	9 00
Metamora SS Ill	8 13
Spring City Cong Pa	71 00
Souderton TM Pa	6 25
E Holbrook Cong Colo	4 70
LaJunta Cong Colo	5 50
Mt Zion Cong Mo	7 00
Kans City Miss Cong Kan	5 12
St Jacobs Cong Ont	95 00
Hagey SS Ont	8 44
Zion Cong Ore	7 38
Fairview Cong Ore	14 35
Landisville SS Pa	29 08
E Fairview Cong Neb	15 36
Salem SS Alta	26 68
A Bro from Reiff Cong Md	2 00
	<hr/>
	327 99

Missionary

Lockport SS O	16 92
Spg Valley Cong Kan	37 50
Weaver SS Pa	15 00
SW Pa SS Conf Miss Fd	30 00
Friends Ohio	150 00
Blough Cong Pa	30 00
Stahl Cong Pa	30 00
Belmont SS Ind	7 44
Elkhart SS Cl 23 Ind	9 00
E Fairview Cong Nebr	26 37
W Zion SS Alta	5 85
	<hr/>
	358 08

S C Contributions:	
Pleas View SC Okla	10 00
Limon SC Colo	4 10
Howard-Miami SC Ind	25 00
Ashley SC Mich	12 00
Yellow Creek SC Ind	25 00
Olive SC Ind	27 00
	<hr/>
	103 10

Total India Missionary 461 18

Missionary Children

LaJunta SS Colo	25 00
Fairview SS N Dak (Jr E)	2 25
Mr & Mrs Arthur	
Augsburger	25 00
Souderton SS Pa (Jr S)	23 51
Detweiler SS Ont	25 00
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	100 76

Evangelist

A Brother Pa	15 00
Matt 6:3 Pa	6 00
Esther Groh	20 00
Vineland YPM Ont	23 00
Markham YPM Ont	22 50
A Sister E Petersburg Pa	25 00
Manheim Bible Study Cl	
Pa	8 50
E Petersburg SS YMB Cl	
Pa	13 50
A Bro & Sis Conestoga	
Cong Pa	40 00
	<hr/>
	173 50

Bible Women

W H Lehman	12 50
Sam R Hoover	13 32
Oak Gr SS Champ Co	
Old Sisters Cl O	12 50
Bowne Cong Mich	12 50
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	50 82

Teacher

Schertz Bros	85 00
S Brownsberger	10 00
Workers O Peoples Home	
Lancaster Pa	30 00
Landisville SS Mens Cl 6	
Pa	15 00
Lititz SS Pa	84 00
Ten Sisters Lanc Pa	10 00
A Sister Mellinger Cong	
Pa	5 00
A Bro & Sister Lanc Pa	5 00
Salem Cong Nebr	7 17
Ohio Menn SS Conf	50 00
A Sister Yellow Crk	
Cong Ind	96 00
	<hr/>
	397 17

Orphan

Blooming Glen SS Pa	
Robert Nase Cl	4 00
Quintus Leatherman Cl	1 02
Roanoke SS Luella Ulrich	
Cl Ill	7 40
Sue F Landis	10 00
A Bro & Sister Pa	22 00
W Union SS Pri Dept Ia	10 74
Nappanee SS Pri Dept Ind	5 00
Forks SS Ind	20 15
S Union SS Ohio	95
A Sister Pa	50 00
Matt 25:40 Pa	10 00
Mr & Mrs Edward Selzer	16 00
Bethel SS Pri Dept Mich	9 00
Ella Mae Hening	32 00
Edna Clemmer	32 00
Sycamore Gr Cong Mo	8 86
Altoona SS Pa	6 00
Pinto SS Md	21 00
Albany SS Ore	4 70
Lititz SS Ellen Landis Cl	
Pa	9 00
Mt Joy SS YWB Cl Pa	44 00
Elmer E Zimmerman	15 00
E Petersburg SS Willis	
Kilheffer Cl Pa	9 00
Landisville SS Pri Cl Pa	9 00
A Sister Lititz Pa	9 00
Verna Brandt	8 00
Elizabethtown SS Pa	
Mrs Eli Burkhardt Cl	9 00
John L Rutt Cl	20 00
Mt Joy SS Sammel Smith	
Cl Pa	44 00
Elkhart SS Cl 18 Ind	12 98
Shore SS Ind	11 60
L Deer Crk SS Ia	
Prim Dept	11 38
Classes 29, 31, 32	2 00
Stauffer SS Md	36 00
Weber SS 2 YM Cls Ont	11 00
Kitchener SS Ont	
John Cressman Cl	5 25
Harvey Snider Cl	9 50
	<hr/>
	546 53

S C Contributions:	
Stumptown SC Pa	32 00
Souderton SC Pa	40 00
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	72 00

Total India Orphan 618 53

Widow

Sue F Landis	5 00
Mr & Mrs M M	
Burkholder	5 50

Schertz Brothers	40 00
O Grove SS Cham Co	
O Sisters Cl Pa	2 50
S Union SS Ohio	9 25
Cedar Gr Cong Ont	5 50
A Millersville SS Cl Pa	5 00
L Deer Crk SS Cls 14, 15	
Iowa	2 25
Stauffer SS Md	22 00
Kitchener SS Ont	
W F Schisler Cl	1 20
	<hr/>
	98 20

Medical

Johanna M Birmingham	10 00
A Sister Ohio	20 00
L R Troyer & Family	10 00
A Sister Pa	5 00
Peter Eicher	30 00
Catlin SS Kans	10 00
Kitchener SS YM Cl Ont	11 00
A Strasburg SS Teach Pa	5 00
Elkhart SS Cl 20 Ind	10 00
Manson Cong Ia	13 00
A Sister Yellow Crk Cong	
Ind	12 00
	<hr/>
	136 00
S C Contributions:	
Fairview SC N Dak	10 00
Howard-Miami SC Ind	5 00
Midland SC Mich	15 00
	<hr/>
	30 00

Total India Medical 166 00

Evangelistic Budget

Mr & Mrs H F Reist	52 00
Gortner Union SS Md	10 00
G G Marner	5 00
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	67 00

Ada Hartzler Auto

LaJunta Cong Colo	21 00
LaJunta Hosp Alumni	
Nurses	47 00
E Holbrook Cong Colo	9 73
LaJunta Cong Colo	18 05
Hesston Col YPCA Kan	20 00
	<hr/>
	115 78

Lepers

Sue F Landis	5 00
Lickma Evangelistic Station	
A Friend Ont	5 00
Total India Mission	
Funds	2,586 93

SOUTH AMERICA

General

A Bro & Sister Mich	10 00
Sue F Landis	5 00
Milford AM Cong Nebr	27 50
Morrison Cong Ill	5 80
Waldo Cong Ill	7 70
L Salford SS Pa	41 33
E Holbrook Cong Colo	4 70
LaJunta Cong Colo	5 53
Mt Zion Cong Mo	2 00
Kans City Miss Cong Kan	5 11
Springs SS Pa	8 22
Hagey SS Ont	6 00
Glade Cong Md	1 25
Pinto Cong Md	2 93
Casselmann Cong Md	3 22
Scottdale Cong Pa	22 56
Morrison Cove Congs	
Pa	1 80
Hopewell Cong Ind	13 42
Salem Cong Nebr	8 58
E Fairview Cong Nebr	22 26
W Zion SS Alta	5 80
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	210 71

Missionary

A Bro & Sister Ont	75 00
Souderton SS Pa	37 50
Pleas Valley SS Kan	9 10
LaJunta Cong Colo	9 66
Sycamore Gr Cong Mo	8 70
Elizabethtown Cong & SS	

Pa	79 26
Salem Cong Nebr	8 13
	<hr/>
	227 35

Missionary Children

Weber SS Ont	20 25
Elizabethtown SS Pa	
Edna Ebersole Cl	12 50
Alta Numemaker Cl	12 50
Belmont SS Ind (Jr S)	8 39
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	53 64

Evangelist

Mr & Mrs H F Reist	50 00
Gortner Union SS Md	10 00
Salina Swartzendruber	3 43
	<hr/>
	63 43

Bible Reader

E Bend SS Mrs	
S M Zehr Cl Ill	4 40

Orphan

A Sister Pa	50 00
Stahl SS Pa	5 00
Lanc SS Mrs Rohrer's Cl	
Pa	5 00
Landisville SS Wom Cl 10	
Pa	5 00
Hesston Col YPCA Kan	25 00
	<hr/>
	90 00

S C Contributions:	
Asso Circles of Franconia	
Conf District	80 00
Total S Am Orphan	170 00

Bragado Station Bldg.

Sue F Landis	5 00
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America Station Bldg.

A & B H Lititz Pa	18 80
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Investment

Sarah E Byler Estate	2,300 00
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Publication

Hershey SS Pa	41 36
A Bro & Sis Lancaster Pa	5 00
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	46 36

Kindergarten

Elkhart SS Cl 24, Ind	3 20
Total S America	
Mission Funds	3,102 89

CITY MISSIONS

Altoona, Pa.

Allensville Cong Pa	14 99
Pleas Grove Cong Pa	2 50
Pinto Cong Md	4 20
Schellsburg Cong Pa	3 00
Weaver Cong Pa	1 20
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	25 89

Altoona-Mill Run Bldg.

Joseph M Nissley	15 00
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Canton, Ohio

Sonnenberg Cong O	15 75
A Sister Canton Cong O	2 00
Allen Rickert	1 25
Sara Bender	1 00
Beech YPBM Ohio	4 88
A Sister Ohio	1 00
Canton SS Ohio	2 30
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	28 18

Detroit, Mich.

Detroit Cong Mich	5 43
Paul Clemens	5 00
Berne Cong Mich	36 00
Mr & Mrs Raymond	
Summers	5 00
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	51 43

Fort Wayne, Ind.

Olive Cong Ind	18 19
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Fort Wayne Coal

Yellow Crk Cong Ind	6 00
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Hutchinson Mission Bldg.

Pleas Valley Cong Kan	7 50
Cherry Box Cong Mo	3 50

Larned Cong Kan	5 50	W Union Cong Ia	84 64	Eastern Mennonite School		Rural Evangel	
	16 50	Emma Phillips (Jr E)	1 00	Weaver SS Pa	4 02	Bowne Cong Mich	5 50
Iowa City, Ia.		Edward Yoder	1 00	Stahl SS Pa	5 12	Rural Missions	
Wood River Cong Neb	6 87	Pryor Cong Okla	2 30		9 14	Berea Cong Ind	4 15
Salem Cong Neb	7 72	Metamora Cong Ill	10 19	District General		Holdeman Cong Ind	16 63
Manson Cong Ia	23 18	Sycamore Gr Cong Mo	10 04	Hereford Cong Pa	66 25	Salem Cong Ind	6 50
E Fairview Cong Neb	24 36		250 92	Deep Run & Plumstead			27 28
	62 13	Children's Home Bldg.		Cong Pa	24 28	Hannibal—Sis. Adam's Funeral	
Kansas City, Kans.		L Deer Crk SS Ia (Jr E)	16 00	Towamencin SS Pa	25 50	Mt Zion Cong Mo	1 10
Mrs Cronk	1 00	Orphans' Home, Ohio		Boyertown Cong Pa	20 00	Evangelistic	
Bethel SS Ore	20 82	Rockton SS Pa	75	Souderton Cong Pa	5 01	Mt Zion Cong Mo	4 00
LaJunta Nurses Colo	8 50	A Sister W Liberty O	2 00	Shore Cong Ind	17 84	S. W. Pa. Conf. Fund	
A Bro & Sister Canada	8 00		2 75	Howard-Miami Cong Ind	8 26	Rockton SS Pa	1 10
Nelson Hinstead	5 00	Orphans' Home O.—Residence		Emma Cong Ind	6 13	Johnstown Bible School	
S. E. Graybill	5 00	A Bro Fulton Co O	10 00	Midland Cong Mich	16 40	Thomas Cong Pa	8 00
John & Ada Grove	8 00	Home for Aged—Ill.		Middlebury Cong Ind	9 81	Total Other Funds	2,812 22
Penna Cong Kan	14 00	Metamora Cong Ill	10 19	Goshen Cong Ind	16 17	RELIEF FUNDS	
Mt Zion Cong Mo	3 60	Special Support	704 55	Clinton Fr Cong Ind	26 80	Russia	
	73 92	Produce Sold	21 57	Clinton Br Cong Ind	10 75	Sue F Landis	5 00
Lima, Ohio		Contribution Box	2 00	Maple Gr Cong Ind	15 00	Penna Cong Kan	11 00
Lockport SS Ohio	7 58		738 31	Spg Val Cong Kan	32 50	Kansas City Cong Kan	6 95
Los Angeles, Calif.		La Junta Hospital & Sanitarium		Tuleta Cong Tex	3 25	Thurman Cong Colo	35 32
Los Angeles Cong Calif		Waldo Cong Ill	7 69	Pleas View Cong Okla	13 00		58 27
(Jan)	26 54	Sadie Roth	1 00	Penna Cong Kan	4 70	Near East Relief	
A Friend (Jan)	3 50	Ida Yoder	1 35	Palmyra Cong Mo	2 00	Sue F Landis	5 00
A Friend (Jan)	73	Hosp Sales—Charged	3,129 20	Crystal Spgs Cong Kan	6 51	Total Relief Funds	63 27
Los Angeles Cong Calif	19 42	Hosp Sales—Out Patient	5 00	Mt Zion Cong Mo	9 00	SUMMARY	
Mahlon J Hartzler	2 00	Hosp Sales—Cash	648 26	LaJunta Cong Colo	13 60	Alta-Sask Dist Bd	39 86
Malinda Lapp	5 00		3,792 50	Cressman Cong Ont	5 28	Dak-Mont Dist Bd	10 00
Fairview Cong Ore	9 58	Millersville Orphanage		Albany SS Ore	1 93	Franconia Dist Bd	559 78
	66 77	Towamencin SS Pa	34 15	Bethel SS Ore	1 12	Illinois Dist Bd	145 28
Peoria, Ill.		Good Samaritan Fund		Thomas Cong Pa	7 00	Ind-Mich Dist Bd	538 04
Mary Weaver	1 00	S Circles of SW Pa Dist	20 00	Blough Cong Pa	7 00	Ia-Neb Dist Bd	271 96
Marvin Plank	1 00	Total Contributions for		Weaver Cong Pa	2 40	Lancaster Dist Bd	630 50
Katherine Schrock	25	Char Institution Fds	4,864 63			Mo-Kans Dist Bd	299 06
Peoria Miss Cong Ill	4 29	OTHER FUNDS		Circle Letter		Ont Dist Bd	322 10
E Bend Cong Ill	43 07	Africa		Mrs J Lawrence Denlinger	20	Pacific Coast Dist Bd	45 27
Freeport Cong Ill	20 80	Sue F Landis	5 00	Mrs Enos E Nunemaker	20	SW Pa Dist Bd	178 90
	70 41	Annuity			40	SW Pa SS Conf Dist Bd	104 12
Portland, Oreg.		A Sister Ind	2,000 00	Indiana-Michigan S. S. Conf.		Wash Co Md-Frank Co	60 00
Filer Cong Idaho	2 93	A Sister Pa	200 00	Middlebury SS Ind	6 15	Pa Dist Bd	
Portland Mission Bldg.			2,200 00	Fairview SS Mich	2 46	S Circle Contributions	305 50
Filer Cong Idaho	3 28	Greensburg Church Bldg.		Pleas View SS Mich	2 00	Menn Bd of M & C	10,579 29
Toronto, Ont.		Salina Swartzendruber	5 57	Nappanee SS Ind	5 41		14,089 66
Cedar Grove SS Ont	4 31	Goshen College		Forks SS Ind	4 00	India Mission Fds	2,586 93
Israel Martin	1 00	From SS Quarterly Mtg	15 50	Midland SS Mich	2 44	S America Miss Fds	3,102 89
Weber Cong Ont	8 38	Missionary Widow		Shore SS Ind	4 00	City Mission Fds	518 65
Hagey Cong & SS Ont	19 00	Conestoga SS Pri Cl Pa	21 00	Salem SS Ind	4 80	Char Institution Fds	4,864 63
Kitchener Cong Ont	37 75	Evangelization of Jews		Yellow Creek SS Ind	9 86	Africa	5 00
	70 44	General S. S. Committee			41 12	Annuit	2,200 00
Total City Missions	518 65	SW Pa SS Conf District	2 44	Indiana-Michigan Conf. Expense		Gen & Other Fds	748 29
CHARITABLE INSTI- TUTIONS				Salem Cong Ind	9 45	Relief Funds	63 27
Children's Home, K. C.				Elkhart Church Bldg			14,089 66
Special Support	141 75			Yellow Creek Cong Ind	45 00	Respectfully submitted and	
				Olive Cong Ind	10 00	Gratefully received,	
					55 00	V. E. Reiff, Gen. Treas.,	
				Menn. Bd. of Education		1711 Prairie St.,	
				Yellow Creek Cong Ind	15 81	Elkhart, Ind.	

GLEANINGS

A Friendlier Spirit

"One of the most significant achievements of the past year has been the bringing about of closer relationships and coöperation between the Christian Student Movement and our Church," writes A. R. Kepler, missionary at Shanghai, China. Three years ago the slogan of the Christian Student Movement was "Exalt Christ! Down with the Church!" At a recent national conference of the Christian Student Movement at Peiping, the prevailing purpose was "Coöperation with the Church!"

Campa Indians of Peru

Rev. R. O. Stull, a Christian Alliance missionary in Peru, has on record the names of

210 Indians and of 53 non-Indians who have received teaching at the Cahuapanas Station. Most of these come and go, never permanently settling in one place, and so carry the Gospel message they have learned to their scattered groups. An intelligent Spanish-speaking Campa Indian came to the station recently and said that an Indian had told him of the blessing he had received at the mission. Most Indians who come from their forest homes to Cahuapanas come to cultivate the land in order to earn a living.—Alliance Weekly.

Religion Not Dead in Russia

Attempts to organize anti-religious activity in Soviet Russia continue to meet with considerable difficulty, largely from two causes, the persistence of the religious spirit in groups and individuals, and inertia on the part of the

anti-religious workers. With the best intentions in the world (or should one say the worst intentions?) the leaders of anti-Christian hostilities have been unable to maintain a glowing missionary zeal in their followers for their war against religion. In a phrase of their own, "Indifference cuts without a knife," and the "Association of the Militant Godless" is not meeting with any considerable success.—The Living Church.

Religion in Boulder City

Since Congress authorized the building of Hoover Dam, attention has been drawn to Boulder City, in the Nevada desert, a new and modern town, costing \$2,000,000, with artificially cooled bunk houses, a vast dining hall, stores and a multitude of small homes for workers with families. Six engineering

companies made bids for the construction; seven denominations have collaborated on a religious program for the community. The representative of the seven denominations is "Parson Tom" Stevenson, a consecrated minister who is devoting himself single-handed to the task. Funds for a building have not yet been secured, and temporary quarters are being used. The Sunday school overflows into several buildings and evening service is held in the "mess hall." A large proportion of the workers on the dam are relatively young men, but many are married, and the town has a large juvenile population. It is expected that after the dam is completed there will still be a permanent community at Boulder City, and that this work will be conserved in a permanent program.—Christian Advocate.

Mormon Growth Explained

Mormons point with pride to their phenomenal increase—from 6 to 600,000 in a century. In 1931 the financial records of the Church, the depression notwithstanding, showed an increase over the previous year of from five to fifty per cent, varying according to location. Several factors are behind this growth; family increase, which the Mormon Church claims as the highest command of God; the low mortality rate due to Utah's health climate; and proselyting, which is the first demand of the Mormon Fathers. Each year some two thousand young men and women go out at their own expense, for at least two years, to gather converts. The procession still goes out and each year from 6,500 to 7,000 proselytes are baptized from all parts of the United States. The cult has withstood change largely because of its close-knit organization, its isolation, and its many coöperative enterprises in the way of social, economic and political privileges, to say nothing of special dispensations in the world to come. When all other denominations are retrenching, this cult, largely because of its elaborate system of tithing, has been able to build new and imposing edifices and to launch new enterprises. Within the past few years they have extended a friendlier hand toward other faiths, with a resultant decrease of opposition from without.—Presbyterian Magazine.

Civil Rights for Indians

To remove 194,500 American Indians from their status as wards of the federal government and grant them the civil rights enjoyed by other citizens is the object of a campaign for legislation, forecast in a pamphlet entitled, "The Indian Primer," just issued by the Committee on Indian Civil Rights of the American Civil Liberties Union. Support for bills to achieve this end is being rallied in advance of the 1933 Congressional session. Only recently has any effort been made to change the civil condition of the Indian. At every step, the Union declares that effort has encountered the opposition of the Indian Bureau and the Department of the Interior. Although an American citizen, no Indian ward can now make contracts, borrow money, draw his

own money, bequeath property, or hire a lawyer without permission of the Indian Bureau's agents. The tribes must accept the Bureau agents appointed for them, even when the agents are paid from tribal funds.—American Friend.

Color Line Fading

The Commission on Inter-racial Coöperation recently issued a study of trends in Negro progress. They find real gains in the interest of the whites in Negro health and education, and notable gains by the Negro in both. Hospital facilities are still poor but are improving, while there is distinct gain to the Negro's advantage in the dispensation of legal justice. The Commission notes the significant decline in lynching statistics from the average of 100 or more for 40 years, to an average of only about one per month for the past several years. In the economic field they find the colored worker increasing his skill, his financial independence and his status as a worker.—Christian Century.

Gospel Distribution in Canada

An awakened interest among young people in Toronto for aggressive Christian work has led to the forming of a Gospel Distribution Crusade. Scores of young people have pledged themselves to endeavor to give out a copy of the Gospel of John daily, or an average of twenty in the month. With the Gospel they are also giving out a Gospel tract, and each volunteer is asked as far as possible to give a Gospel testimony. Members are requested to contribute 25 cents a month to cover the cost of the Gospels.—Evangelical Christian.

School Bus Is a Boat

In Alaska most of the roads are waterways, and boats are the most useful kind of vehicle for travel. Rivers and inlets are lined with Indian villages, some big and accessible, others remote, all with children who need an education. Without a calendar it is difficult for parents to calculate the journey necessary for their children if they are to arrive at school on the opening day. The teachers at Sheldon Jackson School, of Sitka, found it difficult to begin with most of the desks empty at first and gradually filling as pupils drifted in. So a plan was put into practice that provides for two teachers to go with the Princeton, a National Missions boat, and collect the children from their homes.—Presbyterian Banner.

The Problem in Yucatan

L. L. Legters, field secretary for the Pioneer Mission Agency, Inc., reports conditions in Yucatan after a visit there in October:

We found that the number of Indians who can best be reached in the Maya tongue was at least 330,000. This people is a superior tribe, proud of their race, language and customs. They look down upon all other peoples, who, to them, are only Mexicans, while they call themselves Yucatecans. At the beginning of the work in 1931 three workers were located in one center, but for

the sake of reaching the greatest number possible the three new ones and one of the other men have been placed in separate centers. In Peto, 45 are enrolled in Sunday school. Regular services are held in five or six smaller towns near by. Congregations of believers are being formed in each village, and they have no place for meeting. If a private house is used, it is subject to confiscation by the Government, and there is no public place. There are not more than four ordained men in all of Maya land, and they minister to Spanish-speaking congregations. This constitutes a real problem.

—Pioneer Mission Agency.

The Problem of Puerto Rico

Speaking of the immense increase of population in Puerto Rico since 1925, Fred L. Brownlee asks what one could expect from such an over-crowded, under-paid, under-fed, over-diseased, under-hospitalized, under-educated, religiously-dead race of people. He enumerates the basic problems of the Island in the following order:

1. Population—over eighty times the average per square mile for the United States.
2. Economic—starvation wages with absentee capitalism.
3. Health—200,000 sufferers from malaria, 600,000 sufferers from hookworm, to say nothing of other diseases.
4. Education—scarcely half provided for.
5. Religion—dominated by Roman Catholicism.

Mr. Brownlee believes that an intelligent educational program to reveal to the Puerto Ricans what is wrong with them physically, economically, morally and religiously is the first essential.

Fruitful Preaching in Brazil

In Victoria, Brazil, Dr. Soren, Baptist missionary, recently preached a quiet, evangelistic sermon and gave an invitation. More than thirty people crowded forward and accepted Christ at the close. The speaker did not urge, nor plead, but simply gave the invitation, and the Spirit moved the hearts of the people in a way seldom seen.—Watchman-Examiner.

Churches Awake

In reply to criticism hurled at the Church by radical groups in Germany, charging aloofness from the stress of the times, the German Evangelical Press Service quotes from a declaration of the Thuringian churches:

Pleading, warning, we appeal to all our membership in the interests of an awakened conscience that all of them, each in their sphere, may do their utmost to counteract and combat a spirit of hatred. The Church has not the power to change economic conditions, but it has the duty to influence the behavior of men, to the end that better conditions may be created.

Similarly the Moravian Brotherhood says:

There is imminent danger that the tie of brotherhood be severed in the fury of this struggle. We are subjects of the King of Truth. We will therefore not permit our tongues to sow the seed of hatred and provocation among our people. The Cross which we confess forbids us to hate at all. Even in the conflict of political opinions we will act according to the Golden Rule of Jesus in the Sermon on the Mount.

—Federal Council Bulletin.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"The Lord is risen indeed."

"As Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

"If ye then be risen with Christ, seek those things which are above . . . Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

Talks on Christian Growth and Victory.—Elsewhere in this number of the Gospel Herald, we print the first of sixteen articles on this subject. We trust that you may not fail to read this number, for it will give you a taste of what is coming later on. Bro. Bixler says that he is "no writer," but that the series was written out of the deep conviction that the importance and blessedness of the spiritual life should be held before our people constantly. To this we say, Amen—that is, not the first part of that sentence, but the latter. And the more spiritually inclined we are, the more liable we are to read and to enjoy the entire series of articles on this subject. It brings to mind the assurance given by our Savior and Lord: "Blessed are they that do hunger and thirst after righteousness; for they shall be filled."

Easter.—A number of articles and poems bearing on some phase of this subject appear elsewhere in this issue. We trust that our readers may not fail to avail themselves of the opportunity of reading all these messages.

The word "Easter" is used but once in the Authorized Version of the Bible, and in this case the Revised Version translates it "the Passover." But it is the event, rather than the name, that is of importance.

In connection with Easter we think of the resurrection of our Lord. Three

days previous to this He had shed forth His life blood, dying as a ransom for our sins. Passion Week, together with other related events, is the most eventful period in the world's history. Beginning with Christ's triumphal entry into Jerusalem, there followed in rapid succession the cleansing of the temple, the eating of the Jewish passover, the institution of the ordinances of The Communion and The Washing of the Saint's Feet, the rich instructions recorded in the 14th, 15th, 16th, and 17th chapters of John, the agony in the garden, the betrayal of Jesus and His subsequent trials and conviction, the crucifixion and associated events showing the super-human power of God, the triumphant resurrection followed by the glorious ascension forty days later, and finally the endowment of power on the day of Pentecost, making this the most marvelous succession of events in the history of the world.

The right of the Christian people to keep the day which some say is of heathen origin will be left to those who are fond of controversy to decide. As for ourselves, we see no Scripture that is either directly or indirectly against the idea of setting apart a day to be kept in memory of the resurrection of our Lord, but on the other hand we see a wonderful opportunity to use this time in making impressions, both upon our own hearts and upon the hearts of others, that can not well be equaled on any other occasion. Our chief concern, therefore, should be centered around the question of how we may make the best use of our opportunity and how we may best spend the time so as to be in harmony with the spirit of our Master during the eventful time of the Passion Week. The important question is not, Have heathens kept a corresponding feast day? but, Have we banished completely all resemblance of heathenism in the way we keep the day set apart in memory of our risen Lord?

A HEART TO HEART TALK

I. To the Select Few

In every church there are a few men, leaders, who occupy positions of outstanding prominence in their respective denominations. Their names are a household word in the homes of practically all the live members in their churches. Their voice is frequently heard in conferences, their counsel is sought far and wide, their names appear frequently in their church periodicals, and, in the eyes of many people, their word is law.

Just how many of this class may be found in our own church, and who should be counted in this list, is a question concerning which there may be differences of opinion. We might answer, "several dozens," and pass on. It is the things that we should say to this class, rather than to name or to number them, that concerns most of us just now. If you belong to the class, here are a few things for your meditation.

1. Your position is a responsible one, your prominence adding to your responsibility. You may, like Saul or Herod, feel good over your exaltation; or you may, like John the Baptist, feel humiliated under the burden of responsibility and choose to remain "a voice from the wilderness." However this may be, since thousands are looking your way, your greatest opportunity is in so living that those who look in your direction may be impressed with your excellence of character, your sincerity of purpose, your deep spirit of piety and humility, your devotion to God and the Church, your pure and holy life, your worthy pattern as "an ensample to the flock." If the saying, "like priest, like people," is true, it emphasizes the fact of your opportunity in the way of wielding your far-reaching influence for the social, intellectual, moral, and spiritual uplift of your people.

2. You want to give full recognition to the leadership of Christ. Since

He is the Head of the Church (Col. 1: 18), your continual message, as translated into action, should be, "Be ye followers of me, even as I also am of Christ." This attitude will mean that people, through your influence, are drawn to Christ rather than to yourself. No faithful follower of Christ has ever risen above the station of an "under shepherd"—until God touched him with the finger of death and bade him "Come up higher." It is only as leaders allow themselves to become so great, in the estimation of themselves and of others, that they get between their people and Christ that they and their people get into trouble. Therefore, stay little. Read Phil. 2:5-11.

3. You want to make the most of your opportunities. Every sermon that you preach or address you deliver is an opportunity to send forth a message that is at once scriptural, enlightening, uplifting, strengthening. Prepare for it by giving yourself over to fervent prayer, faithful meditation, and Spirit-directed reading. Your opportunities to help others with your sympathetic counsel and consistent example are many. Not the least of your opportunities is that of showing how to act when in the midst of trials, temptations, discouragements, persecutions, and hardships. Many need the example that you are able to give them along these lines. Remember also that "he that hath friends must shew himself friendly." If in business, social, and religious life you show yourself pure, upright, holy, meek, loving, helpful, sunshiny without being vain or giddy, firm without being stubborn, congenial without given to compromises, consecrated to God, a dispenser of heavenly sunshine, you will draw people not only to yourself but also to God, and you will be a benediction to others wherever you go.

4. You want to be an example in consecrated thrift. "Not slothful in business," is a Christian trait that should characterize all believers. But this needs to be balanced up with that other scriptural admonition, "Not greedy of filthy lucre." Whether your lot is the ministry or some other line of Christian service, your first business is to serve the Lord; and not the least of your opportunities is that of giving a practical demonstration of what it means to "set your affection on things above, not on things on the earth." Economy and thrift, coupled with a fervent devotion to God and the Church, marks the exemplary child of God.

5. You want to live a life that is irreproachable from the standpoint of morals. The confidence which people have in you often puts temptation into your way. Trusting you implicitly, they are more familiar with you than they would be if they had an idea that

you needed watching. Be sure that you do not betray their confidence. You want to prove yourself as absolutely safe for others who come to you for the help that they have a right to expect, as you feel yourself to be when in the presence of a virtuous woman of irreproachable character. No other attitude is safe, neither for yourself nor for others. Whatever your other shortcomings may be, here is one point in which it is inexcusable for you to be one whit short of one hundred percent pure. In the language of Paul to Timothy, "Keep thyself pure"—pure in thought, pure in speech, pure in love, pure in social relations, pure in faith, pure "in righteousness and true holiness."

6. You want to be constantly diligent in promulgating the Cause of the Lord. The devil is busy all the time; why should we be any the less so? Whether men call you "bishop," or "evangelist," or "superintendent," or "professor," or "doctor," or "pastor," (no one outside of God should be called "reverend"), the fact of your being a recognized leader places upon you the responsibility of leading diligently and faithfully in the right direction. What our conferences, missionary activities, schools, congregations, and other organizations and activities in the Church will accomplish depends, at least in part, upon how faithfully and wholeheartedly you have thrown yourself into the work of promulgating the cause of Christ and the Church.

7. Just now there is a splendid opportunity for effective service by standing foursquare on two points: (1) a hundred percent loyalty to the "faith once delivered;" (2) a practical demonstration of what Christ meant when He said, "Blessed are the peacemakers." The Gospel of Christ is being assailed, openly and stealthily, from many angles. Your opportunity lies not only in standing loyally by "all things whatsoever" which Christ commanded His disciples, but also in encouraging others, by example and by precept, to do the same. Wherever there is a wavering among the higher-ups a tremor is sent down the line that is neither wholesome nor constructive. Then, combining this thought with the words, "speaking the truth in love," we are introduced to the second point. Years ago we came across this story: Opposing armies were about to come to grips in battle array. Just before the battle started two leading generals on one side had an altercation and got into a fist fight. While they were fighting among themselves the enemy army fell upon them and won a complete victory. Had they demonstrated their fighting capacity in a united effort against a common foe, they, instead of the enemy army, might have been the victors. "Let us therefore follow after the things which make for peace, and

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—1 Timothy 4:16.

THE JOYOUS RESURRECTION

By Zella Irene Davis

For the Gospel Herald.

The golden sunlight bathes the earth,
And waxen lilies spring to birth;
The genial forests warmly greet,
The blue birds to their vast retreat;
Soft, tiny leaves spread forth to hear,
The Psalms of Resurrection Cheer;
O'er branch and shrub sweet songs arise,
To blend with anthems of the skies;
"The Lord arose," the children sing,
"He lives again," the glad bells ring;
"The Lord is risen,"—angels gave,
This wondrous Message at the grave;
O'er every tear-stained mound to-day,
His Word comes singing on the way,
Through shadows that begin to wane,
"The Lord arose; He lives again."

Grand Rapids, Mich.

THE RESURRECTION

By W. H. Benner

For the Gospel Herald.

The deception of our first parents by the serpent was followed by a revival in their hearts, when after their acknowledged transgression, God pronounced that the seed of the woman

things wherewith one may edify another."

8. Finally, as a leader you want to press hopefully onward—as Paul says, "toward the mark for the prize of the high calling of God in Christ Jesus." Two things that must accompany the zeal for righteousness in order to achieve highest success are hope and cheer. Few people have any heart in following either a hopeless cause or a hopeless leader. "Be of good cheer," "I follow after," "Rejoice, and be exceeding glad; for great is your reward;" "He that overcometh shall inherit all things;" are infinitely more inspiring than if you should be continually painting the sky blue and muddying the waters. Yes, we want to be diligent in sounding the warning note. "Beware" has as large a place in Scripture as has the admonition to "inherit." But when "the anchor of the soul" is out of sight as the warning note is given, it scares rather than encourages. Where hope is foremost, loyalty is the more easily secured. "Every one that hath this hope in him purifieth himself, even as he is pure." Read Tit. 2: 11-14; 11 Tim. 4:6-8; Rev. 7:9-12.

* * *

While this message was intended for only "several dozen," we believe it would be good for the whole Gospel Herald family to read it—as a preparation for a similar message, in next week's paper, to the rest of us.

would have greater power than the serpent. Fond anticipation of the fulfillment of the promise warned the breast of every loyal and God-fearing mother for four thousand years, namely the birth of the blessed "Redeemer" which means to bring back the former state. Job had, perhaps not by the written Word, but by inspiration, a full and a definite knowledge of the resurrection of the body from the dead when he said, "Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever. For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another" (Job 19:23-27). He acknowledges the whole redemptive work of Christ.

Abraham, though he should slay his son, had faith to believe that God was able to raise the body of Isaac from the dead. (Heb. 11:9). Moses no doubt had the resurrection in mind when he said, "Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward" (Heb. 11:25).

The Gospel prophet had a glimpse of the resurrection of the body. "He will swallow up death in victory; And the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isa. 25:8, 9). Also in Isa. 26:19: "Thy dead men shall live together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Notice the first testimony after they arise will be rejoicing and singing the songs of the redeemed from the dust. In Psalms 49:15 the writer by faith points to the resurrection: "But God will redeem my soul from the power of the grave: for he shall receive me." Ezekiel's vision of the resurrection of the valley of dry bones points to the restoration of Israel. This prophetic vision may have a near and a more distant view. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2). Compare the above with Jno. 5:28, 29 and notice the harmony: "Marvel not at this: for the hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done

good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

The rich man believed in the resurrection. The beggar died first and the rich man also died and was buried, "and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, (from the dead) that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame" (Lu. 16:24). Notice also verses 30 and 31.

The conscience of Herod was sorely troubled when he heard of the mighty works of Jesus. He thought this must be John the Baptist, whom he had beheaded. He must have risen from the dead. Sin always makes a guilty conscience. The wicked fear God, but it is the goodness of God that leadeth to repentance. The Jews were divided on the doctrine of the resurrection. The elders did not accept the testimony of those who were placed on guard at the sepulchre of Jesus. They took counsel and gave large amounts of money unto the soldiers, saying, "Say ye, His disciples took him by night, and stole him away while we slept." Who would accept the testimony of those who were sleeping while the very act was taking place? Yet the Jews are doing this very thing at the present day. (Matt. 28:12-15). Though Jesus had said to the disciples that He would be killed, and the third day He would rise again, they were slow to believe. The angel of the Lord descended from heaven and rolled back the stone; there was a great earthquake and the keepers were as dead men, and to the women who were early at the sepulchre the angel said, "Fear not ye: He is not here, for he is risen, as he said. Go quickly and tell his disciples that he is risen from the dead." And as they went behold Jesus met them; they held Him by the feet and worshiped Him. Matt. 28:2-9. When Jesus arose from the dead "the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection and went into the holy city, and appeared unto many" (Matt. 27:52, 53). Thus we have an abundance of testimonies from eye-witnesses and the angel and Jesus Himself, as we notice in the following:

As two of the disciples went to a village called Emmaus, having heard the report of certain women (Lu. 24:13) they were astonished and as they were talking of these things, "Jesus himself drew near and went with them, but their eyes were holden that they should not know him." They spoke of Jesus of Nazareth as a mighty prophet in deed and word before God

and all the people. Then He said to them, "O fools, and slow of heart to believe all that the prophets have spoken, ought not Christ to have suffered these things, and to enter into his glory? And beginning with Moses and all the prophets he expounded unto them in all the scriptures the things concerning himself." They constrained Him to dine with them, "and as he sat at meat with them he break bread and blessed it and gave to them, and their eyes were opened and they knew him; and he vanished out of their sight."

As the eleven were assembled, "Jesus stood in the midst of them, and said, Peace be unto you. But they were terrified and affrighted and supposed they had seen a spirit. And he said unto them, Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:36-39). The above records are most convincing that the body of Jesus actually arose from the dead. "Now is Christ risen from the dead, and become the first fruits of them that slept." "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live" (Jno. 5:25).

Paul gives a very sweeping testimony on this subject in I Cor. 15: "If Christ be not risen, then is our preaching vain; and your faith is also vain. Then they which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable" (14, 18, 19). Notice the simple illustration he uses in vs. 35-38 to describe the resurrection. "For this corruptible must put on incorruption, and this mortal must put on immortality." We believe it, but we cannot explain it. Please read the whole chapter.

We do not want to forget the testimony of David, as given by Peter in Acts 2:31. "He (David) seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his (Christ's) flesh did see corruption." Is it putting it too strongly to say that to have a living faith in the resurrection removes the fear of death? "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Psa. 23:4). "O death, where is thy sting? O grave, where is thy victory?"

Christ is the victor over death. (1 Cor. 15:55). In II Thess. 2:1, Paul speaks of our gathering together. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and

remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thess. 4:16-18). Hear the words of Peter: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away; reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time" (I Pet. 1:3-5). In Rev. 20:4 John says: "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God . . . and they lived." Notice again: they were beheaded . . . they lived.

When Lazarus had died, Martha went to meet Jesus and said, "Lord, if thou hadst been here my brother had not died. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." When Jesus came to where the dead was, He prayed and thanked the Father. "He cried with a loud voice, Lazarus, come forth. And he that was dead came forth." A brother once said we should not make so much of death and more of the resurrection; and a minister in his sermon stated if we are right on the doctrine of the resurrection we are right on every other doctrine.

Referring again to I Cor. 15, if we preach the whole Word, including all the doctrines of the Bible and have not faith in the bodily resurrection of the dead, then is our preaching vain and our faith vain, and we are found to be false witnesses of God. (I Co. 15:13-19).

"And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23). There is no other doctrine that energizes the ministry and all Christian workers more than the doctrine of the resurrection from the dead. "I am he that liveth, and was dead; and behold, I am alive forevermore." Christ atoned for our sins on the cross; He also made possible on the cross the redemption of our body. The former is a blessed experience; the latter we wait for. (Rom. 8:23). There are those who would spend millions for a perfect body, which we are promised only in the resurrection (I Cor. 13:10, 12). "For we are saved by hope; but hope that is seen is not hope" (Rom. 8:24).

Lititz, Pa.

OUR RISEN LORD

By A. R. Kurtz

For the Gospel Herald.

As Easter day is approaching and the day called Good Friday (believed by many to be the day our blessed Lord was crucified) is kept as a fast day by some, a few words on this subject may be appropriate.

We know that Christ was crucified, and that the grave could not hold Him; that He rose the third day, and is now sitting at the right hand of the Father, interceding for us; also that He is coming again. "For this we are glad—but was He crucified on Friday?"

I believe He was crucified on Thursday; some think it was Wednesday. How can you get three days and three nights from Friday evening to Sunday morning? "As Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40). Jesus told His disciples that He must go to Jerusalem, suffer many things, be killed, and rise again the third day. "After three days rise again" (Mark 8:31). "After that he is killed he shall rise the third day" (Mark 9:31). ". . . and be raised the third day" (Luke 9:22).

Now the old way of counting, it was said (Gen. 1:5): "The evening and the morning were the first day." V. 8: "The evening and the morning were the second day," etc. So we might say, "Thursday evening and Friday morning were the first day, Friday evening and Saturday morning were two days, and Saturday evening and Sunday morning made three days. But if any do not believe on this point as I do, I will not quarrel with them, as some time we will know.

"Living, He loved me; dying, He saved me,
Buried, He carried my sins far away;
Rising, He justified freely forever,
One day He's coming; O glorious day."

"He's coming soon; He's coming soon;
With joy we'll welcome His returning;
It may be morn, it may be night or noon,
We know He's coming soon."

Columbiana, Ohio.

CIRCUMSTANCES ATTENDING THE DEATH OF CHRIST

By James Gordon Miller

For the Gospel Herald.

The sufferings and glory, struggle with temptation and sin, ransom paid and atonement made whereby the guilt of iniquity was to be forever atoned, and sacrifice and oblation cease, and a new temple consecrated (Zech. 6:12) in every heart, was the burden Jesus bore in His character and office of the great High Priest. Heb. 6:10.

The necessity for His work was not seen until after it had been done and He was gone from among men. His

priesthood was more perfect than any before Him. The Jews had expected a temporal king; a king of Zion as announced in the letter of the prophets, the spiritual meaning being overlooked.

The angel said to Mary that the throne of His Father should be given to Him. The eastern Magi inquired after Him and did obeisance to Him as king of the Jews (Lk. 1:32). Herod struck at the infant as at a pretender to his throne. John announced His coming to set up the kingdom of heaven, and even when He declared before Pilate the spiritual nature of His kingdom, the Jews failed to see what sort of a king He was.

However feeble and powerless He may have seemed then as a king before Pilate, and when wearing the crown of thorns and the purple robe, succeeding years and history have proven His actual power among men, above and beyond all other kings, moving and controlling their hearts and minds. This power is extending throughout the world, not by force or violence, but as surely and gently as the light of the sun. As a King, He is more winning, more powerful, more enduring and more holy and good than any who have reigned before Him. We know He was born in Bethlehem, raised in Nazareth, began His work in Cana and Capernaum, was crucified and buried near Jerusalem.

Let us study Matt. 26:36-46 and see what we find: "Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go and pray yonder. And he took with him, Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful even unto death: tarry ye here, and watch with me. And he went a little farther and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me."

It is sometimes felt that we magni-

fy the death of Christ at the expense of His life. It is possible to dwell upon it in a hard, mechanical way which fails to make the cross the natural culmination of the Father's love and of Jesus' life. Yet it is a fact that no other doings in the Bible are narrated with equal fulness.

The three disciples had slept while Jesus prayed, but not so Judas. As Jesus rose from His supplications and returned to the disciples, Judas entered the garden with a band of soldiers, armed with weapons and torches. Judas had given a signal and going straight to Jesus, said, "Hail, Master," and kissed Him. The soldiers then seized and bound Jesus and led Him away. His foes could not have availed against powers at His command had He willed to use them. Friends could not avail in His behalf against His own settled purpose and Jewish hate. Divine love and diabolical hate, the sublime purpose of God and the mean purpose of men, mingle around the cross.

There were two distinct trials of Jesus: a Jewish or ecclesiastical and a Roman or civil trial, due to the fact that while the Jewish council might adjudge a prisoner worthy of death, the death sentence was reserved to the Roman court.

The Jewish or Ecclesiastical Trial

1. The first phase was a preliminary examination before Annas. After a few questions, Annas sent Jesus to Caiaphas, but not until the first cruel blow had fallen on His person. (Jno. 18:22-24.)

2. The second phase was before Caiaphas and was much more important. It was difficult to frame a plausible charge. Several absurd accusations were brought forward, but the witnesses disagreed and Jesus maintained a dignified silence. Caiaphas determined to make Him incriminate Himself, so said to Jesus, "Art thou the Christ, the Son of the Blessed?" To the question Jesus answered, "I am," and "hereafter ye shall see the Son of man sitting on the right hand of power and coming in the clouds of heaven" (Matt. 26:64). "Blasphemy" shouted Caiaphas. "He is worthy of death," shouted the judge. Upon this ensued a scene of fearful violence. The bystanders were permitted to do their worst to the holy One. Some spat upon His face, others smote Him with the palms of their hands, others blindfolded Him and bade Him detect the hand that had been raised against Him (Mk. 14:65; Lk. 22:63).

3. The third stage before the full council was merely a formal ratification on the decision already reached. Jesus is condemned to die and Pilate's sentence is all that is needed.

The story of Judas, his remorse and his death, are recorded in Matt. 27:3-10

and Acts 1:18,19. Peter's denial may be found in Matt. 26:69-75. However, remorse is not repentance. Judas stands for the one and Peter the other.

The Roman or Civil Trial

1. Before Pilate. Pilate's first question was "what accusation?"

The Jewish charge of blasphemy on which they had condemned Him would not avail before a Roman court. "He forbids to give tribute to Caesar; He claims to be Christ, a King," they shouted. The first was untrue and Pilate soon satisfied himself that Jesus did not claim royalty in any dangerous political sense and declared Him innocent. They made a fourth charge, that He stirred up sedition all the way from Galilee to Jerusalem.

Pilate was perplexed, as he was unwilling to condemn an innocent man, yet he feared the Jews. However, he had heard the word Galilee, and this was Herod's province. Herod and Pilate were at enmity with each other, so here was a chance to show Herod a courtesy and heal the feud, and at the same time get rid of a disagreeable and dangerous case.

2. Before Herod. Herod had been anxious to meet Jesus, so that perhaps he could witness some of His miracles. Jesus, to all questions asked by Herod, said not a word. Utterly foiled, Herod treated Jesus with every form of brutality and his soldiers arrayed Him in an old royal robe and then sent Him back to Pilate.

3. Before Pilate again. Pilate proposes to the Jews that he release Jesus to them, as it was a custom to release a prisoner to the people at the Passover. This, however, they would not agree to and demanded Barabbas, who was a robber, be delivered to them.

After scourging Jesus, and making Him suffer all forms of brutality, Pilate led Jesus before the people, saying, "Behold the man." But the sight of so much suffering, so meekly borne, drew no pity from the crowd. "Crucify him," was the cry from the people. "Take him and crucify him," replied Pilate, "for I find no fault in him."

"We have a law," replied the Jews, and "by our law he ought to die, because he made himself a king and the Son of God" (Jno. 19:4-7).

"Let his blood be upon your hands," Pilate then said, "as I wash my hands of his," and proceeded to wash them in water.

"Let his blood be upon our hands and our children," cried the Jews.

So ends the six-fold trial of Jesus in which treachery, hypocrisy, cowardice, and selfish policy and savage brutality stand in everlasting comparison with the supreme manhood of Jesus. Even there and then arraigned in mock royalty, facing the jeers and insults of the mob, He was a thousand times more a king than any who ever sat on the throne

of a Herod or wore the diadem of Caesar.

The Crucifixion

It was about nine in the morning when the order to crucify was given. Jesus suffered without the city (Heb. 13:12) at a spot called Golgotha. He went forth bearing His own cross, but the guards seized a young Cyrenian and laid the cross on him, as Jesus' strength was exhausted from the terrible night of torture and brutality. Two robbers were crucified with Him, as crucifixion was the Roman mode of execution for the lowest criminals. The women of Jerusalem, out of pity, were accustomed to prepare a stupefying drink for such occasions. Such a draught was now offered, but Jesus refused to cloud His faculties even to ease His pain.

There are seven sayings of Jesus from the cross. The first of them was spoken at the moment the bodies were placed on the cross.

The bodies were first nailed to the cross and then the cross roughly set in its socket, thereby causing more agony and pain to the sufferer, as the jar just tore the ragged wounds made by the spikes that much farther.

Thus between the two malefactors, one on His right and the other on His left, the Redeemer hung suspended between heaven and earth, breathing forth even under the hands of His murderers, words of infinite love, "Father forgive them, for they know not what they do" (Luke 23:34).

Jesus' mother and the two other Marys stood with John near the cross. To His mother and John, Jesus addressed the second saying, "Behold thy Son;" "Behold thy mother," mindful still of others, rather than self.

Now comes the sickening spectacle of power, rending its pent up spite on weakness. The priests and scribes and rulers joined in the jeers of the rabble. "He saved others, himself he cannot save," said they—a truth far deeper than they dreamed, for how could He save Himself, if He would save others. Even the thieves on each side joined in at first, until one, touched to pity and repentance, by innocent suffering turned to the central cross with the prayer, "Remember me when thou comest into thy kingdom." True to His name and mission to the last, Jesus offers the third saying from the cross, "This day shalt thou be with me in Paradise."

From twelve to three there was darkness and silence all about. Out of the darkness and from the cross goes up to heaven the first and last complaint from those patient lips, "My God, my God, why hast thou forsaken me" (Mark 15:34).

Swiftly thereafter follow the remaining utterances, the first and last expression of bodily pain, "I thirst" (Jno. 19:28). To this Christ received a

Tres Lomas, E. C. O. Argentina,
S. A. 1914

SUNDAY SCHOOL LESSON

Lesson for April 23, 1933—Mark
9:33-43

JESUS REBUKES SELF-SEEKING

Golden Text.—Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.—Rom. 13:10.

Introductory.—The disciples, like all other human beings, were imperfect men. In our last lesson we had a hint of their limitations, in that they failed in healing a young demoniac. In this lesson another shortcoming is in evidence, showing that they were not immune to the seductiveness of ambition. Christ's rebuke to that kind of spirit is especially valuable for present-day application, for many are suffering from and yielding to this very same temptation.

Who is the Greatest (33-37)?—This was the question over which the disciples had such a warm dispute. In Matt. 18 we are told that the disciples brought that question to Jesus for answer, and the illustration He used on that occasion is the same as the one used in this lesson. Somehow, self-seeking is a human weakness. Ambition has wrecked many an otherwise noble life. The question of "Who is the greatest in the kingdom of heaven?" is even more mischievous in its consequences than is the question, "Who is the greatest in the affairs of this world?"

Christ's answer to this question is very striking. He took a little child, set him in the midst of them, and held up this child as a model of real greatness. Neither intelligence, nor wealth, nor executive ability, nor oratory, nor social prestige, nor official position or rank, nor anything else that men usually admire as belonging to human greatness, adds anything to a man's greatness in the eyes of God. So long as we cling to such as these we are handicapped; for then we have nothing but human merit to commend us. But when we yield our all to God, possess all these things as though we possessed them not, commit our all to God that He may fill us with Himself, then, and then only, can we lay claims to real greatness. Even "all our righteousnesses are as filthy rags." The less of self and the more of Christ we have about us, the more completely will we measure up to God's standard of real greatness. Read Phil. 2:5-11.

Standards of Tolerance (38-41).—Now another question arose that reveals the shortcomings of human reasonings. Here comes John to Christ and brings this complaint: "Master, we saw one casting out devils in thy name, and he followed not us." We can hardly call this "bigotry," as some have chosen to do. It might have been bigotry, or it might have been simply

a case of loyalty combined with a mistaken judgment. But whatever we may say with reference to John's judgment or motives in this case, let us not lose sight of the valuable instructions which Christ gives. According to His standard it is not so much a question as to what man or men we are following as it is whether or not we are following Christ. That we may assume to do something in the name of Christ and still be working in vain, is evident from Christ's word-picture of the judgment (Matt. 25) where He orders those who claim to have performed many wonderful works in His name to "depart," on the ground of "I never knew you." Why did He not know them? Their work was not genuine, their claims to have done these things in the name of Christ were erroneous. But so long as a "born again" man proves himself loyal to Jesus by obeying His commandments and following after Him, by doing what he does in the name of Jesus and according to His Word, that man can be recognized as being truly a child of God. The whole question is decided by the test as to whether he is gathering or scattering. And on this question we can well afford to let God be the Judge. We close this part of the discussion by quoting the following words of Jesus: "Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."

Offences (42, 43).—Let us go back to the opening discussions of our lesson. Recognizing the little child as a symbol of true greatness, we are prepared for the teaching that "of such is the kingdom of heaven." And now another important fact needs to be kept in mind. Speaking of God's little ones, whether it be the little ones in their childhood innocence or God's little ones in the fold of their Redeemer, we hear this striking condemnation of those who would wilfully offend them: "Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea." In other words, if we are followers of Christ our Savior, our burden is to save rather than neglect or destroy God's little ones.

Now another thought follows: "If thy hand offend thee, cut it off," etc. To follow up this illustration: Rather than lose our life because of an offending hand or foot or gall bladder or appendix, such infected member of the body is removed that the body may be saved. In a similar way, cut off the offending members that are continually leading you into temptation and sin. The wise man, speaking figuratively, advises putting a knife to the throat rather than to suffer from over-eating. Whatever it is that proves a snare to you, be sure that you get rid of that snare. As Paul says, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away."—K.

Bible Meeting Topic

A LIVING FAITH.—Jas. 2; Eph. 2:1-10

Topic for April 23

MOTTO

"Faith which worketh by love."

OUTLINE STUDY

I. How It Is Known.

1. By good works.—Jas. 2:14, 18, 26; Heb. 11:1-6.
2. Enduring hardness.—Heb. 11:23-40.
3. Meeting conditions of salvation.—Heb. 11:7.
4. Obeying in spite of adverse circumstances.—Heb. 11:8-16.

II. How It Is Obtained and Kept.

1. It comes by hearing the Word.—Rom. 10:14.
2. It comes as the gift of God.—Eph. 2:8; Jno. 6:44, 65.
3. There must be a right attitude of heart.—Jno. 5:40-44.
4. It is fixed upon the right object.—Rom. 10:8-11; 1 Tim. 3:14-17.
5. It is held by a good conscience.—1 Tim. 1:19; 6:9, 10.
6. It must be cherished.—1 Tim. 6:11, 12; 1 Tim. 4:12-16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Faith."

2. Memorize a Passage from the Outline.
3. Examples of Living Faith (found in Heb. 11).
4. Proving Faith to be Dead.
5. How to Obtain a Living Faith.
 - a. Reading and Hearing the Word of God Aright.
 - b. Responding to the Call of God upon Our Conscience.
 - c. Walking in the Light We Receive.

For Seniors.

1. The Meaning of Faith.
2. The Relation of Faith and Works.
3. The Way of Safety in Keeping Our Faith.

PERSONAL THOUGHT

Are we the workmanship of God through Christ Jesus? Have we that living faith that brings us into vital relationship with God's plan of salvation and produces a life of righteousness?

SEED THOUGHTS

To believe on Christ is initial faith; to receive Him is appropriating faith; to understand Him is intelligent faith; to assimilate Him is active faith.—Cornelius Woelfkin.

The faith of the head is the faith that is dead; The faith of the heart is better in part; But the faith of the hand is the faith that will stand, For the faith that will do must include the first two.—Sel.

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THURSDAY, APRIL 13, 1933

Field Notes

The annual mission meeting of the Franconia District will be held May 2, at Franconia, Montgomery Co., Pa. C.

Bro. Hiram Wingard of Johnstown, Pa., filled the regular appointment at Pinto, Md., on Sunday morning, April 9.

Seven were baptized the evening of April 6 at the Lima, O., Mission, services in charge of Bro. S. E. Allgyer.—The workers.

Bro. John H. Mellinger of Lancaster, Pa., sends us the following: "African missionaries will be ordained at Mellinger's Church April 19."

A meeting of the Executive Committee of the Mennonite Board of Missions and Charities was held at Elkhart, Ind., on Saturday of last week.

Because of the funeral of Bro. John Bricker, the time for preparatory services at the Marion, Pa., Mennonite Church was changed from 2 P. M. to 7:30 P. M. Saturday, April 8.

If previous arrangements were carried out, Bro. D. A. Yoder of Elkhart, Ind., is spending the greater part of this week in the vicinity of Orrville, Ohio, in the interests of the Master's Kingdom.

Bro. Samuel Sholtzberger of Lancaster, Pa., expects to be with the congregation at Chambersburg, Pa., in a special song service on Sunday afternoon, 2 o'clock, April 23. Bring new Hymnal. L.

"Good Friday is the time set for an all day meeting at the Mennonite Gos-

pel Mission, Norristown, Pa.; also the beginning of a series of meetings"—writes a brother who is interested in the work at that place.

Bro. L. L. Swartzentruber of the Mennonite Orphans' Home at West Liberty, Ohio, was a pleasant caller at the Publishing House one day last week. He was on his way to points farther east, and north.

A program has been arranged for a Bible meeting to be held at the Salford congregation, Montgomery Co., Pa., April 15-17. Instructors, Aaron Mast, Pocomoke City, Md., and John S. Hess, Lititz, Pa. C.

April 13 is the time set for the beginning of a series of meetings at the Mennonite Church in Cottage City, Md., with Bro. R. J. Shenk in charge. The prayers of God's people in behalf of the meetings are desired.

A brother sends us this news from Churchtown, Cumberland Co., Pa.: "Evangelistic meetings in progress at Churchtown. Good interest, with number attending increasing. Meetings to continue until Easter Sunday eve."

The following notice was sent us from Newville, Pa.: "Evangelistic services April 27-30, with an all day service Sunday, April 30, at Diller Mennonite Church near Newville. Instructors, J. Irvin Lehman and A. W. Myer."

An interesting program of the 31st York County Missionary meeting, to be held at the Wideman Church near Markham, Ont., on Good Friday, April 14, is before us. "Everybody welcome," is the warm invitation extended to all.

Bro. Llewellyn Groff, Supt. Norristown, Pa., Mission, sends us the following announcement: "The Lord willing, we will hold revival meetings here April 14-23 inclusive, conducted by Bro. E. W. Kulp of Bally, Pa. Remember us in your prayers."

Bro. J. L. Horst of Scottsdale, Pa., preached for the congregation worshipping at the Chambersburg, Pa., Mennonite Church on Sunday morning, April 2, and performed a similar service at Pond Bank Church, in the same community, in the evening.

Ohio Mennonite and Eastern A. M. Joint Conference.—The Ohio Mennonite and Eastern A. M. Joint Conference will be held, D. V., with the Allensville congregation, Allensville, Pa., May 24-26, 1933. A more detailed announcement will be given later. Secy.

Word reaches us that Bro. Osiah Cressman, for many years a faithful

minister at New Hamburg, Ont., was called to his eternal reward on Sunday evening, April 2. May God's abundant grace attend the bereaved family and his place in the congregation be effectively filled.

Bro. Menno Esch of Mio, Mich., expects to be with the Berne congregation near Pigeon, Mich., over Good Friday and Easter Sunday, in the interest of the work, and in communion services. On Good Friday there will be services at ten o'clock. Bro. Esch will bring the message. M.

The Lancaster Conference held its semi-annual meeting at Rohrerstown, Pa., Mennonite Church on Friday of last week. Among the work of the Conference was the passing of a resolution concerning Sunday school lesson quarterlies which we publish on another page in this number of the Gospel Herald.

Missionaries on Furlough.—The ship bearing Bro. Lloy Kniss and family and Sisters Sarah and Harriet Lapp from India to the home land is due to land in New York about April 10. Bro. Nelson Litwiller and family are the latest among the missionary force in South America to return for their furlough.

The following announcement was sent us from Chambersburg, Pa.: "We are planning for our Sunday school meeting at Marion on the evening of May 29 and all day on May 30, our regular time for a number of years. Bro. Henry Lutz of Mt. Joy and Bro. Milton Brackbill of Paoli have been engaged for the meeting."

Bro. P. A. Friesen and wife, together with several of their children, are due to sail from New York City for Bombay, India, May 27, expecting to arrive at Bombay about June 26. The Lord bless them on their voyage, and the service after they reach their chosen field; as well as the part of the family to be left in America.

A hearty thank you is due the many who have responded to our recent appeal for renewals for our periodicals. Have you noticed the renewal blank in your papers? If not, this indicates that your papers are paid in advance. If one or more have reached you, they indicate that the subscription has expired. We will appreciate your prompt response.

The correspondence from Manheim, Pa., telling of the illness of Bro. Isaac Brubaker, the bishop in charge of that district, awakens in the hearts of his many friends not only a feeling of sympathy but also a strengthened feeling that the Lord may speedily restore him to normal health. Our

brother has rendered many years of faithful service, and by the grace of God a number more may be added to this record.

A program of special Easter services at Hagey's Mennonite Church near Preston, Ont., is before us. Provisions are made for morning, afternoon, and evening services, and the program laden with material for discussions that would be profitable for every one to hear.

Have you taken advantage of the special offer for renewing the Gospel Herald 3 years for \$5.00? Many have already done so, and you have the same opportunity if you will take advantage of it. The special offer requires payment in advance but during this month or until May 1, 1933 an exception is being made and the same rate will apply on back subscriptions. Do not fail to send in your renewal at this special rate during the remaining few weeks of this month.

Your Publishing House has been dedicated to the cause of Christ and His Church. No individual derives any profit from its income. In the present depression it is the fond hope of the management of the institution that it may at least hold its own. Your prompt response to our appeals for renewals to the different periodicals will make this possible. One delinquent is a very insignificant matter but if one thousand papers become delinquent the result will be quite an item.

Correspondence

Miner's Village (Cornwall), Pa.

Dear Readers, Greetings in the blessed name of Jesus:—We feel to praise Him for His goodness to us. We are busy sowing the seed, watching over it with prayers, sometimes watering it with tears. We believe there are yet those here in the village who are sincere; who if they know the truth, can be persuaded to accept Jesus as their Savior.

During the past month the following ministering brethren brought the Word: Mar. 5, Henry Lutz and John W. Weaver; Mar. 12, Samuel Lehman (Text, II Cor. 12:7-10); Mar. 19, John W. Weaver, (Heb. 9:8-14); Mar. 26, Jos. Boll, (Gal. 5:17). Also visiting were Abraham Risser, Martin Metzler, Harry Souder, and Tobias Bomberger.

Our Sunday school attendance for March averaged 210, which is the highest average for this winter. March 26, Bro. Frank Lehman of Paradise was with us and gave a short talk to the children.

Bible study continues with good in-

terest. This was started March 9. The first topic was Repentance, led by the writer; second topic, Baptism, (March 23), led by Harold Holdeman. These studies are held every two weeks on Thursday evening. Everybody is welcome. The next subject is Faith, to be led by Henry Hershey, April 7. Our children's meeting is held on the same evening as Bible study, just preceding the study. March 9, Bro. Christian Charles conducted the children's meeting.

Prayer meetings were held in the homes of William Engle, March 14, Amos Martin leading; March 28, in J. H. Leper's home, the writer leading. Next prayer meeting will be in the Martin home.

We appreciate the many visitors who come into our services. Come often, and bring others. Do not cease to remember us in your prayers. The effectual fervent prayer of a righteous man availeth much.

March 31, 1933. In His service,
Benjamin W. Stauffer.

Kalona, Iowa

(Lower Deer Creek congregation)

Dear Herald Readers, Greetings:—On the last Sunday morning in March our Bishop, Bro. John Y. Swartzen-druber, brought us a very timely message on the subject of Christian Giving. Through the many scripture references which he quoted we were made to feel more keenly the necessity of first giving our all to the Lord and then we will gladly give our income for the spreading of the Gospel.

Sunday, April 2, brought us much spiritual food. The morning message was delivered by Bro. Ed. Shetler of the East Union congregation. The evening meeting was given over to Bro. P. A. Friesen. We feel it a real blessing to have had Bro. Friesen with us once more before they return to the mission field in India. May God bless them in their labor of love.

Bro. John Hershberger has recently been elected to serve on the Young People's Program Committee.

April 3, 1933. Bessie Yoder.

Kitchener, Ont.

Dear Herald Readers, Greetings:—The annual closing exercises of the Ontario Mennonite Bible School were held on the evening of March 23. A suitable program was given which was enjoyed by the large crowd present. Bro. Moses M. Brubacher, president of the Bible School Board, was chairman. Bro. Jesse B. Martin delivered the Commencement address, several members of the class gave talks and essays. Bro. S. F. Coffman was the director of the congregation and class singing. As principal of the school he also presented the graduating class, eleven in number, with diplomas, as a reward for efficiency

and the completion of attendance of a full three-year course. Visitors were present from Michigan, Indiana, Ohio, New York and Pennsylvania.

Baptismal services were held at this place on March 26, when ten young persons were received into church fellowship. On April 2 two more were received by baptism, also three by confession. On the same day communion services were held, and the ordinance of feet washing was observed.

We thank God for the many spiritual blessings that He has permitted us to enjoy thus far this year, and trust that we may all become more obedient servants of Christ.

Bro. C. F. Derstine and wife and several of the children, expect to spend several weeks in the eastern states this month.

April 3, 1933. Geo. A. Weber.

Goltry, Okla.

(Milan Valley congregation)

Dear Herald Readers, Greetings of Love in the Dear Master's Name:—We were very glad to have with us, on March 19, a number of the Willing Workers' Band from the Pleasant Valley congregation near Harper, Kans. The Mixed Choruses rendered a splendid musical program, celebrating the 80th birthday of our aged bishop, Bro. S. C. Miller, who has been in active church work for almost 48 years. A short time was given to Bro. Miller to speak on the subject, "Reminiscences of My Church Work." It is very interesting to listen to the aged brother tell about his work in the early days. The Lord is certainly blessing the efforts that he has put forth. Everyone seemed to enjoy the program.

Bro. Miller, in his talk, appealed to the young people that we should live such lives that we may carry on the work that he must soon leave. As a sequel to his talk, the song "Keep the Lights Burning" was sung.

On March 26, our Sunday school was reorganized with the following officers elected: Supts., Bros. Levi Hershberger and Daniel Yoder; Sec-treas., Bro. Glen Fischer, and Sister Phebe Hershberger; Chors., Sisters Elsie Fischer and Alma Yoder; Cor., Sister Phebe Hershberger. We also reorganized our Young People's Meeting with Bro. S. D. Miller as moderator, and Sister Phebe Hershberger as assistant, and Sisters Phebe Hershberger and Elsie Fischer as choristers.

Next Sunday, April 9, the Lord willing, we will have our communion services. Last Sunday our counsel meeting was held. All members present expressed peace, for which we praise the Lord.

There has been very much severe illness and a number of deaths in this community, the past few months.

(Continued on page 45)

Miscellaneous

WHY—EASTER?

By Evelyn M. White

For the Gospel Herald.

Why is the sun so warm and fair?
Why do green fields appear once more?
Why do pink petals scent the air
And robins chirp songs we adore?
It's Easter.

Long years and years ago this day
The same old nature was in bloom,
And there were some who weren't so gay;
As One was resting in the tomb
On Easter.

But then He too, rose up like spring,
And all were beautified by love
Of Christ, the One of whom we sing
Whose spirit, as birds, soared above
Sad Easter.

We must not feel so sad and blue,
But like spring morn be fresh and glad,
For He, this Christ has died for you,
So shun storm's frowns and winter's sad—
It's Easter.

TALKS ON CHRISTIAN GROWTH AND VICTORY

I. The Crises in Christian Experience

By J. K. Bixler

For the Gospel Herald.

After our Lord's baptism, "immediately the Spirit driveth Him into the wilderness" (Mark 1:9-13), where for forty days He was tempted of the devil.

After Paul was regenerated, baptized, and had accepted the task of being the chosen vessel for God before the Gentiles and Israel, and had increased in the power of the Spirit, the Jews began their severe persecution against him. (Acts 9:22, 23).

It was after Peter had uttered his wonderful confession of Christ, which has become the foundation of Christian faith, that he had to be warned by Christ that his good intentions of sparing the Lord from death on the cross savored not of the things of God, but of men. (Matt. 16:16-23).

When King Saul was chosen chief magistrate of Israel, he was humble, and but a little after, he rejected Samuel's counsel and in self-will assumed the priestly functions, and because of this was rejected from the rulership of the kingdom. (I Sam. 13:8-14).

These, and many more Scriptures, clearly reveal the fact that practically every state of exaltation or uplift in spiritual experience is followed by some period of testing. Every feeling of exaltation unfits against vigilance, and makes the person fallow ground for the temptation of pride, self-will, etc. Any feeling of depression again disarms the young believer and makes him feel that the cause is a hopeless one. It is Satan's method to take advantage of any extremes in feelings.

These crises, however, do not come

only to the beginners in the new life in Christ. Holy Writ credits Moses with being more meek than any other man, yet during the latter third of his life he was angered by Israel at Meribah and spoke unadvisedly, and failed to enter Canaan. (Psa. 106:32, 33). No life in its own strength is immune against Satan's assaults. He holds the master's degree in strategy. Young and old, weak and strong, all not under the supremacy of Christ are vulnerable to the organized forces of the devil, the world, and the flesh. Were good intentions, good resolutions and self-effort physical things, the junk yards of our country would be filled to overflowing. Any one need but take a retrospect of his own life when, like a panorama, views of inability, failure, and disaster pass before our vision to haunt us.

Does every crisis result in failure? Confessedly, far too many do; but such need not be the case. Joseph, the red-blooded young man, kept his purity and integrity amidst the sensual temptations in Potiphar's house. Daniel, amidst the glory of Babylon's court, clung to his diet of pulse and water, and his simple yet definite faith in God. Esther, though exalted as queen, took her life into her hands to plead for her people, a despised and condemned people. Many a lesser light since these forbears of old has come out of experiences to them just as trying with colors flying. But never did they do so in their own strength, relying on their own ingenuity.

Our Christian lives are made up of a series of crises. Sometimes the smoke of a battle has barely blown away, when from an unlooked for source comes a smashing broadcast—the withering criticism of our life by a foe, or the needless parading of our human weaknesses by a pretended friend, or the woeful failure of one in whom we had full confidence. Again, our life may seemingly have been running for some time smoothly, when stealthily creeps a trial into our life which, like an innocent maiden at first but later threatens to be a real Jezebel, thwarts us in our life's purpose to serve the living God. To others, these things may seem trifles, but to us they are living, tangible realities. And a manifold friend is the person who can be sympathetic and helpful in such an hour!

Must every life experience these crises? The world's history has not yet given us a record of one that escaped. The sacred record of the Master, the only sinless character, presents more misunderstandings, more trials, more temptations, more crises, than the intervals of rest, yet He faced them so serenely, so prayerfully, that we look upon them as normal experiences in His life. We are so engrossed with the thought of His Deity that we fail to

humanize His actions. We forget that it was His human life of which we have the fact stated that it was "full of grace and truth." (John 1:14). Yea, crises must come, however unwelcome they be. What their effect upon the future life will be, depends upon how these crises are met. When wrongly met, they invite shame, and sometimes tragedy, but to him who looks upward for help and grace, they become stepping stones to progress, to deeper spiritual communion, and to a larger, more practical faith in God.

Elkhart, Ind.

MENNONITES IN THE CHACO NOT PLANNING TO LEAVE

A Needed Correction of Misleading News Dispatches

By Harold S. Bender

For the Gospel Herald.

Recently a news dispatch purporting to come from Puerto Casado, Paraguay, and professing to give information about the conditions of the Mennonite colonies in the Chaco and their plans to migrate to Uruguay or Brazil, has been circulated through the press agencies and published in a large number of newspapers.

The Mennonite Central Committee, under whose auspices the Russian colony in the Chaco was established, is in possession of official advices from the colony management on the basis of which it herewith unqualifiedly repudiates the entire interview as a complete fabrication. There is no truth to the statement that the Mennonite colonies have made plans to leave the Chaco or that they have sent an investigating commission to Uruguay or Brazil to locate new lands. The intention of this dispatch is clearly to create a false impression and thus to spoil the excellent relations and the good feelings which have been built up between the Paraguayan authorities and the Mennonite colonies. An official letter from the business manager of the colony states that there is absolutely no basis in fact for the dispatch and that he has officially repudiated the entire report in the Asuncion newspapers. The Dr. Schaake mentioned in the dispatch as the negotiator of the removal has never been in the Chaco and has never had any contact with the Mennonite colonies there, nor any negotiations with them.

In addition to many inaccuracies of detail, the above-mentioned report gives an erroneous picture of the general state of affairs in the Chaco colonies. The following corrections should be noted:

1. At no time (contrary to Dr. Schaake) were "fields fought over by armies." The entire area of the colonies has to the present moment remained outside the zone of actual fighting.

2. There has been no loss of life and property by bombardment by Bolivian airplanes (contrary to Dr. Schaaake). In fact, no bombs of any sort have been dropped on the colonies. Last July a Bolivian airplane fired three rounds of machine gun fire at one building in the town of Philadelphia in the Fernheim Colony, but no person was hit and insignificant damage (a few bullet holes) was done to the building. Most of the bullets fell in the dust of the street. The explanation later given was that the Bolivian plane mistook the building for an army depot.

3. The colonies are not "weary of seeing their fattest cattle and their finest crops requisitioned for the troops and paid for, with vouchers collectable in the future," for this has not taken place. There has been the usual unavoidable unpleasantness and difficulties that always accompany the quartering of soldiers among a civilian population, and there has been some unavoidable damage inflicted, but no serious difficulties have occurred. Our people are grateful that conditions are as good as they are. The Paraguayan army officers have been very considerate and very careful in all their dealings with the colonies and have done everything possible to promote the welfare of the colonies. The conduct of the army has in general been commendable. That occasionally "donations" are taken from the growing fields by some of the thousands of soldiers passing through the colonies is to be expected.

Although the war has in many ways handicapped the economic life of the colonies it has also brought some economic benefits. For instance, the two colonies have entered upon a contract with the government to bake twenty tons of flour weekly into bread for the army, and are finding the business profitable.

4. The assertions of Dr. Schaaake to the effect that the Mennonite settlements in the Chaco were projects of the Paraguayan government designed to improve their claims and strengthen their hold on this region are utterly without foundation, as every well-informed person knows. The settlement of the Canadian colony in 1926 and 1927, as also that of the Russian refugees in 1930 and 1931, was entirely on the initiative of the Mennonites themselves who received no financial support from the Paraguayan government, and has no connection whatsoever with any political or military questions. It should be said, however, that the Mennonite colonies are making rapid progress in the development of the region and that their contributions along this line are highly valued by the Paraguayan government as they would be by any government actively interested in permanent colonization

and development of unoccupied and unproductive areas.

In conclusion, perhaps a few general remarks regarding the situation in the Chaco may be in order:

1. The fortunes of war are unpredictable and there is no basis for prophecy by anyone concerning the progress or the outcome of the conflict between Bolivia and Paraguay. It would be wiser for all of us to await the dispositions of Providence, and postpone speculation. It may be that even before this item is published, the Mennonite colonies may have experienced real war. On the other hand, by that time an armistice may soon be declared.

2. There is a possibility that peace may come sooner than we expect, now that the two armies appear to be in a stalemate, and that a permanent settlement of the boundary dispute may be achieved. Latest reports seem to indicate this. May God grant that it be so.

3. Even if the victory should fall to the Bolivians, it is by no means certain that an evacuation of the Mennonite colonies to another location would be necessary.

4. The official leaders of the colony report that through the military operations in this region the Paraguayan

authorities have become much better acquainted with the Mennonite colonies, and have been much impressed by the rapid progress which they have made since their settlement. Our people feel that this acquaintance and favorable impression will lead to a much greater interest on the part of the government and will result in material assistance in the way of roads, buildings, and other improvements. Already the railroad is being extended to Hoffnungsfeld, which will reduce the distance to the rail-head by half and bring the railroad to the edge of the Canadian colony.

5. It is altogether possible that if the dispute between Bolivia and Paraguay is settled, the Chaco will become the great place of refuge for our refugee brethren wherever they are, and possibly even for our persecuted and perishing brethren in Russia.

We trust that Mennonites everywhere will continue to be deeply interested in the welfare of their brethren in the Chaco, and that they will fellowship in prayer to Almighty God in their behalf that He may protect and preserve them from all danger and evil, and prosper them in all their undertakings both spiritual and material.

Goshen, Ind.

NEWS NOTES FROM OUR SCHOOLS

EASTERN MENNONITE SCHOOL

School has been moving on in its regular routine since our last report. By the time this reaches you the third term will have been closed and only nine weeks of school will remain.

The girls were happy to have sisters from the outside come in to conduct prayer circle at different times. Sisters Wenger, Keener, Gehman, and King were with us. The boy's circle was led one evening by Bro. William Strong of Mechanicsburg, Pa. Bro. Harry Brunk spoke at a conjoint meeting of the two circles one evening on the subject of "What is True Greatness?"

Bro. B. B. King was with us several times during his few weeks' stay here with his family before locating at Elida, Ohio. He spoke to us at Friday morning devotion on "The Midnight Cry"; and at mission prayer circle on "The Holy Spirit in Missions." He also preached for us on two different occasions at the regular Sunday morning services. During his stay in the community he conducted a series of meetings at Morning View Church. Bro. and Sister King have gone to Elida. The children are staying here until school closes.

Ladies' choros sang during the month at two mountain mission stations, Rawley Springs and Morning View.

Bro. J. L. Stauffer had part in a Bible meeting at Mount Joy, Pa., March 18 and 19.

The Executive Committee of the Board of Education met Friday, March 17.

On Friday evening, March 17, Bro. A. G. Heishman lectured on "Business Methods."

Bro. S. G. Shetler is at present holding a series of meetings at the Pike Church south of Harrisonburg. Twice, Bro. Dan Hartman took the students to the meetings in his big truck.

Bros. John and Sylvanus Stoltzfus and their wives of Morgantown, Pa., were with us over Sunday, March 26; Bro. Sylvanus had part in the morning service.

The March public literary program was given by the Astral Society. The Society has received both information and inspiration in its study of the heavens. You who do not have the advantage of group study will find a private study of the heavens profitable.

Each week the Avian Society aims to take a hike for bird study.

You will be interested in knowing about the change in our commencement schedule for this spring. The following calendar is to be carried out:

June 2, Friday evening: Literary program on which Men's and Ladies' Choruses will appear.

June 3, Saturday: Alumni Day, afternoon and evening.

June 4, Sunday: Baccalaureate sermon in the forenoon. Mission program in the afternoon. Mixed Choros program in the evening.

June 5, Monday: Class Day program in the evening.

June 6, Tuesday: Commencement Address in the forenoon.

March 29, 1933. Sadie A. Hartzler.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season;
reprove, rebuke, exhort with all longsuffering and doctrine.....
Feed the flock of God."

BEHOLD THE LAMB OF GOD

TEXT: He hath made him to be sin for us who knew no sin.—II Cor. 5:21.

Nine great judgments had fallen upon the nation of Egypt because of its failure to obey the will of Jehovah concerning His people Israel. Probably in all of these judgments, and certainly in the last six, God had drawn a very clear dividing line between His own and the Egyptians. In spite of all the evidence which had been forced upon them concerning the absolute supremacy of Jehovah, and their own conviction of the proper course to pursue, the Egyptians, following the leadership of their king, had so far refused to bow to His will concerning these bond-servants. Therefore the last judgment, that of the smiting of the firstborn of Egypt, foreseen by God from the very beginning, was about to fall upon them.

However, in mercy God delayed that terrible night of death until He first instructed His own people as to the way of escape from the awfulness of that judgment. The deep significance of the occasion is marked by the opening words in regard to it. Jehovah declares: "This month shall be unto you the beginning of months: it shall be the first month of the year to you." This had been heretofore the seventh month in the calendar of these people, but God now changes that calendar and marks the life of the Jewish nation, as beginning with their redemption. Once after that, within the knowledge of history, did the Lord God change the calendar of man. When He sent His well-beloved Son, the Lamb of God into the world, He divided all time into two great periods, conditioned upon the importance of that event. So that to-day, through all the world, believer and unbeliever alike, whether they acknowledge His claim or not, bear testimony to its unique significance every time they date a letter, write a cheque, or engage in the simplest of transactions in the business or social world. The first advent of Jesus Christ marked for His Father the beginning of months.

So God would teach us with all emphasis that real life begins not with physical birth but with the new birth. It makes no special difference whether you are fifteen or fifty as to this world, but it makes a tremendous difference whether or not you have ever had a spiritual birthday. If not, the Word

declares that you are dead, "dead in trespasses and sins." The Lord Jesus Himself announced, "Ye must be born again," and repeated with emphasis the fact that, lacking this spiritual birth, no man can see the kingdom of God. Are you born again? Is the day of your redemption the beginning of months to you?

Then follow more detailed instructions from Jehovah concerning the requirements of this coming night of judgment. The tenth day of the month was invested with special significance because on that day each household was to choose for itself a lamb. "And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb."

We have, of course, no difficulty in understanding the spiritual significance of the Paschal Lamb. The first public testimony to our Lord was that uttered by John the Baptist. "Behold the Lamb of God which taketh away the sin of the world." Paul tells us, "Christ our Passover is sacrificed for us." Peter testifies that we are redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot."

This was to be a carefully chosen lamb, and concerning our Lord the Scriptures reveal that He was the Lamb chosen from the very foundations of the universe. It was to be a lamb sufficient for the needs of the entire family, or even of two families in case one was little. There is no hint that there could possibly be any lack in the lamb. He was sufficient for the needs of all who would partake. Even so, the blessed Lamb of God is all-sufficient not only for the need of the individual, or even for the family, but in Him is to be found full supply for the needs of the entire world. There is no lack in our Paschal Lamb, for in Him dwells "all the fulness of the Godhead bodily."

Moreover, this lamb was to be a perfect lamb. This was the purpose underlying the command to choose and keep him tied from the tenth until the fourteenth day. During that time he was to be subjected to the most rigorous examination, for he must be a male without blemish. How otherwise could he possibly become a type of the great Lamb of God?

For the Scriptures declare with emphasis that the Lord Jesus was indeed the Lamb without spot or blemish—that in His own sinless humanity He was the perfect and unspeakable glorious Antitype of the physically perfect Passover lamb. "Ye know that He was manifested to take away our sins; and in Him is no sin;" "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God."

Indeed, it is only as Christ was utterly without sin Himself that He could become the Lamb of God and the world's Saviour. If the least shadow of iniquity had rested upon Him, if there had been within Him even the smallest urge toward evil, then He would have been quite unable to have become the Sin-bearer for the world. Then His death would have been merely just reward for His own failure to measure up to the perfect requirements of an absolutely holy God. He would have died for the same reason that every human being born into the world must die, if they do not accept life at His hands (because "the wages of sin is death;" "the soul that sinneth it shall die"). The least spot resting on the character of Jesus would have left the world without a Saviour, for He could not save His people from their sins unless He Himself was sinless. Therefore the emphasis which the Word of God places upon the spotlessness of our Lord!—H. W. Shafer in "Evangelical Christian." Sel. by Jonathan R. Ernst.

(To be continued)

A RESOLUTION

The following is among the resolutions passed by the recent meeting of Lancaster Conference, held at Rohrerstown, Pa., Menonite Church Thursday, April 7.—Editor.

WHEREAS: The present International Series of Sunday School Lessons cover only about 11.1 per cent of the Bible in printed text in seven years,

WHEREAS: The present selection of printed verses and emphasis placed upon them often have a Modernistic trend and in many cases replacing that which, for most of our people, would have been far more important,

WHEREAS: Our people receive through the Lessons practically nothing on the vital Church doctrines which we hold dear and are for the whole Christian Church until His return, surely having a vital bearing upon the future Church in the intellectual and social development period of our young people,

WHEREAS: The Church would at least be exerting an effort to cut off much of the current Sunday school literature, Modernistic periodicals, Bible teachers, and newspaper articles on

the lesson, with their breath of apostasy and liberalism, which is far more destructive than beneficial to our spiritual life and slowly but surely replacing our own Sunday school literature and helping to move our beloved Church from the only true foundation.

WHEREAS: In view of a real need and the Church ripe for it, the Lord in the past has prepared the Church with brethren who could arrange their Young People's Meeting Topics without accepting any other series, squarely facing the need and embracing the opportunity, and giving us that which is of the Lord, through the Church and for the Church, so, regardless of the obstacles in the way, as a Church, this also can be faced.

THEN, it would be possible to give our people what the Spirit knows they need for the preservation of a pure Church until He come.

THEREFORE: We, the Board of Bishops of the Lancaster Conference, recommend that the Publication Board seriously consider the replacing of the International Series of Sunday School Lessons for a more satisfactory Course covering the whole Bible and Church Doctrine, and unanimously recommend the change.

The above resolution was passed by our Conference on April 7, 1933.

Signed: John H. Mosemann,
Secretary.

CORRESPONDENCE

(Continued from page 41)

We as a small congregation, crave an interest in your prayers, that we may be fruitful in God's service to the end.

Phebe M. Hershberger.

April 4, 1933.

Tiskilwa, Ill.

(Willow Springs congregation)

Dear Readers of the Herald, Greetings in Jesus' Name:—We are enjoying that wonderful change of atmosphere which usually comes at this time of the year and the words of the poet can help us express our feelings:

"Winter and fall may have their place,

And summer is thrilling too;

But the balmy days of the glorious spring,
Are the days when we start anew."

The work of this place is being carried on in quite the usual way. We have been having some exceptionally good sermons by our pastor, Bro. C. A. Hartzler, and there is a keen interest in our Sunday school which is being directed by Bros. F. I. Smucker and John Kaufmann.

Last winter we had a short term Bible study conducted by Bro. Hartzler and Bro. Ira Eigsti. The term was well attended and was well worth the effort spent.

Just recently during the week end of April 1 we had a short series of

meetings conducted by Bro. Enss of Goshen College. His subjects were: The Traditions of Our Forefathers of the Mennonite Church, particularly in the 15th and 16th centuries. Later he gave sermons on: The Glory of the Cross and the Glory of the Resurrection. Bro. Enss is an impressive speaker, giving his hearers a clear and enlightened view of his subject.

In these days of world unrest and political instability we need to turn our minds and hearts to that "Light" that shines out above darkness; the Light of Calvary that many see but dimly, as in the days of our forefathers; so it is yet, the one and only way that will bind hearts and souls together and bring them to God eternal.

April 4, 1933.

Cor.

Schellsburg, Pa.

Dear Gospel Herald Readers, Greetings:—On April 16 we will have Sunday school at 10 o'clock and preaching following, by Bro. Hiram Wingard of Johnstown, Pa. In the evening at 7:30 we will have an Easter program, also a sermon. We have been having Sunday school every Sunday, only some Sundays it was too rough. Preaching every other Sunday when the weather was fit for Bro. Wingard to come across the mountains.

April 6, 1933.

Ruth N. Grine.

Manheim, Pa.

(Erisman's congregation)

Greetings to the Herald Readers:—Three months of the new year have been written into our record. How does it look in God's sight?

"Rejoice in the Lord alway." When we think of the cares and perplexities, doubts, fears and discouragements, that many are striving against, we almost wonder how we shall rejoice. But when clouds hang low and dark I like to think of the little girl on the storm-tossed ship that seemed to be doomed. The captain said, "We are lost." Then the little girl asked, "Isn't God upon the ocean, just the same as on the land?" He surely is, and the same Lord that calmed the storm on Galilee is able to lead His people out of present difficulties. But we want to remember that He works through human agents. "As we have opportunity let us do good to all men." The field is large and white unto harvest, —and the laborers are few. Are we glad for the privilege of doing good? No excuse for unemployment in God's vineyard.

Our bishop, Bro. Isaac Brubaker, was unable to attend services since New Year because of illness, and at this writing is very weak. We have been neighbors for many years, and our associations were uniformly pleasant.

Our church services and Sunday school are well attended. As a brotherhood we appreciate the interest shown by neighboring ministers (and others), in coming to worship with us.

On Jan. 31, the sisters of our congregation met at Bro. Harvey Metzler's to organize a sewing circle. The interest and support was gratifying and it was decided to meet the first Tuesday of each month. Nothing good is ever done in vain, and we feel sure the Lord will add His blessing.

A singing class was started at Erisman's March 15, taught by Bro. Christ Lehman. Come and rejoice with us.

April 5, 1933.

E. B. L.

Petersburg, Ont.

(Latschar congregation)

Dear Herald Readers, Greetings:—Sunday, April 2, we again commemorated the suffering and death of Christ in partaking of the communion. Bro. M. S. Hallman preached the communion sermon. Since our last observance of the Lord's supper our congregation has sustained a sad loss; the Lord having seen fit to remove from our midst Sister Reta Shantz in the 25th year of her life.

In addition to the communion service on the above mentioned date, three souls were received into the fellowship of the church. Bro. and Sister Herbert Miller who were formerly members of the A. M. Church but have moved into our community were received; also, Sister Laura Sherk was baptized upon the confession of her faith and was received into the fellowship of the church.

We are looking forward to a series of meetings here in the near future, and we earnestly solicit the prayers of
(Continued on last page)

Married

Graber—Nebel.—On March 25, 1933, Bro. Amos Graber and Sister Laurene Nebel, both members of the Sugar Creek congregation near Wayland, Iowa, were united in marriage at the home of the officiating bishop, Bro. Simon Gingerich. May the rich blessings of God be theirs.

Yoder—Hostetter.—On Sunday evening, Mar. 26, 1933, Bro. Leroy Edgar Yoder of the Kaufman congregation and Sister Edna Hostetter of the Blough congregation were united in marriage by Bro. Irvin M. Holsopple of Holsopple, Pa. May the Lord richly bless their journey through life.

Gingerich—Mann.—On March 25, 1933, Bro. Wilfred Lorne Gingerich of Preston, Ont., and Sister Orpha Viola Mann of Elkhart, Ind., were united in marriage at the home of the officiating minister, Bro. S. F. Coffman. May the Lord bless them with the grace of His presence through life.

Burkholder—Klopfenstein.—Bro. Levi Burkholder and Sister Pearl Klopfenstein, both of West Fairview congregation near Milford, Neb., were united in holy matrimony Sunday evening, Feb. 12, at the West Fairview Church,

Bro. Wm. R. Eicher officiating. May God's blessing attend them through life.

Roth—Mast.—On Friday evening, March 17, 1933, Bro. Reuben Roth and Sister Ruth Mast were united in the bonds of holy matrimony at the home of the bride's parents, Bro. and Sister L. S. Mast near Casselton, N. Dak., the father of the bride officiating. May the Lord bless them on their journey through life.

Swartzendruber—Swartzendruber.—On Tuesday, March 21, 1933, at the home of the bride's parents near Pigeon, Mich., occurred the marriage of Bro. Thomas Swartzendruber to Sister Dorothy Swartzendruber, both members of the Berne Mennonite congregation, Bro. S. J. Miller officiating. May God's richest blessings attend through life.

Miller—Slabaugh.—On March 26, 1933, at the Canton, Ohio, Mennonite Mission Church, in the regular morning preaching service, Bro. Roman Miller of Plain City, Ohio, and Sister Anna Slabaugh of Greentown, Ohio, were united in marriage by the home bishop, Bro. O. N. Johns. May the Lord bless them with long life and direct them in their journey through life.

Obituary

Peterson.—Paul Jay, son of Oliver and Mary (Staybrook) Peterson, died March 29, 1933; aged 1 y. 9 m. 17 d. He is survived by his father and mother, 1 brother (Alfred) and 1 sister (Iona), and both grandfathers and grandmothers. Funeral services were conducted on the 31st at the Blough Mennonite Church near Hallsopple, Pa., by L. A. Blough and C. W. Raley. Burial in the Blough Cemetery.

Miller.—Noah M., son of Moses J. and Susan (Beechy) Miller, was born Aug. 14, 1864; died Jan. 1, 1933; aged 68 y. 4 m. 17 d. He was married to Mary Ann Coblenz Feb. 13, 1908. One daughter, Susan, was born to this union, who, with her mother survives. Funeral services were conducted at the home of Henry H. Troyer near Hartville, O., by Jonas Helmuth and Daniel J. E. Miller. Interment in the Amish graveyard. One brother (Benjamin) and 1 sister (Mattie) wife of the late John Y. Miller, both of Holmes Co., O., survive. Bro. Miller's health had been failing for several years, but he was still able to work until the last few weeks. He had dropsy of the heart.

Sensenig.—Glenn, infant son of Harry and Mildred Sensenig, New Providence, Pa., was born and died March 28, 1933, at the home of his uncle and aunt Mr. and Mrs. Samuel D. Harnish Jr., West Willow, Pa. He is survived by his parents and grandparents (Mr. and Mrs. Harry Sensenig, Millersville, Pa., and Mrs. Miriam Dombach, Lyndon, Pa.). Interment in New Danville Cemetery.

"A bud the gardener gave us,
A pure and lovely child;
He gave it to our keeping
To cherish undefiled,
But just as it was opening
To the glory of the day,
Down came the Heavenly Father,
And took our bud away."

Alderfer.—Margaret F., daughter of Bro. and Sister Allen R. and Katie H. (Freed) Alderfer, was born Aug. 6, 1921; died Jan. 9, 1933, at Riverview Hospital, Norristown, Pa., where she was taken for an operation Jan. 8 for acute appendicitis, which had advanced beyond human help. She passed away about twenty-four hours after being admitted. Surviving are father, mother, 6 sisters and 2 brothers (Alice, wife of Howard M. Landis of Dublin, Pa.; Eva F., wife of Henry N. Geisinger, Quakertown, Pa.; Mary Anna, wife of Elias Swartley, Doylestown, Pa.; Frank F. of Denbigh, Va.; Titus F. at home; Orpha, wife of Milton G. Kolb of Spring City, Pa.; Ruth F.

and Irene K., at home); also the grandparents on the mother's side. Funeral was held Jan. 11 at Souderton, Pa., Mennonite Church. Burial in adjoining cemetery.

Kreider.—Phares R., son of the late Benjamin B. and Anna Rohrer Kreider, was born near Emittsville, Pa., Sept. 23, 1867; died at his home at Willow Street, Pa., March 20, 1933, after a 6 day illness of heart trouble; aged 65 y. 5 m. 27 d. He leaves his widow (who before marriage was Lizzie H. Metzler), 1 daughter (Gertrude M., wife of Abram H. Huber), 2 brothers, and 2 sisters. One daughter preceded him in infancy. He united with the Mennonite Church in his early married life, to which he remained faithful. Funeral services were held at the home by Bro. Frank M. Herr and at the New Danville Mennonite Church by Brethren Aaron Harnish, Maris Hess, and Jacob Thomas. Texts, Gen. 31:49; Isa. 57:1. Interment in the cemetery adjoining the church.

"Just a closing of the eyelids,
Just a hush—why mourn and weep?
So it is our heavenly Father
Giveth His beloved sleep."

Birky.—Amon Birky was born in Hopedale, Ill., Feb. 19, 1895; died at his home near Fisher, Ill., Mar. 20, 1933; aged 38 y. 1 m. 1 d. Death was due to a complication of diseases. He was married to Amanda Ebert on March 23, 1930. He united with the Hopedale Mennonite Church in his youth, and was a member of the East Bend Mennonite Church at the time of his death. He leaves his loving companion, 3 brothers (Jacob of Fisher, Ill., Benjamin of Valparaiso, Ind., and Rudolph of Alma, Mich.), 2 sisters (Mrs. Sam Heiser of Fostland, Ill., and Anna of Fisher, Ill.), and a host of other relatives and friends. His health failed in 1916, and he spent most of the time since that in bed. He always bore his afflictions patiently and often expressed his faith in Jesus Christ. Funeral services were held at the East Bend Mennonite Church, in charge of Bros. J. A. Heiser and Harold Zehr. Text, Jno. 11:28. Interment in East Bend Cemetery.

Herr.—J. Frank Herr of Strasburg, Pa., entered into rest in the Lancaster General Hospital on March 28, 1933, aged 75 y. 4 m. 27 d. He was born Oct. 31, 1857. He united with the Strasburg Mennonite Church in his younger years, and was a consistent member until death. He was united in marriage to Ida L. Wittmer, who with the following children survives: Ivan W., Edna M., Myrtle E., Marion A., Frank W. and George W.; also 11 grandchildren, a brother and sister (M. Emma Leaman and Enos M. Herr, both of Strasburg). Funeral services were conducted at the home by Bro. Frank M. Herr, and at the Strasburg Mennonite Church by Bros. C. M. Brubaker and Jacob Harnish. Text, I Cor. 15:55, 56. He was laid to rest in the cemetery adjoining the church.

"Father's chair is empty now,
Since he has gone to rest;
But we our heads do humbly bow,
And say God thought it best."

His sister.

Leichty.—Verda May, daughter of Henry and Leona Leichty was born near Noble, Iowa, Oct. 14, 1932. She came into the world with a physical defect from which it could hardly be hoped that she could recover. However with the sympathetic parental care and effort her suffering was reduced to a minimum and at times she seemed to gain a little; but with all that loving hands could do she was not able to survive and passed away March 29, 1933. She leaves her loving parents, 3 brothers, 1 sister, and other relatives and friends who may be comforted by the Christian's hope in the resurrection when she will come forth with a perfect glorified body and so shall she ever be with the Lord. Funeral services were held from the Sugar Creek Church near Wayland,

Iowa, March 31, conducted by Bros. Simon Gingerich and C. L. Gubler. Text, II Kings 4:26. Interment in the cemetery near the church.

Charles.—Anna F., daughter of the late Christian and Elizabeth Frank Charles, was born Sept. 25, 1853, died March 20, 1933 at the home of her niece, Mrs. Casper Eberly of Ephrata, Pa.; aged 79 y. 6 m. 25 d. She had a short illness of pneumonia. She was of a very kind and quiet disposition and had many lonely hours, but at last her spirit was set free and she went to meet her Savior and loved ones gone before. She is survived by 1 brother and 1 sister (Christian F. Charles and Mrs. Martin Breuneman), and a number of nieces and nephews. Funeral at the Millersville Mennonite Church with Bros. John K. Charles, Jacob Hess, and Amos Horst in charge. Burial in the Millersville Cemetery.

"Softly, oh softly, the years have swept by thee,
Touching thee lightly, with tenderest care,
Sorrows and death they have often brought
Nigh thee
Yet they have left thee but beauty to wear.
Growing old gracefully,
Gracefully fair."

Wittmer.—Daniel G. Wittmer was born Jan. 20, 1869; died near Hartville, O., Feb. 28, 1933; aged 64 y. 1 m. 8 d. His death came very suddenly and unexpectedly of heart failure. He had attended a public sale that afternoon. Although his health was not just the best all winter, he was able to attend church and be about. They had retired for the night when he suddenly died. He was married to Caroline Stucky April 5, 1894. To this union were born 3 sons and 3 daughters (Lena, wife of Benj. Sommers; Sylvia, wife of Enos Stutzman; Fannie, wife of Moses Kurtz; Henry, Joseph, and Alvin, all of Stark Co., O.), also 18 grandchildren. Surviving also are 3 brothers (Jacob, Joseph, and Amos of Daviess Co., Ind.), 2 sisters (Lena, wife of Joseph Miller of Stark Co., O., and Mary, wife of William Longacre of Oyster Point, Va.), and many relatives and friends. Funeral services were conducted March 3 at the Walnut Grove Church by Samuel Lichti and Seth H. Byler. Interment in the church cemetery. Bro. Wittmer will be greatly missed in the church as well as in the community. He was a member of Joshua King's congregation.

Schultz.—Katie Brenneman was born Feb. 6, 1864, at New Hamburg, Ont., Canada; died at her home at Thurman, Colo., March 3, 1933; aged 69 y. 3 m. 4 d. Nov. 15, 1888 she was united in marriage to Menno L. Schultz. To this union were born 4 children; 2 sons and 1 grandson preceded her in death. Besides her husband she is survived by 1 son (Simon) and 1 daughter (Anna Schrock) both of Thurman, also 1 brother and 1 sister in Canada. She is also survived by 6 grandchildren. In her youth she united with the Mennonite Church and remained a faithful member until death. She was a great lover of children and was a teacher of the primary class. Her place in church was seldom vacant. In her illness she was patient and submissive, always desiring the Lord's will be done. She greatly enjoyed to have singing, scripture reading, and prayer. Services at the house, also at the Mennonite Church, conducted by Bros. N. M. Birky and Henry Kuhns. Texts, I Thess. 4:14; II Thess. 2:16. Interment in adjoining cemetery.

"Mother dear has gone and left us,
And our hearts are sad and lone;
But we hope again to join her
Singing praises round God's throne."

Nafzinger.—Elizabeth Nafzinger, maiden name Swartzendruber, was born in Johnson Co., Ia., Sept. 27, 1863; died at her home in Pigeon, Mich., Feb. 27, 1933; aged 69 y. 4 m. 28 d. She was married to Menno Dettweiler, Dec. 8, 1885, who died Nov. 7, 1889. Two children were born to this union (a son Levi, who survives, and a daughter who died in in-

fancy). She was married to Moses M. Nafzinger, Oct. 1, 1893. To this union was born 1 daughter (Mary, wife of Frank Shetler, Pigeon, Mich.). She leaves her bereaved husband, her son (Levi, Lancaster, N. Y.), the daughter (Mary), 8 grandchildren, 3 great-grandchildren, 6 brothers, 2 sisters, and a host of relatives and friends. She accepted Christ as her Savior in her youth and united with the church of her choice, remaining faithful unto death. She was afflicted with Bright's disease for several years, patiently waiting and longing to go home.

"Lonely the house and sad th' hour
Since our dear one is gone;
But oh, a brighter home than ours
In heaven is now her own."

Funeral services at the home were conducted by Bro. Earl Manst; at the Pigeon River meeting house by the brethren, Edwin Albrecht (Job 7:9, 10) and M. S. Zehr (John 11:25; 1 Cor. 15:23).

Grove.—Catherine Ann, daughter of Joel and Susan Wine Flory, was born in Rockingham Co., Va., May 15, 1856; died at her home at South English, Ia., March 8, 1933; aged 76 y. 9 m. 21 d. She had been ill since the first of January. Pneumonia developed, which resulted in her death two days later. She came with her parents to Iowa in April, 1861, and has resided here since. She was one of a family of five children of whom three survive (Mrs. John Poteet of Washington, Kans., J. H. Flory of South English, and Mrs. Barbara Wine of North English, Ia.). She united with the Church of the Brethren in early life and lived faithful until the end. On Dec. 24, 1878, she was married to Joseph W. Grove who preceded her in death on July 25, 1929. They were the parents of five children (Annie S., Mrs. C. E. Brower, Mrs. Aldine Suter, John M. Grove, all of South English). An infant daughter preceded her in death on Feb. 19, 1890. These 4 children and 11 grandchildren are left to mourn the loss of a kind and loving mother and grandmother. May her life be of great price to them through their life journey, that they may be ready to go and meet her with smiling faces when their departure comes. Funeral services were conducted at the Brethren Church in charge of Elder J. D. Brower. Burial in the cemetery near by.

Fenninger.—Susanna Fenninger of New Holland, Pa., widow of the late Wm. S. Fenninger, was born Mar. 20, 1843; died Mar. 23, 1933; aged 90 y. 3 d. She united with the Mennonite Church about 68 years ago. She lived four weeks following a cerebral hemorrhage, but never regained consciousness entirely. We were not permitted to leave her bedside during her affliction, as she was very restless, talking and praying almost constantly the first three weeks. Grandma had her home with us forty-two years and always displayed a lovely Christian character—so unselfish. We could not help but love her dearly. She was deaf for many years, but how often she would remark, "I am just thankful that I am not blind." Her mind was much confused the last few years, yet she met every one with the same welcome smile and hearty handshake. She is survived by 2 children, 6 grandchildren, 10 great-grandchildren, 4 sisters, 2 brothers, and a number of nieces and nephews. Short services were conducted at her late home on Mar. 26, by N. N. Sunder. Further services at Hershey Church by Bros. C. M. Bruckbill and A. L. Martin. She was laid to rest in the cemetery adjoining.

"Quietly sleep, beloved one,
Rest from thy toil, thy labor's done;
Rest till the trump from the opening skies
Bids thee from dust to glory arise."

A Granddaughter.

Niswander.—Barbara C. Niswander, daughter of Martin H. and Barbara (Weuger) Grove, was born near Wynesboro, Va., April 19, 1857; died at the home of her daughter, Mrs. Ruth

Strasser, near Thornburg, Iowa, Feb. 16, 1933; aged 75 y. 9 m. 28 d. She was in failing health for over a year but was confined to her bed two and a half weeks. She bore her affliction with Christian fortitude and was fully resigned to the will of God. As a mother she was kind and affectionate, and as a wife she was kind, loving, and true. She was a great lover of home and said if she was spared she wanted to return to her home at South English, Iowa, in the spring. Early in life she united with the Church of the Brethren and lived faithful to that vow till death. On Dec. 24, 1882, she was united in marriage to Dewitt C. Niswander also of Virginia, the husband passing away Aug. 9, 1903; also one son (James) in 1909. She leaves 2 sons and 3 daughters (Frank of Sleepy Eye, Minn., Jesse of Keswick, Iowa, Mrs. Mary Robinson of Highmore, S. Dak., Mrs. Cliff Strasser and Mrs. Lydia White of Thornburg, Iowa); also 14 grandchildren and 1 great-grandchild, and 2 brothers (A. F. and R. A. Grove of South English) and many other relatives. Funeral services were held at the Church of the Brethren Saturday afternoon Feb. 18, in charge of John Brower, pastor. Burial in the adjoining cemetery.

Butz.—Christian J. Butz was born in Germany, Oct. 28, 1862; died Jan. 9, 1933, at his home near Manchester, Okla.; age 70 y. 2 m. 12 d. He came to Ohio with his parents in 1864, and in 1880 moved to Barton Co., Kans. There he was married to Mary M. Friedel, Feb. 9, 1875. To this union were born 2 sons (Fred F. and Anton A.) and 8 daughters (Rosie Hess, Mary A. Yoder, Amelia Cornet, Lizzie A. Butz—who preceded him in death at the age of 7 months—Minnie Ancell, Maggie L. Goff, Bessie F. Cullop and Genola A. Kilgore); also 22 grandchildren and 2 great-grandchildren, all living near Manchester. Other relatives are 3 brothers (George and Herman of Kansas City and Henry of Bucklin, Kans.) and 1 sister (Mary M. Morris of Manchester) and many others besides friends in Oklahoma. Thirty-five years ago he was baptized in the faith of our Lord, and in his work was always ready to labor. For thirty years he has taught a Sunday school class.

"We cannot say and we will not say
That he is dead—he is just away;
He is gone through the gate of another land,
Led by the Master's tender hand."

Short services were conducted at the home by Henry King of Harper, Kans., and Keith Taylor after which funeral services were held at the M. E. Church at Manchester by R. M. Weaver of Harper, Kans. Text, 11 Cor. 5:1. Interment was made in cemetery at Manchester.

Stoltzfus.—Malinda, daughter of John and Catherine Hooley, was born near Weavertown, Pa., Dec. 22, 1844; died at her home in Gap, Pa., Jan. 22, 1933; aged 88 y. 1 m. She moved with her parents from Pennsylvania to Tennessee in 1871. A sister in the Amish Mennonite congregation at Millwood. Her husband, Henry U. Stoltzfus, preceded her in death 32 years ago. Her family: Jacob E., married Elva Zook, Parkersburg, Pa.; Abner T., married Sarah Yoder, Elverson, Pa.; Katie A., lived with Mother and cared for her in her old age; Henry K., died in 1881; Elmer H., married Ada Rauck, Ronks, Pa.; J. William married Ethel Wilson, Centerville, Pa. Jacob M. Stoltzfus, a brother, West Chester, Pa., is now the only surviving member of a family of 15 children. Services were conducted Jan. 25 from her late home by Amos B. Stoltzfus, with further services at the Millwood church by John M. Stoltzfus and John S. Mast (her nephews), and Eli Stoltzfus, Portage Co., O., (her cousin). Text, Ps. 92:14. Interment in adjoining cemetery, with reading and prayer by John A. Kennel. Mother's last illness was a heart affection which lasted about two weeks. Her doctor prescribed rest and quiet. Only her family and a few close friends were permitted to be with her. As a parting message

to her family and friends she requested that the hymn, "God be with you till we meet again," be sung at the funeral service.
The Family.

Yoder.—Sammel D., son of Daniel I. and Anna Yoder, was born in Holmes Co., O., March 20, 1864; died at his home near Kokomo, Ind., March 20, 1933; aged 69 years. The cause of his death was a very sudden heart attack, which lasted only a few days. The end came on his birthday, a rare occurrence. He was married to Nancy A. Stutzman Feb. 17, 1887. To this union were born 6 sons and 4 daughters. His wife, 1 son, and 1 daughter preceded him in death. Surviving relatives are 5 sons and 3 daughters (John B. Yoder of Hubbard, Oreg., David S. and Lee Yoder of Greenwood, Del., Fannie Yoder of Harrisonburg, Va., and Jacob, Aden, and Elizabeth Yoder and Mrs. Moses Sommers, of near Kokomo, Ind.). He also leaves 28 grandchildren, 3 brothers, and numerous other relatives and friends. He united with the O. O. Amish Mennonite Church in his youth, but later transferred his membership with the Conservative order, of which denomination he remained a member until death. To the minister he confessed a readiness to leave this world, and said, "I am not afraid to die." With his immediate family he took leave in saying, "I will not say goodbye; I will only bid you good-night." It would be well for us to imitate the brother's example in supporting the family altar. For years it was his custom to assemble in the morning with his family and others present, read a portion of Scripture and have prayer before partaking of the morning meal; and again in the evening before retiring for the night. The funeral was held from his late home on March 23, in charge of the brethren, John Gingerich, Niles Slabough, and John J. Yoder. Text, Matt. 25:31, 40; 1 Cor. 15:12, 23. Burial in the Amish Cemetery nearby.
D. J. S.

Bender.—Lonisa, daughter of Jacob F. and Fredericka Stidinger, was born in Holmes Co., Ohio, Feb. 5, 1849; died in Johnson Co., Ia., March 24, 1933; aged 84 y. 1 m. 19 d. At the age of 1 year she came to Iowa with Isaac Eash and wife and lived with them until she was seven years old. After the death of Mrs. Eash she found her home among friends wherever she could. At the age of 18 years she united with the Amish Mennonite Church and was a faithful and consistent member until death. On Jan. 3, 1869 she was united in marriage by Bishop Abner Yoder to Daniel J. Bender, with whom God permitted her to live in matrimony a little over 64 years. During all her life except her first year she lived in the immediate community in which she died. To this union were born 3 daughters and 2 sons (Lena, wife of Chris J. Swartzendruber; Amanda, deceased, wife of Amos Miller; Katie, wife of Geo. Eash; Joseph D. and Amelia D. all of Wellman, Iowa). Their home also was opened to Vena Miller and taken in as one of the family until this day, a manifestation of their kindness toward others. Old age with other complications confined her to her bed for nearly 5 months, during which she manifested a true Christian spirit of patience and endured her pain uncomplainingly, though she much desired to regain her health and attend church service. She leaves her aged companion, 4 children, 23 grandchildren, 41 great-grandchildren, 1 sister (Mrs. Judith Miller of Holmes Co., Ohio), besides many other relatives and friends. One daughter, 1 grandchild, and 5 great-grandchildren preceded her to the great beyond. She had a keen interest in the spiritual and material needs of those about her and showed a marked interest in the work of the sewing circle. Funeral services were held at the Lower Deer Creek Church Mar. 27, 1933, by John Y. Swartzendruber, assisted by J. L. Hershberger and David D. Miller.

"Dearest mother, thou hast left us,
And our loss we deeply feel;
But 'tis God that has bereft us,
He can all our sorrows heal."

ITEMS AND COMMENTS

France announces its policy of welcoming the Jews from Germany who are seeking an asylum from the present Nazi opposition to the Jews since Hitler has become the leading power in Germany. This is announced to be "in conformity with French traditions of generosity."

The following was intended as a bit of humor, but in the eyes of many people it is a reminder of a solemn truth: "Well, beer will be here Friday, with the politician replacing the bootlegger." Another change, to be noted later, will be the return to former conditions when the politician will be the tool of the liquor baron.

London, April 5.—The archbishops of Canterbury and York announced the appointment to-night of a "Church of England Council Upon Foreign Relations" to survey and advise on all matters concerning Anglican relations with other church bodies.

The council will include 24 bishops and clergymen and 10 laymen. The purpose will be to "enhance the spirit of understanding between Anglicanism and other branches of Christian religion."—News Item.

Much comment followed the total destruction of the giant dirigible, Akron, in a storm on the Atlantic coast east of New Jersey. Perhaps it was providential that such an event should occur at this time, when war talk seems to be on the increase and people were looking to these giants of the air as being the main pillars in the fighting. With the destruction of this "785-foot queen of the skies" 73 lives were lost. This dirigible was purchased at an enormous cost, has been a continual expense ever since the time of its purchase, and now goes into oblivion without having rendered any practical service. These facts are responsible for a rising sentiment in Congress in favor of ending naval airship construction.

Arrangements are being made for an important economic conference at Washington, D. C., in the near future. This meeting is to be held between representatives of the leading nations in Europe and America, and arms reduction is said to be a prominent factor in the discussions. Arrayed on opposites of this question are (1) the militarists who hope to profit from the maintenance of huge fighting machines and (2) the almost certain national bankruptcy in many countries if the present armament craze is allowed to continue. Heretofore the militarists have succeeded in thwarting every move looking to the lightening of the military load. Whether they will again succeed remains to be seen. At present there are enough war scares on the horizon to make the prospects for immediate substantial arms reduction look rather doubtful.

The following recently appeared as a headline in a newspaper that has been for years an ardent supporter of the "wet" cause: "13-year Beer Drought Ends with Wild Midnight Rush." This leads to a number of observations:

If, as this and other "wet" periodicals so often and so vehemently reiterated while the drive against the Prohibition Amendment was on, there were more intoxicating drinks imbibed during the thirteen years of Prohibition than before the Eighteenth Amendment was adopted, why refer to that time as a period of "drought?"

Why this "rush" at the entrance of a new regime when the new laws were supposed to be in the interests of "temperance?"

The whole thing is but a new illustration of the tactics of the enemies of temperance. King Alcohol—whether he comes in the form of beer, fermented wine, hard cider,

brandy, whisky, pure alcohol, muddled politics or any other form—knows no respect for law, save such as serves his purpose. He draws his support from the underworld, from those who profit by the proceeds from the traffic, from slaves to a depraved appetite, and from some well-meaning people whose failure to look through the dust of supposed self-interest keeps them from seeing straight.

CORRESPONDENCE

(Continued from page 45)

God's people that many more souls may decide for Christ.

April 7, 1933.

Cor.

West Liberty, Ohio

(Mennonite Orphans' Home)

Dear Herald Readers, Greetings:—We are happy and rejoicing in the work, because of the goodness of the Lord usward. The work is interesting, and the Lord's benefits to us are many.

During the months of February and March there was not a single change in our population; no children moving out, and none coming in. The months just before us will doubtless be different, as we plan to place a number in private homes soon. We feel that this time of the year is a good time for interested folks to take a child on trial. By taking a boy or girl just after school closes, for a three-month trial, is an advantage to the child as well as to the proposed foster home. This is true particularly of children of school age. The child becomes adjusted better during the interesting and busy summer time than he does during the school year. After the "home adjustment" is made, and the child is staying in the said home, then the school readjustment can be made later. Whereas, by moving a child in December, for instance, there is a break in the school life as well as the home life, at the same time. However, many successful placements have been made during the school year. We invite any correspondence from interested people. It will not be the most pleasant thing, to part with some of our dear young people who are with us now, but for their good, we hope to get them out into good Christian homes.

May we again express our appreciation for the kindly coöperation that you have given us in this work of caring for these boys and girls, wishing you God's blessing and trusting you will continue to remember us in the months before us.

Following is a list of provisions sent us:

February

Martins S. S. (Beginners Birthday Pennies), Dalton, Ohio	\$1.10
Roanoke Sewing Circle, Ill., Clothing	3.50
Central S. C., Elida, Ohio, Clothing	2.75
Andrew King, W. Liberty, O., Eatables	4.30
Lee Yoder, W. Liberty, O., Eatables	4.30
Total	\$15.95

March

Elmer Smucker, W. Liberty, O., Eatables	\$2.00
Lee Yoder, W. Liberty, O., Eatables	4.75
Nelson King, W. Liberty, O., Eatables	.50
Alfred Yoder, W. Liberty, O., Eatables	1.00
Total	\$8.25

Gratefully received,
L. L. Swartzentruber, Supt.
April 7, 1933.

Tofield, Alta.

Report of the 63rd Quarterly Sunday School Program held at the Salem Church near Tofield, Alta., March 26, 1933.

Organization.—Mod., David Stutzman; Chor., Petra Stauffer; Sec., Fanny Bender.

Program and Speakers.—Message and Mission of John the Baptist, James Brenne-man; Jesus Ministers to Human Needs, Joe Voegtlin; How to Receive Christ's Saving Power (Essay), Erma Bender; Our Service Here in the Light of His Heavenly Throne, M. D. Stutzman; Children's exercises, conducted by Edna Yoder; The Power of Jesus over the Storms of Our Lives, O. O. Hersherberger; Christian Sympathy toward Human Suffering (Essay), Lydia Roth; Personal Responsibility in being Converted, Jacob Brenne-man.

Thoughts Presented.—John the Baptist, the forerunner of Christ, preached repentance for the remission of sins. Jesus ministered to the needs of the soul first, as in the instance of the man sick with palsy. We must have a realization of our need of a Savior, and believe that Jesus is able to save. We do our service in hope of reward or fear of punishment. Jesus has as much power to-day as He had when He stilled the tempest. Christ sympathized with human suffering, and we are commanded to do the same—to visit the sick, to feed the hungry, and to clothe the naked. We must repent of our sins and come to Jesus when He calls because God's Spirit will not always strive with men. Secretary.

SUMMER SCHOOL

Eastern Mennonite School

Plans are in the making for the Fourth Annual Summer School at Eastern Mennonite School, June 13—Aug. 11, 1933. Will those who are considering summer work here kindly state the College, Teacher Training, and High School subjects you wish to pursue by writing at once? Address, Director of Summer School, Eastern Mennonite School, Harrisonburg, Va.

Table of Contents

33—Editorial
34—The Joyous Resurrection (Poem)
The Resurrection
36—Our Risen Lord
Circumstances Attending the Death of Christ
38—Dielman Kolb
Missions
39—Sunday School Lesson
Bible Meeting Topic
40—Field Notes
41—Correspondence
42—Why—Easter (Poem)
Talks on Christian Growth and Victory
Mennonites in the Chaco not Planning to Leave
43—News Notes from Our Schools: Harrisonburg
44—Behold the Lamb of God (Sermon)
A Resolution
45—Married
46—Obituary
48—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVI (Gospel Witness
Established 1903)

SCOTSDALE, PA., THURSDAY, APRIL 20, 1933

(Herald of Truth
Established 1864)

No. 3

EDITORIAL

"Let brotherly love continue."

Or, in the language of God through Peter, "See that ye love one another with a pure heart fervently."

There are a number of reasons why we should. Love, we are told, is "the bond of perfectness." It is stronger than law. Besides, love of the brethren is declared to be an evidence of being born again. "We know that we have passed from death unto life, because we love the brethren."

Easter day has come and gone. The resurrection story was told in many a place of worship. The song of victory rang in many a heart. God was glorified in a number of ways. In some places an all day special service was held, in others a communion service, and in others some other form of Christian service. But does this tell the whole record of performances on Easter day? Undoubtedly it does for some people, but what about our own individual experiences? Can we truthfully say that all we did was pleasing to God and designed for His glory?

The thought of Easter is a reminder of victory. The enemies of Christ triumphed over His body—not because of their superior power over Him but because this was God's way of bringing about the redemption of the human race and giving all who will a chance to be saved. When that watch was placed on guard at the tomb of Jesus the combined powers of earth and hell were concentrated in a supreme effort to keep Him there. But how easily did the power of God prevail. Jesus rose in triumph over all His foes, and showing Himself "alive after his passion by many infallible proofs," the climax of His mighty victory came when He took His triumphant flight to glory.

That is history, but it is much more. It is a reminder to us that we also may be triumphant over every foe. The enemy may overcome the body, if God wills to permit it to be so, but, outside of our own selves, there is no power in earth or hell strong enough to take us out of the hand of God. Read Rom. 8:38, 39. More than this, God has given us power to overcome the tempter? His promise is that He will not suffer us to be tempted above that we are able to bear (1 Cor. 10:13), and if with open eyes we yield to the tempter's snares it is because we have betrayed Him who promised never to leave nor forsake us. It is not only God's will that we should live a daily life of victory over sin, but He has also vested us with power to do so, if we will but exercise this power. "If God be for us, who can be against us?"

Tracts.—The following tracts have just come off the presses of the Mennonite Publishing House and are now ready for distribution. Most of these are reprint editions, but among them are some new tracts that carry a distinct and constructive message. To be exact, the first three are new and the rest are reprint.

Why are You not a Christian?
The Beauty of Pure Girlhood.
Questions and Answers Concerning the Gift of Tongues.
A Statement of Christian Doctrine.
The Devotional Covering.
Evils of the Tongue
A Letter to Young Church Members.

A few of these are well-known tracts, but there has been a demand for them to an extent that they have gone through several editions. All of these tracts are live messages which every one should have. The same may be said of other tracts on hand in our tract department. Send for sample copies. And as you hand out these silent messengers to others, breathe a prayer to God that they may be a real help to all who read, and a means of salvation to many who as yet know not Jesus Christ in the pardon of their sins.

A HEART TO HEART TALK

II. To the Rest of Us

Last week we had a message for "the select few." This week we want to spend a little while with the rest of us. Some people seem to favor a double standard: (1) a very high standard for Church leaders; (2) a standard not so high for themselves. They expect their ministers to be consecrated, pure, holy, letting their light shine wherever they go; but when it comes to themselves, since they are only lay-members, or at least not very prominent officials, it does not matter so much how they live.

But such reasoning is neither sound nor wholesome. Yes, we expect our ministers and other leaders in the church to rise to the standard just held forth, and we have a right to be dissatisfied with them when they fall short of it. But in all this they are but "ensamples to the flock;" which means that they are setting the pattern for their members and that every member should endeavor to rise to if not excel the pattern. You condemn yourself every time you find fault with your minister for doing inconsistent things which you yourself allow in your own life.

In looking for leadership you want to look straight toward Christ. As you are looking in that direction you should see your leaders—ministers, superintendents, and others—directly in this line. Should any of them deviate from this path, don't follow them. "If the blind lead the blind, both shall fall into the ditch." No minister or other leader has a right to say, "Be ye followers of me," unless he can also say of a truth, "even as I also am of Christ." But even if we do find Church leaders deviating from the Gospel path we should not judge them rashly. Perhaps they are wavering in their loyalty to Christ and the Church because they were just weak enough, when they saw that we were not following them on the highway of holiness as they

thought we ought to have done, to decide to stay with their people even if that did mean stepping aside from the way of the Lord. You may help your leaders by encouraging them to stand steadfast in the full-Gospel faith and by showing by a consistent, loyal life that you appreciate their leadership. But should any church leader persist in attempting to lead his flock away from the narrow way, you are only "making a bad matter worse" by following him or even leaving him under the impression that he is all right. Here are a number of things that belong to our range of Christian duties and opportunities:

1. **"Obey them that have the rule over you."** In other words, respect rightful authority wherever you find it. The bishop, the minister, the deacon, the superintendent, the teacher, and every one else in positions of responsibility and authority, should all be supported and respected in their respective positions. There are a number of reasons why we should give them hearty support: (1) God commands it. (Heb. 13:7, 17). (2) It is for our individual good, as well as for the good of the Cause. (3) It is setting a good example for others. (4) It is conducive to order, something essential to a wholesome discipline. (5) It encourages and strengthens our leaders. (6) Common sense supports such an attitude.

2. **"Obey God."** This is simply carrying the former precept to perfection. When we are commanded to "obey them that have the rule" over us, we should not forget that this admonition binds us to an attitude of first obedience to God, who has the rule over all. Our loyalty to Church must of necessity be circumscribed by the loyalty of our church to God. This point we need not discuss, as it is recognized by all consecrated people. Churches may or may not be loyal to God; if not, then our duty is clear either to work for their loyalty or unite with a church that is loyal. Be that as it may, we are not justified before God unless we are personally loyal and obedient to Him in all things He commands us to do. To every church, to every individual, there comes the command, "Obey God."

3. **"Do all things without murmurings and disputings."** This means most to us when we simply take it as an added thought to what we had in the previous paragraphs. Grumbling and complaining was Israel's great fault, and America is far from free from this sin. Whether it is obedience to God or to His under-shepherds that we have in mind, let this obedience be rendered cheerfully, not grudgingly; not in part, but in whole, not reluctantly, "but heartily as unto the Lord." A grumbling church and a tumbling church are usually not very far apart. God ex-

pects each of us to render unto Him unquestioning obedience; peaceful, loyal, uncomplaining, patient, faithful service.

4. **"Pray without ceasing."** Too often our praying ceases when we get out of the pulpit, or when we get through with some formal devotional exercise in home or church. But we want to be among the faithful servants of God who have the praying habit every wakeful hour, every day, every week, every month, as long as we live. And whether we pray audibly or in our own hearts, whether we couch our prayers in words or simply let the burdens of our hearts rise to the Throne, let the spirit of prayer be a constant, daily experience. When people have the spirit of prayer and devotion to God we need have no fears about correct form or favor with God. We need to pray for ourselves, for our ministers and others who are over us in the Lord, for our parents and brothers and sisters and children, for our friends and our enemies, for our neighbors and those who are afar off, for saints and for sinners, for the care-free and for those who are bearing heavy loads, for our kings and presidents and governors and mayors and all in authority in the affairs of state, for our missionaries at home and abroad, for the maximum and the minimum Christian—for all these let our petitions ascend to the Throne; for all these let us "pray without ceasing."

Here we are just at the beginning of an enumeration of things which God enjoins upon us as His children, but about the end of our allotted space. Let all who are upon the altar of the Lord continue these meditations. Let us all do all that lies within our power to do in the way of helping the needy, of supporting all in positions of leadership and responsibility in the Church to the end that they may all be strengthened in the faith and service of Jesus Christ and press on with hope and cheer, of setting proper examples for and giving proper encouragement to all who are "of like precious faith," of doing what we can to the end that the Gospel of Christ may speedily reach the ends of the earth. The end of such a career is, "Well done, good and faithful servant."

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

It is dangerous to follow a man who has no map and does not know where he is going. What the world needs to-day is men who read the Bible and lead the way in the paths which the Bible points out.—C. L. Graber.

Preacher's Page

THE LIVING SERMON

I'd rather see a sermon than hear one any day.
I'd rather one would walk with me than merely tell the way.
The eye's a better pupil and more willing than the ear;
Fine counsel is confusing, but example's always clear.
The best of all the preachers are the men who live their creeds,
For to see good put in action is what everybody needs.
I soon can learn to do it, if you'll let me see it done,
I can watch your hands in action, but your tongue too fast may run,
The lectures you deliver may be very wise and true,
But there's no misunderstanding howsoever what you do.
I may not understand the high advice you give,
But I'd rather get my lessons by observing how you act and live.

—Sel. by R. S. Burkholder.

MESSAGES THAT STILL LIVE

By A. C. Kolb

For the Gospel Herald.

It is refreshing to allow our memories, betimes, to recall inspirational moments of the past, and so it is that recently I made a partial check-up of sermons delivered years ago by faithful messengers of the Cross, some of whom have uttered their last words, have laid down their mantle, and have passed on to their reward. Others are still active, though they realize they have approached the eventide of life and, no doubt, have found new meaning to some of the texts they used years ago. I have found it a source of much interest to recall statements made by these ministers, and imagine that the seed sown has through subsequent years yielded much fruit.

It is impossible, of course, to submit an outline of these messages, so a mere reference to the text used, the name of the minister who preached, and the date when the sermon was delivered must suffice, with, perhaps, an occasional remark.

On Feb. 17, 1898, J. F. Funk used for a basis of his sermon, Rom. 12:1, and again used the same text on Sept. 21, 1902, though his approach and exposition revealed distinctive truths making the sermons entirely different. It may be said that Bro. Funk's versatility made him eminently qualified for treating a subject of this sort from many angles without employing repetition. I remember how he used the same text for three consecutive Sundays, unfolding the Scriptures in such a way that the sermons bore no resemblance to each other, though back of them was the same truth. A few other texts from which he preached are as follows:

Jan. 2, 1898, Matt. 7:16.
July 10, 1898, Rom. 6:23.

Feb. 19, 1899, Luke 2:14.
 Apr. 23, 1899, Rom. 5:8.
 July 8, 1900, John 15:4,¹
 July 22, 1900, I Cor. 11:24. (At a communion service.)
 Sept. 2, 1900, Matt. 6:33.
 Oct. 6, 1901, I Cor. 13:13.²
 June 24, 1902, Rom. 12:4.
 Nov. 30, 1902, Matt. 18:35. (Preparatory service.)
 April 19, 1903, John 15:12.

M. S. Steiner spoke on the following texts:

Feb. 20, 1891, Matt. 7:21.³
 Feb. 10, 1898, Luke 19:10.
 Feb. 10, 1898, Rom. 1:16.
 Feb. 12, 1898, Rom. 3:23.
 Feb. 18, 1898, John 3:16.

J. S. Lehman, for some years resident in Elkhart, Ind., preached:

April 10, 1898, Matt. 28:6.
 Feb. 5, 1899, Matt. 18:28.
 Apr. 30, 1899, Luke 8:30.
 May 28, 1899, Luke 12:32.
 Sept. 10, 1899, Luke 15:2.
 May 12, 1901, Mark 11:13.
 Jan. 3, 1904, Luke 14:9.
 Oct. 29, 1904, Acts 20:29, 32.⁴

Other ministers used texts as follows:

Nov. 21, 1897, Matt. 24:7, George Lambert.
 Apr. 24, 1898, Matt. 11:28, Noah Metzler.
 Feb. 12, 1899, Heb. 12:14, J. A. Ressler.
 Mar. 26, 1899, John 8:12, J. S. Hartzler.
 Easter, 1899, Matt. 27:65, Samuel Yoder.
 July 30, 1899, Matt. 5:6, Daniel Kauffman.
 Aug. 13, 1899, I Cor. 4:7, S. F. Coffman.
 Nov. 26, 1899, Matt. 14:27, J. S. Hartzler.
 Jan. 7, 1900, John 13:34, Jacob Gingerich.
 Jan. 28, 1900, Matt. 21:28, Absalom Snyder.
 Feb. 4, 1900, Matt. 25:6, Lewis J. Lehman.
 Feb. 24, 1901, Matt. 5:13, N. O. Blosser.
 Oct. 10, 1901, Matt. 16:18,⁵ Isaac A. Wambold.
 Jan. 19, 1902, Matt. 5:8,⁶ L. J. Heatwole.
 Jan. 19, 1902, I Cor. 14:1,⁶ Isaac Eby.
 Feb. 14, 1904, Acts 9:6, D. H. Bender.
 July 24, 1904, Luke 8:40, D. H. Bender.
 Jan. 29, 1905, Matt. 5:13, Abram Metzler.
 Oct. 3, 1905, Luke 15:4, N. B. Grubb.

It is singular that of the 47 sermons referred to, 16 were based on texts taken from the Gospel according to Matthew.

A very considerable number of these men, "Heralds of the Cross," have since gone to their reward; but it is refreshing to meditate upon the thoughts which burdened their hearts, for they poured their very souls into the sermons they delivered and the influence of those sermons can never be measured. True it is that although they are dead, they still speak to us; and the same will hold true of present day ministers, for as the wind may bear a

tiny seed to a far off coral reef and there reproduce its kind, so the seeds of the Gospel sowed by men of the past as well as men of the present will find lodgement somewhere. God has promised that His Word shall not return unto Him void. Isa. 55:11.

It may not be a nice thing to say, but one has to wonder sometimes what it is that prompts some ministers now-a-days to say some things they do. It seems the world is cursed by messages spoken by men who commercialize their office as a minister of the Gospel because of the opportunity to attract attention to themselves by virtue of the office they hold, rather than an honest endeavor to present the unchanging Word of God to a hungry world. How some theories so obviously contrary to the Scriptures can be propounded by men who claim themselves to be well-educated ministers of the Gospel, is a conundrum. What shall be their answer when they come to the time when they shall be judged by the words of their own mouths? Prov. 18:7.

In these days, when the world is so upset, and men of high office are attempting to find solutions for difficult problems which are confronting all nations, one has to wonder why they do not go to the source of the wisdom needed. Jas. 1:5. Theories of men have proven highly inadequate to meet the need of the times. This may be one reason—and probably is an outstanding reason—why there seems to be a trend back to the Bible. The world needs it. Leaders of nations recognize this need, and some have the courage of their convictions in the face of scoffing multitudes.

Some assume to give God His rightful place, but I have wondered seriously why it is that while statesmen often refer to God as their source of strength and wisdom it is very rarely indeed that His Son, Jesus Christ, is mentioned; and may not this be the reason so many are groping about in the dark? It is He who came to reveal God. He was the Word of God Himself (Jno. 1:1), made manifest in the flesh, that men may be able to comprehend God and His Word in a way that they could understand God, and without Him God has never been fully interpreted to the world. The healing of the nations is dependent upon the place accorded to the "King of kings and Lord of lords."

The cosmopolitan nature of world councils may be one reason why Jesus Christ is not given the place that belongs to Him, for there are many who will reject Him, and those who claim allegiance may fear the displeasure of their co-counsellors, and yet may wish to justify themselves before God by recommending Him, probably forgetting that he who despises the Son, rejects and despises the Father who sent

Him, (Luke 10:16) and may, therefore, not hope for His favour.

Very likely there are those who would rather not think of the time when Christ shall assume the role of Lord of the earth, but that does not change the fact that the day will come when "every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:11).

God does not expect nor accept homage where His Son is rejected. It is He who is to be Judge of all the earth, and no one can escape the day when this Judge must be met. It were well if all men everywhere would break away from the fear of scoffers, scorners, mockers, ridiculers, and all others who permit themselves to be employed by the agencies of the devil to shut out Christ from the affections and loyalty to which He is entitled. (Read John 5:22-27).

The devil never did anybody any good. Doing good is not his business. Whatever he does is born of a motive distinctly at variance with the Spirit of Christ, and it is a pity to find so many well-meaning people lending themselves to his nefarious schemes, for ultimately they find themselves not only being defiled, but that they have actually defiled others. May the Messengers of the Cross of to-day be clothed with the boldness of a Paul, that they may not fear to declare the whole counsel of God.

The texts referred to by the ministers mentioned above are well worth reading again and again, for in them are kernels of truth which may not yet have been discovered by many of us. Read them if you will, ponder them carefully, and you will find yourself growing richer in faith, and love, and hope for so doing.

Kitchener, Ont.

NO ROOM FOR CHRIST

A friend says to me, "I have not time or room in my life for Christianity. If it were not so full! You don't know how hard I work from morning till night. When have I time, where have I room for Christianity in such a life as mine?"

It is as if the engine had said it had no room for the steam. It is as if the tree said it had no room for the sap. It is as if the ocean had said it had no room for the tide. It is as if the man had said he had no room for his soul. It is as if the life had said it had no time to live, when it is life. It is not something added to life; it is life. A man is not living without it. And for man to say, "I am so full in life that I have no room for life," you see immediately to what absurdity it reduces itself.—Phillips Brooks, in *Flowers of Thought*.

¹ This same text was used by Noah H. Mack on Nov. 10, 1902.

² This same text was used by I. J. Buchwalter Oct. 8, 1899, and by J. P. Miller at a counsel meeting on Nov. 29, 1903.

³ This same text was used by George R. Brunk on Jan. 26, 1902.

⁴ His last sermon before leaving to make his residence in Pennsylvania.

⁵ Preached at the Indiana conference.

⁶ When reconciliation had been effected in the troubled Elkhart church, and the group which had withdrawn to form a separate body returned and expressed a readiness to cooperate.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

Tampa, Fla.

(1513 30th Ave.)

No doubt some are waiting for news from this place, some weeks having passed since any news appeared in the Gospel Herald from here. We look forward to the winter months with much pleasure, as this is the time of the year when we have the most company from the North, and the attendance in Sunday school is the largest. For some weeks the attendance in the Spanish Sunday school has been over one hundred, and the average attendance in the English school has been near one hundred. When so many children come the help from brethren and sisters from a distance is much needed here, and much appreciated.

Bro. David Horst and wife of Marshallville, Ohio, having spent more than five months here, returned home on March 28. They were located near the building where we hold Spanish services in a Spanish section of the city. Their faithful labor was much appreciated. Their earnest and untiring efforts put forth in gathering the children into the services, their patience and loving kindness have no doubt made impressions on the hearts of many of these Spanish children that will remain as long as life shall last. In our humble opinion Bro. and Sister Horst are especially well suited for the work in Tampa. We are glad to know this climate agreed so well with them, and that Bro. Horst can, with us, recommend this climate to others having a weak throat.

Bro. J. H. Mellinger, in company with a few others, also from Lancaster Co., Pa., after spending more than three and one-half months in Tampa, returned home March 20. Their help too, in different ways, while here was much appreciated. Bro. Mellinger's car and Bro. Horst's car hauled many people to and from the services while here.

Bro. J. L. Rutt and wife are still here helping in the work of the Lord. Speaking the Spanish language, they are especially good help and much needed here. Bro. Rutt fills two appointments each Sunday, besides teaching a class of Spanish adults in Sunday school, and conducted preaching services in Spanish each night from March 19th to the 24th.

Names of those who visited here since Jan. 9, time of our last report: Leroy Yoder, Kalona, Ia.; Moses Bontrager, Haven, Kans.; Emma A. Shank, Versailles, Mo.; Mildred Bayne, Towson, Md.; Levi Gerber and daughters

Elma and Stella, Clyde W. Sommers, and Lizzie B. Hooley, all of Ohio; Daniel W. Lehman and wife, Mechanicsburg, Pa.; Mrs. Alice Bergey, Anna Ebersole and daughter Jennie, Souderton, Pa.; Jacob Fretz, Perkasio, Pa.; Roy Hill, Cashtown, Pa.; Edwin Burkhardt, wife and sons Richard and Clifford, Akron, Pa.; Moses Yoder, Aaron Kauffman, Belleville, Pa.; Paul W. Elbing, Myerstown, Pa.; John Martin, wife and two sons John and Earl, East Earl, Pa.; John S. Zimmerman and wife, Ephrata, Pa.; Benjamin Gehman and wife, Souderton, Pa.; Abram Gehman and wife, Silverdale, Pa.; Henry Rittenhouse and wife, Souderton, Pa.; Jonas Hockman and wife, Perkasio, Pa.; Samuel Hockman and wife, Lansdale, Pa.; Walter S. Kinsey and wife, Gordonville, Pa.; Samuel E. Hostetter and wife, John Hostetter, wife and two children Gladys and John Jr., Denbigh, Va.

Come again! We have received a number of letters concerning the climate and health conditions in Florida. We very gladly reply to these letters. We feel it a duty we owe to our afflicted friends to tell of the benefit we have received since being in Florida, and of the benefit others have received by coming here from a cold and more changeable climate.

April 6, 1933.

C. B. Byer.

Lancaster, Pa.

(112 E. Vine St.)

Dear Herald Readers, Greetings of love:—"See then that ye walk circumspectly, not as fools, but as wise; redeeming the time, because the days are evil" (Eph. 5:15, 16). If there was ever a day that the Christian should walk circumspectly, it is to-day. How the world does watch our lives! How do we appear? Distressed, fearful, or courageous? We should be looking up, from whence cometh our help. "And when ye see these things begin to come to pass, look up and lift your head; for your redemption draweth nigh" (Luke 21:28).

What a troubled and distressed world we are living in at present! Men's hearts are failing them because of fear, but let us remain steadfast in Him, always abounding in the work of the Lord. "We are to occupy till he comes." "Laborers together with God"—what a calling we have as His children!

The work at this place is going nicely. A number of souls have confessed Christ since our last letter, for which we praise the Lord; but some of them do not have victory as we would like to see it. Will you pray for them that God might be able to work His will through them, and for us as His workers that we may be ambassadors for Christ?

Our meetings are well attended and

good interest is shown, for which we praise God.

A few among us have been sick. Our colored brother is in the hospital. He has been ill for several years, but hopes to get relief. Pray for him.

We wish to thank the brethren who so faithfully came and preached for us at this place during the winter months. We appreciated it very much. The regular meetings for the summer are as follows: Preaching, Sunday morning and evening, 10:30 A. M. and 8:00 P. M.; Teachers' meeting, Wednesday night, 7:45; Prayer meeting, Thursday evening in chapel, 7:45. You are invited to our services. Come praying!

In glad service,

April 8, 1933.

D. S. Krady.

New Holland, Pa.

(Welsh Mt. Mission and Samaritan Home)

To the Herald Readers, Greeting:—Our family of 14 inmates is fairly well, except a few getting more feeble and one sick in bed since Jan. 25. One new one came last week, another expects to come very soon.

Those who preached since last report: Melvin Bishop, in company with Deacon Moyer and Leidy Hunsicker of Blooming Glen, Pa.; David Yoder, Elverson, Pa.; I. W. Geigley and Noah Hurst.

In Bible study we were assisted by Titus Martin of New Holland, Christ Kennel of Gap, Paul Sauder of New Holland, Elmer Kauffman of Gap, Park Book of Paradise. We feel thankful for the willingness with which the brethren respond and the encouragement they bring us.

Sunday school attendance for March, 59.

I feel the work here might be extended and improved if a few brethren would volunteer to help bring in a few families from the outskirts and help in the singing and teaching. There is a marked difference between those who come regularly and those who come once in a while.

Still people ask, Is it worth while? One thing is sure: unless they are brought in contact with Christ in some way they are lost. At whose hands will their blood be required?

In His service,

April 12, 1933. John L. Musser.

Marietta, Pa.

(521 Market St.)

Dear Herald Readers, Greetings:—"Gracious is the Lord, and righteous, yea, our God is merciful" (Psa. 116:5). How real these words are to us as we look back over this past winter and think of the many that were out of work! How wonderfully the Lord has provided for these, so that none

had to go hungry. Surely this proves the great love and mercy of God. We have great reasons to thank the Lord for the way He has blessed us at this place by putting it into the hearts of others to share their material things to the extent that we were able to help those who really were in need. May the Lord bless these things (as they are received) to His honor and glory, that they may be the means of strengthening the faith of those who receive them and of planting within them a greater love for Him, the Giver of every good and perfect gift.

We also are very thankful for the interest shown at our different meetings, both by the people of this place and the surrounding districts. Sunday evening, April 9, Bro. Joseph Nissley of the Altoona Mission preached for us. The church was filled. On Sunday morning, Mar. 26, Bro. John Melinger was with us and gave a talk to the Sunday school, after which Bro. J. F. Bressler preached. Bro. Bressler also preached for us Sunday evening, March 19.

On April 2, in the evening, Bro. Walter Oberholtzer preached, and Sunday morning, April 9, Bro. Charles Hershey brought the message. May the Lord bless the seed sown, so that it may spring up and bring forth much fruit, is our prayer.

Will you continue to pray for the work as the enemy is very busy trying to overthrow it. "Let us not be weary in well doing; for in due season we shall reap, if we faint not" (Gal. 6:9).

In His service,
April 13, 1933. Cora Smith.

Reading, Pa.
(1202 Windsor St.)

Dear Readers of the Herald:—At this time of the year we see nature budding and coming forth in praise to her Creator. Certainly man, who is the highest of God's creation, should burst forth in praise to Him. With David we should say, "The Lord hath done great things for us, whereof we are glad." Truly we have great reasons for praising Him and none for complaining.

Bro. Hess has been with us almost every Sunday this year so far. He has given us many impressive and uplifting sermons. We rejoice for the privilege of having him with us so regularly.

On March 24, a little son, by the name of Luke Rhodes Hurst, came into the mission home to gladden the hearts of Bro. and Sister Hurst.

The semiannual counsel meeting was held April 2. Peace was expressed by all. A few were unable to be present on that particular Sunday.

We are looking forward to communion in the near future.

The girls' sewing circle met Apr. 6 in the basement of the church. A pleasant and profitable afternoon was spent, and a number of useful articles were made to cheer the hearts of some of the needy.

The new Sunday school which was opened recently in the southeastern section of town, is very encouraging and the attendance is good. However, the warm Sunday afternoons keep some of the children away.

Steps have been taken to begin a music class on Saturday evenings. Bro. Milford Hertzler will be our instructor.

We are always glad for the visits of members from surrounding congregations. Their presence and admonitions are very encouraging to us. This also affords them the privilege of seeing the work through their own eyes. We wish that more might avail themselves of this opportunity.

Continue to pray for the work here, and especially for souls that are being weighed in the balances.

Yours for the ingathering of lost souls,

April 13, 1933. Sarah Shank.

Millersville, Pa.

(Mennonite Children's Home)

Dear Brethren and Sisters of like precious faith, Greetings of love in our Master's name:—Easter vacation is here, and the children are enjoying the beautiful spring days at home. The copious rainfall has kept us from doing our usual early gardening, but here and there, the children have scratched up loose soil and marked off their respective plots with sticks, and are enjoying themselves in their "make believe" gardening. The time for our Annual Meeting is approaching and we are looking forward to May 3, when we shall be privileged to meet many of the former inmates of the Home, if the Lord tarries.

The isolation ward of the Home is quarantined on account of four cases of chicken-pox. Two boys were admitted during the present month, and a few boys and girls were placed into foster homes since our last letter, which leaves a family of thirty-one to be cared for in the institution. Our funds are running low, and we would greatly appreciate offerings for maintenance at this time. We are glad for the interest manifested by several Sunday school classes, recently. Their offerings helped out nicely for the bread and milk bills for the month of March. Are there not others who can do the same for the month of April? May the Lord direct according as He pleases, is our prayer.

The Workers,
April 14, 1933. Per Levi Sauder.

CAN WE AFFORD TO CLOSE OUR MISSIONS?

Of course the depression has made it hard to keep our missions going! In addition, some have lost interest in missions since the wave of nationalism has swept over the earth as a result of the World War. Nationalists feel that we must look after our own country first and not bother about other nations; they only get us into trouble anyhow. Some have lost interest in missions because they find the people of mission lands want to express their opinion about Christianity. They have been told of Christ and venture to think our western churches are not following Him very well. Others have grown cold because their own faith has suffered seriously in our modern scientific and critical age. Perhaps all feel too much that missions is a kind of secondary duty—a privilege when money is plenty and we are not too busy with our own cultural luxuries. But will this theory hold in a world that has become one family and mutually interdependent?

Can we afford to allow the mission spirit to die? What will it mean to our religious life? To the church? Or the world? It is much like parents raising a family—there are problems indeed, but we only increase them by giving up! Like the spies who feared the giants in the promised land; they increased the years of wandering in the wilderness of sin. Suppose Jesus had yielded to the fierce opposition He met! Suppose the early church had not obeyed the call to help the Gentile world! Where would we be? God only knows! It is time for us to face the facts of careless and selfish thinking. The recent Laymen's Report, says: "Whether missions shall go on . . . is somewhat like asking whether goodwill shall continue or cease to express itself."

Christianity is the only wholesome and abiding interpretation of life. Jesus says: "Except a corn of wheat die it abideth alone!" Life is always at the sacrifice of something. We can not go, and yet stay. We can not receive interest without making an investment. We can not live and yet walk in the way of death. Our parents sacrificed that we might begin our homes. Every mouthful of food that sustains our life is at the sacrifice of some animal, grain, vegetable or fruit. Americans most of all, who are made up of all nations, with industrial and commercial trends that require a world market, ought to express goodwill and build friendships among the nations. We must pray God to either make us poor or generous! No one can be rich and yet loved, unless he is unselfishly generous.

Christianity can not prosper by lim-
(Continued on page 60)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house: thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

ARE WE DOING OUR PART?

By Vivian Achlabach

For the Gospel Herald.

There's a work for you and a work for me
Though frail and of stature small;
Though old or young, though feeble or strong,
God has a work for all.

To the frail and the feeble the promise so sure
"In weakness thy strength shall be."
Stands out in bold letters: and to God we pray,
"O Lord, is that for me?"

"If that's for me, give me strength each day
To live as Thou'd have me live;
Though physical strength and words may fail
The light of Thy love I'll give."

To the strong and talented lives of men
He calls for a special task;
To live, to teach, to serve, or preach,
Whatever the Lord shall ask.

To the older ones experience is given
To pass as advice to the youth;
To whom is given the burden of work
To teach and scatter the truth.

To the young who are strong the challenge is given
To walk in the footsteps of God,
At home or abroad, o'er mountain or sea,
Wherever the Master has trod.

Do I hear you say, "I'm so young and weak,
I've not the ability?"
Remember the promise as recorded by Paul,
"My strength is sufficient for thee."

"Thy strength is made perfect in weakness,"
Again comes the challenge to thee;
Can you these promises, sure, evade,
And be of conscience free?

Are we doing our part of the work
Which God hath so nobly planned?
Are we fearful and fainting, or trusting and brave
In the keeping of His command?

Rise up and take courage, young brother,
young sister,
Feed on His life-giving Word;
Take up your cross, and follow Him daily,
And say, "At Thy service, Lord."

Though sore disappointments and trials may come,
And rough and rocky the way,
Do all His bidding, and remember the words
"Lo, I am with you alway."
Goshen, Ind.

THE WOMAN'S TRUE PLACE ACCORDING TO NATURE

By Nora Richer

For the Gospel Herald.

As we look back to past generations
we see what a great blessing woman

has been to the world; the woman who has kept her rightful place according to the purpose for which God created her. God created woman to be a help meet for man. He placed within her nature a noble instinct, a love and a desire for home life and children.

In the time of Abraham and those faithful saints of God, it was the desire and ambition of every Hebrew woman to have a home and children. This was a desire and instinct which God placed in the heart of woman. Woman was not created to have authority over man, nor to be inferior to man. She was created as a help meet for him to walk side by side with and to be a companion to him.

We enjoy these Christian privileges and the heritage which is ours to-day because of those faithful, devoted women who kept themselves in their right place. They established home life, bringing children into the world for a high and noble purpose, namely to populate heaven. They were keepers of home, not seeking the pleasures and fashions of the world, but very devoted to their home and children.

What might have happened to the children of Israel, the chosen ones of God, had the mother of Moses chosen rather to follow after the Egyptians who were a type of the world than to establish a home and bring forth children to serve the Lord? Because of her love and loyalty to her home and children, also to God, Moses was preserved and chosen of God to lead his own people out of bondage and sin. And thus we have many beautiful pictures in the Bible of women who lovingly fulfilled their places in the home.

The God-given nature of women is beautifully manifested in the life of Dorcas. She ministered willingly with her hands to help those who were needy. She manifested a spirit of love and kindness to all around her. The influence of her life has been blessed to many generations since.

We also think of Mary and Martha in their home at Bethany, whose examples are worthy to follow, in hospitality and love, in their lives which were very dear to them. Their interests were not in the fashions and pleasures of the world, not in political affairs of their country, but their highest ambitions were to minister kindness and love and hospitality to all who would come to their home. How often our Savior would go to that home because He was made welcome and felt wanted! Is Jesus made welcome, and does He feel wanted in our homes?

God has created in woman's nature those highest and noblest virtues of love, purity, and sympathy. What a wonderful opportunity she has to exercise them in her daily life! But if she fails to exercise these God-given virtues, humanity shall become degraded and greatly suffer for want of

them. Who can soothe the body that is distressed with pain like a mother or a pure, noble woman whose heart goes out in love and sympathy to such? Or what can help or lift distressed humanity like the words of love that come from the lips of a pure and sympathetic woman?

Christian nations and countries have prospered and have been greatly blessed in the past generations when woman has kept her rightful place in the home. But what shall be the present conditions of our so-called Christian nations when woman has stepped away from and out of the place God created her for? The average woman of to-day no longer wishes to be tied down to home ties and children, but desires fashions and alluring pleasures of the world.

In the time of Israel one of the causes which brought judgment upon Judah and Jerusalem was because the women of Jerusalem left their homes and went to Babylon seeking for fashions. The fashions and sins of the women brought about war and a special denunciation of judgment is pronounced upon the women, as we read in Isa. 3:14-4:1.

It is the woman who has kept herself in her rightful place that has become the mother of great and useful men and women of the church and the world. When woman steps out of her God-given place according to nature, the strength of the home, the church, and the world is gone and destruction will soon follow. I believe that God has given to woman more will-power than to man. And thus woman may have a powerful influence over man, if she will exercise those virtues of purity, love, patience, and charity.

But what influence will she have if she steps out of her place and tries to mock man by cutting her hair and dressing as near like man as she may? To dress like man is positively forbidden in the Word of God. In Deut. 22:5 we read, "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment, for all that do so are abomination unto the Lord thy God." Therefore we conclude that woman's true place according to her God-given nature is in the home, exercising that instinct of love and cheerfulness which will beautify the home; to desire and be willing to bear children for the service of the Lord; to be a real homemaker, a help meet for and companion to man. "Who can find a virtuous woman, for her price is far above rubies" (Prov. 31:10).

Wakarusa, Ind.

If Modernists were half as honest as Atheists are, we would not need to guess quite so much where to find them.—J. A. Liechty.

SUNDAY SCHOOL LESSON

Lesson for April 30, 1933— Mark
10:13-27

JESUS SETS NEW STANDARDS OF LIVING

Golden Text.—As ye would that men should do to you, do ye also to them likewise.—Luke 6:31.

Introductory.—We are not sure that the lesson title chosen officially for the lesson is the best way to describe the scope of the teaching presented in this lesson, but we are sure that the teaching as given by our Savior and recorded in this lesson is just what we need to-day, as well as they needed it in the days of Christ upon earth, in every generation since the creation of man. We invite a prayerful study of and attention to everything herein set forth.

Jesus and the Children (13-16).—When those mothers brought their children to Jesus the disciples failed to grasp all that this meant. They seemed to think only of the great work pressing upon our Savior, much of which seemed to be of infinitely greater importance than that of Christ laying His hands upon little children who were as yet without the intelligence to know what that meant. But Jesus was displeased with the attitude of His disciples on this occasion. He quickly consoled the mothers, took the little children into His arms, and blessed them. While they were as yet but little children, with undeveloped minds, Christ recognized in them the making of future men and women who might become a mighty factor in the work of the Church. Moreover, it was the occasion for teaching a lesson which we, as well as the disciples to whom Christ spoke, need.

Speaking to His disciples, Jesus said, "Suffer the children to come unto me, and forbid them not: for of such is the kingdom of God." He went on: "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Here are two very important lessons for our meditation: (1) A child in innocence is a fit subject for the kingdom of heaven. As Jesus says on another occasion, "In heaven their angels do always behold the face of my Father which is in heaven." (2) In the innocent child we have a model for every true Christian: innocence, child-like simplicity, trust, dependence upon God, submissiveness. Let us never lose sight of this heaven-approved model.

The Rich Young Ruler (17-22).—Soon after Christ had blessed the children there came a young man, rich in this world's goods, and asked, "Good Master, what shall I do that I may inherit eternal life?" The question was a proper one but, as we shall notice lat-

er on, it was not asked in the right spirit.

In response to the question Christ told the young man what he might do, naming a number of commandments. The young man was glad. "All these have I observed from my youth," he said. Turn to the commandments enumerated; then see how you compare with this young man, so far as your standing before God is concerned.

But Christ saw something deeper than a mere observance of law. He looked into his soul and there saw something lacking. He loved him, and told him his fault. "One thing thou lackest," He said—and the thing that he lacked was the very thing he was not willing to give up. At this point let us compare ourselves with this young man. If our Savior would ask us to give up something—wealth, near and dear friends, pleasures, some coveted place in life—would we make the sacrifice cheerfully, or would we, like the young man, walk "away grieved." In other words, do the requirements of the Lord grieve us, or do we, like the three thousand on the day of Pentecost, gladly receive the Word of the Lord? Anything that stands between us and Christ in time will stand between us and Him in eternity.

The Rich Man's Chances for Heaven (23-27).—The young man having departed, Christ proceeded to make some pertinent remarks. "How hard-

ly shall they that are rich," said He, "enter into the kingdom of God." The disciples were astonished. But Jesus put emphasis upon His words, adding, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." He then went on to explain that while this is a fact, with God all things are possible. The rich man, after all, has a chance to get into heaven, provided he, like the poor man, goes through on the miracle of grace rather than on the merits of Mammon.

"This point does not concern me," some one says, "for I am not rich." Let us see about this. Even with your limited wealth, how would you stand the test if you were asked literally to do as this young man was asked to do? But money is only one among a number of things prized by human beings as some form of riches. How about your associates? some pet habits? your prospects for political preferment? your athletic powers? your intellectual prowess? your education? your popularity? your other privileges or attainments that you prize very highly? To meet God's requirements, all things lawful must be upon the altar of the Lord, to be possessed as though we possessed them not. Rich or poor, our only chance for entering into the kingdom of God is through the miracle of God's grace in the hearts of all who accept Jesus Christ in faith, repent of their sins, and put their trust in the living God.—K.

Bible Meeting Topic

THE ESSENTIALS OF A HAPPY HOME.—Psa. 127; I Pet. 3:1-7

Topic for April 30

MOTTO

"Happy is that people whose God
is the Lord."

OUTLINE STUDY

I. Godliness.

1. Following God's plan in founding a home.—Gen. 2:14; Mark 10:9.
2. Doing God's will in life.—Psa. 127:1.
3. Teaching the family, of God.—II Tim. 1:5; Prov. 22:6; Eph. 6:4.
4. Practicing godly customs.—Deut. 6:4-9; Eccl. 12:1.

II. Love.

1. Husband and wife.—Eph. 5:25; Tit. 2:4, 5.
2. Parents and children.—Eph. 6:1-6.
3. Brothers and sisters.—Heb. 13:1.
4. Others in the home.—Eph. 6:5-9.

III. Wisdom.

1. In children.—Prov. 15:20; Prov. 23:24.
2. In husbands.—I Pet. 3:7; Prov. 15:24.
3. In wives.—Prov. 14:1; Prov. 12:4.

IV. Peace.—Psa. 34:11-16.

V. Submission.

1. Husbands, giving themselves.—Eph. 5:25.
2. Wives submitting themselves.—Eph. 5:22-24.
3. Children obeying.—Eph. 6:1-3; Prov. 23:22.

VI. Mutual Service.

1. Joyful parenthood.—Psa. 113:9; Psa.

127:5.

2. Burden bearing.—I Pet. 3:7; II Cor. 12:14; I Tim. 5:4.

VII. Industry.

1. Diligence in good work.—Eph. 4:28.
2. Building up the home.—Prov. 31:27.
3. Serving in hospitality.—I Pet. 4:9, 10.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Home."
2. Memorize a Passage from the Outline.
3. Making Home a Happy Place to Be:
 - a. By Giving Heed to the Bible.
 - b. Receiving the Advice of Godly Parents.
 - c. Letting Love Go Out for All in the Home.
 - d. Doing My Share to Bear the Home Burdens.
 - e. Making Home a Fit Place for Jesus to Be a Guest.

For Seniors.

1. Assign the Several Divisions of the Outline above to Different Ones.

PERSONAL THOUGHT

Is each one of us contributing his part in the making of a happy home of that type which God can bless?

SEED THOUGHTS

Home came from heaven. Modeled on the Father's house of many mansions, and meant the one to be the training place for the other, the home is one of the gifts of the Lord Jesus—a special creation of Christianity.—Jas. Hamilton.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, APRIL 20, 1933

Field Notes

Sunday, April 9, was communion day at Hershey's Church, Lancaster Co., Pa.

Brethren E. L. Frey and Edwin J. Yoder are expected to be with the congregation at Elkhart, Ind., April 23-30, giving talks on spiritual life and doctrines.

B.

Bro. E. F. Hartzler of Marshallville, Ohio, preached for the brotherhood at the Beech Church near Louisville, Ohio, over the Good Friday season.

The special Good Friday service at North Lima, Ohio, held on Thursday evening and Friday of last week, was well attended, with good interest manifested.

Good Friday was spent at the Mennonite church in Waterloo, Ont., in a special conference on music. Good interest, and a very profitable meeting are reported.

An all-day meeting was held on Good Friday at the Bowne Church, Clarksville, Mich., with White Cloud and Vestaburg congregations joining in the service.

As now planned, the Indiana-Michigan Conference will meet at the Yellow Creek Church May 31—June 2. Announcement will be sent in by the secretary later.

J. K. B.

Bro. Daniel Kauffman of this office spent a few days last week with the brotherhood in the vicinity of North Lima, Ohio, where special meetings were held over the Good Friday season.

H.

We are sorry to learn of the serious illness of Sister Eshleman, wife of Bro. H. W. Eshleman, our faithful deacon at the Slate Hill Church near Shiremanstown, Pa. We hope soon to learn of her recovery.

Arrangements are being made for an inspirational song service to be held at the Elizabethtown Mennonite Church on Sunday afternoon May 7, 1933, at 2:00 o'clock. A hearty invitation is extended to all.

B.

Evangelistic meetings were begun at the Bowne Church near Clarksville, Mich., on April 15, if previous plans were carried out. They are to continue until April 23. Bro. S. G. Shetler of Johnstown, Pa., is in charge.

Sisters Catherine and Rachel Mumaw, who spent the greater part of the winter with children and friends in Scottdale, left on Thursday of last week for the former's home at Wooster, Ohio. Their stay among us was much appreciated.

Among recent visitors at the Publishing House and with friends in Scottdale are the following: Oscar Mishler and family, Johnstown, Pa.; Homer Mumaw, Annville, Pa.; Nancy Ernst, accompanied by her son Mahlon and daughter Grace, Chambersburg, Pa.

The Twenty-fourth Annual Meeting of the Mennonite Children's Home Association will be held, the Lord willing, at the Millersville, Pa., Mennonite Church on May 3. An interesting program has been arranged for this all-day meeting.

From the publication date of this issue you will have 10 days time to get your renewals credited before the closing of our fiscal year April 30, 1933. We again call attention to the special offer to renew your delinquent Gospel Herald at the special rate of \$5.00 for three years, thus saving \$1.00, if your remittance is mailed before the end of this month.

In the absence of the home ministers of the Holdeman congregation near Wakarusa, Ind., on Sunday morning, April 12—Bro. Henry Weldy sick in bed and Bro. Silas Weldy engaged in work at the Clinton Frame Church—the pulpit was supplied by Bro. J. K. Bixler of Elkhart, Ind. Our prayers ascend to the end that Bro. Weldy may be speedily restored to health.

Baptismal and communion services were held at the Slate Hill Church near Shiremanstown, Pa., April 8 and 9, in charge of Bro. Noah H. Mack of New Holland, Pa., assisted by Bro. Jonas Zimmerman of Churchtown, Pa. In this connection Bro. Zimmerman had the pleasure of assisting in the baptism of one of his great-grand-nephews, a rare occurrence. Bro. Zimmerman is 94 years old, and is enjoying good health.

E.

The week-end over April 23 promises to be an eventful time in the Howard-Miami Church near Kokomo, Ind. Appointments are as follows:

Saturday, April 22, baptismal services.

Sunday forenoon, communion services.

Sunday evening, ordination of a deacon.

Bro. J. K. Bixler, the bishop in charge, is expected to be present and conduct these meetings. May the Lord have His full way in all that is done.

A number of subscribers have written recently asking us to continue their papers until they can send the renewal. We gladly comply with these requests. Our experience in the past has shown that our people are anxious to meet their obligations promptly when due. The present financial and banking conditions make this impossible in many cases, and we are glad to cooperate with them. To those who are not affected by these conditions, and the delay in sending renewals may be for other causes, we wish to state that you will be doing a double favor in sending in your remittances promptly to en-

able the Publishing House to continue its work unhindered and to help us give credit to those who must have it at the present time.

Correspondence

Parnell, Ia.

(West Union congregation)

Greetings:—On April 2 the Daytonville congregation met in a preparatory service and on April 9 communion services were observed. Sunday, April 2, was a busy day for some of our people. Services were held at the County Home and the men's chorus sang for the sick at Oak Dale Sanitarium. The organization for the Sunday school at Nire resulted in the election of W. S. Guengerich and Gid Yoder as supts. The teachers will be chosen later by the superintendent from various congregations. The work looks encouraging.

Bro. J. L. Swartzendruber is at present in the Mercy Hospital quite seriously ill with Gall and Kidney troubles. He requested the prayers of God's children.

Services are announced for Good Friday in commemoration of the death of our crucified Lord.

We are looking forward to an all-day meeting on May 25, Ascension Day. Bro. Ammon Egli of Manson, Iowa, is among those who have an important part on the program.

We are having a rather cold, wet, and backward spring. There is scarcely any seeding done, but we can say with the preacher, "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun" (Eccl. 11: 7).

April 10, 1933.

Cor.

Pinesburg, Md.

We are glad that there are people in this world who want to hear more about Jesus. This little field at Pinesburg is a wonderful place for people to appreciate what the friends do for them. They seem so glad when one visits them, and wonder why you have not come oftener. One is always welcome. This place is no town or city—just a few houses here and there, in the country, along the Potomac River, between the Maryland and West Virginia line. Here the men and boys spend much time fishing. This way they get their food, for which we thank the Lord. Very few men have work, but we hope for more work soon.

The schoolhouse in Pinesburg is a beautiful place for the little children, and the older ones as well, to go to Sunday school and church. It makes one weep for joy to see the little children and young folks, also the older people, walk to Sunday school

and church. Some who have far to walk are brought in automobiles. One thing for which we thank the Lord, they always come, rain or shine. Then too, our hearts are made sad for some folks who stay at home when they have the chance to go. Let us pray for them, that the Lord may bring something about that they too might come.

The attendance at Sunday school last year averaged 104. For this we give God all the glory and honor. We began Sunday school April 2 with a full house. I pray that the Lord will bless the work and that the little schoolhouse will keep more than full. We have church every two weeks, after Sunday school.

There are 25 members in the church and 3 applicants for church membership. One sister, 89 years old, went to her reward. She left bright hope. It strengthens the Church when brethren and sisters are faithful until death. There are a number of folks with whom the Holy Spirit is working. Pray for them that they may see the way. We need the prayers of God's people for mission and church work. We thank the brethren and sisters who helped out this winter with potatoes, shoes, clothing, and money. I am sure the Lord will bless them for it. We also thank them for giving Bibles and good books. We rejoice when they ask for Bible books and tracts, for when they read them, it brings us one step closer to the Lord.

We invite all who can to come and visit our little mission. Pray for the work. "Say not ye, There are yet four months and then cometh the harvest. Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest" (Jno. 4: 35).

April 10, 1933.

J. H. M.

Kenmare, N. Dak.

Dear Herald Readers, Greetings:—By all appearances we are going to have a late spring. A few farmers were in the field the last of March but on April 3 and 4 we had four or five inches of snow, and Sunday, April 9, it snowed nearly all day. We have more moisture than we have had for four or five years.

Our little Sunday school expects to have an Easter program.

On April 2 we organized our young people's meeting for another year. A committee of three was elected: Raymond Jaques for three months; Stella Lehman, for two months; and Amos King, one month. There will be a new member elected each month. We are looking forward to a mission meeting to be held at this place, April 23.

A meeting was called last Wednesday evening, and we as a congregation decided to put in forty acres of crops, all work and expense to be do-

nated by the congregation and the proceeds to be used for the cause of Christ, as God may direct.

Albert Yoder has moved here from Wolford, N. Dak.

We ask an interest in your prayers.
April 10, 1933. L. C. Kauffman.

Greenwood, Del.

Dear Herald Readers, Greetings:—We feel thankful to our heavenly Father for the blessings we are permitted to enjoy, both temporal and spiritual.

Bro. S. G. Shetler of Johnstown, Pa., came here April 4, and preached for us every evening during the week, closing Sunday evening. During the meetings six precious souls stood for Christ. We pray that they may have abundant grace to hold out faithfully. Two are girls who are from non-Christian families. Pray for them, that they may be the right kind of lights to the rest of their families to win them for Christ. Others are still under conviction, but not quite willing to make the surrender. We are praying for them.

Pray for the work here, that we may so live that we may not hinder souls from coming to Him but that we may be real soul winners.

April 11, 1933. Mary A. Miller.

Lyman, Miss.

Dear Herald Readers, Greetings:—We feel to praise the Lord for the many blessings, both spiritual and natural, that He has been bestowing upon us as a small band of His followers.

On March 25 Bro. Hiram Weaver of the Knoxville, Tenn., Mission, came into our midst, and on Sunday morning, March 26, began a series of meetings, which continued until April 7. We feel that we were richly admonished and strengthened and better fitted to go forth in the work of the Lord. The brother's first few sermons were for the church members and the others were evangelistic. We had good attendance and good attention throughout the meetings. There were thirteen confessions and some requests for prayer by some who have not yet yielded to the wooings of the Spirit.

On Sunday evening, April 9, Bro. Yoder gave instructions to the converts. He will continue to give instructions until our bishop will be here to receive the applicants into church fellowship, which will be in the near future.

Bro. Walter Greenwood is leader for young people's meeting for the month of April.

April 11, 1933. Nora Hershey.

Plain City, Ohio

(Sharon congregation)

Dear Herald Readers, Greetings:—"O Lord, revive thy work" (Hab. 3: (Continued on page 61)

Miscellaneous

SOMETHING TO DO

There's a work for the hand, and a work for the heart,
Something to do, something to do;
And each should be busy performing his part,
There's something for all to do.

There's work for the aged, and work for the young;
There's work for us all, and excuses for none;
There's work for the feeble, and work for the strong;
There's something for all to do.

The sick must be soothed, and the hungry be fed,
Something to do, something to do;
The naked be clothed, and the erring be led,
There's something for all to do.

The Master says "Work" and has shown us the way,
Something to do, something to do;
He says "Not to-morrow, the time is to-day"
There's something for all to do.—Selected.

WE WILL GO ALONG BY THE KING'S HIGHWAY

By Ruth Grove Schumann

For the Gospel Herald.

Moses had been leading the people of Israel from Egypt, the land of bondage, to Canaan the promised land. But because of murmurings they had to spend forty years wandering in the wilderness. Then as they again resumed their journey they passed through the land of Edom, out of the land of the wilderness, and on up to the Arnon River. This river formed the boundary between Moab and the Amorites. They crossed over this river but, before going farther they must ask permission of the Amorites to pass through their land.

"And Israel sent messengers unto Sihon king of the Amorites, saying, Let me pass through thy land: we will not turn into the fields, or into the vineyards, we will not drink of the waters of the well; but will go along by the king's highway, until we be past thy borders."

As I read this verse I was made to think of the words of the song, "Walking on the King's Highway." The question comes to us, Are we walking on the King's Highway to-day? There are many blessings that we would receive if we were walking on the King's Highway as is spoken of in the words of the song.

"We shall see the desert as the rose,
Walking in the King's highway;
There'll be singing where salvation goes,
Walking in the King's highway.

"We shall see the glory of the Lord,
Walking in the King's highway;
And behold the beauty of His Word,
Walking in the King's highway.

"There the rain shall come upon the ground,
Walking in the King's highway;
And the springs of water will be found
Walking in the King's highway.

"There no ravenous beast shall make afraid,
Walking in the King's highway;
For the purified the way was made,
Walking in the King's highway.

"No unclean thing shall pass o'er here,
Walking in the King's highway;
But the ransomed ones without a fear,
Walking in the King's highway.

Chorus:

"There's a highway there and a way,
Where sorrow shall flee away,
And the light shines bright as the day,
Walking in the King's highway."

This way was not made for the unclean but for the purified ones. If the blood of Christ our Redeemer has cleansed and purified us, let us walk in the King's highway, where no ravenous beast shall make us afraid. Christ is our guide. He goes on before us and clears the way. Then let us ever follow closely to our faithful Guide, the Pure One.

All sorrow shall flee away, and the light shall shine as bright as the day when we walk on the King's highway. Then let us be found walking on it, bound for that fair Celestial City, the New Jerusalem, where we may some day reign with Jesus our Savior and King.

Harper, Iowa.

ILLUSTRATION

By Zella Irene Davis

For the Gospel Herald.

The moment of total eclipse is held as almost invaluable to scientists, because it offers them an opportunity to study the fiery atmosphere of the sun without encountering its direct light, which is momentarily veiled by the brief intervention of the moon between the earth and the solar orb. Recently scores of scientists from all over the world have been able to learn more about the atomic structure of the solar body, because everything in connection with their efforts that were being put forth, were favorable. The recent total eclipse lasted 93½ seconds, or less than two minutes.

Jesus Christ is the rising Sun of Righteousness. Many people do not have a vision of Him because of an eclipse between themselves and this great Light. Self often makes an eclipse that hides the hand of the Lord. Sin is an eclipse that shuts out His beauty from the soul for whom He is seeking.

"Look unto me, all ye ends of the earth and be ye saved, all the ends of the earth; for I am God, and there is none else," Jesus calls to everyone who will hear.

"Fix your eyes upon Jesus," said the song writer. See Jesus praying all night on the mountain; see Him walk-

ing on the water; see Him healing blind Bartimaeus, the ten lepers, and the man by the pool of Bethesda; see Him transfigured before His three chosen witnesses; see Him at the bier of the widow's only son; yes, He is the only One who can do anything in a graveyard; He is the only One who can wipe away the tears of the mourner.

Who does not need such a Saviour as that? Who is sufficient unto himself? How meek, how lowly, how humble He sits as Mary washes His feet and wipes them with the hair of her head! Who but Jesus could ever inspire such love and confidence in a poor, sinful woman as we behold in this picture?

"He went about doing good," the Bible tells us. "We love Him because He first loved us." When He came down from heaven, the angels just came along, too. They sang at His birth.

He wept over Jerusalem. He who is higher than the archangels, wept. "Give her something to eat," He said, as the ruler's daughter came back to life in answer to His loving call.

Look up to see Jesus, and keep on looking until you see Him. Do not stop looking until He comes into your heart and gives you a satisfying portion. He is able.

See Him eating with sinners as His own people mock and scorn Him. See Him, oh see Him hanging there on the Cross, for your sins and for mine; "Who His own self bare our sins in His own body on the tree, that we being dead to sin should live unto Righteousness: by whose stripes ye were healed" (I Pet. 2:24).

Behold Him rising in triumph from the dead. See Him moving about among His followers (disciples) for forty days. Then, lo! He ascended into heaven. See Him ascending up above all evil. Hear His comforting words, "I will come again, and receive you to myself;" "In My Father's House are many mansions. I go to prepare a place for you."

Prepare to meet Him. God can roll away the eclipse of self, of sin and of evil, and put you in Him. John the apostle said, "Now little children, abide in Him." If it means so much to abide in Him, how much it means to get into Him. The blood of Jesus can wash away every eclipse from the soul and heart that hides the glory of the Lord. "The gift of God is eternal life through Jesus Christ." "To-day is the day of salvation." Just now say, "Yes, Lord, I surrender to Thee." We want to see a heavenly atmosphere over-spread this United States, and all the world. We desire that it might be surrounded with the safe keeping of God's Power.

Grand Rapids, Mich.

MAKING A LIFE

By Viola Gish Huber

For the Gospel Herald.

Youth is called upon continually to make important decisions. From early adolescence to young manhood and womanhood we have to take a definite stand on many issues. However, the supreme moment of life has come when we stand face to face with Christ our Savior with a deep conviction of sin within our souls.

What a joy there is when we accept Him, and are created anew in Christ Jesus, for a life of service! In Eph. 2:10 we read: "For we are His workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Paul says in Phil. 2:12, "Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of His good pleasure."

These inner voices, these visions, and these yearnings to be all for Christ are the works of the living God in us, to will, and to do the life work which He has planned for us. The searching words of fear and trembling are words of warning and admonition.

There are a number of essentials in making a life. The first and most important step in every Christian life is beginning right. John 1:12 gives a thought on receiving Jesus Christ: "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). "This then is the message which we have heard of Him and declare unto you, that God is light and in Him is no darkness at all" (1 Jno. 1:5). Paul, in his second letter to the Corinthians writes, "For He hath made Him to be sin for us who knew no sin; that we might be made the righteousness of God in Him."

Confession

The second essential is open confession of Christ. In Matt. 10:32 we have, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." An open confession is the path of blessing. Not only should we confess Christ at the time of our conversion but confess Christ continually in the home, in the church, and at our work. Failure to confess Christ is the most frequent cause of backsliding.

The Holy Spirit

Another essential in the making of a life is receiving the Holy Spirit. Acts 19:2 says: "He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto Him,

We have not so much as heard whether there be any Holy Ghost." In receiving the Holy Spirit is the great secret of **joyfulness** in our hearts, of **victory** over sin, of **power** in prayer, and of **effective** service.

We may receive the Holy Spirit by forgiveness of sin in death of Christ, putting away every known sin, open and constant confession of Christ, absolute surrender of our lives to God, and by a definite asking for the Holy Spirit. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him." From Mark 11:24 we learn that we must have that faith that we have received Him: "Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."

Bible Study

Regular and systematic Bible study is another essential. The soul's proper food is found in one book, the Bible. We ought to study it daily, attentively, believingly, prayerfully, and store away the Scripture in our minds and hearts.

One of the common causes of failure in Christian work to-day results from neglect of prayer—and work is one of the important things which makes for strength and growth in the Christian life. The working Christian is the happy Christian as well as the strong Christian. "Follow me, and I will make you fishers of men" (Matt. 4:19). In John 15:16 we have, "Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." Bearing fruit in bringing others to the Saviour is the purpose for which Jesus has chosen us.

G. Campbell Morgan relates the following interesting story: He was once visiting a friend in Scotland. While sitting in his drawing room he detected the most delightful fragrance as of roses. But no roses could be seen. At other times he had had the same experience. So, curious to know about it, he said to his host, "I hope I may not be considered rude if I ask about the pleasing perfume which I do not locate." "I am glad to tell you," said the host. "I once had occasion while in the city to visit a relic shop. I found there a vase of coarse, porous pottery that appealed to me very much. I purchased it. It was not particularly expensive, but I liked it. The same day I also purchased a very small bottle of very expensive perfume, attar of roses. It was wrapped and placed inside my vase. When I returned home, imagine my surprise when I found that the

fragile bottle had been broken and that the coarse porous vase had drunk up all my perfume. I set the vase here thinking my perfume would all soon be gone. But, believe me when I tell you that this vase has been giving out attar of roses to this household for more than twenty-five years." In this is a parable. We are but earthen vessels, of coarse clay. But it is possible to be so saturated with the Spirit of Christ that everywhere we go, in whatever vocation we serve, there will go also a sweet aroma, a perpetual perfume which we may call influence. Some names are mentioned with everything that is fine and fragrant, high and holy. Your name may also be one of these. Are you allowing your life to become saturated with the blessing of the Spirit of God, which like the expensive perfume, will saturate and animate your soul and spirit which in truth are His?

Neffsville, Pa.

SCHOOL PROBLEMS OF TO-DAY AND THE FUTURE

By Lizzie Stauffer

For the Gospel Herald.

The school problem has been on my mind for some time. I have wondered how we as Christian people shall preserve our children to the faith as many schools of to-day are anything but pure—the teaching of Evolution, which is one of the poisons they inject into the minds and hearts of our children, and many other things perhaps that we don't know anything about. In some of the schools they have prepared places for the conveniences of the boys and girls that smoke. To my mind it is sad indeed that the women and girls have taken up smoking. I have always felt that it was nothing but a filthy habit for even a man to smoke or chew, and now the women are following right in their tracks. And not only in smoking but in every other way they can they are imitating man.

But what shall we do with our school children? Shall we just be content and think, "Oh well, it's that way and we can't help it," and keep on sending them to these godless schools, or will we pray for a vision of our future schools as to what we shall do with our school children. To send a pure child into some of the schools of to-day is just about the same as turning a lamb into a bunch of wolves. How can we expect them to be saved and keep them under such environments? Let us pray that God will give us wisdom along these lines, that we might not come short of our Christian duties. With us this may seem impossible, but "with God all things are possible."

Los Angeles, Calif.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season;
reprove, rebuke, exhort with all longsuffering and doctrine.....
Feed the flock of God."

BEHOLD THE LAMB OF GOD

(Continued from last week)

TEXT: He hath made him to be sin for us who knew no sin.—II Cor. 5:21.

We find the testimony of His very enemies to His flawless character, as well as many declarations that the sins which bowed Him under such a horrible weight of suffering upon the cross were absolutely external so far as He was concerned. They were sins **upon**, but not **in**, Him. They were **your** sins, **my** sins, the sins of **the whole world** who had gone far away from God; but not one tiniest shadow among all that awful and appalling load was His own. He was then, as ever, the well-beloved Son in whom the Father was "well pleased." He was made "to be sin for us, who knew no sin." "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

Now it is exceedingly interesting in this connection to notice that it was upon the anniversary of this tenth day, when the lamb was to be chosen, that our Lord rode down upon the ass into the city of Jerusalem in what we rather mistakenly call His triumphal entry. The following days, during which the lamb was by the command of God to be kept where it might be subjected to rigid scrutiny to determine its physical fitness—how did our Lord meet their spiritual significance? We find that during this time Jesus was approached by representatives from the leading political and religious organizations of His time.

First of all came the chief priests and elders, challenging Him as to His authority to cleanse the Temple. Jesus silences them by asking a very simple question. "John's baptism, whence was it? from heaven or of men?" Afraid to answer, "Of men," because of the people who held John to be a prophet, and not daring to answer, "From heaven," thereby drawing from this One whose authority they were disputing the very natural inquiry, "Why did ye not then believe him?" they are forced to reply, "We cannot tell." Whereupon the Lord

refuses to answer their challenge of His authority.

The next test to which He is subjected is when He is approached by the Herodians, who hope to trap Him into an unwary statement in regard to Caesar. They come in with flattery. "We know you are not afraid of any. Therefore answer us this question. Shall we pay tribute to Caesar or not?" Jesus, knowing perfectly the motive lying back of the inquiry, requests a coin. When it is brought, He in His turn asks them, "Whose image and superscription is this stamped upon the coin?" "It is Caesar's." Then: "render unto Caesar the things which are Caesar's, and unto God the things that are God's." The reply left them speechless. Here was nothing upon which they could seize to convict Him whom they hated, of treason either to Caesar or to the Jew. They know that the reason they were paying tribute to Caesar was due to the fact that they had as a nation failed to render unto God the things that are God's, for the providential care of God over them as a people had only been promised on the condition of their obedience to Him.

Then came the Sadducees with their excessively foolish supposition concerning the woman married successively to seven brothers, each of whom had died. "Now," ask these men, who did not believe in a resurrection at all, "therefore in the resurrection, whose wife shall she be? of seven? for they all had her." The insincerity of the group is only too apparent, yet Jesus answers them patiently, pointing out their mistake, and taking advantage of the opportunity to give them some affirmative teaching concerning the resurrection. Thus does He silence the rationalists of His time, and astonish all who hear Him by the profundity of His doctrine.

Last of all come the Pharisees, the most influential religious sect of the day. They bring to Him a question concerning the law. "Which is the great commandment in the law?" Jesus returns an answer which is a summing up of all law, both human and divine. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . Thou shalt love thy neighbor as thyself." Then, since with these great statements, the final word of all that can be said on the subject of law has been uttered, Jesus turns the tables by

asking on His part just one question. "What think ye of Christ? whose son is He?" He then exposes the weakness of their reply that He is to be the Son of David by the simple inquiry as to why, then, David himself should address Him as deity.

The result of this severe testing, more rigid than any to which the Passover lamb could possibly have been exposed during the four days preceding the feast, is then summed up in the concluding words of the twenty-second chapter of Matthew; "And no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions." He passed the test, displaying such divine wisdom and wonderful integrity that His bitterest enemies were forced to be silent in His presence. What a satisfactory fulfilling of the old type of the scrutiny of the Paschal lamb. Concerning Him we read, "Who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again: when he suffered, he threatened not: but committed himself to him that judgeth righteously."

However, the paschal lamb must be more than a perfect lamb. It must also be a slain lamb. "The whole assembly of Israel shall kill it in the evening." We read that it was the ninth hour when Christ, hanging there upon that Roman cross, dismissed His spirit, knowing that all things were fulfilled and the salvation of man secured. This ninth hour, corresponding to three o'clock in the afternoon as we reckon time to-day, was the hour of evening sacrifice in the temple—that hour when, ever since the law of God had been given, there had been killed and burned upon the altar the lamb for the evening sacrifice to Jehovah.

—H. W. Shafer in "Evangelical Christian." Sel. by Jonathan R. Ernst.
(To be continued)

OUR MISSIONS

(Continued from page 53)

iting its boundaries. Neither by waiting for the perfect development of those within its boundaries. Jesus trusted His whole cause with His disciples when He knew one was a traitor. The early Church sent its outstanding leaders as missionaries. It is the very nature of Christianity to share its best. We can establish recognized boundaries for organization and responsibilities like in states or nations, homes or churches. But when these represent limitations of good will or helpful service we deny the Gospel, and provide for controversy, confusion and death.

History proves that missions has been the glory of the Church. When Peter spoke to all nations on the day of Pentecost the Lord was pleased to give power and blessing. The work

of Peter and Paul among the Gentile world created problems and the people raised questions, too, but it was the means of cleansing the Jerusalem church of sincere tradition that would otherwise have hindered its universal power and blessing. It later meant help from these mission churches when suffering had overtaken the Jerusalem saints. No man can live unto himself—much less a Christian church.

We can not close our missions! We need all the problems they bring to us. We might forget to think and pray and counsel together if these problems did not face us. We need the new issues they raise to cleanse us from tradition and indifference. We need them to challenge our youth to sacrificial service, understanding and goodwill, so that peace among men may come. We need them for their claim on our purses and prayers. Nothing is so genuinely good as real sacrifice. Motherhood and real friendship are ninety per cent sacrifice. The Church must specialize in this heavenly grace. We need our missions to keep the right perspective of Christ. We are in danger always of forgetting His mission, His suffering, His power, His love. There is no Christian service that can visualize more helpfully that life that "went about doing good" and that "love that gave an only begotten Son" than that which is found in sharing our hope in Christ with those who know Him not!—Chas. D. Bonsack in "Gospel Messenger."

CORRESPONDENCE

(Continued from page 57)

2b). This is the prayer of every true Christian. Revivals are held to point men to Christ and to preserve the work of the Lord.

Since we ordained a pastor and have been organized into a separate body from the Oak Grove congregation at West Liberty it was needful to name our congregation. Many people have been waiting to hear what the name would be. We have chosen the Bible name, "Sharon."

Sunday, April 9, Bro. Maurice O'Connell of Lima, O., was with us and preached three stirring messages. His texts were Prov. 29:18, "Vision;" I Peter 5:8, "Satan;" Acts 1:11, "The second coming of Christ." Invitations were extended and three boys confessed Christ. There were several reconsecrations, and many raised their hands for prayer. Pray for these souls that they may be prepared to meet God. Surely the Lord is reviving (preserving) His work and the gates of hell shall not prevail against the Church. Several visitors from other congregations were with us and took part in the services. Come again.

We are still having services at the old church building at Resaca, O. We are unable to locate a building nearer to Plain City. We are in need of a church building and trust that the Lord will supply the need in the future. Property has been donated for a building and we are asking the Lord to open up the way according to His will.

May the saving of souls be our highest aim! We ask an interest in your prayers in behalf of the work here.

April 12, 1933. D. Walter Miller.

Harper, Kans.

Greetings in Jesus' name:—"Bless the Lord, O my soul, and forget not all his benefits." At best we are forgetful creatures, but surely we cannot afford to forget all of the blessings of our Creator. Count your many blessings and see what God is doing for you. We should remember that all benefits are not calculated in terms of silver and gold.

The Pleasant Valley Sunday school was reorganized on March 12, 1933. The following officers will be in charge throughout the coming Sunday school year, beginning April 1: Advanced Dept. Supts., S. J. Troyer, Levi Troyer; Sec.-treas., Justice Detweiler; Asst. Sec.-treas., Juanita Hostetler; Chors., Reuben Yoder, Bertha Weaver; Cor., John S. Hamilton; Libr., Ruth Schmidt; Primary Dept. Supts., Bertha King, Rena Balmer.

On the evening of April 2 the brethren and sisters from the Crystal Springs congregation met with us to discuss Sunday school work. This conference was interesting and inspiring.

On April 9 we had our counsel meeting, and in two weeks, the Lord willing we expect to commemorate His suffering and death.

No doubt many of the churches or Sunday schools are planning to have special programs on Easter Sunday. We are to have an Easter program next Sunday evening, at which time the children will receive their quarters. Certainly some will gain more on the investment than others, but that should not in the least be a discouraging factor, because the Lord repays boys and girls (older ones as well) for faithfulness. It isn't, What did you earn? but, Were you faithful, and did you try? Many parents are encouraging their children to give loyal support to this worthy cause, and a multitude of children are responding nobly. Let us keep the good work going.

If you are ever in Harper and can possibly spare the time, we invite you to worship with us.

April 12, 1933. John S. Hamilton.

Westover, Md.

(Holly Grove congregation)

Dear Readers of the Gospel Herald, Greetings in Jesus' name:—Sunday, April 2, we had our counsel meeting. Sunday morning, April 9, Bros. John S. Mast and Christian Kurtz of Elverston, Pa., were with us. Bro. Kurtz brought us a message on types and shadows and Bro. Mast a message on the sufferings and death of Christ, after which we had our communion services. Bro. Mast and Bro. Kurtz worshiped with the Greenwood, Del., congregation in the evening.

Sunday, April 16, we expect to have our young people's quarterly meeting in the afternoon. The messages will be centered on Easter. Pray for the work at Westover.

April 13, 1933. Ruth Hostetler.

Palmyra, Mo.

(Pea Ridge congregation)

Dear Herald Readers, Greetings:—On Sunday, April 3, we reorganized our Sunday school with the following officers in charge: Supts., Virgil Duff, David Hathaway; Chor., Mabelle Hathaway; Secy., Ruth Buckwalter; Treas., Leona Hathaway.

Last Sunday, April 9, we had our counsel meeting at this place. Bro. and Sister Kreider of Palmyra were with us. Nearly all the members were present and expressed peace, and we are now looking forward to the communion services to be held in the near future.

Attendance is increasing now since the warmer weather.

Our church building burned down on Christmas day, which was a sad day for us; but we are thankful we can still have our Sunday school and church services at the Hathaway home, and the young people's meetings at the different homes in the community where our neighbors have invited us in, which is very much appreciated. We are anxiously waiting the time when we can build a new church and hope it will be in the near future, the Lord willing.

Pray for the work at this place.

April 13, 1933. Florence Hathaway.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." They shall not be crestfallen nor despondent; they shall not have drooping hands, feeble knees and faltering footsteps when they live in a sane, sound, orthodox Christian faith and life, in "the spirit of just men made perfect."

—Isaac R. Herr.

NOAH'S OPPORTUNITIES

By Barbara Cripe

For the Gospel Herald.

Noah was a just man, and perfect in his generations, and Noah walked with God.—Gen. 6:9.

Noah was not one out of many who in his day walked with God, but he and his household alone heard God's voice of command and obeyed. The world around him was walking in wickedness and ungodliness, but Noah was careful to walk with God in all things.

God's Word says, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . But Noah found grace in the eyes of the Lord" (Gen. 6:5-8). Noah stood out as a light in the midst of the darkness of his day. God's favour was bestowed upon him, because he took heed to seek the favor of God, obeyed Him implicitly, and became a pillar of faith.

What were Noah's opportunities? They were many, very many. But I wonder if there were not times in Noah's life when he felt like saying, "What's the use? What is there that I can do alone in the midst of all this wickedness? They take no heed to my warnings. Opposition is so great. They only make fun of me. I might as well give up."

I believe that his first opportunity was to live a godly life. He knew that God was his Creator, and he took advantage of the opportunity to accept of His Love, obey His commandment, and daily walk with Him.

Second, he was taking the advantage of the opportunity of living a godly life among wicked fellow citizens. Those around him had no regard for God, neither had they a desire to know God's will and to do it; but by seeing Noah daily walking with God, they could see a man as God would have a man live and be. In those days there was no written Word of God, but in Noah they had the opportunity of reading God's will and plan for humanity.

Third, he had the opportunity of preaching to the lost and warning them of the wrath to come. For many years he preached to them, and we do not read that he had a single convert. I imagine I hear him preaching of God's Love and Mercy to them, if they will but repent, and live godly lives, and then he goes on and tells them of the awful doom that awaits them if they do not turn from their sinful ways. He tells them of the coming flood, and the ark of safety which is being built for those who will walk with God.

God had commanded Noah to build this ark, and told him just how to build it. God could have saved Noah and his family by a special miracle if

He had so wished. But He chose this way, both to test the faith of Noah, and also to make it a warning to call the people to repentance. It was a long warning for Noah was building it for one hundred twenty years. Noah took advantage of this long opportunity to testify and live for God. I believe that as time went on, his faith in God continued to grow, and with it he continued to preach, for he was a "preacher of righteousness."

The people did not heed his warning, but seemed to become even more wicked. I imagine they laughed and scoffed at Noah, and made fun of the ark. Perhaps when the ark was finished they said, "See how the sun shines, and not a cloud in the sky. What will you do with your big boat now?"

Those who are true to God, in the face of persecution of any kind, become more and more beautiful in character. Think of Noah being true to God for one hundred twenty years, while all the neighbors jeered and laughed. God's Spirit must have encouraged him to keep right on doing as God told him.

We feel positive that he took advantage of every opportunity which presented itself to him to warn and to preach.

At last the time of the flood approaches, and Noah with his family and the living creatures enter into the ark.

"And there went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life; . . . as God had commanded him; and the Lord shut him in" (Gen. 7:15, 16).

"And the water prevailed exceedingly upon the earth And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth; and Noah only remained alive, and they that were with him in the ark" (Gen. 7:19-23).

The world now no longer scoffs at Noah. But I believe that Noah with his family daily takes the opportunity to reverently thank God for His watch and care and protection of His own; and again his faith in God is strengthened.

Then I think again of Noah after the waters were abated from off the face of the ground. "And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savor" (Gen. 8:20, 21).

As Noah stands and reverently thinks of God, we can almost hear him say, "Here I give my all to Thee." Noah felt specially grateful because God had delivered him and his family. All their friends and relatives had been destroyed by the flood. These eight

persons were all that were left of the thousands upon thousands who had lived previous to the flood.

He had used his opportunities to do good and to serve God, to warn and to preach, and now he hesitates not to use the opportunity to reverently thank God.

How may we like Noah, become a pillar of faith, that will stand as a pattern for those of our time and for those who live after us?

We should be even more grateful, for we have had many more blessings than Noah had, and therefore we should be more consecrated.

We are living in the days that are similar to the days of Noah. "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage until the day that Noah entered into the ark, and knew not, until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:38, 39).

We have many golden opportunities to testify for Jesus, by word and deed. So let us make good use of these opportunities. The world may ridicule us, but that should not hinder us from making good use of our opportunities. Let us remember that when sin becomes general and popular we may expect that judgment is near at hand.

Delavan, Ill.

LIFE'S LESSON

I learn as the years roll onward

And I leave the past behind,
That much I had counted sorrow
But proves that God is kind;
That many a flower I longed for
Had hidden a thorn of pain,
And many a rugged by-path
Led to fields of ripened grain.

The clouds that cover the sunshine,
They cannot banish the sun,
And the sun shines out the brighter
When the weary rain is done.
We must stand in the deepest shadow
To see the clearest light;
And often through wrong's own darkness
Comes the living strength of light.

The sweetest rest comes at even,
After a wearisome day,
When the heavy burden of labor
Has been borne from our hearts away;
And those who have never known sorrow
Cannot know the infinite peace
That falls on the troubled spirit
When it sees at last release.

We must live through the dreary winter
If we would value the spring;
And the woods must be cold and silent
Before the robins sing.
The flowers must be buried in darkness
Before they can bud and bloom,
And the sweetest, warmest sunshine
Comes after the storm and gloom.

—Sel. by Ruth D. Souder.

A certain man has said that continuous evangelism is the very heart of Christianity. The best example of continuous evangelism is that of which it is said, "And the Lord added unto the church daily such as should be saved."—C. F. Derstine.

Married

Shenk—Risser.—On March 4, 1933, at the home of the officiating bishop, Bro. Noah W. Risser, near Hershey, Pa., occurred the marriage of Bro. Amos F. Shenk and Sister Edna M. Risser. May heaven's blessing be theirs.

Raifsnider—Hartman.—On Dec. 24, 1932, Bro. Lloyd Raifsnider and Sister Ethel Hartman, both of the Columbia, Pa., congregation, were united in holy marriage, at the home of the officiating bishop, Bro. John H. Mosemann of Lancaster, Pa. May God's richest blessing attend them through life.

Martin—Brubaker.—On April 8, 1933, Bro. Ivan G. Martin of the Indiantown congregation and Sister Fannie E. Brubaker of the Stauffer congregation, were united in the holy bonds of matrimony at the home of the officiating bishop, Bro. Noah W. Risser. May God's many blessings be theirs as they journey through life.

Glick—Bond.—On Sunday morning, March 19, 1933, Bro. Elmer Glick of the Hopewell congregation and Sister Nancy Bond of the Portland Mission congregation, were united in marriage in the Hopewell Church near Hubbard, Oreg., following the morning services, Bro. H. A. Wolfer officiating. May their wedded life be a happy one and a glory to God.

Helmuth—Conrad.—On April 9, 1933, at the Beech Mennonite Church near Louisville, Ohio, in the regular morning worship and in the presence of a large audience, Bro. Alvin Helmuth of Hartsville, Ohio, and Sister Viola Conrad of Louisville, Ohio, were united in marriage by the home bishop, Bro. O. N. Johns. May the Lord richly bless them as they journey together through life.

Obituary

Myers.—Jacob S. Myers, son of Jacob and Lydia Shank, was born in Putnam Co., Ohio, Dec. 21, 1852; died March 30, 1933; aged 80 y. 3 m. 9 d. He resided in Greensburg township all his life except the last few years which were spent in Continental, Ohio. He became a Christian and joined the Mennonite Church when a young man. He was a regular attendant of that church until his health failed a few years ago. He leaves 2 brothers (John L. of Continental, Ohio, and Joseph A. of Jomins, Mich.), 1 sister (Maria L. of Toledo, Ohio), and a host of relatives and friends. Funeral services were held April 2 at the U. B. Church, Continental, Ohio, by S. G. Shank and Ben B. King. Interment at the Meyers cemetery.

Miller.—Amanda S. Miller (nee Pfister) was born near Walnut Creek, Ohio, April 28, 1864; died March 29, 1933; aged 68 y. 11 m. 1 d. In Sept. 3, 1885, she married Daniel C. Gerber, who died June 29, 1919. Her daughter, Clara Gerber, preceded her in death. On March 25, 1923, she was married to Moses A. Miller. She survived by her husband, 1 son (Lester Gerber), 7 step-children, 1 brother, 3 sisters, 2 step-children, a number of grandchildren, and many relatives and friends. She united with the Trail Swiss Reformed Church in her youth, but transferred her membership about 14 years ago to the A. M. Church of Walnut Creek, of which she was a faithful member until the end. Funeral services were conducted at Walnut Creek A. M. Church on Friday afternoon at 2 o'clock, in charge of Bros. A. W. Miller, Conrad Mast, and Venus Hershberger.

Stoltzfus.—Amos M. Stoltzfus was born in Lancaster Co., Pa., June 17, 1860; died very suddenly of heart attack April 2, 1933; aged 72 y. 9 m. 15 d. In December, 1881, he was

united in marriage to Barbara Esh who survives. To this union were born 12 children. One infant child and one son (Ahner) preceded him in death. The following children survive: John, Daniel, Joseph, Amos, Levi, Jacob, Benue, Rebecca Glick, Rachel Kauffman, and Barbara Blank. Seventy-two grandchildren, 9 great-grandchildren, and 1 brother, Benue, of near Morgantown, Pa., also survive. Funeral services were held April 5 from his late home, conducted by Stephen F. and Jonas E. Stoltzfus. He was a faithful member of the Amish Church.

"Soon again we hope to meet him,
When life's cares and sorrows are o'er;
Where there is no pain or parting,
On that bright eternal shore."

Chupp.—Wanda Irene, born to Jacob and Wanda Chupp Aug. 2, 1917; died Feb. 24, 1933; aged 15 y. 6 m. 22 d. Her sudden death came as a severe shock to the family and to the community in East Goshen, Ind. She was run over by an automobile while walking on the highway in company with several other young people, another of whom was also killed. Irene was a kind and loving daughter and a friend to all who knew her. She was a member of the Mennonite Mission Sunday school in East Goshen. She leaves father and mother, 2 sisters (Virginia and Gladys), 3 brothers (Clarence, Lloyd and Leland), her grandparents (Mr. and Mrs. Ira Toliver), and a host of relatives and friends. Funeral services were held Feb. 27 at the Culp Funeral Home, conducted by Silas Yoder. Burial in Oak Ridge Cemetery.

"Not now, but in the coming years;
It may be in the better land,
We'll read the meaning of our tears,
And there sometime we'll understand."

Mast.—Amos, son of Bro. Levi and Sister Amelia (Lehman) Mast, was born in LaGrange Co., Ind., Jan. 23, 1927; died at the same place March 27, 1933. He was sick only 24 hours with acute appendicitis. All was done that loving hands and medical aid could do, but God called him to his home. Although his stay in this world was short, he filled the home with cheer and sunshine, and his presence in the family circle will be greatly missed. His life was truly but a hush here, to bloom forever in heaven. Amos has left this world of pain and sorrow for the better land, to meet his brothers who preceded him. He leaves father and mother, 3 brothers, 2 sisters, 2 grandfathers, 2 grandmothers, 2 great-grandfathers, and many other relatives and friends. Three brothers preceded him in death. Funeral services were held at the home March 29, conducted by John Lambright, Emanuel Schrock, and William Bontrager. Burial in Yoder cemetery.

"Short and sudden was the call
Of one so dearly loved by all;
And only those know who have loved so well
The pain of saying a last farewell."

Cressman.—Ossias Cressman was born near New Hamburg, Ont., Nov. 30, 1866; died at the Kitchener-Waterloo Hospital on April 2, 1933, following a critical operation on his stomach; aged 66 y. 4 m. 2 d. On Dec. 25, 1888, he was baptized and received into the Mennonite Church, of which he was a faithful and active member till death. On Nov. 5, 1889, he was united in the holy bonds of matrimony with Annie Gingerich, who with 4 sons (Amos, Omar, Joseph and Simeon) and 2 daughters (Celina—Mrs. Simeon Shantz, and Elmina) are left to mourn the loss of a loving husband and father. One son preceded him in infancy. On Jan. 21, 1902, he was ordained a deacon and on March 3, 1903, he was ordained to the ministry for the Biehn and Geiger congregation, in which field he labored till God called him home. His last sermon to his home congregation was delivered Dec. 25, 1932, and his last message on Jan. 29, 1933, to a neighboring church, which was the last Sunday he was privileged to attend the house of God. During the last week of his life he suf-

fered severe pain at times. But the end was calm and peaceful, and he left this earth with a testimony to his family that his end was at hand and he is now with his Lord. Funeral services were conducted at his home by the Brethren M. H. Roth and S. F. Coffman and at the Geiger Mennonite Church by Bros. Curtis Cressman, Jonas Snider and M. Hallman. Texts, Luke 2:29, Acts 20:17-27. Owing to the large concourse of friends and relatives which had gathered, a service was held at the same time in the basement of the church, addresses being given by a number of bishops and ministers from the various congregations of Ontario. His body was laid to rest in the adjoining cemetery, there to await the resurrection.

"Father, thou hast left us lonely,
With but one bright ray of light,
Causing us to feel with safety,
What the Savior does is right."

"Father, how we long to see you,
In our home, as heretofore;
But if faithful, we shall meet you,
Over on the other shore."

Borkholder.—Moses Borkholder was born in Holmes Co., Ohio, Oct. 27, 1838; died March 19, 1933; aged 94 y. 4 m. 22 d. He was married to Anna E. Miller, Nov. 11, 1860. To this union were born 5 sons and 5 daughters. His wife died Oct. 24, 1875. His second marriage was to Sarah M. Miller, Nov. 26, 1876. To this union were born 4 sons and 3 daughters. His second wife died July 24, 1919. He was father of 17 children, 6 of whom preceded him in death. He was grandfather of 138 children, great-grandfather of 391, and great-great-grandfather of 19. On May 11, 1852, he, with his parents, left the farm at the Bunker Hill schoolhouse in Holmes Co., Ohio, for a 14-day journey to Marshall Co., Ind. He united with the Amish Mennonite Church in his early youth and was a faithful member until death. He was ordained minister April 27, 1862, and later to the office of bishop in October, 1878. The cause of his death was a stroke of paralysis, which lasted 12 hours. He was buried on the old homestead on March 23, 1933. He leaves 10 children, 114 grandchildren, 344 great-grandchildren, and 17 great-great-grandchildren. Also a host of friends and neighbors. Fifty-seven preceded him in death.

"Flow sweet the day that I could say
This life has passed away;
But sad to say to those that mourn,
My voice you shall hear no more."

His son, M. M. Borkholder.

Eli, the oldest son of Moses Borkholder, with 3 children—Mose, Emma, and Eli Jr., and his wife and 2 children; Anna, wife of Dan E. Borkholder; and Reuben, son of Dan M. Borkholder; all of Geauga Co., Ohio, came to attend the funeral of Grandpa Borkholder on March 23. While returning to their homes on March 25, they met with an accident about 10 miles east of Angola, Ind., when they collided with a Greyhound bus. The driver, Dale Hoskins, was severely hurt, and died on the way to the hospital. Bro. Eli, sitting beside him, had his left arm broken and severe injuries; died March 26. His daughter, Emma, wife of John J. Miller, had a fractured skull, and died one hour after being admitted to the hospital. Eli Jr. and his wife and children escaped. His wife had severe bruises from her knees down, so that she could not walk. The youngest child, 2 years old, had a skull fracture, and eyes bruised. Eli Jr. was scratched and shaken up. Moses had his left arm and left leg broken, and was in the hospital until March 30. He left the hospital at Angola, and went home to Middlefield, Ohio. At this writing he is getting along nicely. The funeral took place at Middlefield, Ohio, March 28, when they laid Bro. Eli and daughter to rest. It was a very sad accident.

"Lift up your eyes and look ahead;
Behold the signs of time.
The time will come when all the dead
In Christ come forth to shine."

ITEMS AND COMMENTS

Four thousand earthquakes, it is estimated, have occurred in the world since the beginning of the Christian era, counting only those that were destructive. Twenty-two of these have occurred in this century thus far.—The Gospel Minister.

In Turkey a test case brought the government decision that Mohammedan converts to Christianity cannot be officially proscribed in Republican Turkey. This is in advance of the public opinion of the masses who still are disposed to persecute such converts.—Exchange.

In marked contrast with some of the dry weather reports that we have been hearing about during the past few years (the last few months excepted) there comes a report from Aberdeen, Wash., announcing a total rainfall, during 1932, of 110.93 inches, the highest on record.

A pipe line 1,200 miles in length is being constructed from Kirkuk, in Iraq, (part of what was formerly Mesopotamia) to the eastern shore of the Mediterranean Sea. A river of oil will soon be pouring through it. 20,000 men will be employed, it is estimated, in June, and about \$50,000,000 will be expended there.—Sel.

Reports from China show that the Japanese are still making advances south of the great wall. It is the announced present policy of Japan to establish a number of buffer states under Japanese control in the north of China, so as to lessen the danger of Chinese attacks upon Manchuria. What the results will be of the clash between Japan and the League of Nations remains to be seen.

In the new Yearbook of American Churches, edited by the Federal Council of Churches, the point is emphasized that boom times are not good for the churches. This is not a new revelation, as it is almost invariably the case that where people prosper financially they forget the source of their blessings. It ought not to be so, but so it is. Financial depressions belong to the "all things" which "work together for good to them that love God."

Michigan has the distinction of being the first state to vote in favor of repealing the Eighteenth Amendment. Other states are to act upon this question in the near future. Whether the required three-fourths of the states needed to wipe that amendment off the statute-books can be induced to follow the lead of Michigan will probably depend, to some extent at least, upon whether the beer barons will be able to hold the beer guzzlers down to an attitude of half-way respectability so as not to produce a reaction against the present trend against Prohibition. Another point still to be determined is that of how successful the legalized beer dispensary will be in luring the beer trade away from the bootlegger and the home-brewer.

Europe is struggling desperately against the thought and danger of being again drawn into another world war. But in Europe, as in America, this good intention and wholesome desire is being interfered with by the spectre of politics and self-interest. At the present time Italy and Germany, each headed by a Fascist dictator, seem to be drawing closer together in mutual self-interest, while France is strengthening its relationships with the nations that came into existence as a result of the World War. Two things are being relied on as strengthening the hope that the predicted war may not come: (1) near-bankruptcy on the part

of the nations; (2) the certain destruction of nations (with uncertainty as to which nations it would be) in case war could not be averted.

BOOK REVIEWS

LIFE INSURANCE

By H. N. Troyer

This is the title of a new book, just off the press, giving in a concise, clearcut way, much information that many of our people have been looking for. The book contains sixty-six pages, is divided into six chapters, containing a number of cuts and illustrations that will help impress the facts upon the minds of the readers. An idea of the nature of the book may be had by the following chapter heads:

- I. The Insurance Situation
- II. Insurance Principles
- III. Insurance Policies
- IV. Insurance Ethics
- V. Insurance Weaknesses
- VI. Biblical Objections

The book is bound in paper, is published by the Mennonite Publishing House, and may be had at the following prices: Single copy, 35c; per dozen, prepaid, \$3.00; per hundred, not prepaid, \$20.00.

Send all orders to,

Mennonite Publishing House,
Scottdale, Pa.

"ETERNAL SECURITY"

Unconditional or Conditional, Which

By Jacob Hygema

A 24-page tract, discussing this much disputed subject under seventeen heads. The burden of this message is to show that eternal security is conditioned upon continued faithfulness to God. Price: single copy, 10c; the dozen, 60c. For sale by Bethel Publishing Company, Elkhart, Ind.

MENNONITE YEAR BOOK AND DIRECTORY

for 1933

Ready for Delivery

This annual publication needs no introduction, as it has made for itself a place in the literature of our Church that cannot be filled in any other way. The Year-Book section deals with the usual Church and Mission activities of the year by articles written for this purpose.

The Directory is revised and brought up to date. Many changes occur during a year's time. To have an accurate Church directory, it must be revised at certain intervals.

The distribution of this issue will be undertaken in the same manner as in former years. Sample copies will be sent to each congregation. As long as the supply lasts, we will send the number required for distribution in each congregation, either on sale as in the past, or if desired to do so remittances may accompany the order on the following basis:

Single copies\$.10
Dozen copies, postpaid75
50 or more copies at the 100 rate.

Order from

Mennonite Publishing House,
Scottdale, Pa.

We thank Thee, O Father, for the days yet to be;

For hopes that our future will call us to Thee.

Let all our eternity form, thro' Thy love,
Our Thanksgiving Day in the mansions above.—Will Carlton.

CONFERENCE ANNOUNCEMENT

Ohio Mennonite and Eastern A. M. Joint Conference

The Ohio Mennonite and Eastern A. M. Joint Conference will hold its annual meeting (D. V.) with the Allensville congregation, Allensville, Pa., May 24-26, 1933.

Conference members are requested to meet at the church at 2:00 o'clock P. M. Wednesday, May 24. Public sessions start Wednesday evening.

Allensville is located on state route No. 5, between Mill Creek and Lewistown.

All Huntingdon—Lewistown busses run through Allensville since the McVeytown road is closed. Trains will be met at Huntingdon or Lewistown, if notified.

For information on transportation, notify Irvin L. Roth, Allensville, Pa.

J. S. Mast, Mod.

O. N. Johns, Sec.

ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES

The Annual Meeting of the Mennonite Board of Missions and Charities will be held at Springs, Pa., from Saturday, May 20, to Tuesday, May 23. The Executive and Mission Committees will meet at Scottdale on Thursday and Friday, May 18 and 19, for the purpose of transacting such business as ordinarily comes before them. On Saturday, May 20, the Executive and Mission Committee will meet at Springs, Pa., and any of the superintendents of missions, volunteers for mission work, and other individuals having business may bring same before the joint committee at that time. On Saturday afternoon, May 20, the full membership of the Board will meet in executive session. All Board members are hereby notified to be present either in person or by proxy. Proxies should be mailed to the Secretary of the Board in sufficient time so that they will reach him before the meeting convenes. The regular meetings of the Board proper begin on Monday, May 22, and continue until Tuesday evening, May 23.

D. D. Miller, President.

S. C. Yoder, Secretary.

Table of Contents

- 49—Editorial
- 50—The Living Sermon (Poem)
Messages that Still Live
- 51—No Room for Christ
- 52—From Our Mission Stations: New Holland, Tampa, Lancaster, Marietta, Reading, Millersville
- 53—Can We Afford to Close Our Missions
- 54—Are We Doing Our Part (Poem)
The Woman's True Place According to Nature
- 55—Sunday School Lesson
Bible Meeting Topic
- 56—Field Notes
- 57—Correspondence
- 58—Something to Do (Poem)
We will Go along by the King's Highway
Illustration
- 59—Making a Life
School Problems of To-day and the Future
- 60—Behold the Lamb of God (Sermon)
- 62—Noah's Opportunities
Life's Lesson (Poem)
- 63—Married
Obituary
- 64—Items and Comments
Announcements, etc.

Christian Doctrine

A Quarterly Supplement to the Gospel Herald

"All Scripture is given
by inspiration of God."

April 20, 1933

"Adorn the doctrine of God
our Saviour in all things."

EDITORIAL

"Fear God, and keep his commandments."

There are two reasons why we should: (1) It is God's will. (2) There is the wisdom of the Infinite back of them.

Here is one of the seven modern wonders of the world: the man who accepts the Genesis account of the creation as a matter of course and at the same time talks of people who lived millions of years ago.

"Perfect love casteth out fear." This is not the reverential fear that we are told is "the beginning of wisdom," but rather the fear that is brought on by a sense of guilt coupled with an unwillingness to make matters right with God.

Paul refers to the Christian walking "in newness of life." Further light is thrown on this in Rom. 8:1, in which he refers to those who are in Christ Jesus as walking "after the Spirit" rather than "after the flesh." In other words, when people cease walking after the flesh and instead of this they walk after the Spirit, they are walking "in newness of life." They have given up the man of sin and are walking in "righteousness and true holiness."

Herein lies the essential difference between a righteous and a sinful life: The sinner follows the dictates of the flesh, while the child of God follows the leadings of the Spirit and the teachings of God's Word. Too many, like Samson, have no higher motive than "She pleaseth me" for all that they do. With them it is not a question of right or wrong, not a question of Spirit leading, not a question of "What saith the scripture?" but, What is most pleasing to the flesh? that prompts them in their decisions in life. They take orders from "the god of this world" rather than the God of heaven and earth. "But ye have not so learned Christ."

One great reason why there are so many Christian professors who are afflicted with a leanness of soul is that

they are feeding on the husks of this world rather than upon the soul-food to be found in Scripture reading, prayer, holy meditation, and fellowship with saints. Where they spend one hour with the Bible, they spend dozens of hours in reading newspapers, novels, or other kinds of literature which have little or no spiritual value in them. Where they spend minutes with God in prayer, they spend hours in communion with associations that starve rather than nourish the soul. Result: They become filled with the world and impoverished spiritually. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

Separation.—One of the important things which should never pass from the vision of the disciples of Christ is the folly of trying to dangle about half way between the Church and the world. They who do so will almost invariably land completely on the world side—unless they come to

themselves before too late, repent, and turn to God. "Ye can not serve God and Mammon," furnishes some background for the assertion, "If any man love the world, the love of the Father is not in him." Whether it is in matters pertaining to faith, temperance, amusements, dress, speech, business methods, social or political alliances, or anything else pertaining to

what should be the Christian's walk and conduct, we are never safe in taking a midway position between the Lord's side and the world's side on such questions. In all such matters the Christian's proper standard is, "Unspotted from the world."

Peace and Righteousness.—Our brother J. S. Coffman, pioneer Mennonite evangelist, used to say: "We need peace; but we need righteousness more." Perhaps he meant to say, "We need righteousness first." Peace without righteousness is the kind of which the prophet wrote when he referred to "Peace, peace, when there is no peace." "There is no peace, saith the Lord, to the wicked;" no matter how loud our professions of peace may be.

Then we might indulge in similar observations concerning righteousness. The Pharisees had a form of righteousness, but Christ says: "Except your righteousness shall exceed the righteousness of the scribes and Phari-

CONTENTS OF THIS NUMBER

Page	
65	—Editorial
66	—The Prince of Life W. N. Nunemaker
67	—Talks on Christian Growth and Victory J. K. Bixler
68	—Sin Never Passes Unpunished Charles G. Miller
70	—The Teaching of the Mennonite Church Fathers on Illumination and Christian Experience John Horsch
71	—The Meaning of Faith in Christ Selected
72	—The Fellowship of Christ Our King (Poem) ... Rufus Buzzard
73	—Water Baptism A. D. Wenger
74	—Is Distinctive Attire a Tenet of the Mennonite Faith John M. Snyder
76	—What Constitutes the Model Walk of the Believer Maynard Hoover
78	—Peace Principles from a Scriptural Viewpoint .. Edward Yoder

sees, ye shall in no case enter into the kingdom of heaven." And Paul tells us what was the matter with their kind of righteousness: "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves into the righteousness of God."

Combining these two observations on peace and righteousness, we have but one conclusion: Unless God is in it, neither one is worth having. But with God as the basis of our hopes and our claims, when we have one we also have the other; we can not have one without the other. Let the righteousness of God be our righteousness, and "the peace of God which passeth all understanding" be our happy portion.

"All Scripture . . . is Profitable."—Everything from Genesis to Revelation "is given by inspiration of God," was all conceived in the mind of the Infinite, and not a single portion of it could be omitted without leaving us a mutilated Bible. Even the language that first fell from the lips of the devil is profitable, for it gives us an insight into the devil's method of approach to his victims. (Here a word of caution may be in order. The devil was not inspired to say what he said; but Moses, Matthew, and other holy men of God were inspired to record what the devil said on certain occasions.) We are wise when we take all these matters to heart, and profit by all that God has given us in His Word.

Another thought that should not be allowed to pass from our notice. Since "All scripture is profitable," let not a single portion of it be ignored. We want to read it all, meditate upon it all, profit by all of it, and be obedient to "all things whatsoever" our Lord commanded us.

Among Our Contributors.—Before you start to read what our contributors have to say in this number of our Supplement, we might spend a little while looking at our

table of contents. Perhaps the first thing that impresses you is that there are so few articles listed. This is a reminder that these articles are of unusual length. And this raises another question: Do the discussions merit taking up this much space? That is a question that you must determine for yourself, and you can not intelligently pass on it until you have given each article a careful reading. We believe that you will answer in the affirmative.

As we look at the subjects listed in this table of contents we notice that they cover a wide range of subjects; no two of them occupying the same field of thought. And as we begin to read we are impressed that these subjects are treated deliberately, scripturally, and, as we believe, profitably. Beginning with a discussion of the Prince of Life, we are taken through a consideration of a number of vital themes pertaining to life and godliness (sin receiving its share of attention), ending with an illuminating discussion of one of the vital doctrines promulgated by the Prince of Peace.

We wish to call especial attention to the last few pages of the Supplement, the part devoted to a discussion of "Peace Principles from a Scriptural Viewpoint." Bro. Edward Yoder, who contributes all of this discussion except an introductory message by Bro. O. O. Miller, has given this subject much careful study, and we are glad for the opportunity to pass his thoughts on to our readers. In the present turmoil and unsettled condition of the world, we do well to give careful, prayerful consideration to the doctrine of peace as promulgated by Jesus Christ the Prince of Peace. May it be the burden of our hearts that the message of the heavenly hosts on the night of our Saviour's first advent—"on earth peace, good will toward men"—shall be exemplified in the hearts and lives of every one who names the name of Jesus. One of the great contrasts between the world and the Church of Jesus Christ is the contrast between strife and peace. May our continual burdens and prayers and labors be in the interests of peace.

THE PRINCE OF LIFE

By W. N. Nunemaker

For the Gospel Herald.

In Acts 3:15 is found the impressive statement: "And killed the Prince of life." We naturally wonder: Why did they kill Him? How could they kill Him? Was He what He claimed to be? What were the results? Let us examine the sacred record for the answers.

In Jno. 1:1-3 we are told, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." And in Col. 1:16,17 we read, "For by him (Christ) were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; all things were created by him and for him: And

he is before all things, and by him all things consist." We sing:

The Prince of life, yet as a Babe
He came in days of yore,
To bring good will and peace to men;
I want to love Him more.

A brother recently said, when he noticed how the people thronged Christ, "There were people who sure thought lots of Christ when He was here." When John the Baptist in prison sent two of his disciples to Christ to have his (and doubtless their) faith confirmed, Jesus told them, "Go and shew John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me." But in Jno. 5:18 is recorded, "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making

himself equal with God." Yet in the same chapter (Vv. 32-39) Jesus cites four witnesses to establish that truth that He is God: the witness of John the Baptist; the witness of His own works; the witness of the Father; and the witness of the Scriptures. Finally in Matt. 27:18 is the illuminating conclusion of Pilate: "For he knew that for envy they had delivered him." Notice in Mark 15:26: "And the superscription of his accusation was written over, **The King of the Jews.**"

Always before this no one was able to take Christ; as shown by such expressions: "And being warned of God in a dream;" "He took the young child and his mother by night and departed into Egypt;" "Then the devil leaveth him;" "But he passing through the midst of them went his way;" "But Jesus withdrew himself with his disciples to the sea;" "But no man laid hands on him because his hour was not yet come;" "They went backward and fell to the ground;" "When I was

daily with you in the temple, ye stretched forth no hands against me;" "Thou couldest have no power at all against me, except it were given thee from above;" "And gave up the Ghost."

Now the time came that they could deliver Him; as shown by other expressions: "When ye have lifted up the Son of man;" "From that time forth began Jesus to shew unto his disciples, how that he must go up to Jerusalem and suffer many things of the elders and chief priests and scribes and be killed and be raised again the third day;" "But for this cause came I to this hour;" "Not my will but thine be done;" "The cup which my Father hath given me shall I not drink it?"; "But this is your hour and the power of darkness;" "Then the band and the captain and officers of the Jews took Jesus and bound him;" "Where they crucified him;" "It is finished." The Lord Jesus Christ died a voluntary and a substitutionary death—"But God commendeth his love toward us in that, while we were yet sinners Christ died for us" (Rom. 5:8).

The centurion was already convinced when he saw how Christ died that "truly this man was the Son of God." The enemies of Jesus remembered that He had said, "After three days I will rise again." They had plenty of evidence that He did rise, through the watch set to guard the sepulchre who "became as dead men" at the appearing of the angel whose "countenance was like lightning, and his raiment white as snow." The soldiers were given "large money" to give out the ridiculous, false report: "His disciples came by night and stole him away while we slept." In Acts 10:40, 41 is recorded: "Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead." Let us notice briefly these appearances: first to Mary; to the women; to Peter; to two on the way to Emmaus; to the apostles except Thomas; to all the apostles including Thomas; to seven at the lake of Galilee; to eleven disciples in a mountain of Galilee; to above five hundred brethren at once; to James; to all apostles at ascension at Bethany. Paul writes (I Cor. 15:8): "And last of all he was seen of me also, as of one born out of due season." Jesus appears to John on the isle of Patmos and shows him His "revelation." The effect of these appearances brought joy, worship, belief, and obedience to Jesus' followers.

Before leaving, the Lord commissioned His disciples, "Go ye into all the world, and preach the Gospel to every creature." This they were to do in the power of His Spirit which He promised to send. At the heart

of the Gospel is the doctrine of the resurrection. Thus in Rom. 10:9: "That if thou confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved." It is belief in the living Christ after proper confession of Him that produces the miracle of miracles, a saved person. More than this, in Eph. 1:19, 20: "And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead and set him at his own right hand in the heavenly places."

This has been termed the measure of the believer's strength. The same power manifested in raising Christ is available to the believer to live the victorious life. Christ in comforting His disciples told them, "Because I live, ye shall live also." To the Christian, then, death loses its sting and the grave its victory, as witnessed to by a young man of this community who recently died at the close of his first year in the ministry and whose last words were said to have been, "At last the victory is won."

May we yet reverently look at the scene depicted in Rev. 5:11-14, "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshiped him that liveth for ever and ever."

La Junta, Colo.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.—II Cor. 6:14-18.

TALKS ON CHRISTIAN GROWTH AND VICTORY

II. Jesus Christ the Overcomer

By J. K. Bixler

For the Gospel Herald.

The history of mankind is supposed to be a faithful record of its achievements and failures. However, man's exalted view of himself causes him to record only the high spots in his success, and seldom is any mention made of his failures. Where there was one Edison in the electrical world, there are hundreds of bunglers. The names of Ford, Lindbergh, etc., occupy the first page of the dailies, but the motley crowd receive no notice except when guilty of some gross misdemeanor. It is only when we look into the Sacred Book that we have a faithful record and learn that every man by himself has failed in every moral test, and that all are sinful and under the condemnation of a just God. Before the strategy of Satan or before his Gatling guns of destruction, all individuals have fallen and are so hopelessly enmeshed in sin and so shorn of strength that nothing but eternal punishment stares them in the face. Like John on Patmos weeping because no man could be found to open the seven sealed book, in our despair and agony of soul, how we welcome the news from heaven that the Son of God, the Lion of Judah, hath prevailed!

Jesus Christ is the one oasis in the desert, the one Lily among the thorns, the one Hope among the hopeless! Neither the cunning of Satan nor the hosts of evil could move our Lord to think, or say, or do one thing evil. He never swerved from the one purpose of His earthly life, "to do the will of Him that sent me." Whether in His night vigils of prayer, or in the days of multitudinous and arduous tasks, He constantly looked forward to His supreme task of overcoming the arch enemy. "For this purpose the Son of God was manifested, that He might destroy the works of the devil" (I Jno. 3:8). Satan knew that the Father had set forth Christ as the world's only Savior, and if He failed, all was lost. Therefore, Satan spared no effort, by foul means or force, to overthrow Him from the purpose of redeeming a lost world.

It was no sham battle that our Lord fought. Although He was Deity, He fought His battles, and ours too, using only such weapons as God placed in our power. He did not assert His Deity for the time being that He might face in His perfect humanity the problems of humanity. From His incarnation to His ascension into heaven again, the life of our Lord was beset with insult, shame, temptation, violence, and misunderstanding, yet He stood the test at every point. His life

was a series of victories culminating with His glorious victory of resurrection and ascension. He met insult with meekness and patience, shame with purity, temptation with the Word and prayer, violence with full consecration to the will of the Father, and misunderstandings with revelations of truth.

His being in the world brought life, light, and liberty to man. He not only defeated error but set up a standard of righteousness, and made possible the attainment of that standard. To merely defeat evil and be without the power to construct a life to His glory is far short of God's plan for our lives. He wills that we be "able to withstand in the evil day, and having done all, to stand" (Eph. 6:13). Victory, with power to go forward to the next one, is God's plan for us. This He made possible. For an army to gain the battle by defeating the enemy, yet lack the power to reconstruct the devastated territory and claim it as theirs and be without power to convert the enemy into a useful citizenry, gives room for future troubles. It leaves a "no man's land." Thank God, Christ's victory was complete. In all points He put Satan to rout, met the demands of a just law, and established a kingdom of life. "I am come that they might have life, and that they might have it more abundantly" (Jno. 10:10). He claimed victory over the world, and that claim has gone unchallenged. (Jno. 16:33). Neither His ethical teaching, nor His example of practical living, nor the results accomplished in the lives of His devoted followers, have ever been superseded. Nor has the adequacy of acceptance of Christ crucified for the deliverance from the bondage of sin and translation into a life of righteous liberty, ever been honestly challenged. Christ has been vindicated in every claim.

The most decisive victory in our Savior's life was at the cross, at the very time when His enemies thought He was defeated. Had He failed at Calvary, the whole mission of His life would have been frustrated, and He would have been another has-been. The last week of His life reveals no weakness. Charitably He dwelt with weak disciples. In patience, before the Jewish and Roman authorities, He possessed His soul. In Gethsemane He triumphed over tears and sweat and won the consent of His human body to go willingly to the cross. At Calvary, when hanging on the tree bearing the sins of the whole world, He had won such complete yieldedness to the Father and was so willing to die for mankind that instead of struggling to retain life, He gave up and dismissed His spirit and commended it into the Father's care. So exemplary was His conduct in this the most trying hour of His life, when

making the supreme sacrifice for all mankind, that a malefactor was converted and gained entrance that day into Paradise. Seeming defeat was turned into a glorious victory! A dispensation of God's gracious dealing with mankind, through the merits of His blood, was ushered in, and to-day He lives in His disciples with power to keep from sin. Much more, He is coming again in glorious majesty to take unto Himself all His own, giving complete redemption to body as well as to spirit.

Elkhart, Ind.

SIN NEVER PASSES UNPUNISHED

By Chas. G. Miller

For the Gospel Herald.

In the creation account as found in Genesis we find where Eve was tempted and fell into sin and Adam followed (Gen. 3). Thus we find our first punishment being meted out because of sin. The serpent, Satan's tool, is cursed (v. 14) and becomes God's illustration in nature, of the effects of sin, from the most beautiful and subtle of creatures to a loathsome reptile.

The deepest mystery of the atonement is intimated here. "Christ made sin for us" in bearing our judgment, is typified by the brazen serpent (Num. 21:5-9). Brass speaks of judgment in the brazen altar of God's judgment and in the laver of self-judgment.

The Beginning of Sin—Results

In an evil hour Eve listened to the voice of the tempter. "She took of the fruit and did eat, and gave unto her husband, and he did eat" (Gen. 3:6). The wicked counsel of the tempter was accomplished (Gen. 3:13). Through want of faith in God's Word, through a vain desire to become gods unto themselves, our first parents were beguiled into sin; and when their eyes were opened, instead of greater happiness they felt a hitherto unknown sense of shame and degradation and unmeetness for God's presence. Yielding to temptation is sin, and for sin there is sure to be suffering. Thus the following: The changed state of woman (v. 16) in three particulars—(a) multiplied conception, (b) motherhood linked with sorrow, (c) the headship of the man (Gen. 1:26, 27). The entrance of sin, which is disorder, makes necessary a headship and it is rested in man.

The earth was cursed (v. 17) for man's sake. It is better for fallen men to battle with a reluctant earth than to live without toil. Physical death set in (v. 19). The inevitable sorrow of life (v. 17) and the light occupation of Eden (Gen. 2:15) changed to burdensome labor (vs. 18, 19). Thus sin never passed unpunished from our

first parents and so throughout life and Bible narratives we find it so.

In Gen. 4:8-16 we find Cain committing sin in the murder of his brother Abel and the punishment meted out by God, the condemnation by the Almighty, and driven forth forever from Eden. The first civilization, that which perished in the judgment of the flood, was Cainic in origin, character, and destiny.

The Deluge

Because of sin God punished the people by destroying them and the earth by a flood of waters (Gen. 6:1-7:7). Man, though living to a great age in the early period, did not walk in the paths of righteousness. Their wickedness became worse and worse, till at length the earth was filled with violence and all men corrupted their way upon it. The sin of man was great, and every imagination of the thoughts of their hearts was only evil. In this awful crisis, God revealed Himself to Noah, a righteous man, of His intention to bring an awful judgment upon the world. "Behold I, even I," said God, "do bring a flood of waters upon the earth, to destroy all flesh wherein is the breath of life, from under heaven and everything that is in the earth shall die" (Gen. 6:17).

Noah warned his fellowmen, but his warning fell on unheeding ears. "They did eat, they drank, they married wives, they were given in marriage as before." Then came the doom: "The fountains of the great deep were broken up, the windows of heaven were opened" (Gen. 7). The rain descended till the waters covered the highest hills, and upon all flesh was the wrath of God visited.

What a fearful punishment for sin; and yet can we not expect a similar happening to our present wicked generation which is steeped, (if not deeper), as deep in sin? God indeed punishes sin.

The bitter waters that come in every life are sent for discipline and training for a higher life and to turn our hearts to our heavenly Father, our only source of help, and thus to bring all into communion with Him. God sweetens the water when we have learned that lesson, in order to impress on our hearts the loving kindness of Him and draw us to Him in faith and love. The reason is given in Deut. 8:2, 3.

God hates sin. It is fearful, it leads to doom. Thus He sends bitter waters to show us that we are wrong and then after we are on the right road He sweetens the waters.

"The Wages of Sin"

In the destruction of Sodom (Gen. 18, 19) we see again punishment for sin. Again, in spite of the angels' warning, Lot's wife lingered, looked

back, and caught by the sulphurous tide, was smothered as she stood, and became a pillar of salt. Disobedience brings divine wrath.

Let us skip a period of history and go to Josh. 7:11. "Israel hath sinned, and they have also transgressed my covenant which I commanded them, for they have even taken of the accursed thing" (Vs. 11-26). From verse 11 on we see that because of one man's sin all Israel had suffered. In Josh. 7:25 "And Joshua said, why hast thou troubled us? The Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire after they had stoned them with stones." "The wages of sin is death."

Now to Judges 2:13: we read of vivid accounts of Israel's sinfulness and the punishments meted out by God. He has strikingly illustrated to us all that sin never goes unpunished throughout all scripture as well as daily life.

"But if ye shall still do wickedly, ye shall be consumed, both you and your king" (II Sam. 12:25). From these incidents I have related, as well as others I will relate, there can never be a doubt in any one's mind but that sin never goes unpunished. Everywhere it is vividly brought to our attention that sin is punished, that God hates sin.

Disobedience to God, Confined to Man

We notice that all but the heart of man obeys God. In the beginning God said, "Let there be light, and there was light;" "Let the waters bring forth," and the waters brought forth, etc. But when He speaks to man, man will not obey Him. That is why man is out of harmony with God and it will never be different until men learn to obey God. If we want to get near God, the quickest way is obey Him. Adam lost everything by disobedience (sin). Christ gained everything by obedience.

Let us take Saul. He started out well and ended poorly. He got a kingdom and a crown, he had a lovely family, he had the friendship of Samuel, the best prophet, yet he lost everything and his life. Why? Through disobedience (sin). Sin never goes unpunished. There is great reward in keeping God's laws, but a great curse upon them that disobey God.

Cannot God make a man obey? some will ask. Yes, He could, but He does not work on those lines. He isn't going to force any one against his will. He is going to draw men by the cords of love, but if they are not going to obey Him, then they are going to suffer. God made man neither obedient nor disobedient, and man must choose for himself. God made him for His glory, but man joined the devil and became a rebel.

Some people do not seem to think there is anything in disobedience that needs to be punished. Well, in the army, they shoot men for disobedience, so why think God will not punish also? Will not the farmer be punished if he disobeys the laws of nature? and does not the same hold true as regarding spiritual laws?

Sin has made fools of us. It has so befooled us that even God's Word itself does not convey God's meaning to our stupid minds. When the creature dares to doubt his Creator, how can the Creator be pleased. When the Word which wrought creation is not enough for a man to rest upon, he may pretend what he will of righteousness and obedience, but the whole affair is rotten at the core and God can take no pleasure in it. When the Children of Israel were in the wilderness journeying towards Canaan, how was it that so many graves were dug in the desert and that out of six hundred thousand footmen who came out of Egypt, only two survived to enter the promised land? Well, they could not enter because of sin and

Unbelief

Oh accursed unbelief. It spits its venom against the holy God and He cannot but abhor it. Nothing proves the utter baseness of man so much as this refusal to believe his God. When the Spirit of God came into the world to convince men of sin He began by convincing them of the greatest of all, "Of sin, because they believed not on me."

Men are condemned because they believe not the truth and make God a liar. Sin is punished, death awaits.

God Hates Sin

And in order to make men realize what a fearful thing it is, He allows dreadful consequences affecting generations yet to be born (Dent. 5:9). The incurable disease wards in our great hospitals all over this land, in our prisons, our insane asylums, tell what a wretched blunder men make when they try to find satisfaction or happiness in sensual living (sin) "receiving in themselves that recompense of their error which was meet."

If one has so far forgotten what is true and right and pure as to imagine that it makes little or no difference, if they swing loose from the restraints of decency and allow themselves to fall into unclean living (sin), some day they will awaken to find it is a horrid dream. "As when a hungry man dreameth and behold he eateth, but he waketh and his soul is empty." Sin never passes unpunished. "Vanity of vanities, all is vanity" (Eccl. 1:2). How can a man created for eternity ever be satisfied with the things of this world? The world is round, the human heart is three cornered, you can

never fill a three-cornered heart with a round world. No there is nothing in the world that will satisfy the human heart.

Slavery of Sin

The servant of sin is the slave of sin. Sin produces death to the soul. "Your sins have separated between you and your God" (Isa. 59:2). "Because of the wickedness of thy doings whereby thou hast forsaken me, the Lord shall make the pestilence cleave unto thee" (Deut. 28:20, 21). "And the anger of the Lord was kindled against them and behold, Miriam became leprous, white as snow" (Num. 12:9, 10). "And the Lord struck the child that Uriah's wife bare David, and it was very sick" (II Sam. 12:15). Sin never passes unpunished.

In Conclusion

Let me say that the subject of the final destiny of those who persist in a life of wickedness, has not been left to the mere opinions of man, but it is a matter of revelation in the scriptures. Furthermore the knowledge which we possess of the manner of God's dealings with sinful man in the past would lead us to conclude that some time or other justice will be meted out to those guilty of sin. Infinite punishment must be the penalty for the violation of God's universal law, if the moral government of heaven which requires perfect obedience, be infinite and eternal.

Men have become so hardened through the deceitfulness of sin, that they imagine God is altogether such a creature as they are, indifferent as to whether men do good or bad. When men get so far from the truth that sin does not look very bad and righteousness does not look very good, it is time they should take a warning (Zeph. 1:12). The argument that God is too good to punish men, does not alter things. God is good; but His goodness is in harmony with His justice, and justice demands the execution of the law against wrong doers.

Every verse of Psalm 136 contains the words, "His mercy endureth forever;" but an examination shows that it is toward His own people that His mercy is everlasting. The same psalm shows that while God was manifesting His mercy towards Israel, He at the same time "smote Egypt, overthrew Pharaoh and his host in the Red Sea, smote great kings in the wilderness, etc."

The love of God, therefore, demands the eternal separation of the wicked from the righteous, not love for the wicked, but love for His own people. "I will punish you and the world for all your iniquities" (Amos 3:3). "I will punish you and the world for their evil and wickedness and the wicked for their iniquity" (Isa. 13:11). God has manifested His judgment

against wrong doers in the past. May we not rightly infer that He will do so in the future? "The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17). Hell is not the grave of the righteous, but of the wicked. Sin shall be punished.

All of the sinner's plans and hopes, even his noble self which God created for His own glory, is forever blighted and gone down into everlasting misery and ruin—Sin is death, sin is punished, no other conclusion can we ever reach. Let us be faithful.

Jackson, Mich.

THE TEACHING OF THE MENNONITE CHURCH FATHERS ON ILLUMINATION AND CHRISTIAN EXPERIENCE

By John Horsch

For the Gospel Herald.

The early Mennonite Church fathers recognized the need of the illumination and anointing of the Holy Spirit for the understanding of the Word. They believed that this is granted to the believers who search the Scriptures with a willingness to accept and follow the light received. They held that the great truths of the faith, particularly those related to the way of salvation and holiness, are taught clearly in Scripture. They were of the opinion that "higher education," and learned degrees and titles are not necessary prerequisites of, or guarantees for, spiritual insight and illumination.

Now this was also the earlier attitude of the leaders of the state church type of Protestantism, Martin Luther and Ulrich Zwingli. Both these reformers in their earlier writings often enlarged upon the unreliability of the learned doctors in the universities as spiritual guides. In July, 1523, Zwingli, commenting on Matt. 23:8-10, wrote: "The titles 'master' and 'doctor' are not of God, for He has forbidden them." His friend, Johannes Oecolampad, expressed himself in the same way; as did also their collaborator, Franz Kolb. Martin Luther, in his famous book, "To the Christian Nobility of the German Nation" wrote:

"I know of no other way but to beseech God in humble prayer to give us teachers of theology. It is true that doctors of the arts, of medicine, of law, etc., may be created by the pope, the emperor and the universities, but only the Holy Spirit can create a doctor of the Holy Scriptures; and He has no regard for red and brown caps and other vanities of similar kind."

Professor Andreas Carlstadt, who years before had, in the name of the university at Wittenberg, conferred the degree of doctor of divinity upon Luther, decided to act on Luther's opinion that the Holy Spirit only can create a doctor of divinity. He laid

down the doctor's degree and renounced the title. He exchanged his doctor's gown and cap for a plain coat and hat, and desired to be addressed simply as "brother."

Menno Simons wrote in regard to such titles:

"Say, kind reader, did you ever hear or read that the holy apostles and prophets were covetous of such high, vain titles, as are the theologians and preachers of the world? It is true, the word Rabbi or Master was applied to the ambitious scribes and Pharisees, but not to the apostles and prophets. For we do not read of Doctor Isaiah, or Master Ezekiel, or Reverend Paul or Peter. No, no; those who have rightly taught the Word of the Lord were not in their time honored by the world with such high-sounding titles."

Balthasar Hubmaier, in his book, "Of the Christian Baptism of Believers" gave expression to the general view of the Brethren by stating that a knowledge of the ancient languages is useful for the study of Scripture, but that its value may easily be overestimated. He cautioned his readers against the idea that a mastery of these languages and of scholastic theology on the part of a religious teacher makes his teaching authoritative.

An Anabaptist of Moravia, Gabriel Ascherham, pointed out that "those who crucified our Lord knew Latin, Greek and Hebrew; yea, in ancient Rome there was no swineherd that did not speak Latin. At that time it was the common language; to-day to know Latin is considered a great accomplishment." In the debate held in Bern in the year 1538 the principal spokesman of the state church charged that the leaders of the Brethren were too unlearned to pass judgment on the issues in question; he urged that they should leave such questions "to the learned" and occupy themselves with more proper things.

The leading scholars of Christendom in that day were practically a unit in fierce opposition to the distinctive principles and doctrines of the Brethren, including the principle of liberty of conscience. They demanded the extermination of the dissenters (principally Mennonites). Such was "the consensus of scholarship" in that day, and this was to the Mennonite Church fathers only an evidence that it is possible to have acquired great learning and yet be groping in spiritual darkness. And, considering present-day conditions, are not the Modernist leaders also learned men, knowing Latin, Greek, and Hebrew? A statement made by John Wesley may be worth quoting in this connection: "Give me a hundred preachers who fear nothing but sin and desire nothing but God. I care not a straw whether they be theological graduates or laymen; such men will shake the gates of hell and greatly extend the kingdom of God upon the earth."

The early Swiss Brethren and Men-

nonites were fully convinced that they had obtained from Scripture a true knowledge of the way of salvation and Christian piety. Their firm conviction was proved by the fact of their willingness to suffer and die for the faith. Nevertheless they did not hold that they had attained to perfection in the understanding of the Word. Whenever they were approached with the demand to recant their faith, they declared their willingness to be instructed and corrected from Scripture. Menno Simons often said in his writings that there was no need for persecuting him and his brethren, since they were always ready for scriptural instruction and correction. He often stated that he would welcome new light from Scripture. In the lengthy discussions held in the year 1639 at Zurich the representatives of the state church also referred to the fact that many times the Brethren had offered to accept correction from Scripture.

Inspiration and Illumination

The Mennonite church fathers, of course, distinguished between divine inspiration and illumination. By inspiration God enabled the holy writers to write the truth inerrantly, therefore Scripture is the Word of God, the authoritative source of divine truth. No other writers were inspired in the same sense. And through illumination, coupled with Christian experience, the divine truth is elucidated and confirmed to the individual believer. The fact that the Gospel does for sinful man what it is claimed that it will do, is an outstanding proof of its truth.

In passing it may be noticed that the early Brethren rightly distinguished between more intellectual assent to the truth, and the actual acceptance of the saving truth of the Gospel, resulting in "newness of life." "Whoever hears and truly believes 'God's Word,' said Pilgram Marbeck, "experiences the new birth; and the Word is made in him power, spirit, and life through faith, and he receives the Holy Spirit who is God Himself." "The believers," as another writer of the Brethren said, "experience the grace and power of God in the innermost of their souls." And Menno Simons wrote:

"The new birth is the heavenly living quickening power of God in our hearts which proceeds forth from God and through the preaching of the divine Word, if we receive it by faith, touches, pierces, renews, and changes our hearts, so that we are converted from unbelief to faith, from unrighteousness to righteousness, from evil to good, from carnality to spirituality, from the earthly to the heavenly; yea, from the evil Adamic nature to the good nature of Christ" (419; II 215a).

One Phase of Christian Experience

The early Mennonites did not believe that the true Christian experience necessarily implies the ability to give the day or hour when the soul

found acceptance with God, but they held that it is the blessed privilege of every believer to know that he is saved. And they believed that the experience of salvation is only one phase of Christian experience. To the believer who, by living up to his privileges, grows in grace, as he should, who walks with God and earnestly strives after holiness, God reveals Himself, as He did to the saints and martyrs of old, by making him aglow with assurance and certainty, so that doubt regarding the divine truth, as revealed in Scripture, will take wings. Concerning the martyrs of the Brethren and their firm Christian conviction a contemporary chronicler wrote:

"No one could take away out of their hearts what they had experienced, such zealous lovers of God were they. The fire of God burned within them. They would die the bitterest death rather than deny the truth. They would not take anything in exchange for their faith in Christ, no worldly honor, no principality, no kingdom, yea not all the wealth and pleasures of the world; for they had a firm ground and assurance for their faith."

The Brethren believed then that outside of His Word, which is the inerrant, authoritative revelation, God reveals Himself to those who in reality believe and accept the saving truth of the Gospel. This continuous revelation consists of illumination and inner assurance in confirmation of His Word. It goes without saying that this subjective revelation could never take the place of His inspired Word; it could never be made an acceptable substitute for the Scriptures.

In Conclusion

A word may be in order in this connection concerning the modern tendency to make religious experience a substitute for the inerrant Word of God. An outstanding Protestant Theologian of to-day, Karl Barth of Germany, while he has with sharp weapons attacked the more radical Modernism, is nevertheless himself an outspoken "higher critic," throwing about everything the Scriptures contain open to question; and yet he makes much of religious experience. Barthianism marks a great advance over radical Modernism which is simply humanism. Humanistic Modernism often retains the word "God" in its vocabulary, but repudiates a self-existent God that does not change. The God of humanistic Modernism is supposed to change and "grow" continually, as Modernist opinion about him is subject to continuous change and "growth". In humanism man, not God, is at the center. Humanism holds that there is no reason to believe that there is anything higher in the universe than man. It is "a religion without God"—an atheistic religion—and its worship is in the last analysis the worship of man.

Barthianism, on the other hand,

teaches and strongly emphasizes the personality, transcendence, and supremacy of God, and the spiritual helplessness of man without Him. Barthianism is to this extent the very reverse of radical Modernism. However, as already indicated, Karl Barth does not accept the Scriptures as the inerrant Word of God. In his opinion, the Scriptures are a divine revelation only in-so-far as they contain a revelation of the nature of God through Christ. What Christ Himself said or revealed about God should, in his opinion, be received as inerrant, or authoritative, not however because it is written in Scripture but for other reasons.

Barth advises letting go of the Jesus of the New Testament, but nevertheless holding fast to Christ—as if this were possible. Besides the parts of Scripture in which Christ revealed the nature of God, Barth makes "the redemptive experience of the individual," or, in a word, religious experience, the foundation for his theology. But could the essential Christian system of doctrine be maintained on the foundation of a mutilated unauthoritative Bible and on Christian experience? And can it be supposed that the Barthians' attack on Modernism will in the end count for much, seeing that Barthianism itself is a phase of Modernism?

May we in these perilous days stand loyally by the Word of God, as inerrant in its entirety. True, there are difficulties to be overcome in maintaining such a position, but they are not of such nature as to be insurmountable. On the other hand, the position of disowning the Scriptures as the Word of God presents far more serious difficulties—difficulties, in fact, that it is not possible to overcome. The denial of the Scriptures as God's Word contradicts many well established facts that cannot be ignored.

Scottdale, Pa.

THE MEANING OF FAITH IN CHRIST

For the Gospel Herald.

What Faith is Not

1. Faith is not clinging—it is letting go.

Somewhere we have read a story like this: A traveler was met upon a lonely road by bandits who, after robbing him, led him into the depths of the forest, tied a rope to the limb of a great tree and bade him catch hold of the end of it. Swinging him out into the blackness of surrounding space they told him he was hanging over the brink of a precipice and the moment he let go he would be dashed to pieces on the rocks below. And then they left him. He clutched despairingly the end of the swaying rope until his

strength failed, and his clenched fingers relaxed their convulsive grip. He fell six inches to the solid earth at his feet. When he let go it was not to death but to safety. Christ is the Rock of our Salvation, and when in sheer helplessness we let go and fall upon Him fear goes and safety comes. For He—not our clinging—but "He shall save His people from their sins."

2. Faith is not trying—it is ceasing.

To struggle to save ourselves is simply to hinder Christ from saving us. To come to the place of faith we must pass from the place of effort to the place of accepted helplessness.

3. Faith is not doing—it is resting.

Jesus has borne our sins and on Calvary He cried out, "It is finished." And it is ours now to rest, for the work is done. And the man who believes in Christ does indeed rest in Him for the salvation of his soul.

4. Faith is not feeling—it is taking God's Word.

Faith does not hinge upon our moods and emotions, but on the implicitness of God's Word.

What Faith Is

The essence of faith consists in receiving what God has revealed, and may be defined as that trust in the God of the Scriptures and in Jesus Christ whom He has sent, which receives Him as Saviour and Lord, and impels to loving obedience and good works.

"But as many as received Him, to them gave He the right to become the children of God, even to them that believe on His name" (Jno. 1:12).

James 2:14-26.

The particular uses of faith give rise to its secondary definitions.

1. For salvation, faith is personal trust, apart from meritorious works, in the Lord Jesus Christ, as delivered for our offences and raised again for our justification. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness. Now it was not written for his sake alone that it was reckoned unto him; but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification" (Rom. 4:5, 23-25. R. V.).

2. As used in prayer faith is the confidence that we have in Him, that if we ask anything according to His will, He heareth us. "And this is the boldness which we have toward Him, that, if we ask anything according to His will, He heareth us whatever we ask, we know that we have the petitions which we have asked of Him" (I Jno. 5:14, 15).

3. As used in reference to unseen things of which Scripture speaks, faith "gives substance" to them so that we act upon the conviction of reality.

"Now faith is the assurance of things hoped for, a conviction of things not seen. For therein the elders had witness borne to them. By faith we understand that the worlds have been framed by the Word of God, so that what is seen hath not been made out of things which appear" (Heb. 11:1-3).

4. As a working principle in life, the uses of faith are illustrated in Hebrews 11:1-39.

Faith in Christ

The New Testament ordinarily designates as the object of faith not God the Father, but the Lord Jesus Christ. The New Testament does indeed speak of faith in God, but it speaks more frequently of faith in Christ.

"The importance of this observation must indeed not be exaggerated: no man can have faith in Christ without also having faith in God the Father and in the Holy Spirit. All three persons of the blessed Trinity are, according to the New Testament, active in redemption, and all three may be the object of faith when redemption is accepted by sinful man.

"Redemption was accomplished, however, according to the New Testament, by an event in the external world at a definite time in the world's history, when the Lord Jesus died upon the cross and rose again. In Christ the redeeming work of God became visible; it is Christ, therefore, very naturally who is ordinarily represented as the object of faith.

"We are separated from Him by nineteen centuries, and if we commit ourselves unreservedly to a Jew who lived 1900 years ago, as to a living person there are obviously many things about Him that we need to know. First, we need to know about His resurrection; second, we need to know that He can touch our lives—a knowledge of the atonement and of the way in which He saves us from our sin; third, that trust depends upon a host of observations about the personal bearing of men who are trustworthy and those who are not trustworthy. "True, it is Christ as He is made known to us in the Word of God, the incarnate Son, the perfect Man, the atoning Sacrifice, the risen Lord, the ascended Intercessor, in whom we trust. The characteristics and attributes of Christ are known to us only by doctrinal propositions and by biographical statements. These must be understood in some measure and accepted, ere there can be faith in Him. Apart from them the image of Christ must stand a pale, colorless phantom before the mind, and the faith which is directed towards such a nebula will be an unintelligent emotion, as nebulous and impotent as the shadow toward which it turns.

"But while on the one hand it is true that Christ as revealed in these doctrinal statements of Scripture, the

divine-human Savior, is the object of faith, on the other hand it is to be remembered that it is He, and not statements about Him, who is the object."

Look at His own words. He does not merely say to us, "Believe this, that, and the other thing about me; put your credence in this and the other doctrine; accept this and the other promised hope for this and the other future thing." All these come with, but are not the central act. He says, "Believe: believe in me; I am the way, and the truth and the life: he that cometh to me shall never hunger, and he that believeth in me shall never thirst." Faith has reference not merely to a doctrine, not to a system; but deeper than all these, to a living Lord—"faith that is in Me."

"There is a so-called faith which looks at Jesus instead of looking unto Him. And there are many people who are thus simply looking at Him. They believe in Jesus as a historical personage. They admit the surpassing beauty of His life. They say no man can match His incomparable teachings. They believe in Christ with the head, not with the heart. They hold Him up and scrutinize His beauty as one might gaze through a microscope upon some lovely specimen of nature's handiwork. They see the picture which the Word of God has drawn of His only begotten Son and they are driven to confess as they gaze, that the world has never looked upon such a matchless character, before or since. But they never go any farther. They are merely looking at Jesus as they look at any other individual who has loomed upon the horizon of the past. But that is not enough. You must go farther than this to find the faith which saves, for faith—the faith which saves—is looking unto Jesus." "Looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God" (Heb. 12:2).

The example of Jesus is important to the Christian as the daily guide of his life; without which he would be like a ship without a rudder on an unchartered sea. However, it is useful to the Christian, not prior to redemption, but subsequent to it.

In one sense, indeed, it is useful prior to redemption; it is useful in order to bring a sinful man into despair of ever pleasing God by his own efforts; for if the life of Jesus be the life that God requires, who can stand in His holy presence? Thus to the unredeemed the example of Jesus has an important part in the proclamation of that terrible law of God, which is the school master to bring men unto Christ; it serves by its lofty purity to produce the consciousness of sin and thus to lead men to the cross.

But so far as any comfort or positive help is concerned, the example of Christ is useful only to those who have already been redeemed. We disagree very strongly, therefore, with those teachers and preachers who think that Jesus should first be presented as a leader and example in order that afterwards, perhaps, He may be presented as a Savior.—Alta Housour in "Heston College Journal."

THE FELLOWSHIP OF CHRIST OUR KING (I Jno. 4:10)

By Rufus Buzzard

For the Gospel Herald.

If we do say we have no sin,
We do ourselves deceive;
And in us is not found the truth
Which all men should receive.

Yea, if we say we have not sinned
We Him a liar make;
And then in us is not His Word,
Which should in us sin awake.

If we confess our sins to God
He is faithful—He will bless,
Forgive our sins, and cleanse us then
From all unrighteousness.

If we then prove our fellowship
With Jesus Christ our King;
'Tis then the blood of Christ our Lord
Doth cleanse us from all sin.

Christ is the propitiation
For our sins—yea, every sin,—
And then through Him, our Advocate
We have our sins forgiven.

When through infirmity we've sinned,
And Christ we have confessed,
Christ thus can plead our cause to God
And forgiven, we are blest.

If we will walk in God the Light,
In whom no darkness is;
We have our fellowship with God
That asserts celestial bliss.

To say we've fellowship with God
And on in darkness walk,
We lie and not the truth we do,
Confess and with Christ talk.

But if we walk in God the Light
As He is in the light,
We soon shall walk in fellowship,
And can thus darkness blight.

And these things write we unto you
That full your joy may be,
And that our Savior we may praise
And hope Him soon to see.

New Castle, Ind.

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.—I Jno. 2:1.

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.—Rom. 6:16-18.

WATER BAPTISM

By A. D. Wenger

(Written by request of brethren in the Lower District in Virginia.)

Is water baptism essential to salvation? One can be saved without it, if death comes so soon after conversion that the applicant has not yet had the opportunity to be baptized. The writer once knew a convert who was to be baptized very soon with a number of others, on a certain day, and she died suddenly and unexpectedly before baptism. There have been others, perhaps many, truly converted souls who could not comply with the ordinance and were saved, we believe; the will taken for the deed. The converted thief on the cross could not come down to be baptized and yet he went to paradise. It is essential to every convert who can comply with it. Those who love the Lord, gladly do His bidding. Those who say they can be Christians without uniting with any church have no scripture in their favor. This is trying to climb up some other way. All Christians united with the church in apostolic times, and were in fellowship with God's people. "Repent, and be baptized, every one of you" (Acts 2:38).

Water baptism is the door to the visible Church. Not until then are we taken into the Church, or become members of the Church. It is "the answer of a good conscience toward God," the outward symbol of the inward cleansing of the heart by the blood of Jesus, a "figure" of salvation. It tells the world we have enlisted with the people of God. We make vows at that time in the presence of God and many witnesses, that we are willing to renounce the world and hold allegiance to Christ. It is no wonder that those who break those solemn vows can hardly be restored again.

Infant Baptism

Infants were not baptized in apostolic days. No one has ever found in the scriptures that infants were baptized. Why should they be? The blood of Jesus washed their sins away, their original sins through the fall of Adam, and they are not accountable to God for any sin until they reach accountable years, and realize they are accountable to God for sins committed. Some say, as whole households were baptized there must have been some infants among them. It cannot be proved that there were any. There are many homes where there are no infants. There are some who "subvert whole houses" by bad teachings. Tit. 1:11. Infants can neither be subverted nor converted by teaching. They cannot understand, so they were not included in the households that were subverted or converted.

Jesus said, "He that believeth and is baptized shall be saved. He that believeth not shall be damned." That does not include infants, for they cannot believe. Christians do not believe that any infants who died in infancy unbaptized are forever lost. Then why baptize them before they can believe, when it is unscriptural? Repentance and faith always preceded the rite of baptism. Let us follow the apostles in their teachings and practices. Wait until the children repent and believe and then baptize them upon their confession of faith in Jesus Christ.

Place for Baptism

Where should baptism take place? It makes no difference to the Lord, or He would have told us. This ceremony is like all other worship, it matters not whether here or there, just so it is in spirit and in truth. Baptism was administered by the apostles anywhere that minister, applicant and water were together. Apparently, they never left a place of worship and went out

to water for baptism. Evidently, wherever John the Baptist, Jesus, the apostles, and others had converts, there they baptized them,—in the house, in the city, in the stream, and on dry ground.

Paul was baptized in a house (Acts 9:18); Cornelius also (Acts 10:47, 48), and the jailer (Acts 16:33). (Some who think they must practice immersion for baptism have now constructed reservoirs in their church houses for the purpose.) Three thousand were baptized in Jerusalem (Acts 2:41), the whole city of Samaria (Acts 8:12), and many in Aenon (Jno. 3:23). In a stream crossing the road a eunuch was baptized (Acts 8:38), and multitudes in the Jordan (Matt. 3:5, 6). The forefathers of Israel were baptized on dry ground in the Red Sea. (I Cor. 10:1, 2 cf Ex. 14:22.)

Mode

The mode of baptism was the subject of much discussion for some generations, but you seldom hear of such discussions now. However, there are still some who almost worship an unscriptural mode; so much so that they hold to it long after they drift into fashionable dress, life insurance, lodges, resistance, and other forms of worldliness. Why cling to error and let the truth slip away? Let us worship God, and emphasize the baptism of the Spirit rather than the symbol or figure of salvation, especially one other than apostolic practice. From the apostles on down to the eighteenth century the mode received little discussion. But there was much consideration of the subjects of infant baptism and rebaptism and their significance.

In the Roman catacombs one can see how the early Christians administered baptism. When the Christians put those pictures on the rock walls of those tomb chambers, which they first smoothed with a thin coat of cement, they evidently had no idea of there ever being any contention about the mode; for it was so clear to them just how the apostles baptized, and they merely wanted to picture the sacred ceremony. From one to two hundred years after Christ, most of those pictures were made, perhaps by the very hands of some of those led to Christ and baptized by Paul in Rome, or elsewhere by the Apostle John who lived much longer. Of course those early Christians knew how it was done by the apostles. The pictures are therefore according to the Scriptures.

The writer saw four of those pictures on the walls of the Roman catacombs in 1899, two of which will be briefly described. The oldest one put there about 107 years after the birth of Christ represents John the Baptist standing on the bank of the Jordan and Jesus standing below him in the edge of the Jordan water. John had just finished the baptism and is bending slightly forward with his hand under the elbow of Jesus to help Him step out of the water. The Holy Ghost is pictured on the wall above, descending from heaven in the form of a dove to alight upon Him as soon as He gets on the bank. I first thought it was not right, since John was not standing in the water, but later found the Bible does not tell us John stood in the water to baptize Christ and the great multitudes. The next picture, not quite so old, shows a minister baptizing a young convert about twelve or thirteen years old. He stands on the ground at the edge of the water, and the applicant slightly in shallow water. The minister has just dipped the water up with his hand and put it on the head of the applicant where the hand still rests and little streams of water are shown falling from the head. This was baptism with water, as the Bible says. The

guide said all the pictures of baptism in the catacombs show the same mode, that of putting water on the head with the hand or with a small vessel. The entrances to these underground tombs were covered for over a thousand years; and when they were discovered in recent times these pictures of baptism, as well as many other Bible pictures, were still in a splendid state of preservation. These are the oldest known pictures of baptism in the world. There are no pictures of infant baptism or of immersion in the catacombs. They all knew better then, so near the times of the apostles than to make unscriptural pictures of a holy ceremony.

Jesus baptized with the Holy Ghost. He poured the Holy Ghost upon His disciples and it was a baptism with the Holy Ghost. He said "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5; Matt. 3:11). This was fulfilled on the day of Pentecost. The Holy Ghost was poured upon them. (Acts 2:1-18). The Holy Ghost fell upon and was poured upon the Gentiles "also." (Acts 10:44-47; 11:15.) If Jesus poured the Holy Ghost upon His followers, and it was a baptism, John must have also baptized by pouring water on his disciples, for Jesus baptized with the Holy Ghost and John baptized with water. They both baptized, but with different things, of course. The same Greek word baptidzo, or another form of the word to correspond with the tense, is used for both. Let us follow the mode Jesus gave us by His example.

What about Immersion?

Immersion is done in the water, just as a boy dives or swims in the water. There is no pouring about it. The individual is then applied to the water, instead of the water to the individual. In water baptism, something should be done to a person with water, instead of something to the water with the person. Some say you must be dipped into, or buried in the water, and born of literal water; that is, go entirely under the water and come entirely out of the water once or thrice in the name of Father, Son, and Holy Ghost in order to be baptized, and yet they never even baptize as they claim. They take the applicant into a few feet of water to kneel down. Sometimes not much more than head and shoulders are above water. Then immersion takes place by dipping about one third of the body under the water. If immersion is baptism, then the applicant baptizes about two-thirds of himself in no name at all when he walks in and kneels down. I am glad to know that these extremists are weakening down in their views to some extent. How could one be born of natural water as some say you must and become a spiritual babe in Christ? The off-spring is always of the same nature as the mother. The word of God is called water. (Eph. 5:26.) We are born again "not of corruptible seed (water) but of incorruptible, by the word of God" (I Pet. 1:23). And then "As new born babes we desire the sincere milk of the word" (I Pet. 2:2). The Word is the mother that furnishes the milk, or spiritual food. Immersion has often been impossible for penitent applicants. In the winter season, especially in the far north where the ice is several feet thick all the long winter, converts in poor health and sometimes seriously ill, cannot be taken out for immersion, not even those in good health, and it is not necessary, for God never asked it. Immersion for baptism is not found in the Bible. How could Eskimos in their snow houses be immersed? Many others far this side of the snow houses could not be immersed. Conditions made it impossible. Some with faith in immersion had to be baptized by pouring, if at all, on beds of sickness. God is the Author of the laws of health, the laws of nature, and the laws of salvation, hence there must be harmony between them. He never

asks the impossible thing of anyone. What He commands for salvation can be done by all. When He says, "Repent and be baptized," we may be sure baptism is by a mode within the reach of all, no matter how sick the convert; no matter how cold the weather. A baptism **with water** can be accomplished on the bed of sickness or anywhere else that a soul is converted. Away back in the sixteenth century before the catacombs were discovered, Menno Simons wrote nearly 400 years ago, about using "a handful of water" for baptism.

"And John also was baptizing in Aenon near Salim, because there was much water there" (Jno. 3:23). How does that correspond with a handful of water? Very well. We are told over and over that John baptized **with water**. Aenon was so named because of its springs. Aenon means springs or fountains. The Greek says "oti hudata polla en ekei," (because waters many were there). It took springs of water for all the people who came there and for their beasts of burden, as well as water for baptism. It does not take much water for immersion even, but it did take much water, or many waters, for the necessities of the multitudes.

"Buried with Christ by baptism into death" (Rom. 6:4; Col. 2:12) are scriptures that have no reference to water baptism. Paul here discusses a baptism that "baptizes into Christ" and "into His death," (Rom. 6:3). Water baptism never does that. It is Spirit baptism, "For by one Spirit we are all baptized into one body" (Christ.) (I Cor. 12:13). It does not say, buried into water. Besides, when things are buried they are put down to stay. We are "planted together in the likeness of His death" (Rom. 6:5). His death took place upon the cross of Calvary. So we are spiritually planted together on the cross of self-denial; the old man is buried away to stay, and we are resurrected to "newness of life" (Rom. 6:4-6). We are plainly told that we die to sin on the cross "that the body of sin might be destroyed," and that we are then baptized into Christ spiritually. (Rom. 6:1-6.) Water baptism is a symbol of it but is not the spiritual crucifixion or the new birth.

Once upon a time the Lord God baptized many on dry ground, with water by pouring it from a cloud. It does not matter whether it is dry ground, or dry floor, or elsewhere, if other conditions are right. The fathers of Israel were baptized in the Red Sea. (I Cor. 10:1,2.) The ground was dry. (Ex. 14:22.) There was lightning and thunder. "The clouds poured out water" while they were going through the sea. (Psa. 77:17-20.) They "were under the cloud" and were all baptized. It is clear that God and Christ used the pouring mode. Certainly John, the apostles, Philip and all the others used the same mode.

"Divers Washings"

The purifying ceremonies of the Mosaic law were so many baptisms. Paul's Greek words, "diaphoroi baptismois," are translated "divers washings" (Heb. 9:10). These Greek words just as truly mean different baptisms which were performed by sprinkling and pouring. "Sprinkle water of purifying upon them" (Num. 8:7). There were many other instances of purifying by pouring and sprinkling (divers washings, baptisms) which did not wash the surface of the body but which ceremonially cleansed the entire being. Moses sprinkled a few million Israelites with blood and water and they were baptized. (Heb. 9:10,19.)

After John told the Jews he was "not the Christ" they said, "Why baptizest thou then, if thou be not that Christ?" (Jno. 1:20,25)? A little later, when John was still baptizing and Jesus and His disciples were baptizing more than John, the Jews discussed purifying with John's disciples, evidently question-

ing the right of John to baptize or purify. John's disciples then came to him and said, "He that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to Him." John then explained to his disciples in ten verses that the work of both is all right and that Jesus "must increase and I must decrease" (Jno. 3:22-36; 4:1-3). Jesus left for Galilee, evidently to stop contentions about which had the right to purify, Jesus or John. The people then knew no other mode of baptism or ceremonial purification than sprinkling and pouring; "divers washings" (Heb. 9:10). Paul clearly called baptisms (baptismois) in the original Greek. They were by pouring oil or by sprinkling water, or blood and water, or blood and oil on the head. Read Lev. 8:12; 14:18; Ex. 29:21; Num. 8:5-15; 19:20 and other scriptures. Just as these baptismal purifications of the law ceremonially cleansed the entire being, so now baptism with water by pouring and sprinkling ceremonially cleanses us. The blood of Jesus cleanses and purifies from all sin, but baptism is the external symbol of it, just as the baptisms in the Old Testament signified inward purification.

Another thing that we may well keep in mind, as we consider the mode of baptism is the fact that the anointing of oil, as spoken of in Jas. 5:14, is invariably performed by pouring oil on the head of the individual anointed. This corresponds with the pouring out of the Holy Ghost in the anointing with the Spirit and should also correspond with the mode practiced in the anointing with water.

Those who have chosen immersion as their mode of baptism have taken the wrong meaning out of a few scriptures and have spoken so much about it in order to draw followers, that those who have the scriptural mode of baptizing with water had to lay more stress on water baptism than they desired, in order to keep the uninformed from being misled. "Fruits meet for repentance" and Holy Spirit baptism should be taught much more, for God's Word emphasizes righteousness so much more than the details of water baptism. Let us give outward forms and ceremonies their proper place in our lives, but not neglect to emphasize the work of grace in our hearts. Some who have unduly magnified forms have lost the power of godliness.

There was no word in the Hebrew language for baptism. We first got the word baptidzo from which we got the English word baptism when the Greeks came into Palestine a few hundred years before Christ

and established the Greek language. Therefore the New Testament could be written in Greek. Through the inspired writings of Paul, Luke, and others we learn that not only were those initiations into the visible Church by an application of water properly termed baptisms but that baptisms had begun already fifteen hundred years before, that from the time of the baptism by rain on dryshod Israel in the Red Sea to John the Baptist's baptisms, the millions of acts of ceremonial purifications were all so many baptisms. That made the mode so clear and plain that there was no controversy about it for about seventeen hundred years after Christ. Who knows of any contention about the mode before the eighteenth century?

Some Mennonites have been misled. We have always been a persecuted, timid, sincere, and conscientious people. When others came to us and said, "You are not doing right; you should do this way," we were too ready to believe them and accept their views without sufficient investigation. We have made much improvement in this respect, however. If our beloved church had waked up long before she did to the need of defending her scriptural mode of baptism she might have saved thousands of her members from being persuaded to believe, in order to be saved, they must unite with some other church where they can be immersed. As a consequence those who yielded are now much farther from the truth on baptism and some other things as well.

Extremists who have ridden their hobbies, have found Mennonites, I am sorry to say, too ready to be persuaded to ride with them. They come with emphasis and frequent repetitions, saying "You must be immersed;" "You must keep Saturday for your Sabbath;" "You must have the second work of grace," "the gift of tongues," "the Gethsemane experience," "divine healing powers," etc. Also the advocates of the false doctrines of Russel, Dowie, and Mrs. Eddy have not spared the flock. We have been conscientious, but not informed as we should have been, and some have therefore been tossed about by various winds of doctrine and thus became the prey of others. Let us "search the scriptures daily" and stand squarely on the truth. Then we will be fortified against these errors as well as even greater dangers that are now facing us.

Harrisonburg, Va.

God wants those having the oversight of churches to be overseers, not overlookers.—J. S. Shoemaker.

IS DISTINCTIVE ATTIRE A TENET OF THE MENNONITE FAITH

By John M. Snyder

For the Gospel Herald.

Is there warrant for such a question? Let us examine a few facts. Our Mennonite ministers, almost without exception, wear what is known as the "plain" or "regulation" coat, a distinctive garb. If we turn to resolutions passed by our General Conference, as well as by our various district conferences, we find that the regulation garb is either required, urged, or strongly encouraged on the part of all church officials, missionaries, Sunday school workers, teachers and workers in our church institutions, and all others who occupy positions of responsibility and influence in the Church, and the adoption of the regulation garb by other members is encouraged and commended. On the part of the sisters the bonnet, a distinctive headgear, has been almost universally required, while the wearing of the cape has been looked upon with favor. In

some sections distinctive attire is worn by almost all members of the Mennonite Church. An interested observer would upon becoming acquainted with the above facts, naturally conclude that distinctive attire is a tenet of the Mennonite faith.

But a wider acquaintance with the practice of many individuals in the Church, and a first-hand contact with the personal beliefs of a great many Mennonites who are considered in good standing in their home congregations, would reveal some other facts which might raise a large question in his mind as to the correctness of his conclusion. He would meet many who do not wear distinctive attire and who are openly opposed to it. He would probably learn to know ministers (perhaps not many) who, while they conform to the Church's requirement and wear the garb, yet they do not teach it in their congregations, and if they were to declare themselves frankly they

would admit that they see nothing very vital in it. He would find many ministers who conform to the Church's requirement, and who would express a personal conviction that it is vital and worthwhile, but whose children are not distinctive in their attire and have no conviction that it should be practised. A visit to the congregations of these ministers would probably reveal a similar condition there. If he were to leaf through the annual of one of our Church schools, he would notice that the majority of the faculty members, as well as most of the Mennonite students, do not wear the distinctive garb. Perusal of the annuals of some of our schools would reveal that while faculty members wear it, only a rather small percentage of the Mennonite students, especially the men, are distinctive in their attire. Would not the question at the head of this article begin to loom large in the mind of this interested observer? Have not the above facts raised that question in your mind?

In making the above statements it is not my purpose to brand as disloyal, or to cast reflection on, or to take a critical attitude toward any institution, individuals, group, or section of the Church. My only intention is to set forth facts which demand an answer to the question stated above. I think these facts are not new to my readers; they are before us and must be faced.

If there are among us men of intelligence and spirituality, Bible students and religious leaders in the Church, who do not endorse the position; and if among our thinking, loyal-hearted young people there are those who see nothing essential or vital in the standard of the Church on this point—if parents and ministers who believe in it are unable to inculcate a like conviction in their children and congregations, does it not behoove us to re-examine our position and consider in all fairness whether or not it is really essential? To ignore existing conditions is to fail in the effort to find a satisfactory solution to the problem. To face them squarely is to take a real step toward the right solution.

I believe that the question under discussion is in the minds of large numbers of our people, young and old, to-day. They may never have put it into words; may never even have realized definitely just what was the question which they faced. But the question is there. Some of these people are asking this question sincerely, with a desire to know the truth and to follow it; others are asking it because they are not willing to pay the price which the Church's position entails. Many have answered the question in their own minds—some negatively, others affirmatively. I believe that a great many who have answered it, both negatively and affirmatively, have done so without a thorough, prayerful, submissive consideration of all the factors involved. But the question will not down. And I believe that it devolves on the present generation of Mennonite leaders and workers to answer it. If the proper answer is in the affirmative and the question is not satisfactorily answered, the division of opinion on the issue will become greater with time, or the Church as a whole will compromise and surrender that for which she has been contending. If the proper answer is in the negative, then the sooner the Church officially takes that position the more effective will be her testimony for the Gospel, because it requires too much time and effort and costs too much in many ways to maintain a practice which has no good reason for its existence.

It may be asked what is properly a tenet of the Mennonite faith? "Tenet" is a Latin word meaning "he holds." Therefore, a tenet as we use the word is a doctrine or belief held by an individual or group. But

may any belief to which an individual or a number of individuals in the Mennonite Church subscribe be called a tenet of the Mennonite faith? Let us see.

The Mennonite Church was founded over four hundred years ago on the basis of a single proposition. That proposition was this: **The teachings of the New Testament should govern the lives of all Christians under all circumstances, and all its teachings are binding.** Whatever cannot be supported and confirmed by New Testament Scriptures is a teaching of man and is not binding on the Christian Church or individual.

We still claim that proposition as the basis of all our teaching and practice. If, then, any teaching is to be accepted as a tenet of our faith it must first answer affirmatively this question: "Is there Scripture for it?" Is, then, distinctive attire a tenet of the Mennonite faith? What saith the Scripture?

First, let us define the term "distinctive attire." In a general sense it is any garb which marks an individual or group as being separate or distinct from other individuals or groups. As such it is widely used by the world. The soldier's uniform, the lodge uniform, the hotel porter's uniform, the sailor's uniform, and many others which we meet in everyday life, all are distinctive attire, adopted by the world for a definite purpose. In the specific sense in which we are using it in this discussion it is a garb adopted by the Church as a standard for her members which is different in appearance from the ordinary conventional garb generally worn by the world. In our Church this garb is the bonnet, and in some sections, the cape, for sisters, and for brethren the regulation coat and in some cases what is specified as a plain hat.

When we search the Scriptures for teaching on this subject one fact becomes increasingly apparent: There are no passages in the New Testament which specifically state either that Christians should dress uniformly or that they should dress distinctively. We find Scriptures which specifically teach against immodesty, personal outward adornment, and extravagance. We find a distinct command not to be conformed to the world, which applies to dress as well as every other phase of life, but which does not necessarily imply distinction, as for instance in our shoes, gloves, every-day work clothes, etc. But we do not find any passage which in so many words commands distinction or uniformity in dress.

Shall we then conclude that because this is true our practice is without Scriptural foundation? Is a teaching or practice Scripturally unauthenticated if it has no specific mention in the Bible? Let us consider an illustration.

In our present day Church we have an organization known as the Sunday school, whose function is to teach the Bible, especially to children and young people. Turning to the Bible, we find no mention of such an organization. In fact, it had its inception as an institution some seventeen hundred years after the Bible was written. How can we justify its existence?

We at once call to mind Christ's command in His "Great Commission" to "teach all nations." This is established as the great and primary task of the Church. Time has amply demonstrated that the Sunday school is an effective agency in carrying out this command. Most of my readers will attribute a great deal of their Bible knowledge to the teaching received in the Sunday school. Therefore it is in harmony with and based on the great principle that the Gospel is to be taught by the Church to every creature in all the world, and as a means of carrying out this principle the Sunday school is unquestionably Scriptural. We are led, then, to the general principle that if a teaching is

based upon and in harmony with some principle laid down in the Bible it is Scripturally justified. In some cases the Bible applies the principles specifically and commands or forbids definite things. In other cases it is left for the Church under the guidance of the Holy Spirit to make application as need arises.

Is there a Scriptural principle involved in distinctive attire?

In studying New Testament teaching on attire we find two points strongly emphasized; viz.: modesty, which would exclude scanty or glaring attire; and simplicity, which excludes extravagance and outward ornamentation. I do not think that any honest Bible student will attempt to contradict this statement. The sad fact is that a great many who would admit that such is the Bible teaching fail to accept and practice it. May God have mercy on all such, for it is a serious thing to reject any known teaching of God's Word. Undoubtedly such rejection is the secret of failure and dissatisfaction in the lives of so many professing Christians.

It will hardly be gainsaid that the standard of attire approved by the Mennonite Church meets the requirements of both modesty and simplicity. But some one asks the question, "Is this standard the only one which could meet these requirements? Could not the Church adopt some other standard which would be simple, plain, and modest, and yet not necessarily distinctive?"

It must be granted that there are other forms of dress which would meet these requirements. Theoretically, also, some such garb might not be distinctive. In practice, however, it would not be long until some circumstances would arise in which any garb which would meet the Gospel standards would be distinctive. This must be true, because the world's standards and styles in dress change with time and circumstance, and to keep up with such changes would be conforming to the world in direct violation of a plain Bible command. (Rom. 12:2). Insofar as the world departs from Gospel standards in attire will those who conform to these standards appear distinct and peculiar to the world.

Furthermore, any other distinctive garb would be subject in the main to the same objections from the standpoint of a person unwilling to adopt it as our present form is, while it would hardly have the advantage of recognized significance that is accorded the form we now have because of its long and widespread usage. Therefore no gain, but on the contrary a distinct loss, would result from a change.

But I think that there is a more basic reason for our position than that our form of attire is modest and plain. It is this: Our distinctive attire, by virtue of the fact that it is distinctive and has been vested with a special significance, gives a positive testimony to a belief in the great, vital, fundamental teaching of the Bible on separation from the world. We are commanded to preach the Gospel to all the world, teaching them to observe all things, and in carrying out this, the last message of our risen Lord before His ascension, we must make use of every means at our command, if, as Paul says, we may by all means save some.

I have said that separation from the world is a vital, fundamental teaching. What do we mean by separation from the world, and what is its importance? Permit me to sound a note of caution here against the seemingly common misconception that separation from the world is confined to its application to dress. Certainly it has an application here, but dress is only one spoke of the wheel of separation, which takes in every phase of life and is primarily a heart experience.

In the New Testament separation from the world is taught by such passages as these: "Love not the world, neither the things that

are in the world. If any man love the world, the love of the Father is not in him (1 Jno. 2:15). "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4). "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. Mortify therefore your members which are upon the earth," etc. (Col. 3:1 ff). "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20). "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).

These are only a few of the passages teaching separation from the world. In fact, every New Testament teaching concerning the life and walk of the Christian has to do with this doctrine. Separation from the world is as vital as the new birth and as comprehensive as the Gospel standard of living. Without it there can positively be no Christian life. (See James 4:4; Rom. 8:6-8). The life separated from the world is a life free from pride, hatred, selfishness, jealousy, desire for worldly honor, lust, love of money and kindred evils, strife, unconcern for the lost, and a multitude of other things, which are according to the flesh, and which are, alas, all too common in the Church, yea, in the lives of many who are loud in their defense of what is commonly thought of as being separation from the world, namely, distinction in dress.

Stop a moment, my reader, at this point, and let us measure our lives by the Gospel standard of separation. And then let us fall on our knees and plead God's pardoning grace for our miserable failure to live the separated life as it should be lived. Oh, that every member of the Mennonite Church from the greatest to the least might be a living demonstration of Gospel separation! When we who profess to believe in it have reached that place, then, may it not be that the dress question will have lost some of its most puzzling and difficult aspects?

What a message this is to present to a dying world, and may I say, to a fallen, adulterous Christian Church! Brethren, it is **our** message! God will hold the Mennonite Church responsible for the carrying of this message to all men. Shall we, **DARE WE**, neglect any means whereby we might give this witness?

I have previously stated that our distinctive attire gives a positive testimony to this doctrine of separation. I think this can be abundantly demonstrated. Why is it true that a woman wearing a bonnet or a man wearing the regulation coat is trusted by strangers far beyond what they would ordinarily be trusted? Why is a Christian wearing distinctive attire not invited to join in with the theater-going, card-playing, dancing crowd? Why are people so ready to point the finger of scorn and ridicule at the shortcomings of one who wears the regulation garb? It is because that garb speaks of a standard of life which is different from that of the world, a standard of life which should produce exemplary Christian living—in other words, separation from the world.

It is noteworthy that a mark of distinction in attire as an aid in preserving separation from the world has Scriptural precedent. In Num. 15:37-41 we read as follows: "And the Lord spake unto Moses, saying, Speak unto the Children of Israel, and bid them that they make them fringes in the borders

of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: That ye may remember, and do all my commandments and be holy unto your God. I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God." If, when God made specific commandments as to the attire of His people, He recognized that a sign of distinction would be a help in keeping them separate from the world, who will rise up and contend that such a sign has no value to the same end for God's people to-day?

Distinction in attire does not constitute separation from the world. But it is one of the means by which we can give a testimony to our faith. What if it does entail a great price to give this testimony? Shall we shrink from it because of that—we to whom this message has been handed from the bloody hands of martyrs?

Jesus Christ is our great example of separation from the world. We read that He was "separate from sinners." The things of the flesh had no place in His life, and that life had its culmination in the Cross. He might have avoided it; there were other courses which He might have followed and in which there loomed no cross, but He scorned them and went steadfastly on, with His mind set on the purpose for which He came into the world. All this He did for you and me. Shall we not go with Him to the cross? Shall we seek an easier path than the one He trod? Listen to His vibrant words:

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his

cross and come after me cannot be my disciple. So likewise whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Matt. 16:24; Luke 15:26, 27, 33). "Let us go forth therefore unto him without the camp, bearing his reproach" (Heb. 13:13).

Young people of the Mennonite Church, let us rally to the standard of the Cross. May it be our purpose that insofar as we are responsible a true and faithful witness shall be given for the vital principle of separation from the world, for which in another day our fathers suffered the spoiling of their goods, were counted as the offscourings of the earth, yes, and freely gave their life's blood, that it might be our untrammelled possession.

Hesston, Kans.

CHURCH ORGANIZATION

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.—Eph. 4: 11-16.

WHAT CONSTITUTES THE MODEL WALK OF THE BELIEVER

By Maynard Hoover

For the Gospel Herald.

The model walk is not a qualification. It is the natural consequence of salvation, and the embodiment of all scriptural obedience. It is that which tells the world that we have been with Jesus; which confounds the gainsayer when he has no evil thing to say of you; that which, unwittingly, but by divine will, builds a hedge around your life to protect you from countless unknown dangers, and keeps your life in sweet fellowship and favor with God. I am not implying that it is easy to always maintain a perfect relation with the ideal, but if we do all in our power to maintain such a relation, and in our human weakness, at an unguarded moment, we fall into sin, the Word says, "If any man sin we have an advocate with the Father, Jesus Christ, the righteous" (1 Jno. 2:1).

Naturally speaking, when we take a walk for recreation we are usually very much impressed with the surrounding scenery along our pathway. We are greatly delighted with the pleasant things; the bright and invigorating sunshine, the beautiful trees and flowers, the singing of the birds and the chatter of the squirrels, and everything that appeals to our appreciation of Nature. Nevertheless we are not unmindful of the dangers along our pathway. Regardless of the exquisite beauties and grandeurs of Nature, our first and uppermost thought is about our personal safety. We carefully watch ahead

and choose the safest path. We are on a constant lookout for danger. We almost shudder at the thought of some poisonous snake, or of an unexpected precipice. And how careful we are in walking across that log over the swollen stream! The concern of our personal safety supersedes the gratification over the surrounding scenery. And that is as it should be. The spiritual walk of the Christian is strikingly similar, but what a sad picture do many so-called Christians present when they are bound and determined that no danger-signal shall diverge their quest in the gratification of their personal fancies!

The Narrow Way

Now we wish to note the surrounding scenery or background of the believer's walk. The believer's walk in this twentieth century is a very narrow pathway through the thickest and most dangerous spiritual jungle this world has ever seen. But with the sunshine of Heaven's glory shining upon our way, the Holy Spirit as our faithful Guide and Companion, and a host of ministering angels guarding and protecting us from all harm and danger, we are guaranteed absolute safety, as long as we remain upon the prescribed path. The path is very firm for our feet, but is narrow and not well-beaten by reason of the few travelling upon it. It is an unpopular and despised road because it offers no premiums for personal enhance-

ment. To travel upon it seems ridiculous and narrow-minded to the carnal mind, because we cannot see ahead; but "we walk by faith, not by sight." Many, many well-meaning Christian professors are choosing the by-ways of least resistance, because travelling is easier and things look brighter; but unless they retrace they will sooner or later be devoured by the wolves of modernism and unbelief. "There is a way that seemeth right unto a man but the end thereof are the ways of death" (Prov. 14:12). Time will not permit to enumerate the manifold twentieth century dangers confronting the Christian believer, but Jesus said, "He that shall endure unto the end, the same shall be saved."

With sin and corruption, idolatry, covetousness, liberalism (modernism), and all phases of unbelief on every hand, the humble walk of the believer is a very distinctive one, requiring a great degree of concentration.

I should like to discuss the believer's walk under three main headings: (1) Walking with God; (2) Walking with Fellow-believers; (3) Walking before Non-believers.

I. Walking with God

What greater honor could any man or woman wish for than for the privilege of walking with God? The first step in the Christian walk is to walk in newness of life. "Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). "Therefore if any man be in Christ Jesus he is a new creature: old things are passed away; behold all things are become new" (II Cor. 5:17). Here again let this fact burn in every heart; that newness of life is not something that we should awkwardly or half-heartedly seek after, but it is an actual existing FACT with every true believer. When we see church members who do not have new life, new hope, new joy, new expression, new countenance, new associates, and new appearance we are beholding a sad spectacle indeed. Is it possible that they are denying the Lord that bought them? Newness of life is not a self-reformation or a voluntary act. It is a gift that God in His great wisdom has willed that we should have, after we have said "yes" to Jesus Christ; and the grandeur of it all is, that this new life is the beginning of eternal life.

1. **Walk in the Spirit.**—"This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5:16). This scripture implies that the weakest link in man's spiritual structure is his sinful flesh. There is the place where Satan gains his foothold upon us unless we walk in the Spirit. The potential force of all prayer is directed primarily against Satan, and it is only as we walk in the Spirit that we shall be able to withstand him and gain the victory over the flesh. But let us remember that we can never overcome in our own strength. Satan is much more powerful than we are, but the Holy Spirit can and will overcome for us. Oh, if we could only realize the great spiritual power to which we have access through the Spirit! In Acts 2:38 Peter said, "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Jesus said (Acts 1:8): "But ye shall receive power, after that the Holy Ghost is come upon you." The gift of the Holy Ghost, and His accompanying power is not optional with the believer. IT HAS BEEN WILLED BY DIVINE DECREE THAT THE BELIEVER SHALL HAVE POWER, and there is no neutral ground. If, or since that is the case, what about the spiritless and powerless Christian professors in our Churches to-day? Have you ever heard the

remark that, because of modern encroachments, the Mennonite Church is losing power? Dear brethren and sisters, do we realize the seriousness of such a condition? If the Mennonite Church is losing power, in the light of the above texts, she is also losing spirituality. If she is losing spirituality, she is also losing salvation. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His" (Rom. 8:9). Isn't it about time that we become alarmed, and as it were, repent in sackcloth and ashes, and pray God to send down Holy Ghost fire from heaven to awaken us from this sluggish spirit of lethargy?

2. **Walk in the Light.**—"If we walk in the Light as He is in the Light, we have fellowship one with another, and the Blood of Jesus Christ, His Son, cleanseth us from all sin" (I Jno. 1:7). "Ye are the Light of the world. A city that is set on a hill cannot be hid" (Matt. 5:14). "For ye were sometime darkness, but now are ye light in the Lord: walk as children of Light" (Eph. 5:8). "That ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2:15). It is marvelous, indeed, to behold what the sunshine of Heaven's glory will do for us. It guides us on our way. It gives us spiritual liberty and fellowship, one with another. It softens the stony heart of indifference, and radiates the glory of Heaven's beauty to those about us who know not God. It brings conviction to the sinner, and comforts the burdened heart of the believer. It brings joy to the soul, and is the smile of God's approval upon His dear children.

3. **Walk in Love.**—"Be ye therefore followers of God as dear children: and walk in Love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweetsmelling savour" (Eph. 5:1, 2). If we could only realize the depth of God's love, we would surely sacrifice more for Him. Now, let us direct our minds, for just a moment, toward our worst enemy. No, I don't mean our most dangerous enemy, but that person who is most responsible for marring our peace of mind. Unless we have already given vent to our feelings, just what are our silent thoughts and conclusions concerning him? Are they pure, and wholesome, and noble? Or if these thoughts were put to action, would it be uplifting, and ennobling, or would it be morally, grim, stealthy stab in the back? And could it be possible that that person might be a brother in the Church? Are our thoughts and characterization of him adequately justified? What about that sarcastic "rub" in the Sunday school class? What became of that open-minded, brotherly love and the humble, forgiving spirit, with which we pride ourselves? Brethren, let's lift our heads out of the dust, and walk and act as though we had a goal to reach, a hell to shun, and a brother to love. And now let us turn our minds to the great love of Christ, who left the shining courts of Heaven to come down to this sin-cursed world to give His life's-Blood for the redemption of His enemies. Can we not find more room in our hearts for greater love for Jesus, and for our fellow-men? I Jno. 4:16—"And we have known and believed the love that God hath to us. God is Love; and he that dwelleth in love, dwelleth in God, and God in him."

II. Walking with Fellow-Believers

1. **Walk in Truth.**—"I have no greater joy than to hear that my children walk in truth" (III Jno. 4). The third epistle of John was addressed to Gaius, commending and encouraging him for his sincerity, truth, and fine Christian character. It seems that

John had been informed by visiting evangelists that there was some trouble in Gaius' church, in which a certain man named Diotrephes, an ambitious, self-willed overlord loved to have the preëminence among them. In the ensuing controversies and contentions in that church, it was reported by the evangelists that Gaius stood firmly for the truth, with love before the church, and came out clean. No wonder the dear old apostle John's heart was thrilled with joy when he received the news, and could say, "I have no greater joy than to hear that my children walk in truth." No true believer ignores and forfeits Gospel truth in order to avoid controversy. Christ's public life abounded with argument and controversy. The same is true in Paul's life. In fact, most of the world's greatest men attained their greatness by recognizing and staunchly defending truths that the rank and file could not comprehend. Truth will not suffer embarrassment in the light of public knowledge, and does not tolerate secrecy. Jesus said, "In secret have I said nothing." How often are we tempted to speak in secrecy when an open disclosure would prove most embarrassing. Some one has said, "Truth crushed to earth will rise again." And sometimes God vindicates the truth by direct intervention. Any structure—physical, social or spiritual—that is not founded four-square upon the fundamental principles of truth and honesty, will sooner or later come to naught. Walking in truth enjoins truthfulness and openness in every phase of life. The acid test of truth is applied when it affects our personal pride, prestige, or purse. The true believer verily walks in truth with fellow-believers, but the beauty of it all appears when we can speak and act the truth wisely, and

2. **Walk in Wisdom.**—"Walk in wisdom toward them that are without, redeeming the time" (Col. 4:5). It is one thing to speak or act the truth, but quite another to do so wisely. The Christian believer who walks in wisdom is one who is engaged, heart and soul, in the upbuilding of the Master's kingdom. With his eyes firmly fixed upon Jesus and his life wholly consecrated to the honor and glory of God, he goes forth with a real purpose, not at his own charges because he is following his Savior, and not in his own strength for he must have Jesus with him. Nor does he claim any credit for himself, for he realizes that all praise and honor belongs to God. Above all, he has that abiding faith in Him who is able to save to the uttermost. With such a purpose in life, it is only natural for a believer to walk in wisdom. His admonitions and exhortations are only an overflowing of a heart of love and concern, as contrasted with those indulging in a defensive attitude, and regarding lightly the efforts of the faithful. It is always wise to sound a kindly note of warning in reference to questionable engagements and activities.

The believer's walk also has its counterfeits. They are sometimes rather difficult to identify, but upon close observation one will invariably find the earmarks of aversion to constituted authority, passive hatred, or a pronounced degree of worldliness. "But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy" (Jas. 3:17).

3. **Walk in Forbearance.**—"I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:1-3). Could human words make this phase of the believer's walk any easier to be understood? Let us just for one moment visualize the true application of this scripture in each one of our lives, and then compare

that picture with our actual performances or tendencies. How much do our lives deviate from the true model portrayed in these verses? or how strong is our desire to conform to this model? Let us note, however, that there is a vast difference between exercising Christian forbearance and brotherly love toward those in transient error, and condoning persistent violations of scriptural truth. Those who engage in the latter are usually among the first to harshly criticize constructive criticism.

III. Walking Before Non-believers

1. **Walk circumspectly.**—"See then that ye walk circumspectly, not as fools but as wise, redeeming the time because the days are evil" (Eph. 5:15,16). What does "circumspectly" mean? "Spect" means to look and "circum" means around or about. "Look about you," or "look all around." Why? Because the days are evil. If the days were evil 1900 years ago, what would Paul say of conditions to-day? Didn't I say in the beginning that the believer's walk of to-day takes us through the densest spiritual jungle this world has ever seen? Is it any wonder that we should keep looking all around us for any possible signs of danger? But that is not all. We may not realize how many individuals at the cross-roads are watching our lives, and beckoning to us for help. Of course they will not accept our advice at first, but the nature of their inquiries indicates that they are looking for something they haven't got. How vitally important it is then to walk circumspectly so that they may know that there is a reality in the Christian life, and by our humble lives be directed to the narrow road which leads to eternal life. It would be a great help in our own, as well as others' spiritual progress if each one would feel responsible for the lost condition of those about us. The model believer is not satisfied with merely walking so as to keep above reproach. He takes a more definite and aggressive position, and goes forth in

3. **Good Works.**—"For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). Here again, let us emphasize that good works will never save anyone, but good works will most certainly follow salvation.

Thus far, all the points considered in my subject involved positive teaching, but the last brick in this portrayal of the believer's walk is decidedly negative.

Walk not with the World

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Psa. 1:1). "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit" (Rom. 8:1). "Wherein in time past ye walked according to the course of this world, accord-

ing to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2). As the Christian believer walks in newness of life, and in the Spirit, the lust of the flesh has no longer dominion over him. It would be idle to go into a detailed discussion in this respect, because we are all well aware that morally clean, pure lives are prerequisites to the spiritual life; and since it is evident that we can all agree to this fact, I shall devote the remainder of my time to the discussion of some of those "little things" which tend to draw, or rather indicate that we are being drawn into the world, and hold up the Scriptural principle and standard of separation. Neither the subject nor the discussion of it was a choosing of my own; but since it has fallen my lot to discuss this subject, I feel that it would not be complete without emphasizing the blessings and benefits and the actual reality of a separated life, especially so since it is such a live question, upon which most of us are willing to concede that we as a church are slipping.

I stoutly maintain that the separated walk of life constitutes an essential part of the model walk of the believer. Yes, I am sure we can all agree to this too, but there seems to be a wide range of difference of opinion as to the meaning of separation. There seems to be a prevailing notion that separation applies only to good morals. Paul says in Rom. 12:2, "Be not conformed to this world." Of course we accept that, in abstract form, but many teachers find it rather difficult or embarrassing in attempting to draw the line between the apparently difficult things and the easy ones, implying that nonconformity applies only to the things easy to overcome. We believe and maintain that the separated life applies to the difficult and distinguishable things of life as well as to the apparently obscure and easy things. I know you will not expect me to leave this subject without referring to the believer's standard of appearance, or dress. It certainly is included in the believer's walk. I refer to this, not because it, in itself, is such an important Christian virtue, but because it is the most sensitive indicator of the contents of a man's heart. Our manner of dress is the straw that tells which way the wind blows. You give me your position on the dress question, and I'll guess your position on about seventeen other questions. Why should there be so much fuss and fever concerning modest Christian apparel? Is it because we still love to shine with the world? "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I Jno. 2:15).

Well, what is the Christian standard of apparel? Modesty, and separation. If you take every scripture upon this subject, from Genesis to Revelation, and boil them down to their final analysis and application, you will have three simple, but outstanding facts to contend with:

1. Clothing is a covering for the body.
2. Clothing is a protection for the body.
3. The believer's clothing is different from that of the world.

Please understand that I am assuming no responsibility for these facts. They are plain scriptural facts, and it is up to us to make the best of them. Now let us classify the things we wear with these boiled down facts. How much of our clothing is, or is not, worn primarily for a covering or a protection? Anything that does not come under these specifications, nor meet these requirements, must be purely ornamental and therefore immodest for the believer. Again, how much of our clothing indicates an inherent leaning toward the patterns and styles of the world, in preference to the scriptural requirements and the standards of the Church? Here is another question that greatly perplexes me: In the face of so many scriptural injunctions, and the humble example of Christian believers of all time, concerning modesty and separation in attire, since this principle was handed down from God to the Jewish nation, and on down to Christ and His apostles, and from the apostles to the Gentile believers, and on down through the ages to our own fathers, how can we now ignore and discard this mark of separation, at this late hour of the world's history, and flop over and adopt the standards of the world, in spite of the persistent warnings and bitter cries of the leaders of the Church? I fear it is because we are losing sight of the cross, and are living in the days concerning which Jesus said, in Matt. 24, "Take heed that no man deceive you. . . . Many shall be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved."

Yes, verily, the walk of the believer is not complete without the serious consideration and application of the doctrine of nonconformity, but that is by no means all of it, as I have endeavored to point out. There are one hundred and one ways in which we can walk with the world, but I have just referred to some of the signs or indications of its grip upon us. **WALK NOT WITH THE WORLD!** "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4). I just wish that we all might look upon these restrictions, not as obstacles in our way with which to test our faith or endurance, but as actual hedges about us, for our personal protection and well being. Let us ever thank God for His abundant provision for the protection and eternal welfare of His children.

Dear Christian friends, does the model walk of the believer appeal to you?

Goshen, Ind.

PEACE PRINCIPLES FROM A SCRIPTURAL VIEWPOINT

The following discussions, by Edward Yoder of Goshen, Indiana, and published under the auspices of the Mennonite Peace Problems Committee, contain much valuable information pertaining to the Bible doctrine of nonresistance. We commend these messages to the thoughtful consideration of every one interested in the cause of righteousness and peace.—Editor.

MORE PEACE LITERATURE NEEDED

The Peace Problems Committee of the Mennonite General Conference is keenly interested in the production of a larger body of scripturally sound Peace literature—literature which consistently and adequately presents the implications of the doctrine of love and nonresistance as maintained by the Mennonite Church throughout her history. Literally hundreds of Pacifist and anti-War organiza-

tions have sprung into existence since the World War, and most of them issue a steady stream of literary propaganda. But very little of this portrays the essentially Christian viewpoint or gives any recognition to Him who alone is the Prince of Peace. The Committee sees in this situation a wide-open door of opportunity and a dire need for scripturally sound literary witness and regrets the paucity of material for meeting it.

There is also need for such literature for use within our own

group. A new generation has grown up who know of the World War only through reading or from hearing older folks talk about it. The term, "conscientious objector," cannot mean to them what it meant to their parents. But statesmen and students of world affairs generally already refer more or less boldly to another coming world conflict. Unless nations and peoples can somehow halt to-day's mad armament race or build more effective machinery for solving international and interracial problems a major World War would seem to be inevitable. In such event, who can predict the tests that may confront our people, and especially those drafted to participate? It behooves us in times of peace to build the spiritual resources adequate for these tests. In doing this, literature has an important place.

The committee appreciates, therefore, having found in Bro. Edward Yoder one with strong convictions and deep interest in this problem. Bro. Yoder evidenced this while Dean at Hesston College. A pamphlet entitled "Peace Principles," written then, has been widely distributed within and outside the Church. Bro. Yoder has agreed to give such time and energy as he may have available from his other work in coöperating with the Committee in further meeting this need. The committee appreciates also the offer of the Gospel Herald management for use of space to bring this cause to the attention of the brotherhood through Herald columns.

Orie O. Miller,

Sec'y. Peace Problems Committee.

CHRIST OR CAESAR?

From the early part of the second Christian century we have left to us a record which vividly describes how some of the Christians of that time were put to the test of their faith by having to choose publicly between Christ and Caesar. A Roman official named Pliny was governor of the province Bithynia in about the year 111. If we may judge from his letters, the Christians were already quite numerous in this province at the time. His correspondence with the Emperor Trajan is still preserved. The letter which particularly describes his manner of dealing with the Christians, and also Trajan's reply to it, can be found in the *Encyclopedia Britannica*, fourteenth edition, Vol. 18, page 79.

In this very interesting letter Pliny describes with some detail how he dealt with those persons who were brought before him and accused of being Christians. If they denied the accusation, or stated that they once were Christians, but had ceased to be, he dismissed them when upon his request they offered sacrifice to the statue of the Emperor. This statue, he tells us, he had ordered brought into the courtroom especially for use in connection with the trials of Christians. If they persistently affirmed the charge that was preferred against them even in the face of threats, he put them to the same final test. He demanded that they perform the required offering of incense and wine to the Emperor's image. If they refused, then he considered the charge proven and ordered them to be led away to execution.

Thus the supreme test came to these early Christians. Would they give their entire devotion and allegiance to Christ publicly and privately, or would they choose to save their lives by acknowledging that the sovereignty of Caesar was equal to or greater than Christ's? The worship of the Emperor was in this case made the test of loyalty to the Roman Empire. The Emperor in his assumed divine aspect was the impersonation of the State. But the Roman Empire and the sovereignty of the mighty Caesars with their pretended divinity have long since departed. The Son of God and His kingdom still move on toward the destined triumph.

It is not too much to say that the same test in a different guise still confronts Christians at times in the twentieth Christian century. To-day it is said that the people are the State. Every person may have an equal share in making the laws and in carrying on the affairs of State through elected representatives. This democratic concept of the State does not, however, remove the age-old conflict between Christ and Caesar. Both claim to have sovereignty over the individual Christian. The collective will of the people in a democracy can be as hostile to the Christian's conscience and his faith as a Roman Emperor of old. The conflict between them is not so immediately evident or so direct as it was in the second century. It is mostly in times of crisis, as in war, that the conflict

comes to the fore. Then it may become a real issue, where the Christian must decide between Christ and Caesar.

Along with modern democracy has grown up a spirit of intense nationalism. This glorification of the nation, called "patriotism," has for many people come to be practically equivalent to a religion. In spite of democracy, the state is regarded as a sort of super-person holding absolute sovereignty or authority over all its subjects. "My country, right or wrong!" is the creed which expresses the devotion of many persons to the state. History and civics as these subjects are taught in the schools are often used to foster a narrow nationalistic patriotism, glorifying the past wars and conquests of the country and instilling in the minds of the children and youth an almost divine reverence for the state.

Christian parents and Christian teachers need to make the choice between Christ and this modern Caesar when they teach the duties of citizenship to the young. They teach loyalty to their nation and love for their country, but only as a secondary loyalty. The Christian's first loyalty and his foremost allegiance must be to Christ. His first love is for his heavenly Fatherland. In instances where these respective loyalties happen to clash, he must needs make his choice, even as did the early Christians.

In a time of some national emergency it often happens that the nation, using its prerogative of sovereignty, demands of its subjects the performance of duties which the Christian cannot meet without disobeying Christ's teaching. Many young men in the time of the World War made the choice between Christ and Caesar. Some unfortunately chose to offer the required sacrifices to Caesar, while others chose to serve Christ only and to suffer the reproach which their choice involved.

BOOK REVIEW

Conscientious Objectors in the Civil War, by Edward Needles Wright. Philadelphia. University of Pennsylvania Press. (1931) pp. vii -274. \$3.00.

Sixty-six years after the Civil War closed, this book appeared, which is seemingly the first systematic study made on the subject of the conscientious objectors of that period. The book does not deal particularly with the experiences of the individuals who on grounds of conscience were opposed to the bearing of arms and did not participate in the war. It aims to do two things. The first is to describe the attitudes that were taken by the governments, North and South, toward the conscientious objectors and the ways in which they dealt with them. The other purpose is to tell what efforts were made by the various nonresistant sects to make clear to the governments their position on war and what they did officially to maintain their peace testimony.

The opening chapter reviews briefly the historical background of the principal groups from which the objectors in the Civil War came. These include the Society of Friends (Quakers), Mennonites, Dunkards, Shakers, The Community of True Inspiration (Amana Society), Schwenkfelders, and Christadelphians.

The author next describes the struggle of the objectors for a recognition of their scruples both in the North and the South. The attitude of both the civil and the military authorities is discussed at length. Throughout these discussions many quotations are cited from the official records of the governments and from the records of the denominations involved.

The closing chapter is a brief comparison of the conscientious objectors in the Civil War with those in the more recent World War. In some respects the circumstances of the objectors in the two periods were markedly different and the methods used in dealing with them differed too. The distribution of the objectors among the various bodies was quite different. So-called idealist objectors are scarcely heard of in the Civil War, though they became quite prominent in the World War.

This book treats chiefly of the Quakers, because a majority of the objectors in the Civil War were of their number. This Society seems also to have been most active as a group in making contacts with the authorities and presenting their testimony before them. They also kept the fullest records in their various Meetings of the war period, so providing more records for historical study. It is claimed that the Quakers were the only organized body who at

this time officially claimed unconditional exemption from military service on grounds of conscience. The other groups were inclined to sanction the payment of fines, exemption and commutation fees, and even in some cases the hiring of substitutes, on the part of those drafted for military service.

Mennonites receive considerable attention throughout the book. For his information about their experiences in the Civil War the author has depended largely upon secondary sources, matter that had been previously published in books on Mennonite history and elsewhere. The book therefore adds little to our knowledge of the experiences of our own denomination during this period. At the same time it is instructive to read of these experiences as a part of the entire witness for peace and nonresistance which was given during that trying period.

There is at the end of this book an extensive bibliography in which are listed the documents, periodicals, and books which contain matter that pertains to the subject of the book. Finally a good index renders it a valuable book for reference use.

SCRIPTURE QUOTATIONS ON PEACE AND GOODWILL

If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: For thou wilt heap coals of fire upon his head, and Jehovah will reward thee. (Proverbs of Solomon, 25:21, 22.)

Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: love therefore is the fulfillment of the law. (Paul to the Romans, 13:9, 10.)

But I say unto you that hear, Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you. To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also. (Jesus in the Gospel of Luke, 6:27-29.)

QUOTATIONS ON THE MORAL RESULT OF WAR

War is the greatest source of evil and of moral corruption.—Immanuel Kant.

War suspends the rules of moral obligation, and what is long suspended is in danger of being totally abrogated.—Edmund Burke.

The deepest evil of war is not suffering, death, ruin of cities, wasting of homes, plagues, famine, or fire; but war depraves as it destroys; it is the moral damage as well as the physical. The murderous desires and frenzy of noncombatants at home are nearly as bad as the work of the soldiers; the brutality of the man in the streets, the blood-thirst fostered by teachers, inculcated in schools, preached in churches, and exhorted in the name of the Lord; this saturation of the people at home with murder and hatred is **moral shrapnel**. The journalist encouraging hate; the speculator telegraphing hate for the sake of greed; the mob thirsting for blood, and a raging hell of diseased patriotism, permeating a whole nation, saturating the minds of everyone, from the youngest child to the oldest citizen—these are some of the moral evils of war.—Ramsey MacDonald.

But the greatest loss of all is in the realm of the spirit. For the existence of armaments is a permanent blot on mankind. That in our present stage of civilization, twenty centuries after the divine teachings of Christ, five centuries after the all but divine creations of Leonardo, mankind should still be treasuring, piling murderous weapons in its arsenals, divided against itself, its soul blackened by fratricidal passions and its hands still soiled by human blood, is an appalling thought on which no mind can rest that is worthy of the name of human.—De Madariaga.

PEACE ITEMS OF INTEREST

Judge E. E. Everett of the Allen County (Ohio) Common Pleas Court recently showed his courage and also his respect for religious scruples against war when he granted citizenship to Professor John P. Klassen of Bluffton, Ohio, who refused to pledge himself to take up arms in defense of the United States in case of need. Judge Everett took this action in the face of the earlier decision of the United States Supreme Court to refuse citizenship to individuals who took this same stand on the question of bearing arms. The Supreme Court decision was made at that time with only a small margin, five judges voting against granting the citizenship and four

voting in favor. There is a small possibility that the Supreme Court might reverse its previous decision, if the present case should be appealed to it.

Not long ago newspapers reported the case of the two young men students who were dismissed from the University of Maryland because they refused to take the courses in military training required by the University. As the ground for their refusal they claimed to have conscientious scruples against military training and war. The matter came to the public attention in January, when a court in Baltimore, where the case was tried, upheld the plea of Ennis H. Coale, one of the students, and ordered the University to readmit him as a student. The case of the other young man, Wayne L. Lees, had not yet come to the court. The case of Coale, it is announced, will be carried up to the Court of Appeals. One of these young men is a member of the Methodist Church and the other is a Unitarian. It seems that they were refused exemption from the military training by the University on the ground that the denominations to which they belong are not included among those known to hold an historic position against participation in war. Members of such denominations are usually granted exemption.

At the trial of the above case in Baltimore the judge, in giving his decision in favor of the student who asked to be reinstated in the University, based his decision upon the claim that he found no essential difference between the religious tenets of the Society of Friends and the Methodist Episcopal Church on this question. In the decision which he handed down he says on this point: "Both religious organizations deplore war and the preparation for war. Both support their members in refraining from such activity. Both leave to the conscience of the individual church-member the manner and degree of his personal adherence to the established tenets of the church. Neither attempts to discipline, expel, or excommunicate a member who violates the religious code of the Church." Apparently this statement was not formerly true for the Society of Friends. For instance, during the American Revolution (Edward Needles Wright: *Conscientious Objectors in the Civil War*, page 11, note 26) the records show that Friends were expelled from their Meetings for participation in some form of military service. More than four hundred were **disowned** in the Philadelphia (Orthodox) Meeting alone during that time.

Among University students in England there is an even more widespread sentiment against taking part in war than among American students. In Oxford University, the oldest university in England, a student organization, called the Oxford Union Society, voted 275 to 153 that "This house will in no circumstance fight for its King and country". Many protests appeared in the English press against this declaration on the part of the students, and even some slight disturbances occurred at Oxford over it. But the same motion has since been passed with substantial majorities in other student groups in the universities at Manchester, Glasgow, Leicester, and Wales. Only an actual test of war could prove how much of this undergraduate sentiment would stand up as true and genuine conviction. The fact is, however, that already during the World War conscientious objectors to war were proportionately more numerous in England than in the United States.

The Committee on Militarism in Education, 2929 Broadway, New York City, is an organization that devotes itself to the work of opposing military training in schools and colleges. According to the statement of this Committee, the War Department of the United States subsidizes military activities in 395 colleges and school systems, which enroll 150,757 students in cadet and rifle corps. Naturally the expense of training these students for war costs the federal government many millions of dollars annually. All land-grant colleges and universities, it seems, are required by their charters to offer courses of instruction in military science, but it is not stated that they must make the courses compulsory for all students. The result is that some of these colleges make the courses compulsory for all men students, while others give the courses as electives for those who want them. Even those colleges that require military drill of all provide exemption usually for such as are opposed to the drill on conscientious grounds.

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"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"Draw nigh to God, and he will draw nigh to you."

Your best friend is a friend in times of adversity.

Your best friend is the "friend that sticketh closer than a brother."

And the reason why this Friend is not appreciated any more than He is, is because the average human is too completely filled with the world.

Christian fellowship on earth includes two things: (1) "fellowship one with another;" (2) "truly our fellowship is with the Father, and with his Son Jesus Christ." In the glory world the fellowship with angels will be added.

Again, we are reminded that the love of God can not abide in us so long as the love of the brotherhood is not abiding in us. But our love of brethren is rooted deeper than that of fear lest God may not own us as His children. A love of God invariably draws us into a love for His creatures. Brotherly love is one of the foretastes of an endless love of God and of saints and angels in eternity.

Whatever you may say or think of love—divine or human, true or false, strong or weak, real or feigned—don't lose sight of the word "continue." God's message to the angel of the church at Ephesus gives us to understand that there is a possibility of one who was once in the love of God losing his "first love;" and that calls for repentance before we can ever regain it. Let the word "continue" ring in our ears. Let it stay with us till the end of time, and it will be fastened on to us through eternity.

Cost of War.—In looking through one of our exchanges recently our at-

tention was directed to an impressive article on the huge costs of war. Here are a few figures pertaining to the cost of the World War that to our mind seem quite impressive:

"Cost in Men"

Dead,	10,873,000
Wounded,	20,000,000
War Orphans,	9,000,000
War Widows,	5,000,000
Refugees,	10,000,000

"The war was followed by a universal depression in business, enormous amount of unemployment, the prevalence of diseases spread by means of the war, unspeakable crime, unrest, and many other forms of human misery."

"Sixty nations of the world are together spending more than four billion dollars in preparing for 'the next war' which should never come. Why not save the money for better use and avoid the inevitable catastrophes that are the price of war?"

These facts are generally admitted, and the evils of war are generally deplored. Yet notwithstanding all this, the nations are preparing for "the next war," though professing to be working for peace. Christian people owe it as a duty to God and man: (1) to follow in the footsteps of the Prince of Peace, and to exemplify His peace principles in their daily life; (2) to give their testimony for peace, showing by their own lives that they are sincere in their testimonies; (3) to remember that "the weapons of our warfare are not carnal," and therefore to hold aloof from every form of carnal strife. As Christ said, "If my kingdom were of this world, then would my servants fight." The chief costs of war are not reckoned in dollars and cents but in character and souls.

Why the Bonnet?—Some people are disposed to dismiss a subject like this with a wave of the hand, calling it "a little thing" and letting it go at that. We freely admit that some things which some call "bonnets" are but "little things"—too little to be of practical service, too unshapely to merit the name. But we are talking about real bonnets, as understood by people whose real desire it is to conform to Bible standards rather than world standards in dress.

Speaking of "little things," there are many things which seem small in themselves which have an important bearing upon and a vital connection with issues that are far from small or insignificant. For instance, our Savior's testimony, "In secret have I said nothing," settles the question as to what He would do about joining secret societies; His words, "not at all," settle the question of Christian people taking the oath; swearing; "This do in remembrance of me," tells the story of the meaning of the communion. In like manner, Menno Simons' "handful of water" tells what he believed about the mode of water baptism. So likewise the bonnet, though in the minds of some people but "a little thing," holds a very vital place when it comes to considering Bible standards of dress, as we shall see later on. To make this clear it is necessary to consider a few of the vital principles involved.

1. First of these is the matter of separation from the world. This doctrine is clearly taught in Scripture. Christ said of His disciples, "They are not of the world, even as I am not of the world." Paul's "Be not conformed to this world" in Romans 12 holds forth the same standard as does his argument against the unequal yoke with unbelievers in II Cor. 6:14-18. Peter (I Pet. 2:9, 3:3, 4), James (1:27; 4:4), and John (I Jno. 2:15-17) hold forth the same truths. Christians are referred to in Scripture as "strangers and pilgrims," as "a peculiar people," as travelers toward "a city whose builder and maker is God." The Christian standard is that of being "unspotted from the world."

2. Applying this principle of separation to nonconformity to the world in dress, we not only have distinct Bible teaching as to what the Christian's dress should be like and should not be like (Deut. 22:5; Isa. 3:16-24; I Tim. 2:9, 10; I Pet. 3:3, 4), but, as all observing people know, there is not a scriptural precept concerning dress that is not violated by the fashions of the world. It is as natural for Christian people to conform to the customs of the nonconformed church as it is for fashion devotees to conform to the

fashions of this world. The man who says, "I believe in nonconformity" and at the same time conforms to the fashions of the world rather than to the customs of a nonconformed people is either not sincere or has not thought on the question very far.

3. Now coming to our subject, the bonnet. Where does the pressure to change from the bonnet to the hat come from? If this article of apparel has received more than its share of attention, it is because those who are worldly inclined have forced this undue attention upon the Church. With the bonnet as the recognized head-gear for women in the Mennonite Church for a number of generations, and with the hat as the recognized head-gear for fashionable women, in the light of the plain scriptural declaration, "Be not conformed to this world," there should be no question as to what loyal sisters in the faith should do. You acknowledge the principle of nonconformity, and the bonnet question in a plain church is settled.

4. The bonnet, consistently made, is easily defended from the standpoint of convenience and service. The real bonnet is a real protection covering, fits admirably to the devotional covering as no other form of head-dress does, answers the question of simplicity, neatness, and nonconformity to the world, and often serves as a barrier against questionable associations and other forms of temptation.

5. But why must it be a bonnet? Why would not a plain, simple hat do just as well? Before answering this question direct, let us go back several generations and take a lesson from history. Within the memory of the oldest member living there has not been a single plain church or congregation (whether called Mennonite or known by some other denominational name) that surrendered its position on the bonnet question that did not sooner or later surrender completely to fashion domination—to say nothing about associated things such as the devotional covering, nonresistance, life insurance, secret societies, etc. Here we imagine that we hear a number of protests; that some are ready to tell of churches which have given up the bonnet but still cling very faithfully to some of the tenets of faith belonging to the simple life. But wait—How long has it been since those churches have laid aside the bonnet? Give them time, and they will either repent and retrace their steps, or they will go the way of all the rest of the churches that thought they were simply letting go of the bonnet but afterwards demonstrated that what they did actually do was to open the flood-gates of fashion and its attendant evils. Let no one be deceived with the plea that this is simply a question of whether we wish to retain the bonnet or not.

6. As the Mennonite Church is constituted to-day, it is absolutely necessary to retain the bonnet to maintain a Gospel unity in the simple, nonconformed life. Here some well meaning people in times past have made a grave mistake. Their plea to the people of their congregation or group was, "Let's stay together; let's not have any division; whichever way it goes, let's hang together." At first sight that looks fine. Looking into the matter a little deeper, we see mischief in it. If staying together was their heart's desire, why do they not include their entire church? Now it is a fact that the Mennonite Church is NOT of a mind to give up this point; especially not since we see how many others have gone who started out a generation ago like some among us are now wanting to go. If unity is our burden, let us be consistent about it and rally around the standards of the whole Church, not merely some group of small or large proportions. We have too much to lose, and nothing substantial to gain, by making the surrender. Any plea to "hang together," when "hanging together" as a congregation or group means hanging together in a standard that the Church opposes, is a plea for division and not for unity.

So much about the bonnet. But let us not make the mistake of thinking that if we can just hold to the bonnet we have everything gained. The bonnet is but one among many articles of apparel, and attire is but one among many things in which we should be "unspotted from the world." Let our position of total abstinence be applied to all things in which the standards of the Gospel and those of the world are different. The Lord willing, the thoughts found in this last paragraph will be expanded into a special message next week on "The Consistent Christian Life."

THE TEST OF CHARACTER

There is no safer test of Christian character than humility. "I am meek and lowly in heart", was the Master's own differentiating feature, and all arrogance and self-importance, no matter what other qualities we may have, are the certain signs of the ascendancy of the self-life and the carnal heart. "Knowledge puffeth up, but love buildeth up." How many puffed-up people we meet. Like unhealthy flesh, flabby and inflated, such souls impress us painfully with their own shadow and make us think of the saint who asked as his special benediction that he might be made a blessing to every one as he passed through life, and yet never leave the shadow of himself to fall upon his work. Oh, for the shining face that "wist not that it shone"! Oh, for the love and service that artlessly asks, "Lord, when saw we Thee hungry and fed Thee?"—A. B. Simpson.

TALKS ON CHRISTIAN GROWTH AND VICTORY

III. Growth and Fruit Bearing Normal Experiences

By J. K. Bixler

For the Gospel Herald.

Growth and the power of bearing fruit are characteristics of all animate objects. To this rule the Christian life is no exception. In fact, it confirms the rule. Peter's exhortation to be ready for the Lord's return concludes with the exhortation, "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ" (II Pet. 3:18). Paul rebuked the church at Corinth because many were yet "carnal, even as unto babes in Christ" (I Cor. 3:1). The writer to the Hebrew Christians likewise warns them of their dullness and infancy, whereas they should by this time be teachers and skillful in the Word of God. (Heb. 5:12-14).

The most deplorable condition in the Church to-day is the fact that there are far too many babies in it; not the kind who have just been born into the kingdom, but those who have failed to grow and are dwarfed. They are conscious of physical and mental needs, but are devoid of a hunger for spiritual things. They are living on earth, are satisfied with earthly things, and have nothing more than earth to look forward to. What it means to be a Christian is vague to them, and the Church means only a place for human fellowship. Being ignorant of the holy Scriptures, knowing only a few simple Bible stories, their thoughts and conversation are usually vain. They know not how to profitably occupy their time, therefore light pastimes have a strong appeal to them. Experimentally, they know nothing of the comfort, leadership, and empowering of the Holy Spirit, but depend upon their own strength or man's devices to keep them from gross sins. They do not have Him to depend upon for daily guidance and for comfort in sorrow, and so fail miserably. Their conception of sin is also very vague, except in its grosser forms. How to pray and hold conversation with God is to them a dead language. They are like the tree, of which our Lord speaks, which failed to bring forth fruit. Instead of destroying it at once, it was nurtured and fertilized and given another opportunity, but usually the end of each year finds them no farther along than the twelve months prior.

Such a condition is not God's plan for us. It is an abnormal state. His will is that His children should constantly develop—grow in faith, become richer in experience and more fervent in love, develop a keener consciousness of evil, be more zealous in Christian service, acquire a better un-

derstanding of the Word of God, and have a craving continually for the Spirit's filling. The goal, in God's mind, for each believer is fruit, a life of holiness, "without which no man shall see the Lord." To reach such a goal, we must be "fruitful in every good work, and increasing in the knowledge of God" (Col. 1:10). This is not an impossible standard, nor one for future attainment, but is to be a present realization.

Jesus in John 15 likens Himself to a vine of which His disciples are the branches. The fruit borne by the branches is in reality the fruit of the Vine, or His fruit. The terms **fruit, more fruit, much fruit and your fruit should remain**—are all significant as to the necessity for bearing fruit, the amount of fruit to be borne, and the permanency of the fruit. There are no fruitless Christians. "Every good tree bringeth forth good fruit." "Every branch in me that beareth not fruit He taketh away." It is through the bearing of fruit that Christ and the Father are glorified. Christ has chosen and ordained each disciple for that purpose. How sad when Christians fail to bring forth the amount or kind of fruit which is expected! The Deity is robbed of the glory due Him! Our bearing of fruit is to be permanent. There are no off-seasons to the Christians, but like the tree of life growing in the midst of the Paradise of God, we yield fruit every month of the year. (Rev. 22:1).

The fruit of Christians is the character resulting from a life yielded to God and filled with the Holy Spirit. The cluster of fruit,—Christian graces—is one of the most beautiful and harmonious combinations possible, and blends into one perfect entity. Note this collection. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23). Nine of them—nine notes of heaven's diatonic scale revealed on earth as a standard for the preparation of our lives to fit into the great chorus of heaven.

Such a life not only satisfies the person living it, but it is a profitable one. It makes him a "vessel meet for the Master's use." His living and teaching are assets to the Church. His godly conduct means even more to His cause than his teaching, because it is the teaching personified. He becomes more like his example. Then when he has developed to his fullness here, when he has outgrown earth, and his life is in no way discordant to heaven's environments, he receives the call to come up higher.

Elkhart, Ind.

The man or the woman who does not seek God has not yet learned what it is to love God. I. E. Burkhart.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Regarding Sunday business: Should a Christian farmer ship milk on Sunday when he is marketing his milk by a truck that daily passes his gate whether he himself ships on Sunday or not? Should a Christian be a driver of such a truck? Should a town or city resident have milk delivered to his door on Sunday? A. L. S.

As we study the example and teaching of Christ on the question of keeping the Lord's day (or the Sabbath) holy, we are safe in saying that legitimate Sunday work for Christian people may be classed under two heads: (1) work that is absolutely necessary; (2) rescue work or deeds of mercy. Applying this standard to the above questions, we would answer: (1) A Christian farmer had better so arrange his affairs that he can take care of his milk in some other way than marketing it on Sunday. (2) It is hard on a man's Christianity to make it a business of being on a milk truck when he ought to be at church or Sunday school, or getting ready for it. This applies to other kinds of business besides the dairy business. (3) As to whether a person should receive milk on Sunday depends upon whether there are infants or delicate sick people in the home, or conditions are such that milk can not be kept over Sunday. If you are in position that you can make arrangements so that you need not buy milk on Sunday, you are on the safe side when you get your Sunday's supply of milk on Saturday. The Lord has made provisions that one day out of seven be set aside for rest and worship, and the nearer we adjust ourselves to this arrangement (other things being equal) the better it will be for us.

What do we understand by the witch of Endor calling up Samuel? When the Lord said, "I will give you power to tread on scorpions," etc., to what extent does that apply to present conditions? N. D. M.

Saul was driven to his last extremity; so he went to one of the witches that he had formerly driven out of the country. That the witch was not expecting that Samuel should arise at her bidding is evident from her fright when Samuel appeared. It was the Lord who called up Samuel, giving the last message to Saul as to what his fate should be. Saul had defied the Lord in the face of repeated warnings, and here was the Lord's last message, through Samuel, to the stubborn king, telling him that he was utterly rejected. The witch of Endor, like present-day fortune-tellers and mediums, was a fraud.

When Christ sent out His disciples, during His ministry, to the "lost sheep of the house of Israel," and afterwards sent them out "into all the world, and preach the gospel to every creature," He vested them with special powers to convince the world that these men were going out under the authority and power of the Most High. The establishment of the Kingdom was the great work just ahead, and extraordinary powers were bestowed upon them to convince the world that these men were "ambassadors for Christ." There was no hint that this power should be continued indefinitely throughout the entire Christian era. Neither are we to understand that this power was to be exercised by all the disciples at all times and under all circumstances. There are a number of cases on record where the apostles failed to exercise this miracle-working power.

This, however, is not to be understood that the miracle-working power ceased with the death of the apostles. We have the same God that the apostles had, and when occasion requires it and the faith is exercised we have the same miracle-working power. God's oft-repeated assurance is that if we pray according to His will and in faith, that He will answer our prayers. Only let there be no arbitrary assumption of power that is exercised only by the grace and wisdom of God, and let all our prayers be offered in the spirit of "Nevertheless, let not my will but thine be done."

Please explain Mark 8:38; especially the latter part. E. H.

The verse referred to reads as follows: "Whosoever therefore shall be ashamed of me and my words, in this sinful and adulterous generation, of him shall the Son of man be ashamed, when he cometh in the glory of the Father with the holy angels."

This rule is upheld in Scripture teaching: As man treats God, in the day of his own opportunity and of God's grace, so will God treat ungrateful man when once His grace is withdrawn. "I also will mock when their calamities; I will mock when their fear cometh," says God of those who spurned His grace in the day of opportunity. Many who were confidently looking for a Messiah who should sit with dazzling splendor upon the throne of power, looked with contempt upon the meek and lowly Nazarene who refused to set up the kind of a kingdom they had pictured in their own minds. And when this meek and lowly Nazarene will again appear in power and great glory, they will find to their everlasting shame that this Son of God will refuse to acknowledge them before the Father. For them the mercy of God is withdrawn, because they sinned away their day of grace. Read Matt. 25:46.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Lancaster, Pa.

(Mennonite Old People's Home)

Dear Herald Readers, Greetings in Jesus' Name:—We are again reminded that spring is here by the longer days and the beautiful songs of the birds, giving praise to God, which is even more than lots of His people do. Therefore how much more should His people do for Him for His great mercies toward us!

We are blessed with good health. We have a few on the weak side, and also a few that are losing their right minds.

Our workers are busy cleaning this big house. We are hoping and looking for some sisters to come in and help us with it. They generally do.

The following brethren preached for us this month:

Feb. 26, Bros. Elmer Martin and Clayton Brubaker (texts Eph. 1:3-14; 3, 4, 5).

March 6 we held the funeral services over the remains of Bro. Frank Smith who departed this life on March 2. Bros. Henry Lutz and Henry Garber officiated. Text Matt. 25:13. He was aged 66 y. 22 d.

March 12 Bros. Simon Garber and Martin Graybill preached. Text, John 8:31, 32.

March 17 we held the funeral services over the remains of Mrs. Isaac T. Groff who died March 15. Bro. Jacob Harnish officiated. After the service the body was taken to Rochester, N. Y. for burial. She was aged 84 y. 10 m. 18 d.

March 26 we held our counsel for communion, conducted by Bros. Frank Kreider and Jacob T. Harnish. Text, Matt. 18:11.

April 9 services were held by Bros. John S. Hess, Eph. Eby, and Aaron Groff. Bro. Eby read for the lesson Matt. 21, and Bro. Hess took for a text, John 4:9.

Three new inmates were added, making a total of 59.

April 15, 1933. T. E. Moyer, Sup't.

Columbia, Pa.

(4th and Mill Sts.)

Dear Herald Readers, Greetings in Jesus' Name:—When we look about us and see the beauties of nature, it tells us that spring is here, proving to us that God is the Creator of all things.

We have just passed another Easter day. When we think what it means to us to have a living Savior, we are re-

mindful of another blessed thought; that when He shall appear we shall be like Him.

The average attendance at Sunday school for the month of March was 248. While the weather is growing warmer the children are taken out of town by the parents, thus they are absent many times from any Sunday school on the Lord's day. At the close of every quarter there are rewards given to those who do not miss one Sunday. There were ninety rewards given at the end of the first quarter this year. The Church services and prayer meetings are very well attended.

On March 26 the semi-annual counsel meeting was held. Peace was expressed by all. The brethren who preached for us since last writing are Bros. Noah Landis, C. Z. Martin, and Martin Kraybill. Those visiting the Mission, Sister Elizabeth Kise, Sister Eva Yost, Miriam Martin, Sister Maggie Mease, Mrs. Rogers, Sister Alice Nissley, Ruth Miller, Mrs. Gensler.

The relief work is still carried on among the members of the Mission.

We are always glad for visitors. Your prayers and presence mean much to us. May 6 marks the close of the sewing school for this season. We want to thank the sisters and also the brethren who come along to help in this noble work. The talks the brethren give are very instructive; also leading in prayer and in song is much appreciated. We find by having that personal contact with the girls on Saturday, reminding them of Sunday school and to bring others along, is a great advantage in this great work. May you remember the work at this place to the throne of grace.

In His glad service,
April 17, 1933. Edna Hess.

West Liberty, Ohio

(Orphans' Home)

A "Passion Week Program" was arranged for the three Mennonite churches of Logan and Champaign counties, West Liberty, Ohio. The program called for seven evening meetings, beginning on Monday evening April 10, and closing on Easter Sunday evening. It is very evident that these meetings proved a blessing to the community. They were all well attended, and a spirit of deep interest prevailed all the way through. The subject matter for the discussion periods were practically all clustered around the events of the crucifixion and the resurrection. And yet in some of the talks there was material given which was far more inclusive.

The first evening, the speaker started with the subject of the "Incarnation." The next evening was followed by "Christ the Son of Man." Third, "The Son of God," or "Deity," and the next evening, "Facing the Cross." Then on Friday evening the "Crucifix-

ion," followed by the subject of the Resurrection on Saturday evening. Along with these subjects, which led from the Incarnation to the event of Easter, there was a brief period devoted to the studies of the life of Christ each evening. This added much to the interest and value of the studies.

On four evenings of the week, different young brethren gave pointed talks, briefly setting forth the events as they occurred from day to day. The concluding message, on Sunday evening was given from the subject, "Christ exalted, Priest and King."

Jesus was exalted all through the discussions. One could feel the Spirit's presence, and our Lord was more precious to many of us after the meetings than before. The many appropriate songs and hymns which were selected and sung, had a wholesome and inspirational effect on every one present. Local talent was used throughout. The home ministers and deacons all served on the program, as well as some of the laity.

An old proverb was confirmed again. "As we see the plan of Salvation more clearly, there is an urge within, To soar higher, to dig deeper and to launch farther into the riches of the Word of God."

Nanna Swartzentruber.

April 18, 1933.

Canton, Ohio

(1939 Third St., S. E.)

Dear Herald Readers, Greetings of love in the Master's Name:—Since our last correspondence we have had our semiannual revival meetings. Bro. and Sister O'Connell of Lima, Ohio, were with us for the meetings. Bro. O'Connell brought much appreciated messages, and together with Sister O'Connell, brought us messages in song. The interest and attendance were good. We felt sorry that they could not stay with us longer than ten days. There were a number of confessions and a number of reconsecrations. The church was strengthened. We are praying that those who confessed openly their Savior may be willing to go all the way with the Lord.

During the meetings two were received into fellowship who had confessed before, and another was received by letter. There are a number of others who have some problems to solve before they see their way clear to unite with us. Pray for them.

The visiting ministers who preached for us recently are: O. N. Johns, Maurice O'Connell, and S. D. Rohrer. We were glad to have Bro. Orrie Yoder of Portland, Oregon, with us for our prayer meeting this last week.

We praise the Lord for the fact that we were able to close the books for the year ending March 31, 1933, without a shortage. We wish to thank

those who helped to make this possible. We pray that the Lord may continue to supply.

We wish to acknowledge receipt of provisions and clothing from the following during the month of March:

Provisions

Landes' Family, Skippack Cong., Pa.	\$2.75
D. J. Schwary, Canton Cong.	.50
Becher's Dairy Farm, Beech Cong., O.	7.58
C. M. Graber, Beech Cong.	.90
Mrs. Milnes, Canton Cong.	.22
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	\$11.95

Clothing

Oak Grove S. C., Wayne Co., O.	3.22
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Pray for us.

April 21, 1933. Wm. G. Detweiler.

OUR INDIA LETTER

Dear Herald Readers, Greetings in Jesus' Name:—The missionaries have begun sleeping out under the stars at night, and the bungalows are closed during the day to keep out the heat, which means that the hot season is here again. We have three months of this before us until we can expect the rains. The hot season brings abnormal conditions in many ways, and we look forward to the close when work can be begun normally again even from the beginning.

Sister Hostetler, with their children and the Troyer children, have gone to Darjeeling and Sisters Kaufman and Smucker, with their children and Thelma Miller, have gone to Landour. Sister Miller has been detained because of Donald's serious illness which resulted from a sore on his leg. We are very happy, though, that at this time he is much better and we trust is recovering. Very anxious days have been spent at his bedside the past weeks. A number of the missionaries have had severe colds and fever recently which interfered with their work.

On last Sunday another deacon was chosen in the Balodgahan congregation. Bro. Obed was chosen. He is the son of Parasram who was one of the first converts in the Mission. Pray for him, that he may be faithful in the task to which he has been called and that he may continue to grow and to be a blessing to his people.

The people in Balodgahan have been expressing their appreciation of the services rendered to them by Sister Sarah Lapp and Bro. and Sister Beare. We receive many invitations to the homes of our people to eat with them as a tribute to those who are leaving. On last Sunday a unique meal was served by the people of the village to the missionaries and leaders from among the Indian Christians and different Hindu castes. The food for some of them had to be cooked separately, and we could not sit too close to the caste people; but yet, through this in the Indian way, they expressed their

appreciation to Bro. and Sister Beare of their services among them.

Seven of our boarding girls have left us and gone into homes of their own since Jan. 1. Two more are to be married within a short time. A number of girls from the Industrial School have also been married recently. We realize the responsibility in preparing our girls for home life. As we see the children and grandchildren of our first orphans we certainly feel that the work in these institutions has been worth while. We are indeed grateful to our friends in the homeland who continue to support the work among our Indian people so faithfully.

One of the encouraging things in Balodgahan the past months has been the interest which the young men of the congregation are taking in evangelistic work in the villages about us. In addition to their work in the village Sunday schools they have been going out in a group to different villages and holding meetings in the evenings. The people are eager to have them come. Let us pray that the seed that is being sown in the hearts of the people by these young Christian men may be the means of bringing many to the Master. The fields indeed are ripe.

Yours for India,

March 21, 1933. Mary M. Good.

SUNRISE AT THE MISSION

By J. W. Hershey

For the Gospel Herald.

"Jesus is risen, O praise His name;
Joyfully sing, joyfully sing;
Up from the grave a victor He came;
Joyfully sing, joyfully sing."

Did you ever attend a sunrise service on Easter morning? We of the Mission think you have missed a lot if you have not. There is something in getting up early on Easter morning and at the time when the first rays of the sun should appear in the horizon, (this year the clouds obscured the rays) with sunshine in our souls, to burst forth in a song of praise in honor of that One who conquered death for us, and as a victor came forth, the Risen Christ. There is somehow an added zest, a joy, a blessing in thus knowing Him at this early hour, to all who come. Thirty-one years ago Bro. John Bressler suggested to Sisters Mary Denlinger and Amanda Musselman, who then had charge of our Philadelphia Mission, that it would be well to have such a service, and I believe it has been held each year ever since. The writer attended his first Easter sunrise service here twenty-three years ago, and with possibly two or three exceptions has regularly attended them ever since; and he with others, who have come regularly, would not willingly forego this pleasure. "Glad I came," seems to be the expression of all.

This year we had our largest attendance, with 107 present. Some came from other churches or missions to worship with us.

After the song service Bro. J. Paul Graybill read the lesson from Matt. 28; then prayer by a converted Hebrew who conducts a Christian Mission for the Jews in this city. Bro. Bressler then preached us an inspiring sermon, commenting on the large attendance. He took us back to 1914, beginning of the war, and on down through what seemed prosperous times, people forgot God. Now during these times we seem to be getting back to Him. He quoted many scriptures pointing to the resurrection, and dwelt on the need of the resurrection from being dead in trespasses and sin by the New Birth which could only be brought about by resurrection power. He then asked for testimony from the audience. Quite a number responded, some at considerable length, on what the risen Christ meant to them.

After a hearty handshake all around and wishing each other a happy day, we separated to assemble again at 10 o'clock in Sunday school with an attendance of 245.

The afternoon service at 2:30 was well attended. Bro. Bressler preached the sermon, and gave us one of his helpful and instructive discourses.

The evening session again found the place well filled. Bro. Graybill preached the sermon. This meeting resulted in one confession. Thus closed a glad day, a day to be long remembered.

Philadelphia, Pa.

OUR TALENTS

By Vivian Schlachab

For the Gospel Herald.

The Lord has given us talents
To use till He comes again;
Are we hiding these talents away,
Or using them to His gain?

Our talents may differ greatly,
Others having more than some;
We must faithfully use what we have
To hear His blessed "Well done."

Some have the talent of singing;
Others the talent of speech;
Some can only keep silent
And live what others teach.

Though we cannot all be preachers,
Or teachers, or singers great,
We need not sit down in a corner
To await our final fate.

For those who'll adorn themselves
With a meek and quiet spirit,
And keep their light shining brightly,
Will also His kingdom inherit.

So dig up your hidden talent
Quickly before His return,
If you would be counted as faithful
And of His goodness learn.

For those who have hidden their talents
Must dig them up that last day;
And for their simple excuses
Must very dearly pay.
Goshen, Ind.

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house: thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

HOME, SWEET HOME

Happy the home when God is there,
And love fills every breast:
When one their wish, one their prayer,
And one their heavenly rest.

Happy the home where Jesus' name
Is sweet to every ear;
Where children early lisp His fame
And parents hold Him dear.

Happy the home where prayer is heard,
And praise is wont to rise:
Where parents love the sacred Word,
And live but for the skies.

Lord, let us in our homes agree,
This blessed home to gain;
Unite our hearts in love to Thee,
And love to all will reign.—Sel.

MARY

By Minerva Kauffman

For the Gospel Herald.

Early in the morning of the first day of the week, cometh Mary Magdalene unto the sepulchre. And seeth the stone taken away from the sepulchre. How soon the thought flashed into her mind, "I must tell the disciples;" and without a moment's delay she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and said: "They have taken away the Lord out of the sepulchre, and we know not where they have laid him." The disciples, as soon as they heard this, returned with Mary, thoroughly investigated the sepulchre, and found it to be true as Mary had said; but seeking no farther than the empty sepulchre, the disciples went away unto their own home, bearing the message to others, "The Lord is not there, for we have not seen Him."

How true this is of many who start out in their Christian life. They go so far, even making a confession, are received into the Church; but they go no farther, seemingly satisfied that they have gone this far. Their life is like the empty sepulchre. The Lord is not there, and, like the disciples, they return, bearing the message in their lives to others, "The Lord is not here, for I have not found Him nor seen Him."

But what a beautiful pen-picture we have of Mary who dearly loved her Lord. How could she leave that sepulchre before she had found the One who had done so much for her. How great was her love for Him.

We believe the disciples loved their Lord just as well as Mary did, but Mary went farther than the empty

sepulchre. She lingered, she waited (just how long we do not know), but there she was weeping. She stooped and looked into the sepulchre, but her Lord was not there. Still she was weeping. We see sorrow and love mixed with those tears. Two angels came and said unto her, "Woman, why weepest thou?" she saith unto them, "Because they have taken away my Lord, and I know not where they have laid him."

But something urged Mary to turn herself; and there she saw Jesus standing, but to her it was but a man, a gardener. "She saith unto him, Sir if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary." That was all that He said. Just one word, but it was the voice of her Lord and Saviour, the voice she loved so well. Just one word from the lips of the Master; how it changed the whole scene. Her tears which had been flowing so freely now ceased,—for do we not read that, "God shall wipe away all tears from their eyes."—For Christ is our comfort, our hope, our joy, our peace.

What a comfort it was to Mary when she again had found and seen her Lord, not a dead Lord, but a living Lord. Sorrow and sighing had no room now, for Mary's soul filled and thrilled with joy. Her cup of joy was full to overflowing.

Mary was well repaid for her waiting. She was the first to see the risen Lord, and bring the message to the disciples and to the world, "The Lord is risen indeed, for I have seen Him."

And so every soul that seeks the Lord until he has really found Him and seen Him, shall have the same comfort and joy as Mary had to know that our Lord is a living Lord, and the blessed hope that some day we too shall behold Him in all His glory, and they who, like Mary, have heard His voice can bear the message to others, not only with their lips but in their lives. "The Lord is risen indeed, for I have seen Him."

Volant, Pa.

CHILD TRAINING FOR FUTURE LIFE

By Elam N. Horst

For the Gospel Herald.

The world at large is not like it was fifty years ago. When I was a boy in the home and a school boy, there was order in the home and school. Father and mother were boss, and the rod was used. My mother had a good wild cherry whip which she kept in the cupboard. She used it when necessary, but not very often. Mother and father both had a way of talking to us so that it was not needed very often. They never told lies about anything in any

way. They never told us that if we did something we would get a licking, and then let us go without it.

Many times I have been in homes where mother and father were both talking all the time, but the children would not listen to what they said. I could hardly look on and see how badly spoiled they were. They were not punished. Promises were made right along, but not kept.

The same is true in the churches with the younger boys and girls of the teen age. As soon as they sit alone they misbehave. I find it alike in all churches in spite of the name. It is not taught rightly with the rod, since it is not used any more in homes and schools. Solomon, the wise man, says, "Train up a child in the way he should go; and when he is old, he will not depart therefrom." Use the rod, save the child; spare the rod, spoil the child.

A wise father and mother in Israel will try with God's help to keep house in the home; also in the Church. But the people do not love us then. "He is too strict." "We cannot walk the chalk line." But the child loves us better if we are true to him in all we do and tell him. If we are honest from the very beginning, and at all times, children will praise us for their training. I will praise my parents for my training as long as I draw breath.

New Holland, Pa.

NAPOLEON'S FAITH

"I know men, and I tell you that Jesus is not a mere man only. The religion of Christ is a mystery which subsists by its own force, and proceeds from a mind which is not a human mind. We find in it a marked individuality, which originated a train of words and actions unknown before. Jesus is not a philosopher, for His proofs are miracles, and from the first His disciples adored Him.

"Alexander, Caesar, Charlemagne and myself founded empires; but on what foundation did we rest the creatures of our genius? Upon force. But Jesus Christ founded an empire upon love; and at this hour millions of men would die for Him.

"I die before my time, and my body will be given back to the earth to become food for worms. Such is the fate of him who has been called the Great Napoleon. What an abyss between my deep misery and the eternal Kingdom of Christ, which is proclaimed, loved, adored, and is still existing over the earth." Then turning to General Bertrand, the emperor added: "If you do not perceive that Jesus Christ is God, I did wrong in appointing you a general."—Church of Christ Advocate.

Personal evangelism means bringing the Gospel to men, and the men to Christ.—C. F. Derstine.

SUNDAY SCHOOL LESSON

Lesson for May 7, 1933—Mark 10:32-45

JESUS FACES THE CROSS

Golden Text.—And it came to pass, when the time had come that he should be received up, he steadfastly set his face to go to Jerusalem.—Luke 9:52.

Introductory.—Two things stand out in this lesson: (1) Christ facing the terrible ordeals that lay just ahead; (2) the shortcomings of the disciples. No doubt some of their blunders were brought to the fore because of their uncertainty as to what Christ meant by His foretelling the events before them. But His teachings were not in vain, even if the disciples could not comprehend at that time. Afterwards, when they had been endued with power from on high and had experienced the illumination of the Holy Spirit, they understood clearly.

Jesus again Foretells His Crucifixion (32-34).—A feeling of uncertainty and of fear had taken hold of the disciples. "And Jesus went before them: and they were amazed; and as they followed they were afraid." What was that that He had been telling them: about His terrible persecution at Jerusalem, His being killed, etc.? And here He was, going right into this mess—they could not understand, but hesitatingly, bewildered, they followed. As they traveled on Jesus again told them of what was just ahead; told them about His being delivered into the hands of the chief priests, mocked, spit upon, killed, and the third day rise again. They were mystified, but they went along.

Strange Request of James and John (35-40).—Now comes another event that is still more mystifying. There come James and John, the sons of Zebedee, and request that they might have the privilege of sitting on His right and His left hand after He comes into His Kingdom. Whether it was pure ambition on their part, as most Bible students think, or whether it was an impulsive request springing up from hearts filled with devotion, is not absolutely clear. But Christ quickly gave them to understand that they made their strange request without knowing what all was involved. He asked: "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" Their answers confirmed the truth of what Christ said, to the effect that they did not comprehend the nature of the request they were making. Jesus went on: "Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand is not mine to give." There were terrible times ahead, but they did not yet comprehend. They were to be baptized with the baptism

of suffering, as Christ was soon to be baptized with, but they did not yet comprehend. But when that time did finally come they met the ordeal as soldiers of the cross. James was killed, and John had experiences compared with which death is a dispensation of mercy. But they stood the test, having been endued with power before the testing time came in its fullness.

The Ten Displeased (41-45).— "When the ten heard it, they were much displeased with James and John." What right had these two men to run in ahead of us and speak for choice seats? But the ten knew as little about the real nature of the Kingdom as the sons of Zebedee did. It is a warning to us not to be too hasty in our conclusions. Sometimes we base our conclusions upon partial knowledge, and while our reasoning may be logical our conclusions are faulty because we passed judgment before we knew all the facts. It is the man who jumps at quick conclusions that usually gets into trouble.

Jesus takes this as the occasion for further instructing His disciples con-

cerning the nature of the Kingdom. He uses the Gentiles as an illustration. Among them, they that are great exercise lordship over the rest. It belongs to the nature of this world—centered in self. But with the people of God it is entirely different. There the chief places are not to be considered places of honor but places of service. "Who-soever will be the chiefest, shall be servant of all."

Christ proceeds to cite Himself as an example of this order. He was indeed the Mighty One from heaven. As Paul writes to the Philippians, He thought it not robbery to be equal with God, yet He made Himself of no reputation, and took upon Himself the form of a servant. As He Himself states it, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Let us follow His example. They who, in the spirit of Christ, are content to be a servant of God and man will reap, by and by, an exaltation that transcends by far any exaltation that self-seeking can ever attain. "Humble yourselves therefore under the mighty hand of God, and he will exalt you in due time."—K.

Bible Meeting Topic

CHRISTIAN FRUIT-BEARING.—
Jno. 15:1-15.

Topic for May 7

MOTTO

"Ye have your fruit unto holiness."

OUTLINE STUDY

- I. Fruit "after his kind" (Gen. 1:12).
 1. The divine graft.—Jas. 1:18-21.
 2. Abiding.—Jno. 15:5; Rom. 6:22.
 3. A divine union.—Rom. 7:4.
 4. "By Jesus Christ."—Phil. 1:11.
 5. The product of the Holy Spirit.—Gal. 5:22, 23.
 6. Know the kind by the fruit.—Matt. 7:15-20.
- II. What the Christian Fruit is Like.
 1. Deeds of righteousness.—Eph. 5:9; II Cor. 9:8-11.
 2. The effect of true repentance.—Matt. 3:8.
 3. Holy conversation.—Prov. 12:14; Matt. 12:33-37.
 4. Praise to God.—Heb. 13:15.
 5. Abounding graces.—II Pet. 1:5-8.
- III. Conditions for Fruitfulness.
 1. Meditation on the law of God.—Psa. 1:1-3.
 2. Good and honest heart.—Luke 8:15.
 3. Dying to self.—Jno. 12:24, 25.
 4. Under the care of the Master Pruner.—Jno. 15:2.
 5. Abiding in Christ.—Jno. 15:7-10.
 6. Through chastening.—Heb. 12:5-11.
 7. Planted in the house of the Lord.—Psa. 92:13, 14.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Fruit."
2. Memorize a Passage from the Outline.
3. Fruit-bearing:
 - a. The Kind of a Tree or Branch.
 - b. Where We must Grow.

- c. Forms of Fruit Called Christian.
- d. How to Be More Fruitful.
- e. Getting Right.
- f. Growing Right.
- g. Bearing Much Fruit.

For Seniors.

1. The "Kind" of Fruit Called Christian and How to Get It.
2. A Fruit bearing Condition.
3. The Fruitful Life.

PERSONAL THOUGHT

What kind of fruit are we bearing? If we find bitter fruit, we may well look into the sources of life from whence it comes and yield ourselves to Him who alone is able to make us fruitful unto God.

SEED THOUGHTS

If you have nothing of the spirit of prayer, nothing of the love of the brotherhood, nothing of mortifying the spirit of the world, nothing of growth in grace, of cordial, habitual, persevering obedience to the Divine commands, how can you have been brought nigh by the blood of Christ?—Gardiner Spring.

Spend the time you have spent in sighing for fruit, in fulfilling the conditions of its growth.—Sel.

Fruitage of loving hearts makes the world worth living in.—Sel.

Spiritual fruit is the sign of a true Christian heart.—Sel.

More purity give me,
More strength to overcome;
More freedom from earth-stains,
More longings for home;
More fit for the kingdom,
More used would I be;
More blessed and holy,
More Savior like Thee.—P. P. Bliss.

GOSPEL HERALD

A Religious Weekly

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GOSPEL HERALD

Scottsdale, Pa.

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MENNONITE PUBLISHING HOUSE

Scottsdale, Pennsylvania

THURSDAY, APRIL 27, 1933

Field Notes

Communion services were held at both East and West Fairview congregations near Milford, Neb., on Easter Sunday morning, with a good attendance. E.

Bro. Daniel Kauffman of this office spent last week-end at Goshen, Ind., and vicinity, among other activities attending a meeting of the Executive Committee of the Mennonite Board of Education.

Arrived Safely.—Speaking for a group of missionaries on furlough from India, Bro. Lloy Kniss sends the following message: "New York, April 16: Party arrived safely Easter evening. Greetings in His' name. Kniss."

The Executive Committee of the Mennonite Board of Education held a meeting at Goshen, Ind., on Saturday of last week, in the interests of that phase of the cause of Christ and the Church represented by our schools.

A week-end Bible conference will be held, the Lord willing, at the East Chestnut St., Church, Lancaster, Pa., on April 29 and 30. Bro. J. L. Stauffer of Harrisonburg, Va., is to be the instructor, and the general theme is "Evidences for the Truth of Christianity."

The Franconia Mennonite Mission Board will hold its sixteenth annual meeting, the Lord willing, at the Franconia Mennonite Church on May 2, 1933. The evening session will be held at Souderton. An interesting program has been arranged. All are invited to attend.

An important meeting was held at Mellinger's Church, near Lancaster,

Pa., on Wednesday forenoon, April 19, when Bros. John H. Mosemann, Jr., and Elam Stauffer were ordained as missionaries to Africa. The time of their going to this new field of labor has not yet been set.

A meeting of the Local Board of the Mennonite Children's Home, Kansas City, Kans., was held on April 18. Good interest was shown and among the items of business transacted was a motion to ask the General Board to consider the matter of rebuilding the housing quarters of the Home.

If previous arrangements were carried out, Bro. J. R. Shank of Versailles, Mo., filled the regular appointments last Sunday at Sagra, Mo., in the absence of the home minister, Bro. Protus Brubaker, who was lending a helping hand in a series of meetings with the little flock at Adair, Okla.

Pacific Coast Conference.—We are in possession of an interesting program of the thirteenth annual meeting of the Pacific Coast Conference, to be held with the congregation at Sheridan, Oreg., June 6-9. An official announcement of this meeting will appear in our announcement columns later.

Iowa-Nebraska Conference.—The Iowa-Nebraska Conference will meet this year, the Lord willing, at Shickley, Neb., Aug. 31—Sept. 1, the week following the Mennonite General Conference at Hesston, Kans. Full announcement will appear in the columns of the Gospel Herald in due time. Secy.

Following are among recent visitors at the Publishing House, and with friends in Scottsdale: Ada Leasure returned home recently after a number of months stay in Reading, Pa.; Willard H. Smith and wife, Goshen, Ind.; Verna Smith, Eureka, Ill.; Elizabeth Graber, Wayland, Iowa; Orrie D. Yoder, Hubbard, Oreg.

Bro. O. D. Yoder of Hubbard, Oreg., preached an acceptable sermon at the Scottsdale Mennonite Church on Wednesday evening of last week. He is on an extensive trip east, his destination being his former home at Mattawana, Pa. He expects to remain in the East until after the coming Mission Board meeting at Springs, Pa.

Bro. J. L. Rutt, missionary on furlough who spent a number of months in the Mennonite mission in Tampa, Florida, expresses himself as well pleased with the work there, stating that work among the Cubans of Florida is not so very different from work among the Spanish Americans in the Argentine. His address, until further notice, is Lancaster, Pa., 230 N. Mary St.

April 30 is the time set for a Christian workers' conference at Mt. Zion Church near Versailles, Mo., in which meeting all the Mennonite congregations in Missouri are cooperating. Bro. Joe C. Driver of Garden City, Mo., expects to remain in that part of the state a week or ten days, holding communion services at several points in the Lake region and at Mt. Zion.

Bro. Vernon E. Reiff, Treasurer of the Mennonite Board of Missions and Charities, reports the following contributions for the month of March: Missions, \$12,564.92; Relief, \$144.60. He makes the further encouraging statement that the contributions were sufficiently large to wipe out all over-checked funds leaving a small balance in the treasury for the new year. Let us pray, not only for an increase of funds but also for an increase in the number of souls won for the Kingdom.

Summer Bible School Conference.—For some time those who are interested in Summer Bible School work felt the need of having a meeting when people from various communities might get together and discuss matters pertaining to this work. Such a conference is now arranged for, to be held at the Masontown, Pa., Mennonite Church May 18 and 19, 1933. The program is printed on the last page of this week's Herald. If you are interested in this work plan to attend this meeting.

Correction.—In the obituary of Sister Malinda Stoltzfus, Gap, Pa., which appeared in the April 13 issue of the Herald, a few errors appeared which we wish to correct. Sister Stoltzfus was the daughter of John and Catherine Hooly Stoltzfus, who moved from Pennsylvania to Tennessee in 1871. She did not go with her parents to Tennessee, but always lived in Pennsylvania. The errors will be evident by comparing this note with the published obituary. Interested persons will please note these corrections so that any records that are kept may be accurate.

Ordination at Detroit.—An important meeting was held at the Mennonite mission in Detroit, Mich., on Easter Sunday. Brethren D. D. Troyer of Goshen, Ind., and D. D. Miller of Middlebury, Ind., conducted communion services there in the morning, and in the evening they ordained Bro. F. B. Raber to the ministry. Among others present at these meetings were Bro. Albert Wyse of Midland, Mich., Bro. Noah Hilty of Marshallville, Ohio, and Bro. O. D. Yoder of Hubbard, Oreg. May God bless Bro. Raber in his added responsibility, and make him a blessing both in Detroit and wherever he may be called upon to labor.

Correspondence

Dagmar, Mont.

Dear Readers of the Herald, Greetings in Jesus' Name:—Bro. Archie Kauffman of Kenmare, N. Dak., was here over Sunday, March 19.

During the winter months we had our Sunday school at the home of Bro. J. E. Harshbarger, on account of the heating system at the Longfellow schoolhouse where we generally have meetings.

We are expecting Bro. L. A. Kauffman of Surrey, N. Dak., to be with us the latter part of this month for Sunday school organization.

Bro. Wirt Harshbarger, wife, and family arrived Monday, April 10, from Lay, Colo., where Bro. Harshbarger has been operating a coal mine during the winter months.

Mr. Fred Young, Sister Harshbarger's father, accompanied them.

The roads they reported had been in terrible condition due to much snow.

Sister Hettie Drauband of Fortuna, N. Dak., spent last week visiting friends in this vicinity.

April 14, 1933. Cor.

Dalton, Ohio

(Sonnenberg congregation)

Eleven young people were received into church fellowship by water baptism April 14, and on Easter Sunday we had our communion services.

April 15, 1933. Cor.

Protection, Kans.

Greetings in the Master's Name:—Brother Clarence Bontrager of Haven, Kans., preached for our congregation one Sunday last month while Bro. D. D. Miller was with the Pleasant Valley congregation for baptismal services. We were very glad for the message brought us by Bro. Bontrager.

On April 1 Bro. John Thut came and gave us a series of lectures on prophecy, closing on Sunday evening, April 9. His messages were well received. The appreciation was manifested by the regular attendance and interest. One sister from another denomination expressed her desire to live closer to the Lord, also to unite with our church.

On April 23 Bro. D. D. Miller is to go to the Pleasant Valley Church for communion, and on April 30 we hope to have our communion at this place, at which time also the sister is to be received into church fellowship.

May we live close to the Lord so when He comes we may be ready
April 16, 1933. S. Enos Miller.

Orrville, Ohio

(Martin's congregation)

Dear Herald Readers, Greetings in Jesus' Name:—On Sunday, April 9, we commemorated the suffering and death

of our Savior by partaking of the Lord's supper. Bro. E. B. Stoltzfus of Hudson, Ohio, was in charge of the services.

In the evening Bro. J. A. Leichty of Orrville was with us and gave us a short sermon after the young people's meeting.

A number of our young folks took in the special Bible terms at several of our Bible schools this last winter.

A prayer meeting was started at our church, the first meeting being held last Wednesday evening. A goodly number were out for the first meeting. It is our prayer that the number may increase and that God might bless the meetings that they will prove helpful to the individuals as well as to the congregation.

On Sunday afternoon, April 16, we had a song service. Bro. and Sister Leo Rice of Mahoning Co., were with us and gave us the Life of Christ in songs. We all enjoyed the services very much.

April 17, 1933. Cor.

Continental, Ohio

(Mt. Pleasant congregation)

Dear Readers of the Herald:—The Lord is not failing His promises to believers at this place. Beginning Friday, March 31, our bishop, Bro. B. B. King, accompanied by his wife, held revival meetings for ten days. There were three who took the stand to serve the true and living God, and others who had wandered from the narrow way, were again reclaimed.

Bro. King gave many true and interesting sermons. Many hearts were touched, but the people were not ready to give up all for Christ. Children's meetings were held each Sunday and Wednesday evenings during the revivals. Sister King had charge of them. She pointed out and told things so plainly that even the smallest of the children understood the Bible stories she told.

We ask an interest in your prayers, that the Lord may keep this little congregation. We still have hopes that our church will some day be filled with workers for the Lord.

We thank all those who came and took part in the work during the revival, and also at other times. We pray that you may continue in the Lord's work.

Bro. Ephraim Provant and Sister Barbara Myers are in failing health. They ask an interest in your prayers.
April 17, 1933. Vera Wagner.

Harrisonburg, Va.

Dear Readers, Greetings in Jesus' Name:—On March 23, Bro. S. G. Shetler of Johnstown, Pa., began a series of meetings at the Pike Church, continuing until April 2. As a result of these meetings 12 precious souls were received into church fellowship at the

above named church, on Easter Sunday.

Good Friday services were held at Weaver's Church. The message was delivered by our bishop brother, S. H. Rhodes; text, Jno. 16:28. Our spring counsel meeting was held in connection with the Good Friday service. Peace was unanimously expressed among the brotherhood.

The Lord willing, communion services will be held at the Mt. Clinton Church May 7 and at Weaver's Church May 28.

Sister Nellie Coffman who has been engaged in teaching school and in mission work at Roaring, W. Va., is expecting to spend the summer at home with her parents, Bro. and Sister Joseph Coffman near Dayton, Va.

Sister Annie Wenger of near Harrisonburg, is spending the fore part of the summer at Roaring, W. Va., where she is engaged in mission work.

A song service was held at the Zion Hill Church on Easter Sunday in the afternoon.

It has been announced that there will be a song service at the Bethany Church every third Sunday of each month, in the afternoon, the Lord willing.
In Jesus' name,

April 17, 1933. Laura E. Kulp.

North Lima, Ohio

(For North Lima and Midway congregations)

Dear Herald Readers, Greetings in Jesus' Name:—We are indeed grateful for both the spiritual and temporal blessings that we are receiving. At this time of year all nature seems to verify the fact that Jesus taught on that first Easter day—that the dead shall rise again.

On March 12 ten young people were received into church fellowship by water baptism, two on confession of faith, and one was reinstated.

For the pre-Easter services we were privileged in having Bro. Daniel Kauffman with us. During Thursday and Friday he brought us three very inspiring messages on "Why I Believe in the Immortality of the Soul," "Carrying the Cross for Christ," and "Jesus in the Light of Prophecy Concerning the Last Days." There were also some very practical thoughts presented by some of our local members.

Our preparatory services were held Saturday evening, and then on Sunday we again commemorated the death and resurrection of our Savior. Before we engaged in this service, two more souls were added to our number on confession of faith. We pray that as we rejoice in numbers, the brotherhood may also be strengthened in faith to a fuller realization of this wonderful salvation, and to the responsibility of this high calling. The message for the

(Continued on page 93)

Miscellaneous

THE SERVANT'S PATH

In a Day of Rejection

Servant of Christ, stand fast amid the scorn
Of men who little know or love thy Lord;
Turn not aside from toil; cease not to warn,
Comfort and teach. Trust Him for thy reward:

A few more moments' suffering, and then
Cometh sweet rest from all thy heart's deep pain.

For grace pray much, for much thou needest grace;

If men thy work deride,—what can they more?

Christ's weary foot thy path on earth doth trace;

If thorns wound thee, they pierced Him before;

Press on, look up, though clouds may gather round;

Thy place of service He makes hallowed ground.

Have friends forsaken thee, and cast thy name

Out as a worthless thing? Take courage then:

Go, tell thy Master; for they did the same
To Him, who once in patience toiled for them:

Yet He was perfect in all service here;
Thou oft hast failed: this maketh Him more dear.

Self-vindication shun: if in the right,
What gainest thou by taking from God's hand

Thy cause? If wrong, what dost thou but invite

Satan himself thy friend in need to stand?
Leave all with God. If right, He'll prove thee so;

If not, He'll pardon; therefore to Him go.

Be not men's servant: think what costly price

Was paid that thou mayest His own bondsman be,

Whose service perfect freedom is. Let this
Hold fast thy heart. His claim is great to thee;

None should thy soul enthrall, to whom 'tis given

To serve on earth, with liberty of heaven.

All His are thine to serve; Christ's brethren here

Are needing aid; in them thou servest Him.

The least of all is still His member dear;

The weakest cost His life-blood to redeem.

Yield to no "Party" what He rightly claims,
Who on His heart bears all His people's names.

Be wise, be watchful. Wily men surround
Thy path. Be careful, for they seek with care

To trip thee up. See that no plea is found

In thee thy Master to reproach. The snare
They set for thee will then themselves in-

close,
And God His righteous judgment thus dis-

close.

Cleave to the poor, Christ's image in them is;

Count it great honor, if they love thee well;

Naught can repay thee after losing this.
Though with the wise and wealthy thou shouldst dwell,

Thy Master oftentimes would pass thy door,
To hold communion with His much-loved poor.

"The time is short": seek little here below;
Earth's goods would cumber thee, and drag thee down;
Let daily food suffice; care not to know
Thought for to-morrow; it may never come,

Thou canst not perish, for thy Lord is nigh,
And His own care will all thy need supply.

—J. J. P., Selected by Edwin A. Souder.

OUR DEPARTED LOVED ONES

By L. C. Kauffman

For the Gospel Herald.

During the first quarter of 1933 a hundred seventy-nine obituary notices appeared in the Gospel Herald. These ranged in ages from a few hours to ninety-three years of age. Their ages given are as follows:

Above 90,	3.
From 80 to 90,	24.
From 70 to 80,	44.
From 60 to 70,	33.
From 50 to 60,	15.
From 40 to 50,	15.
From 30 to 40,	6.
From 20 to 30,	14.
From 10 to 20,	6.
Under ten,	19.

The average age was a few hours over 56 years. Among them were one bishop, two ministers, and two deacons.

Two were born in Germany, two in Switzerland, and one in France.

Number of deaths in the different states: Pennsylvania, 73; Ohio, 20; Indiana, 15; Ontario, 9; Illinois, 9; Kansas, 6; Iowa, 6; Virginia, 6; Nebraska, 5; Missouri, 4; Maryland, 4; Michigan, 4; Oregon, 3; New York, 2; Delaware, 2; Oklahoma, 2; Colorado, 2; Louisiana, 1; Arizona, 1; Tennessee, 1; Texas, 1; California, 1.

Kenmare, N. Dak.

OBSERVATIONS ON SPRING-TIME

Spring is here, and trees, flowers and grasses are showing the results of the warmth of the sun. This rising temperature and the refreshing showers are causing life to manifest itself in a way that only those who are blind, or are so sick that they cannot look out upon nature are deprived of seeing these—cheer and comfort. There is still another class which may not see these things. There are also those who do not want to see. With all that there are some who do not see things, still spring is manifesting itself more and more as the days go by. Just as it requires the rains and the sunshine from above to produce these outward evidences, so it requires the outpouring of the Holy Spirit and His abiding presence with the warmth of Christ in us to produce the increasing manifestations of the Christ life in us. We had a day or two at a time in January which seemed like spring, but we knew that spring was not here. There are

times when some may see some sign of the Christ life within, but they know that this cannot be true because some other conditions have not been met. Even the world is likely to read us better than we think. If it misjudges us most likely the light has been shining too dimly. Is springtime in your soul? Not if any spirit of hatred is there; not if you would rather pass one by than to see and recognize him; not if you do not really love every one; not if you are not willing to inconvenience yourself for the welfare of those whom you love least; not if there is any hypocrisy in you in any form or from any cause; not if you do not enjoy to daily, and many times in a day, have at least a short time of sweet communion with your God; not if reading the Bible is a burden—but why enumerate more, for if one of these adverse conditions is in your life, it is self-evident that several others can also be found. This is spring-time, and only in the colder regions has this been wanting. Let us make a few applications.

Spring-time is one part of the year when we commemorate the suffering and death of our dear Lord. If all of the above "Not If's" are absent and their opposite are alive in our hearts and the Christ-life shines out through a non-conformed life, then are we in a position to have part in such a service. If we know that there is anything in the way of having a real communion, will we make the matter a subject of prayer, pleading that God may bring about a condition that the communion can be observed to His glory, then may we do all that we can to better conditions? Remember, fault-finding generally amounts to destructive criticism, while personal work is likely to accomplish much. "Do that which is good." —J. S. Hartzler in Congregational letter.

CHURCH TROUBLES—THEIR CAUSE, PREVENTION AND CURE

By Jacob H. Mellinger

For the Gospel Herald.

Since the day when there arose among the early disciples "a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration" (Acts 6:1), and even before, down to the present time, there have been troubles in the Church—some of minor importance, others much more grave, sometimes causing divisions among brethren. They have been a constant source of annoyance, a hindrance to Christian work and growth, and much time has been spent and many a heavy burden borne by those over us, trying to remove these difficulties, straighten out erring members, satisfy grieved members, and restore a spirit of unity and peace in the Church.

The importance of peace, and the need of each one of us being at peace with God and man can be understood from Heb. 12:14: "Follow peace with all men, and holiness, without which no man shall see the Lord." This does not mean only refraining from contention and quarreling, but that a feeling of love and good will should exist between us.

Cause

The Word of God is not silent on this subject. It gives ample warning against conditions of this kind. It gives directions as to how they can be avoided, and how they can be overcome. In Matt. 18:1-4, Luke 22:24-27, and elsewhere there is one cause for this condition given, and Jesus gives the remedy. The disciples were strongly influenced by a spirit of selfish ambition, a very common cause of trouble in the church and out of it. Jesus gave them to understand that this spirit can and must be overcome by the spirit of humility and service. "By love serve one another." He emphasized the fact that His life was a life of humility and service, and that theirs should be the same. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Prevention

A very good way to keep trouble out of the church is to be careful about giving offence. In Rom. 14:15 Paul says, "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died." Verse 21: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." In I Cor. 8:13 Paul clearly states his position: "Wherefore if meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend." We notice from these words that if self-restraint, a willingness to forego something even if not wrong in itself was considered necessary by Paul that no offence might be given, how necessary it is that we should follow his example, and also refrain from questionable practices.

Another good way of keeping trouble out of the church is to be slow about taking offence. Many of us are too sensitive, and feel grieved or offended, when no offence was intended. A little common sense and a determination not to be offended often helps matters wonderfully. Standing up for one's so-called rights is no indication of real spiritual strength. The real strong man is the one who, like Paul can keep under his body and bring it into subjection. We need the Spirit of the Master, who when refused admittance to one village simply went to another; or, like Paul, who when he was

unjustly kept in prison, retaliated by trying to convert those who held him captive.

Cure

The spirit of love is absolutely necessary in the overcoming of church troubles. It must be present if the matter is to be permanently settled. Jesus says (Jno. 13:34): "A new commandment I give unto you, that ye love one another." I Jno. 4:20: "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" And again (I Cor. 13:4-7): "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

Of course, it is usually the other party who is at fault (so we think) but if we are willing to be controlled by the "Golden Rule" given by the Master, and do as we would be done by, or observe what someone has called the "diamond rule" also given by the Master in which we forget self altogether, and are controlled by a desire to serve others regardless of self, it is remarkable what hard cases of trouble can be overcome. Surely if "God so loved us, we ought also to love one another." There much can be born, and much can be forgiven.

Along with the spirit of love must go the spirit of forgiveness. Eph. 4:32: "And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Jesus tells us very plainly (Matt. 6:15): "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Love and forgiveness are close companions. Where they are found you see nothing of malice or hatred, and very little trouble in the church.

It is of the utmost importance that we all labor to keep these unpleasant features out of the Church as much as possible. It is so much easier to keep them out than to get them out after they have obtained a foothold. The unity and the harmony that should exist in the church, and for which Jesus prayed, can not exist when they are present. "If one member suffers, all the members suffer with it." And if one member is out of order the whole church feels the result. Israel could not prosper in the conquest of Canaan when one troubler (Achan) was in the camp. And where there is malice and envy and backbiting and a lack of love and forbearance in the church it can not prosper.

Dealing with Offenders

We know there are times when real troubles exist in the church; troubles

that can not be smoothed over and which must be dealt with by those in authority. When conditions exist like those described in Jer. 6:14, where the prophet says, "They have healed also the hurt of the daughter of my people slightly saying peace, peace; when there is no peace;" or like those that existed when Paul commanded the Corinthian brethren (I Cor. 5:13) to put away from among themselves "that wicked person," and later commends them for their obedience; or, as in I Tim. 1:20 where he speaks of Hymenaeus and Alexander, with whom he had dealt who had made shipwreck concerning faith; then we need to obey what Jesus tells us in Matt. 18:17-19. Here we are told how the church shall deal with offenders; acting, of course, through those in authority, whom we are elsewhere taught to obey, because they have the spiritual oversight over us.

While these extreme measures are necessary sometimes, and we all need to stand by those who carry them out in accordance with the Word, it is of the utmost importance that each one of us recognizes how much rests upon **me** in the avoidance and overcoming of church troubles.

A good many years ago in Chester Co., Pa., a Quaker mother lay dying. To one of her boys she said, "Jacob, if thee takes care of one of my boys, that is all I will ask thee to do"—meaning, of course, that Jacob should take care of himself. How near Jacob fulfilled his mother's wish I am not able to say. But of this we can be sure, that if each one of us fulfills the Master's wish concerning us as members of His church, there will be no church troubles, but love and goodwill will reign supreme.

Soudersburg, Pa.

THE WINE CUP

(Samuel W. Fisher in Sander's Fourth Reader)

If you would be a man, and a patriot, and a Christian; if you would fit yourself for the largest employments and the most responsible positions; if you would attain competency, and with it unfold a character that your fellow citizens delight to honor; if you would enjoy the serene pleasure of domestic life, and plant no sting in the bosoms of those who love you most dearly, then dare to resist this tempter whatever form he may assume, whatever disguise he may wear!

If the highest in station in the land should seek to draw you off from this high position; yea, if she who seems to you the fairest and purest of her sex, commends this poisoned chalice to your lips, then, in all the confidence of rectitude, refuse the offer, and prove yourself truly brave as free.

Around us intemperance is working

out the ruin of hundreds of the young and the noble. In the wine party and the club-room it begins to throw around multitudes the silken net of its enchantment; in restaurants and elegant saloons these cords are transmuted into chains of brass; and ere they or their friends are aware, they have lost the confidence of employers, they are marked as men to be shunned by the eagle-eyed public; they are fast descending to the gross sensuality of the doomed and lost inebriate.

If any of you have begun to form this terrible habit, and feel a thirst for this poisonous stimulus; if you find

growing the fondness for this fatal indulgence, and your feet at stated times seeking the haunts of intemperance, and you begin to comfort yourself with the deceptive argument that you are only a moderate drinker, to you I say, in deepest solemnity, "turn," "TURN," "TURN."

"Mad swimmer," already thou art in the frightful vortex; round and round it has borne thee, till intoxicated with the pleasure, thou seest not how the circle narrows and stealthily moves thee nearer the liquid sides of the foaming abyss.

—Selected, M. G. G.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

BEHOLD THE LAMB OF GOD

TEXT: He hath made him to be sin for us who knew no sin.—II Cor. 5:21.

(Continued from last week)

It was the hatred of the Jewish leaders which was the determining human factor in the death of the Lord Jesus. It was the sanction of Roman authorities which fulfilled the Scripture by sending Him to the cross. But the tremendously important fact still remains that you and I are personally involved in what took place on Calvary. We may wash our hands with Pilate if we will, and attempt to fix the responsibility elsewhere. We may denounce the Roman governor, call the Jews Christ-killers, but at the last we face the awful fact that we are guilty of the death of the Lamb of God. He went to that cross of anguish, He passed through the fearful bitterness and conflict of those hours of darkness, He bowed in loathing under the black weight of my sin—of your sin. I put Him there, you put Him there, as definitely as though you had struck the blows which drove the nails into His quivering flesh. If it had not been for sin, He would never have needed to leave His first estate. I am responsible for Calvary. And so are you. There is no escape from that issue. I cannot shift to another my own accountability for that dreadful time.

But, thanks to His infinite compassion, He went to that cross with no hatred in His heart for all of us who had combined to put Him there, but only with a love that more than anything else marks Him as God so far does it transcend all human power. He went gladly, willingly, paying the bitter price of my redemption in anguish and in death that in answer to

the sentence of the law, "The soul that sinneth it shall die," He might reply through the merit of His cross, "That soul has already died. He died when I hung upon the cross of Calvary. By virtue of My death he has passed out from under the sentence of the law. He is mine by resurrection power." Oh, what a Gospel! Where could such things have had their conception save in the heart of an infinitely holy and an infinitely loving God?

Let us notice just one more point in regard to this night of judgment in Egypt. We have seen that the lamb must be without a blemish, and that it must be slain. But even these things were not alone sufficient for safety. There must be the application of the blood of this perfect lamb. By the direction of God, each family is to gather a bunch of hyssop, just a common little shrub of Egypt which any child might run out and pluck; not at all important in itself, but supremely important for the part it is to play, for dipped in the blood of the paschal lamb, it is to be struck three times, once on the lintel overhead, and once on each of the side posts of the entrance into the homes of the Israelites, thus marking each with the shed blood.

And this mark of the blood is to be their sole assurance of safety from the coming judgment of death. Although Israel had been, by the mercy of God, exempt from the other plagues, in this severest of all, she would be included if she omitted the blood upon the door. This would show them very plainly that the basis of their exemption was not because they were any better than the Egyptians. Their own merit or lack of merit simply did not enter into the question. It was not whether they

were good or bad, obedient or disobedient. It was whether or not there was blood upon their doors.

Neither was their exemption based upon the fact that they were the sons of Abraham, or upon anything which they themselves might do, outside of God's appointment. Tears, prayers, fastings, none of these could save them. Nothing but the blood! Nothing but a life given up, its life blood poured out, could purchase freedom from that awful visitation of death. "When I see the blood, I will pass over." That was the only ground on which they might expect mercy. It made not the slightest difference in regard to that safety as to what was the attitude of mind and heart in each of the homes. Perhaps in many was the joyous confidence which came from absolute trust in God's Word; in others perhaps there was trembling fear and the shuddering hope that their loved ones might be safe. But their feelings had nothing whatever to do with the outcome. The blood on the door alone determined that.

God's plans and methods have never changed. What He thus set forth in so tremendous a material illustration is most certainly in perfect harmony with His requirements concerning the final safety of man. The Paschal Lamb has been held up to the inspection of all. He has been pronounced to be without spot or blemish, God Himself manifest in the flesh. His blood has flowed upon the cross of Calvary. There remains only one thing to be done. But that is the one thing which, in all reverence we must say, God Himself cannot do. Because He has seen fit to make us creatures of will and reason, we alone may take into our hands the common little hyssop of faith and make the personal application of the blood to our own lives. And lacking that last act on our part, all that God Himself has done, all that His blessed Son has done, must forever go for naught as far as we are personally concerned.

Then we stand before the cross, forgetful for the time of all the rest of the world, and look upon Him there meeting the guilt of our own individual sin, when by faith we cry from the depths of our smitten hearts, "My Saviour," then we have taken the hyssop of faith and applied the blood. Then by the grace of God, we enter into a place of eternal safety from judgment, for the Word of God ever stands. "When I see the blood, I will pass over." "Being accounted righteous by His blood." "Redeemed with the precious blood of Christ." "The blood of Jesus Christ His Son cleanseth us from all sin." "Washed us from our sins in His own blood." There is a night of judgment coming compared to which the judgment of the firstborn that night in Egypt is as the fury of the tempest to

the fleecy summer cloud. But the conditions of safety remain unchanged. "When I see the blood, I will pass over." Oh, what blindness, what unutterable folly, to meet that inevitable hour unprotected by the blood of Jesus Christ, the Lamb of God which taketh away the sin of the world.—H. W. Shafer in "Evangelical Christian." Sel. by Jonathan R. Ernst.

CORRESPONDENCE

(Continued from page 89)

communion service was based on Ex. 12:26. "What mean ye by this service?"

Our Easter services closed with a rendition of sacred songs by a mixed chorus of the North Lima and Midway churches on Sunday evening at the N. Lima Church.

April 17, 1933.

Cor.

Duchess, Alta.

Dear Herald Readers, Greetings:—On Sunday morning, April 2, we reorganized our Sunday school as follows: Supts., Howard Stauffer, Clarence Ramer; Sec.-treas., Ruth Ramer, Fred Martin; Chors., Dan Burkholder, Howard Stauffer.

We held our annual business meeting on April 10, when officers were elected as follows: Trustee, Mervin Stanton; janitor, Dan Burkholder; usher, John Burkholder; Chor., Howard Stauffer; Supt., Y. P. M., Will Lauver, Henry Ramer.

April 17, 1933.

Cor.

Washington, Ind.

(Berea congregation)

Dear Herald Readers, Greeting:—We are thankful for the many blessings received during the past few weeks. On Friday evening, Feb. 24, our bishop, Bro. D. D. Troyer, gave us a good message from God's Word. On the following Sunday, Feb. 26, the church at this place took up some work concerning the rules and regulations of this congregation.

On Friday evening, March 24, Brethren D. J. Johns, Edwin Yoder, and D. D. Troyer were with us. They gave us several spiritual feasts from God's precious Word. Then on Saturday morning, March 25, we had a members' meeting. The three brethren were in charge.

Bro. and Sister Paul Maust of Pigeon, Mich., accompanied by Sister Olive Bucher of Nappanee, Ind., spent eleven days with Sister Maust's parents.

We are always glad for visitors.

April 18, 1933.

Cor.

Kitchener, Ont.

Dear Herald Readers, Greetings:—On Sunday, April 9, Bro. Jesse B. Martin of Waterloo did the double duty

of preaching for his home congregation at ten o'clock, and at this place after eleven o'clock. On the evening of the same day Sister Vera Hallman had charge of the children's meeting, which was followed by a sermon by Bro. Oscar Burkholder of Breslau. On Easter Sunday morning, the primary department of the Sunday school gave a program. There was also some special singing suitable to the occasion by the men's chorus and a mixed chorus, after which Bro. G. Enss of Goshen, Ind., favored us with a sermon. Bro. Enss was accompanied by Bro. Harold Bender, also Bro. Bender's mother and brother. A group of young men from Goshen College, Levi Hartzler, Orie Miller, Ezra Beachy, Otto Binkle, and Samuel Swartz—had charge of the evening services. They brought timely messages both by word and song. May God's blessings go with them as they go from place to place.

The Dorcas Circle was recently reorganized for the coming year, with the following officers: Pres., Florence Baer, Vice Pres., Lucinda Martin; Treas., Helen Betzner; Secy., Gladys Weber.

April 18, 1933.

Geo. A. Weber.

Manitou, Colo.

Dear Readers of the Herald:—"But now is Christ risen from the dead, and become the first fruits of them that slept" (I Cor. 15:20).

We are indeed glad that we know that our Redeemer liveth, and that He is at the right hand of God interceding for us. These thoughts are brought fresh to our minds again, after another Easter Day.

On March 5, Bro. J. A. Heatwole was with us, and brought us a very helpful message on Baptism. Acts 2:41. After the sermon Bro. Oscar Bontrager was baptized. He has now gone to Montana with his parents.

Several weeks ago Sisters Kathryn Kulp of Penna., and Elsie Hasley from Limon, Colo., came to stay here and work.

We have had a few visitors from Limon, Colo., this spring.

Thursday evening, April 13, Bro. Sanford Yoder was with us for prayer meeting, when he brought us a message on faith.

On the evening of Easter Sunday after Y. P. M. we had a testimony meeting instead of preaching. Meetings of this kind help to encourage us in a little different way.

We are glad for the number of visitors that we usually have in our services. We hope they will continue, and may the blessings of the Lord go with all.

In His service,

April 18, 1933.

Katie Yoder.

Bloomfield, Mont.

Dear Readers:—Never a day goes by that I am not reminded of a song I partly know, and wish I knew entirely, that is, "Count your many blessings as the day goes by!" For my own satisfaction I'd like to learn the whole song, or at least know whether the line I have quoted is completely right.

To you, readers, the fact that a church and Sunday school correspondent in a small place in the west, who is reminded daily of a certain song, may not mean anything special, but it reminds me often of the "many blessings" the Red Top congregation have had that they may count!

First of all, our winter was never so severe that we had to discontinue any of our three meetings—Sunday school, young people's meeting, or prayer meeting. Then too, we enjoyed the Bible School.

On April 2, we reorganized our Sunday school. The officers are: Supts., Jake Mullet, Roman Chupp; Secy-treas., Lillie Bontrager; Chor., Monroe Chupp; Usher, Jackie Chupp. Church officers for the following year are: Member of church board, Jacob Hostetler; Mission board member, Floyd Bontrager.

The following Sunday, April 9, our congregation received a blessing from Bro. Mast's sermon, and the communion service.

Easter morning we had our regular Sunday school with no special program, but in the evening we enjoyed the Easter young people's meeting program.

Our main prayer as a congregation, also as individuals, is that we may soon have some one to guide our flock. We wish that our readers may join us in praying that we may have a resident minister here.

April 19, 1933.

Kathryn Dietz.

Winton, Calif.

Dear Herald Readers:—"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" We have many reasons for which to thank Him who showers innumerable blessings upon His children daily.

Our eighth quarterly mission meeting was held on Sunday, April 9. The all-day service proved itself to be a blessing to many. In the evening of the mission meeting a preparatory sermon was delivered by our pastor, Bro. J. P. Bontrager.

The following Sunday communion services were held. Eighty-six souls partook of the sacred emblems. Bro. E. Stahly of Terra Bella, Calif., was with us and leaves for the Philippine Islands on Friday, April 21. May the Lord bless him in his work there that souls may be brought into the fold.

"They that wait upon the Lord shall

(Continued on last page)

SPECIAL MEETINGS

Los Angeles, Calif.

Report of Quarterly Mission Meeting, held at Los Angeles Mission April 2, 1933.

Our regular quarterly mission meeting was held April 2 and a very interesting and helpful program was rendered. The main subject was "The Christian's Work." Motto: "I am doing a great work" (Neh. 6:3).

Devotion, Samuel Stauffer, Romans 12.

1. **Bringing those around us to Christ**, H. G. Erisman.

You need Christ, Christ needs you; saved to serve. If the Christians don't bring those in sin to Christ, who will? If you don't see evidence of your work, draw closer to God. "If God be for us, who can be against us."

2. **Personal Work as Taught in the Bible**, Elma Shoup.

The true Christian desires to bring others to Christ. No one can be a successful soul-winner unless he is a co-worker with Christ. "Redeeming the time" each moment is an opportunity.

3. **The Work of the Older Folks**.

a. In the Home, H. F. Lehman. Oldest divine institution. Christian character is not inherited but is built. Essentials in the home: unity; teach the children Christian principles; help in social and school problems; teach for friendliness and hospitality; place of prayer, study, and meditation. Let us work in the home until Jesus comes.

b. In the Church, Jess Swartzendruber. The Church that functions properly has something for each member to do. Talents and means for the Church. Older people as counselors to the young folks.

4. **Work of the Young People**.

a. In the Home, Clara Ebersole. If we are not Christians at home, we will not be anywhere else. Lead our loved ones to Christ.

b. In the Church, Grace Frey. Willingness to work, even in things that others would not like to do. Consecrate energies to the Lord. It pays to serve Jesus, whatever the cost. Working for Christ is a great work.

c. Our Responsibility to the Foreign Field, Della Showalter. When we choose God we have an obligation, and that is to win souls. Our responsibility is as great as those who go to foreign fields. God is reasonable in His requirements.

5. **Opportunities to Work in Our Prayer Circle**, H. E. Shoup.

Get a burden, and God will show you opportunities. Prayer circle and preparation for future service.

6. **Need of Spiritual Power in our Work**, Levi Haldeman.

Where there is power there are results. Power received by prayer, study, living close to Christ.

7. **Need of Consecration in our Work**, F. B. Showalter.

A dedicated life is to be coveted.

8. **Blessings of Christian Service**, Elvina Blosser.

Happy to serve in this great work. Self is the greatest unoccupied territory. Sympathetic heart enables us to win others. Faithfulness in small things brings blessings.

Organization.—Mod., Wm. Miller; Secys., Ruth Kauffman, Ruth Whitaker; Chor., Esther Haldeman.

Roanoke, Ill.

Report of the 99th quarterly meeting of the Pleasant Hill, Peoria, Metamora and Roanoke Sunday Schools held at the Roanoke Mennonite Church, Roanoke, Ill.

Afternoon Session

Devotion, Carl Magnuson; The Tried Savior, Lulu Smith; The Suffering Savior, C. Warren Long; The Triumphant Savior, Tilman Smith; Special Music, Ben Nofsinger.

This was a timely and appropriately ar-

anged program for this Easter season. Thoughts presented that we may well carry with us through this season and beyond were:

1. Christ may be considered as our High Priest, our Mediator.
2. Christianity is a religion of atonement. To this end Christ died.
3. Christ suffered in life and in death for the sins of all who will accept Him.
4. Evidences of the Christ living in us are:
 - a. A life of prayer.
 - b. A life of faith.
 - c. A life of sacrifice.
 - d. A life of obedience.
 - e. A life of love.
 - f. A Spirit-filled life.

Evening Session

Devotion, Lester Litwiller; First Message of Victory Over the Grave, Harold Buzzard; Manifestations of the Risen Life, Ruth Litwiller; Sermon, Henry R. Schertz; Special Music, Walter Zook.

1. The message of victory over the grave received joyfully by the disciples and doubted by Thomas holds a special blessing today for everyone who will believe.

2. Every true Christian has one great manifestation, love, but like the bud of a flower this must spring from a root:

- a. Which is personal.
- b. Choosing right principles.
- c. Keep open the way between us and God.
- d. Proper use of tolerance and intolerance.
- e. Live in the present but not future or past.

An interesting and inspirational open discussion was conducted by the moderator.

Mod., Walter Yordy.

Chor., Ray J. Schertz.

Secy., Truman Schertz.

Cullom, Ill.

Report of eleventh joint Quarterly S. S. Meeting of the Waldo congregation of Flanagan and the Cullom congregation, April 9, 1933.

Forenoon Session

Sunday School. Sermon (Matt. 26:39), H. R. Schertz. Peter, following afar off denied. Christ, being crucified, went farther than any of the prophets before, the Lamb who was spotless, blameless, stainless. We need to go farther than Satan would have us go; not compromise with the world; strive toward Christian perfection, indwelling of the Holy Spirit and bearing fruit, farther in prayer life, farther in the love of God, go farther in Christian service, farther in our walk and talk with God.

Afternoon Session

The Conquering Life—Victory, Ida Schertz; The Sower and the seed, Mrs. Eigsti; The Gospel for a Modern World, Elsie Koerner.

Thoughts.—First give ourselves to God, walk with God, searching the Scriptures to learn of Christ. Love to others is the measure of our love to God. "This is the victory that overcometh the world, even our faith." The heart that harbors sinful thoughts after conversion will sometime be overcome by them. Childhood the best time for sowing the Word. Good literature, wholesome recreation, should be provided for physical and spiritual development. The Gospel story the best news ever proclaimed to the world. The Gospel for all nations in all ages. The Church should stand for a whole Gospel. Christ touches the world only through us as Christians. No substitute for the Gospel.

Sermon, by H. R. Schertz. Necessity for Unity in the Church: to evangelize, to build up souls in the faith. Blessings obtained by contributing to mission work both home and foreign. We need one another's help and

coöperation. United efforts in prayer bring greater results. Ministers and laity need one another's help.

Open discussion: Jesus suffered for us and we should be willing to suffer for Him.

Evening Session

Essay (Jesus meeting our needs), Susie Reedy. We can do all things through Christ, for our "strength is made perfect in weakness." God supplies all our needs. "Perfect love casteth out fear."

Sermon, by Joe Hartzler. The great need of the world is Jesus. God offers pardon to a world that lay under sentence of death. "Let the wicked forsake his ways and the unrighteous man his thoughts." No peace for the wicked. "He that covereth his sins shall not prosper." Sin in the heart separates us from God. But He hears those who do His will. Disobedience to God will surely be punished.

Chorister, Susie Koerner.
Secretary, Nannie Bailey.

A PRAYER

By Vivian Schlabach

Many souls are dying for
A little bit of love;
Dear Lord, may I Thy servant be
Thy love to prove
To those who are benighted by
The awfulness of sin
To lead them gently back to Thee
The victory to win.
Goshen, Ind.

Married

Rutt—Witmer.—Bro. B. Titus Rutt of the Elizabethtown, Pa., congregation and Sister Ruth H. Witmer of the Erisman's congregation were married April 16, 1933, at the home of the bride, Bro. H. E. Lutz officiating. May the rich blessings of God accompany them through life.

Lefever—Mellinger.—Bro. Chas. Lefever of Ronks, Pa., and Sister Marion K. Mellinger of Lampeter, Pa., were united in holy marriage at the home of the bride on Sunday, April 16, Bro. John H. Mosemann officiating. May the Lord abundantly bless them on their journey through life.

Hollinger—Landis.—Bro. J. Witmer Hollinger of the Rohrerstown congregation and Sister Mary F. Landis of the Erb's congregation were married March 12, 1933, at the home of the officiating bishop, Bro. H. E. Lutz of Mt. Joy, Pa. May God bless them with peace and happiness.

Ebersole—Walter.—Bro. Jacob W. Ebersole of the Erisman's congregation, and Sister Anna Mary Walter, of the E. Petersburg congregation, were married March 11, 1933, at the home of the officiating bishop, Bro. H. E. Lutz of Mt. Joy, Pa. May the blessing of God attend them through life.

Schrock—Miller.—On March 31, 1933, Bro. Tobias Schrock of Hutchinson, Kans., and Sister Florence Miller of Inman, Kans., were united in holy marriage at the home of the officiating bishop, Bro. J. G. Hartzler of Windom, Kans. May the blessings of the Lord be theirs through life's journey.

Miller—Long.—On the evening of April 12, 1933, Bro. Earl L. Miller and Sister Martha R. Long, both members of the Midland, Mich., congregation, were united in marriage at the home of the officiating minister, Bro. E. A. Bontrager. May the Lord bless them with the grace of His presence through life.

Gogel—Kolb.—On April 15, 1933, at the home of the bride's uncle, Bro. Jacob Kolb's near Spring City, Pa., Bro. Charles Gogel and

Sister Mildred Kolb, both members of the Vincent congregation, were united in holy marriage by the home minister, Bro. Henry G. Bechtel. May the Lord bless them with a long and happy life.

Obituary

Caufman.—Clarence Leroy, son of Bro. and Sister Martin Caufman, Chambersburg, Pa., died April 2, 1933; aged 7 y. 10 m. 22 d. Death was due to cerebral meningitis. He is survived by his parents, 1 sister, 4 grandparents, and 2 great-grandmothers. Because of quarantine laws short services were held April 3 outside the home, in charge of Walter Lehman. Text, Luke 18:16. Burial in cemetery adjoining Chambersburg Mennonite Church.

Nissley.—Fannie E., daughter of Elias N. and Rebecca Nissley, was born in Lancaster Co., Pa., Oct. 23, 1873; died March 27, 1933, in Mt. Joy, Pa.; aged 59 y. 5 m. 4 d. She is survived by 1 brother (Gabriel E.). She was a member of the Mennonite Church for twenty years. Services from her late home, followed by services in Mt. Joy Mennonite Church, conducted by Bros. Henry Lutz and Henry Garber. Text, Eccl. 10:9. Interment in Kraybills Cemetery.

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

Martin.—Donald, son of Bro. and Sister Henry Martin of Orrville, Ohio, died April 10, 1933; aged 1 y. 25 d. He was preceded in death by 2 brothers and 1 sister. His parents, 1 brother, and 1 sister survive him. In the afternoon little Donald was happy in play. In the evening he became very ill, and in the early morning Jesus called him. Services were held at the home and at Martin's Church. Ministers, Stanford Mumaw, I. W. Royer, Benj. Good, and D. A. Yoder.

"As the sweet flower that scents the morn,
But withers in the rising day,
Thus lovely was this infant's dawn;
Thus swiftly fled its life away."

Keith.—Ruth Arlene Keith, daughter of Charles W. and Ada Harnish Keith of West Willow, was born April 3, 1929; died Feb. 28, 1933, after an illness of 9 days of pneumonia; aged 3 y. 11 m. 23 d. A sister, Emma Jean, and her 2 grandfathers preceded her in death. She is survived by her parents, 2 sisters (Verna Mae and Dorothy), her great-grandparents, 2 grandmothers, 1 aunt, 2 uncles. Funeral services were held March 2 at the home and at Willow Street Mennonite Church by Bro. Aaron Harnish and Bro. Jacob T. Harnish, also the United Brethren minister. Interment in adjoining cemetery.

"Safe in the arms of Jesus;
Safe o' His gentle breast;
There by His love o'er-shaded,
Sweetly Ruth's soul shall rest."

Martin.—Jacob Martin was born near Elkton, Va., Dec. 22, 1854; died at the home of his daughter near Dayton, Va., March 29, 1933; aged 78 y. 3 m. 7 d. He had been in feeble health for about four years. He was patient in his suffering and expressed himself "ready to go." His wife preceded him in death a number of years ago. He united with the Mennonite Church many years ago, continuing in this faith to the end. On July 9, 1880, he was married to Annie Good. To this union were born 2 sons, Vernon and Chasper, and 1 daughter Norn (married Walter D. Hentwole), all of whom survive. He is also survived by 10 grandchildren and 2 great-grandchildren. Funeral services were held from Weaver's Church in charge of the brethren J. S. Martin and Leonard Jones. Text, 1 Cor. 15:49. His body was laid to rest in the cemetery near by.

Lambert.—Rachel Jane, wife of William Lambert, was born March 27, 1858; died March 26, 1933, at the home of her daughter, Mrs. Newton Bartley, near Dayton, Va. She was buried on her 75th birthday. Death was due to cancer; she suffered intensely the past few months but patiently endured it. She frequently expressed her desire to be relieved and go home. She with her husband (also 75 years old), accepted Christ Jan. 21, 1933, and were baptized by Bro. S. H. Rhodes. She is survived by her husband, Mrs. Newton Bartley, Mrs. Newton Howdeshall, and a number of sons and grandchildren. Funeral at the home by Bros. Melvin Heatwole and Snively Martin. Interment at the Beaver Creek Cemetery.

"Though to-day we're filled with mourning
Mercy still is on the throne;
With Thy smiles of love returning,
We can sing, 'Thy will be done.'"

Weese.—Mary F., daughter of the late Philip and Barbara Linhoss, was born near New Election, Va., Dec. 8, 1860; died of complications at her home in Dayton, Va., March 24, 1933; aged 72 y. 3 m. 16 d. She was the last member of her father's family. In 1854 her parents sailed from Bremen, Germany, in a sail boat, landing at Baltimore, Md., eleven weeks and two days after leaving Bremen. In early life she united with the Mennonite Church, in which faith she died. On Sept. 18, 1898, she was united in marriage to Clarence J. Weese who with the following children survive: Edna M. (married J. H. Knically), Minnie A. (married A. H. Armstrong), and one son George. She is also survived by 8 grandchildren. Funeral services were held from the Bank Church conducted by the brethren, S. G. Shetler and S. H. Rhodes. Text, "The Master is come, and calleth for thee" (Jno. 11:28). Her body was laid to rest in the cemetery near by.

Herr.—Emma G., wife of Samuel M. Herr, Soudersburg, Pa., died Feb. 10, 1933, in St. Joseph's Hospital, Lancaster, Pa., following an operation; aged 71 y. 22 d. She was a daughter of the late Martin and Anna Groff Denlinger, and is survived by her husband, 3 daughters (Anna—Mrs. Isaac Brackbill, Mary—Mrs. Aaron Fisher, both of Soudersburg, and Emma—Mrs. Maurice Kreider of Ronks, Pa.). Also 6 grandchildren and the following brothers and sisters: Mrs. John Zimmerman, Martin G. Denlinger, Elam G. Denlinger, Mrs. Salinda Ranck, David G. Denlinger, Abram G. Denlinger and Mrs. Reuben Buckwalter. Funeral services were held from the late home Feb. 14, with further services at the Paradise Mennonite Church, of which she was a member. Bros. Abram Martin and Jacob Mellinger officiated.

"Mother's gone beyond this world
Of sorrow, pain and care;
Gone to be with Jesus,—
Oh, will we meet her there?"
—The Family.

Neuenschwander.—Lydia Neuenschwander, daughter of Peter and Mary Ann Zimmerly, was born in Wayne Co., Ohio, Feb. 16, 1894; died of heart failure March 28, 1933; aged 39 y. 1 m. 12 d. She accepted her Savior in her youth and was received into the Sonnenberg Mennonite Church, remaining a loyal member until death. On Dec. 14, 1916, she was united in marriage to Samuel Neuenschwander. To this union were born 3 sons and 4 daughters. She leaves a deeply sorrowing husband, 2 sons and 3 daughters (Esther, Albert, Orpha, Sylvia, and Melvin), her loving mother, 2 brothers, and 2 sisters (John, Edwin, Lizzie—Mrs. Otto Kamph, and Melinda), besides many other relatives and friends. One daughter (Idella) preceded her in death, and 1 son (Elmer) in infancy. Her father died 4 months ago, and 1 brother in 1915. Why God called her away in her usefulness we cannot understand. But we have to remember that He doeth all things well, even if her sudden death was a shock to the family and community. We hope our loss

is her gain. Funeral services were held March 31 in charge of Lewis Amstutz, J. S. Moser, and C. N. Amstutz.

Schrock.—Nancy, daughter of Joseph A. and Mary Ann Horner Schrock, was born in Howard Co., Ind., Oct. 10, 1882; died April 13, 1933, at her home near Chief, Mich.; aged 50 y. 6 m. 3 d. In 1899 she was married to Samuel Schrock, and in 1904 they moved to Manatee Co., Mich., their present location. Bro. and Sister Schrock were charter members of the Pleasant View congregation, transferring their membership from the Howard-Miami congregation in Indiana. Her faith in God was shown by her cheerful disposition through which she made many friends. Although suffering more or less for 8 years, she never complained, and her sudden death was a great shock to all who knew her. She is survived by her husband, 1 daughter (Ruby Leland), 1 grandchild, 1 brother (Alvine of Goshen, Ind.), and a large number of other relatives and a host of friends. Funeral services were held April 16, by her pastor, Bro. C. C. Culp. Text, Phil. 1:21-26. Burial in the Mennonite Cemetery. This was the largest ever held at this church.

Witmer.—Susan H. Witmer was born May 16, 1859; died at her home at Baumgardner, Pa., March 23, 1933; aged 73 y. 10 m. 7 d. On Dec. 21, 1885, she was married to Benj. Witmer, who with 1 daughter (Celia) survives; also 2 brothers, 2 sisters, and a host of other relatives and friends. She was a member of the Mennonite Church for many years. Her health was failing the past summer, and on Feb. 14 she became ill and was confined to her bed for 5 weeks. She was patient in her suffering and expressed her desire and willingness to go home to the Father. Funeral services were held in the home by the brethren, Aaron Harnish and Frank Herr, and at Willow St. Mennonite church by Bro. John Mosemann. Text, Job 19:25. Interment in adjoining cemetery.

"If we could hear her singing as we think she's singing now,
If we could see the brightness of the crown upon her brow;
There would be no sighs to worry, and of bitter tears no more,
When we think of our loved one who has gone to yonder shore."

Denlinger.—Martin W., son of the late Benjamin and Maria Denlinger, was born in Lancaster Co., Pa., April 11, 1882; died March 17, 1933, in the Lancaster General Hospital, after being there for 10 days, ill with cancer and complications for more than a year; aged 50 y. 11 m. 6 d. He was a faithful member of Melinger's Mennonite Church, a teacher in the Sunday school for many years, and a great lover of the Bible, in which he found very much comfort in his sickness. He always expressed a bright hope for the future. At one time in his sickness he had an inward hemorrhage. Some time after that he was anointed and became so much improved that he again had the pleasure of going to church for a while. Surviving are his wife (Emma R. Burkhardt), 2 sons (Paul B. and Titus), 2 daughters (Ursula and Benlah). Two sons and two daughters preceded him in death. One son died over two years ago on Christmas Eve. On his death bed he said, "I am going to my beautiful home. I am not waiting for father." Four brothers also survive (Benjamin, Abram, Harry, and Joseph). Funeral services were held Sunday afternoon, March 19, at the home and at Melinger's Church, with Brethren David Landis, Elmer Martin, and William Heisey in charge. The body was laid to rest in the adjoining cemetery.

"My husband lies in death's embrace;
The grave is now his resting place;
Oh, as I pass beneath the rod,
Reveal Thyself the widow's God."
By the Family.

PROGRAM

SUMMER BIBLE SCHOOL CONFERENCE

To be held at the Masontown Mennonite Church, D. V., on Thursday evening and all day Friday, May 18 and 19, 1933

Devotional Exercises in charge of J. D. Mininger.

Purpose of this Conference—Moderator.

The Need of More Bible Instruction—Oscar Burkholder, Breslau, Ont.

The Summer Bible School an Important Opportune Agency for Supplying More Bible Instruction—D. Stoner Krady, Lancaster, Pa.

The Need of Proper Pioneering for Effective Summer Bible School Work in the Church—A. J. Metzler, Masontown, Pa.

How to Start a Summer Bible School—S. G. Shetler, Johnstown, Pa.

Arranging the Daily Program—Frank Rader, Detroit, Mich.

The Value of Practical Expressional Work—Daniel Lehman, Harrisonburg, Va.

The Practicality of Summer Bible Schools in the Rural Churches—J. Frank Brillhart, Scottdale, Pa.

Summer Bible School Records—Their Place, Importance, and Form—J. Paul Graybill, Philadelphia, Pa.

The Summer Bible School as an Evangelizing Agency—Wm. Detwiler, Canton, O.

The Place of a Closing Program for a Summer Bible School—Warren Long, Peoria, Ill.

The Proposed Summer Bible School Course—C. F. Yake, Scottdale, Pa.

The Need of Church-wide Coöperation for the Promotion of Our Summer Bible Course—J. S. Hartzler, Elkhart, Ind.

A Demonstration Class—In charge of Rhoda Ressler, Scottdale, Pa.

The Summer Bible School, a Challenge to the Church—Noah Mack, New Holland, Pa.

Four Open Forum Periods will be conducted some time during the four program sessions to give ample opportunity for discussion of problems.

This conference is held just prior to the General Mission Board Meeting at Springs, Pa. As Masontown is about an hour and a half's drive from Springs, all interested in Summer Bible School work and planning to attend the Mission Board Meeting should arrange also to attend this conference.

Executive Committee of the Southwestern Pennsylvania Mennonite Sunday School Conference

Any inquiries should be directed to

A. J. Metzler, Chairman, Masontown, Pa.

ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES

The Annual Meeting of the Mennonite Board of Missions and Charities will be held at Springs, Pa., from Saturday, May 20, to Tuesday, May 23. The Executive and Mission Committees will meet at Scottdale on Thursday and Friday, May 18 and 19, for the purpose of transacting such business as ordinarily comes before them. On Saturday, May 20, the Executive and Mission Committee will meet at Springs, Pa., and any of the superintendents of missions, volunteers for mission work, and other individuals having business may bring same before the joint committee at that time. On Saturday afternoon, May 20, the full membership of the Board will meet in executive session. All Board members are hereby notified to be present either in person or by proxy. Proxies should be mailed to the Secretary of the Board in sufficient time so that they will reach him before the meeting convenes. The regular meetings of the Board proper

begin on Monday, May 22, and continue until Tuesday evening, May 23.

D. D. Miller, President.

S. C. Yoder, Secretary.

CORRESPONDENCE

(Continued from page 93)

renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

April 19, 1933. Lena Dirks.

Wolford, N. Dak.

Dear Herald Readers, Greeting in Jesus' Name:—Last Sunday (Easter) we were again privileged to commemorate the death of our Savior in a communion service. Although it is through the death and shedding of His blood that we have forgiveness of sin, yet it is also through His resurrection that we are justified. Rom 4:25. Nearly all members were present and partook of the sacred emblems. The Lord be praised for His goodness.

Spring is here, which brings with it opportunities and privileges that we do not have during the winter months. May we strive to improve these in the upbuilding of the cause of Christ and the winning of souls while the day of grace is yet here. Satan is desperate in his assaults. He is assailing Christianity from many angles, his work is seen everywhere, and we need much wisdom from above to discern "between holy and unholy."

We have a late spring in the northwest. There is very little field work done yet, but we have plenty of moisture, which makes vegetation grow rapidly.

Sincerely yours,

April 19, 1933. Cor.

Goshen, Ind.

(Clinton Frame congregation)

Dear Readers, Greetings in His Name:—By an oversight we failed to mention in our last letter that Bro. J. D. Hartzler preached for us on Feb. 5. His visit was surely appreciated. On the evening of March 5 three brethren from Elkhart congregation gave us very good discussions of the Y. P. M. topic. The next Sunday evening Bro. Jonas Miller of Middlebury told us some of his experience in mission work while in Africa.

We had a short Bible Conference beginning on Friday evening, April 7. Bro. Oscar Hostetler presented the subject of "Reverence;" Bro. D. A. Yoder's subject on Saturday forenoon was "Present Day Evils," followed by Bro. Early Bontrager on "Obedience." Saturday evening our Bishop, Bro. Johns gave a lesson on "Proverbs 6." The lesson Sunday evening was "Sin," by Bro. Ray Yoder. Each lesson (except Saturday forenoon) was followed by a gospel sermon by Bro. Silas Wel-

dy. These sermons were upbuilding and inspirational, and the lessons brought out new thoughts on Bible teachings. Our conference was not long, but we all feel it was well worth while.

Last Sunday evening a group from Shore congregation gave the Y. P. M. program here, on the Easter (resurrection) Lesson.

Wishing you all God's grace, and asking an interest in your prayers, we are,

Yours in His service,
April 19, 1933. Cor.

Kouts, Ind.

(Hopewell congregation)

Dear Herald Readers, Greeting in Jesus' Name:—We are very thankful and glad that the Holy Spirit still convicts people of sin and shows their need of a Savior. Since our last writing six young souls have accepted Christ as their Savior, and one has re-consecrated his life anew. May God richly bless them and keep them in the hollow of His hand. We have this blessed promise, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." May the Holy Spirit still work among us and draw more into closer fellowship with God.

We are sorry to say that Sister Katie Birky has been in poor health for some time and has not been able to worship with us. She is our chorister, and is missed much in the song services. May God grant her a speedy recovery.

We are looking forward to Saturday evening, April 22, when the Goshen College Chorus will render us a program of song. May God richly bless them in their work. Remember us at the Throne of Grace.

April 20, 1933. Bessie Sutter.

Table of Contents

81—Editorial
82—The Test of Character
Talks on Christian Growth and Victory
83—Question Drawer
84—From Our Mission Stations: Lancaster, Columbia, West Liberty, Canton
85—Our India Letter
Sunrise at the Mission
Our Talents (Poem)
86—Home, Sweet Home (Poem)
Mary
Child Training for Future Life
87—Sunday School Lesson
Bible Meeting Topic
88—Field Notes
89—Correspondence
90—The Servant's Path (Poem)
Our Departed Loved Ones
Observations on Spring Time
Church Troubles—Their Cause, Prevention, and Cure
91—The Wine Cup
94—Special Meetings
A Prayer (Poem)
Married
95—Obituary
96—Announcements, etc.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVI (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, MAY 4, 1933

(Herald of Truth
Established 1864)

No. 5

EDITORIAL

"Herein is my Father glorified, that ye bear much fruit."

"Much fruit" is a certainty when body, soul, and spirit are completely upon the altar of the Lord.

The reason why some talented people do not accomplish more for God is that the world has their talents while the Lord has what the world doesn't care to use.

Summer Bible Schools.—There are two things connected with the summer Bible schools for which we are glad: (1) The number of our congregations providing for this kind of instruction for the rising generation is rapidly on the increase. (2) There is an increasing emphasis being placed on the importance of making these schools what the name implies: real BIBLE schools. We have enough entertainment schools, without the Church going into that business also.

May is a busy month. Not only are farmers busy putting out their crops and otherwise preparing for the harvest coming later on, but important meetings are planned looking to the reaping of a spiritual harvest. Probably most of our readers have in mind some Conference or Mission Board meeting to be held in this month in which they are especially interested. If you are looking for an impressive object-lesson, watch the busy farmer at his work. Then, remembering how much more is at stake in the spiritual harvest than in the natural, see that you are just as diligent in the work of the Lord.

Our Church Schools.—It was the editor's privilege to attend a recent meeting of the Executive Committee of the Mennonite Board of Education. Our schools, like the rest of our institutions, are making a brave effort to weather the storm of our present financial depression, and, unless there will

be a complete breakdown in national and international finances, we believe that practically all of our institutions will succeed in keeping on their feet financially—that is, if the friends of these institutions will continue their whole-hearted support.

It is becoming more and more apparent that this is no time for any one to give up because he is laboring under a heavy load; that no matter how heavy and hard our load to bear, we should think of nothing else but to bear it, and at the same time, as we have opportunity, help bear one another's burdens, "and so fulfill the law of Christ."

Those connected with the work of our schools have been working in this spirit; and neighboring congregations, seeing their struggle, have done just as nobly in bringing in provisions so as to lessen the expenses in the dormitories. The struggle is occasioned, not so much because of a lack of patronage as because of a lack of finances, on the part of many of the students, sufficient to meet their financial obligations as students. Those nearest to these problems are taking a commendable attitude, and deserve every encouragement that we are able to give them. If the coöperation between our schools and their supporters continues as it has thus far, we have hopes that by the time our schools will open in the fall they will be in better financial condition than they were when they opened last fall.

Here is a suggestion: Without calling for a general collection, if the friends of our three schools will each make an offering to the school that they feel most directly responsible for, and send their offerings to the business manager of the school to which they make their special contribution, it will be quite an item in helping our schools get to the end of the present term without an overburdening deficit. "Every man according as he purposeth in his heart, so let him give."

THE CONSISTENT CHRISTIAN LIFE

In our last week's editorial message on "Why the Bonnet," we included this comment in our closing statements: "Let us not make the mistake of thinking that if we can just hold to the bonnet we have everything gained. The bonnet is but one among many articles of apparel, and attire is but one among many things in which we should be 'unspotted from the world.' Let our position of total abstinence be applied to all things in which the standards of the Gospel and those of the world are different." This comment furnishes the basis of the present message.

The standard of Christian apparel includes both modesty and nonconformity. The latter is a very important item, from the fact that "the whole world lieth in wickedness," "even their mind and conscience is defiled." And modesty is in keeping with the Bible standard of ornamentation: "even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Modest apparel includes neatness, simplicity, serviceableness, comfort, a consistent covering of the body, modest hair-dressing, and plain apparel generally; and excludes jewelry, costly array, and vain display. There is no stretch of the imagination by which such things as bare arms, uncovered bosoms, short skirts accompanied by flesh-colored stockings, etc., etc., can be classed as modest apparel. Read Deut. 22:5; Isa. 3:16-24; 1 Tim. 2:9, 10; 1 Pet. 3:3, 4. But modest apparel is but one of the things that belong to a consistent Christian life. Let us notice a few more:

Obedience

Christ strikes the key-note when He says, "If ye love me, keep my commandments . . . Ye are my friends, if ye do whatsoever I command you." Paul, writing to the Romans, says,

"God be thanked that ye . . . have obeyed from the heart that form of doctrine which was delivered you." The Great Commission carries with it a commandment to "teach all nations . . . to observe all things whatsoever" our Lord commanded. Numerous other scriptures hold forth the same standard of obedience to God. Since all the commandments of God were conceived in the mind of the Infinite and intended for our good, they should be accepted without question, and obeyed without reservation. "If ye know these things, happy are ye if ye do them."

Peace

"How beautiful are the feet of them that preach the gospel of peace." As followers of the Prince of Peace, we should walk in His steps, recognizing that "the weapons of our warfare are not carnal." Ever since the fall of man this world has been continually at strife—among nations, in business circles, in family and church quarrels. The first child born was a murderer, and the history of the nations is largely a recital of the record of wars. "But ye have not so learned Christ." Carnal warfare is not for the children of God. Neither with swords or cannon or shot or shell or poison gas or any other destructive weapons of warfare, nor with suits at law or fists or the deadly tongue, should Christian people become entangled with the affairs of this world. Ours is a higher sphere. We belong to a Kingdom that is "not of this world," and therefore we are not supposed to fight. When Christ made His appearance upon earth the heavenly host proclaimed the message of "on earth peace, good will toward men." The lives of Christian professors are consistent when they order their steps to follow in the footsteps of the Prince of Peace. Let peace reign in our hearts and lives, and home and Church will be a paradise.

Business Integrity

"His word is as good as his bond," is something that should be said with truth about every one of us. A Christian's bond or note may become worthless, because of circumstances over which he has no control, but it should never become worthless through a failure to be true to his word. Speaking of business, it is essential that we look well to three phases of it: (1) that we do not allow ourselves to be drawn into any kind of business that we can not look God in the face and say of a truth that we are doing what we are to the glory of God; (2) that we conduct our business in a God-honoring and Christ-like way; (3) that we do not allow ourselves to be drawn into an unequal yoke with unbelievers. One of the greatest needs of the present time is

business men who carry Christ into their business life and business methods. The man in business who lives consistently with his profession of Christianity confines himself strictly to the truth, lives for the good of others, contracts no debts that he is not morally certain that they can be met when they become due, and makes the Golden Rule a chief factor in his business methods.

Devotional Life

Of a certain man it was written years ago, that he never allowed the coals of fire to die on his family altar. We dare say, if this correctly describes him, that the same thing was true also of the individual altar in his own heart. The man who is given to prayer "without ceasing," is the man who can at all times "lift up holy hands, without wrath or doubting." Included in the devotional life, besides prayer, are reverence for God and His Word, loyalty to Christ and the Church, a burden for the salvation of the lost and the continued welfare of the saved, a faithful testimony for Jesus no matter what the surroundings are, and total abstinence from all habits and associations that do not consistently harmonize with a consecrated Christian life.

Christian Service

This was our Savior's testimony: "I must be about my Father's business." This should also be our testimony. Life is too short to waste in living for this world only. We are about our Father's business when we are habitually given to prayer and Bible reading; when we are diligent in attending religious services at the house of the Lord; when we improve our opportunities to do personal work among both saved and unsaved; when we give of our means, "as the Lord hath prospered" us; when we carry a ready testimony for Jesus in the home, in the social circle, in business life, and wherever we go. It is the man who is "white hot for God" who accomplishes great things for Him. And this heavenly heat is all the more effective when it is tempered with the spirit of moderation that gives balance as well as zeal to the character of the worker.

Hopefulness

This is the last of the Christian qualities that we shall enumerate—not because we are through but because we are nearing the end of our allotted space. Let the readers continue the meditations. Hope has been defined as "an anchor of the soul." It is the Christian attribute within that borrows the sunshine of heaven to brighten up our pathway in life, and strengthens us in fighting life's battles. In this it is our privilege to follow in the foot-steps of Jesus, of whom it is written: "Who for the joy

that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

TALKS ON CHRISTIAN GROWTH AND VICTORY

IV. Essentials for Christian Growth

By J. K. Bixler

For the Gospel Herald.

In each human life, God has placed the capacity for the higher life. Several analogies may be given. In each hen's egg laid under normal conditions is a life-cell which when the egg is placed into an incubator hatches a chick. In each grain, nut, or fruit, provision has been made by nature for its growth and reproduction. All each one needs is the proper environment for its development. The capacity in mankind to become Christian is an inherent gift from God, and in some lives it lies dormant for many years, or even all through the life-time of the person. When the individual by faith accepts Christ as Savior and is regenerated, this latent capacity springs into active life, and growth begins.

This time is a very critical stage. Poultrymen know that it is one thing to hatch a chick but quite another thing to grow that chick into a mature fowl. The born-again one is now a child of God, but he may be a weak one, depending upon such things as his age, his ability of perception, his past life, his faith in God, etc. A weak baby receives even more care than one unusually strong. Nurturing the child is one of the largest tasks of the home, and of the babe in Christ one of the hardest tasks of the Church. Neglect for a brief time may result seriously, in the dwarfing of the life, or fatally. The wrecks along the path of those that once professed conversion and lost out show clearly that the nurturing has often been seriously deficient.

Our observation and experience in dealing with backsliders has always revealed a neglect on their part of two essentials, prayer and proper study of the Word of God. This neglect has provoked me to remark that in our pill-case of remedies for the soul's ills, we would need only these two. These are fundamental. The proper combination and use of prayer to God and feeding upon His Word will reveal all other essentials for combatting diseases of the soul, for healing, and for promotion of growth. A Christian life without fellowship with God is an impossibility. "As the hart panteth after the water brooks, so panteth my soul after Thee, O God" (Psa. 42:1). We are made "partakers of the divine nature" (II Pet. 1:4), and as such our new nature can be satisfied only by the things of God. As our physical bodies need the same elements of

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Is there any Scripture against a deacon preaching when the laity requests that he take his turns in preaching? Did not Stephen and Philip, two of the deacons ordained in the congregation in Jerusalem, preach? and is there any Scripture that says they were further ordained?
J. S.

1. We know of no scriptures which forbid deacons preaching. In practically all of our conference districts it is understood that the deacons are to take charge of the services in the absence of ministers, and in a few districts that privilege is extended to authorizing the deacon to preach, at times, even when there are ministers present. But if it is understood that the deacon is to preach regularly, it is but reasonable that he should be ordained for that purpose.

2. A careful reading of Acts 6 and 7 convinces us that Stephen did no teaching or offered no testimony that a mere layman might not have consistently done. In other words, while faithfully performing his duties as a deacon he was just as faithful in his

others in an other way. All service is prompted by the motive to glorify God and to help other souls into His fellowship. God leaves no service of His children unrewarded, and naturally His children reciprocate by expression of their appreciation of the rewards. Thus continually as the smoke of sweet incense—the prayers and praise of the saints ascend unto God. Hence worship becomes natural, and this brings with it godly living. Godly living seeks fellowship with God and His people, and these associations again result in the separation of the saint from those things and persons that defile and lead away from Him.

Does a Christian amid such conditions and environments grow? You might as well ask whether the sun shining brings forth light! The saints are in the sphere of the spiritual, and "no good thing will He withhold from them that walk uprightly" (Psa. 84:11). To such the measure of blessings is not God's willingness, but their capacity to contain. (Mal. 3:10). How sad that so often the heart is so taken up with worthless things that the worthwhile things have no room. A teachable spirit, and a will yielded to God, prepare the room, and the God of glory comes in. The saint grows daily in His grace, perfecting holiness, and growth continues until His image is fully reflected in us.

Elkhart, Ind.

testimony; something that every consecrated child of God, ordained or unordained, is privileged to do and ought to do.

3. Philip, besides his work as a deacon, was a successful evangelist. To say that he was, or was not, ordained a minister subsequent to his service as a deacon, means simply to guess at something concerning which the Bible is entirely silent. But considering the nature of the work that he did—preached, baptized, etc.—and considering also that "God is a God of order," we believe that he was ordained a minister of the Gospel subsequent to his serving as a deacon. The fact that the Scripture is silent on this point is no argument that it was not done. When you know of a man who serves as a preacher and evangelist and baptizes people, as Philip did, you take it as a matter of course that he is an ordained man, even though you may never have heard of his ordination.

What was the real purpose of Christ's miracles? H. G.

A miracle is a supernatural, superhuman operation, performed alone through the power of God. In all ages the dealing of God with His creatures has been accompanied by a demonstration of this supernatural power. This power was imparted to prophets in the Old Testament dispensation (Elisha, for example) and later to apostles and others whom God commissioned to lead out in the establishment of the Church in the new dispensation.

We may not be within our rights to state definitely just what was the object of Christ in performing His miracles, as the Scriptures are silent on this point. But enough is known from these miracles—the circumstances under which they were wrought and later explanations made—that we may safely conclude that these miracles were performed:

1. Because of the Infinite love and power of Him in whom "dwelleth all the fulness of the Godhead bodily." There never was a needy soul who came to Him in faith who was turned away unblest. The miracles of Christ demonstrate, among other things, beyond the shadow of a doubt that in Him we have "a FRIEND that sticketh closer than a brother." His miracles, both before His crucifixion and after His resurrection clearly demonstrate the unfailing love He has for needy humanity and His power to supply their every need.

2. Because it was necessary, both in establishing the fact that He was indeed the Messiah of prophecy and in the subsequent establishment of the Church, that His miracle-working power should be demonstrated beyond successful contradiction. When John the Baptist sent messengers to Christ

which they are made for their maintenance and growth, so our new nature from God longs for and can be satisfied only by the elements received from God.

This longing of the inner man for divine help, fellowship, and growth is expressed in prayer. It may not be audible nor intelligent to man, but it is such to God as interpreted by the Holy Spirit. (Rom. 8:26, 27.) Prayer is natural and normal to saints, and the Spirit helps and teaches us to pray. Our answers from God, as a rule, come through meditation upon the holy Scriptures and upon full acceptance of His will as revealed in the Word. God may at times give us direct revelations, direct messages of comfort, cheer, or strength for special duties. Generally, however, the answer comes by God bringing to our remembrance some precious promises of the Bible, or some command to service or a reminder of neglected duty. Or, it may be an interpretation of some passage of Scripture on which we meditated but which was not clear. The Bible is His message, and He has given us our minds as avenues to understanding. We are capable of reading and meditating. These are gifts from God. Besides, He promises the Spirit as an aid in understanding and interpreting the Word. It may be questioned if He will reveal His will directly when we have the gift of reading, yet have closed our eyes and hearts to this avenue to truth. One of the offices of the Spirit is to "bring all things to your remembrance." He can bring to remembrance only when we have previously known. Our duty is therefore to store our minds with His Word and pray for grace to yield ourselves fully to His will.

Giving prayer and Bible study their rightful place, of course, other things will be discovered which our soul discerns as edifying and as promoting growth. However, we question whether a full catalogue of things to do, or not to do, can be compiled by any one. Even Paul in compiling a list of the works of the flesh ends by saying, "and such like." We do, however, want to mention a few things that accompany the two essentials which we have emphasized.

A prayer life will soon find occasion to praise God. A deep reverential spirit will be recognized by God, and answered prayers will result. Then the soul will abound in praise and thanksgiving, and the heart will give expression by witnessing of His grace to others privately and publicly as opportunity affords. This means service, and service is as natural to the saint as the duck seeking water in which to swim. Service is a natural fruit of the godly life, and may manifest itself in many different ways; in some Christians in one way, and in

to inquire as to whether He was the real Christ, the chief argument put forth was His miracles as proof that His Deity is an uncontrovertible fact. Later, in sending forth His disciples to evangelize the world, He empowered them to perform miracles as proofs that they were Heaven-sent and Heaven-authorized; that their message of salvation was not of man but of God. Christ Himself proved His Deity and

His resurrection by showing Himself "alive after his passion by many infallible proofs." His miracles, both before and after His death and resurrection, prove that He was, and is, the very Christ. They also furnish substantial assurance that the Gospel which He promulgated is absolutely reliable, in that it represents the wisdom and power and perfection of the Infinite.

PREACHERS' PAGE

SERMON OUTLINES

DEAD BUT ALIVE

Text.—Romans 6:11, 12.

I. A Great Fact to be Reckoned with (Rom. 6:11).

1. We are dead with Christ to sin by having borne the punishment in Him (Rom. 6:6, 7).
2. We are risen with Him into a justified condition and have received a new life (Rom. 6:8).
3. We can no more come under sin again than He can (Rom. 6:9).
4. We are forever dead to its guilt and reigning power (Rom. 6:12-14).

II. A Great Lesson to be Put into Practice (Rom. 6:12).

1. Sin has great power.
2. Its field of battle is the body.
3. The body is mortal, and we shall be completely delivered from sin when set free from our present material frame, if indeed grace reigns within. Till then we shall find sin lurking in one member or another of "this vile body."
4. Meanwhile, we must not let it reign.

III. Conclusion.

Sin is within us, aiming at dominion. This knowledge, together with the fact that we are nevertheless alive unto God, should:

1. Help our peace.
2. Aid our caution.
3. Draw us to use the means of grace.

—Charles H. Spurgeon.

JOTTINGS ON JUDE

Judge not this letter by its length, but by its strength. It is invaluable to the church for five reasons:

I. Its Historical References.

It names Adam, Cain, Enoch, Core, Moses, Balaam. It refers to Egypt, Sodom, and Gomorrah. It introduces Michael the archangel, the fallen angels, and the devil. It speaks of the three Persons in the God-head: God the Father (v. 1), Jesus Christ (v. 1), and the Holy Spirit (v. 20).

II. Its Denunciation of Sinners.

It calls them mockers, murmurers, complainers, dreamers, ungodly, sensualists, and brute beasts.

III. Its Exposure of Those Who Merely Profess Religion.

Such language as the following is used: spots, waterless clouds, fruitless trees, raging waves, wandering stars, self-separators, spiritless.

IV. Its Appreciation of Saints.

They are called "beloved" three times in this terse letter—the same word which is used concerning God's blessed Son. They are called "saints" (v. 3). They are sanctified (v. 1). They are preserved (v. 1).

V. Its Description of Assemblies.

The epistle gives a vivid description of all the assembly meetings of Christians, on earth and in heaven, for time and for eternity:

1. The Bible reading—"Building up your-

selves on your most holy faith" (v. 20).

2. The prayer meeting—"Praying in the Holy Spirit" (v. 20).
3. The worship meeting—"Keep yourselves in the love of God" (v. 21).
4. The oversight meeting—"Of some having compassion" (v. 22).
5. The Gospel meeting—"Pulling them out of the fire" (v. 23).
6. The "upper air" meeting—"Looking for the mercy of our Lord Jesus Christ" (v. 21).
7. The eternal meeting—"Present you faultless" (v. 24).

The Doxology (v. 25).

—T. Baird in "Citadel of Truth."

OUR SALVATION

Text.—Titus 2:11.

I. The Plight of Man.

1. Blinded by Satan (II Cor. 4:4).
2. Ensnared by Satan (II Tim. 2:26).
3. Turned aside by Satan (I Tim. 5:15).

II. The Promptness of Christ.

1. In due time—God's time (Rom. 5:6).
2. In fulness of time (Gal. 4:4).
3. In fulfillment of prophecy (Matt. 1:22, 23).

III. The Passion of Christ.

1. Bruised by Jehovah—not man (Isa. 53:10).
2. Delivered for our offenses (Rom. 4:24).
3. Died for our sins—not a martyr (I Cor. 15:3).

IV. The Power of Christ.

1. Highly exalted by God (Phil. 2:9).
2. Given all authority (Matt. 28:18).
3. Able to save to the uttermost (Heb. 7:25).

—G. H. Wertz in "Moody Monthly."

HOW TO PRAY

(Matthew 6)

I. Pray Genuinely.

"When thou prayest, thou shalt not be as the hypocrites." The word "hypocrite" means primarily "a play actor." In prayer, do not act a part.

II. Pray Secretly.

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." "When thou prayest" means literally "whenever thou prayest."

III. Pray Definitely.

"When ye pray, use not vain repetitions, as the heathen do." "Use vain repetitions" is one word in the Greek and means primarily "to stammer." God wants us to express our needs in a clear, intelligent manner.

IV. Pray Fraternally.

"Our Father." He rules supreme. He is great enough to fill the infinitude of space. Because we are under His care, the sun shall not smite us by day, nor the moon by night.

V. Pray Reverently.

"Hallowed be thy name." Though chil-

dren, crying familiarly, "Abba, Father," we must not forget to be reverent.

VI. Pray Loyal and Hopefully.

"Thy kingdom come." Our Father is a King, and while we are permitted to be lovingly familiar, we must be loyal true. Disloyalty to the King is treason.

VII. Pray Submissively and Aggressively.

"Thy will be done in earth, as it is in heaven." "Heaven" here is singular, and evidently refers to the highest heaven, where God rules in righteousness.

VIII. Pray Dependently.

"Give us this day our daily bread." "This day," of course, refers to time. But the word "daily," which occurs nowhere else in the New Testament, has in it no thought of time. It means "needed" or "necessary."

IX. Pray Penitently.

"Forgive us our debts, as we forgive our debtors." The word translated "debt" means "that which is justly or legally due." Our sins against God are all debts overdue, and we are bankrupt. The love of God in Jesus Christ makes full payment for all who will confess their sins and gratefully accept the payment.

X. Pray Cautiously.

"Lead us not into temptation, but deliver us from the evil one." We should keep as far from danger as possible. But if, with all our caution, we fall into the snare of the devil and are caught in the meshes of his wiles, there is One able to deliver.

—A. C. Dixon.

BACKSLIDING

By E. A. Bontrager

For the Gospel Herald.

"If any man draw back, my soul shall have no pleasure in him."

What constitutes backsliding? and How does God regard it?

"Thine own wickedness shall correct thee, and thy backsliding shall reprove thee: know therefore and see that it is an evil thing and bitter that thou hast forsaken the Lord thy God and that my fear is not in thee, saith the Lord God of hosts" (Jer. 2:19).

What is the tendency on the part of professed Christians?

"And my people are bent to backsliding from me" (Hos. 11:7).

What is the reason for this tendency?

"Why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return. I hearkened and heard but they spake not aright: no man repented him of his wickedness, saying, What have I done? Every one turned to his course as the horse rushes into the battle" (Jer. 8:5, 6).

How does the Lord regard the backslider?

"Surely as a wife treacherously departed from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord" (Jer. 3:20).

In order to have the favor of the Lord again what must the backslider first do?

Read Jer. 3:13, 14.

What further work must be done to meet the requirements of God?

Read Isa. 55:6-8.

What is especially necessary to prevent backsliding?

"Watch ye and pray, lest ye enter into temptation. The Spirit truly is ready, but the flesh is weak" (Mark 14:38; Luke 21:36).

What is necessary on the part of believers to show that they are not reprobates?

"Examine yourselves, whether ye are in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you except ye be reprobates" (II Cor. 13:5)?

If one has the law of God in the heart, what will it do for him?

"The law of his God is in his heart. None of his steps shall slide" (Psa. 37:31).

In what particular way does the Lord rebuke His people for their backslidings?

"Even from the days of your fathers ye are gone away from mine ordinances and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return" (Mal. 3:7)?

Are there hopes in the case of the backslider?

"Take with you words and turn to the Lord. Say unto him, Take away all iniquity and receive us graciously; so will we render the calves of our lips. I will heal their backsliding. I will love them freely, for mine anger is turned away from him" (Hos. 14:2-4).

Will there be special danger of backsliding in the last days?

"And because iniquity shall abound, the love of many shall wax cold" (Matt. 24:11-14).

In view of this danger, what is every one's duty?

"Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of God" (Luke 21:36).

A few words for Christians who are neglecting the Bible:

"And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32).

"Wherefore lay apart all filthiness and superfluity of naughtiness and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves" (Jas. 1:21, 22).

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. . . . Thy word have I hid in mine heart, that I might not sin against thee. . . . The entrance of thy words giveth light: it giveth understanding unto

the simple" (Psa. 119:9, 11, 130).

For Christians who are neglecting prayer: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened" (Luke 11:9, 10). "Evening and morning and at noon will I pray and cry aloud and he shall hear my voice" (Psa. 55:17).

For Christians who are undergoing temptation:

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. . . . Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (Jas. 1:2-4, 12).

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it" (I Cor. 10:13).

For Christians who are undergoing persecution:

"Blessed are they which are persecuted for righteousness' sake; for their's is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets which were before you" (Matt. 5:10-12).

"Yea and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12).

"If we suffer, we shall also reign with him; if we deny him, he also will deny us" (II Tim. 2:12).

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

For Christians who are in trouble:

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due season; casting all your care upon him, for he careth for you" (I Pet. 5:6, 7). "Many are the afflictions of the righteous, but the Lord delivereth him out of them all" (Psa. 34:19). "And call upon me in the day of trouble; I will deliver thee and thou shalt glorify me" (Psa. 50:15). "The righteous cry, and the Lord heareth and delivereth them out of all their troubles" (Psa. 34:17). "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and staff they comfort me" (Psa. 23:4). "Come unto me, all ye that labor and are heavy laden, and I will give

you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls" (Matt. 11:28, 29).

Midland, Mich.

AN EVANGELISM OF GOSPEL PREACHING

Timothy was commanded to "Do the work of an evangelist." And to do it he must "Preach the word." There is too much outward display in much of our present evangelism and not enough of the inward work of solid worth. The present conditions call for a deeper and a more spiritual evangelism. Such as awakens the soul, quickens faith, renews life, and brings men into a closer union with God and each other.

We must stand in the great current of truth and uphold the fundamental doctrines of the Christian system. Some morsels from the current magazines and a few highly favored tidbits of the daily press will not meet the need. "Preach the Word." It is quick and powerful. It is a dynamo, a driving force, a power with a throb in it. It is "the power of God unto salvation to every one that believeth."

God's preacher is a herald. He has no message of his own. It is the King's message he is to proclaim. According to the heraldic law, if the herald substituted a word of his own for the King's he was beheaded. Should this law be enforced to-day, a lot of preachers would lose their heads.

When the pulpit message is no higher than mere human ethics, and no deeper than the exalting of poor fallen human nature: What results would one expect? The plain people know the difference between a message that comes from the heart of God, born in the agonies of the cross, clothed with power and simplicity; from a mere oratorical display of man's wisdom.

Some seem to think that great congregations, eloquent preaching, soul-stirring singing, large number added to the Church, and widely advertised and well organized evangelistic campaigns is successful evangelism. We may have all these and not have successful evangelism, and we may have successful evangelism and have none of these. Have what you may, and if God's conditions are not met, it is a failure.

The only illuminative, instructive and constructive evangelism is the message of the Bible. I blush to say it, but there is very little God-honoring, Christ-exalting and soul-saving Gospel in much of our so-called evangelism of to-day. The absence of truth has always made room for error. When we drift from truth we drift

(Continued on page 109)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

SHUT IN—WHERE?

There are some people that can not hear and often can not speak. Some-time in December Bro. Henry Garber of Mt. Joy, Pa., and the writer visited the state institution at Mt. Airy, just north of Philadelphia, where there are about 500 students that are getting an education and are learning to talk. We met Dr. Grouver, had an interesting visit with him and started an arrangement to take five of the students that come out of our Mennonite homes to our meetings near by. These children are now privileged to go to Mennonite meetings in Montgomery Co.

These young people are shut in from all sounds to which the ear is sensitive and through which we much appreciate life, at the same time they are saved from the sounds that are expressions of wickedness that is here in this world. Such infirmities deprive the person of the general social visit as many of us enjoy. However, in this institution the students are taught to read lips.

About a month ago we visited the institution on a Sunday afternoon. At the same time Dr. Grouver had the high school boys in chapel. As we entered the room, a few of the boys turned about to see who the visitors were. Dr. Grouver went on with the teaching of his lesson from the Scriptures. The platform was arranged with blackboards for chalk work, while at the front edge at the foot where the Dr. stood were strong electric lights to shine directly in his face so that the students could read his lips. As he spoke distinctly, they were able to understand him. At the close of his address he referred to an illustration he had given before (for the benefit of those two men that just came in) and in response about half of the crowd turned to see the visitors. This proved to us that they were able to read the speaker's lips. On one occasion we saw a teacher that could not hear, talk to her class and they talked to her in answering the questions in words.

We who can hear, often are careless and do not notice the movements of the Master among us. The touch of the Lord's finger may have a blessing for us if we are open to get it.

The fact that these people cannot hear is not necessarily an inflicted punishment upon them as a reward

for sin. It is simply a human infirmity, as are other afflictions that affect the natural body, and therefore are sinless infirmities to which saints were and are subject at the present time. Such experiences need not be looked upon as a direct evidence of God's judgment upon us. A. S. H.

A PERSONAL TESTIMONY OF APPRECIATION

By Florence Kauffman Troyer

For the Gospel Herald.

In gratitude to a loving heavenly Father who became for us the Master Physician in a time of physical distress, as an expression of appreciation and thanks to those whose kind sympathy brightened the way and whose prayers sustained and kept us, and that others may enjoy the encouragement and comfort wherewith we were comforted, I wish to give this testimony:

For a year or more I had not been enjoying health. One by one the household duties had to be taken up by others.

One Sunday morning, as I lay on my couch reading in Mark's Gospel I began to notice the incidents of healing in particular that were recorded there. I was impressed especially by the limitless power granted to the Christian in Mark 11:23-26. Truly the Church should have no lack of power if its members were in position to claim such promises. "For verily I say unto you, that whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." What might there be to hinder claiming these promises?

Is God's power less to-day than in days gone by? Certainly not. It must be that our lives are hindering the full manifestation of His power. But let us notice, further, there is a condition for us to meet. "And as ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." There was the secret in a nutshell. As the

Spirit opened up my heart to view, I saw here and there scars of wounds long forgiven that upon occasion might get rubbed open and cause bitterness. Well, if they were forgiven they must also be forgotten. In the model prayer given by the Lord Jesus we are taught to say, "forgive us our trespasses as we forgive those who trespass against us." He tells us in His Word that He will blot out the remembrance of our guilt. Surely we cannot hope to enjoy this privilege if we are not willing to exercise that same sweet charity toward our fellow man. What a joy to know that there is a constant spring of divine love from which we may draw—a love that covereth all things and fills our hearts with kindly sympathy.

We went to the heavenly Father pleading that His way might be accomplished in our lives and that if it would be to His honor and glory to heal me; if not that I might be willing to offer the sacrifice of praise in whatever experience He felt best to lead me.

The blessed assurance that He had heard and answered became ours, and though the days of waiting grew to months I knew that in His own time and way He would accomplish that which had been committed to Him. The path that He pointed out looked rough and thorny; but as He led, the way became bright and shining with His constant care and companionship. The long hours of solitude and separation were times when He could best reveal His comforting power and grace. When the will or "mental set" were powerless it was the hand of the Master Physician who relaxed the extreme nervous tension and placed a governor on the wild irregularity of the heart action in a way that made physician and nurses in charge marvel repeatedly. The opiates and drugs they administered could not produce the confidence or the quiet rest and contentment so necessary at that time. It was alone possible through Him who in my extremity gently said, "let go," and "let me," and who held me in His everlasting arms. It was not mine to question how or why, but mine simply to accept each new difficulty as another opportunity to witness His wisdom and power as He worked out His plan in my life.

Did it mean anything to have a song of triumph in the heart on the eve of an ordeal I had once feared and dreaded? It meant something, and it meant everything. For as I lay on that operating table I knew that the Hand that had thus far ruled and overruled was guiding the skilled hands as they worked and that the praying group that held me up before the Throne became a very garrison of strength.

(Continued on page 109)

SUNDAY SCHOOL LESSON

Lesson for May 14, 1933—Mark
11:1-18

JESUS ASSERTS HIS KINGSHIP

Golden Text.—Behold the King cometh unto thee; he is just, and having salvation.—Zech. 9:9.

Introductory.—When Pilate asked Jesus, "Art thou a king?" the reply was, "Thou sayest it." In the lesson before us Jesus asserts His Kingship, in a way that made many people think that He was now about to assume royal authority, but it became apparent, within a few days, that He was a different sort of a King from what they were looking for; that instead of being crowned with a royal crown, He was to be crowned with thorns; instead of a magnificent earthly potentate, He was truly the Son of God, the King of an everlasting dominion, the Lord of heaven and earth. The conquest on the cross was infinitely more far-reaching and glorious than any conquest that people were looking for could possibly have been.

The Triumphal Entry (1-10).—Six days before the slaying of the paschal lamb, Jesus came to Bethphage and Bethany, at the foot of the mount of Olives. He sent two of His disciples into the village nearby and instructed them to bring Him a colt on which never man sat. He gave them instructions as to what to say in case they were asked why they went after the colt, so that no one could rightfully accuse them of theft. They did as they were commanded, brought the colt, and after Jesus had sat on the colt they began to march into Jerusalem.

It was a triumphal march from the beginning to the end. The people at once interpreted this to mean that He was now assuming His rights as King, and they followed Him with a great enthusiasm. They broke off branches of palm trees, and cast them into His path. They strewed His pathway with garments. They shouted "Hosanna; blessed is he that cometh in the name of the Lord; blessed be the kingdom of our father David, that cometh in the name of the Lord; Hosanna in the highest."

On they swept, up the hill of Zion, their enthusiasm apparently growing as they went. And as usual, His enemies got busy trying to offset His seemingly rising popularity. Hearing the children join in the acclamations of praise, the Jews asked Jesus to silence them. But Jesus informed the Jews that if those children were silenced the God of heaven would be able to raise up stones to sound His praises. And as we see this triumphal procession, we are all the more perplexed and wonder how it came to pass that in so short a time after this

the same class of people should be before a Roman governor, clamoring for the blood of Jesus, crying, "Crucify him; crucify him; his blood be upon our heads." It is one of the familiar outcroppings of human nature, manifest to-day as well as in the day when Jesus rode triumphantly into Jerusalem.

Cleansing of the Temple (15-18).—A little incident is recorded between the triumphal entry and the cleansing of the temple which shows Jesus in the same role that we find Him in these two events. Finding a fig tree that was without fruit, He cursed it, and the next day as they came back past the tree they found it withered, and the disciples marveled at it. It shows forth the Kingly side of Christ, the side of authority and power.

Coming into the temple, Christ found people there making it a place of merchandise. Moneychangers, their first concern was that of financial gain. He had cleansed the temple once before, but He found that it needed it again. He overthrew the tables of the moneychangers, and forbade that any should carry any vessels through the temple. This was His message: "Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves." The scribes and the chief priests were displeased because of this action, but because the people were impressed with the great

work and truth of Christ, these enemies of the cross did not dare to take any open steps against Him.

Some have tried to make it appear that in this case Christ did not abide by His nonresistant teachings. They point to His action of using a scourge in driving out the moneychangers. But their reasoning is faulty. It was as the Son of God and not one in authority in the temple that Christ did His work. As a man He was absolutely without authority there, and had He been a mere man they would have very quickly told Him where He belonged. But because He was vested with all power "in heaven and in earth," He did easily what He could not possibly have done as a mere man. The power and authority which He exercised there was divine, not physical.

Another thought: If that was Christ's attitude on the question of what is or is not appropriate for the house of God, what are we to say to the practice in many places to prostitute the use of places of worship to places of mere entertainment or places of frolic and fun? This lesson is valuable to us, not so much because of what it meant to the people who turned the house of God into a house of merchandise, but because of what it teaches us in what should be the present-day use of the house of the Lord. May the Lord so direct that in every place our meeting houses may be, not dens of thieves, but real houses of worship, houses of prayer.—K.

Bible Meeting Topic

PILLARS OF FAITH—THE HEBREW CHILDREN (Jr.).—Dan. 3:1-30.

Topic for May 14

MOTTO

"Our God whom we serve is able to deliver us."

OUTLINE STUDY

I. Who were the Hebrew Children?

1. Captives from the land of Israel.—Dan. 1:3-7.
2. The three who were tested in fire.—Dan. 3:12.

II. The Worship Test.

1. An assembly of the king's officers before the king's image.—Dan. 3:1-3.
2. Worship of the image by all demanded.—Dan. 3:4-6.
3. Obedience by all except three Hebrews.—Dan. 3:7-12.

III. The King's Grilling.

1. The three Hebrews called.—Dan. 3:13.
2. The three questioned as to their purpose.—Dan. 3:14, 15.
3. The king answered.—Dan. 3:17, 18.

IV. The Fire Test.

1. The furnace heated.—Dan. 3:19.
2. The men cast into the fire.—Dan. 3:20-23.
3. God delivers them.—Dan. 3:24-27.
4. The king's new decree.—Dan. 3:28, 29.
5. The three Hebrews honored.—Dan. 3:30.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Faithful."
2. Memorize a Choice Passage from the Book of Daniel.
3. Tell the Story of the Captivity.—II Kings 24:1-16.
4. Tell How Four Hebrew Children Stood the Test.—Dan. 1.
5. Tell the Story of the King's Dream.
6. Tell the Story of the Three in a Fire Test.
7. Standing True to God Like the Hebrew Children, and Tests we Meet To-day.

For Seniors.

1. What Loyalty to God Requires.
2. Modern Tests of Loyalty to God.
3. God's Faithfulness to Those Who are True.

PERSONAL THOUGHT

A faith that can look beyond and see a blessing in serving the Lord in suffering is a faith that places its possessor among the pillars who bring glory to God.

SEED THOUGHTS

His will—the perfect, tender shielding
From smallest harm, when woe must be;
His will—it only waits our yielding
To crown with blessings you and me;
The soul that says "Thy will be done,"
Compels love's richest benison.—Selected.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, MAY 4, 1933

Field Notes

Bro. J. B. Smith of Elida, Ohio, preached for the congregation at Goshen College on Sunday, April 23.

Bro. John H. Mosemann, Jr., of Lancaster, Pa., preached for the congregation worshiping in the Zion Church near Broadway, Va., on Sunday morning, April 23.

Bro. O. D. Yoder of Hubbard, Oreg.,

filled appointments at the Altoona Mission on Monday and Tuesday evenings of last week, and performed a similar service at Martinsburg on Wednesday evening.

Bro. A. J. Metzler of Masontown, Pa., is listed to begin a series of meetings at the Kolb Church, Holmes Co., on Sunday, May 28. The prayers of God's people are solicited in behalf of the work in this field. D. M. F.

Bro. E. L. Frey of Wauseon, Ohio, preached for the congregation on Prairie Street, Elkhart, Ind., on Sunday, April 23. It was the beginning of a week of Bible meetings, with Brethren Frey and Edwin Yoder of Topeka, Ind., as instructors.

This is conference week in the Franconia district. Tuesday was the day set for the regular District Mission Board meeting, and Thursday is the regular time for the Church Conference. May the Lord have His full way in all the deliberations on the part of this "multitude of counsellors."

Called Home.—Bro. Joseph W. Coffman of Dayton, Va., for twenty-five years a faithful minister and soldier of the Cross, well known to many of our readers and greatly beloved wherever known, was called to his eternal rest early Tuesday morning, April 25. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Ministers' Meeting.—May 11 and 12 is the time set for a ministers' meeting at Springdale Church near Waynesboro, Va. The program in our possession gives promise of a very edifying meeting. The subjects are both practical and timely, and the Virginia brethren usually throw enough enthusiasm into meetings of that kind to make them both uplifting and profitable.

Among recent visitors at the Publishing House and with friends at Scottdale are the following: Elizabeth Hege of Wellington, Ohio, and Anna Huber of Elida, Ohio. The former is spending a few weeks with her brother, John Horsch, and family, and the latter is here as a guest in the Henry Hartman home. Sister Anna Alderfer of Scottdale is making an extended visit among relatives and friends in Virginia.

Relief Work.—Bro. A. S. Horst of Akron, Pa., sends us the following about relief work in Lancaster City and County: "We are still supporting about 100 families. The congregations in the county have responded well in giving supplies. We have no plans for congregations to bring in supplies during the next few months, but we would

urge individuals or groups who are interested to bring in supplies to the relief stations on Thursdays and Fridays—other days by arrangement."

We are in possession of a carefully arranged program of the Summer Bible School Conference to be held at Masontown, Pa., May 18 and 19. The meeting is to begin on Thursday evening and close on Friday evening previous to the General Mission Board meeting at Springs, Pa. The meeting is to be held under the auspices of the Executive Committee of the Southwestern Pa., Sunday School Conference, but a reading of the program reveals that workers from seven different conference districts are to serve as speakers.

Correspondence

Middlebury, Ind.

Dear Herald Readers, Greetings:—"Blessed is every one that feareth the Lord; that walketh in his ways." Our revival meetings have gone in history again with 19 confessions. We hope and pray that they truly repented of their sins. On Sunday night, the 16th, we had some of the Goshen College students to give the Y. P. program. We listened to some very good talks.

We are glad for a good turnout at our sewing circle.

April 22, 1933.

Cor.

Lititz, Pa.

Dear Readers of the Gospel Herald:—By God's grace and help I will try to fulfill my promise to write this letter, especially to a few with whom I came in contact during my recent visits. I left Julesburg, Colo., for Milford, Nebr., Nov. 1, 1932. I spent one month with acquaintances, then went to Iowa City, where Bro. Norman Hobbs met me and took me to the city mission where I spent the first day in Iowa. In the evening we all went to Daytonville one mile north from Wellman to my cousins, Bro. and Sister B. F. Buckwalters. We found them all well and happy. I stayed there several days. Close to Buckwalters is our Mennonite church, where I attended services twice.

From there I went to Kalona, where I enjoyed myself very much visiting about twenty sisters. My next stop was Keota with Sister Good (Sarah Blosser before marriage), and family. We had a profitable time together and we praise the Lord for His goodness toward us. Next place was in South English, with Bro. and Sister S. B. Wenger, then back to Daytonville. On Saturday Bro. B. took me to the Mennonite Mission in Iowa City, where I met quite a few busy workers. I enjoyed the services very much. The following Tuesday morn-

ing I left Iowa for Lancaster, and reached here Friday morning. Truly I am thankful to the mission workers for their hospitality. I wish to acknowledge my appreciation and thankfulness for the kind hospitality of all friends along the way. I had counted on coming back this spring, now I am disappointed as times are. It seems we as Christians should be better equipped for the battles of life during our test, as we consider our times are in His hands. Truly God is great. I rejoice to feast on heavenly things. I am now on a farm near Lititz, Pa., doing house work.

April 22, 1933. Lizzie M. Wenger.

Jackson, Minn.

Greetings to all Herald Readers:—Some time ago we were happy to have a young man reunite with Christ and the Church. His young wife joined at the same time. We feel their start is genuine, and they are surely proving a fine addition to our little group. Pray for them and the rest of us as well.

Last Saturday, April 15, Bro. Simon Gingerich came into our midst. His sermon Saturday evening was especially inspirational. We cannot make excuses to God. He knows our motives. Bro. Gingerich surely did convince us of the fact that excuses are a bad thing.

Easter Sunday dawned bright and beautiful; perhaps a great deal as it did "That First Easter". Bro. Gingerich preached two good sermons and we also had an Easter program. Monday evening we observed communion services, with most of the members present.

Tuesday evening the Men's Chorus of Hesston, Kans., was here and gave a program of sacred music. Bro. Paul Erb, the director, and Bro. John Snyder accompanied them. Bro. Snyder gave a timely talk on how we may be approved of God.

We appreciate having others in our midst. It gives us new inspiration, and causes us to aspire higher when we note the earnestness that others feel.

With all good wishes to other readers, and again asking you to remember our little flock at Jackson.

April 22, 1933. I. Garber.

Kokomo, Ind.

(Howard-Miami congregation)

Greetings in the name of Jesus:—As we look out over the hills and valleys and behold the beautiful scenery we can see on every hand, the hand of God working in and through nature, along with that which we are enjoying and other blessings as well, we are thankful.

On March 2 Bro. J. K. Bixler came, and on the following Sunday talked to

the converts on What It Means to Be a Christian.

On April 18 we had our counsel meeting with our bishop in charge. He was with us again on Thursday evening at the regular prayer meeting.

On Saturday P. M., April 22, baptismal services were held when 26 were baptized and received into church fellowship; also one by confession and 3 by letter. On Saturday evening the congregation met and cast votes for the ordination of a deacon, with the following brethren present: D. D. Troyer, Ira Johns, Ray Yoder, Oscar Hostetler, and J. K. Bixler. There were two brethren chosen.

On Sunday morning we were again privileged to commemorate the suffering and death of our Lord and Savior, and the ordinance of feet-washing was observed. We trust that all realized the sacredness of the occasion and that we may remain faithful to the end.

Sunday evening the ordination services were held. The lot fell on Bro. John Horner. We feel the work was Spirit-led, and God gave the man that was needed for His special service at this time. May the Lord bless our brother in his new responsibility.

April 25, 1933. Nellie Frey.

Markham, Ont.

(Cedar Grove congregation)

On April 9 Bro. Jacob Bender of Tavistock, Ont., was with us and brought a practical message.

On Sunday, April 23, we observed communion and feet washing, at which time Bro. S. F. Coffman of Vineland was present, and we were again reminded of the great cost of redemption.

Our Sunday school is now in the second year since opening here. Bro. Ernest G. Reesor is Supt., and Bro. Harvey Burkholder Asst. Supt. The attendance is about fifty and the interest shown is very encouraging.

April 25, 1933. A. R. Burkholder.

Masontown, Pa.

Gospel Herald Readers, Greeting:—We are pleased to report the Lord's continued blessings upon His work here.

The Easter Season was a time of spiritual refreshment. There were services from Wednesday evening on until Sunday. Our spring communion was held on Easter morning. More communion than at any similar service for many years.

On Saturday evening previous to Easter we had the joy of seeing ten young folks received into Church fellowship by water baptism. They had received special instructions for a couple months. Most of these came to Christ as a direct result of the prayers and personal work of God's children.

This makes 26 that the Lord has added to His Church at this place in the past half year. We praise Him for the work of His Spirit in our midst.

Satan is also quite busy. A few have gone out from us. A few more show signs of spiritual coldness. Will you pray for them, as well as the work in general here? The field is large. Many are going to Christless graves continually.

In the past half-year six of our number have been called home. Five of them were quite aged. All five either accepted Christ or were reinstated in the Church in the recent past.

We are looking forward to a number of interesting events in the near future. The first Summer Bible School Conference in the Mennonite Church is scheduled for here May 18 and 19. Every S. B. S. worker is urgently invited to be present. Then our local S. B. S. is being planned for June. This means much work and great blessings.

Thanks for your prayers. May heaven's choice blessings be upon all His.

April 26, 1933.

Cor.

Waynesboro, Va.

(Springdale congregation)

On Good Friday we met in a double service; that of the crucifixion of our Savior, and also in a counsel meeting. Bro. E. C. Shank spoke on the first part, Bro. J. R. Driver on the last, after which the counsel was taken. Peace, unity, and a desire to commune was the expression of all present. It is very pleasing to know that love and fellowship exists among the household of Christian believers.

As Bro. Perry Burkholder was our church chorister and member of the Aid Plan, he wished to be relieved of these duties since he has been called to the ministry. Bro. Ira Showalter was chosen for both places.

Bro. David Garber and wife of Harrisonburg, Va., were with us over the third Sunday in April. Bro. G. preached for us both morning and night.

Ministers' meeting will be held with us May 11 and 12. We will be glad for visitors from other places to be with us at these meetings. We are expecting a feast of good things. Remember the work in prayer. "For the effectual, fervent prayer of a righteous man availeth much."

Yours in faith,

Apr. 27, 1933. Maggie M. Driver.

Greensburg, Kans.

Greetings to the Herald Readers:—Fresh hope and cheer has been brought to us by a nice rain which broke up a dry spell of about eight months, which caused quite a bit of distress.

Bro. Jesse Hartzler of Hesston was with us for about a week during the

(Continued on page 109)

Miscellaneous

HEAVEN AT LAST

Angel voices sweetly singing,
Echoes through the blue dome ringing,
News of wondrous gladness bringing;
Ah, 'tis Heaven at last!
Now, beneath us all the grieving,
All the wounded spirit's heaving,
All the woe of hopes deceiving;
Ah, 'tis Heaven at last!

What a city! what a glory!
Far beyond the brightest story
Of the ages old and hoary;
Ah, 'tis Heaven at last!
Softest voices, silver-pealing,
Freshest fragrance, spirit-healing,
Happy hymns around us stealing;
Ah, 'tis Heaven at last!

Not a tear-drop ever falleth,
Not a pleasure ever palleth,
Song to song forever calleth,
Ah, 'tis Heaven at last!
Christ Himself the living splendor,
Christ the sunlight mild and tender;
Praises to the Lamb we render;
Ah, 'tis Heaven at last!

Sin forever left behind us,
Earthly visions cease to blind us,
Fleshly fetters cease to bind us;
Ah, 'tis Heaven at last!
On the jasper threshold standing,
Like a pilgrim safely landing,
See, the strange bright scene expanding;
Ah, 'tis Heaven at last!

Gone the vanity and folly,
Gone the dark and melancholy,
Come the joyous and the holy;
Ah, 'tis Heaven at last!
Not a broken blossom yonder,
Not a link can snap asunder,
Stay'd the tempest, sheathed the thunder;
Ah, 'tis Heaven at last!

Now at length the veil is rended,
Now the pilgrimage is ended,
And the saints their thrones ascended;
Ah, 'tis Heaven at last!
Broken death's dread bands that bound us,
Life and victory around us;
Christ, the King, Himself hath crowned us,
Ah, 'tis Heaven at last.

—Horatius Bonar.

SERMONETTES

Collected by Joseph G. Kennel

"As the twig is bent so the tree is inclined." It is easier to take the crook out of the twig than out of the tree.

The truly humble man thinks last of himself.

An engine of one-cat-power running all the time is more useful than a forty-horse-power engine standing still.

Prayer is a power through which that comes to pass that would otherwise not take place.

Live in the present that you may be ready for the future.

Some people have a religion like a dark lantern; no one can get any light from it.

The earth's surface contains two hundred million square miles. If one should view from a hill and see forty square miles and view one such scene

every hour, counting twelve hours a day, it would take one nine years and forty-eight hours to view the earth's surface. This great universe hath God spoken in existence and created it out of nothing.

There are many people like ponds—clear at the top, and mud at the bottom; fair in their speech, but foul in their hearts.

Christ died to settle all; He arose to prove that all was settled.

The greatest word is God, the deepest word is soul, the longest word is eternity, the swiftest word is time, the nearest word is now, the darkest word is sin, the meanest word is hypocrisy, the broadest word is truth, the strongest word is right, the tenderest word is love, the sweetest word is home, and the dearest word is mother.

There are two places where God dwells: in the heights of eternal glory, and in the heart of the humble believer.

God in Christ is love; God out of Christ is a consuming fire.

A Christian must dress as a Christian. The outer should be the expression of the inner, not an ugly mask or a disguise.

Atglen, Pa.

"WHERE DWELLEST THOU"

By Minerva Kauffman

For the Gospel Herald.

"Master, where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day."

Dear soul, hast thou gone with the Master far enough that you have seen His dwelling place, and have you really entered into the secret chamber of His abode—the life hid with Christ in God? And have you remained with Him long enough that you have had that sweet communion and fellowship with your Lord and Master that you will never want to leave His side? And can you really say, "Christ liveth in me"? If so, "He that dwelleth in the secret place of the most high, shall abide under the shadow of the Almighty."

"Where dwellest thou?"

Volant, Pa.

THE DAY IS APPROACHING

By Milton C. Keeler

For the Gospel Herald.

The day that is approaching is the coming of the Lord Jesus Christ for His Church. The Scriptures tell us that this day shall come as a thief in the night. But we are told to watch and pray, for in such an hour as we think not the Son of Man cometh. Paul says, "But ye, brethren, are not in darkness, that that day should overtake you as a thief" (I Thes. 5:4).

Therefore let us not sleep as do others, for we are not of the night. Paul says we should be sober and wide awake.

The Lord has not left us in the dark as to the time of His coming. "The day and the hour knoweth no man" (Matt. 24:36). But there are signs given in the Word of God whereby we know. We can easily see that we are living in "perilous times" when men are lovers of themselves. The rich are oppressing the poor and are selling them for a pair of shoes. The nations are discussing peace, and back of it all they are preparing for war. Because of these things men's hearts are failing them for fear and for looking after those things which are coming on the earth. Also because iniquity shall abound "the love of many shall wax cold" (Matt. 24:12). As it was in the days of Noah so shall it be in the coming of the Son of Man; eating and drinking, marrying and giving in marriage. We see all these things around us every day. It is true that the worldly people are as they were in Noah's day, but we as Christians should also be like Noah.

In Heb. 11:7 we read, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by which he condemned the world, and became an heir of the righteousness which is by faith." Peter says that Noah was a preacher of righteousness. We believe Noah preached the coming of the flood. Would the people have been condemned by Noah's preaching if he had not built the ark? No, certainly not. Peter in writing of these things says, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness" (II Pet. 3:11). Let us prove to the world by the lives we live that we actually believe Jesus is coming. Let us be careful in our conversation that it is holy as Peter says it should be.

We see the love of many waxing cold, but Paul instructs us (Heb. 10:25): "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more, as ye see the day approaching." If we assemble ourselves together more and more our love will not grow cold. We need fellowship with God and with one another in order to keep warm spiritually. Some people think you can have fellowship with God without fellowship with the brethren. But John plainly tells us that we cannot walk in darkness and have fellowship with God. And if we walk in the light we will also have fellowship with one another. I Jno. 1:6,7. Peter tells us to "love one another with a pure heart fervently" (I Pet. 1:22). To have a

pure heart it must be cleansed by the blood of Jesus, because a natural man's heart is wicked and deceitful. Having our hearts cleansed in that precious fountain, we are yet to love fervently. To love fervently means real warm friendship, such that we can't stay away from a church service. Actually, such a desire for fellowship that the Lord's day can't come too soon.

One thing that keeps some people from assembling themselves together is the radio. They say that, "We can hear just as good sermons over the radio." Sometimes it may be they can but oh, the fellowship they miss! In these last days we need more fellowship, more praying, more consistent living, and, best of all, more faith. Souderton, Pa.

REGISTER

By Bressler Buckwalter

For the Gospel Herald.

It is our duty to be loyal in the Master's service. All we Christian workers have to be on our guard or the evil one will overtake us and lead us astray—verily a sad picture indeed.

In regards to registering, our Savior registered when He was led into the wilderness to be tempted of the devil (Matt. 4). Many, many illustrations may be referred to for what He has done for the human family. We have known of some established business places where the laborers are to register when they are to work for the employer. In taking a view of our spiritual work, how will our account stand if we are late for Sunday school or church services? Mark 16 gives us an account of how early those women were at the resurrection morning, and the stone had been rolled away, for it was a very great and beautiful sight when that stone was rolled away. God helped to have that stone rolled away.

Something that will bring us very close in touch is the story of Joseph and his brethren (Gen. 45); how he makes himself known to his brethren, and how he expressed himself concerning his father.

I would ask God that He help us to register faithful in His service, and by being obedient we have the promise of having a lovely home when done here below.

"A charge to keep I have,
A God to glorify;
A never dying soul to save,
And fit it for the sky."

Bird-in-hand, Pa.

Jesus did four things in the atonement: (1) The ransom price was paid. (2) "He is the propitiation for our sins." (3) He became our reconciliation. (4) He became our Substitute.—Harvey Shank.

PETER'S REPENTANCE

By Daniel W. Weaver

For the Gospel Herald.

Luke 22:61, 62 was a turning point in the life of Peter. Temporarily he had followed Christ "afar off." He had not been brought to an end of himself. But when he went out and wept bitterly, then came the great change. Christ had before said, "When thou art converted, strengthen thy brethren" (Lu. 22:33). Peter's reply, "I am ready to go with thee into prison and to death," reveals him as still in himself, for we find him failing when he was brought to a test: "And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly." Here is the point where Peter was converted from self to Christ.

I thank God for the story of Peter. When we look at his character so full of failures, and at what Christ made him by the power of the Holy Ghost, there is hope for every one of us. But remember, before Christ could fill Peter with the Holy Spirit and make a new man of him he had to go out and weep bitterly, he had to be humbled. If we would understand this, I think there are four points that we must look at: Peter, the devoted disciple of Jesus; Peter as he lived the life of self; Peter in his repentance, and what Christ made of him by the Holy Spirit.

The Devoted Disciple

Christ called Peter to forsake his nets and follow Him. Peter was a man of ready obedience and absolute surrender. He gave up all to follow Jesus and could rightly say, "We have left all and followed thee." Christ said, "Launch out into the deep and let down the net." Peter the fisherman knew there were no fish there, for they had been toiling all night and had caught nothing. "But at thy word I will let down the net," obedience to the word of Christ. Furthermore, he was a man of great faith. When he saw Christ walking on the sea he said, "Lord, if it be thou bid me come to thee." At the voice of Christ he stepped out of the boat and walked upon the water. Peter was a man of spiritual insight. When Christ asked the disciples, "Whom do ye say that I am?" Peter was able to answer, "Thou art the Christ, the Son of the living God." Christ said to him, "Flesh and blood hath not revealed this unto thee." Christ also spoke of him as the "rock," having the keys of the kingdom. What a splendid man he was, and yet how much was wanting in Peter.

The Self Life

Second, we find Peter living the self life, pleasing self, trusting self, and

seeking the honor of self. You recollect that just after Christ had said to him, "Flesh and blood hath not revealed this unto thee," Christ began to speak about His sufferings and Peter dared to say, "Be it far from thee, Lord, this shall not be unto thee." Then Christ had to say, "Get thee behind me, Satan; for thou savorest not the things that be of God but the things which be of men." There was Peter in his self-will, trusting his own wisdom and actually forbidding Christ to go and die. Whence did that come? Peter trusted in himself and his own thoughts about divine things.

Later on we see more than once that among the disciples there was a questioning who should be the greatest. Peter was one of them. He thought he had right to the very first place. He sought his own honor even above the others. It was the life of self strong in Peter. He had left his boats and his nets, but not his old self. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." No man can follow Him unless he does that. Self must be utterly denied. What does that mean? Christ told Peter that he must deny self. That is the root of true discipleship. But Peter did not understand it and could not obey it. He said, "Though all will forsake thee, yet will not I." Now we believe that Peter meant to do just what he said, but he did not know himself. He did not think he was as bad as the Lord Jesus had told him when He said, "Get thee behind me, Satan." Oh, dear reader, those of us who have experienced this self life, what are we to do with the flesh which is entirely under the power of sin? Deliverance is what we need. Notice how Christ uses that word **deny** twice; first, deny self; second, thou wilt deny me. It will be either of the two. We must either deny self, or deny Christ. There are two great powers, the self nature in the power of sin and Christ in the power of God. Either of these must rule within us. It was self that made the devil. He was an angel of God but he wanted to exalt himself (he became a devil in hell.)

Repentance

I do not think we can realize into what a depth of humiliation Peter sank during the following hours of that night, and the next day when he saw Christ crucified and buried. And the next day was the Sabbath. In what hopeless despair and shame he must have spent that day. My Lord is gone. My hope is gone, and I denied my Lord. But that was the turning point and the change. On the first day of the week Christ was seen of Peter, and in the evening He met him with the others. Later on, at the Lake of Galilee, He asked him, "Lovest thou me more than these?" Ah, Peter was made

sad at the thought of having denied the Lord thrice; and said in sorrow but uprightness: "Lord, thou knowest all things; thou knowest that I love thee."

The Spirit-filled Man

Peter was prepared for the deliverance from self, and that is my last thought. You know Christ took him with others to the footstool of the Throne and bade him wait there, and then on the day of Pentecost the Holy Spirit came and Peter was a changed man. I do not want you to think only of that change in Peter in that boldness and power and insight of the Scriptures and blessing with which he preached that day. Thank God for that. But you remember his former self-exaltation. Now he has found that "ornament of a meek and quiet spirit which is in the sight of God of great price." Again he tells us to be subject one to another and be clothed with humility. When I read his epistle and hear him say: "If ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you;" then I say he is not the old Peter, but that it is the very Spirit of Christ breathing and speaking through him. I read again how he says, "Hereunto ye are called to suffer, even as Christ suffered." Instead of denying Christ, he found pleasure in having self denied and crucified and given up to the death. And therefore it is in the Acts of the Apostles that we read when he was brought before the council he could boldly say, "We ought to obey God rather than men," and that he could return with the other disciples and rejoice that they were counted worthy to suffer for Christ's sake or name.

Ephrata, Pa.

"WHICH AM I TO BELIEVE?"

Colonel Allen; a noted infidel in America, had a favorite daughter on a dying bed. Being sent for to the bedside, she said to him, "Father, I feel that my end is drawing near. Tell me, am I to believe what you have taught me, or what I have learned from my mother?" Her mother was a Christian, and had instilled the truths of salvation into the mind of her child.

The father paused, fixed his eyes on his child. His frame was convulsed with the struggle between pride and affection, truth and human reason. Presently, with quivering lips, he exclaimed, "Believe, my child, what your mother taught you." All the accurately argued sophistries of human imagination fail when brought to the realities of death and the great hereafter. Much as giant intellects would like to triumph over God, they have to bow before the great I AM.

Infidelity fails when the shadows

gather and the darkness falls. Infidelity and atheism have no provision for the "swelling Jordan."

Infidelity has no eyes in the valley of the shadow of death. Infidelity has no staff upon which to lean when human strength fails. Infidelity has no lamp for a dark place. God pity those who trust not in the living, loving God! Think on these verses:

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

THREE AND TWO-TENTHS PER CENT (3.2%)

By L. C. Miller

For the Gospel Herald.

Texts: Let us hear the conclusion of the **whole** matter: fear God and keep his commandments: for this is the **whole** duty of man. Eccl. 12:13. And I pray God your **whole** spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. I Thess. 5:23.

This is the first time that I have ever preached on a subject and text that do not agree, that in fact are antagonistic. I shall by the grace of God prove the error of the subject by the wholesome truth of the text. The 3.2 per cent idea is a minus quantity and the first step away from a right path. The text is positive and signifies 100 per cent of righteousness. Hence the subject and text lead in opposite directions.

When we consider the fact that our nation is in the midst of a political program in which "We Want Beer!" is one of the major objectives, there is cause for shame, alarm, and disgust. When those with a 3.2 per cent appetite and those with an aggressive disrespect for authority dictate any national legislation, then it is full time for the honest, the upright, and the thoughtful to dedicate their **whole** spirit, soul, and body to God, and in fear keep His commandments, and so perform their **whole** duty.

Early in the nineteenth century a child was born in Germany. Karl Marx by his teaching planted an idea in the world. The governments of the world are stunned. But after the first alarm had subsided they began to imbibe a 3.2 per cent solution and to-day the earth is facing a 100 per cent dose of the **Great Red Dragon**.

Early in the same century was born an English lad. Charles Darwin also presented an idea to the world; robbing man of his Father, God and of faith in his Genesis. The intelligence

"He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. He that believeth on the Son hath everlasting life: and he that believeth not on the Son shall not see life: but the wrath of God abideth on him" (Jno. 3:18, 36).—The Wonderful Word.

of man was severely shocked, but soon the educational system began to swallow a 3.2 per cent lotion, until at the present time man seems ready to take a 100 per cent dose of the **image of the beast**.

About the same time in America a boy was born. Robert Ingersoll absorbed from the unreasonable "Age of Reason" an idea which he eloquently forced upon the world. The Church was dumbfounded, but gradually here and there professed Christendom imbibed a 3.2 per cent mixture. And to-day religion seems thirsting for a 100 per cent **Anti-Christ** (or man of Sin).

What an awful Brew! Can't you see the devil stirring together this sulphurous mixture of alcohol, atheism, bolshevism, and evolution, the stench of which rises to heaven? What a **stew** to deal to the human family! for us as fathers and mothers to pass on to our children! If it is good, let us take the 100 per cent dose gracefully and without a struggle! **Since it is evil, do not take a single drop!**

Why limit a good thing to 3.2 per cent? If it is good, accept it. If it is evil, reject it. Why take any poison? A small step away from righteousness is unsafe, and often leads to further steps. Don't risk a 3.2 per cent appetite for evil. "Like begets like." "A little leaven leaveneth the whole lump." Shall we allow to spring up in our midst, unchallenged, this 100 per cent evil? Never! But equipped with the whole armor of God, let us in His strength fight the good fight of faith.

Our text signifies 100 per cent righteousness: Our **whole** self: our **whole** duty: the **whole** matter! Present your whole self to God, that He may preserve you blameless. Keep His commandments, for that is your **whole** duty. And this is the conclusion of the **whole** matter for our eternal safety. May we by His grace live 100 per cent for Him, is my closing petition.

Manitou, Colo.

WARNINGS

By Elizabeth King

For the Gospel Herald.

We often see an article in our church papers under this heading and many good things come to us; but I often wonder, are we taking these warnings into our own lives and profiting by them? If we don't, God will call us to account some day for not heeding them.

It is alarming how fast some of our churches are drifting, and these same churches would be shocked if they could turn back ten years and see how they were at that time. We have so many lukewarm Christians. We read in Rev. 3:16, "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." God cannot bless this kind of a Christian. He says that we cannot serve two masters; that we are either serving Him or the devil.

Some "Little Things"

Some people will say that clothes and actions do not make a Christian. I admit they do not, but I do say a Christ-like heart will make a Christ-like appearance. I will say that if we are not willing to be plainly and neatly dressed and obey the rules as given us in the Word of God and by Conference, we certainly are not living the Christ-life.

I will mention a few things that some people may call insignificant, but we all know it takes pennies to make dollars, just so it takes small things to make large things; also that "a little leaven leaveneth the whole lump."

When some of our sisters arrive at church on Sunday morning, one might easily think they were on dress parade. They hang up their very modern hat, take out their vanity case, and proceed to fix themselves up. Then they rearrange their already over-dressed hair and place a devotional covering on their heads. The covering looks very much out of place with their low-necked ruffled gown. I am not to say why these things are allowed, but I know they are abominable in the sight of God. We all look to our leaders as examples to us, and I fear they sometimes come short. A Mennonite preacher said at one time: "It isn't necessary to wear a bonnet. Anything that a covering can be worn with is alright." We all know that if the sisters do not wear bonnets they will wear hats, and when the bonnet is gone the covering will soon follow. We have sisters even now that do not believe in the devotional covering. We praise God that some are true, that some will stand if they must stand alone.

We have a condition just as critical among the brothers. Such an array of neckties on the young and old is amazing. Then there are some that do

not wear a tie but a flashy silk muffler to attract attention. Still others wear stylishly cut suits or most anything to look like the world.

Then we have those that study the daily paper in place of their Bible. They are more interested in politics and who will be our next President than they are in teaching their children the Word of God. They forget that God's kingdom "is not of this world;" that we should just let the world take care of those things.

Things that Undermine Power

We are made to wonder sometimes, do our ministers fear man rather than God? Why don't they raise their voices against these things, and many others I haven't mentioned? Why do they continue to call these people to the service of the Lord? Much power is lost in singing, in teaching, and speaking because they haven't any power in their own lives.

Our song service isn't what it used to be. The quivering voice that a short time ago belonged only to opera singers is being practiced in our own dear Mennonite Church. Do they think it pleases God? It doesn't, because it is not the natural way of singing. It is repulsive to any true "born again" person that has unconditionally given up every worldly amusement and pleasure. Such things have no place in the true worship of our Lord and Savior.

Why is it so often that the evangelists who come to our churches, feel that they can't get any place with the unsaved? They feel like something is wrong, and I am sure oftentimes there is. When sinners enter our doors they look on the terrible disrespect of our children and young people, and often older ones as well. They feel disgusted and go home thinking there is no reality in the religion we profess. If we could only realize the impression we leave on people, either good or evil, we could be a greater influence in helping people into the Kingdom. My prayer is that God will help us to see things right, and help us to be ready when He comes again or when we are called from this life.

Woodburn, Oreg.

Editor's Note:—This message should be taken to heart wherever it applies, as for such places it is a timely message. Let us hope that it does not apply to very many Mennonite communities.

CORRESPONDENCE

(Continued from page 105)

month of March. He taught singing to a well attended crowd. It was enjoyed by every one of us. May we be able to look forward to another good time like it.

April 15 and 16 Bro. Harry Diener and Bro. Shrock of the Yoder congregation were with us and officiated in the communion services and feet-

washing. Previous to this one applicant was received into church fellowship.

We thank God for the many spiritual blessings that He has permitted us to enjoy thus far, and we solicit your prayers that the work at this place may be real fruitful.

April 27, 1933.

Cor.

GOSPEL PREACHING

(Continued from page 101)

into bondage. Our freedom is maintained only by our grip on the Bible. All the freedom we need is in the Word of God. "You shall know the truth, and the truth shall make you free." "If the Son therefore shall make you free, ye shall be free indeed." "Another gospel" is that which is robbing us of Christ and liberty, and bringing the Church into bondage. The Church is free, safe, strong, and mighty only as she stands upon her foundation; which is Christ.—S. A. Bishop in "Pentecostal Holiness Advocate."

A PERSONAL TESTIMONY

(Continued from page 102)

My friend, are you hedged in by sickness, financial difficulty, or sorrow? "Reckon it nothing but joy . . . whenever you find yourself hedged in by various trials, be assured that the testing of your faith leads to the power of endurance." Jas. 1:2,3 (Weymouth translation). "God hedges in His own that He may preserve them but oftentimes they only see the wrong side of the hedge, and so misunderstand His dealings. It was so with Job. Job 3:23. Ah, but Satan knew the value of that hedge! See his testimony in chapter one, verse ten. Through the leaves of every trial there are chinks of light to shine through. Thorns do not prick you unless you lean against them, and not one touches without His knowledge." I am indebted for this quotation to "Streams in the Desert."

The book, "Streams in the Desert," was compiled by Mrs. Chas. Cowman during a time of severe suffering and trial. There is one page for each day, headed by a scripture passage. There follows a brief explanation or perhaps a gem of cheer and beauty in poetry or prose gleaned by one of God's own from the furnace of affliction. These glimpses of souls who by a life of service or suffering sought always to glorify Him reveal new beauties in the Word and make it infinitely precious to our own experience. Because of what this volume has meant to me I wish to recommend it as one that will enrich any library, but will be especially appreciated by a shut-in or a friend who is suffering severe trial or temptation.

Conway, Kans.

SPECIAL MEETINGS

Guernsey, Sask.

Report of the Easter program held at Sharon Church near Guernsey, Sask., April 16, 1933.

Program and Speakers.—The meeting was opened by Bro. Abram Gingerich. Besides songs and recitations by Sunday school scholars, the following subjects were discussed: The First Message of the Resurrection, M. H. Schmitt; Needy Children at Home and Abroad, Dan Schlabach; The Children's Opportunities Now, I. S. Gingerich.

Thoughts Presented.—Those risen with Christ should seek the things above. When Jesus returns those found faithful will be like Him. Parents should have as deep a concern for their children as David had when he said, "Is the young man Absalom safe?"

Stella Gingerich, Secretary.

Albany, Oreg.

Report of the 87th Pacific Coast Mission Meeting which was held with the Fairview congregation near Albany, Oreg., April 1, 1933.

Organization.—Mods., E. Z. Yoder, D. H. Ebersole; Secys., Wesley Shenk, Paul E. Yoder; Song manager, Philip Roth.

Program.—Song Service, led by Myrtle Miller; Devotion, D. F. Shank (Psalm 49); Mission Sermon, Orrie D. Yoder (Luke 14: 25-33); Numbers 11:27-29, N. A. Lind; Open Discussion; Noon; Song Service, led by Alice Yoder; Devotion, by M. E. Breneman; Children's Meeting, led by Wm. Beachy; Report of the Portland Mission; Report of 86th P. C. M. M.; Offering for the Portland Mission, \$22.61; Matthew 20: 6, 7—Apply to Our Rural Work in Our Present Churches, Henry Yoder, J. P. Bontrager; Open Discussion; Intermission; Song Service, led by Anna Roth; Devotion, by John Schlegel; Workers' Hour, conducted by Chester Kauffman, Philip Kreider—Subject: "Our Spiritual Life and How Maintain It;" Sermon, by Amos Kilmer (text, Heb. 2:3); Closing Prayer, led by M. E. Breneman.

Thoughts Presented.—Discipleship is a personal call. No one can fill the place God intends that you or I fill. Christ asks nothing of us unless He supplies the power to accomplish the task. A lesson was given to the children on the five windows of our body—the eyes, nose, mouth, ears, and hands. We must make ourselves master of these windows if we are to keep our body pure and clean. There is plenty of dormant talent in our congregations. Why not put it to work in rural fields that are pleading for help. The rural field is the most needy field that the Church has to develop. Why wait longer on God to give us more talent and greater opportunities when we are not using all we have now? The Church has concentrated on the city and foreign fields and neglected the rural field. We maintain our spiritual life by Bible study, prayer, and service. Bible study enriches the soil so that the seed can grow. If we neglect prayer our spiritual life will freeze out. We must serve to show our love for Christ. The plan of salvation is great because the cost was great. It caused heaven's brightest jewel to pass through more intense suffering than any human being has ever passed through.

Paul E. Yoder, Secretary.

Carstairs, Alta.

Report of the Sunday school meeting held at the West Zion Church on April 16, 1933.

Organization.—Mods., Clarence Ramer, Alvin Steckley; Secy., Mabel Buschert; Song director, O. O. Hershberger.

Program and Speakers.—Address of Wel-

come, Henry Harder; Memories of Early Sunday School Experiences, Milo Stutzman; The Sunday School as a Factor in Preparing Our Young People for the Work of the Church, Howard Stauffer, Menno Gingrich; Our Individual Responsibility—(a) Superintendent's, Joe Steckley; (b) Teacher's, Wm. Wideman; (c) Parent's, Grace Harder; (d) Pupil's, Lula Martin; Sermonette—Things Worth While, Isaac Miller; Devotion, Psa. 119, Menno Gingrich; Children's Meeting, Ezra Stauffer; Thoughts Gleaned from Our Last Quarter's Lessons—(a), Roy Buschert; (b and c), Harold Bradford; (d), Lyl Steckley; (e), Gordon Buschert; (f), Royden Shantz; (g and h), Eileen Steckley; Methods of Conducting the Review, O. O. Hershberger; Missionary Education in the Sunday School, Milo Stutzman; Open Discussion; Song Service; Lessons From This Quarter's Sunday School Lessons, Clarence Ramer; Sermon, Milo Stutzman.

Thoughts Gleaned.—Early memories of Sunday school experiences are a means of stirring the heart to conviction and bringing souls to Christ. The Sunday school is a field of practice for our young people, and is a means of them gaining the knowledge of church doctrines and growing strong spiritually. We as superintendents, teachers, parents, and pupils, each have our individual responsibility. Let us unite and join hands in a Sunday school circle having the children in the center and create such an atmosphere of reverence and good example that they will not want to bring through and leave. We are responsible if the child is lost. Are we praying for the children? Things worth while are the treasures we lay up in heaven. What shall it profit if we gain the whole world and lose our own soul? A change in method is advised in conducting the review and putting the young people to work. Missionary endeavor is the life of the Church, Christian, and Sunday school. We advise a missionary secretary who makes it his or her business to bring to the knowledge of all the needs of the mission field and thereby create more interest in the Sunday school. Jesus is near us in times of depression. If we pour out our sorrow to Him, He corrects and comforts us through His Word. Let us put our confidence in Him. Have we the faith to believe His word?

Mabel Buschert, Secy.

Married

Peifer—Witmer.—Bro. Norman S. Peifer of Manheim, Pa., and Sister Alice B. Witmer of Martierville, Pa., were united in holy matrimony at the home of Bishop John H. Mosemann, who officiated. May the blessings of God abide with them as they journey through life.

Lauber—Wideman.—On April 14, 1933, Bro. Joseph Lauber and Sister Martha Wideman, both members of the Salem congregation near Tofield, Alta., were united in holy marriage, Bro. N. E. Roth officiating. May the Lord bless them and direct them on their journey through life.

Hartzler—Smith.—On April 15, 1933, at the home of the officiating bishop, Bro. Joe C. Driver, Garden City, Mo., Bro. Rolla C. Hartzler of the Sycamore congregation and Sister Lela B. Smith of the Bethel congregation were united in holy marriage. May the Lord abundantly bless the union.

Stauffer—Kennel.—On Feb. 23, 1933, at the home of the bride's parents, near Atglen, Pa., Bro. Menno Stauffer and Sister Lena Kennel of the Millwood and Maple Grove congregation were united in marriage by the bride's uncle, Bro. John A. Kennel. May God's choicest blessing be theirs through life.

Lefevre—Mellinger.—Bro. Obas. J. Lefevre of Ronks, Pa., and Sister Marion K. Mellinger of Lampeter, Pa., were united in holy matrimony at the home of the bride on April 16, 1933. Bro. John H. Mosemann officiating. May the blessings of a kind heavenly Father ever attend them through the journey of life.

Yoder—Yoder.—Manasses M. Yoder and Sister Fannie Mae Yoder, both members of the Emma Mennonite Church near Topeka, Ind., were united in holy marriage March 30, 1933, at the home of the officiating bishop, Bro. O. S. Hostetler. May the peace of God and the joy of a faithful Christian attend them through life.

Miller—Hostetler.—Bro. Milo S. Miller, and Sister Ruth Hostetler, both members of the Emma Mennonite Church, near Topeka, Ind., were united in marriage, April 9, 1933, at the home of the bride's parents, Bro. and Sister O. S. Hostetler, the father of the bride officiating. May God's rich blessing attend them through life.

Obituary

Johnson.—Alice E. Johnson was born at Ma-sonstown, Pa., Jan. 6, 1862; died April 14, 1933; aged 71 y. 3 m. 8 d. She was never married, and made her home in the latter years, with her sister and nephew. Her closing testimony was concerning her peace with her Lord and her preparation to meet Him. A paralytic stroke ten days before her death caused unconsciousness in her last few days upon earth. The funeral was conducted on Easter Sunday afternoon, which gave occasion for a resurrection message on that occasion.

Honsaker.—Susanna (Christopher) Honsaker was born near Ma-sonstown, Pa., Aug. 3, 1854; died Jan. 27, 1933; aged 78 y. 5 m. 24 d. She had been failing in health for the past couple years, but the more immediate cause leading to her death was a stroke on July 4, last. She was bedfast for the nearly seven months, until her death. She was a very patient sufferer. As a young girl she was a member of the Presbyterian Church. But upon her marriage to Josiah Honsaker she united with the Mennonite Church. Funeral services were conducted at the house in charge of her pastor, A. J. Metzler, assisted by — Shields of the Presbyterian Church.

Yoder.—Wilma Jane, daughter of Aden and Nettie Yoder, was born Feb. 26, 1927, near Peru, Ind.; died April 16, 1933, at the home near Bennetts Switch, Ind., after an illness of six weeks with heart ailment, during which she suffered intensely, although she bore it patiently even to the end. Wilma was a lovable child and always had a desire to attend her Sunday school. She leaves parents, a brother (Paul), two sisters (Doris and Julia Anna), a grandmother, and other relatives and friends. Funeral services were conducted April 18 from the Howard-Miami Mennonite Church by Sberman Kendall and Jacob K. Bixler. Interment in the Christner Cemetery.

Wood.—June Elizabeth, infant daughter of Arthur and Effie (Kraus) Wood of Denbigh, Va., died April 12, 1933; aged 10 m. 10 d. Little June had been ill for the last five months of her short life, and suffered so much that we can, even through our tears, understand the loving Providence that removed her from this vale to the happy land above where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Surviving are her parents, grandmother Kraus, grandfather Wood, and other relatives. Private funeral services were held in the home and at the grave, conducted by Bro. Daniel Shenk. Burial in Warwick River Cemetery.

Ligo.—Malinda, daughter of Solomon and Elizabeth (Kurtz) Zook, was born near New

Wilmington, Pa., Sept. 14, 1862; died at her home April 4, 1933, of cancer; aged 70 y. 6 m. 20 d. She accepted Christ as her Savior in her youth and united with the Maple Grove Mennonite Church. She was married to Shepherd C. Ligo, who preceded her in death 15 years ago. To this union were born 4 children (Ida L., John E., Mrs. Roy Moose, and Alice E.), all of whom survive. She also leaves 4 grandchildren, 2 sisters (Mrs. Sam Miller and Mrs. Emma Kanagy). Funeral services were conducted April 7 by E. J. Zook, J. R. Neale, and J. N. Smucker. Interment at the Maple Grove Cemetery.

Mast.—Ella (King) Mast, aged 52 years, was born in Logan Co., Ohio on July 11, 1880, to Christ and Mary King. She was the second daughter in a family of eight children. Four of these and her husband, father, and mother preceded her to the great beyond. She leaves her 1 son (Verl), 3 sisters (Nanie, Arie, and Della), a number of nieces and nephews, and other relatives and friends. She had been in failing health for more than a year, but died suddenly Thursday evening, April 13. Funeral services were held April 15 at the Mennonite Church, conducted by Bros. Joe Horner and Niles Slabaugh. Burial in the Mast Cemetery.

"Ella's place is vacant now,
Since she has gone to rest;
But we our heads do humbly bow,
And say, 'God thought it best.'"

Eash.—Russel Dean, son of Wallace and Laura Eash, died April 17, 1933; aged 2 months, lacking one day. He leaves his sorrowing parents, 1 brother (Donald Eugene), a grandfather and grandmother, and a number of relatives and friends.

"A bud the gardener gave us,
A pure and lovely child;
He gave it to our keeping
To cherish undefiled.
But just as it was opening
To the glory of the day,
Down came the heavenly Father,
And took our bud away."

The funeral services were held at the West Union Church near Wellman, Iowa, conducted by W. S. Guengerich and P. P. Swartzendruber. Text, Isa. 40:11. Interment in nearby cemetery.

Diffenbaugh.—Hettie A. Leaman, widow of the late Benjamin H. Diffenbaugh, died at the home of her son, Harry L. Diffenbaugh, in East Lampeter Tp., Lancaster Co., Pa., April 11, 1933; aged 80 y. 10 m. 26 d. Her husband died five years ago. She was a faithful member of the Mellinger congregation of the Mennonite Church many years, and by her gentle, kind disposition endeared herself to her relatives and large circle of friends who often visited her during her last illness of seven weeks. Her patience, contentment, and smiles, when she spoke of the parting hour, gave more than ordinary visions of the beauty of the closing of a Christian life. She leaves 3 sons (Benjamin of DeKalb, Ill., Abraham L. of Lancaster, and Harry L., at whose home she died). Funeral on Good Friday afternoon at Mellinger's, where Bro. Elmer G. Martin preached from Psa. 27:4.

Schrock.—Noah, son of Christian and Leah (Lehman) Schrock, was born in Somerset Co., Pa., Dec. 10, 1848; died April 16, 1933 at his late home near Sharon Center, Ia.; aged 84 y. 4 m. 6 d. In 1866 he came with his parents to Iowa, locating near Sharon Center. He died on the same farm. In his early youth he united with the Amish Mennonite Church, to which he remained true and faithful to the end. On Feb. 6, 1876, he united in marriage with Elizabeth Kinsinger. To this union were born 3 sons and 3 daughters (Jacob and Edward at home, William of Kalona, Ia., Carrie of Kalona, Ia., and Katie and Nettie at home). Old age and complications of disease caused his

death. His wife preceded him to the great beyond Aug. 12, 1927. He also leaves 3 brothers (Harry, Michael, and Ben), and 6 grandchildren to mourn his departure. Funeral was held at the home of Simon Slaubach, conducted by Jonas Otto and S. J. Kemp. Burial in the Easch Cemetery.

Metzler.—Leah Metzler was born near New Springfield, Ohio, Mar. 17, 1844; died at Denbigh, Va., Feb. 10, 1933. She was a daughter of John and Elizabeth Metzler. She was the last of a family of 13 children. Among her brothers was A. Metzler long Supt. of the Orphans' Home, West Liberty, Ohio. She was never married. For many years she had her home with her sister, Mrs. S. P. Yoder. After Sister Yoder's death she made her home with her niece Mrs. L. J. Shenk. She was a member of the Mennonite Church since her youth. Although she lived to an advanced age, she retained her faculties in a marked degree to the end. Since she was spared beyond most of those of her time and generation, she often wondered why it should be so, and looked forward to reunion with those who preceded her. The immediate cause of her death was pneumonia. Funeral services were conducted at the Warwick River Church by Daniel Shenk, assisted by J. F. Mast.

Hunsberger.—Curtis, son of Preacher Daniel and Magdalena Hunsberger, deceased, was born in Louth Township, Lincoln Co., Ont., July 10, 1883; died at the home of his brother Melvin on the old home farm near Jordan Station, Ont., April 10, 1933; at the age of 49 y. 9 m. For more than thirty years he was an invalid, and used a wheel chair. Early in these years he was converted and united with the Mennonite Church. He enjoyed Christian fellowship, and communion services were held regularly with him in the home. He was always cheerful and patient and in many ways made his life useful, and he was endeared to all who knew him. His brother and three sisters survive him. Two sisters preceded him in death. Funeral services were held on April 12, conducted at the home by Mr. Albright, and at the Vineland Mennonite Church by S. F. Coffman, whose sermon was based on John 11:23. The body was laid by the side of those of his parents in the Vineland cemetery, in hope of the glorious resurrection.

Westenberger.—Martha (Ebersole), wife of Bishop David Westenberger, was born in Lancaster Co., Pa., May 6, 1856; died at her home in South Annville, Pa., March 30, 1933, after a six day illness caused by apoplexy; aged 76 y. 10 m. 24 d. On Oct. 14, 1880, she was married to David Westenberger, who survives. One sister (Mary), one brother (John), an adopted niece who has been in the home 38 years, and a number of other relatives also survive. Funeral services were held April 3 from her home by the home ministers, and at Gingrich's Church by Bishops Noah Landis (who spoke in the English language, text, Rev. 14:13) and Noah Mack (who spoke in German; text, Phil. 1:21). She united with the Mennonite Church on her 20th birthday, and was faithful to the end, having a deep concern for the Church. She was an ardent worker, and her seat was seldom vacant. The influence of her Spirit-filled life lives on. She will be sadly missed by all who knew her, for to know her was to love her.

"Quietly sleep, beloved one,
Rest from thy toil, thy labor's done;
Rest till the trump from the opening skies
Bids thee from dust to glory rise."

By a niece.

Miller.—Emma Rebecca Miller was born in Washington Co., Iowa, April 10, 1904; died at her late home near Kalona, Iowa, April 11, 1933; aged 29 y. 1 d. She accepted Christ as her Savior at the age of 15 years, was a faithful member of the East Union Mennonite Church, taking a deep interest in the activities

of the Church where she will be greatly missed. Dec. 3, 1922, she was united in marriage to Sherman Miller. To this union 4 daughters were born (Ellen Louisa, Ruby Anna, Nita Maye, and Barbara), who with their father mourn the death of a devoted and loving mother and companion. She is also survived by her parents (Bro. and Sister John J. Miller of Kalona), 1 sister (Susan), 2 brothers (Thomas of Kalona, and Leroy of Stuttgart, Ark.), besides a large number of near relatives and friends. She will not only be missed in the home but in the Church and community as well. Her death was the result of being badly burned while engaged about the duties of the home, March 6. During the 5 weeks she suffered a great deal but never complained. From the first she was fully resigned to the Lord's will, often expressing herself as having a desire to get well if He so willed, and ready to go if He called. Her comfort and delight was in her friends reading for her and praying with her. We humbly submit to His will, "who doeth all things well." Funeral services were held April 13 from the East Union Mennonite Church, with interment in the East Union Cemetery. Services conducted by E. G. Swartzendruber and D. J. Fisher.

Kauffman.—Elizabeth Sproal Kauffman, widow of the late Abraham Kauffman, was born in Miami Co., Ind., June 24, 1854; died April 13, 1933, at her home near Plevna, Ind.; aged 78 y. 9 m. 20 d. She was the oldest of six children born to Pre. Nobertus and Catharine Sproal, and the last of the family to pass away. Her entire life was spent in the same community. After her marriage on June 21, 1874, she entered upon the duties of a pioneer's wife and helped her husband who cleared the land and built their home in Howard Co., where she lived for almost sixty years. Death called the father in 1919. To this union were born seven children, two sons preceding her in death. At an early age she united with the Mennonite Church, remaining faithful until the end. She gave many examples of practical Christian living. She was faithful in attending church services and was especially interested in the cause of missions. Since 1917 she has contributed to the support of a native Bible woman in India. She was always ready to share her home with others and took into her home a niece, Kathryn Hershberger Horner, when she was bereft of a mother at the age of three. Again at the death of a daughter-in-law, she opened her home to a baby granddaughter, Dorothy Kauffman, and cared for her. Death was due to old age and cancer. Those who remain to mourn the loss of mother and grandmother are four sons and a daughter (Clarence S., Priscilla C., and Elmer J. of Greentown; Nobertus of Mt. Etna, Ind.; Alvie M. of New London), 15 grandchildren, 4 great-grandchildren and many friends and other relatives. Funeral services were conducted April 16 at the Howard-Miami Church by J. S. Horner and Jacob K. Bixler. Interment in the Schrock Cemetery.

TWO SIDES OF LIFE

There is a shady side of life,

And a sunny side as well,

And 'tis for every one to say

On which he'd choose to dwell;

For every one unto himself

Commits a grievous sin,

Who bars the blessed sunshine out,

And shuts the shadows in.

The clouds may wear their saddest robes,

The sun refuse to smile,

And, sorrow, with her troop of ills,

May threaten us the while;

But still the cheerful heart has power

A sunbeam to provide,

And only those whose souls are dark

Dwell on life's shady side.

The test of Christian character is the intensity of its love for the unlovely.—Sel.

ITEMS AND COMMENTS

The Anti-Saloon League of America was founded at Oberlin, Ohio, on May 4, 1893, its announced purpose being "to unite the churches against the liquor traffic." It is proposed to make the 40th anniversary of its organization an appropriate occasion to turn the light of truth on present-day wet propaganda and methods, with an especial movement to strengthen the support in favor of retaining the Eighteenth Amendment.

Workmen clearing debris from the bell tower at Ballybeg Abbey in County Cork, Ireland, recently discovered a metallic seal used during the pontificate of Pope Innocent LV. (1243-1254). On one side it bears a representation of St. Peter and St. Paul and on the other the image of Pope Innocent LV. Another group of workmen at Cardonagh, Ireland, recently uncovered a fine iron casting of Leonardo da Vinci's famous painting, "The Last Supper." The casting, measuring 24 by 20 inches, was hidden beneath the plaster on the wall of an old house.—D. Carl Yoder.

Since beer has been legalized the character of the conflict has been somewhat changed. Before its legalization there was a war on between wets and drys. Now that the wets have won, the conflict has been shifted to a war between wets who are guided largely by self-interest. The people who profit from the traffic in beer are, as a rule, more concerned about whether the profits from the traffic will eventually get into their own pockets than they are in the question of whether the traffic is legal or illegal. It is another illustration of the fact that the body of profiteers from the liquor traffic have little or no respect for laws, except such laws as are favorable to themselves.

One of the issues now attracting wide attention is the question as to whether the United States should grant official recognition to Soviet Russia. The obstacle in the way of such recognition, heretofore, has been the failure of Russia to recognize its debt obligations and also its antagonism to Christianity. One of the organizations to take a hand in the discussions on this issue is the American Committee on Religious Rights and Minorities, with headquarters at New York. This organization contends that before official recognition is given to Russia, that that nation should give official recognition to the rights of its citizens to worship God in accordance with their own consciences. In the language of that committee: "Mutual assurances should be given that each government will observe faithfully the obligations of international law to guarantee to their citizens the inalienable right of freedom of conscience and worship." There ought to be no opposition to this principle on the part of any nation.

WHAT SHALL CHRISTIANS DO ABOUT THE NEW SALOONS?

After a lifetime in temperance work, there seems to us only one right course for all Christians to take. Just before drink came back, for a lunch we had occasion to enter a large basement restaurant where we were not familiar. Going towards the cafeteria rail, a glaring sign about beer to be on sale there next day, confronted us. We turned about face and on passing the cashier's desk told her we would not eat in such a place, and to please tell the owner! Every drink place, no matter what its character, goes into the business for the money. We can make them feel otherwise by such a course as the above; and by no other. And also it is sacrificing one's temperance principles to patronize the evil business. Give it the cold shoulder; also the hotels of like

character, and grocery and drug stores. Even chain stores are making clerks handle beer! Be willing to sacrifice a little comfort rather than encourage such bad conduct. There are plenty of hotels and stores without such.—Exchange.

CONFERENCE ANNOUNCEMENTS

Ohio Mennonite and Eastern A. M. Joint Conference

The Ohio Mennonite and Eastern A. M. Joint Conference will hold its annual meeting (D. V.) with the Allensville congregation, Allensville, Pa., May 24-26, 1933.

Conference members are requested to meet at the church at 2:00 o'clock P. M. Wednesday, May 24. Public sessions start Wednesday evening.

Allensville is located on state route No. 5, between Mill Creek and Lewistown.

All Huntingdon—Lewistown buses run through Allensville since the McVeytown road is closed. Trains will be met at Huntingdon or Lewistown, if notified.

For information on transportation, notify Irvin L. Roth, Allensville, Pa.

J. S. Mast, Mod.
O. N. Johns, Sec.

Indiana-Michigan

The Indiana-Michigan Mennonite Conference will be held D. V., with the Yellow Creek congregation located about seven miles southwest of Goshen, Ind., on May 31 and June 1 and 2, 1933.

Ministers' meeting on Wednesday May 31, District Mission Board meeting on Wednesday evening, Thursday forenoon and Thursday evening. Conference Thursday afternoon and Friday. A cordial invitation is extended to all. For any further information write the secretary at Goshen, Ind.

Ira S. Johns, Secretary.

ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES

The Annual Meeting of the Mennonite Board of Missions and Charities will be held at Springs, Pa., from Saturday, May 20, to Tuesday, May 23. The Executive and Mission Committees will meet at Scottdale on Thursday and Friday, May 18 and 19, for the purpose of transacting such business as ordinarily comes before them. On Saturday, May 20, the Executive and Mission Committee will meet at Springs, Pa., and any of the superintendents of missions, volunteers for mission work, and other individuals having business may bring same before the joint committee at that time. On Saturday afternoon, May 20, the full membership of the Board will meet in executive session. All Board members are hereby notified to be present either in person or by proxy. Proxies should be mailed to the Secretary of the Board in sufficient time so that they will reach him before the meeting convenes. The regular meetings of the Board proper begin on Monday, May 22, and continue until Tuesday evening, May 23.

D. D. Miller, President.
S. C. Yoder, Secretary.

BOOK REVIEW

LIFE INSURANCE

By H. N. Troyer

This is the title of a new book, just off the press, giving in a concise, clear way, much information that many of our people have been looking for. The book contains sixty-six pages, is divided into six chapters, containing a number of cuts and illustrations that will help impress the facts upon

the minds of the readers. An idea of the nature of the book may be had by the following chapter heads:

- I. The Insurance Situation
- II. Insurance Principles
- III. Insurance Policies
- IV. Insurance Ethics
- V. Insurance Weaknesses
- VI. Biblical Objections

The book is bound in paper, is published by the Mennonite Publishing House, and may be had at the following prices: Single copy, 35c; per dozen, prepaid, \$3.00; per hundred, not prepaid, \$20.00.

Send all orders to,

Mennonite Publishing House,
Scottdale, Pa.

WALKING WITH HIM

Thou my everlasting portion,
More than friend or life to me,
All along my pilgrim journey,
Savior, let me walk with Thee.
Close to Thee, close to Thee;
All along my pilgrim journey
Savior, let me walk with Thee.

Not for ease or worldly pleasure,
Nor for fame my prayer shall be;
Gladly will I toil and suffer,
Only let me walk with Thee.
Close to Thee, close to Thee;
Gladly will I toil and suffer,
Only let me walk with Thee.—F. J. Crosby.

Table of Contents

- 97—Editorial
- 98—Talks on Christian Growth and Victory
- 99—Question Drawer
- 100—Sermon Outlines
- Backsliding
- 101—An Evangelism of Gospel Preaching
- 102—Shut in—Where?
- A Personal Testimony of Appreciation
- 103—Sunday School Lesson
- Bible Meeting Topic
- 104—Field Notes
- Correspondence
- 106—Heaven at Last (Poem)
- Sermonettes
- "Where Dwellest Thou?"
- The Day is Approaching
- 107—Register
- Repentance
- 108—"What Am I to Believe?"
- Three and Two-tenths Per Cent (Sermon)
- 109—Warnings
- 110—Special Meetings
- Married
- Obituary
- 112—Items and Comments
- Announcements, etc.
- 113—Editorial
- 114—What India Needs a Gospel of Salvation From
- 115—The Heart of Home Missions
- 119—What Holds Me to Evangelical Christian Faith
- 120—India Mission News Letter
- 121—Christ, Christians, and the Jews
- 122—Kindly Light
- A Changed People
- The Mennonites among the Indians
- 123—The Church Militant
- Joyful Revival in the Belgian Congo
- From Our Mission Stations: Washington
- The Work at Tampa Mission
- 124—Sewing Circle Corner
- The Devotional Spirit of Our Circles
- Lamp of Truth (Poem)
- 125—Financial Report
- 127—Gleanings

GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

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J. A. RESSLER, Editor

EDITORIAL

"Lift up your eyes, and look on the fields" (John 4:25).

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It will be remembered that our Savior gave this appeal to the disciples at a time when the fields were covered with a human harvest ripe for the gathering. The disciples had regarded Sychar as a place to get supplies of food for the next few days at most—perhaps only for that one day. Jesus looked upon the plain as a field that would keep many workers busy for many days.

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We may also remember with profit that the Savior that weary day was fully conscious of the harvest of souls that would be covering the fields all the time from that day to the time when He should come again to gather the saints of all ages into His harvest of harvests. The plan of operation was to change somewhat. The great Sacrifice was to be offered at Jerusalem—"for salvation is of the Jews"—and the Great Proclamation was to go forth, offering salvation to all the world; Jew and Gentile, black or white, bond or free—to all who would accept it in simple faith.

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And to us comes the command—it is not merely an invitation—to lift up our eyes and look on the fields. The home field is the largest, the most accessible, the most fruitful, and also the most neglected. True or not? Well, just think it over a bit. Take the matter of our home churches. Are they keeping up to the standard we expect of the missionaries? I opened the Mission News Bulletin a little while ago to get a bit of inspiration for this editorial. I found it. Enclosed with the Bulletin was a little booklet resembling a tract. I read it hastily, then I read it over deliber-

ately. If you want to do the same send for a copy, addressing your request to the Mennonite Board of Missions and Charities, Elkhart, Indiana. Look the message over: "Our Standards for Missionaries." Of course you will want to sit down while you are reading the booklet—it's 'most too long to read standing. Then remain seated long enough to think it over.

* * * *

Compare the standard for missionaries with the standard of any local congregation you are acquainted with—your own congregation, for instance, especially if you are a minister in charge of a congregation. Or compare the standard held up for missionaries (don't think for a moment that I think it is one little fraction of an inch too high!!) with the standard you maintain for yourself. And the members of your immediate family. Now, I have strong reason to believe that if all our congregations at home were to be held to the standard that is the yard-stick for the measure of a correct missionary, we'd have a better looking lot of bishops, preachers, deacons, Sunday school workers, and just ordinary members. Fact is, I believe the whole lot of us could stand a good deal of common sense improvement. And that's the first field we ought to grapple with. Have you looked on the field nearest home? Are you ready to argue with me on the statement I made a little while ago that the home field is the largest and the most neglected? If you are, the more you argue the more firmly I am going to be convinced that I am right. And the higher our voices get pitched in the discussion, the more our neighbors will be convinced that we need some mission work right at home.

* * * *

Be sure you are honest, now, and cautiously, so as not to make too big

a disturbance, examine social conditions in the vicinity in which you are best acquainted—I mean moral conditions with reference to honesty, truthfulness, social purity, sobriety, and morally correct conversation. Take the church members of your own congregation as the subjects of your examination, beginning with yourself. And I still insist that, in many of our communities, we shall find that there is a very large field for mission work, and for us it is the largest, because it is most accessible to us, the most people are in our immediate reach.

* * * *

Don't for a moment lower the standard for city and foreign missionaries. The highest standard is none too high. But raise the standard of the community to the standard of those whom you mean to send into the cities and into the heathen lands. There's genuine mission work for you! Don't wait till you can convince some board or other that you ought to be sent to China as a missionary, but begin right now where you are. That's the way Paul did—he was in Damascus when he became a Christian and there's where he began his testimony for Christ, and he lived the Gospel he preached. That's the way that the healed demoniac of the land of the Gadarenes did—he was in his home country when the Lord healed him and there's where he began. He wanted to go with Jesus as a learner, and as an assistant missionary. Jesus appointed him as a whole mission in himself—superintendent, secretary, treasurer, workers, and all—and what a success he made of it. The people who had begged Jesus to leave them could not gainsay the testimony of the one whom Jesus had so wondrously healed. He was a Home Missionary (capitals intended).

But it's one of the greatest of mistakes to stop with the field of our own immediate neighborhood. Perhaps it is a good thing to note the mistakes of the past in order that we may avoid similar mistakes in the future. Before mission work under that name was attempted by our people, or even thought of, the plan for preserving the faith we cling to as a most precious heritage, was to move outward in colonies. Numerous examples were pointed out of families going into communities where they had no church privileges in our own communion, and of their being scattered and lost to the Church in a single generation. The colony plan was good, but not ideal. It would have been better to make the custom universal to have each family that got out beyond the limits of the home neighborhood the nucleus of a new church. Start with a Sunday school in which the family in the school invite the nearest neighbors—and widen out. This sort of thing has been done again and again; it can be done again and again in our day as well as in the nineteenth century. They call it "Church Extension." Good name for want of a better—let's have more of it. And remember to keep the "standard" right up to thirty-six inches to the yard.

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But that sort of mission work would not carry out the Savior's command in many thousands of years. There needs to be the larger outlook—remember Jesus said "fields," not "field." A little spot in India is being scratched for the seed-sowing. Some harvest has been reaped—praise the Lord! In Argentina a little spot has been started, and cultivated, and the Lord is blessing the work—praise His name! Definite plans are on foot for a mission in Africa. Praise His name for the beginning and may He direct every step of the preparation and further work. But with our so many dozen charitable institutions and city missions in the home land, and our quarter-of-a-dozen missions (present and prospective) in distant lands, have we completed the task the Savior set for us? Far from it! And don't forget the standard. We called it a "yard-stick" a while ago, and the term has other meanings. A flag may be a standard, and the position of the

flag on the staff indicates different things. The flag at masthead is a symbol of "all's well," or of plans to go ahead, or of defiance to an enemy. At half-mast the flag is a symbol of mourning or distress. Let us have our standard at masthead. We have heard of brave commanders of brave men who, instead of having their standard fastened to a rope that might be used to haul it down, sent a man to the topmast with flag, hammer, and nails, and literally "nailed the flag to the mast."

* * * *

Let us adopt the "Standard for Missionaries" as the standard for all Christians. Let us "nail it to the mast," so that no enemy can blame us for a desire to lower that standard. Our standard is that of our Lord and Master; it is the standard of those whom He personally taught; it is the standard of all who believe that the Lord meant what He said when He said, "Look on the fields," and when He said, "Go ye into all the world." With a standard of thirty-six inches to the yard, of one hundred cents to the dollar, with the standard of the Lord Jehovah in Jesus Christ nailed to the masthead, what matters it to us concerning our personal comfort or our personal success? The responsibility rests with our Commander—to Him be all the glory!

WHAT INDIA NEEDS A GOSPEL OF SALVATION FROM

By Geo. J. Lapp

For the Gospel Herald.

Someone has said that India needs a Gospel of salvation from the six "D's"—Demon worship, Dirt, Debt, Drink, Drugs, and Dissipation. Another "D" should be added to the list and that is Disbelief because of superstitious fear that by taking on another belief more misery might be added to their lives. We thank God that the Gospel of the Kingdom of Christ is penetrating the darkened minds of the people and they are slowly coming to comprehend what it all will mean to them if they will but follow the light as it dawns upon them through the persistent teaching of all who minister to them the Bread of Life. But take a look at actual village conditions as we meet them day after day. Carefully read them as we have tried to tabulate them as follows:

1. Every family has a well bucket, not kept clean.
2. Wells for the most part not properly supervised.

3. Clothing washed on the edge of the well and the dirty water runs back into the well.
4. If they bathe at the well it is on the edge and dirty water runs back.
5. No drains for waste water. If drained from the house, only through a hole in the wall out onto the ground or in a hole beside the wall.
6. Comparatively very few girls sent to school.
7. No village libraries and very few books available. Those available of very low moral tone.
8. Illiteracy among women and girls very general. Also many men and boys illiterate. Many who had learned to read lapsed back into illiteracy.
9. Very little occupation for boys who do not go to school.
10. Dead animals left lying near the village.
11. Refuse left in middle of alleys.
12. Too few windows, too low doors poor ventilation and too many people per house in the homes of the village people.
13. Many cattle but of a very poor grade and very poorly kept.
14. Unscreened foodstuffs sold to the people. Flies rampant.
15. Standing water near the villages and also in the larger cities breeding myriads of mosquitoes resulting in illness.
16. No paving in villages and no graded roads. Roads are very difficult during the rainy season.
17. Lepers found in almost every village. Some areas are especially infected with leprosy.
18. Pariah dogs of the most repulsive kind found in nearly every village. Most objectionable on the streets of cities.
19. Segregation of small-pox and tuberculosis and other infectious and contagious diseases unknown. Small-pox is worshiped as is also the white-plague in some places.
20. Native village medicine men most unreliable and mostly resort to charms and superstitious orgies.
21. Too reticent to take advantage of medical facilities and too often wait until it is too late.
22. Most filthy customs of caring for mothers at time of childbirth. Very unclean low caste women employed at such times.
23. Feeding of opium to babies almost universal.
24. Great majority of people infected with some form of venereal diseases.
25. No health instructions for family members. If given instruction from sources within the village community it is along the lines of superstition and generally wrong instruction.
26. No place to leave babies when mothers go to work. Flies horribly persecute the poor opium drugged little things.
27. Late nights for children and no provision for rest during the day.
28. Girls given too heavy water jars to carry when very young.
29. Whooping cough, measles, chicken-pox, enteric, mumps, malaria, dysentery, pneumonia, influenza, etc., take their toll of human life because of the low resistance of the people.
30. Not properly balanced food to produce proper resistance and vitality.
31. No self control either taught or exercised consequently constant drain on system.
32. Many children seen any time of day unwashed and uncombed. Lice very common and very thick on too many heads.
33. Skin and eye diseases very common. Itch a very common scourge.
34. Bedbugs very common and very much respected, therefore multiply rapidly and are very much at home in every house.
35. Pyorrhea very common resulting in many ills and early falling out of teeth.

Dentists practically unknown. Teeth only filled for ornamentation. Generally black from "PAN"—leaf and lime combination.

41. Most of the children improperly nourished due to ignorance.

42. No recreation or occupation provided or during leisure hours. Most of the plays indulged by youth on moonlight nights have very low tone. The songs learned are either adoration of the gods or of unrestrained passion.

43. Unsupervised and uncontrolled cases of insanity. No provision for segregation of the insane. Government provision very, very inadequate.

44. Rheumatism prevalent from sitting on damp ground, sleeping on damp floors and undue exposure to the elements.

45. Religious and other beggars a scourge to the country.

46. No conscience regarding going into debt. Practically everyone in debt. Generally considered very respectable.

47. Gambling very general in spite of law attempting to control it.

48. Too few fruit trees for the population of the country.

49. Untouchability a social menace to India. Outcaste people very much suppressed classes.

50. Too many women in purdah or semi-purdah and almost universal double standard of living among men.

51. Eating of carrion by outcastes living in many villages.

52. Mothers-in-law in control of the homes to which their sons bring their wives and in most cases the mothers-in-law are ruthless rulers.

53. Cruelty to women and children too general.

54. Petty thieving very general.

55. Very general resort to vile abusive language when quarreling or scolding.

56. Vile names given to children to avert disaster.

57. General belief in witchcraft and resort to every possible means to avoid becoming bewitched. Most any ugly person suspected as a witch or wizard.

The people of India need salvation from the fear of demons, the evil eye, the unregulated home, the intemperate life, and slavery to superstition and ruthless taskmasters. They need salvation from the darkness in which they are so hopelessly groping to the light of the Son of righteousness who rings with Him healing for the soul and the mind of man. A modernist has said of the people of India that they need to **Emerge from the Gloom** which according to his reasoning would be a sort of metamorphosis from the cocoon stage in which they are finding themselves into the beautiful sunshine and glorious freedom in which they may emerge from worms to butterflies. India needs a deliverance. This must come to them in the person of the Deliverer. They are in bondage and need One to bring them to liberty. They need to have sown in their hearts the seed of the knowledge of the Tree of an emancipated life. They need to have this seed carefully watered by a Christian service which will bring to them in living reality the realization that He will save them if they believe upon Him. None of us will deny that there is a wonderful power in the expressional life of a serving Christian community that

becomes through its service a living message of the love of Christ to a lost and dying world.

Mr. Gandhi only a few weeks ago when pleading for the depressed classes of India said, "It may be that they are so disgusted with caste Hindus and the Hindu religion itself as to want nothing from them. They may in sullen discontent choose to remain outside the religious pale. Any penance on the part of caste Hindus may be too late." This in substance is a confession on his part that the depressed classes in India suffering in their social and superstitious slavery have come to distrust a something which never has and cannot now emancipate them nor bring them the hope for here and hereafter for which they so earnestly long. Not only the depressed classes of India but the rural classes as a whole have become greatly awakened to their social, physical, and spiritual needs and are looking for redemption from their ills. **The time to strike, prayerfully, earnestly, and intensively is now as never before.** Adverse influences are at work among the people leading them farther astray. Communism, humanism, atheism, skepticism of every sort, liberalism in its attempt to bring together the best of every social and religious system not to liberate or to redeem but to bring about an emerging from the gloom to they know not what. This must be left to chance or to the processes of social, political, and mental evolution, a process left to its own fate.

The Christian Church in India cannot afford at this time to leave anything to chance. She must be awakened to her opportunity of sowing the seed of the living Word of Truth by

love of Christ for men in such service both rural and urban as will bring the Gospel of salvation to lost humanity. Space forbids a detailed discussion of the different phases of such service. But go back over the list at the beginning of this article and think of a form of Christian service applicable to every condition named and see for yourself how a deeply Christian soul rendering in the name of Christ a service which will help to remove one or more of these evils can in the very service become a minister of the Gospel of redemption for a person or group of persons. Even a cup of cold (clean) water given in the name of a disciple will not go unrewarded. It will tell of the love of the Deliverer. Preaching the Gospel by a messenger of the Gospel is an essential requisite to Mission work but to have it accompanied by the things that accompany salvation in sacrificial Christian service is also essential for the complete presentation of the Gospel of love and eternal salvation.

Dhamtari, India.

THE HEART OF HOME MISSIONS

(An Address)

Whatever the present conditions in the United States and Canada may mean to other organizations to-day, there can be no doubt about what they mean to the missionary agencies in these countries. They mean at least three things:

1. A challenging opportunity to affirm their belief in home missions in terms of the Christianity of the New Testament.
2. An imperative demand to put



Hesston College, Hesston, Kans.

her active life in an active sacrificial service of every form for the enlightenment of the masses that they might be brought to a definite decision for Christ. This implies a program which is larger than the rapidly depleting missionary forces of the country can carry out. But the rapidly growing Church in this and other parts of India can take it up and express the

first things first in the home missions enterprise.

3. An inescapable responsibility for the projection of a united, coöperative program which will eliminate the waste of spiritual energy and of consecrated money.

We are under peculiar obligations to give serious attention to each of these vital subjects. We cannot blind

our eyes to the present situation and to the demands which are growing out of it. The hope for the nations and for the world is to get Christianity understood, accepted and embodied.

The Challenging Opportunity

Let us first of all frankly and fearlessly face the challenging opportunity before us to-day. The future of the missionary enterprise, in the last analysis, will be determined by the type of Christianity upon which it is based. Hence it is important for us to settle at once this question which in recent days has again been opened. The missionary enterprise from the beginning has been based on the Christianity of the New Testament. Again and again when the right and place of the enterprise has been questioned, we have had to turn to the New Testament for its final justification, as the only authentic record of the facts and truths upon which Christianity is based.

What, then, is the essential character of Christianity according to the New Testament? By "essential" we mean that without which Christianity is not Christian. Fortunately the New Testament is not silent nor indefinite on this vital question. It is clear and positive and consistent. The writers insist that Christianity is not mere discovery of a few devout seekers after truth, or a brilliant invention of a gifted young Jew of Nazareth, who in a moment of spiritual exaltation dared to think of God as His Father and man as His brother and who died a martyr's death in loyalty to these convictions.

Nor is the Christianity of the New Testament an induction reached by

known to men that which they can absolutely depend upon and which they could not find out by their own natural and unaided faculties.

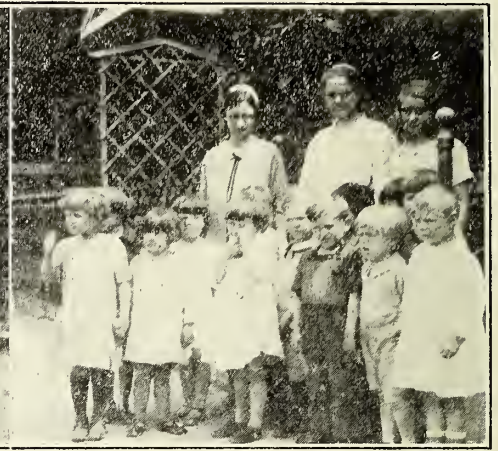
Of course, every religion purports to be more or less of a revelation. Both the Old and the New Testament

Take Christ out of history, and the Face of God, the Father, suffers an eclipse.

In these days, however, there is serious and sustained attempt to discount the place of Christ in Christianity. We are told that "God's relation



Intermediate Girls, D. V. B. S.
Anna Yordy, Teacher.



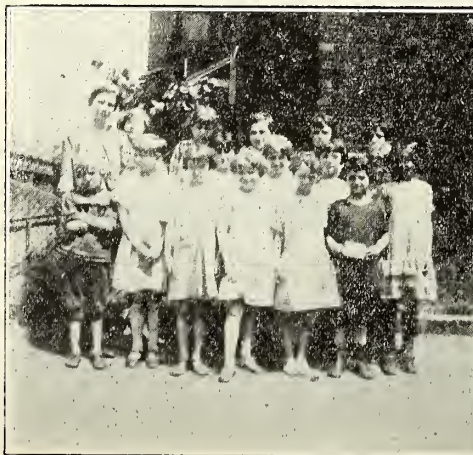
The Kindergarten, D. V. B. S., Ruth
Yoder and Emma Oyer, Teachers.

remind us that "God has not left himself without a witness." Our claim for the Christian message is not, therefore, unreasonable in itself or peculiar. But the New Testament goes further and insists that Christianity in its essential character is a distinct revelation of God in and through a Person, and that Person is Jesus Christ, the Son of God, the Son of man, the Savior of the world. Apart from Christ, New Testament Christianity has no distinct message, no saving power, no inspiring ideal, no assured hope, no abiding joy. Eliminate Christ from New Testament Christianity and its

to man would be simple enough if Jesus Christ had kept out." We need to turn again to the old record of the Christianity of Christ and there learn that Christianity when true to its essential character, as revealed in the New Testament, is not a discovery or an invention, nor yet an induction, but is a clear and definite self-revelation of God in and through Jesus Christ.

This makes Christianity more than a system of ethics, though it has revolutionized ethics; more than a method of worship, though it has given a new character to worship; more than a philosophy of life, though it has given philosophy, itself, a new interpretation and application. In its final terms, the Christianity of the New Testament is a revelation of a new life, founded on the following historic facts: "that Christ died for our sins, according to the Scriptures; that he was buried and that he arose again the third day, according to the Scriptures" (I Cor. 15: 3, 4). Take these facts away and you rob Christianity of its essential character. You make it merely a message of "good advice" rather than a message of "good news" to a sinful, sorrowing, suffering world.

In the light of this teaching and in the light of the facts of to-day, Christianity assumes a momentous significance for all missionary enterprises. If missions are to retain their place and power in the life of the world they must hold fast to the great historic facts and truths concerning Christ essentially as they are narrated in the New Testament, and also to the great spiritual fact that in the God whom Christ has revealed to us there is abundant forgiveness for all the past, motive power for all the needs of



Junior Girls, D. V. B. S., Rhea Yoder,
Teacher.



Junior Boys, D. V. B. S., Gladys Loucks
Burkhart and Simon Kanagy, Teachers.

the study of reverend and profound minds, gathering a truth here and there from the religious ideas of Egypt, India, Greece and Rome. The New Testament asserts that Christianity in its essential character is a distinct and definite revelation—a message from God Himself—making

essential character disappears, its words are empty, and its vitality and reality vanish. Bereft of the irresistible spell of its Founder, Christianity would pass into an intellectual and ethical theory. It would cease to be a religion and become just another of the many philosophies of the ages.

the present, and assurance of abundant life for the future. Anything less than this is not true to the essential character of Christianity as given in the New Testament, nor will it satisfy

that we Christians proclaim our message, or confess that we have no message to proclaim. The men of our day want to hear the man who has a message and who is ready to proclaim it

tial message of Christianity translated into the thought forms of present-day life. They want this message delivered with moral and spiritual authority so that it will grip and command the mind, the conscience, the will, and the heart. The people are hungry for the great spiritual verities of religion. They are tired of doubts and speculations, and abstract theories. What they are asking for to-day is not more sermons, but more soul messages; not more services, but more spiritual life; not more ceremonies, but more Christ-likeness of character. Men want a message to-day that will catch the ear and change the heart of the sinner, win the mind of the scholar, and satisfy the soul of the saint. Only one message will do that—the Gospel of Christ, which is the essential message of Christianity, the proclamation of which is the primary function of missions when they are true to New Testament Christianity.

In these days when home missions are called upon to do so many things, and to be so many things to the community, all of which are important in their place, we do well to go back to these early records and remind ourselves that according to this Commission the primary task of all Christian missionary agencies is not vague and indefinite, but real and definite, that it is nothing less than to be a living witness to Christ and for Christ in every community.



Toronto Mission Workers and Girls

the elemental spiritual needs of the individual or of human society.

What makes Christianity a triumphant religion is not its law of love, but its love of Jesus. The heart of Christianity—that which gives it creative power, which sends out missionaries, which saves sinners, which builds churches, which produces character and enriches civilization—is not a precept but a personality. The supreme thing in the Christianity of the New Testament is not Jesus' teachings, however superior, but the Spirit of His life; not interest in an ethical code, but loving and obedient discipleship.

We agree with Dr. Henry Van Dyke when he says, in his "Gospel for an Age of Doubt":

It is certain that this age of ours, with its ruthless, critical spirit, with its keen historic sense, will never respect the intelligence, though it may acknowledge the goodness, of a man who professes to speak in the name of Christianity, without proclaiming as the core of his message the Divine Christ. To imagine that we can adapt our preaching to this age of doubt by weakening, concealing or abandoning the truth of the deity of Christ is to mistake the great need of our times. It is to seek to commend our gospel by taking away from it the chief thing that men want, an assurance of sympathy and kinship with God.

Let Us Put First Things First

In the second place, let us face with equal frankness the imperative demand growing out of the present conditions, which is that we put first things first in the missionary enterprise. Never was there an age that asked more earnestly than our own

fearlessly and honestly at all times and in all places. We make a mistake when we conclude that the people do not want a definite and positive Christian message. That is just what they do want and are willing to hear. The



Industrial Physician of a Southern Mining Camp Examining Children of the Company's Employees

people are saying to their spiritual leaders and teachers to-day, just as they said to Moses: "Go thou and hear all the Lord, our God, shall speak unto thee, and we will hear it and do it."

What men want now is the essen-

While home missions have other functions which are of great value to the community, even these, apart from the primary function of home missions, will sooner or later disappoint the community and be discredited by the people. The ideal for ev-

every home missionary agency ought to be a saved soul in a saved body, living in a saved community. Home missions will succeed in proportion as they win the affection, confidence, support and loyalty of the people by doing their work, by wit-

nessing to and for Jesus Christ. Apparent success on any other basis, political, financial, agricultural, educational, social or sensational—means for home missions a living death. If we minister to life, personal and social, in this ministry we will respond to the three deepest and most universal desires of mankind, namely, the desire for peace and the desire for power and the desire for service.

To be effective home missions in our day must claim for Christ the absolute dominion over all the life of men and of nations. When based on New Testament Christianity home missions must aim at more than the salvation of the individual: they must aim at a society on earth known as "the Kingdom of God." Present world-wide conditions make it clear that there can be no social advance apart from social justice, and no social justice apart from the Kingdom of God, and no hope for the Kingdom of God apart from individuals who are filled with the Spirit of God and dominated by the ideals of that Kingdom. It is still true that inward regeneration precedes outward; that "out of the heart are the issues of life." Home missions that witness to Jesus Christ will soon reveal the fact that the secret of social well-being is the individual life and the secret of all individual life is acquaintance with God and the supreme source of acquaintance with God is Jesus Christ.

If we are to be true to their primary task, home missions must be unflinchingly loyal to the divine commission and close to the needs that call them

into existence. We must attend strictly to our specific job and not attempt to duplicate the work of other institutions. There must be a deepening of the conviction that home missions exist because man has a soul that needs to be saved and needs nur-

ture,—worship, sympathy, love, hope and the cultivation of the spiritual life. Scripture, history, and experience unite in saying that home missions exist primarily to lead men to repentance, to give them faith in God, teach them high ideals, to equip them with motive power; in a word, to make men

open and loyal disciples of Jesus Christ. While home missions will not adopt any of the socialistic programs, they must be the exponent and agent of the social impulse for human betterment. We must hold fast to all that is good in the past, appreciate all that is better in the present in order

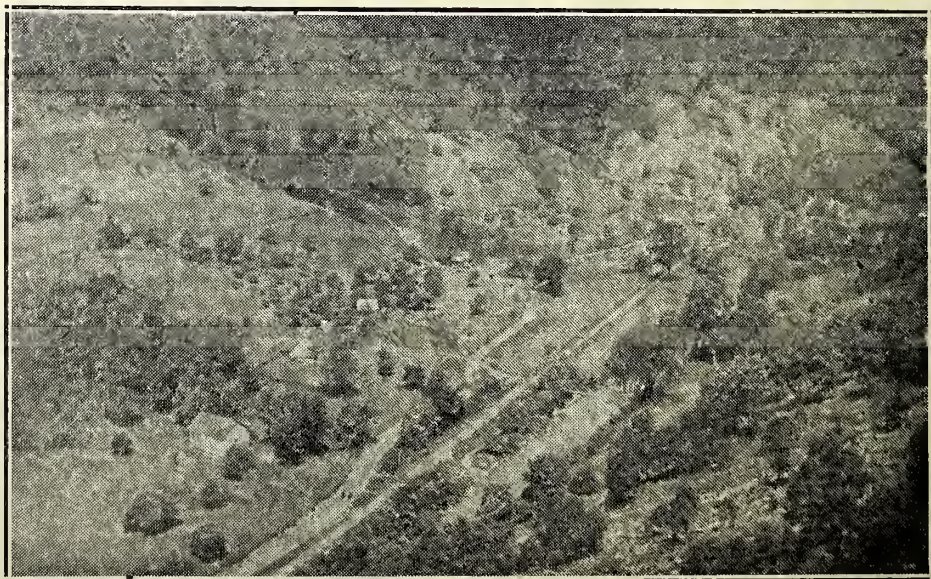
to establish the rule of God. In other words, home missions must embody the backward look, the receptive mind and the forward push. To accomplish this high purpose home missions must excel all other forces on the field by the effectiveness of its methods, and in the wisdom, power, and spirit of its representatives. The primary need is not more ecclesiastical authority, more equipment, more money, or more men, but more of the Spirit of Christ actually lived by His disciples and effectively applied to all the serious problems of human society.

Our Present Responsibility

When home missions refuse to meet the call of human need from any field they will cease to share in Christ's passionate love for men, women and little children. We must never forget that the power of Christianity as a home missions' force is the measure of the Spirit of Christ, not the size of the budget, or the excellency of the equipment, or the number of supporters. In this tragic hour we need to remember that the Christianity of the New Testament is self-sacrifice and burden-bearing, not self-pleasing and self-indulgence. What the followers of Christ need to-day is to have awakened in them a sense of personal obligation which will make clear that the home missionary enterprise is not the Church's afterthought, it is Christ's forethought; it is not secondary and optional, it is primary and vital. Christ put it into the heart of His Gospel.



The City Child's Playground



Bird's-eye View of Job, W. Va.

We cannot really see Him or know Him or love Him unless we know and love His ideal for us, and that ideal is embodied in the missionary enterprise. A traveler was watching three stonecutters years ago building the House of Parliament in Ottawa—that building has since been desolated by fire—and he said to one of them jocosely:

"What are you working for here?" Answering in the same vein the man said, "For two dollars and a half a day, if you want to know." Then he said to the second man, "What are you trying to do here?" Pointing to the blueprint he said: "I am trying to cut this stone so it will look like that part of the blueprint." There was a man that had gotten a sense of the relation of his work to that of the workmen all about him. The traveler said to the third man: "What are you doing here?" Pointing to the rising walls and battlements and pinnacles of the home of legislation for a great part of the British Empire, the stone-cutter said: "I am trying to do my part in building that House of Parliament." There was a man whose drudgery was redeemed by his vision, who saw his daily task as a part of the building of an empire. May these days give us that great vision, and so make home missions mean the building up of a finer and nobler North America, which will be at once the leader and the servant of a nobler world!—Jno. McDowell in *Missionary Review of the World*.

WHAT HOLDS ME TO EVANGELICAL CHRISTIAN FAITH

By Geo. J. Lapp

For the Gospel Herald.

(A Personal Testimony)

Over forty years ago a successful evangelist of our Church held a series of meetings in our little Nebraska community. The writer was in his early teens and had not yet given his heart to Christ. The evangelist had one weakness which made it difficult for the common man to follow him in his public address. He was given to very technical distinctions and to the use of technical terms which were not commonly understood. One evening after a very forceful and appealing message to the congregation for deeper consecration in order to obtain a more completely sanctified life when we arrived home there was a rather lively discussion of what it all meant in the family circle. Mother, in one sentence, cleared the atmosphere of our foggy thinking more than all the explanations the evangelist could have given if he had been present in our home. She said, "Well, I couldn't understand all that he said this evening but one thing I know, I've got it!" and she placed her hand over her heart. She was the happy possessor of the unexplainable spiritual experience and no amount of explanation could either explain it in or explain it away. It was the secret of her service in the community and among any who called her to relieve the suffering. Often had I as a boy seen my mother return from some service and before

even removing her clothing kneel down beside the lounge in the drawing room and intercede for the lives and souls of those to whom she had ministered. If any reader who is still living remembers her ministry and was served by her, you will testify to the quiet and simple manifestation of the unexplainable spiritual indwelling in her life and all its relations.

This is not a eulogy on mother but the writer is using what was so true in a life which he knew and dearly loved and which has come back to him with such overwhelming force after all these years. Mother's life and simple testimony left its impress upon my own young life and when the choice was made for Christ it was with the motive that I might worthily serve Christ and His Cause in whatever calling might come to me. At that time I was not content to leave matters stand with mere open confession of faith in the atoning merits of Christ for personal salvation but earnestly sought through secret prayer in a certain trysting place the greatest possible certainty that "I've got it!" It was not in any public meeting or any place of public demonstration that the burden of sin rolled away and the sense of forgiveness and acceptance with God the Father was received but it was in the quiet alone with God. I wanted my life to tell for Jesus and the outflowing of His love to be manifest in much the same manner, even though it might be along different lines. The great fact of Christian experience became the anchorage of an unshaken Christian faith to this day.

During the years waves of emotionalism with their attending extremes, waves of intellectualism with attendant rationalism, Dowieism followed by waves of reaction which swept people off their feet, different times during which strong emphases were placed on this and then on that kind of conduct, confession, or method, and then the varying forms of modernism, all these and many other things swept through the country and through our own beloved Church and tried men's souls but it was this to which all who remained tried and true claved to, **Knowing Him Experientially as Precious to their Souls.** Then came waves of speculation in Bible study and all sorts of contentions concerning the Second coming of Christ and order and dates of events related to it. We perhaps haven't quite done with them yet because we are not content to let all its secrets lie where Jesus said they do and look to Him in faith for His final revelation at the time and in the manner determined by the Father and not by your and my speculative thinking or imaginings. But praise be to Him Jesus is risen; He is here; He abides within every believing child

and whether we just know how to express it or not **that is it which we possess** and if we cling to that as a personal experience nothing can shake us from the anchorage that we have in Him. I believe Jesus Christ is coming again. It is one of the main teachings of the Word and one of the main tenets of our own faith but I am glad that our own beloved Church has in principle left the time and the manner of His coming where it belongs and the less contention about it and the more quiet meditation and prayer concerning it, the better for us. The highly symbolical and deeply spiritual teaching of both Old and New Testaments lead us to Jesus' feet either in His spiritual relation to us now or in His glorified relation to us hereafter and they most eloquently testify of Him as our priceless experimental possession for the life that is and the life that is to come. Oh, to know Him, to know the power of His resurrection, to know the fellowship of His sufferings, to be made conformable unto His death, to attain unto the resurrection of the dead, to have old things pass away, to have all things become new, to be freed from the fetters of a harassing nerve racking and wrecking worrying past and to rest in the bosom of the ever-present and to possess a faith that will leave the issues of the future to His working out and not to my own feeble conjuring mind! **To live for to-day with Him and He with me.** Why ignore and try to set aside such an anchorage?

Then, it cannot be denied that we are at this time living in a more confounding, confusing Babel than existed at the time the tower was made away back in post-deluge days. And of all the remedies men put forth to bring order out of this chaos! Most of the theories put forth by man are shattered almost as soon as they are propounded. Dictatorship either in Church or State has not been a remedy. This does away with the "Come let us reason together." Communism cannot be a remedy for our present difficulties for the system centres our minds upon our mutual strength which has too often proved our greatest weakness and undoing. From it grows out a humanism which leaves humanity anaemic and susceptible to every known ill which make for the undermining of character and life. The remedy does not lie in shattered theories nor even in the speculative nor in our own striving to untangle our heads from the overhanging branches of worldly pleasure and entanglements but in the person and power of Jesus Christ—"Who His own self bare our sins in His own body on the tree, that we, being dead in sins, should live unto righteousness; by whose stripes ye were healed."

That simple faith in an ever present

indwelling Savior the consciousness of which the Holy Spirit has time after time brought with increasing comfort and with the joy of ever learning His will and walking in His way and serving His Cause in the Church at home and abroad has proved an anchorage not to be gainsaid, not to be lightly esteemed, but to be treasured as an eternal heritage which when all else fails still holds and will hold throughout all eternity, world without end. What it does for one it will do for all, for, "I know in whom I have believed and am persuaded that he is able to keep that which I have committed unto Him against that day."

Dhamtari, India.

INDIA MISSION NEWS LETTER

Dear Readers, Greetings in Jesus' name. Wouldn't a personal talk with many of you either in public or private be enjoyable to all concerned? Since that is out of the question the medium of the press is the next best thing. Private letters are also enjoyed but so few get written in these busy times.

It seems as tho one doesn't more than get one sermon preached than it is time to get the next one ready. Indeed when one preaches on Sunday, then again on Monday, likewise Tuesday, then again at least once on Wednesday (these last three are leper clinic sermons), then go to the village on Thursday and Friday, sometimes preaching and sometimes listening to one of the evangelists read and teach, then on Saturday preparing for Sunday and doing odds and ends all day till five in the evening when a car load of us go to conduct three village Sunday schools—do you wonder that I say it seems as tho one doesn't get one sermon more than delivered till it is time to prepare for the next one? The words, "Repent and be baptized" ring thru my ears and have been ringing for the past few weeks. My messages have all been on that one subject whenever I have talked to the Hindu. So far the burden still is with me that that should be my message for some time yet, so evidently someone to whom I should talk is under conviction to take the next step—baptism. That is, after all, the hard step for these in heathen darkness.

But I mustn't preach a sermon today. This is to be a news letter. The plan is for a news letter to appear every two weeks with an article the alternate week if the editor of the Gospel Herald can give space thus.

This leaves the missionary family in fair health. Donald Miller is just recovering from a very hard illness lasting for several weeks. He had a sore on his leg which developed into erysipelas, a form of Streptococcus infec-

tion, making him a very sick laddie indeed. He for some time ran a fever of 105 armpit (106 by mouth) which is indeed dangerous. The wound was lanced twice and after the second lancing his fever subsided and since then has been normal or subnormal. Little Donald and his mother could not leave for the hills with the rest of the school party, meaning that he had to miss school. We are thankful to our heavenly Father that prayer was heard and answered in his case. The rest of the children are well; all being in school who are old enough. Bro. Hostetler's children and the Troyer children, are in Darjeeling, in Queens' Hill School; while Kathryn Kaufman, Thelma Miller and the Smucker children are in Woodstock School in Landour.

The hot season is coming on apace; seems as tho it is hot very early this year. Perhaps the cloudy sultry weather has something to do with making it seem hotter than before. Our Easter season is coming near too. Some of the congregations are having special services during that week; we haven't heard from all of them, but suppose all will have some special services during the Easter time. It is a trial not to have one's loved ones with us at that time to enjoy these special meetings together. Here at Sankra we want to have early morning meetings (just after daybreak) every morning during the week preceding Easter, including Good Friday. Then have an all day meeting on Sunday, that is morning and afternoon.

Two weeks ago we enjoyed partaking of the Lord's supper, followed by the observance of the ordinance of foot washing. I always enjoy this day very much—it means so much to us all. Even those of our number who are prone to be lax in their church attendance must be very sick indeed before they will miss this day and what it means. Bro. Lapp, our Bishop, was with us, Sister Lapp also being present. Ninety-six communicant members partook of the emblems. A young man, a Gond (Hindu), accepted baptism that day. His tuft of hair was cut off—he knowing that baptism meant severing all connection with Hinduism and idols and Hindu worship. He seems sincere and gave some fine answers; the church council saying, "this man must be given baptism, he is indeed ready for it." Let us pray that Sukram may be true to the vows he took before the Lord and His people. It seemed to make a deep impression on him to partake of the Lord's communion immediately after baptism.

We also heard that there were some to be baptized that same day in the afternoon at Dondi. Have not heard if these were baptized and who they were. We are anxious to hear for it

makes one rejoice when the "lost" enter the ranks of the "saved—the redeemed." Pray for such and others under conviction. It takes real God-sustained courage to boldly step out and accept baptism here in India, far more than our people in U. S. A. can realize.

Touring season is about over with. Pray for us all. May God bless each one.

R. R. Smucker, Jamgaon, P. O.,
Via Drug, C. P., India.
March 30, 1933.

* * * * *
(March 16, 1933)

Dear Readers, Greetings:—

We trust this finds everyone who reads this sheet in good health and busy about the Master's business. One can always find plenty to do if there is a mind to work. Even in time of depression the work of the Kingdom goes on. The evil one does not rest or relax, neither dare we.

This leaves the mission family in good health with the exception of little Donald Miller. The forepart of last week he was taken very sick with a sudden high fever. In the absence of Dr. Troyer, Dr. Whitcomb of the neighboring mission was called in. He found Donald a very sick boy indeed. He had had a sore on his leg and it seems as tho this turned into streptococcal infection. His fever was very high and the poor lad had a hard time of it. With Sisters Holsopple and Hartzler relieving each other and with others helping out too, he had the best attention available. After several days of high fever he seems to be improving nicely.

The school children have all left the plains and are settled or getting settled in their school work again. Those going to Darjeeling, the Hostetler children and the Troyer children left on Monday, March 6, while the group proceeding to Landour arrived at their destination on March 16. The Landour school opens later than the Darjeeling one. In the Landour group, Sister Kaufman and Kathryn, Sister Smucker and children, and Thelma Miller traveled together. Sister Miller will be coming up later with Donald after he is strong enough to travel again. This annual exodus of our loved ones is a hard trial to undergo. One blessed thing about it all is that both children and parents are so busy with their respective duties that time passes rapidly; nevertheless our boys say that they wished school would go as fast as vacation seems to go.

The touring season is about at an end. The days are getting warm, indeed the wind is beginning to blow in regular hot season style altho the heat is not as yet intense. Yesterday it went up to only 110 in the sun. At

the same time on the veranda it was lovely cool with a temperature there of only 85. The sun was very oppressive that day. We trust the Seed sown during the tours this cold season may bear fruit in souls won for the Kingdom.

Communion is being observed in the various churches. Our bishop, Bro. Lapp has been busy each Sunday with appointments at the following places. At our place, Sankra, we were made happy to see one Hindu young man accept baptism, being baptized just before the communion service. Thus he joined the visible Church and had the privilege of partaking of the Lord's supper immediately afterward. Communion here at Sankra was the last Sunday our boys were at home. Recently Nortel and Dana Troyer also had the blessed privilege of partaking of the sacred emblems for the first time. They were baptized on Feb. 12. One of Nortel's Indian friends was baptized at the same time. It is always a happy time for parents to see children come out openly on the Lord's side.

The work this hot season has been proportioned as follows: Bro. Brunks look after Sankra as well as their own work at Dondi. Bro. Hostetler is to move to Dhamtari and live at the Medical Station, also looking after Shantipur. Bro. Kaufman looks after his own and Bro. Miller's work. Bro. Vogt also vacates Balodgahan for the hot season and his work is to be looked after by Sister Wenger who with Sister Good will live at Balodgahan. Sister Hartzler will be with Sister Kanagy in Ghatula during the hot weather and until Bro. Friesens return—that is the plan at present. Those on the plains assume added duties in one sense of the word. In some departments the work lessens during the hot season and in others it is heavier. Among the last is the work of the pastor. This is always a heavy burden during the hot season due to so many of the resident pastors being away at this time and also due to the fact that the devil seems to take advantage of the hot season's idleness to work in the hearts of the people.

Pray for us all. We need it.

Sincerely, R. R. Smucker.

CHRIST, CHRISTIANS, AND THE JEWS

All too long have Christians acted the proverbial ostrich, while the Jewish population in America has grown by leaps and bounds from three thousand in the year 1818 to the present figure of almost four and a half million.

The reason for deliberately leaving out the Jew from the missionary program of many denominations has probably been because of the difficulty

of winning the Jew to Christ and because of an inherent antipathy toward Jews as such. Many justify their negative attitude also on the ground that the Jew believes in God. No such argument is advanced in connection with missions to Mohammedans.

Advocates for missions to Jews have too often been content to employ the traditional argument (good though it be) that the Gospel should be given to the Jew from a sense of gratitude, because from them came Christ, the Scriptures, the apostles and the missionary zeal of the early Church. But most people do not like to be reminded of their debts, particularly when they are great.

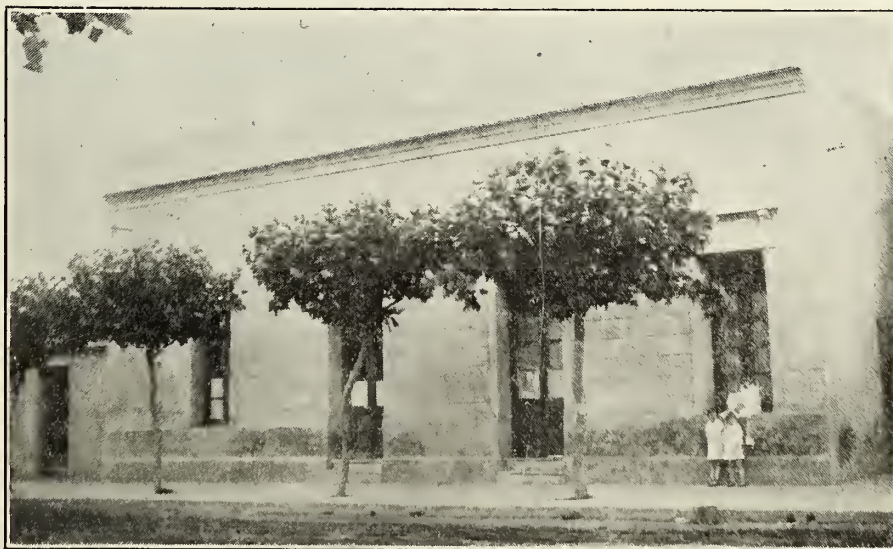
A new approach is needed to awaken a sense of responsibility for Jewish evangelization. Christians should be challenged to show just cause why sixteen or seventeen million people in the world—in this instance Jews—should not have the Gospel preached

to an end the age-old struggle between Church and Synagogue?

But is Judaism an adequate religion? Was Jesus merely indulging in Oriental exaggeration when He charged Pharisaism, a form of Judaism far superior to that of the present day, with being inadequate? "Unless your righteousness," said He, "shall exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the Kingdom of Heaven" (Matt. 5:20).

The issue is clear cut. Christians who obey their Master have no option and no alternative but to offer the Gospel to the Jew. If it ought not be offered to the Jewish people there is no reason to offer it to any one.

This additional factor should be taken into consideration. The Jewish people, with the exception of a few leaders, are absolutely ignorant of the New Testament message. They know of a Christianity of fire and sword, but



A Recent Picture of the School Building in Pehuajo, Argentina

to them. Is the missionary enterprise of the Church in this twentieth century to be characterized by a policy of exclusivism? What moral right has any true follower of Christ to draw a line of demarcation against any race or group of people? The deliberate exclusion of the Jew from the missionary program of the Church is in direct conflict with the command of Him who said, "Go ye therefore, and disciple all nations."

But more than this; the exclusion of the Jew is the most flagrant violation of the love of Christ, whose great heart embraced not only the despised Samaritan, but people of the farthestmost reaches of the earth and, let it not be forgotten—Jesus was a Jew.

Sometimes we hear it said that Judaism is an adequate religion. If it is, then why not scrap Christianity; why not become Jews, and thereby bring

not the Christ of the Gospels. Rabbi Stephen S. Wise, the foremost Jewish leader in the country to-day says: "For 1,800 years, certainly for most of that time, Jews have not been given an opportunity to know what Christianity is, least of all, to understand who Jesus was and what the Christ means. The very ignorance of the Jew, touching Jesus . . . condemns not the Jew, but Christendom." (From his sermon "Shall Jews and Christians Worship Together?").

Jews are admittedly no tame or torpid folk. In the realm of economics, science, philosophy and art they are no mere flotsam. An Einstein, a Bergson, a Freud, are not only coloring but shaping and vitally affecting the Christian scene. What is happening in Russia, in China and in other parts of the world clearly shows that the Jew cannot be ignored by those

to whom the evangelization of the world is more than a pious wish.

How shall the Gospel of Christ be preached to the Jew? Here in America at least, we cannot employ agencies similar to those in foreign fields. It would be absurd to build large educational institutions or medical centers, both of which would be not only expensive but unnecessary. And it is idle to expect that specific Jewish mission centers can ever overtake the task. The work, if it is to be done at all, must be done by the organized Church itself. No church with Jews in its midst should withhold its ministrations from them unless it is willing to be condemned for acting the part of the priest and the Levite when they passed by the wounded Samaritan.

One method which has been found very helpful, is to reach Jewish masses by means of open-air preaching. This involves tact, intelligence, and some degree of courage. An effective medium for the Gospel is that of the printed page, not the promiscuous tract, but books and treatises dealing with Christianity in a positive, wise manner and showing sympathy with the Jewish people. Newspaper evangelism, in the form of a news sheet, could be utilized with very good results. Colportage work, well organized, has proved of value.

But the most potent and effective means of winning the Jew to Christ is through consistent Christian living on the part of those who are called by the name of Christ. This is not just pious talk. In a study of several hundred cases of Christian Jews, between sixty-five and seventy per cent stated that they owed their first Christward impulse to some act of disinterested kindness on the part of a Christian. Herein lies the answer which supercedes all other—and it is one which is within the power of every Christian to render.—Henry Einspruch, in *The Missionary Review of the World*.

KINDLY LIGHT

Touching indeed are the stories of gracious dealing which God tenderly shows toward wistful inquiring souls just emerging from the great darkness of heathen communities. To them are frequently granted signs and tokens, or striking providences, that serve to establish their faith in the Lord, as the one who is "King above all gods." In the October issue of *Word of Testimony*, Mary De Garmo relates the experiences of a number of Chinese believers, babes in the faith, who were recently examined as candidates for baptism.

"Old Mrs. Hsia was anxious to tell of how she received salvation. She had been saved several years, but because of war conditions there has been

no opportunity to present herself for examination. She is a stout old lady of seventy. When asked, 'Mrs. Hsia, are you saved?' 'Yes,' she replied. 'Well, tell us about it; we would like to hear your experience.'

"It was like this. I had been attending services several years, and yet I was not sure that I was saved. I knew that without salvation no one can see God or get into heaven. One evening I prayed thus, 'Thou great highly reverend Being, I have attended services a long time, and yet am not sure of heaven. If I bought a piece of land I would be very careful to get a deed to the property; but as yet I have no deed to heaven. Please give me a deed.' I lay down after praying and was just dropping asleep, when my room was flooded with light. It was so bright I could see the pattern of my bed comforter very plainly. There seemed to be a bright sun the size of the moon just within my window. I looked for a short time, then pulled my cover over my head. Then I heard a voice say, 'Be careful lest you do not recognize My glory.' Then I knew it was the Lord. So I quickly knelt in prayer and said, 'If it is Thou, the great reverend Being, please come again to-morrow at this time, so that I will be sure.'"

"The next evening at the same time, after having prayed, she had the same experience. She now knew it was the evidence for which she had been looking. She said that the second evening as she beheld the light a lump seemed to drop from her heart, and she became so happy she hardly knew how to contain it. She quickly called her family together and told them of her joy. She has never had a doubt of her salvation since."—Selected.

A CHANGED PEOPLE

Okrika is a little island in the swampy delta of the great River Niger. A new church was dedicated here last year, followed by an ordination service the next day. For years practically every person in the island had brought a regular contribution fixed by the chiefs, who are all Christians except one. They brought money, palm oil or fish, which they sold and gave the proceeds. The people are comparatively well-to-do and are able to undertake their own support, giving a little contribution also to the Church Missionary Society. Their new church is an excellent building, splendidly furnished, holding about 2,000 people, built of cement blocks. About 3,000 people were packed into it for the service. The sermon was preached by Archdeacon Crowther, over eighty years of age, the son of the "Black Bishop" so well known in early missionary labor in West Africa. When he first came to Okrika, there

was not a single Christian there, and everyone warned him that every stranger who went to Okrika was killed and eaten. On the site of the new church there rose a huge ju-ju house where sacrifices of all sorts used to take place, and many unspeakable abominations. The name of the town Okrika means "Never Changing," because the people declared nothing would ever alter their customs, but Jesus Christ and His Gospel have changed the hearts of the people of Okrika. To-day almost all their heathen ways are things of the past.—*E. M. M. S. Quarterly*.

THE MENNONITES AMONG THE INDIANS

The Mennonite Church began missionary work among the Arapaho Indians in 1880 at Darlington in what was then Indian Territory, now Oklahoma.

During the first years the missionary activity centered largely in the work with the children but was gradually extended into the camps. As the Government established more boarding schools to care for the children, the mission schools were discontinued after two decades and direct evangelistic and pastoral work both in the camps and in the Government boarding schools became the dominant method of activity.

The work among the Cheyennes at Cantonment became the main station. The Rev. R. Petter was stationed as missionary to the Cheyennes at this place in 1891. He reduced the Cheyenne language to writing and published a complete English-Cheyenne dictionary; he translated and published Bunyan's "Pilgrim's Progress"; several editions of a collection of Cheyenne songs; large portions of the Old Testament paraphrased, and the New Testament is to be completed in a literal translation into the Cheyenne language.

The Rev. and Mrs. G. A. Linscheid, who had been active in the Oklahoma field for a number of years and had acquired a fair command of the Cheyenne language, were sent to open up the work among the Northern Cheyennes in 1904. They located at Busby, Montana, where a Government boarding school was opened for operation that same fall. The work spread rapidly till practically the whole field was covered by three main stations and a number of outstations.

In the year 1893 the Rev. and Mrs. H. R. Voth were sent to open another field among the Hopi Indians in Oraibi, Arizona. The desert-like country and the distance from railway facilities necessitated some real pioneering in this field and the Hopi language had to be reduced to writing. Parts of the Old Testament and almost all

of the New Testament have been translated.

The Mennonite Brethren took up work among the Comanche Indians in 1895 at Post Oak Mission, Indianoma, Oklahoma.

The total number of active communicants in the various fields of Mennonite missionary activity among the American Indians is about 600.—The Missionary Review of the World.

THE CHURCH MILITANT

We are now the church militant. Who and what is a soldier? A man armed for the defense of what he loves, and for repelling those that would filch him of that which he loves. So the church of Christ, as now represented through all Scripture, is striving, laboring, working, fighting. It is the church militant, and while the night lasts it must be so—each sentinel at his post, each soldier in his rank, each sword ready in its sheath, each laborer on the building, every man feeling that he is here to fight, and to fight while the night continues; and that only when the day dawns shall he reap the reward, the crown of glory, the incorruptible inheritance that fadeth not away.—Dr. Cumming.

JOYFUL REVIVAL IN THE BELGIAN CONGO

"We have a number of items for praise, which we feel will interest you and help in your prayers for us. To begin with, last week we closed our second general conference for natives in the Bangala speaking area. The conference was held here at Aru, and was a time of great spiritual refreshing and blessing to both natives and missionaries.

"Aside from the more than two hundred delegates from Aru itself, 186 other delegates (with fifty-one school boys accompanying them) came from seventeen different stations of our mission. It will interest you to learn that the average distance trudged by the delegates was something like eighty miles each way. Ten of them walked the 245 miles from Dungu, while seven others came on bicycles. One came even farther, from Bafuka, which is sixty miles beyond Dungu. Two walked from Blukwa, one hundred and sixty miles away, while forty-two walked the hundred and thirteen miles from Aba, and so on down through the list of stations far and near.

"Delegates were present from fourteen different tribes, and yet in a very special way we felt the oneness of the body of Christ, of which we as believers are all members. There were thirty-seven white missionaries present, with seventeen children, coming from fifteen different stations.

"Truly it was a wonderful time, with the Holy Spirit working mightily in our midst. Old grudges, old hindrances, old sins, were confessed and put away, and the joy of the Lord filled many hearts as the conference ended. It can be said with truthfulness that we have never seen more evident workings nor more wonderful wooings of the Holy Spirit anywhere. We praise the Lord Jesus, and leave the results with Him."—S. Austin Paul, of the Africa Inland Mission.

FROM OUR MISSION STATIONS

Washington, D. C.

(Cottage City, Md.)

"The Lord has done great things for us; whereof we are glad." Sunday night our revival meetings closed with fourteen confessions. Most of them are precious little lambs. We workers feel a keen responsibility resting upon us in feeding them, so they will grow in grace and in the knowledge of our Lord and Savior Jesus Christ. A number of sin burdened souls again rejected the Savior. Our prayer is that the fire which has been kindled may continue to burn until they are brought to repentance.

John 3:16 was the central theme for these meetings. The following subjects were used by Bro. Shenk: Man a repeated failure; "Behold the lamb of God;" The virtue of the blood; Resurrection; Second Coming of Christ: "Ye must be born again;" Will people pray in hell?; Prov. 14:12; John 14:6; Repentance; The mercy of God; "Watchman, what of the night?"

The banner, that announced these meetings at the boulevard, was the means of bringing some tourists to service. We were also privileged to have a number of Mennonite brethren and sisters with us from other communities.

April 25, 1933. Esther Histand.

THE WORK AT TAMPA MISSION

By J. L. Rutt

For the Gospel Herald.

Dear Herald Readers:—It was our privilege to spend almost two months at the Tampa Mission. It reminded us very much of our own South American work, because from the home of Bro. and Sister Byers from early morning until late at night we could hear the children romp and play speaking in Spanish; likewise the older ones talking in that language which has become so familiar to us and makes us homesick to be back in the work in South America. We soon learned that their customs and habits are very similar to those of the Argentine Republic.

The fact that they are Spanish-speaking people does not make them friends. There seemed to be a class distinction among them, like in our Argentine field, and there are also those who would seemingly get all the material help they can; who would evidently come to the services to receive this kind of aid, while there are others who would be too proud to receive that help. These conditions of course make the mission work very difficult.

As there is no worker in Tampa to speak Spanish readily, the work must be confined almost entirely to the children. The short while that we were there the adult members expressed their appreciation. One woman especially said that she did not want to miss one meeting because she felt she always learns something new every time she goes and her opportunities to hear Spanish preaching had been so few. In fact, the ones who attended seemed to be very much interested. Although we could not reach outsiders, we were not discouraged because we know the nature of the Spanish people. In order to get the outsiders to come to the Mission it would be necessary to do visitation work regularly for a number of months, by one who can speak Spanish readily, giving them to understand that the first purpose of the mission is to give spiritual and not temporal aid.

Our brethren and sisters are working faithfully in Tampa, but under a great handicap. The Sunday school was very well attended, and the children took a great delight in singing the songs. We wish that His rich blessings may rest upon their labors in Tampa.

Lancaster, Pa., 230 N. Mary St.

One reason we do not pray better, I suppose, is that we are afraid of being answered. It is a very serious thing to pray; because we may be taken at our word. We must consent that God should order the answer. For instance; I pray in the morning that God will make me very useful to-day; it is a hazardous prayer. I may be taken at my word. Within an hour I may be called to very great usefulness, that will take a hundred dollars from my bank account. Now, if I don't want to take that money, if it is called for, I have made a mistake in my prayer. Let us say what we mean.—Alexander McKenzie.

The reason why there are so many Christians who are not living according to their professions is because their carnal minds have never been renewed; and therefore conformed to the world, instead of being transformed from the world by the renewing of their minds.—Stanford Mumaw.

SEWING CIRCLE CORNER

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name" (Malachi 3:16).

* * *

As we think of the coming Board meeting to be held May 21-23, inclusive, at Springs, Pa., we hope and pray that it may be such a meeting.

* * *

We hope our Sewing Circle Sisters, as well as our sister missionaries, will make a special effort to attend the Sisters' Meeting at four o'clock on Monday afternoon. Please remember this meeting in prayer.

* * *

The copies of Supplement to the Prayer Booklet have not yet all been distributed. Have you received your copy? If not, please tell us. Those purchasing the new Booklets will receive the Supplement free.

THE DEVOTIONAL SPIRIT OF OUR CIRCLES

By Mrs. A. L. Buzzard

For the Gospel Herald.

The daily devotional period is a requisite to a consecrated Christian life. Where there is no communion with God, how can there be fellowship or partnership with Him? Jesus said, "Without me, ye can do nothing." He has invited us to come and ask what we will in His name, and we know that He is "able to do exceeding abundantly above all we ask or think" (Eph. 3:20).

If the devotional hour is of such great importance in the routine of our daily home life, should it not be just as indispensable in our Circle meetings?

In many communities the monthly meeting of the Sewing Circle is the only opportunity the sisters have of meeting as a group in Christian fellowship and prayer. God has entrusted us with the power of prayer by which we can bring strength, comfort and guidance into both our own lives and those of our fellowmen. To Christian women whose home duties allow them but little contact with those outside the home circle—the devotional hour of the Circle meeting is a source of much inspiration and help. Here voices are mingled together in praise to God, portions of His Word are read and hearts are united in definite prayer for guidance in problems confronting the Christian mother, also for God's blessing on the work of the day, that as it is sent forth to contribute to the physical needs of suffering humanity, it may also open av-

enues by which spiritual needs may be supplied.

The devotional service should be first and central, giving it whatever place in the program of the day that will be the most unhurried, best attended and most impressive. All work should be laid aside that each one present may enter the spirit of worship.

Let the preparation for it be just as thorough as for any other part of the day's plans. Each one should be ready to respond to any part assigned to her. There have been Sewing Circle meetings where no prayer was offered when the minister's wife was not present to lead, and other meetings where no one could lead in audible prayer. May this never be true of our Sewing Circle meetings, for intercessory prayer is just as much missionary work as plying a needle. There is no limit to the power of prayer and the Sister's Circle can and should use the opportunity they have for intercessory prayer in behalf of the missionary work of the Church.

J. Campbell White says, "Prayer is the first and chief method of solving the missionary problem. Among all the methods that have been devised, none is more practical, more fruitful than this. If we could get a definite group of people at home into the habit of supporting by prayer each missionary in the thick of the fight, by this simple method alone the efficiency of the present missionary force could probably be doubled, without adding a single new missionary to the force."

May we as Christian women come to the realization of the blessed privilege we have of entering into partnership with Him in His plan for the world's salvation through prayer.

Goshen, Ind.

ANNUAL REPORT

Of the Kansas-Missouri Conference District Sewing Circles

Our sisters reveal their love for the Sewing Circle work by the beautiful spirit with which they continue to carry on.

A fine feeling of coöperation exists enabling each one to do her part whatever that may be.

Our district, while not ignoring other fields, rather stressed the idea of helping, largely, in their own local needs. While "distance lends enchantment" even to the needy, nevertheless the poor of our own community are as worthy of help as those who live far away.

Our labors, however, were not confined solely to local needs. The funds for both home and foreign work were equal to last year, even a little higher. There was work done as in previous years, for the relief of the Russians in Canada. The India work is being carried on as usual, and effort is again being put forth for the support of Mary Holsopple.

Thus, our labors really show gain over last year in untiring effort and zeal. There

may be less to do with but fully as much is being done. The sisters show a spirit of love for the needy, and loyalty to their Lord and are doing their work "as unto Him," He giving them grace.

Respectfully submitted,
Ursula Miller, Sec-treas.,
Protection, Kans.

REPORT

Of the Marion Mennonite Sewing Circle for the Year Ending March 31, 1933

Cash on hand April 1, 1932	\$7.36
Total offerings	38.36
For a special purpose	25.50
	\$71.22
Cash sent Knoxville	5.00
Cash to support Sister Shank in South America	25.50
Material purchased	31.52
	\$62.02
Cash on hand March 31, 1933	\$9.20
No. of meetings	11
Av. attendance	6
Articles made	118
Articles bought	19
Comforts made	2

Mrs. Louise Lehman, Sec.,
Marion, Pa.

REPORT

Of the Olive Sewing Circle, Wakarusa, Ind., from April 1, 1932 to March 31, 1933

No. meetings	11
Av. attendance of members	13
No. visitors	10
No. garments made	47
Bedding made	17
Quilts	5
Comforters	6
Sheets	6
Cash on hand April 1, 1932	\$8.36
Received during year	62.76
	\$71.12
Expenses for year	52.93

Cash on hand March 31, 1933 \$18.19
Mrs. Edna Ferguson, Sec.-treas.

LAMP OF TRUTH

He held the lamp of truth that day
So low that none could miss the way;
And yet so high, to bring in sight
That picture fair—the world's great Light—
That, gazing up, the lamp between,
The hand that held it scarce was seen.
He held the pitcher, stooping low
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink, when sick and faint.
They drank—the pitcher thus between,
The hand that held it scarce was seen.
He blew the trumpet soft and clear,
That trembling sinners need not fear;
And then, with louder note and bold
To raze the walls of Satan's hold.
The trumpet coming thus between,
The hand that held it scarce was seen.
But when the Captain says, "Well done,
Thou good and faithful servant—come!
Lay down the pitcher and the lamp;
Lay down the trumpet—leave the camp."
These weary hands will then be seen
Clasped in those pierced ones—naught between.—Selected.

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—Jas. 1:27.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For March, 1933

GENERAL

Madison Co SS Ohio
Forks Cong Ind
S Union Cong O
Bloomington Glen SS Pa
 Birthday Funds
 Jr Missionary
Roy Wenger Cl Pa
Bethel SS Ohio
Bethel Cong Medina Co
 Ohio
Martins Crk Cong O
Beech Cong O
S Union SS Ohio
O Grove SS Cham Co O
Leetonia SS O
Bethel SS O
O Grove SS Cham Co O
Zurich Cong Ont
Mt Peasant SS Va
Springdale SS Va
Mt Zion Cong Mo
Blough Cong Pa
Sugar Crk Cong Ia

INDIA

General

L Salford SS Pa
Providence Cong Pa
Towamencin SS Pa
Salunga SS Pa
Pleas View Cong O
Medway SS Ohio
Midway SS Ohio
Bethel Cong Medina Co
Martins SS Ohio
Biehn Cong Ont
Rainham YPM Ont
E Holbrook SS Colo
Kan City Miss Cong Kan
Tuleta Cong Texas
LaJunta Cong Colo
Wood River Cong Nebr
Salem Cong Nebr
Olive Cong Ind
Hopewell Cong Ind
Willow Spgs Cong Ill
A Brother Ill
Scottdale SS Pa
Allensville SS Pa
Weaver SS Pa
Metamora Cong Ill
Goodfield Cong Ill

Missionary

Hesston SS Kan
Martha Zehr
Sisters of Cherry Box
Cong Mo
Lockport SS Ohio
Willow Spgs Cong Ill
W Liberty Cong Kan
Lane Dist Conf Pa
Martins Crk Cong O
Walnut Crk Cong O
Kitchener Cong Ont
Kitchener SS Ont
Kitchener YPM Ont
Doylestown SS Pa
Spq Valley SS Kan
Mt Zion Cong Mo
Palmyra Cong Mo
A Bro Birch Tree Mo
Stahl Cong Pa
Goshen Col YPCA Ind
Norman & Bertha
Wenger
Maple Grove Cong Pa
Elkhart Cong Ind
Belmont Cong Ind
Elkhart SS Cl 25 Ind

Elkhart SS Cl 14 Ind	5 00
Walter Hooley	1 00
Mina Esch	1 00
Willow Spgs Cong Ill	21 00
Beech Cong Ohio	22 70
Weaver SS Pa	45 00
SW Pa SS Dist Conf	
Miss Fund	42 00
Roanoke SS Ill	75 00

S C Contributions:	1,096 02
Hesston SC Kan	5 00
Gulfhaven SC Miss	5 00
Protection SC Kan	2 75
W Liberty SC Kan	3 50
Salem SC Ind	25 00
Maple Grove SC Ind	25 00
Elkhart SC Ind	5 00
Sugar Crk & Shanesville	
SC Ohio	20 00
Shore SC Ind	25 00
Maple Grove SC Pa	18 02
Columbiana & Mahoning	
SCs Ohio	20 00
Martins & Pleas V SCs O	13 00
Bethel SC Logan Co O	10 00
Central SC O	13 00
Orrville SC O	4 50
O Grove & Bethel SCc O	15 00

Total India Missionary	1,305	79
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Missionary Children

Central SS Ohio Jr S	1 00
A Friend Ind	60 00
Hostetler Relatives	31 25
Emma SS Ind Jr E	7 77
Ill Dist Board	4 74
	<hr/>
	104 76

Evangelist

S Union SS O:	
Classes 11, 12	20 75
Young Mothers Cl	17 85
Mr & Mrs Ernest H Miller	5 00
A Brother Pa	15 00
Matt 6:3 Pa	5 00
Strasburg Cong & SS Pa	22 00
Manheim Bible Study Cl	
Pa	40 50
E Petersburg SS YMB Cl	
Pa	6 75
A Bro & Sister Conestoga	
Cong Pa	40 00
Hess SS Pa	44 00
Millersville SS Lydia	
Sauders Cl Pa	19 00
Esther Groh	22 00
Waterloo YPM Ont	25 00

Bible Women

Salem SS Ohio	11 00
S Union SS Ohio:	
Class 5	11 00
" 14	5 50
" 17	8 00
Mrs J P Sommers	25 00
Kohrerstown SS Ada K	
Miller Cl Pa	22 00
W H Lelhmau	11 00
	<hr/> 93 50
S C Contributions:	
Vineland SC Ont	8 00
Martinsburg SC Pa	23 50
	<hr/> 31 50
Total India Bible	
Women	125 00
Teacher	
S Union SS Ohio:	
Half Century Cl	10 50

Class 13	7 00
Blooming Glen SS	
T K Moyer Cl Pa	23 00
Ohio SS Conf	55 00
Strasburg Cong & SS Pa	45 00
New Holland SS Pa	24 00
A Bro & Sister Mt Joy Pa	15 00
Lititz SS Pa	160 00
Masonville SS Chester & Anna Neff Cls Pa	20 00
Five Sisters Lancaster Pa	2 00
Sev Sisters Landis Valley Cong Pa	6 00
A Sister Mellingers Cong Pa	5 00
A Bro & Sister Lanc Pa	29 00
S Brownsberger	10 00
Waterloo SS Ont	48 00
St Jacobs SS Ont	24 00
Portland YPCLS Ore	20 00
Elkhart YPS & LA Ind	20 00
Chambersburg SS Pa	46 00

Orphan

Wm S & Ella Landis	62 00
Millersville SS Adda	
Stauffer Cl Pa	40 00
Mr & Mrs C A Vogt	16 00
E Petersburg SS Cl 11 Pa	32 00
Blooming Glen SS Quintus	
Leatherman Cl Pa	50
J E Kurtz	16 00
Stumptown SS Pa	32 00
Mr & Mrs Harvey	
Handrich	10 00
Mr & Mrs D G Kauffman	14 00
Mary Brunk	30 00
A Bro & Sister Kan	8 00
S Union SS Ohio:	

Class 3	4 50
“ 4	4 00
“ 10	1 80
“ 18	2 60

Juniors

Khedu Cl	8 00
A Sister Pa	15 50
Metamora SS Y Wom Cl	
Ill	32 00
Mollie Schrock	10 00
Norristown Miss SS Pa	8 00
A Sister Ind	18 00
Mr & Mrs E C Bowman	12 00
Forks SS Ind	20 60
Blooming Glen SS Cl 4	17 00
Deep Run SS Pa	20 00
Hopedale SS Jr Cl Ill	8 00
Mt View SS Alta	10 00
Kinzer SS Pri Dept Pa	17 00
New Holland SS Pa	16 00
Mt Joy SS Emily Kraybill	
Cl Pa	32 00
Manheim SS Pa	16 00
Mt Joy SS Pri Cl Pa	2 94
A Sister E Petersburg	
Cong Pa	7 00
Mt Joy Cong the Sister	
Pa	8 00
Paradise SS John K	
Hershey Cl Pa	40 00
Lititz SS YWB Cl Pa	16 00
Elizabethtown SS Dora	
Aungst Cl Pa	4 00
Martins Crk SS Cls	
10, 11 O	9 00
O Grove SS Pri & Jr	
Depts Ohio	8 00
O Grove SS Cham Co O	8 00
M J Schlabbach	11 00
Mabel Groh	20 00
Waterloo SS Ont	36 00
Mr & Mrs Henry	
Gingerich	8 00
Map View AM Cong Ont	20 00
A Bro & Wife Pa	18 00
Benjamin Baker	3 00
A Bro & Sister Ohio	10 00
Middlebury SS Pri Dept	
Ind	8 00
Conestoga SS Marie	

Helmuth C1 Pa	24 00
Milan Valley Cong Okla	2 10
Willis K Lederach	8 00
First Menn SS John Kehl	
SS C1 Ont	9 05
Bethel SS Cls 7, 9 Ore	5 41
Deut 15:10, 11 Va	92 00
W Liberty SS Pri Dept	
Kan	8 00
F D Kropf	40 00
W Union SS Pri Dept Ia	8 46
L Deer Crk SS Cls	
26, 27 Ia	3 00
Alpha Cong Minn	9 20
Berlin SS Ohio	10 00
Geo Beechy and Family	8 00
Shore SS Ind	16 00
Yellow Crk SS Ind	64 00
Elkhart SS C1 18 Ind	8 00
Mary E Shantz	8 00
Clinton Fr SS Ind	80 00
O Grove SS Wayne Co	
Helping Hand C1 7 O	20 00
Willow Spgs SS Pri Dept	
Ill	5 40
Lilly Esch	10 00
Metamora SS Mary	
Bachman C1 Ill	8 00
Stahl SS Pa	5 26
Scottdale SS Pa	20 00
Allensville SS Pa	10 00
Waldo SS Ill	5 51
A Bro & Sister Ind	9 00
Weber SS 2 Young Mens	
Cls Ont	10 00
Metamora SS C1 5 Ill	12 20
	<hr/>
	1,295 18

SC Contributions:	
Fulton Co AM SC O	14 00
St Jacobs SC Opt	32 00

Total India Orphans	1,341 18	46 00
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Widow

Millersville SS Adda	
Stauffer Cl Pa	20 00
A Sister O	10 00
S Union SS O	
Class 2	5 50
" 8	6 30
" 15	9 00
Mrs C B Schenck	25 00
W Zion SS Alta	21 00
Psalm 116:12 Pa	20 00
Salunga SS Cl 4 Pa	20 00
Martins Crk SS Cl 12 O	5 50
Portland SS Cl 14 Ore	4 50
Ft Wayne Cong Ind	5 00
Shore SS Ind	5 00
Scottdale SS Pa	2 70
S S Gehman	5 50
	<hr/> 165 00

Medical

Fairview SS Mich	29 58
Mr & Mrs Ira Birmingham	5 00
A Sister Pa	10 00
Sonnenberg SS Y Girls Cl	
Ohio	10 00
A Bro & Sister Ind	10 00
Mr & Mrs Ed M Yoder	10 00
A Sister Ind	20 00
Fairview Cong N Dak	20 00
Mr & Mrs Ernest H	
Miller	10 00
A Bro Ind	50 00
A Strasburg SS Teacher	
Pa	5 00
Conestoga SS Mary	
Petersheim Cl Pa	10 00
Bethel Cong Medina Co O	15 00
A Bro & Fam O	10 00
Bro & Sis Ira Birmingham	5 00
Fairview SS Cl 17 Mich	5 50
Crown Hill Y Sis Cl O	15 00
Holdeman SS Y Mothers	
Cl Ind	5 15
	<hr/> 245 31

SC Contributions:	
Sonnenberg SC O	10 00
Freeport SC Ill	10 00
L Deer Crk SC Ia	8 00
St Jacobs SC Ont	10 00
Elmira SC Ont	5 00
E Zorra SC Ont	12 00
Markham SC Ont	3 60
Waterloo Sr SC Ont	12 00
S Union SC O	40 00
Sonnenberg SC O	16 00
Shore SC Ind	4 20

Total India Medical 130 80
376 03

Evangelistic Budget

Blooming Glen SS Rob't	
Nase Cl Pa	8 00
G G Marner	5 00
Mr & Mrs E C Bowman	13 00
Mr & Mrs Ernest H	
Miller	15 00
Mrs A P Schertz	52 00
Willis K Lederach	13 00
Bethel Cong Ore	25
Midland Cong Mich	15 60
A Bro & Sister Mich	26 00
Chambersburg SS Pa	12 00
A Bro & Sister Ind	13 00
	172 85

Ada Hartzler Auto

Manitou Cong Colo	21 74
Thurman Cong Colo	5 00
E Holbrook Cong Colo	3 75
Limon Cong Colo	2 00
	32 49

Boys Hostel

Mr & Mrs M G Eigsti	50 00
Total for India	4,879 32

SOUTH AMERICA**General**

Detroit Cong Mich	5 79
N Lima Cong O	17 00
Spring City Cong Pa	83 00
Providence Cong Pa	20 00
Beech Cong O	22 10
Pleasant View SS O	7 38
Wanner Cong Ont	14 50
Latschar Cong Ont	22 00
E Holbrook Cong Colo	5 92
Kansas City Cong Kan	3 76
Mt Zion Cong Mo	1 00
LaJunta Cong Colo	6 00
Schellsburg Cong Pa	2 00
Springs Cong Pa	2 00
Kaufman Cong Pa	5 30
Fairview Cong Ore	14 79
Alpha Cong Minn	7 80
A Bro Ill	12 50
Scottdale SS Pa	9 12
Interested One Ont	10 00
	271 96

Missionary

Souderton SS Pa	37 50
Lanc Dist Conf Pa	300 00
Good Cong Pa	54 00
Wilmot AM Cong Ont	79 60
Waterloo SS Ont	225 00
Mt Clinton SS Va	12 50
Pleas Valley SS Kan	8 70
LaJunta Cong Colo	8 02
Sycamore Gr Cong Mo	15 05
Goshen Col YPCA Ind	75 00
A Bro & Sister Ont	75 00
Conestoga Cong Pa	100 00
	990 37

SC Contributions:	
Markham SC Ont	4 80
Manheim SC Ont	25 00
Blenheim SC Ont	10 00
Hageys SC Ont	15 00
St Jacobs SC Ont	20 00
Wanner SC Ont	17 00
Kitchener Dorcas SC Ont	10 00

Kitchener Sr SC Ont	31 25
Shantz Charity SC Ont	15 00
Shantz Sunshine SC Ont	10 00
Breslau SC Ont	15 00
	173 05

Total S Am Missionary 1,163 42

Missionary Children

West New York SS N Y	15 31
Fairview SS Mich	18 50
E Petersburg SS Pa	75 00
Leetonia SS Pri Dept	
Birthday Pennies O	2 95
Leetonia SS O	50 00
	161 76

Evangelist

Manitou Cong Colo	25 00
Sonnenberg SS Laura	
Lehman Cl O	12 50
Mr & Mrs Ernest H	
Miller	10 00
Waterloo SS Ont	75 00
Bethel Cong Ore	25
E Union Cong Ia	14 40
Shore YPBM Ind	9 00
E Chestnut St SS Mrs	
Oliver Hess Cl Lanc Pa	12 50
Chambersburg SS Pa	3 00
Scottdale SS Pa	12 50
	174 15

Bible Reader

E Scottdale SS Teachers	
Pa	24 00
SC Contributions:	
Bethel & O Grove SCs O	12 00
Total S Am Bible Readers	36 00

Orphan

A Sister Ind	12 00
Lanc SS Mrs Rohrer Cl Pa	5 00
Mrs D P Wenger Cl Va	16 00
	33 00

Orphanage Building

Emery E Egli	10 00
E E Zehr	5 00
	15 00

Publication

A Bro & Sister Lanc Pa	5 00
Scottdale SS Pa	1 75
	6 75

Nurses Medical Equipment

Maple Grove SC Pa	4 20
Total South America	1,866 24

CITY MISSIONS**Altoona, Pa.**

Springs Cong Pa	1 40
Glade Cong Md	1 16
Pleasant Gr Cong Pa	90
Casselman Cong Md	1 50
Thomas Cong Pa	7 02
	11 98

Canton, Ohio

Martins & Pleasant View	
YPBM Ohio	7 36
Midway SS Ohio	10 35
Chambersburg SS Pa	10 00
	27 71

Chicago, Ill.

Bro & Sis Ira	
Birmingham	10 00
Waldo Cong Ill	19 15
Ill Dist Board	18 76
E Bend SS Ill	10 00
J W Shank	8 00
D Bontrager	1 00
	66 91

Detroit, Mich.

Bro & Sis Ira Birmingham	2 09
A Bro Pa	12 50
Los Angeles Cong Calif	11 68
Bethel Cong Mich	15 48
Pigeon Cong Mich	5 00
Detroit Cong Mich	2 85
D B Raber	10 00
	59 60

Fort Wayne, Ind.

Berea Cong Ind	4 80
Sonnenberg SS O	55 55
	60 35

Iowa City, Ia.

Plum Crk Cong Nebr	6 50
L Deer Crk Cong Ia	29 30
E Union Cong Ia	12 33
Daytonville Cong Ia	8 01
	56 14

Kansas City, Kans.

Sisters Ohio	5 00
Deep Run SS Pa	20 00
Cherry Box Cong Mo	4 00
Limon Cong Colo	41
Mt Zion Cong Mo	2 00
Lake Region Cong Minn	2 17
E Fairview Cong Nebr	33 27
E Bend Cong Ill	17 66
Mrs Holderman	1 00
Mary Gross	1 00
Pike & Salem SS O	6 00
Grace Allebach	5 00
Henry Martyn	1 00
Mrs Cronk	1 00
Churchtown SS Pa	5 05
Elsie Smith	2 00
Anna Hoover	1 00
Mary Benner	1 00
	108 56

Lima, Ohio

Logan & Champ Co Miss	
Mtgs O	36 94
Los Angeles Quar Miss	
Mtg Calif	8 49
	45 43

Los Angeles, Calif.

Nampa Cong Ida	3 63
Bethel Cong Ore	25
A Brother Pa	12 50
Fairview Cong Mich	15 85
Los Angeles Cong Calif	16 39
	48 62

Peoria, Ill.

Martha Zehr	15 00
A Brother Colo	6 50
W Union Cong Ia	40 58
Metamora SS Ill	10 76
Hopedale Cong Ill	13 50
Science Ridge Cong Ill	13 60
Metamora Cong Ill	17 60
Illinois Dist Board	16 05
Martha Zehr	2 00
	135 59

SC Contributions:	
Roanoke SC Ill	5 00
Total Peoria Mission	140 59

Portland, Oreg.

Nampa Cong Ida	3 93
Bethel Cong Ore	1 60
	5 53

Portland Mission Bldg.

Filer Cong Ida	2 05
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Toronto, Ont.

Sylinda Cressman	10 00
Wideman SS Ont	12 40
Shantz Cong Ont	14 20
Snyders Cong Ont	15 00
Detweiler Cong Ont	6 20
Vineland SS Ont	26 90

Wanner Cong Ont	18 00
Floradale Cong Ont	8 76
Geiger Cong Ont	14 00
	125 46

Total City Missions 758 93

CHARITABLE INSTITUTIONS**Children's Home, K. C.**

Pleasant Grove SS Ill	6 94
Mr & Mrs Ira Birmingham	4 00
Manson SS Ia	4 52
Yoder SS Kan	5 08
Special Support	163 75
Kansas City Cong Kan	4 57
	188 86

Children's Home Bldg.

Manson SS Ia	4 53
Yoder SS Kan	5 09
	9 62

Orphans' Home, Ohio

Mr & Mrs Ira	
Birmingham	10 00
Logan & Champ Co Miss	
Mtg Ohio	73 88
Plain View SS Ohio	11 80
A Sister W Liberty O	4 00
Special Support	1,159 00
	1,258 68

SC Contributions:	
Trail SC O	5 00
Total Orphans' Home	
Ohio	1,263 68

Orphans' Home, O—Residence

A Bro Fulton Co O	3 00
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Home for Aged—Illinois

Sisters Ohio	5 00
Special Support	270 70
Produce Sold	8 55
	284 25

Home for Aged—Support

Belmont Cong Ind	4 35
Elkhart Cong Ind	41 15
	45 50

La Junta Hospital & Sanitarium, Colorado

Freeport Cong Ill	33 00
Salem SS Alta	32 00
Benj Baker	3 00
Daytonville Cong Ia	7 86
Marion Kauffman &	
Lola Schertz	5 00
Mary Good	3 00
E E Miller	11 25
Hosp Sales Charged	3,418 12
Hosp Sales Out Patient	23 75
Hosp Sales Cash	487 52
Farm Income	65 30
	4,089 80

Total for La Junta Hosp & San Colo 5,884 71

OTHER FUNDS**Annuity**

A Brother Ia	3,000 00
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Endowment

J H Byler Estate	700 00
David Bergey Estate	350 00
	1,050 00

Missionary Preparation

S Union SS Ohio	66 61
Salem Cong Nebr	9 46
Plum Crk Cong Nebr	6 00
	82 07

Administration Expense

Endowment Interest	356 25
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Goshen College		Holdeman SS Ind	9 28	Elmira SC Ont	1 00	SUMMARY	
Roanoke Cong Ill	13 47		15 28	E Zorra AM SC Ont	1 00		
District General		Personal			3 00	Alta-Sask Dist Bd	63 00
Blooming Glen Cong Pa	52 12	Spring Val Cong Kan	16 82	Prayer Booklet		Franconia Dist Bd	943 44
Worcester Cong Pa	10 00	Menn. Board of Education		Mrs Milton King	3 55	Illinois Dist Bd	253 35
Doylestown Cong Pa	33 21	A Sister Yellow Crk Cong		Circle Letter		Ia-Nebr Dist Bd	263 01
Skippack Cong Pa	10 00	Ind	1 00	Mt Joy SC Pa	60	Ind-Mich Dist Bd	497 65
Franconia Cong Pa	182 00	Bethel Cong Ore	75	Sugar Crk SC Ohio	2 00	Lancaster Dist Bd	883 69
Souderton Cong Pa	41 13	Thomas Cong Pa	4 00	New Castle SC Pa	1 00	Mo-Kans Dist Bd	222 63
Bowne Cong Mich	6 00		5 75	Ella R Hostetler	20	Ohio Dist Bd	585 06
Shore Cong Ind	28 90	Hutchinson Miss. Bldg.		Hopedale SC Ill	20	Ontario Dist Bd	1,049 36
Emma Cong Ind	6 46	Protection Cong Kan	8 00	Mrs C A Magnuson	20	Pacific Coast Dist Bd	64 74
Howard-Miami Cong Ind	14 68	E Holbrook Cong Colo	6 32	Mrs Ed Garber	1 00	SW Pa Dist Bd	124 25
Clinton Fr Cong Ind	23 17	Mt Zion Cong Mo	1 00	Mrs Will Gingrich	1 00	SW Pa SS Conf Dist	
Shore YPBM Ind	80	Wichita Cong Kan	5 00	Mrs Will Miller	1 00	Bd	203 45
Middlebury Cong Ind	7 26	Sycamore Gr Cong Mo	5 08	Alma Brennehan	1 00	Virginia Dist Bd	118 70
Mt Zion Cong Mo	4 00		25 40	RELIEF FUNDS		Wash Co Md-Frank Co	
Protection Cong Kan	4 55	Rural Missions		Russia		Pa Board	71 00
Pleasant Val Cong Kan	4 55	A Friend Bothwell Ont	5 00	A Bro & Sister Ind	6 00	Sew Cir Contributions	586 07
LaJunta Cong Colo	9 00	Masontown Cong Pa	3 60	Mr & Mrs Ernest H		Menn Bd of M & C	12,651 33
Birch Tree Cong Mo	54	Morrisons Cove Cong Pa	1 50	Miller	10 00		
Crystal Spgs Cong Kan	6 21	Scottdale Cong Pa	21 07	E Zorra AM Cong Ont	75 10	India Mission Fd	18,580 73
Sycamore Gr Cong Mo	5 35	Kaufman Cong Pa	8 60	A Brother NY	10 00	S America Miss Fd	4,879 32
Snyder Cong Ont	7 55		39 77	Plum Crk Cong Nebr	6 00	City Mission Fund	1,163 42
Filer Cong Ida	2 86	S. W. Pa. Conf. Fund		Mr & Mrs Jos Grabill	32 00	Char Institution Fd	758 93
Nampa Cong Ida	3 24	Thomas Cong Pa	2 00		139 10	Annuity	5,884 71
Bethel SS Ore	1 23	Johnstown Bible School		General		Endowment	3,000 00
Pleas Grove Cong Pa	1 75	Blough Cong Pa	5 25	Thurman Cong Colo	5 50	Gen & Other, Miss Fd	1,050 00
Kaufman Cong Pa	11 45	S. C. General Expense Fund		Total Relief Funds	144 60	Relief Fd	1,699 75
Pa Bd of Miss & Char	71 84	Wanner SC Ont	1 00				144 60
	549 85						18,580 73
Ind.-Mich. S. S. Conf. Fund							
Leo SS Ind	3 00						
Lopewell SS Ind	3 00						

GLEANINGS

Difficulty in Cameroon

The sudden devolution of the missionary contribution to the native church is having very detrimental effects in the Cameroons. Native helpers, who must look more definitely to the congregations for their support, are feeling the stress of the times. In the region of Dikume and of Mbembe (a few station in the Grass Lands) it will be difficult to retain the helpers unless they receive financial aid.

There are reports of the reawakening of cathenism. In the Bakosi region (Nyaso) the Losango movement is gaining new strength. For the first time in fourteen years men have heard again the voice of the fungi. (According to a heathen conception the Mungi is a ravenous animal that demands human lives. The Losango people are making effective use of the terror that people have of this animal.)

Chief Adjebe is making systematic efforts to destroy mission work in his territory. In the Mbembe territory a teacher was threatened with death by his chief. Notwithstanding these difficulties none of the teachers are ready to quit the service.—Leidenbote.

A Blow at Islam

The Byzantine mosaics of St. Sophia, which have been covered ever since 1453 A. D., when the church was converted into a mosque, are shortly to be uncovered. This is another instance of the sweeping changes taking place in the Moslem world, and would have been unbelievable ten years ago. St. Sophia has been one of Islam's holiest places in these 500 years. When

Constantinople fell into the hands of Mohammed the Conqueror in 1453 a minaret was built at each of the four corners, and the most beautiful of Byzantine mosaics—huge representations of Christ, the Apostles, and other religious pictures—were covered with stucco in order that they should not interfere with the meditation of the worshippers. Some fifty years ago some of the stucco fell and it took time to find people capable of re-covering the mosaics.—Missionary Herald.

Syria Mission

The Presbyterian Church mission reports daily contact with 3,393 children during the past year. Over 4,000 people assembled every Sunday in the churches; 3,400 children were in the Sunday schools.

Medical workers had contacts with 3,333 individual patients last year, and gave almost 13,000 treatments. The number who made their confession of faith was somewhat less than the previous year, being only 97; but the communicant classes numbered 151, a gratifying increase and promising better results next year. One hundred and thirteen babies were baptized in the course of the year. Income from pupils, patients and churches the year before was \$97,528, while last year it increased to \$100,740. This was only 9% less than the previous year before the depression began to be felt.

The American Press had an output of over 300,000 volumes of Scriptures and other books and leaflets, and an income of about \$59,000.

Hindu Warning to Women

Fred M. Perrill, editor of The Indian Witness, observing that Gandhi attracted

many Western women as disciples, sends an article to the Christian Advocate from the pen of Pundit Bhagat Ram, not a Christian but a Hindu reformer.

We who have been brought up in Hinduism and live and have our being in Hinduism, have often pondered over the question why American and English ladies are now and then turning Hindus and renouncing Christianity. We can not understand why Christian women can accept Hinduism,—the Hinduism which practices child marriage, enforced widowhood, untouchability, and a double standard of morality for men and women. Such a system can hardly contain more spirituality than Christianity.

If any Western sister is bent upon a Hindu marriage, let it be a civil marriage, not according to the Hindu rites, so that in the future there may be some way of escape. Western women little realize that Hinduism is an aristocracy; that it is polytheistic, dogmatic, bigoted; that it is antagonistic to the poor classes, and opposed to social reform. They know nothing of the deserted Hindu wives, the prejudice against girls, deprivation of women practically from any inheritance—such facts as these are never presented to foreign audiences.

If Western ladies come to help Hindu sisters to overthrow these evils, and gain for Indian women and untouchables their just rights as human beings, then their coming will be of little service to their less fortunate fellow men and women, and is not likely to attain any higher end than to satisfy their own selfish desires or mere curiosity.

Hindus and Untouchables

Certain Indian leaders have been saying that Hindus have adopted a kindlier attitude to India's untouchables. On this subject the Audi Depressed Classes Sabha of Ferozepore Cantonment passed the following resolution recently:

This Sabha herewith sets forth as its con-

viction that the Hindu mentality with regard to the Depressed Classes has not changed, and we cannot believe that it has changed until the Hindu upper classes display a changed attitude in the following ways:—(a) They should endorse a bill in the Legislative Assembly to repeal certain rules of Manusmriti which are the basis of the present Hindu attitude toward Depressed Classes. (b) The Hindu upper classes . . . should manifest their solicitude for the out-castes by including the untouchables in the field of Hindu benevolence and welfare works. Millions of rupees are spent yearly by the caste Hindus, but solely for the benefit of their own upper classes. Gurukuls, schools and colleges are established for the upper classes, wells are dug, Dharmasalas are built. But where is there any proof of the truth of the assertion that the Hindu upper classes really regard the untouchables as part and parcel of the Hindu family? Rather, the Depressed Classes should receive a greater share due to their ignorance, poverty and dire need.—Dnyanodoya.

Untouchability Campaign

A large fund is being raised to promote a campaign against untouchability. Out into the villages of India will go those who are to preach this new doctrine to the depressed classes and they will be told that the Hindu fold is open to them, that they may worship in the temples and bathe in the sacred waters side by side with their high-caste brethren. A wide response is expected. But the value of the movement rests upon its extending outside the bounds of Hinduism, and there is little indication that this will be the case. If Mohammedans and Christians remain untouchable, the proposed removal of untouchability will be simply a movement within Hinduism to widen its organization, while at the same time it remains as exclusive as ever, a result which will delay, and not help India's progress.—Fred M. Perrill.

Bread Upon the Waters

A Wheaton College student who went to Spain last summer relates the following:

"Our Spanish steamer Alfonso XIII carried 800 'Gallegos' who were returning to their native Galicia from various places in Central America.

"Going up on deck for a breath of air I sought the rail, and abstractly began whistling hymns. I had not noticed a little chap of some eight or nine years who stood near me until I finished an approximation of 'Jesus Is All the World to Me.' I felt a tug at my coat, and looked around. 'Senor, I know that song!' he said rather shyly. He had attended the La Aurora Mission School in Huehuetenango, Guatemala and had learned a few words of English, along with some Bible verses and Gospel songs. The seed was deeply imbedded in his heart."

—Record of Christian Work.

Anti-Semitism Increasing

A recent issue of the Jewish Missionary Magazine gives a resume of the increasing world anti-Semitism.

Poland, "a hotbed of anti-Jewish hatred" is in a very ominous state since so many Jews are literally starving. In Latvia Jew-

ish students are prevented from enrolling in professional institutions. Thousands of Jews have already fled from Germany. In Belgium agitators have posted bills in the streets of Antwerp calling for a boycott of Jewish business. Roumania has been "semi-barbaric in its treatment of the Jews." In some sections of Greece the Jews have been made to realize they are not wanted. Recently many attacks have been made on the Jews of Tunis, Africa. The American Hebrew reports an alarming anti-Jewish movement in Argentine. Chinese bandits extract money from Jews by threatening to arouse White Russian sentiment against them. A new anti-Semitic publication recently appeared in Toronto, Canada. Attention is called to the prophecy in Psalm 83:4 where it is declared that the enemies of God have consulted together with one consent and have said, "Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance."

Magazine for the Blind

A religious magazine in Braille, announced last spring, began its monthly appearance in January as John Milton Magazine. It has no subscription cost, being financed by Church Boards of Publication, Education, Sunday School Work and Home Missions; more than 40 denominations are represented by the 900 blind persons who have already applied for copies of the periodical.

Bible Reading in Bolivia

Early in 1930, a Quechua farmer, Eufasio Pardo, living twenty-five miles from Aiquile, Bolivia, came to the Bolivian Indian Mission seeking medicine. After supplying him with a few simple remedies, some passages from the Quecha-Spanish New Testament were read and explained to him. He finally carried the treasure away with him.

Months passed, and we did not see Don Eufasio. About Christmas time of that same year, we received a visit from him and one of the first questions that he asked was whether we had any more books. He had been reading the New Testament and was convinced that it was the Word of God, although many of his neighbors said that it was of the devil.

A few weeks later we visited his house and received a hearty welcome. He went off to invite his neighbors in order that we might have a preaching service. The following night we had about twenty-five gathered and our hosts took a public stand that night. Don Eufasio had been a drinker, a smoker, and a coca chewer (leaf from which is extracted cocaine). All three of these habits were given up at once. This was done without any direct instigation on our part. Everyone that came to their house was asked to listen to the explanation and reading of the Holy Scriptures.

The New Testament that I had sold to him about a year before was underlined with pencil in many places, and at the tops of some pages and chapters there were subject headings. In the months that followed,

this man and his wife became the nucleus of a small group of believers in that far-off district. Don Eufasio had been living in companionate marriage about fourteen years before his conversion. (Companionate marriage is very common in Bolivia). But, as soon as the Gospel had touched his soul, both he and his companion desired marriage. They came to Aiquile and were married and baptized the same day.—Leslie M. Shedd, in The Bible Society Record.

Open-Air Meeting Commended

Ralph C. Norton of the Belgian Gospel Mission quotes an article by a "columnist" in an influential Brussels daily, giving an impression of an open air meeting of the mission. When he saw the compact mass of humanity grouped around several bare-headed men, he thought it might be a political meeting.

"I saw in the center of the circle a group of men of different ages, some giving away tracts and song sheets. What surprised me most was that when the speakers addressed the audience, it was not as 'Comrades,' 'Citizens,' or 'Ladies and Gentlemen,' but as 'Dear Friends,' as they went on to speak of the love of God for them. I was much struck by the serious attention of the crowd of 200 of all classes and ranks of society. During the discourse no one murmured, no one laughed or joked. These open-air meetings are a novelty to Belgians, but are to be commended for their dignity and simplicity."

The Gospel Mission is the first to be accorded permission to hold such meetings in Brussels.

"Red Christians" in Germany

The German religious press states that a new sect has arisen in Saxony known as "Red Christians" which has as its special objective the mocking of earnest Bible searchers. The society is under the direction of a "kultur" missionary. The "Red Christians" say that as Christ came to "kindle a fire on earth" they will light this fire—red as blood. The first meeting was held in Dresden.

The Balkans

A new missionary situation has arisen in the Balkans. Three million Mohammedans in Albania, Yugoslavia, Rumania, Greece and Bulgaria have become more accessible to Christian influence than ever before, especially in Albania. When the Turks began to revive the memories of their pre-Islamic Tataris and Turanian civilization, the peoples of the Balkans recalled their Christian civilization which Islam overpowered in the fifteenth century. At present Christian missionaries find a desire for Christianity, which heretofore has been unknown there. Albania desires to see its children educated and its women emancipated. They are most highly respected and in their mountains the company of a woman is more protection to a traveller than a troupe of soldiers.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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No. 6

EDITORIAL

"Believe on the Lord Jesus Christ, and thou shalt be saved."

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear."

IF is the largest word in the English language, though it has but two letters in it. It is used in Scripture about 1454 times. If you are interested in making a study of what is depending upon this word, you might read such scripture as Jno. 8:36; 13:17; 14:15; 16:7; Rom. 8:9, 13, 31; Rev. 22:18, 19.

And this reminds us that God's promises to us are all conditional. Get on the right side of the "IF," and you are safe as an heir of glory; on the wrong side, and your lot both here and hereafter is all but glorious. Of rebellious Israel it is written that "they entered not in because of unbelief." The condition set before Israel—"a blessing if ye obey . . . a curse if ye do not obey"—is a condition set before us also.

The Kingly side of Jesus is vividly set forth in our Sunday school lesson for next Sunday. But it was not the side of dazzling show and splendor, neither was it the power sustained by carnal weapons or physical force, that He there displayed. The multitudes followed Him with joyful acclaim as He ascended the hill of Zion and made His triumphal entry into Jerusalem. Having reached the city, He cleansed the Temple, thus showing divine disapproval of the prostitution of the house of the Lord to unholy purposes. But here the similarity between Christ and an earthly potentate ends. Instead of reforming the wicked city through the soldiery and weapons of carnal warfare, He wept over its fallen state. Instead of accepting a crown of gold, He accepted rather the crown of thorns. His triumph was not the overthrow of

Romanism, but rather the triumph of the Cross. As for His triumphal entry into Jerusalem, this was but typical of the coming triumphal entry into the New Jerusalem, when at the head of the ransomed hosts of God He will ascend into the Hill of Zion and with His people He will reign forever and ever.

There is an old saying, "Whom the gods would destroy they first make mad." Men get red-faced when they get into a heated argument—and in so doing they lose control over the gray matter in their brain. Results: weakness, confusion, losses, defeat. We have an illustration of this in the political world. Whether it was beer, prohibition, the tariff, unemployment, banking, or anything else that was discussed during the heated campaigns, in America and elsewhere, during the past year, there was a bitterness injected into the strife that unfitted people for sober thinking. Nor has this feeling been changed to date. One has only to look at the nation's capital or capitals of the several states; to look at Germany, Italy, Russia, Japan, South America, etc.; to find illustrations of the same thing. A person does not have to be a prophet to foretell what the results will be, unless the political elements will calm down and people get back to soberer, saner thinking.

Churches are wise if they profit by this object-lesson from the political world. We want nothing but the best there is to be had—the pure Word of God, the best methods, the most scriptural and effective discipline, the most faithful service, the best kind of literature, the way of holiness, the purest and best associations—and the two things that will help us to that end are a 100 per cent consecration to God and a moderation that insures a 100 per cent level-headedness. "And every one that striveth for the mastery is temperate in all things."

LEADERSHIP, NOT AUTOCRACY

The two have a number of things in common. In other things they are the exact opposites of each other.

A leader is one who goes before, sets the example, blazes the way, clarifies issues, assumes direction in the affairs of life and commands a following.

An autocrat is one who assumes complete and undisputed sway; one who drives rather than leads, whose policy is rule or ruin, who appeals to the skin rather than to the conscience, who rules by arbitrary force rather than by love.

Every organization, churches included, stands in need of leaders. Only unruly, passion-controlled mobs are benefitted by autocrats.

As an illustration of the advantages of God-honoring leadership, let us turn to Eph. 4:11-16:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things . . ."

This remarkable declaration teaches us: (1) that God provides leadership for His people; (2) that where this leadership is consecrated to Him it is most helpful and strengthening and uplifting to the Church; (3) that this leadership is necessary, to the end that the entire membership may be built up in the most holy faith and prepared to resist the onslaughts of the enemy in whatever form this opposition may come. The wise man had the same thing in mind when he said, "In the multitude of counsellors there is safety."

Leadership Centered in Christ

Paul gives us something to think about along this line when he says to

the ones to whom he had brought the Gospel, "Be ye followers of me, even as I also am of Christ." Christ is held forth in Scripture as "the head of the Church." The message of the Church to the world is to "teach all nations . . . to observe all things whatsoever" Christ had commanded His disciples. He has entrusted the leadership of His Church to His under-shepherds, who are to lead their flocks in the path which He has trodden before them. Neither Paul nor any other leader has any right to lead his followers in any other direction nor to preach any other Gospel than that of Jesus Christ the great Leader of the Church. Only as our leaders follow Christ, in doctrine and in life, should we be willing to follow them.

Two Kinds of Leadership Contrasted

Let us hear the testimony of Christ:

"Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever will be chiefest, shall be servant of all.

"For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Here is something for the meditation of our bishops, our executive committees, our superintendents, our teachers, and all others in positions of authority. After whom are we patterning, Christ or the Gentile rulers? Are we lords? or simply public servants, patterning after the leadership of Christ? Yes, our bishops, executive committees, superintendents, teachers, and all others in positions of authority ought to be respected, prayed for, and supported in their respective positions; but all such should seek to merit such respect and support by consistently serving as leaders, not as autocrats. As examples of autocracy, some of the present-day rulership in a number of European countries stands out very prominently, and there are some states and nations in America that are not very far behind them. Looking into our own church, we need to exercise care that our rulership is patterned after the rulership of Christ rather than after the autocracy found among rulers in this world.

Our most conspicuous example is found in Christ. Though He "thought it not robbery to be equal with God," He made Himself "of no reputation." Coming into a sin-cursed world, He came "not to be ministered unto, but to minister," even giving His life "a ransom for many." His was the ministry of sacrifice, not of lordship; of service, not of mastery; of leadership, not of autocracy.

We sometimes hear those in positions of authority say what practically amounts to this: "I am the—(bishop,

Executive Committee, president, superintendent, etc.)—those who defy my authority must be made to know that they must obey orders or get out." Now if those people are defiant rebels, spiritual racketteers, or something after that nature, the proper thing to do is to "cast out the old leaven." But an attitude of defiance on their part is often fostered by an arbitrary assumption of lordship and dictatorial authority on the part of those whom God has placed into positions of public service. When leaders prove themselves true followers of our Lord in that they exemplify His Gospel in their private and public lives and at all times maintain an attitude of humility and sacrificial service, their exercise of authority over members who have not yet arisen above law will be more liable to be received as coming from the Lord than if they patterned after the spirit of the Gentiles and assumed an attitude of "lords over God's heritage."

A Consecrated Leadership

is needed in the Church at large, in every conference, in every congregation, in every home, in every institution of the Lord and the Church. By the term, "consecrated leadership," we mean servants of God who are themselves followers of the Church's great Leader, Jesus Christ; who are faithful in service, exemplary in life, pure in heart, chaste in speech, humble in attitude, sound in the faith, fearless in proclaiming the full Gospel, diligent in helping others bear their burdens, both firm and longsuffering in administering discipline, "easily to be entreated," unmovable in their attitude of loyalty to God and the Church, "patient in tribulations," forgiving in spirit, "fervent in spirit," given to much prayer, quick to sound a note of warning in case of danger or temptation, whose love for peace and unity is in keeping with their love for "righteousness and true holiness."

A mistaken idea is held by some who think that effective leadership requires autocratic methods. Nothing could be farther from the truth. As a rule the authority of the world's dictators, in both political and religious circles, is short-lived. It is they who rule by love that wield the weapon of power known as "the bond of perfectness." Equally erroneous is the other idea that to be a real leader one must not exercise the authority that naturally belongs to leadership. No shepherd of the flock of God can be a real follower of Christ without instilling into his followers a submissive obedience to the Gospel of Christ. The spirit of "democracy," as well as the spirit of autocracy, is capable of doing church mischief. We do well if we avoid both.

I see no business in life but the work of Christ.—Henry Martyn.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—1 Timothy 4:16.

IT IS HIS WILL

I ask not why some days are fair,
Why some are filled with grief and care;
I ask not why, but trusting still,
I only know it is His will.
It is His will, and I am satisfied!
It is His will, nor want I aught beside.

By paths unknown to me He leads,
Thro' desert wilds or flowery meads;
Where'er I go, He leads me still,
I only know it is His will.
It is His will, and I am satisfied!
It is His will, nor want I aught beside.

It is His will, and I am blest,
With Him, my God, I leave the rest;
By troubled seas, by waters still,
I only know it is His will.
It is His will, and I am satisfied!
It is His will, nor want I aught beside.

—W. O. Cushing.

TALKS ON CHRISTIAN GROWTH AND VICTORY

V. Faith is the Victory!

By J. K. Bixler

For the Gospel Herald.

For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God. 1 John 5:4, 5.

Faith receives a great deal of emphasis in our day, and rightly so. However, such expressions as, "It matters not so much what you believe, just so you believe something, and are sincere," suggest that real faith that saves is rather a scarce article. The fallacy of such reasoning can be easily laid bare. Believing that the train leaves at 2:15 P. M., when the schedule had been changed to 30 minutes earlier a few days prior, without our knowledge of course, did not save us from a long lay-over, as the writer knows by experience. Sincerity in drinking a deadly poison by mistake for some simple remedy did not prevent suffering, or the death of the patient. Sincerity in a worthless check or in a check on an insolvent bank does not make it par value. Sincerity saves from nothing except hypocrisy, and there is very little satisfaction even in that when the desired end is lost! Faith, yea, the greatest faith possible, in a fallacy can never prevent the individual suffering from his error, nor can it bring about the desired result.

The above Scripture passage, like many others, clearly shows that our faith must be based upon a true person, that person being Jesus Christ the Son of God. Even then, saving faith must be upon a certain work, the death

of Christ for salvation from sin. Not His teachings, nor His miracles, nor His ethics (only as they point the way to His death), but only His death on the cross can atone for our guilt and defilement from sin. "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev. 10:11). Jesus Christ "made peace through the blood of His cross" (Col. 1:20). The foundation or basis of our faith really means more to us in the beginning of our Christian life than the content of our faith. However, as the soul becomes better acquainted with Him, faith also grows in content.

Our faith for salvation and victory is therefore not an irrational credulity, but it is based upon the eternal God and His unchangeable Word. His promises are true. They have stood the test of the ages. Saints and martyrs have rested themselves in Him and trusted through imprisonment, while torn upon the rack, in fire and flood, and gave in their death the highest testimony of victory in Him. To them He was all and in all. Theirs was not merely an intellectual belief, such as the demons possessed (Matt. 8:29; Jas. 2:19), nor a superficial acceptance of His power to perform miracles in His name (Matt. 7:21-23), but a faith like that of the patriarchs who saw the promises afar off but were persuaded of them and embraced them and willed to obey God. (Heb. 11:8, 13.) Not until we have fully yielded our lives to Him, and taken our own hands off, can we be said to have implicit faith. Not until then can He lead us in His ways, deliver us from trials, and grant us the perfect peace that passeth understanding.

Too often we look for faith to accomplish great things and to work miracles. We forget that in the daily grind of life, we need faith to go on patiently and quietly to perform the many commonplace tasks that must be done. Even Abraham's pilgrimage was a continual round of menial tasks, such as pitching the tents, pulling the stakes, mending the tents, caring for cattle and sheep, supervising the work of the servants, caring for the physical and spiritual well-being of his household, etc. We forget that to him it was a daily round of ordinary labors. True, he had a goal, and that goal was to do the will of God. Yet he did not always remain in the land promised to him, but famine conditions led him to Egypt where he lacked faith to keep him from a partial untruth. From our viewpoint we behold only the consummation of his labors, and are astounded at his faith. He too grew in faith as he followed God.

The life of faith and victory may not lead us to do great things, nor lead us to the ends of the earth to preach to

the heathen. It may do this for some, but our missionaries' lives are filled with commonplace duties and, let me say, if you are anxious to get away from menial tasks and do only the heroic, never offer yourself as a missionary. We need Jesus Christ now, here, just where duty finds us, and praise His name. He too did commonplace things and sympathizes with us and strengthens us for these tasks. Thank God, we can do commonplace tasks in the name of and for the sake of an uncommonplace Savior and God and receive a very uncommonplace reward!

Trials and temptations come, but "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it" (I Cor. 10:13). We may become faint and weak in body and mind, but His strength fails not. Sorrows and bereavement come, but He is the Comforter. Error and falsehood against us may prevail, but He is the Truth that stands eternally. Friends may forsake, but He is that Friend that sticketh closer than a brother. He is our Sufficiency. He is no farther away from us in the darkest hour than our prayer chamber. He is the Faithful One.

Faith in Him is our key to discover Him and to use Him in all our needs. As we go on, our faith grows like that of the virgin in the Song of Solomon. Notice the progress of her thought as to her relationship to her beloved. "My beloved is mine, and I am his" (2:16). "I am my beloved's, and my beloved is mine" (6:3). "I am my beloved's, and his desire is towards me" (6:10). At first she placed stress upon the fact that he belonged to her; he was her possession. Then she saw herself as his, and secondarily he was hers. Lastly, she realized that she was his possession and that his whole thought was concerning her. The thought that she was his gripped her heart, and all else mattered little. Through faith we are His and all His virtues, graces, power to overcome, are credited to us, and in the name of Him, the unseen Captain of the Lord's host, we go forth conquering, standing true, and doing His will in all things, menial and heroic!

Elkhart, Ind.

THE JUDGMENT OF FIRE ON THE UNBELIEVING

By Harvey Spangler

For the Gospel Herald.

This is a subject that is very needful in our day. There are so many believing in doctrines that are not as the Word of God says. We will go to the Word of God and see what we can see on this subject:

In Ex. 3:2 we read where Moses saw

the burning bush, and the bush did not burn. This is a picture what the fire of judgment will be like. Some people tell us that the judgment fire will instantly consume the wicked, and that will be the last of a person. But my Bible does not tell it in that way.

In Ex. 9:23 we read of the fire of judgment on the land of Egypt; and in Ex. 19:12 we have God's power on the mountain with fire and smoke, and it tells us of the work of God.

In Matt. 3:10 we have the thought of judgment on those that will not live the Christian life. In Matt. 7:19 we have the same thought brought out.

I am afraid that too often we do not think the word fire is in the Word of God. I have found it is in the Bible 250 times. Therefore we ought to be careful that we live a life that is right with God. Let us look on some more scriptures on this subject.

"If a man abide not in me, he is cast forth as a branch and is withered and men gather them and cast them in the fire and they are burned" (Jno. 15:6). How true that is, if we abide not in Christ; we are no good in God's sight, and we must be burned. Again a sign of judgment to the unbelieving: (Mark 9:46) "Where the worm dieth not, and the fire is not quenched." We have people that say they do not like fire sermons any more, but God says the same that He always did. We need the same as we did in times past: "Jesus Christ the same yesterday, to-day, and forever" (Heb. 13:8). "Prepared for the devil and his angels" (Matt. 25:41) and not for people. But because people will not obey Him, He will put them there; not because He wants them there. Are we living for the world, and when we die we want to go to heaven, and do not live a life for Him? Can we say anything about the Lord when He can forgive us and we walk away from Him?

A RESURRECTION POEM

(By Annie Johnson Flint, who passed away on September 8, 1932. She had suffered from arthritis 30 years.)

Some of us stay at the Cross,
Some of us wait at the tomb,
Quickened and raised together with Christ,
Yet lingering still in its gloom.
Some of us bide at the Passover feast
With Pentecost all unknown.
The triumphs of grace in the Heavenly Place
That our Lord has made our own.

If the Christ who died, had stopped at the Cross,
His work had been incomplete.
If the Christ who was buried, had stayed in the tomb,
He had only known defeat.
But the way of the Cross never stops at the Cross,
And the way of the Tomb leads on
To victorious grace in the Heavenly Place,
Where the "risen Lord has gone."

—Sel. by a brother.

"Keep thyself pure."

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Detroit, Mich.

(15559 Curtis Ave.)

Greeting in the Master's Name:—We have had some wonderful meetings here in Detroit. Bro. Frank Raber's father has been with us a few weeks, and preached to us some very impressive messages.

On Tuesday we have cottage prayer meetings. That means so much to us here in this big city, where temptation is strong and Satan is on every side of us. We need to gather together and pray.

On Thursdays we have Bible study and prayer. God is richly blessing us. Souls are being won into God's kingdom.

On Easter Sunday we had communion. Bro. D. D. Troyer and wife were here; also Bro. Orrie Yoder, Bro. D. D. Miller, and Bro. Wise. Each in turn gave us some very good food for our soul's salvation.

On the evening of Easter day Bro. F. B. Raber was ordained to the ministry of God. It was a wonderful thing to witness. It has meant much to me. There were tears of joy and sympathy in every eye. It is something we shall never forget here. And I for one want to be a real help to him in helping to build up for that great cause and call of God. God has been kind to us hungry people here in Detroit to give us such a young couple to feed us the Word. Their sincere Christian lives are a guide to us wandering sheep. Two more wandering ones met their Jesus on the 23rd, one week after Bro. Raber was ordained.

May 1, 1933.

A Sister.

Altoona, Pa.

(2504 Fourth Ave.)

We want to praise the Lord for the blessings given us. Sunday, April 2, Bro. Alexander Weaver filled the regular appointments at Altoona, also Bro. A. C. Weaver, Bro. John Kniss and wife, and Bro. Paul Jacobs and wife of Johnstown district. April 3, Bro. J. W. Hess and wife of Akron stopped over night with us. Sunday, April 9, Brother Elmer Yoder of Allensville filled the appointments. Bro. J. D. Byler and Sister Edna Byler, of Belleville, Sister Bertha M. Ebersole of Manheim, Sister Ruth Saner, Mifflintown, Sister Naomi McConnell of Reading, and Bro. Franklin LeFever of Lancaster were present in the service.

We were called to one of the Mill Run homes recently where the mother of the home was seriously sick. She had a desire to be received into Church fellowship by water baptism. She was one of the applicants of the meetings held in January.

The Workers' home, in process of building is getting along nicely. There are still funds needed to pay for material used.

Sister Thelma McConnell, a student at the Eastern Mennonite School, spent her Easter vacation at her home, allowing herself to be used in the services.

Sunday, April 30, Bro. J. C. Brubaker of Cocolamus preached at Altoona and at Mill Run Chapel. John Stuck, William Shelley, Cora Kauffman, and Gladys Lauver were present with us.

The Lord willing, counsel meeting will be held here on Sunday, May 7. Preparatory services on Saturday eve., May 13, and communion Sunday morning, May 14.

Bro. O. D. Yoder of Hubbard, Oreg., filled appointments here Sunday, April 23, also Monday and Tuesday evenings. Wednesday evening he was at Pleasant Grove Church near Martinsburg.

Cash Received During April

S. W. Conference District	\$11.98
Allensville Cong.	26.29
Mattawana S. S.	10.00
J. W. Hess	2.00
	<hr/>
	\$50.27

Cash Value Clothing

Lancaster Co., Sisters' S. C.	\$15.00
Martinsburg	1.75
Chambersburg	5.00
Reid	7.07
Belleville and Allensville	11.51
Conestoga	2.50
Cross Road & Lauvers	6.98
Beech, Ohio	5.00
Crown Hill, Ohio	3.05
	<hr/>
	\$57.86

Many thanks for your support. May the Lord bless you for same.

May 1, 1933. Joseph M. Nissley.

Detroit, Mich.

(15559 Curtis Ave.)

Greeting in the Master's Name:—We rejoice in the many and rich blessings of the Lord. And truly with these daily benefits we do want to serve Him more and better.

Over the week-end of Easter Sunday Bro. D. D. Miller and wife, Bro. D. D. Troyer and wife, and Bro. Orrie Yoder of Oregon were here for counsel meeting on Friday evening and communion services and baptismal services on Sunday morning. These meetings were all well attended and enjoyed. All but a very few of the members were present at communion and enjoyed the blessing of this commemoration of the death of our Lord in our behalf.

Three souls, in a public way, sealed

their vow of becoming a follower of the Lord by water baptism. May they ever allow the Holy Spirit to keep them true to their promise, and may they be faithful servants of the Lord. Also one was received by letter.

April 30 Bro. V. E. Reiff and two daughters, Dorothy Hostetler and Mrs. Mann, all of Elkhart, Ind., were here. They came on Saturday and Bro. Reiff audited the books. Saturday evening a machine load of students from Goshen College came and Sunday morning after Sunday school gave an impressive program on the subject, "I am the way, the truth, and the life." We truly wish for them Godspeed.

We wish to acknowledge the many blessings of a material nature as sent in by the different congregations and also by individual persons. We ask you to pray that this might aid in bringing folks to see God and His great love. Truly as a group here we want to be worthy of your prayers and interest. And may God bless every one of you.

Yours for the cause of Christ,
Frank B. Raber.

May 4, 1933.

FROM MY OFFICE CHAIR

By J. N. Kaufman

For the Gospel Herald.

Yes. Office work is necessary. We do try to reduce it to a minimum in order to have more time for vital contacts. Bro. Samuel, my clerk, does all the routine work. He has had two years of college work in the Commercial Department and is a trained accountant and stenographer.

And my office chair? As this article has no subject I am at liberty to ramble. I have had the chair in my possession for thirty years. One Christmas, when pastor of the Rockton congregation, Clearfield Co., Pa., I found in my room a new revolving office chair, the gift of the congregation. It was to be added to the bookcase given as a surprise by the congregation the Christmas before. On account of its size I left the bookcase at Rockton when I came to India and arranged that it is to be used by whoever is pastor of the Rockton Church. It is still there. But the chair I brought to India. In spite of its thirty years' use it is still practically as good as new.

The desk before which I sit is also a gift. The brethren, Lachchhan and Prabhudas, after they were strongly urged, took over the commercial end of our carpentry work. This gave us more time for the carpentry school and training end. After a year or two they did so well that, in appreciation, they asked me to design an office desk for myself and they would manufacture one which would be mine as a present. In due time the desk was delivered and I have been using it ever since.

This was about eleven years ago. Unfortunately, after about five years of work the company failed—due to experiments outside their sphere as carpenters. The Carpentry School continues under the direction of the mission. The inspector of industrial schools was here a few days ago and held the annual examination. The five candidates in the third year have good hopes of passing.

The old English school building is being demolished. The two wings added to the original building have already been razed to the ground and the main building will go down within the next month. The main feature of this building is its huge roof, the walls being low. This building has been unfit for use for some time. It was built so well that Bro. Ressler used to say, figuratively, that at the time if a pulling force could be hitched to one corner of the house the whole building would go with it. It will be much appreciated when the whole building is removed, as it is standing in the middle of our front yard, the nearest corner being only about 60 feet from our front porch!

The new schoolhouse which is taking its place is already well under way and is to be dedicated in October. About 70 workmen are on the job many of whom I can see from my chair as I write.

Tearing down these old buildings brings back memories of "long ago." It was in this old combined school-and-church house that I preached my first sermon in Hindi. It was here that, before I understood Hindi, I heard Bro. Ressler say over and over again in a sermon something that sounded like "take a stick and lick em." Of course I knew it was not that, so I asked him what he said. After studying awhile, he said, laughing, "Dharm-pustak men likha hai" meaning, "It is written in the Bible." It was here that I conducted a song service a few months after I arrived in India when, without warning, the 220 boys raised a fearful shout which almost caused my hair to stand on end. It took actual courage to keep from starting for the door at full speed. Had I done so there would have been a terrible stampede with, perhaps, serious results. As soon as it was possible to do so I got the boys started on a hymn and when they were all calmed down I learned that a chameleon (Indian lizard) had dropped from the rafters among a few of the boys in the rear line. These boys were frightened and moved quickly out of the way. This feeling of fright was instantaneously communicated to the rest of the boys, who were ignorant of the cause with the results as already described. It was in this building where the home-made cloth-covered coffin held Bro. Burkhard's last remains before the interment in the near-

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Compare Mark 8:34: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me," with Mark 10:21: "Sell whatsoever thou hast, and give to the poor, . . . take up the cross, and follow me." Was the giving away of all his possessions "the cross" to this young ruler?—A Sister.

Perhaps; perhaps only a part of what constituted his cross. The first step in the process commanded by our Savior in these and related passages is the denial of self. Selfishness, seeking of the interests of self to the exclusion of others, is always wrong. "Every man is tempted, when he is drawn away of his own lust and enticed" (Jas. 1:14), shows that Satan uses self to lead us astray. Self-denial, then, means that we do to self just what Peter did to Jesus when they accused him of being His disciple: Say to self, "I don't know you—Christ is my Master, and you, Self, have nothing to do with me."

That is part of what Jesus asked the rich young ruler to do. Having prepared his heart for such an attitude

by mango orchard. Here was held the reception accorded Bro. Shoemaker and Bro. Hartzler when they visited India, and here Bro. Shoemaker ordained to the ministry Brethren Esch and Lehman. And in this building, twenty-four years ago, Elsie and I were married.

The removal of the old schoolhouse makes it possible to have a better view from our bungalow than was afforded by the back of that old house. I can see from my chair the plot of land on the other side of the public road in front of the yard. The middle school of the municipality is located on the spacious grounds. About twenty-five years ago the entire plot, consisting of several acres, was offered to one of the missionaries for \$17.00. It was not needed so was not bought. To-day \$2000.00 would not buy it. Adjoining this land is the half-acre plot on which stands the Sundarganj Church now visible from the bungalow.

Memories come fast as I write. Great changes have taken place here since Bro. Ressler and Bro. A. D. Wenger lived in the little hut back here in the mango orchard. Many who were boys and girls in the Orphanage when I came to India are now grandparents! It is a comforting thought that, though there are constant changes here, God does not change. His Word does not change. They are "the same yesterday, to-day, and forever." Dhamtari, C. P., India.

toward Jesus, he was to prove his devotion by leaving all his earthly goods to the poor, and taking up all that following Christ would mean to him—persecution, scorn, poverty, being despised by his former friends, and probably martyrdom. But the part omitted in the verses quoted above were to be the reward, a reward worth infinitely more than all he gave up: "Thou shalt have treasure in heaven," treasure which no scorner or persecutor could touch or take away from him. Self-denial means the leaving of all that self would desire, the cross stands for all of suffering that the world and the enemy of souls could lay upon us. Christ stands at the end of the way, with the crown of His love awaiting those who endure here. J. A. R.

Please explain (1) Mark 9:1; (2) I Cor. 3:15. M. H. S.

1. Mark 9:1 reads, in part, as follows: "There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." This verse properly belongs to the preceding chapter, in which, among other things, Christ's real character and station and mission on earth was under consideration. A parallel reference is found in Matt. 16:27, 28. Several theories have been advanced as to what Christ might have referred to when He spoke of the Kingdom of God coming with power. The one that impresses us most favorably is that He referred to the experience at Pentecost. Two other views are that He referred to the time of the destruction of Jerusalem, and also that He referred to His second coming. Both of these views have points to commend them.

2. I Cor. 3:15: "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved, yet so as by fire." In the first place, we must bear in mind that Paul was writing to a church with imperfect and erratic members, and it is the discussion of these things that forms the greater part of this letter. After calling attention to a few of their shortcomings, he takes occasion to offer a few thoughts concerning the foundation of the Church, likened unto a building. Our work is the part which we have contributed to the erection of this building. In God's crucible this work will be tested, and only that part which stands the test will endure; the rest will be burned. Even though we are among the number who stand justified before God, to the extent that we fall short of the whole-Gospel standard in our work and our methods we will suffer loss, no matter how good our intentions may be. The practical lesson to be gathered from this verse is that it should cause us to exercise prayerful care as to our Christian loyalty and life and service.

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.
Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.
Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.
Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.
Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

THE MOTHER AT THE CROSS

By John S. Umble

For the Gospel Herald.

Limp on the Cross, His body sags. He pays
The Ransom for man's sin while Mary,
torn
With doubt, looks on in heart-wrung
anguish, born
Of her strong love for Him. No hope allays
The sword-hurt in her soul, and yet she
stays;
Nor heeds the ribald jest and soldiers'
scorn,
But fain would wipe that Brow, blood-
stained and worn.
Her world grown dark, one cheering word
she pays.
He moves! He strains against the tearing
nails!
He raises clotted lashes from His eyes
To speak a word of comfort to the
heart
Of anguished Mary. No racking pain avails
To stop Him. "Woman, behold thy son!"
He cries.
And John's strong hand on hers
helps ease the smart.
Goshen, Ind.

MOTHER'S DAY—A CHALLENGE

By Frances E. Burkey

For the Gospel Herald.

There are some who question whether any human being has the right to set aside a Sunday and dedicate it to the mothers of our land when it is really the Lord's day. They consider it out of keeping with the teaching of our Lord, who did not honor even His mother above any one else.

But surely those who first set aside the second Sunday in the month of May as one on which all mothers should be remembered in a kindly spirit had no thought of displacing, even for a day, the true Sovereign of all our Sundays. It is still primarily the Lord's day, and only secondarily is it Mother's day.

It is only fitting and right that we give time and loving thought to those mothers who have reared families to maturity. It has meant many sacrifices, many anxious moments, many tears. Mother's day brings to them, in a special way, a measure of reward—a hint of the blessing and the inspiration they have been to their children.

But to younger mothers with growing sons and daughters this day comes as a ringing challenge—pointing out their opportunities and stressing their responsibilities. They have not yet earned their reward.

Our own first hints of spiritual things—whence did they come? A bedtime prayer; a verse of Scripture; a few

comforting words about a loving Father when we were afraid of the dark, or the storm; a suggestion of divine help for an ache, or a lost treasure, and we had gone a long way into the realm of the Spirit, and were ready to go more deeply another time.

When our Lord prayed His great intercessory prayer He was praying not only about pastors and missionaries and Christian teachers, but also about Christian mothers. These were His words, as He prayed for those whom He had won away from the world: "Neither pray I for these alone, but for them also which shall believe on me through their word."

Many a life has been consecrated to the service of Christ Jesus through the timely word of a godly mother or father. Eight stalwart sons of a certain mother entered foreign missionary work. The last to go wished to delay his going because the mother's failing health warned her family that her days upon earth were few. But she felt that she could die more happily, knowing that he was on the way, to his field of service. So he went, and arrived in China on the day of her burial.

The mother of John and Charles Wesley had fifteen other sons and daughters, and gave to each of her children one hour of individual spiritual teaching each week—seventeen hours a week away from caring for their physical needs in those early days when there were no electrical devices to lighten labor! But it was their spiritual needs which concerned her most, and she had her reward. Yet it was not the vision of what her sons might mean to the world that caused this mother to give her precious hours of time to their instruction. It was her reply to the challenge God had given her in placing these young souls in her care.

There are many offices for a mother to fill. She must be, at various times, a doctor, a dentist, a nurse, a teacher, a lawyer, a judge, a truant officer, a peace officer. She must know the laws of Nature, and help her child to live within them, and profit by them. She must know the material dangers which beset her child, and warn against them. Nor is it enough to keep the boy or girl comfortable, and happy, and safe. The mother must never forget that day by day, under her very eyes, characters are being formed, and that she is largely accountable for the trend they are taking.

We are told that times are changing. We know it is true. Something new is added to our lives and something old falls away. Yet in everything that is new something of the old must be carried over. The passing of time cannot destroy what is true, what is right, what is divine. They are greater than time or change. They remain with us to stay us and comfort us in anxious

days. Honor is an ancient idea, but it still holds. The Golden Rule is still the best rule, for individuals and nations. The old principles are the ones we Christian mothers must pass on to our children, by example as well as by precept. They must see us uphold right, at any cost. They must know that we make no compromise with evil. They must be able to feel that loyalty and fair play are very precious to us. They must understand that it is no sign of weakness to acknowledge a mistake.

But mothers must lead their children farther still. They must go beyond these foundation-stones of character, and bring their children to see that though it is praiseworthy to have good morals and hold high standards, these after all are not enough. Much is being said about the saving influence of Jesus' life. It is pointed out that His character was noble and lovely, and altogether worthy of being used for a pattern to strive to follow. And indeed it was. But how different is the teaching that His life will save—how vastly different from His own statements concerning His saving power. Very steadfastly, very tirelessly mothers must emphasize to their children the great truth that salvation can come in no other way than the way of the cross, by a saving faith in our Lord's supreme sacrifice of His very life-blood. In that sense alone it is His life that saves. It is not the living, but the giving of it.

There are many who are eager to share their theories and philosophies with the youth in his awakening, inquiring, adolescent years. Therein lies very grave danger. But if a wise mother has been faithful to her charge she will have been busy much earlier than this, setting his feet upon the solid rock, and giving him such an understanding of the finished work of Christ that he will be able to "prove all things and hold fast that which is good." In these times of unrest, of lawlessness, of skepticism, mothers must strengthen the influence of the home to fortify their children against the distractions and pitfalls all about them.

The daughter of a faithful minister remarked that her children are receiving twice as much spiritual instruction in the home as she received from her parents. And yet her parents were exceptional examples of godly living, and had reared a large family of Christian workers. But she and her husband have seen the need of greater vigilance in the present generation, and are standing upon their watch-towers, striving to fulfill their duty as the age requires.

And every Mother's day ought to be an occasion upon which all Christian mothers would reconsecrate themselves to a deeper devotion to their Lord and Master, so that they might the better

(Continued on page 135)

SUNDAY SCHOOL LESSON

Lesson for May 21, 1933—Mark
12:28-40

JESUS ANSWERS HIS ADVERSARIES

Golden Text.—Never man spake like this man.—Jno. 7:46.

Introductory.—Among the enemies of Christ there was a persistent effort made to entangle Him in His talk, to disprove His claims, to prove Him a heretic, to destroy Him through misrepresentations and bring Him into public reproach. In this Christ proved Himself superhuman, for no man ever succeeded to the extent that He did in confounding and silencing all His enemies. As in His temptations, so in the assaults brought against Him by the scribes and Pharisees, He was "without sin." In the lesson before us we have a few conspicuous examples of how these encounters invariably ended.

The Two Great Commandments (28-44).—One of the scribes, having heard Jesus put the Pharisees, the Sadducees, and the Herodians to flight, thought he would try his wits in seeing what he might be able to do with Him. Lawyer-like, he asked Him, "Which is the first commandment of all?" Christ replied by naming a supreme love to God as the first great commandment, and the second, which was like unto it, "Thou shalt love thy neighbor as thyself." He closed by saying, "There is none other commandment greater than these."

The scribe, evidently thinking that he was succeeding very well, advanced a step farther. "Well, Master," said he, "thou hast said the truth: for there is one God; and there is none other but he. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices."

Whether this man was convinced of the truth, or whether he meant to get Jesus in a trap and make it clear to all that if there is but one God Jesus of Nazareth could not be divine, he stated the truth so clearly and cleverly that it gave Christ the opportunity to clinch the point made by the scribe to the extent that he had nothing left but to choose between fully accepting the truth or turning away from it and fully rejecting it. "Thou art not far from the kingdom," said Christ. All that was left was the acceptance of it. It was the last effort made to try to overcome Christ by trying to entangle Him in His talk. "No man after that durst ask him any questions."

Jesus Questions Jewish Leaders (35-40).—It was now Christ's time to ask some questions. Having silenced all

His adversaries, He turns the conflict between falsehood and truth from the defensive to the offensive, and puts a number of questions to His former questioners.

The Jews were willing to concede that Christ was a remarkable man, but they insisted on holding on to the contention that He was but a mere man, and that His claims to being the Son of God were both untrue and blasphemous. According to their contentions He was but "the son of David." But now He comes at them with this staggering question: "How say the scribes that Jesus is the son of David? For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore calleth him Lord; and whence is he then his son?"

Jesus answered all their questions, but they could not answer His. He had truth on His side, and no man can withstand the truth. The Jews made much of David. But they were inconsistent in their profession of supreme confidence in David, in that they refused to acknowledge that David owned Christ as his Lord and not as his son. They had to meet this ques-

tion as they met many others from Christ, so they kept silent. By their silence they acknowledged that it was not truth but the destruction of the Author of truth that they were after. With all their professed admiration for and faith in the Messiah, they rejected Him when they had an opportunity to acknowledge and accept Him. People like them are not all dead yet.

This gave Jesus another opportunity. And this time He sounds a note of warning: "Beware of the scribes, which love to go in long clothing, and love salutations in the market places, and the chief seats in the synagogues, and the uppermost rooms at feasts." But this is only half of His description of these enemies of the cross. Jesus goes on: "Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation." The condemnation was just. These men, unlike Jesus, were selfish and, unlike Jesus, while making great claims as to their superiority over Him, were watching for opportunities to enrich themselves at the expense of the very people they professed to protect and befriend. You may count it as a moral certainty that they who make great claims for themselves and go to great lengths to blacken the good name of others, need watching. Beware of them.—K.

Bible Meeting Topic

WITNESSING IN OUR RURAL FIELDS.—I Jno. 1:1-2:6

Topic for May 21

MOTTO

"Ye shall be witnesses unto me."

OUTLINE STUDY

I. Testifying of What Jesus Does to Fulfill the Needs.

1. He saves those who come to God by Him.—Heb. 7:25; Jno. 10:9.
2. He delivers from the power of sin.—Jno. 8:31, 32; I Jno. 5:4, 5.
3. He is a good Shepherd.—Jno. 10:14-18.
4. He gives a new vision of life.—Acts 26:18; Eph. 5:14.
5. He gives fullness of life.—Jno. 10:10.
6. He satisfies our soul need.—Jno. 4:13, 14.
7. He gives us something to live for.—Matt. 6:33; II Cor. 5:14, 15.
8. He fills the future with hope.—Jno. 14:1-3; 16:33.

II. Reaching the Needy Souls.

1. By going about doing good.—Acts 10:38; Gal. 6:10.
2. Living a faithful life.—Phil. 2:14-16.
3. Using every opportunity to witness for Christ.—Eph. 6:19, 20.
4. Following up the work.—Acts 15:36.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Witness."
2. Memorize a Verse from the Outline.
3. Knowing Jesus.
 - a. As a Savior.
 - b. As a Friend.
 - c. As a Shepherd.
 - d. As Lord and Master.
4. Witnessing for Jesus.

- a. By a Faithful Life.
- b. By Speaking a Word for Him.
- c. By Doing Good as Jesus Did.

For Seniors.

1. The Message Needed in the Rural Field.
2. Jesus an All-sufficient Savior.
3. How Bring the Witnesses to Needy Souls.

PERSONAL THOUGHT

Who would choose to tread through the mountain wilds for the lost, were not the compassion of the Master in them constraining them to find those thus scattered? Why should this task not be yours and mine?

He seeks His wandering sheep,
Out in the storm and cold;
Oh, shall He seek in vain,
To bring them to the fold?

—Mrs. M. M. Newton.

MOTHER'S DAY—A CHALLENGE

(Continued from page 134)

direct the young lives in their keeping. No Christian mother could wish a finer memorial or tribute to all she has tried to do than a family of God-fearing sons and daughters who will pass on to others the Word of Life. Let Paul add the concluding words to this Mother's day message. "Therefore . . . be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Oak Park, Ill.

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THURSDAY, MAY 11, 1933

Field Notes

An all-day Sunday school meeting is to be held at the Mt. Pleasant Church, Lancaster Co., Pa., on Ascension day, May 25. Com.

Bro. J. D. Mininger of the Kansas City Mission writes: "May 14 is the day set for our baptismal and communion services here."

The Salem congregation near Wooster, Ohio, expects to observe their communion service, the Lord willing, on Sunday, May 14. M.

Among the recent visitors at the Publishing House are the following: Oscar A. Groh and wife, Detroit, Mich.; A. J. Metzler and family, and Olive Berkshire and several children, all of Masontown, Pa.

The workers at the Mennonite mission in Columbia, Pa., have arranged

for a Bible meeting on Decoration day, May 30, with Brethren Elam Stauffer, J. D. Mininger, John Mosemann Jr., and Noah H. Mack as instructors.

A brother writes us from Chambersburg, Pa.: "Much interest was manifested at the organization of a singing class at the Chambersburg Church, there being 200 present the first evening. Bro. S. A. Sholtzberger of Lancaster, Pa., is the instructor."

To date the General Treasurer has issued checks amounting to \$575.75 for quarters invested by juniors of our Sunday schools. Orders for quarters will gladly be accepted and we hope every Sunday school will take part in this work.—Mission News Bulletin.

Request for Prayer.—A sister writes us requesting the prayers of God's people in behalf of Sister Keener, wife of Bro. Benjamin Keener, minister at Elizabethtown, Pa., and Sister Bertha Landis of the same community, who have recently undergone a number of operations.

Bro. S. E. Allgyer, field worker of the Mennonite Board of Missions and Charities, left his home May 3 for a trip, in business for the Lord, through Illinois and Indiana; the places to be visited being Peoria, Eureka, Cullom, Flanagan, and Chicago in Illinois and Ft. Wayne in Indiana.

An interesting program of a meeting at the Meckville Mennonite Mission, Lebanon Co., Pa., to be held on Ascension day, May 25, is before us. The meeting is to begin in the morning with a sermon by Bro. Noah H. Mack and close in the evening with another sermon by Bro. Elmer Martin.

Called Home.—Another of our aged pillars in the Church passed on to his eternal reward when Bro. Moses Bowman of Kitchener, Ont., answered the summons from on high. The date of his funeral was set for May 3. He had been a faithful minister for many years. May the Lord comfort the bereaved.

The Lord willing, Bro. C. F. Derstine of Kitchener, Ont., will serve the following places in Indiana in Bible Conference messages (in some places during the day, and two messages each evening) on timely topics: Elkhart, May 15; Middlebury, 16, 17; Clinton Frame, 18, 19; Wakarusa, 20, 21; Nappanee, 22, 23; Goshen, 24; Olive, 25, 26.

"Arrived Safely."—The following message was received by Bro. V. E. Reiff, treasurer of the Mennonite Board of Missions and Charities: "New Orleans, La., May 4, 1933: Arrived Safely. Litwiller." From this our

readers will understand that Bro. Nelson Litwiller and family, missionaries to South America, are now at home on furlough. We welcome them in our midst.

A series of meetings is in progress at a new location, Hawksville, Ont., with good interest and large attendance. The work was begun by Bro. Israel Martin and others as a Sunday school point. The meetings are in charge of Bro. C. F. Derstine, with Bro. Jesse B. Martin serving three evenings during the absence of the evangelist.

Correspondence

Duchess, Alta.

Dear Herald Readers, Greetings:—On Saturday evening, April 22, Bro. Nick Roth of Tofield, Alta., was with us and preached a sermon.

Sunday morning, April 23, communion services were held at this place by Bro. Roth. Nearly all the members were present to partake of the sacred emblems, and the ordinance of feet washing was observed.

Bro. Roth was again with us in the evening and preached a sermon.
April 29, 1933. Cor.

Clarence Center, N. Y.

(Sand Hill congregation)

Greetings in the Master's Name:—Bro. J. C. Fretz of Baden, Ont., was with us on Sunday, March 5, in the interest of the Sunday school work.

March 26 Bro. and Sister M. H. Shantz of New Dundee, Ont., spent Sunday in our midst. Bro. Shantz preached both morning and evening.

On the evening of Easter Sunday we had an Easter program, given mostly by the children.

Five young brethren from Goshen College stopped here the evening of April 18 and gave us messages, both in songs and talks.

We always appreciate visitors and wish to extend an invitation to others who find it convenient to stop and worship with us. Pray for the work at this place, that it may prosper and continue to grow.

April 30, 1933. Luella Troyer.

Freeport, Ill.

Dear Herald Readers:—We have many reasons to be grateful to our kind heavenly Father for the many blessings we are daily receiving from His hand. Feb. 19 Bro. A. Buzzard and wife, and son Joe and wife, worshipped with us. Bro. Buzzard brought us a gospel message from Phil. 3:13, 14. April 9 counsel meeting and baptismal services was held when three young souls were added to the Church. They need our special prayer.

On Saturday afternoon, April 15, preparatory services were held and on Sunday, the 16th, communion was observed.

Our teachers' meeting, young people's meeting, and mid-week study class are quite well attended and very interesting. Pray for the work in this small corner.

May 1, 1933. Ida Kniss.

Hesston, Kans.

(Pennsylvania congregation)

Hearty greetings to the Readers of the Gospel Herald:—As is our custom, we have an open testimony meeting prior to our communion service. This is always a blessed hour when every member, young and old, is given a chance to express what is on their heart—of joy, peace, sorrow, praise, admonition, or confession. It did us good to hear grandmother Erb give another testimony.

On Saturday evening, the 29th, Bro. Joe Hartzler preached a preparatory sermon, and one young person was baptized.

Yesterday we had a full house, but not all of our members were able to be present for communion.

On Wednesday evening Bro. and Sister Friesen will speak to us for the last time before sailing for India. Our prayers go with them.

Many of us in this congregation need a more definite experience with the Lord, a **real** experience. Too many of us are satisfied with ordinary things, when the Lord would do wonders for us if we would only let Him. Thank God for those who are trying Him out.

Those of you who will be touring this part of the country this summer are welcome to stop and worship with us.

May 1, 1933. Carol Kauffman.

Pryor, Okla.

Dear Readers of the Gospel Herald, Greeting:—We have great reason to thank and praise an all-wise and an all-powerful heavenly Father for the blessings of life, both temporal and spiritual—for food and raiment, for His protecting care, both from the dangers that await this temporal body of flesh and from those that would destroy the spiritual life.

On April 21 our bishop, Bro. I. G. Hartzler, came into our midst and preached the Word of Life to us every evening until the 25th. On the 24th we had our preparatory service and on the 25th communion. Nearly all expressed peace and partook of the emblems of the broken body and the "precious blood of Christ," which was the only means of redemption for God's fallen race.

On the morning of the 26th, Bro. Hartzler left for Oronogo, Mo., where he preached in the evening, then went home the next day.

On Friday evening we had the privilege of having Bro. Protus Brubaker with us, who also brought us an inspiring message from God's Word. Text, Heb. 2:1.

Grandpa Sutter is still in the hospital in Muskogee, having had an operation April 11 for bladder trouble.

We ask an interest in the prayers of God's people, that we may be faithful to Him, and His will be done.

May 1, 1933. I. J. Hartzler.

Sheridan, Oreg.

Greeting to the Gospel Herald Readers:—On Easter Sunday we enjoyed our communion service, which was well attended. Bro. P. A. Friesen of India was with us on April 17 and 18, which meetings we enjoyed very much. We are so glad to have the missionaries stop with us that we may become better acquainted with them and hear direct from the mission fields. It makes us more interested in the work.

We are looking forward to Conference, which is to be held at this place in June. Our aged sister, Nancy Shoemaker, has been confined to her bed for fourteen weeks, and has failed quite a bit. My great Aunt, Jane Sharer, has been confined to her bed a little over two years but is very patient. Although she can not talk she always has a smile. Surely we do not realize how good the Lord is to us who have good health.

May God bless you all. Remember us in your prayers.

May 1, 1933. Frances Kilmer.

Ayr, Nebr.

(Roseland congregation)

Dear Herald Readers, Greeting:—We have great reason to praise God for His goodness manifested in so many ways. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

On Good Friday morning a number gathered for worship. The message was delivered by Bro. J. K. Zook.

On Easter Sunday, the regular morning service was held with the message delivered by Bro. Lapp. In the afternoon an Easter program of song was given by the young people to an appreciative audience.

We had the privilege to have with us for several Sundays Sister Florence Friesen, who gave two interesting and helpful messages on the work in India, one on Easter Sunday evening and the other the following Sunday evening. May our prayers ascend in behalf of this great work and the workers.

The men's chorus from Hesston, Kans., with their director, Bro. Paul Erb, were with us Friday evening and gave their program. Bro. John Snyder, who was also with them, gave a short talk on "Transferred Affections."

May 2, 1933. Cor.

Manson, Iowa

Dear Herald Readers, Greetings:—On the evening of April 16 a large audience enjoyed a well rendered Easter program. On the evening of April 17 we were glad to have the Hesston chorus with us. Their singing of Gospel songs was much appreciated by an overflowing house.

Bro. Simon Gingerich of Wayland, Ia., was in our midst a few days again. Friday evening April 21, counsel meeting was held, and two brethren were reinstated into church fellowship. Sunday morning baptismal services were held, when eight young people were received into church fellowship. May they ever remain true to their Lord. Sunday afternoon communion services were held and feet washing was observed. A large number communed this time. We were especially glad to have all the older sisters with us. The oldest one was 91 years old. We always appreciate Bro. Gingerich's Gospel messages and his visits with us. May God richly bless him.

Remember the work here in your prayers.

May 2, 1933. Freda Zehr.

Nappanee, Ind.

(Salem congregation)

Herald Readers, Greeting:—We still have many reasons to praise the Lord for the blessings we are daily receiving.

On the evening of April 2 Bro. Early Bontrager of the Forks congregation brought us a timely message in our Y. P. M.

On April 23 Bro. C. A. Shank of the Olive congregation filled the pulpit in the absence of our pastor, Bro. Ray Yoder.

A singing class is conducted at our church every Tuesday evening, with Bro. J. I. Weldy as instructor.

April 30 our bishop, Bro. J. W. Christophel, brought us a message from Ezek. 36:25-28. After this the council of the church was taken. Peace was expressed; also a desire to commune.

Communion services were announced for May 21. Baptismal services the day previous.

We crave an interest in your prayers for His work at this place.

May 2, 1933. Saloma Welty.

Waterloo, Ont.

(Waterloo congregation)

Greetings:—On Good Friday we held a Church music conference here. The following subjects were discussed: Maintaining Our Congregational Singing, by A. C. Kolb; Suitable Hymns for Various Occasions, by S. F. Coffman; Ministry of the Chorister, by Nelson Bechtel; Use and Abuse of

(Continued on page 140)

Miscellaneous

GO AHEAD!

By Arline Yoder

For the Gospel Herald.

"Be sure you're right, then go ahead,"
Is well to follow, Christian friend;
For all the slackers' works are dead.
It's you who must your cause defend.
Ask very few for sound advice,
Your jealous friends may find the chance,
In asking them, to wrong entice;
So give them not the slightest chance.

If you a project have in view,
A plan devoid of selfish greed,
And know it's right for you to do,
Launch out—begin the rightful deed!
If God is Master, all is well;
Success is yours—God knows no loss.
The Slacker was the one who fell,
Who paid in full the rightful cost.

It's sin to bury God-given talents,
And shirk our duty on the way,
Because of other folks' laments
Or scornful words that they might say.
My friend, walk straight with eyes ahead,
Look neither to the left nor right;
Let not your talents lie as dead,
Or be as worthless in God's sight.

I'd rather be to God a jewel
Than cater to all mortal whims;
Be measured by God's perfect rule
Than listen to the gossips' grim.
No matter what you say or do,
Some one will say you did it wrong;
But let not one your will subdue,
Your God walks with you all along.
West Liberty, Ohio.

AS SEEN IN MARY OF BETHANY

By Emma King Risser

For the Gospel Herald.

That I may know him . . . , and the fellowship of his sufferings.—Phil. 3:10.

God's people have always been a suffering people. It is both an Old and New Testament teaching. "But He knoweth the way that I take: and when He hath tried me, I shall come forth as gold" (Job 23:10). "Behold I have refined thee, but not with silver; I have chosen thee in the furnace of affliction" (Isa. 48:10). "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" (Phil. 1:29). "We are troubled on every side, yet not distressed; we are perplexed but not in despair; persecuted, but not forsaken; cast down but not destroyed; always bearing about in the body the dying of the Lord Jesus" (II Cor. 4:8-10). "Yea and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). "But rejoice, inasmuch as ye are partakers of Christ's sufferings" (I Pet. 4:13). These suffice to show the scripturalness of the subject.

That I may know the fellowship of this suffering—just what is this fellowship, this suffering? There are different kinds of suffering. We may suffer reproach and ridicule because of unfaithfulness, inconsistencies, not liv-

ing up to our profession, etc. Or we may suffer because of lack of surrender, incomplete obedience, trying to live the new life with the old nature. Some one has defined the Christian's cross thus: "As a piece of wood crossing another makes a cross so our wills crossing the Father's will makes our cross." No doubt many are bearing this "cross" and suffering, but this cannot be the true meaning; for when our wills are yielded and His will becomes ours, there is no cross (in that sense), it is a delight. "I delight to do Thy will, O God."

Suffering, no doubt, accompanies the efforts to live a Christian life without a change of heart. To give up worldly pleasures, keep the ordinances, dress plainly in this state, would be hard—a cross, a trial, but this is not the suffering our subject suggests. It is not in this that now my friends can go to worldly amusements and I can not; they can dress nicely and I can not, or that I must deny here and there, do this or do that—just a life of bondage and sacrifice. It is more. Some may think a forced doing or not doing of the things that are hard and contrary to our desires is the meaning of this suffering and crucifixion. But again we must go deeper. I may long for some pleasures, some worldliness, some sin—my heart's affection may be set on some forbidden thing; but conscience and the Church forbids. I deny myself, compel myself to do or not do. But this is still far from it, as far as a slave's position is from that of a son. This is self-effort, forced loyalty, and not the freedom of the sons of God.

But there is a deeper suffering, the suffering Jesus knew, and in which we may have fellowship. "I have a baptism to be baptized with; and how am I straightened till it be accomplished!" "Are ye able to drink of the cup that I shall drink of and be baptized with the baptism that I am baptized with?" This suffering begins in the one who earnestly seeks conformity to God's will. As he looks back upon the sinful past, ahead to the life of denial and separation, the furnace and the fire; as he counts the cost, his heart suffers. He sees his sin and sins, his wandering, rebellious, depraved heart, his self-will and pride. All this brings suffering, but it is the beginning of a real and near fellowship with the Lord.

It costs to say "yes." The flesh may writhe and tremble and suffer. Jesus said: "Strive to enter" and entering in is not so easy. Though the way is simple and easy and God so willing, yet it is hard for the natural heart. We should always remember that there is an enemy who assails and opposes every step of the way, doing his utmost to hinder the seeking soul. Giants greater than those appearing to Israel meet us. That is why it is hard. Have you ever known conflict with the pow-

ers of darkness? "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). Again I repeat—it is not hard for God, but it is hard for the natural heart. But after the crisis is over and we have said "yes" to God, then we have His joy and fellowship in our suffering and rejoice that we are counted worthy to suffer for His name.

It means suffering, not only to give up the evil but to give up the good—that is often the real struggle. To yield our talents and abilities, our plans and ambitions, just give up everything without one reserve for time and eternity, costs something. God wants all our plans, even our best plans. It is His to direct. We must be "broken and emptied vessels for the Master's use, made meet. Emptied that He might fill us as forth to His service we go." Surely the Lord would not ask all this of us! we say, and so we struggle on. It is self, and self, even our best self is our greatest foe and must die. It means self-renunciation, and this experience means the heart from sin and pride and worldliness and self-sufficiency as nothing else can, bringing instead the fruit of the Spirit.

But why continued suffering when such wonderful fruitage results? Just as the potter molds his clay, and the refiner heats and beats his ore; just as the father chastens his son, and the husbandman prunes his vine, so our heavenly Father works to fashion us more and more unto His own image; and causes us not only to bear fruit, but "more" fruit and "much" fruit. All these processes may be painful, but we learn to welcome them as we realize "the fellowship of His suffering."

Then too, it is a lone way—alone with the Lord, going "unto Him without the camp, bearing his reproach." It may mean misunderstanding, misrepresentation, for we are no better than our Lord. It means grief for His grief. If I have grieved Him, if my heart has wandered to forbidden paths—not necessarily actual transgression, but simply the desire—I am grieved. If I must walk contrary to those I love, it means suffering. It means burden for a sin-cursed world.

Still deeper is the suffering that goes beyond ourselves and out to others. When we can get under their burdens and feel them like our own; when we, like Jeremiah, "could weep day and night for my people" and, like Paul, "wish (ourselves) accursed from Christ for our brethren," that is fellowship with Christ's suffering. To see souls go deeper and deeper into sin, to see those drifting who once professed to love, or to see those going back into bondage who once had known glorious liberty, makes the

heart ache. To see the cause hindered by coldness, indifference, inconsistencies of those who name His name, and stand in helplessness to change conditions (only by way of the throne)—this is part of the price of fellowship with Him.

The fellowship of His suffering means a close walk with the Lord. To those who are willing to pay the price He leads into a sacred intimacy, into the inner circle, where all the suffering has its reward. "For . . . the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17). The greater the suffering, the greater the glory. But it is not all suffering; for there is, as Paul says, a **weight** of glory, an **exceeding weight** of glory, an **exceeding and eternal weight** of glory that follows our light affliction.

But how does Mary of Bethany represent all this? Her life seemed so peaceful, restful, and easy. But just as a flower crushed gives out more fragrance, so her fragrant life speaks of crushing and suffering.

Fellowship with His suffering involves a choice. Mary chose the good part which would not be taken from her. Moses chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

Mary had evidently found the one thing needful—rest at Jesus' feet. "He that hath suffered in the flesh hath ceased from sin" (I Pet. 4:1). "He that hath entered into his rest, he also hath ceased from his own works . . . Let us therefore labor to enter into that rest" (Heb. 4:10, 11). She had taken the way of the cross and passed from struggling into rest and victory.

Mary sat at Jesus' feet—humility, one of the fruits of this fellowship. She learned of Him. A deeper thirst for knowledge cannot be found than in the one who takes this place before Him.

Her gift represented faith, love, sacrifice. She gave her best—a picture of entire consecration. She paid the price all must pay who would truly know the Lord. "He appreciated the gift that sprung from faith in the atoning blood and love born at the cross. Mary was not among the women who went to embalm the body of their Lord. Her previous anointing showed that by faith she had anticipated His suffering and death and had followed Him there."

It was a costly gift and meant sacrifice. Then came misunderstanding and opposition. How could it be? A love gift from a grateful heart, yet criticized! But all her suffering found its reward in fellowship with the One she knew and loved so well.

Mary had depths. Not all have capacity for deep suffering, consequently cannot comfort with the comfort wherewith they have been comforted. She could. Hers was a sympathy, genuine, loving and deep.

"People and things take their places in the eternal records according to their nearness to Christ." Mary was near her Lord, and we may be too if willing to pay the price and enter into the fellowship of His suffering. "Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator" (I Pet. 4:19).

Hesston, Kans.

HOW TO MEET ADVERSITY

(Selected from Sanders' Fourth Reader—M. G. G.)

Men become indolent through the reverses of fortune. Surely despondency is a grievous thing, and a heavy load to bear. To see disaster and wreck in the present, and no light in the future, but only storms, lurid by the contrast of past prosperity, and growing darker as they advance; to wear a constant expectation of woe like a girdle; to see want at the door, imperiously knocking, while there is no strength to repel, or courage to bear, its tyranny indeed, this, this is dreadful enough. But there is a thing more dreadful. It

is more dreadful if a man is wrecked with his fortune.

Can anything be more poignant in anticipation, than one's own self, unnerved, cowed down, and slackened into utter pliancy, and helplessly drifting and driven down the troubled sea of life? Of all things on earth, next to God, a broken man should cling to a courageous industry. If it brings nothing back, and saves nothing, it will save him.

To be pressed down by adversity has nothing in it of disgrace; but it is disgraceful to lie down under it like a supple dog. Indeed, to stand composedly in the storm, amidst its rage and wildest devastations; to let it beat over you, roar around you, and pass by you, and leave you undismayed—THIS IS TO BE A MAN.

Adversity is the mint in which God stamps upon us His image and superscription. In this matter men may learn of insects. The ant will repair his dwelling as often as the mischievous foot crushes it; the spider will exhaust life itself before he will be without a web; the bee can be decoyed from his labor neither by plenty nor scarcity. If summer be abundant, it toils none the less; if it be parsimonious of flowers, the tiny laborer sweeps a wider circle, and by industry repairs the frugality of the season. Man should be ashamed to be rebuked in vain by the spider, the ant, and the bee.—By Henry Ward Beecher.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

"WALK WORTHY"

TEXT: I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.—Eph. 4:1.

This text sets forth, the subject, with what it implies, and itself is an impressive admonition—a call unto true, unfeigned, sincere discipleship, allegiance, loyalty and devotion to the kingly Sovereign, Jesus the Christ.

There is continual danger somewhere and to some one that we, as professed followers of Christ, forget our part and place, and it is needful that the Master again call us to attention as of old. "Ye know not what manner of spirit ye are;" or yet more impressively in Luther's version, "Wisset ihr nicht welches Geistes Kinder ihr seid?"

If, dear reader, you are sufficiently interested to give this article attention, get your Bible, and in reading the

article, read also the contexts connected with the texts cited, that you may follow the intended sense of God's Word thus sought to be brought to mind.

In line and in further confirmation of the direct teaching of the title, let us turn to II Corinthians 6, the words written also by Paul, "We . . . beseech you . . ." in this case, "that ye receive not the grace of God in vain": and then comes an extensive list of possible, oft-existent and oft-met conditions and circumstances, of many kinds, and of many possible combinations, most of them unfavorable or disagreeable, a few pleasing; and many necessary elements unto purification and cleansing of character and soul; but **in all of them**, the inevitable necessity; unto all followers of Christ, of "in all things approving ourselves as the ministers of God." The revised version has it **commending ourselves**

thus. While Luther has it . . . "in allen Dingen beweisen wir uns als die Diener Gottes."

Let no one for a moment think that this applies to officers of the Church **only**. Truly they are **not** exempt. Neither is any one else who complies or would comply with the requirements of discipleship.

We do well to pause here, and meditate upon this scripture, and refresh our minds with what this implies or means in regard to discipleship.

In the former epistle (I Cor. 12:27) Paul had already written, "Now ye are the body of Christ, and members in particular." This text defines and sets forth the relationship of Church and individual member, and the accountability of individuals.

However, let us go back to the text. This time I quote from Weymouth's translation: "I . . . entreat you to live and act as becomes those who have received the call that you have received—with all lowliness of mind and unselfishness, and with patience, bearing with one another lovingly, and earnestly striving to maintain, in the uniting bond of peace, the unity given by the Spirit."

This by no means applies especially or only to the communion. Study the language in the various translations and no other sense is permissible than that it applies to all occasions and to all matters of relationship within the church. Abuses have manifestly crept in here and constructions were placed upon the text which are clearly and plainly unwarranted and unacceptable.

In the establishment of the Church this scripture gives information of the true evangelical order—that apostles, prophets, evangelists, pastors and teachers were chosen and authorized, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith . . . that we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him, in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." I fear the language thus used is frequently not understood. It sounds somewhat obsolete, or out of time, more than does Luther's German in the latter phrases—"und ein Glied am andern hanget durch alle Gelenke, dadurch eins dem andern Handreichung tut nach dem Werk eines jeglichen Gliedes in seinem Masze, und machet,

dasz der Leib wächst zu seiner selbst Besserung. . . ."

David confessed " . . . I am fearfully and wonderfully made" (Psa. 139:14); and a knowledge and appreciation of what David meant will help us much in understanding the similitude expressed by Paul. The various members and parts of our bodies, marvelously united by joints, so that motion, action and use are possible and go on without interfering with the various and complex processes of the body, and that each function and office of the various organs are performed without interfering with other parts and functions. There is inter-dependent and functional co-operation, and the inter-related processes are beneficial and serve the needs of the whole body. Frequently one organ seems to be out of order or diseased when a correct diagnosis would discover the fact that it is but a sympathetic disorder which is mainly due to the disorder of some other organ. Likewise spiritually, failure to carry out life's duties and offices on the part of one member of Christ's body—the Church, sometimes is in part, and perhaps many times, largely due, to the lack of vitality on the part of some other member. While this is not the sense primarily, yet is it not true, that even in this sense, "No man liveth unto himself?"

Concluding the applications with verse 29, we find commandment and interdiction in the words, "Let no corrupt communication proceed out of your mouth, but that which is good to use of edifying, that it may minister grace unto the hearers."

What an amazing and overwhelming array of cases would human history have were all things placed upon record, in which one member of the body of Christ—the Church, hindered and obstructed another or other members, whereas, there should have been support for the weak and faltering, aid unto deeper rooting and grounding and establishing for the doubtful, and courageous and vigorous warning for the erring. The first disclaimer of accountability, "Am I my brother's keeper?" came from one already guilty of heinous crime—the first murderer—Cain.

Real, sound, godly love does not weakly yield itself to be so generously and effeminately friendly as to excuse and exonerate intentional advances and efforts to mislead and corrupt. And turning back again to Ephesians 4 we find the statements as already quoted in this article, it is "by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive," that men and women like children "are tossed to and fro, and carried about with every wind of doctrine." Some such harmful influences may come through ignorance, but these do not.

While each member is a member of

the body of Christ, the Church, yet each individual is an entity, or a unit, and can and may withdraw from the head, Christ, and yet continue to exist. This, too, like Paul's similitude of the branch of the wild olive being grafted into the good olive tree is "contrary to nature" (Rom. 11:24). And this **dead**, lost individual continues to have existence and sensibility and faculty. But the body of Christ is perfect, complete and without lack, though countless multitudes, through their own choosing be severed from the Head, Christ, and be lost throughout the endless and ceaseless cycles of eternity. We are warned, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding to the Head, from which all the body by joints and bands having nourishment and ministered, and knit together, increaseth with the increase of God" (Col. 3:18, 19). The German says, "Hält sich nicht an dem Haupt."

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any minister, let him do it as of the ability which God giveth: that God in all things be glorified through Jesus Christ. . . . But if the righteous scarcely be saved, where shall the ungodly and sinner appear" (I Pet. 4:10, 11, 18).

But "fear not, little flock; for it is your Father's good pleasure to give you the kingdom. . . . Let your loins be girded about, and your lights be burning; and ye yourselves like unto men that wait for their Lord. . . ." (Luke 12:32, 35, 36).

(To be continued)

—J. B. Miller in "Herold der Wahrheit."

CORRESPONDENCE

(Continued from page 137)

Special Singing, by Frank Schisler; Singing with the Spirit and Understanding, by M. H. Shantz; Interpreting Church Hymns, by S. F. Coffman; Power of Christian Song, by S. M. Kanagy. The Easter message was given by Bro. Newton Weber. These messages with a closing Gospel sermon by Bro. Enss of Goshen were very much appreciated.

On Wednesday evening, April 26, we enjoyed another musical program given by the Waterloo singing class, under the instruction of Bro. S. M. Kanagy, who so faithfully helped us along during the past few months. We were glad to have Bro. Kanagy in our midst, and for his efforts to keep up good, live congregational singing which means so much in our fellowship and

worship. We may not all be alike gifted in sacred song, but we may all contribute to it in one of three ways: Some may be blessed with a good voice, others may make a joyful noise unto the Lord, while others, not gifted this way, may make melody in their hearts. All are appreciated, and acceptable to God if offered in the right spirit.

Much is said and heard about the gloomy days we are having. But keep on singing, brother, and the darkness will not last. Keep on singing; it will drive the gloom away.

May 2, 1933.

D. S.

Goshen, Ind.

(Clinton Frame congregation)

Dear Readers, Greetings:—We had an interesting Mission Meeting Apr. 30. Bro. S. G. Shetler spoke in the afternoon and Bro. Homer North preached in the evening. The other speakers were all from our home congregation. The whole program was very good.

Bro. Menno Miller preached for us in the morning on April 23.

There will be special services at our church on May 28, that date marking the 51st year since our bishop, Bro. D. J. Johns, was ordained to the ministry. He will be 83 years old at his next birthday, and is still active in the Lord's service. A number of the older ministering brethren from other congregations will be present to talk on past experiences, etc. Bro. D. D. Miller will preach in the morning on "The Value of a Faithful Leader." No afternoon meeting, but in the evening at 7 o'clock. A cordial invitation to all.

May 3, 1933.

Cor.

Hudson, Ohio

Dear Herald Readers:—On April 30, the brotherhood at the Plainview Church again had the privilege of partaking of the communion; meeting in charge of the home ministers. We were glad for the presence of a number, who formerly made their homes here.

During the latter part of March and first of April, all children under 18 years of age, were forbidden public gathering here, on account of a scarlet fever epidemic. We are grateful that it was not serious in our locality, yet we surely missed them in S. S. and church. This necessitated putting off the children's Easter program until the evening of April 23.

On April 19 five brethren from Goshen College were here and gave their program of songs and inspiring talks. We surely enjoyed having them with us.

May 3, 1933.

Cor.

North Lima, Ohio

Dear Herald Readers:—Bro. J. A. Liechty of Orrville, Ohio, gave us a

much needed sermon on Sunday evening, emphasizing the doctrine of preaching the whole Gospel. He made the incontrovertible statement that the fishers of men, mentioned in his text, make a tremendous failure when they try to catch fishes (men) with a fractional Gospel (which the liberals are trying to do). He gave the unscriptural doctrine of a salaried ministry a blow on the head, for which we praise the Lord. We are glad and hungry for sound, full-Gospel sermons, with the distinctive doctrines taught in the power of the Spirit. We praise the Lord for our brother's message.

May 3, 1933.

Joseph Metzler.

Peoria, Ill.

(1101 Ann St.)

Greetings in the Master's Name:—When we look about us and see the beauties of nature and hear the beautiful songs of the birds, we are reminded that spring is here, proving to us that God is Creator of all things.

On April 23, a preparatory sermon was delivered by our pastor, Bro. C. Warren Long, using I Cor. 11:28, 29, warning us that if we eat this bread and drink this cup unworthily, we are taking damnation to ourselves.

On Sunday evening, April 30, we were privileged once more to commemorate the suffering and death of our Savior by partaking of the Lord's supper. At the same time a young mother was received into church fellowship by water baptism. Let us remember her in our prayers, also her husband who has not been able to overcome all sin. Another soul was received on confession of faith. May God richly bless them and keep them in the hollow of His hand. Bro. Ezra Yordy of Eureka, Ill., was in charge of this service.

Remember this place at the throne of grace.

May 4, 1933. Bonetta Gingerich.

Falfurrias, Texas

Dear Herald Readers, Greetings:—Last Sunday we were again privileged to commemorate the death of our Savior in a communion service. Our bishop, Bro. E. S. Hallman, and wife of Tuleta were here with us on that day.

Bro. J. Wm. Miller, of San Antonio, was here at the Brethren church from March 26, to April 9, giving lectures on the Book of Revelation.

The young folks of this place went to Tuleta to spend Easter. We also took part in their Easter program. While there we met Bro. O. H. Shenk, of Lancaster, Pa. He came home with us and spent the night with Bro. H. F. Reist's. After spending one day in this community he left for the valley.

May 5, 1933. Harold J. Schertz.

Adair, Okla.

The little flock at this place was greatly encouraged by having Bro. D. H. Bender of Conway, Kans., with us April 9. Again on April 14, Bro. J. P. Brubaker of Sagrada, Mo., began a series of meetings which lasted two weeks. Very good interest was manifested. People came to the meetings in various ways—some in cars, some in wagons, some walked, and some children were brought in wheel-barrows. Three souls confessed Christ. Others were convinced of sin. Christians were inspired to a more abundant life.

On March 8 Bro. and Sister Lloyd Driver of Versailles, Mo., came to make their home among us. We invite Christian workers to visit us. Pray for the work at this place.

May 6, 1933.

Cor.

NEWS NOTES FROM OUR SCHOOLS

EASTERN MENNONITE SCHOOL

Since the beginning of the fourth term of school the new Young People's Christian Association officers have been at work. The officers and chairmen of committees are as follows: Moses Slabaugh, President; John Leatherman, Vice President; Lela Eshleman, Secretary; Paul Stauffer, Treasurer; Ernest Swartzentruber, Chairman of Membership Committee; Preston Moyers, Employment; Howard Charles, Y. P. B. M.; Sidney Schaefer, Devotions; Melvin Ruth, Missions; Paul Stauffer, Finance; John Leatherman, Worker's Band (City); Maurice Landis, Worker's Band (Rural); Eby Leaman, Social (Boys); Edna Wenger, Social (Girls).

The fourth term address was given by Bro. Ralph Hostetter on "Thinking."

One Friday evening Bro. John Mumaw lectured on "The Narrow Lanes of Life." He took us into the field of literature where we spent an enjoyable hour.

A new plan is being tried out in connection with the literary societies. Instead of the individual societies meeting separately the week in which public literary occurs, they meet conjointly. The program consists of the best numbers rendered in each society during the preceding month.

The April public literary program was given by the Avian Society. The audience went away grateful for our friends, the birds.

A special music program made up of quartettes and octettes with a few selections by men's and ladies' choruses was given one Saturday evening. The selections were for the most part such songs as have become general favorites at E. M. S.

Bros. S. G. Shetler, Johnstown, Pa., and Lewis Showalter, Broadway, Va., each conducted chapel one morning. Bro. David Alderfer, Scottdale, Pa., was with us recently. He led the singing and gave a short talk in chapel. He also spoke at Mission prayer meeting on Sunday morning, April

23, on "Christian Opportunities in the Present Crisis." We were glad to have with us also Sister Alderfer and Sister Mollie Kauffman.

Bishop Lewis Shank was with us for counsel meeting on the evening of April 23. Communion has been announced for the evening of May 7.

Passion Week was observed again this year. On Monday evening Bro. J. R. Mumaw spoke on "Blessed is He that cometh"; Tuesday evening, Bro. S. H. Rhodes on "Let not your heart be troubled"; Thursday, Bro. H. A. Brunk on "Not my will"; Friday morning, Bro. J. L. Stauffer on "It is finished." Saturday evening Bro. George Smoker led an open meeting on "To you . . . He is precious." Sunday morning a sunrise service was to be held on the hill, but because of inclement weather we met in the chapel where Bro. C. K. Lehman spoke on "He is risen."

A number went to their homes over the short Easter vacation. Almost all who were left attended services at the Pike Church and then spent the remainder of the day in homes of the congregation. Bro. Dan Hartman again kindly took the group in his truck.

On Monday evening after Easter, Bro. C. F. Derstine, Kitchener, Ont., was with us. We much appreciated his talk on how to keep up our Christian experience after leaving school.

Bros. A. D. Wenger and J. R. Mumaw were in Lancaster Co., Pa., over Easter and stayed for the ordination services of the newly appointed missionaries to Africa.

Sisters C. K. Lehman, Merle Eshleman, and Daniel Kauffman each conducted prayer circle for the girls during the month. The boys had Bros. Lewis Shank and Francis Bechtel.

The mixed chorus rendered "The Holy City," by Gaul, to a large audience on April 23.

Sadie A. Hartzler.

April 29, 1933.

GOSHEN COLLEGE

Dear Friends:

How pleasant it would be to talk about the news of the day with you this morning while gardening, or while gathering dandelions or, better still, while gathering violets and listening to the birds—for it's May time! Since this is not our privilege, I'll write again, for I know that you want to know what we are doing at Goshen.

Just now our enrollment is being increased by the registering of fifteen or more students who are taking advantage of the spring term of the Teacher-Training Course. Some of these will stay for summer school, which begins the day following commencement. If you happen to be one of those young people who have no job—but a little money—you would be able to spend a profitable summer with us. Better think about it.

We were happy to welcome home our male chorus on Sunday evening, April 23. They reported a very pleasant and profitable trip. They sang for fifteen of our churches in Illinois and Iowa. Immediately upon their

return, they sang about half of their program for us. To-morrow afternoon, April 30, they will sing again in our chapel hall. The ladies' chorus and the A Cappella chorus will also sing at this time.

Some of you will be interested in knowing that Bro. John Thut of Chicago gave us a pleasant evening of song on the evening of April 6. We appreciated this service very much.

We have had some interesting sermons lately from several visiting brethren. On Sunday, April 9, Bro. C. L. Graber preached to us from Matt. 17:5. The main theme of the message was that it is up to us to see that Jesus is accepted as the Son of God. Some other thoughts were that it is essential that we know what we believe; that there is a difference between confession and loyalty; that what a man believes has a vital bearing on what he does. Bro. Graber also gave a number of scripture verses which prove that Jesus is the Son of God.

Then on Easter Sunday Bro. D. J. Johns of the Clinton Frame Church brought a timely message on the resurrection to the local congregation and to the small group of students who spent the Easter vacation at the College.

Last Sunday, April 23, we listened to an informational sermon on the subject of Grace, delivered by Bro. J. B. Smith of Elida, Ohio. Bro. Smith gave us a history of the usage of the word Grace, accompanied with examples taken from its first appearance in the Bible over to its many occurrences in the New Testament.

We have also had some profitable Sunday school discussions in the review. Some time ago Bro. Herbert Zook gave the review discussion. Many practical helps were presented.

On review Sunday all the classes met in the main auditorium and instead of the usual review, there were five speakers who discussed various phases of the Quarter's study.

Then last Sunday Bro. M. C. Lehman reviewed the lesson for us. Bro. Lehman impressed upon us the fact that real joy comes by forgetting self-glory and by thinking of others. Going through life with this sort of standard means that we shall have the great satisfaction of pleasing Jesus. There will be pain and trouble, but these can be endured if we know that we are doing God's will.

Our extension committees have been doing good work. During Easter vacation a Gospel team went to Canada. They delivered the message both by talks and songs. To-day a group of young people went to Detroit, Michigan. Our students have given programs in nearly all of our Churches within a radius of twenty-five miles and also in a number beyond this limit—Elida, Lima, West Liberty, Fort Wayne, and Chicago.

During Easter Vacation Bro. Sanford Yoder travelled westward in the interests of the Mission Board. He called at the LaJunta Hospital, at Colorado Springs, and in Oklahoma. Other members of the Faculty were out, too, visiting friends, relatives, and churches.

Commencement time is coming fast—we have hardly six weeks of school anymore.

June 7 is our final day—and remember, we are expecting to see some of you here at that time. Yes, we'll be able to take care of you. There are still some vacant rooms in the dormitories and there is food in the cellar. The last two churches which brought us provisions for the dining hall were Salem and Leo. We take this opportunity to thank them again for their generous and delicious offering.

This is May time! May you come to see us in June, if not before!

Best wishes to All,

Lydia F. Shenk.

April 29, 1933.

SPECIAL MEETINGS

Kenmare, N. Dak.

Report of the twenty-fourth Dakota-Montana, Mission Meeting, held at the Spring Valley Church April 22, 23, 1933.

Organization.—Mods., John Stoll and Sylvan Yoder; Chor., Amos King.

Program.—Devotion, by Albert Yoder (Isa. 53); Applying Isa. 58 to our Time, by Sylvan Yoder; Sermon, John Stoll (Text, Gen. 7:1); Sunday School; Missionary Sermon, Archie Kauffman, (Text, Gen. 12:1-3); (Afternoon session) Devotion, by L. C. Kauffman; Children's Meeting, by John Stoll; The Christian Worker's Equipment, Robert Myers; Personal Work, Its Place and Importance, Herbert Kauffman; Applying Principles of Nonresistance to Everyday Life, George Kauffman; The Christian's Place in the World—(1) Light of the World, Norman Westover; (2) Salt of the Earth, Ruby Martin; (3) Ambassadors for Christ, Raymond Jaques; The Challenge, Edith Yoder; Open Discussion; Mission offering which amounted to \$14.00. Adjournment; (Evening) Devotion, by George Kauffman (Psa. 146); Round Table—Why am I a Christian? The blessing I received from doing Personal Work; Sermon, John Stoll (Text, II Cor. 3:1, 2).

Thoughts Presented.—How often we wait until serious trouble before we call on God to help us! The world needs Jesus Christ; it is your and my privilege to give Him to the world. Is the Christ life shining through us? Are you led by the Holy Spirit? A Christian is one who sees the need around him. Some equipment for the worker is the Word, the Holy Spirit, and an experience. A working Christian is a happy Christian. Personal work accomplishes much for Christ. A Christian worker must go to God's Word for the principle of nonresistance. We don't often realize how the world watches us. The Christian's place in the world should be a shining light for Jesus. We cannot live long without salt neither can the world live long without the Christian. True Christian ambassadors live a consistent life wherever they are. Our duty as Christ's ambassadors is to give the world peace, especially those seeking it. Self is the Christian's greatest enemy, and to be victorious over self we must be buried in Christ. Jesus has the words of eternal life; He satisfies and He is our guide day and night. To live a real Christian life is one way of doing personal work.

Secretary, Floy Kauffman.

Palmyra, Mo.

Report of the Sunday School Meeting at the Palmyra Church April 23, 1933.

Organization.—Mods., John Yoder, Ira Buckwalter; Chor., Salome Johnston; Secy., Mabelle Hathaway.

Program and Speakers.—Devotion, L. J. Johnston; Temperance Sermon, J. M. Yoder; Christ's Present Work through the Church, Florence Hathaway, L. J. Johns-

on; The Principles of Coöperation, Salome Johnston, George Bissey; The Relation of the Woman to the Man in the Lord, Hannah Bissey, H. R. Buckwalter; Children's Meeting, Ruth E. Buckwalter; Signs of the Times, Ira Buckwalter; Our Task till Jesus Comes, Naomi Detwiler, J. M. Kreider; Overcoming the World, David Hathaway, Noah Detwiler; Query Box, H. R. Buckwalter; The Grace of Giving, Lena Kreider; Sermon, George Bissey.

Thoughts Presented.—Temperance is the vital and primary factor in our Christian life. We as Christians have no right to indulge in anything that will bring reproach on the name of Christ. The Church is composed of individuals, selected and called out of the world to serve the living God. The work of the Church is to preach the Gospel, teach, exercise wholesome discipline, bring lost souls to Christ. The main principle in coöperation is love, followed by humbleness of mind, forbearance, and kindness. A Church where coöperation prevails is a wonderful testimony to the world of how the love of Christ binds hearts together. Working harmoniously for one great object brings happiness. The woman's place is a place of faithfulness and submission. When Jesus left this world He gave each of us as His servants a work to do; He also commanded us to watch and pray. "This is the victory that overcometh the world, even our faith." We cannot overcome in our own strength. Faith and prayer are essential.

Mabelle Hathaway.

Married

Kauffman—Plank.—On April 20, 1933, Harry E. Kauffman and Margaret Plank, both of the South Union congregation near West Liberty, Ohio, were united in the holy bonds of matrimony at the home of the officiating bishop, Bro. S. E. Allger. May the blessings of Divine Grace rest upon this union.

Yoder—Headings.—At the home of the officiating bishop, Bro. S. E. Allger, occurred the marriage of Bro. Elmer Yoder and Sister Iva Headings, both of the South Union congregation near West Liberty, Ohio, on April 25, 1933. May they be given an abundance of grace for every time of need, as they go through life.

Schrock—King.—Bro. Albert Schrock and Sister Erma King, both members of the Sycamore Grove congregation, Cass Co., Mo., were united in holy wedlock on Sunday morning, April 16, 1933, at the bride's home by Bro. I. J. Hartzler in the presence of a number of relatives. May the Lord abundantly bless them through life.

Kiser—Campbell.—On April 26, 1933, at the home of the bride's parents, Bro. and Sister Herman Campbell, near Waynesboro, Va., their daughter, Sister Thelma F., was united in holy marriage with Bro. Oren S. Kiser of Harrisonburg, Va., Bro. J. R. Driver officiating. May they have a happy, peaceful life, with God's rich blessings attending them.

Mast—Hershberger.—Bro. Jonathan Mast of Thomas, Okla., and Sister Alma, daughter of Pre. S. S. and Mabel Hershberger of the Sycamore Grove congregation, Cass Co., Mo., were united in holy marriage at the home of the bride on April 9, 1933, by I. G. Hartzler, in the presence of a number of near relatives and friends. May the Lord abundantly bless them on their journey through life.

Landvater—Miller.—Bro. Nathan R., son of Harry Landvater of Hershey, Pa., and Sister Sue E., daughter of David Z. Miller of Middletown, Pa., were united in holy marriage at the home of the bride's parents, the father of the

bride officiating. Both are members of the Swope-Strickler congregation near Middletown. May the Lord's blessings attend and the Holy Spirit guide them through life.

Obituary

Gassert.—Ammon J. Gassert was born in August, 1888; died at his home, Rocherty, Pa., after a short illness of pleuro-pneumonia; aged 45 years. He followed his mother-in-law to the spirit world after a short period of three weeks. He united with the Rocherty U. B. church 20 years ago, and was faithful until death. He is survived by his wife, Hannah H. Gassert, his aged parents, 2 brothers, and 1 sister. Funeral services were conducted at the home and at the Rocherty U. B. church by Oscar Bueh. Interment in the Iona Cemetery.

Petersheim.—Barbara S., wife of Samuel M. Petersheim and daughter of Abraham and Barbara Kurtz of near Morgantown, Pa., was born May 14, 1864; died April 1, 1933, at her home in Morgantown; aged 68 y. 10 m. 17 d. One infant son preceded her to the glory world. She leaves her sorrowing husband, one foster son (Anthony M. Petersheim of Elverson, Pa.), one foster daughter (Mrs. Evan Hoffman, at home), also one sister (Mrs. Annie Zook of Narvon, Pa.). She was a member of the Conestoga A. M. Church. She died of blood poisoning after an illness of 4 days, during which she suffered great pain. We miss her very much, but we could not wish her back. Our loss is her gain.

Briker.—John A., son of Tobias and Maria (Eberly) Briker, was born in Lancaster Co., Pa., and emigrated when but a boy, with his parents and one brother and two sisters, to Franklin Co., Pa., to a farm where he lived until about 12 years ago. Bro. Briker was a carpenter by trade. He never married. He united with the Mennonite Church many years ago and was a faithful member until death. He died April 5, 1933; aged 82 y. 10 m. 13 d. Funeral services were held at the Strasburg meetinghouse, in charge of the Brethren John S. Burkholder and J. Irvin Lehman. Texts, Psa. 17:15 and Eccl. 12:5 (latter clause). The funeral was largely attended. Interment in the cemetery adjoining the church. May his soul rest in peace.

Bachman.—E. Elmer Bachman of Lampeter, Pa., was born April 7, 1867; died April 25, 1933; aged 66 y. 19 d. He was a member of the Brick Mennonite Church. His death was caused by a stroke of paralysis from which he suffered since August 22, 1932. But the last week of his suffering was comforting to us all for he had song on his lips most all the time. One of his favorite hymns was "Home Over There." Funeral services were conducted at the home in Lampeter by Brethren Christian Brubaker and Jacob Harnish. His body was laid to rest in the Strasburg Cemetery. He leaves an invalid wife, 4 sons, 3 daughters, 3 granddaughters, 2 sisters, and a host of friends.

"Father, thou hast left us lonely,
But with one bright ray of light,
Causing us to feel with safety
What the Savior does is right."

His son and wife.

Hitz.—Fannie K. Hitz (nee Hoke) was born Aug. 27, 1866; died at the home of her daughter, Mrs. Ammon Gassert, Rocherty, Pa., Mar. 17, 1933; aged 66 y. 6 m. 20 d. Death was due to a complication of diseases. She united with Gingerich's Mennonite church 12 years ago, and was a faithful member until death. Her husband preceded her in death 3 years. She is survived by 4 daughters and 1 son (Mrs. Ammon Gassert, Mrs. Oscar Myers, Mrs. John Reist, Mrs. Marvin Mose, and Landis Hitz); also 14 grandchildren. Funeral services were conducted at the home of Ammon Gassert by

Bro. Jacob Ebersole, and at Gingerich's Mennonite Church by Bros. Martin Weaver, Noah Risser, and David Westenherger. Interment in Evergreen Cemetery, Annville, Pa.

Yoder.—Edith, daughter of Martin and Barbara Burkholder, was born near Orrville, Ohio, May 15, 1908; died April 15, 1933, at the Lewistown (Pa.) Hospital; aged 24 y. 11 m. On Feb. 6, 1930, she was united in marriage to Bro. Elmer E. Yoder of Belleville, Pa. To this union were born 1 daughter and 2 sons, her daughter having preceded her in death. At the age of 11 years she confessed Christ as her Lord and united with the Mennonite Church, in which faith she continued until death. Edith was a kind and faithful daughter, companion and mother not seeking so much to please herself as to please others. She leaves her husband, 2 small boys, her mother, 2 sisters and a large number of relatives and friends. Her father and 1 daughter preceded her in death. Funeral services were held at the Locust Grove Church conducted by Brethren Elmer Yoder, E. D. Hess, and E. F. Hartzler. Text, Gal. 6:2. Interment in cemetery nearby.

Souder.—Christian D. Souder was born Sept. 15, 1855; died April 3, 1933, at his home near Morwood, Pa. He suffered from uremic poisoning. He was bedfast for less than a week. We feel the loss of a kind and loving father, but we know our loss is his gain. He was a faithful member of the Franconia Mennonite Church for many years. He is survived by his widow (who before her marriage was Lizzie G. Bergey), 3 sons (Elvin, Menno, and Wilmer), 6 daughters (Alice—wife of late Sylvanus G. Gehman, Mary—wife of Abram N. Landis, Lizzie—wife of Elias N. Erb, Sallie—wife of Wilson F. Moyer, Barbara—wife of Jonas F. Mininger, and Esther—wife of Horace L. Bergey), 37 grandchildren, 5 great-grandchildren, 1 brother, and 2 sisters. Funeral services were held from his late home April 8, conducted by Bros. A. Z. Derstine and Jacob M. Moyer. Further services at the Franconia Mennonite church, conducted by Bishops A. G. Clemmer, Arthur Ruth, and A. O. Histand. Text, Jno. 16:33.

Kitzmiller.—Nancy Maude, daughter of Samuel B. and Lucinda (Beachy) Miller, was born Jan. 22, 1886, near Kalona, Ia.; died at her home near Alpena, S. Dak., April 18, 1933; aged 47 y. 2 m. 21 d. Her early life was spent near Kalona, Ia. On Dec. 15, 1904, she was united in marriage to Will J. Kitzmiller. Eleven children were born to this union: Cordelle Lucele, Erle Eugene, Lawrence Lester, Beulah Bernice, Helen Marie (who died in infancy), Marjory Ione, Edna Leona (who died in infancy), Donald Delos, Marvel Maxine, Robert Eldon, and Marilyn Glee. Mr. and Mrs. Kitzmiller lived in or near Kalona until the fall of 1913, when they moved to a farm near Lane, S. Dak. She was baptized when a young girl and united with the Mennonite Church. She later transferred her membership to the M. E. church at Lane, where she has since been a member. Mrs. Kitzmiller's unselfish devotion to her family and friends endeared her to all who knew her. Besides her husband, 5 daughters and 4 sons, she also leaves 6 sisters and 6 brothers: Mrs. Barbara Kauffman, Goshen, Ind.; Anson and Alma of Iowa City, Ia.; Marie Beachy and Kathryn Snyder of Kalona, Ia.; Lydia Marner, Helene Slagel, George and Weldon Miller of Riverside, Ia.; Lloyd Miller of Waterloo, Ia.; Chris Miller of Albany, Ore.; Arthur of Portland, Ore. One sister (Adda) and 2 brothers (Max and Roy) preceded her in death. Her mother died when she was 18 months old. Her father died in 1929. Her step-mother passed away in 1914. Funeral services were held at the M. E. Church in Westington Springs, S. Dak., on Friday afternoon, April 21, with burial at the Lane Cemetery.

"Mother's chair is empty now
Since she has gone to rest;
But we our heads do humbly bow,
And say, 'God thought it best!'"

ITEMS AND COMMENTS

It is reported from Los Angeles, Calif., that, as a result of the recent earthquake in that region, a building boom is on that is furnishing employment for thousands of laborers. Those profiting by this boom are doubtless thinking that "It is an ill wind that blows nobody good."

All of the work of the British and Foreign Bible Society and of the American Bible Society in the Central China field was united in one office at Hankow on January 1. This significant bit of coöperation in administrative work is one of the tangible results beginning to be realized from the conference held last summer in London when the three major Bible Societies of the world studied a number of their common problems.—News Bulletin.

Circulation of the Scriptures by the American Bible Society in the Philippine Islands is being increased by the spread of the Laubach literacy movement from the province of Lanao in Mindane, where 45,000 Moros have learned to read in less than three years; by the government's campaign of mass education through numerous town assemblies; by the rural life institutes organized by the National Christian Council in six provincial centers where the Society's colporteur truck advertised the Scriptures to an aggregate of 15,000 to 20,000 people; and by campaigns of evangelism.—News Bulletin.

For the first time in many years Turkish men and women have been openly confessing Jesus to their scandalized neighbors. They have been haled before minor Government officials and severely dealt with according to a recent report from the American Bible Society's agency in Turkey. But those officials later have been rebuked from the capital for their failure to respect the liberty of conscience which the laws of the Republic guarantee to every citizen. Though God has used many means to awaken the hearts of these men and women, the American Bible Society gives special thanks that its new Turkish Scriptures are having a definite part in this significant work.—News Bulletin.

The following news item is one among many illustrations showing that a desperate struggle is now going on between legalized beer interests and bootleggers. The same forces that succeeded in making the body of people believe that "prohibition is a failure" are now trying to demonstrate that prohibition as applied to bootleggers ought to be a success:

"WHEELING, W. VA., May 2.—Charging the May Federal grand jury today, Judge W. E. Baker said it is 'up to the Government' to protect brewers who have a legitimate right to make beer. He requested the jurors to make diligent efforts to curb the illicit manufacture and sale of beer and liquor, especially by 'wild-cat' breweries, which, he said he had been informed are springing up."

WASHINGTON, May 7.—In his radio address to-night, President Roosevelt outlined his four objectives in the current international negotiations as follows:

"First, a general reduction of armaments and through this the removal of the fear of invasion and armed attack, and, at the same time, a reduction in armament costs, in order to help in the balancing of government budgets and the reduction of taxation.

"Secondly, a cutting down of the trade barriers, in order to restart the flow of exchange of crops and goods between nations.

"Third, the setting up of stabilization of

currencies, in order that trade can make contracts ahead.

"Fourth, the re-establishment of friendly relations and greater confidence between all nations."—News Item.

Unusual interest has been stirred up in missionary circles by several upheavals in liberalistic circles. First was the publication of the report of the Laymen's Foreign Missions Inquiry, several months ago, in which prevailing missionary methods were severely criticized and recommendations offered which if adopted would revolutionize missionary enterprises, to say nothing about the withdrawal of support by church members of the Fundamentalist persuasion. More recently a prominent Presbyterian missionary, Mrs. Pearl S. Buck, has written a number of articles for leading magazines in which she frankly expresses indifference as to whether Jesus Christ was a real character or is simply the embodiment of some people's ideals as to the Deity, and in other points sets forth views which are a real jar to Fundamentalists. These outbursts have stirred up a real commotion in missionary circles, and the end of the controversies is not yet in sight. The seriousness of these commotions lies in two facts: (1) These outbursts are but a bubbling forth of what exists under the surface among the missionary forces that had their training in popular religious seminaries. (2) The question of how such disturbances will affect the financial support of the missionary organizations, compared with the question as to what to do with trusted missionaries who have turned traitor to the cause of real Christianity, is given entirely too much prominence. Where the Great Commission is ignored as the basis of the missionary message and missionary organizations turn aside from the living Word to "another gospel" (that is, the social gospel) the cause for such missionary activities has ceased to exist.

CONFERENCE ANNOUNCEMENTS

Ohio Mennonite and Eastern A. M. Joint Conference

The Ohio Mennonite and Eastern A. M. Joint Conference will hold its annual meeting (D. V.) with the Allensville congregation, Allensville, Pa., May 24-26, 1933.

Conference members are requested to meet at the church at 2:00 o'clock P. M. Wednesday, May 24. Public sessions start Wednesday evening.

Allensville is located on state route No. 5, between Mill Creek and Lewistown.

All Huntingdon—Lewistown busses run through Allensville since the McVeytown road is closed. Trains will be met at Huntingdon or Lewistown, if notified.

For information on transportation, notify Irvin L. Roth, Allensville, Pa.

J. S. Mast, Mod.
O. N. Johns, Sec.

Indiana-Michigan

The Indiana-Michigan Mennonite Conference will be held D. V., with the Yellow Creek congregation located about seven miles southwest of Goshen, Ind., on May 31 and June 1 and 2, 1933.

Ministers' meeting on Wednesday May 31, District Mission Board meeting on Wednesday evening, Thursday forenoon and Thursday evening. Conference Thursday afternoon and Friday. A cordial invitation is extended to all. For any further information write the secretary at Goshen, Ind.

Ira S. Johns, Secretary.

Pride is the exit from the presence of God, and the entrance into the kingdom of darkness.—D. M. Friedt.

ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES

The Annual Meeting of the Mennonite Board of Missions and Charities will be held at Springs, Pa., from Saturday, May 20, to Tuesday, May 23. The Executive and Mission Committees will meet at Scottsdale on Thursday and Friday, May 18 and 19, for the purpose of transacting such business as ordinarily comes before them. On Saturday, May 20, the Executive and Mission Committee will meet at Springs, Pa., any of the superintendents of missions, volunteers for mission work, and other individuals having business may bring same before the joint committee at that time. On Saturday afternoon, May 20, the full membership of the Board will meet in executive session. All Board members are hereby notified to be present either in person or by proxy. Proxies should be mailed to the Secretary of the Board in sufficient time so that they will reach him before the meeting convenes. The regular meetings of the Board proper begin on Monday, May 22, and continue until Tuesday evening, May 23.

D. D. Miller, President.
S. C. Yoder, Secretary.

Those coming by automobile via Route 40, turn north on concrete at Grantsville Md., to Springs, Pa. Those coming by Route 30, follow Route 219 to Salisbury Pa., turn west to Springs, Pa.

Those traveling by bus from Pittsburgh, Cumberland, or Baltimore, stop at Grantsville, Md. From Johnstown, Pa., stop at Salisbury, Pa.

Those coming by train come via B. & O. R. to Meyersdale, Pa.

Those desiring some one to meet them at Grantsville, Salisbury, or Meyersdale, notify Herbert K. Maust, Springs, Pa. 'Phone N-10-F-2.

Committee.

Some people think that only those who had sunk down into the depths of sin—a drunkards, as libertines, as gamblers, as vicious sinners along other lines—and who have been saved from such sins and become the saved children of God, have a real testimony for Christ. Friend, we ought to be ashamed of ourselves. We who have been saved from such a life, so that by the grace of God we have never fallen into such vile sins and crimes, should be the loudest in our testimonies for Jesus.—Milo Kauffman.

Table of Contents

- 129—Editorial
- 130—It is His Will (Poem)
Talks on Christian Growth and Victory
- 131—The Judgment Fire on the Unbelieving
A Resurrection Poem (Poem)
- 132—From Our Mission Stations: Detroit
Altoona
From My Office Chair
- 133—Question Drawer
- 134—The Mother at the Cross (Poem)
Mother's Day—A Challenge
- 135—Sunday School Lesson
Bible Meeting Topic
- 136—Field Notes
Correspondence
- 138—Go Ahead (Poem)
As Seen in Mary of Bethany
- 139—How to Meet Adversity
"Walk Worthy" (Sermon)
- 141—News Notes from Our Schools: Harrisonburg, Goshen
- 142—Special Meetings
- 143—Married
Obituary
- 144—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVI (Gospel Witness
Established 1905)

SCOTTDALE, PA., THURSDAY, MAY 18, 1933

(Herald of Truth
Established 1864)

No. 7

EDITORIAL

"I was glad when they said unto me,
Let us go into the house of the Lord."

"Great peace have they which love
thy law: and nothing shall offend
them."

God has implanted in the heart of
every normal man a desire for peace.
But many who have this desire are not
quite willing to take God's way to at-
tain and maintain it.

The Christian's goal is that of peace
with God and man. When the Prince
of Peace was born to earth the heavenly
host gave voice to this standard,
saying: "Glory to God in the highest,
and on earth peace, good will toward
men." And so may it be among all the
professed followers of this Prince of
Peace.

"Talks on Christian Growth and
Victory."—Have you been reading the
illuminating articles now being pub-
lished in the columns of the Gospel
Herald under this heading? If not,
you had better look up old numbers,
and read the entire series from the be-
ginning. These articles may be read
with profit by all Christian professors,
especially those who feel that they are
not getting all out of their Christian
experiences that they ought to. In be-
half of our readers, we desire to ex-
press our appreciation to Bro. Bixler
for his painstaking care in preparing
these articles. Altogether there are
seventeen of them. The combined mes-
sage is founded on the conviction that
to grow in grace means growing pow-
er to overcome hindrances to a life of
victory.

Peace.—Some one has said: "Resign
every forbidden joy; restrain every
wish that is not referred to His will;
banish all eager desires; all anxiety;
desire only the will of God; seek Him
alone, and you will find peace; you

will enjoy it in spite of the world. What
is it that troubles you? Poverty, neg-
lect, want of success, inward and out-
ward crosses? Look upon everything
as in the hands of God, and as real
blessings that He has bestown upon
His friends, of which you receive your
portion. Then the world will change
its appearance to you, and nothing
will deprive you of your peace." And
this reminds us of the testimony of
Paul: "God forbid that I should glory,
save in the cross of our Lord Jesus
Christ, by whom the world is crucified
unto me, and I unto the world." "And
the peace of God which passeth all
understanding, shall keep your hearts
and minds through Christ Jesus" who
said, "Peace I leave with you, my
peace I give unto you: not as the world
giveth, give I unto you. Let not your
heart be troubled, neither let it be a-
fraid."

One evidence of human frailty and
shortcomings is the lack of unity a-
mong all classes of people.

Some people have the idea that only
Christian professors are divided, and
that opponents of Christianity are
practically of one mind in their unbel-
ief. We were rudely awakened on this
point, years ago, when we got hold of
a Free Thinkers' journal. The paper be-
ing an avowed champion of free
thought, we found in its pages a great
variety of different shades of unbelief,
ranging all the way from mild liberal-
ism to the rankest atheism.

Again, there are those who believe
that the reason why there is so much
difference of opinion among people is
because they are not educated as they
ought to be. But when we examine the
views of the educated classes we find
as great a difference in opinions there
as we do among the uneducated ones.

Then there are those who lay all
differences in thought and doctrine to
a lack of spiritual life. If this is a proper
diagnosis, how do you account for the
differences between Paul and Barna-
bas when they had their dispute about

John Mark, or between Paul and Peter,
as set forth in Galatians II?

The fact is, while many of the dif-
ferences of opinion among people are
due to stubborn self-will and depravity,
to ignorance and indifference as to the
truth, under the most favorable of cir-
cumstances many differences in mind
and judgment are in evidence, due to
the imperfections and shortcomings of
man. This may be remedied and im-
proved, but it can never be wholly
overcome so long as humanity lives in
earthly tenements of clay.

This fact, however, need not discour-
age us, as God takes care of such of
our shortcomings for which we are not
responsible. Only let us not be so sat-
isfied with our shortcomings that we
make no effort to overcome them. God
has assured us that whoever has fully
committed himself to Him and serves
Him obediently in the beauty of holi-
ness will be safe in His hands, for time
and eternity, no matter how much oth-
ers may differ from them. More than
this, "If we walk in the light as he is
in the light, we have fellowship one
with another, and the blood of Jesus
Christ his Son cleanseth us from all
sin."

Developing a Conscience.—Perhaps
the word "developing" is not the right
word to use in this discussion. When
our conscience, along with the rest of
our being, is upon the altar of the Lord,
entirely subservient to His will, it
needs no developing; it will simply
grow; it will become keener, tenderer,
brighter, purer the longer it is subject
to the will of Him whose wisdom and
righteousness and holiness is perfect
and complete.

But there is no question that a dull,
seared conscience on the part of too
many people is responsible for the low
ebb in religion and morals and business
integrity in which we find "this pres-
ent evil world." We need to develop
a conscience that is at once keen, con-
secrated, and an endless disturber of
our peace until we have squared up

with the whole-Gospel standard of "righteousness and true holiness." There are a number of things concerning which we are in need of a tenderer, keener, brighter conscience than most of us have.

We need a more tender conscience with reference to our attitude toward the written Word of God. We love to quote: "All scripture is given by inspiration of God, and is profitable," etc.; and we never want to get away from the conviction that this means exactly what it says. Having endorsed this in the abstract, let us be just as faithful in endorsing every concrete application of this truth. The Bible is specific in its teaching on obedience, on faith, on humility, on separation from the world, on dress, on temperance, on purity, on the keeping of ordinances, on business integrity, on prayer, and on many other things concerning which there is a laxness on the part of too many people. We need to develop our consciences to the extent that we are troubled every time we find ourselves out of line with God on either one of these things, and stay troubled until we get right with God on the particular point which troubles us.

We need a keener conscience with reference to the things we eat or drink. This is what the Bible says: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." No matter what particular thing is up for discussion—intoxicating drink, tobacco, things that taste good but which are injurious to the health, over-eating, or what not—let our eating or not eating be determined by this rule. There is mischief in contending that even though I am violating God's Word in either one of these things, the things which I do are not half as bad as some things that others do. We are not right with God so long as we tolerate wrong things in our own lives, even though in comparison with others' sins they may be classed as "little things." There is a double advantage in being scrupulously conscientious in all that we do: (1) We are right with God. (2) In so doing we encourage and help others get right with God.

We need to develop a tenderer conscience with reference to the right use of our time. We talk about regular attendance at Church on Sunday morning. Good. Are we also like conscientious with reference to how we spend our time the rest of the day? We talk about keeping the Lord's day holy. Good. How about the use of our time during the week-days? Each moment that comes your way presents three opportunities: (1) to make proper use

of it; (2) to waste it; (3) to spend it foolishly or sinfully. This belongs to "whatsoever ye do" that should be done "to the glory of God."

We need to be conscientious in the matter of paying our just debts. And here we need to be conscientious at both ends of the line: (1) in contracting the debts, make no promises that we are not reasonably certain we can make good; (2) in promptly meeting our obligations as they become due. What about those who are not able to pay their debts? We are not talking about impossibilities. You may be under obligations to teach next Sunday's Sunday school class; but before Sunday comes you may become desperately sick or die. But if neither of these nor any other providential hindrances intervene, and still you are not at your post of duty, then you are guilty before God and man for sinful neglect. Apply this same principle to the matter of paying debts, and you have the point we are trying to make.

We need a tender conscience with reference to active Christian service. Mere church membership will not suffice; we need to be about our Father's business. "Whatsoever thy hand findeth to do, do it with thy might." "As we have therefore opportunity, let us do good."

In this great theme we have but briefly touched upon a very few among many applications that may and should be made. May we not be satisfied without a conscientious regard for all of life's duties and opportunities, and not only will we be God-blessed in this life, but the heavenly benediction will rest upon us in the life to come.

TALKS ON CHRISTIAN GROWTH AND VICTORY

VI. From Law to Grace in Personal Experience

By J. K. Bixler

For the Gospel Herald.

The Scriptures classify all believers as either carnal or spiritual. (I Cor. 3: 1-3). The former are babes, not able to digest meat. Envy, strife, and divisions are yet characteristic of their conduct. They recognize the claims of the Law upon their lives, "But how to perform that which is good I find not." They delight in the law of God, but when they attempt to do the good, they are overpowered, and defeat follows in their wake. Such a life is the personification of Despair. (Rom. 7: 15-8:1). These are yet under the bondage of the Law and have not discovered the secret of victory through the Spirit.

The second class are those under grace, liberated by the Spirit of life, and who walk as directed of the Word. The same power that raised Jesus from the dead also quickens their mortal

bodies. Every faculty and power of their physical bodies is brought into subjection to the rule of God. They overcome through the power of the Spirit, and their ultimate goal is the redemption and glorification of the bodies.

There are very few Christians but that have at some time experienced the first stage, but oh so many have not come into the fulness of the second. Some even claim that the first is the normal experience, but to such the expression "more than conquerors" would certainly be a misnomer.

The transition dispensationally from Law to Grace was accomplished by Christ's death, through which all the demands of the Law upon believers were fulfilled by Christ. All who accept Christ by faith are by the Father counted righteous, justified, sanctified and adopted into the family of God. However, like Israel at Kadesh-barnea, many come to the border and get a view of Canaan, or even spy out its good things. Then they turn back in rebellion, instead of going forward at once at the command of God into a life of full yieldedness in heavenly places in Christ Jesus. They view God's goodness, but see the giants in the way and feel unable to take possession of the land of Promise. They contrast exaggerated views of the enemy's strength with their own weakness. They fail to count God into the equation. Of course they are defeated, and die in unbelief without realizing the promise.

The life of victory begins in each fully instructed believer immediately upon his full acceptance of Christ. Having been translated into the Kingdom of His dear Son, all the privileges and fruits of the new life should accompany them. Fortunate indeed is the new believer in Christ that comprehends even partially his standing before God, the rich resources and the unlimited power at his command, and what it means for Christ and the Spirit to indwell his body. He is no longer his own, but is the Lord's possession. All his rights and claims—physical, mental and spiritual—have all been transferred to God, and they are His property. Why then worry and attempt to fight the enemy in our own strength? Are we not the Lord's? Will not God defend His own? Is not the enemy opposing and fighting God rather than us? The enemy is strong but Jesus Christ is the "Stronger One" who overcame the world, and there can be no doubt as to the end. Complete deliverance comes only as we in a three-fold way appropriate Christ in our daily struggles: (1) through faith in Christ lay all our burdens upon Him, and leave them there; (2) yield all our rights to Him and forget that we have any, or ever had; (3) transfer the conflict that Satan and his allies wage against us to Christ and per

mit Him to do the fighting for us. To make this method a permanent one for all struggles is the secret of victory. This is what we mean by living in Grace.

It is significant in Rom. 7:25 that the appeal for deliverance is made in the full name of the second person of the Deity—the Lord Jesus Christ, in which name all the Old Testament names of God are merged. He is recognized in His fulness, in His complete character. Victory can never come to one that fails to believe in Him as the "All and in All," as Deity incarnate, the Messiah, Savior, and King. Satan is unable to face any one whose trust is stayed upon the Author of our redemption. He can not face the blood of Christ. Even the Father does not see our sins when hid by the blood of Christ. This is typified in the ark of the covenant. The tables of the broken Law were covered by the mercy-seat upon which each year the blood of atonement was sprinkled. The blood hid the Law from God's sight as He appeared to Israel between the cherubim.

Under Grace, the conflict is no longer between the enemy and us, but between the Lord and the enemy. "If God be for us, who can be against us?" "We are more than conquerors through Him that loved us." A small boy attacked by a larger one said, "Wait until I go get my big brother to fight for me." He knew the secret of winning. Jesus Christ our Big Brother is able for every conflict we face. Our crises and extremities are His opportunities, and He delights in our dependence upon Him.

The greatest difficulty to this life of turning over all our claims to God and appropriating Him as our Deliverer is its simplicity. Somehow we, now, like Naaman of old, look for some difficult thing to do. Man's pretended wisdom causes him to glory in enigmatic teachings, and Satan likes to have it thus. God's ways are simple to understand, and easy to do when the will is yielded to Him.

Like Israel in Canaan, continued victory is assured when we go forward in God's appointed way. When defeat overtakes us, we may rest assured that man's will entered into the matter somewhere. Man's will brings to defeat and places us under the Law, but God's will leads us into the paths of victory and grace. Since God's grace is immeasurable, there is no limit to the number of victories, nor to the magnitude of any one victory. Man without God is nothing, but with God all things are possible.

Elkhart, Ind.

It is the cross of Christ, the blood of Christ, that marks the dividing line between the Church and the world.—Oscar Burkholder.

WHY THE SABBATH WAS CHANGED

By A. D. Wenger

For the Gospel Herald.

Sabbath-keeping is the oldest rite or ceremony of the human race. That is, it is older than any other ceremonial observance by God's people, occurring regularly, either annually or more or less frequently, the Sabbath being the most frequent of all. The Sabbath is a day of rest, a holy day, a day set apart after six days of work for the worship of God. For ages holy men and women observed it. It was the custom of Jesus to go "into the synagogue on the sabbath day."

God Our Example

God kept it first and set an example for Adam and all after him when He rested the seventh day from all His work of the six days of creation. There are evidences that God's people kept it all down the ages from Adam to the giving of the law, as well as afterwards until Christ. Before the law was given, while the children of Israel were in the wilderness of Sin, they were required to observe "the rest of the holy sabbath" (Ex. 16:22-30). This shows clearly that it had been remembered and kept from the very beginning. In Jacob's time they observed weeks. In Noah's time "seven days" are mentioned four times. Abraham observed tithing long before the law required it; why not the Sabbath too for which there was scripture, while there was none for tithing. Just how strictly God's people kept the Sabbath for about 2500 years we do not know, but we do know that they kept it very strictly after the law was given at Mount Sinai until Christ came and fulfilled it.

Christ the Lord of the Sabbath

Jesus said, "The Sabbath was made for man, and not man for the sabbath. Therefore the Son of Man is Lord also of the sabbath" (Mark 2:27, 28). As the Sabbath was made for man immediately after man was made, without a doubt man used it from the beginning. The Lord made the Sabbath and He is therefore Lord of it to control it. Jesus kept the Jewish ceremonies and fulfilled them. He "came not to destroy the law, but to fulfill." "Not one jot or tittle shall in any wise pass from the law until all be fulfilled." "He taketh away the first that He may establish the second." Did Jesus fulfill the Jewish Sabbath and take it away and establish a second one? He certainly did. If He had left it stand it would be the only Jewish ceremony not taken away. All the Jewish feasts and sacrifices and circumcision are gone; and every other one, including the Sabbath. Not one is required of us. They were all fulfilled and other ordinances were given to us.

Ceremonial Law Abolished, Fulfilled in Christ

If Jesus had commanded that His followers keep the Jewish Sabbath it would have been out of harmony with the other ceremonies. How could the Jewish converts to Christianity ever have gotten away from their numerous other rites? They would likely have said, "Since the Jewish Sabbath was carried over for the Christian Church to observe, circumcision and all the other ceremonies must be observed too." We would then have had all the Jewish ceremonies forced on the Gentile converts. There would have been so many of them in addition to Christian ordinances that they certainly would have been burdensome to the Church, and Christians would have been strongly tempted to seek salvation by works as under the law. As it was, the apostles had to let the Jewish converts go on a little while with some of the Jewish ceremonies until they could be weaned away from them—for instance, circumcision, purification, and some of the feasts. They found it necessary to hold a conference in Jerusalem to decide whether these ordinances must also be observed by the Gentile Christians. They decided that they should not be burdened with circumcision, nor any other Jewish ceremony, only a few "necessary things." The Sabbath of the Jews was omitted too.

New Dispensation Instituted

The apostles evidently understood the change. They had been taught that Jesus fulfilled the law of Moses and that He had given them new ordinances for the Christian Church. Jesus told them He would build His church. He explained to them many things concerning the new organization, among them the ceremonies of baptism, communion, and feetwashing. They were together mourning and weeping on Sunday when the glad news was brought to them that Jesus had arisen from the dead that day. Jesus appeared to them the same day. The next Sunday they were together again, with Thomas present this time, and Jesus appeared again. This was the beginning of Sunday keeping. The resurrection day was such a great day to them that they called it the Lord's day. John mentions it. Rev. 1:10. It was on Sunday when they had that great revival at Pentecost, when they were filled with the Holy Ghost and three thousand souls were converted. At Troas Paul and others met on Sunday for communion. The Corinthians were commanded to raise collections on Sunday when they met together. From the resurrection of Christ onward Christian congregations gathered for worship on Sunday and non-Christian Jews on Saturday.

Apostolic Custom

The Christians all finally got settled on Sunday as their special day of worship and for more than a thousand years no professed Christians kept any Sabbath but Sunday. In the last century or two a few small sects have sprung up who say we must keep Saturday as the Jews did and do yet. These people would have us go back nearly two thousand years and take up again some of the law of Moses. Paul teaches against going back to the law when he says, "Stand fast therefore in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage" (Gal. 5:1). "Christ is become of no effect unto you, whosoever of you are justified by the law" (Gal. 5:4).

Paul writes thus: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly triumphing over them in it. Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days which are a shadow of things to come" (Col. 2:14-17). Those meats and drinks were taken away. They had many holy days. They are all gone. The law shows the new moon was a great day to them. Those celebrations ceased. The celebrations of the Sabbath were carried to extremes by Jewish traditions. The Sabbath is gone as a special day. Let no man judge you in all these Jewish matters and tangle you up again with the law of Moses for Christians have a better day, Sunday.

No New Testament Ground for Continuing the Jewish Sabbath

The advocates for keeping Saturday, the Jewish Sabbath, instead of Sunday, the Christian's Sabbath, have more zeal than knowledge. They fail to search the Scriptures sufficiently to understand that the Jewish Sabbath was taken away and in their blind zeal they spread themselves and their literature over the land with wrong teaching and mislead others. Did Jesus Christ leave one single Jewish ceremony stand for Christians to keep? No, not one. "He taketh away the first that he may establish the second;" He took away all. The handwriting of Jewish ordinances was against us because the keepers thereof were justified by works, so it was nailed to the cross and we are now justified by faith. "The law was given by Moses, but grace and truth came by Jesus Christ."

The mighty Lord who "made the worlds" "and without Him was not anything made that was made," who condescended to live on this little world He had made and die on a cruel

(Continued on page 157)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Peoria, Ill.

(1101 Ann St.)

We have been praying for a heaven sent revival to take place here. We believe God is hearing and honoring our prayers. In the evening of May 7 two married couples accepted Jesus as their Savior. Others are seriously counting the cost. God has been giving us heart-stirring messages through Brother Long. Pray with us that this work may continue, and many will be saved.

May 8, 1933.

Cor.

Lancaster, Pa.

(112 E. Vine St.)

Dear Readers, Greetings of Love:—"In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (Jno. 16:33). How blessed to know that we are identified with One who has overcome and through Him we are more than conquerors.

The services at this place are still quite well attended and the interest good.

Bro. Elmer Martin was with us and brought an impressive message at our early sunrise service on Easter morn. In the evening, instead of our regular Children's meeting, the children gave an Easter program which we trust was enjoyed by all present.

Bro. J. L. Stauffer from Harrisonburg, Va., who was conducting a Bible conference at the E. Chestnut St. Church for several days, preached for us here Sunday morning, April 30. We feel thankful for his visit and his message. We also wish to thank others who have come and ministered the Word to us recently.

A class of applicants are to be received into Church fellowship by water baptism next Sunday evening, May 14. Some of these are quite young. We would ask a special interest in your prayers in their behalf.

We are already looking forward and making plans for our tent meeting and summer Bible school. Will you pray with us for this special work, that the Lord Himself, by His Spirit, may control all plans and arrangements according to His will? For "except the Lord build the house they labor in vain that build it."

We want to especially praise God that the work of relieving the needy, and the consequent giving out of the

Gospel to those receiving help, is still being carried on both at the warehouse and in our giving meals, etc., at this place, though it is not carried on as extensively as it was in the cold winter months. The need for relief work is not lessened, because the employment situation is not improved much as yet. We surely want to thank all who so nobly stood by us in this work and helped to make it possible. May God richly bless you for it. I'm sure if it was done as unto the Lord, you will be richly rewarded.

Our blind, aged, colored brother who had become a member with us just recently, passed away several weeks ago, reminding us that "here we have no continuing city."

Our sister, Mrs. Durborow, underwent an operation at St. Joseph's Hospital last week, but seems to be improving nicely, for which we praise God.

Our bishop, Bro. J. H. Mosemann Bro. Krady, and two of their children have all been on the sick list, but we are glad to report that they are on the way to recovery.

Please pray for us, as there are many problems to be met.

Yours for His glory,

May 9, 1933. Mabel Brubaker.

New Holland, Pa.

(Welsh Mountain Mission and Samaritan Home)

To the readers of the Herald, Greeting:—Spring is here again. Mountains are showing green. Flowers are blooming, birds singing, and nature seems just as much alive and happy as ever. The poet says: "Every prospect pleases, only man is vile."

We are having some sickness. One man was taken to the hospital. Another man is suffering much pain. One woman, 82 years old, is very low just now. The rest are fairly well.

"If none were sick and none were sad,

What service could we render?

I think if we were always glad

We scarcely could be tender."

"Sorrow is better than laughter; for by the sadness of countenance the heart is made better" (Eccl. 7:3).

Jesus says, "Blessed are ye that weep now; for ye shall laugh" (Luke 6:21). "Blessed are they that mourn for they shall be comforted" (Matt. 5:4).

Average Sunday school attendance for April, 60. There are still many others that should be gathered in to hear the Gospel.

Continue to pray; come and help
May 9, 1933. John L. Musser.

Toronto, Ont.

(2174 Danforth Ave.)

Dear Readers of the Gospel Herald—How wonderful are the thoughts of God "which are to us-ward: they can

not be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered." The more we get to know Him, the more we long that others should know Him too. It does not seem possible that there are so many who reject His matchless love. Many are so indifferent toward God that we must pray for much patience and hope.

On Sunday, April 23, we were privileged to again commemorate the death of our Lord and Saviour Jesus Christ who took upon Himself the burden of our sin that we might go free. We were happy to obey the Lord's commands and fellowship together by the breaking of bread and the washing of the saints' feet.

Bro. S. F. Coffman of Vineland was present with us. Four souls were received into church fellowship—three by letter, and one on confession of faith.

At the evening service Bro. Coffman gave a comforting message on "Rest." Those whose minds are stayed upon Jehovah find perfect peace and rest. Our Shepherd leads us in green pastures beside the still waters.

Pray that the Lord may bless the Word as it is sown in this acre of God's great vineyard. Pray that souls may be saved and His name honoured and glorified.

Yours in His service,
May 10, 1933. Louida Bauman.

Millersville, Pa.

(Mennonite Children's Home)

The Twenty-fourth annual meeting was held at the Millersville, Pa., Mennonite Church on May 3, with a large attendance. About one hundred Home children were present. All the speakers were present, as was previously arranged, on an interesting program. A feast of good things was enjoyed by those present. There are thirty-one children in the Home. A girl was placed into a foster home on Annual Meeting day. Others are thinking of opening their doors to some of these needy children. The annual meeting-day offering was greatly appreciated, as well as other donations that were sent in during the past month. We make special mention of a five and thirty dollar donation that came in time to help meet the monthly payments. May the Lord bless the dear sisters who made this sacrifice.

We had several cases of sickness during the past month. One boy less than three years of age had an attack of pneumonia, but is very much improved and is recovering nicely. A few of the workers had an attack of grippe and tonsillitis. The spring crops are being started between showers and the seeds planted in the Home truck patches are growing nicely. The asparagus bed is doing its best and this

vegetable is enjoyed by all. We are grateful to our heavenly Father for all the good things that come our way.

In His name,
May 12, 1933. Per Levi Sauder.

Knoxville, Tenn.

(709 N. University Ave.)

Dear Herald Readers, Greetings:—"The Lord has done great things for us, whereof we are glad."

Sunday, April 16, we were made to rejoice to see another precious soul being received into church fellowship by water baptism.

We were favored with a visit by Bro. and Sister Titus Rutt of Lancaster Co., Pa., over Sunday, April 23. Bro. Rutt allowed himself to be used as chorister while here, which we much appreciated. We are always glad for visitors from other places.

Sunday, April 23, Bro. J. E. Suter of Harrisonburg, Va., began a series of meetings which continued until Sunday night, May 7. These meetings were well attended and interest good throughout. We believe the brotherhood has been strengthened, and seven public confessions are the visible results of these meetings, while others are counting the cost. Pray for these, that they all might have a real experience with God and all be willing to make a full surrender to Him who is able to keep them from falling.

In His glad service,
May 10, 1933. Hiram Weaver.

INDIA NEWS LETTER

By Elsie Kaufman

Dear Brethren and Sisters, Greetings:—I thought you would be interested in hearing of the meeting we had in Dhamtari on March 2 for Mohammedan women. It was the first of its kind ever held by us for these women. Mr. Vakil, a Mohammedan lawyer, who is president of the Mohammedan girls' school in Dhamtari is very enthusiastic and very anxious to do something to help his own people. In one of his school-committee meetings at which I was present he suggested different things that might be done. When I suggested that we would be glad to have some meetings with the school girls if they so desired, he was very pleased and said if we will be willing to do so he will not only arrange to have these meetings with the girls but also for the Mohammedan women. This was far more than we expected, and we prayed for guidance as we undertook to plan for the first meeting. The time for the meeting was set for 6:30 p. m. by Mr. Vakil.

All through the day he sent messengers over the town to announce the meeting. In the evening he sent his

own car which had been especially converted into a zenana car by hanging blankets all around so no man could see the contents within. Every woman was dressed in a black or white "gorka," a garment which fits like a tight cap over the head and face with only two nets over the eyes to allow her to see where she is going. From the neck attached to this cap is a full gathered skirt which falls over the shoulders and down to the ground, thus entirely covering the woman. They look very funny, but no Mohammedan woman will leave her home without this protection which shields her from the eyes of men. In fact they do not often leave their homes unless it is to visit a friend or relative and many of them go out only at night. They are seen in this garb on railway trains and everywhere outside of their own homes. It was a new thing for them to come to a public meeting of this kind. The car made many trips back and forth and when they were finally all gathered together it was almost eight o'clock before we could begin. Counting women and girls, there were almost a hundred present. The women were interested in us and wanted to visit asking many personal questions. When we finally got them quiet so we could begin Sister Holsopple gave them a talk on the care of Mother and child during and after confinement. They had made a special request for this subject. The women listened quite attentively, but the children were so noisy, and the women in their efforts to quiet them made more noise, so it was a bit difficult to get our ideas across. After the talk Mr. Vakil had arranged to pass sweets and we had nice visits with them all. We feel that an opening has been made and we are praying that this may be a stepping-stone to something better. We hope to have more meetings with them. They need Jesus more than they need anything else. Our hearts ache for them, and we long to bring them to know Him who died to save them. Will you help us in this great task by praying in a special way for this class of women?

On March 17 five of our mission Bible women attended the Bible Women's Institute at Pendra Road about 100 miles from Dhamtari. About 110 Bible women assembled together from the various missions in the C. P. to discuss the problems of their work and to pray in a special way for their important work. They report having had good meetings and we trust they have received many blessings and help for their work.

On March 12 Sister Smucker and myself left with our school children for Landour. The children are all well and busy in school.

It has been unusually cold up here

(Continued on page 157)

GOSPEL HERALD

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MENNONITE PUBLISHING HOUSE

Scottsdale, Pennsylvania

THURSDAY, MAY 18, 1933

Field Notes

A workers' meeting has been scheduled for the Sunnyside Mission near Lancaster, Pa., on Tuesday, May 30. An interesting program has been prepared.

A very impressive communion service was held at the Scottsdale Mennonite Church last Sunday—in charge of Bro. J. S. Shoemaker, assisted by home ministers.

Brethren Charles Killius and Alvin Schrock of Springs, Pa., made a flying visit to Scottsdale to secure a tent for use during the coming Mission Board meeting at Springs.

Communion services were held in the Science Ridge Church near Sterling, Ill., on Sunday, May 7. Bro. J. S. Shoemaker of Dakota, Ill., was present and had charge of the services.

A recent letter from South Boston, Va., (Wolftrap) says: "We expect Bro. R. W. Benner of Harrisonburg, Va., with us May 13-28 in a series of meetings. Pray that His Kingdom may be extended."

A very interesting program of a meeting to be held at the Maple Grove Church near Atglen, Pa., on Ascension day, May 25, is before us. Three conference districts are represented by the names found on the program.

A program of an all-day Bible instruction meeting to be held at Landisville, Pa., Mennonite Church on Ascension day is before us. Besides local talent, we notice also the name of Bro. E. W. Kulp of Bally, Pa., on the program.

Mission Meeting.—Arrangements have been made for a mission meeting at Reiff's Church near Maugansville, Md., on Ascension day, May 25. Speakers: Abram Risser, John Gochnaur, and Amos Martin. Welcome to all. H.

A brother writes us from Lancaster, Pa.: "Opening of Sunday school at East Chestnut St. Mennonite Church has been changed from 9:15, Eastern standard time, to 8:15. Those wishing to visit the Sunday school will please note the change."

May 17 is the time when the ship bearing Bro. G. H. Beare and family from India to America will be due at San Francisco, Calif. There will be a happy family at Upland, Calif., and the Church in America welcomes them home for their furlough.

Young People's Institute.—Arrangements are being made for a young people's institute at Goshen, Ind., June 9-15. A corps of instructors has been selected, a program will be distributed among interested ones in due time, and fuller announcement made in a week or two.

The brotherhood at Springs, Pa., held their inquiry meeting on Sunday evening, May 14, with Bro. J. A. Ressler of Scottsdale in charge. A similar meeting was held at Rockton, Pa., in the Sunday morning service, with Bro. Joseph Saylor of Hollsopple, Pa., in charge.

The brotherhood at Scottsdale is pleased to have Bro. J. S. Shoemaker, President of the Mennonite Publication Board, with us at this writing. He arrived here on Thursday of last week and expects to remain here until the time of our General Mission Board meeting at Springs, Pa.

Bro. Samuel Cockley, formerly of Peabody, Kans., but more recently of Elkhart, Ind., well known to many of our readers, answered the heavenly summons recently and was laid to rest in Prairie St., Cemetery near Elkhart, Ind., on Wednesday afternoon, May 10. May God comfort the bereaved family.

Bro. J. W. Shank sends us the following news from the Chicago Home Mission: "On Saturday, May 6, the brethren, Joe Hartzler and Joe Davis of Gridley, Ill., came to the Mission for a local Board meeting. They were accompanied by Bro. S. E. Allgyer. Bro. Hartzler preached on Sunday morning and Bro. Allgyer on Sunday evening. On Wednesday the Friesen family arrived. They are doing their final packing before sailing for India."

Manuscripts Destroyed by Fire.—We are requested to announce, by Bro.

Harvey Hostetler, author of "Descendants of Jacob Hochstetler," that a recent fire destroyed the manuscripts of a new family history that he was preparing, and that it will probably require two years of hard labor to get the materials together from which he can finish his labors. This announcement is made in that the work affects about 1200 families, many of whom are Herald readers.

Summer Bible School Course.—The first book of this course to come off our presses was laid on our table one day last week. The workmanship is neat, the contents of the book are practical, and we believe this series of books will fill an important need in our summer Bible schools. While these books are especially prepared for the use of teachers in these summer Bible schools, they may be used to good advantage by others who are not directly engaged in this work. See advertisement on last page.

Our Annual Report.—We expect the Lord willing, to print the annual report of the Secretary-treasurer and General Manager of the Mennonite Publishing House in next week's Gospel Herald. The volume of business done by the House during the past year has not been as great as in some former years, yet we have many reasons to be thankful for the way we have fared during these trying times. Watch for the report next week, and continue in your prayers in behalf of the work at the Publishing House.

A Word to Mission Correspondents.—Week after next is the time for our next Mission Supplement. Next week about Thursday, the last form of the Supplement will be closed, to make way for the regular number of Gospel Herald. Heretofore many of the mission letters intended for the Mission Supplement failed to get in because they reached here too late. Those intending to contribute letters for that number of the Supplement will please start their letters for Scottsdale not later than Monday of next week. Thanks in advance for your promptness.

Correspondence

Canby, Oreg.

(Bethel congregation)

Dear Herald Readers, Greetings:—"Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

The Easter season has again passed and we have been reminded again of the victorious, living Christ. We certainly are grateful for this living hope which we have of life with Him.

gives us renewed courage and zeal to press on in the work of spreading the glad tidings.

On Easter Sunday morning ten precious young souls were received by water baptism. Following the baptismal services we had our communion service. The whole service was very impressive. We are made to feel more keenly than ever our responsibility toward those younger in the service than we.

In the evening we had a special Easter service. The first part was given by the children, consisting of songs, exercises, and recitations. This was followed by a program of song. The house was well filled, and we feel that the Lord blessed our efforts.

Sunday, April 23, Bro. P. A. Friesen was with us in our morning service. He gave a talk to the children after S. S. service, followed by a sermon after the talk. We certainly appreciated his short stay here, as we on the coast do not often have the privilege of hearing the returned missionaries.

On Sunday morning, April 30, Bro. Will Bond of the Hopewell congregation preached for us. Texts, Jude 3 and Heb. 11:6. His theme was "Faith." We were admonished to uphold the faith and doctrines for which our forefathers stood.

This is the time of year when farmers are busy sowing their grain. Let us not neglect the spiritual sowing, "For in due season we shall reap if we faint not."

May 3, 1933. Ruth Kauffman.

Culp, Ark.

On April 30 we opened Sunday school at City Rock schoolhouse with 53 present. We are grateful for the Sunday school supplies sent us from Kans., by Sister Rose Buckwalter.

May 7, 59 were present, encouraging for those of us who are interested in this work. Two teachers are all we have at present. For this number of people we have Card class, one teacher. All above fourth grade and adults in other class. Teachers are needed. Pray for more teachers. One elderly gentleman whom they say is a good teacher is unable to take a class because he can't see to read well. We surely hope some way, God will supply his needs so he can teach the big boys' class.

It appears that God is remembering us, for so often because of lack of rain sufficient food is not grown here. Pray that these people may receive the Gospel wholeheartedly.

Maude Buckingham Douglass.
May 7, 1933.

Exeland, Wis.

Dear Herald Readers, Greetings:—We are indeed grateful that the Lord has seen fit that we should live to see the appearance of another spring. Men

are out plowing and sowing seed, and we are called to remember that each and every day we are sowing seed, either good or bad.

We have been greatly encouraged to press onward by the interest shown in our Sunday school this spring. We as members are few, but we have more outside attendance than we have had since the Sunday school was started. There are 32 enrolled. That may seem a small number as compared with some Sunday schools, but there were only 17 or 18 during the winter, and it seems quite a few to us now. Sunday, April 23, we reorganized our Sunday school. The newly elected officers are: Supts., Ben Hershey, Frank Sinclair; adult teacher, Ben Hershey; intermediate, F. Sinclair; primary, Mary Sinclair; Sec'y-Treas., F. Sinclair.

Visitors are always welcome.

We ask an interest in your prayers.
May 8, 1933. Ben Hershey.

Cullom, Ill.

Dear Herald Readers, Greetings in Jesus' Name:—We are pleased to report the Lord's continued blessings upon His work here, and we are indeed grateful for both spiritual and temporal blessings that we are receiving.

Our regular minister, (Bro. J. W. Davis) has been faithfully discharging his duties and taking charge, as pastor of our little congregation for the past three years. We have enjoyed and appreciated many feasts from the Word, broken to us by Bro. Davis. The amount of good accomplished can only be revealed in the future and his efforts crowned with the smiling approval of God's blessing at that great day.

On Feb. 5 Bro. E. A. Rediger of Gridley filled the regular appointment at this place in the absence of our regular minister. He gave us some edifying thoughts on the true Word of God.

We held our eleventh joint quarterly Sunday School meeting with the Waldo congregation of Flanagan at this place on April 9. The meeting was largely attended and quite a number of Sunday school topics of interest and importance were discussed. The Roeschley Bros. Quartette of Flanagan favored us with several selections. The meeting proved very inspirational and beneficial. The next meeting is to be held at Flanagan.

Several weeks ago we handed out the quarters to the Sunday school juniors from the quarter investment fund. The children here have for years taken a very active part in this, and it is very gratifying to know how much these children may accomplish, only in a small Sunday school.

On May 4 Bro. S. E. Allgyer of West Liberty, Ohio, field worker of the Mennonite Board of Missions and Charities, came into our midst and preached the Word in power. Text, I

Peter 2:7, "Unto you therefore which believe he is precious."

We appreciate having others in our midst. It gives us new inspirations and causes us to aspire higher grounds, with greater encouragement to press onward with more earnestness and greater zeal.

May 8, 1933. Lewis D. Appel.

Minot, N. Dak.

Greetings of Love:—The Lord is again showing His love and mercy upon the just and the unjust by sending us rain. This spring we have many reasons for praise and thanksgiving.

Last week the brethren of our congregation put in 80 acres of wheat, of which the net proceeds will be given for mission purposes. May the Lord add His blessing to their efforts.

Saturday evening and yesterday we were again privileged to have our bishop, Bro. Eli G. Hochstetler of Wolford, with us. We had our counsel meeting and he also gave us three sermons of admonition and helpfulness. We always appreciate his visits and the courage he gives to us.

Bro. Hochstetler also went with us to Logan and preached a short sermon there. The work at Logan was again opened the first Sunday in April. Much interest is manifest, but at present the work is somewhat hindered on account of several families having the measles. Pray for the people and the work at that place.

The new officers of our Sunday school who took charge the first Sunday in April are: Supts., Sol Zook and A. L. Glick; Chor., Herbert Kauffman; Sec'y-Treas., Ernest Kauffman; Libr., Ida Kauffman. The officers for the Logan Sunday school are: Supts., Floyd Kauffman and A. L. Glick; Chor., Floy Kauffman; Sec'y-Treas., Ruby Martin.

May 8, 1933. Mrs. Floyd Kauffman.

Corner, W. Va.

(Carr congregation)

Dear Readers of the Gospel Herald, Greetings of love in Jesus' Name:—Our Sunday school was organized on Sunday morning, April 2, with the following officers: Supt., and Bible class teacher, Paul Good; Y. P. class, Mary Ketterman; Junior class, Eula Good; Sec'y., George Dolly. It is going on nicely, with good attendance. On April 30 we had the privilege to meet at the schoolhouse for an all-day program given by the following: Chester K. Lehman, Daniel W. Lehman, Ernest G. Gehman, Henry D. Weaver, the faculty quartet of E. M. S. It was interesting to see and hear. You could see there was something more than the power of men. We also had with us our father and mother, James A. Dolly and wife, and son and wife and little daughter of Flintstone, Md. We are always

(Continued on page 156)

Miscellaneous

THY WILL BE DONE

By Esther Reesor Weber

For the Gospel Herald.

Once Christ prayed in the garden,
(And He was God's own Son):
"If this cup may not pass from me,
Thy will, not mine, be done."
He wept and prayed for sinners
And died to make us free.

His agony that
fateful night
Was all for
you and me.
And now when
we are sorrowful
When comes a
cup of woe
And we would say,
"Lord, let it pass,"
As He prayed
years ago,
Then He comes
closer to us
And helps to
make us strong,

Till we can say with
Healing tears, "Thy will, not mine, be done."

WHAT AN ANNUITY CONTRACT IS

By J. S. Shoemaker

For the Gospel Herald.

Having freely received both temporal and spiritual gifts and blessings from our loving Lord, we should be constrained through love to give freely of the means entrusted unto us for the support of the needy and extension of His kingdom.

If the question should rise in our minds as to how much we should contribute to the various phases of the Lord's work it would be well to ask the question as did David, "What shall I render unto the Lord for all His benefits toward me?"

All who are in close touch with the triune God, and have a knowledge of the needs of the Church and her mission activities, will through the Holy Spirit be led to give cheerfully for the support of the Lord's work along those lines, as the Lord hath blessed. To all such He will "make all grace abound" and they are given the assurance of "having all sufficiency in all things" (II Cor. 9:8).

True Christian stewards will not give grudgingly of the money and other gifts entrusted in their care, neither will they give because they are legally required to do so, as were the Jews in giving the tenth, but will give liberally and cheerfully as the Lord has prospered them.

If the Lord has been pleased to bless us as His servants financially, we should of course not fail to look after supplying our own needs; but as His stewards we should be very desirous to do all we possibly can to supply the needs of others along Gospel lines, as He may direct.

The Mennonite Board of Missions and Charities is an institution that has been organized by the Mennonite Church and authorized to organize, establish, carry on, and support various lines of Christian work. We believe that said Board has been divinely commissioned to extend and support the mission and charitable work of the Church, both in home and foreign lands; hence it behooves us as God's servants to support liberally and faithfully the work as carried on by said Board, both with our means and prayers.

Those of us who have been blessed with this world's goods above our actual needs, being in possession of assets in the form of loans, bonds, mortgages, or title deeds of real estate should not only give liberally of our financial income for the support of the Lord's work, but we should so arrange that at the time of our passing hence the Lord and His work would share as one of our heirs. This can be done in two distinct ways: (1) in designating in one's last Will and Testament that the Lord, or a certain phase of His work shall receive an inheritance equal to that of the other heirs; (2) in turning over to the Mennonite Board of Missions and Charities, as an annuity, the cash, real estate, or other forms of assets that would at least equal the amount that each heir would be entitled to. In either case, whether it be in the form of a will or annuity contract, it would be well to donate to the Lord's work a double portion, which would be an inheritance similar to that which the elder son received in the patriarchal dispensation.

In reference to the contrast between the value of wills and annuity contracts, the latter are infinitely more safe, helpful and advantageous to both the donor and the work of the Lord as carried on by the General Mission Board.

1. An Annuity Contract is a legal agreement entered into by the donor—who is known as the annuitant—and the Mennonite Board of Missions and Charities, by which said Board, in consideration of the amount of money given and paid to it, agrees to pay to the annuitant a specified sum as long as he or she shall live. Payments are made regularly on January 1 and July 1 of each year.

2. The amount of the semi-annual payments depends upon the amount invested and the age of the annuitant at the time the contract is made. The rates of interest vary from four to six per cent according to the age of the donor.

3. There are two forms of annuity contracts. In the one only one person is named as the beneficiary, and in the other two persons who are dependent upon each other, such as husband and wife. In either case the donors

will be named in the annuity contract and the survivor of them will receive the annuity payments to the end of life.

4. All such gifts and contracts are registered on the books of our General Mission Board, hence the regular payments are made to the person with whom the agreement was made and signed.

5. The funds thus invested will be used for the support or endowment of any line of mission or charitable work under the auspices of the Mennonite Board of Missions and Charities, as may be specified by the donor.

6. Thus the Lord's steward will know of a certainty that the funds or estate over which he has had oversight will be rightly distributed after his death, and thus used in bringing blessings to those who are in need, both physically and spiritually.

7. The advantages of annuity contract are many and momentous. Some of the advantages heretofore mentioned and others, will be briefly referred to in the Annuity Contract Acrostic which now follows:

An investment which is indeed safe.
Not subject to taxation of any kind.
Never having a tendency to fluctuate in value.
Unquestionably secure in every point of view.
Issued for any amount the donor may request.
Takes away all worry about investments.
You are permitted to be your own executor.
Court fights over wills are thus avoided.
Our Lord's work will thus be better supported.
No danger of financial loss need be feared.
Nothing may be made in a generous way.
Rates vary from 4 to 6% according to age.
After going home, one's funds are still working.
Care will be taken of you in your old age.
The Mennonite Board of Missions and Charities have vouched to make the proper use of all such funds entrusted in their care.
Send for complete information relative to Annuities, by dropping a post card to the Treasurer of the said Board.

Address the
MENNONITE BOARD OF MISSIONS
AND CHARITIES, Inc.
1711 Prairie Street, Elkhart, Ind.
Dakota, Ill.

ARE WE MISSED

By Fannie Holsinger Good

For the Gospel Herald.

Must one hold an outstanding position in his or her neighborhood, among associates or in the church, in order to leave a vacant place in each capacity when death claims that one?

Certainly we would say not. One who has lived a life above reproach, in a quiet way, striving to serve Christ by serving his or her fellow-beings, leaves a vacancy, especially in the church. The idea that an individual must be a preacher, a Sunday school superintendent, or teacher to be miss-

ed by the congregation is too prevalent. Each Christian life is a contribution to the church.

Only a few months ago, death claimed one of our little number at Lindale church, Edom, Va., namely: Sister Katie Brunk. Her place was seldom vacant at Sabbath school and church services. Our congregation at Lindale is quite small, but there has always been keen devotion among the members. When one is absent, it seems to be the concern of all as to the cause. We are made to wonder just why Katie should be taken from us. However, we trust that our loss is her gain. She had many friends due to her kindly disposition toward everyone. We (the writer and Katie) have been near neighbors since childhood, have exchanged visits in our homes, and have attended worship services in the same church house for at least twenty-five years. We at Lindale can hardly realize that she will worship with us no more here, but we vision a happy reunion in heaven.

On Saturday, Jan. 28, her body was laid to rest in Lindale cemetery. A full house gathered to pay their last tributes of respect to the deceased. On the following Sunday, at the desire and request of some of the members of the congregation, the hymn: "Sister, Thou Wast Mild and Lovely," was sung during the regular church services, in memory of our departed sister.

She leaves a vacancy in her home, in the neighboring vicinity, and in the church, but it is most consoling to know that parting lasts only a short time for those who, by the help of God are directing their lives heavenward.

Mt. Jackson, Va.

WHERE WILL YOU SPEND ETERNITY?

By Elam N. Horst

For the Gospel Herald.

If you want to spend eternity in hell, just sit down and fold your arms and do nothing. Then Satan will rock you to sleep. Then find fault with the preacher; also with everyone else; relate all the neighborhood gossip you hear, lead an immoral life, swear, lie, cheat and beat everyone, get drunk, chew tobacco, smoke cigars or cigarettes, steal, treat your neighbor unkindly, say all manner of evil about him to spoil his reputation; also with the preacher or Sunday school worker, especially if he has the tact or talent, and can do more work than you can for the Lord.

In order to live for heaven we must lead a moral, holy life. Believe, repent, and obey to get on the narrow way to heaven. Be honest, kind, and neighborly to everyone, even the beggar on the highway; also to our family, wife and children, and to our day laborer, hired man or boy, as well. If

we live right and are converted, we are honest citizens. To our neighbors our word is as good as our bond. In all we do then we live for the Lord wherever we are. We are the same person wherever we are. We will go to no place where we cannot take Jesus with us. We will also be willing workers in all we do. We will make no trouble in the home or the church and talk of fit subjects for heaven at all times for time and eternity to be with the angel throng forever more.

New Holland, Pa.

THE POWER OF PRAYER IN THE HOUR OF TRIALS AND TEMPTATIONS

By Malinda L. Dettwiler

For the Gospel Herald.

Prayer is talking with God, and reading the Bible is God talking to us. Oh, that we as Christian people would take more time for both Bible reading and prayer! I never can thank the Lord enough for what He has done for me this past winter in helping me to win a victory over temptations. I longed for the privilege to seek the counsel of a church elder; since I could

not, I went to God in prayer for help, and He heard and answered prayer. I am glad to say He won a victory over one. I knew I was wrong, after reading a tract that was given to me.

Oh Christian friends, do not neglect Bible reading and prayer. Satan is so busy now. We must be on our guard. It grieves one's heart when one sees how few people take time for prayer or Bible reading. There should be reverence too during prayer, and for God's name and His dwelling place.

In Ex. 20:7 we read: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." His dwelling place is just as sacred, and especially do I think there should be a family altar in the home. I have been in homes where they had it, and I enjoyed being present there. But I am glad for one thing—that I have the privilege to come to God in prayer in my own room daily to thank Him for the many blessings received in the midst of trials. Friends all around us need our prayers. It behooves us to remember them at the throne of grace, that many might give their hearts to the Lord before it is too late.

Kingman, Alta.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

"WALK WORTHY"

(Continued)

TEXT: I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.—Eph. 4:1.

Turning more particularly to the individual, of which the Church is composed, among texts that are applicable, we read, "Be not slothful in business" (Rom. 12:11). Here again Luther improves the clarity of the sense with, "Seid nicht träge in dem was ihr tun sollt." "Do not be indolent (lazy. Ed.) when zeal is required."—Weymouth.

Another scripture to urge upon us zeal and righteous energy is, "But be ye doers of the word, and not hearers only, deceiving your own selves. . . . But whoso looketh into the perfect law of liberty, and continueth therein, he not being a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (Jas. 1:22, 25).

And "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms

and hymns and spiritual songs. . . ." (Col. 3:16, 17).

Most of these last cited texts apply to the individual, regardless of his station or place in the Church; there are others which apply to the Church, as a body, and as assembled believers; and when this body has met as such, this text applies with authority: "God is greatly to be feared in the assembly of the saints . . ." (Psa. 89:7).

Then in the comparative reference between the assembly before Mount Sinai, God's people under Moses, and the Church of Christ—"the assembly and church of the first-born, which are written in heaven", this admonition is placed upon record, "Let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. 12:23, 28).

Then as individual churches, in our assemblages, without having any personal, class or group preference or partiality; are we free from the serious charge: . . . "Ye come not together for the better but for the worse" (I Cor. 11:17)? Self-examination, and self-judgment are in order, especially before and preparatory to communion,

but also generally. Eating and drinking in partaking of the sacraments unworthily, gave occasion, does yet, so that Paul was occasioned to write, "For this cause many are weak and sickly among you, and many sleep" (1 Cor. 11:27-31). In Gethsemane, when Jesus came the third time to His chosen ones and found them sleeping, the German version cites His words, "Ach, wollt ihr nun schlafen und ruhen?" The various types and forms of **sleep** to which these teachings apply, other conditions being normal, are danger indications that those afflicted thus are not fully **walking worthy of the vocation of their calling**, however some be inclined to gloss over or trivially and lightly excuse this. And the one who has taken upon himself such calling, and who professes and aims to fulfill and obey the commandments and injunctions herein cited, and others yet to be pointed to, will have no room or place to lightly and superficially trifle about this matter. Our inclinations are too carnal, as it is, without receiving further encouragement or confirmation. Having the assembled Church in mind Paul wrote in I Corinthians 14, "If therefore the whole church be come together into one place; Let all things be done unto edifying. . . . For God is not the author of confusion, but of peace, as in all churches of the saints" (Vs. 23, 26, 33). He had already written, "Brethren, be not children in understanding." And elsewhere he had written of himself, "When I became a man I put away childish things."

(Continued)

—J. B. Miller in "Herold der Wahrheit."

CORRESPONDENCE

(Continued from page 153)

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Sisters Lora Heatwole and Annie Wenger were visiting the homes of this community the last week in April, which everybody appreciated very much. These sisters are mission workers at Roaring. It makes us rejoice to meet with sisters who are not ashamed of their plain clothing. Our Bible is our best guide. If we try to be Christians we must let our light shine. By so doing maybe we can change their minds to the things that are good.

We are glad to know that they have been working on a new church at Brushy Run.

May 8, 1933. George Dolly and wife.

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On Sunday, May 7, we again commemorated the suffering and death of our Lord. When we think of the sacrifice that Jesus made for us, should we not be willing to do more for Him? On the same day three sisters and one brother, formerly from the Carver field, were received into our congregation. We are always glad for others to join our band.

May 8, 1933. Mary Alice Gingerich.

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Sister Sadie Bissey of Cherry Box is spending a few weeks in our neighborhood. Her presence and help are much appreciated.

Allen, a little son of Bro. and Sister H. R. Buckwalter, is at the University Hospital at Columbia, Mo., receiving treatment for hip trouble. We ask an interest in your prayers in his behalf. We miss him in our Sunday school as well as in the home.

May 8, 1933. M. Lena Kreider.

Hesston, Kans.

(Hesston College and Bible School)

Greetings of Christian love and fellowship:—We were very happy to have Bro. and Sister P. A. Friesen with us April 30 and May 7.

April 30, Bro. Friesen assisted Bro. Diener in the communion services in which 148 participated.

May 7, the Pennsylvania Church and representatives from other neighboring churches worshipped with us in our Annual Missionary Day program.

These meetings were a real blessing to each of us. The farewell messages by the Friesens were very touching.

We wish for them God's choicest blessings.

Bro. and Sister Friesen also spoke to the Christian Workers' Band on April 30 and May 7—Sister Friesen on their work in Chicago Mission and Bro. Friesen on the subject, "A Definite Call."

These were the last of a series of Band meetings on various mission fields. March 5, Bro. I. E. Burkhart reviewed for us the history of movement to open work in Africa by Mennonite Church. Since Bro. Burkhart was a member of the committee appointed by the Mennonite Board of Missions and Charities to study the field in Africa, he was in position to give first-hand information.

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John Friesen gave a talk on India, April 23, which he illustrated with pictures.

During the Easter season the Band had an early morning sunrise prayer service at the grove.

The events of Passion Week were given in the form of chapel talks by Alta Housour, D. D. Driver, I. E. Burkhart, and Paul Erb, the week previous to Easter Sunday.

The various music organizations of the school have rendered a number of public programs. The community, ladies', and men's a cappella choruses gave a public program April 7. After returning from their tour, the Men's Chorus gave a public program April 28. May 12 is the date set for the public program to be given by the ladies' chorus.

We are glad to say that Bro. Maurice Yoder is improving slowly. His presence is greatly missed in the church services. Since his illness Bro. Burkhart and Bro. Kauffman have been breaking the bread of life except for an occasional visit by a neighboring minister. March 12 Bro. S. A. Yoder of Harper, Kans., delivered the sermon on the text, "But one thing is needful."

May 10, 1933. Alta Housour.

Clarksville, Mich.

(Bowne congregation)

Dear Herald Readers, Greetings:—Oh! praise the Lord, all ye people; praise him, all ye people."

Bro. Albert Wyse of Midland, Mich., was with us on April 2 and delivered an inspiring message especially stressing the necessity of sure anchorage.

We enjoyed having the Vestaburg

and White Cloud congregations worship with us in an all-day service on Good Friday. The forenoon and evening subjects were concerning the death and resurrection of our Savior, with children's meeting in the evening and a Sunday school meeting in the afternoon.

Bro. S. G. Shetler conducted a series of meetings at this place April 15-23. Attendance was good throughout the meetings. Saints were strengthened to press onward, and we praise Him for the four young people who were converted. May the Lord bless and keep them through life, is our prayer.

Bro. Clarence Shank of Elkhart, Ind., was with us on April 29 and 30 and conducted baptismal and communion services—because of the illness of our bishop, Bro. D. A. Yoder, who could not be with us, as had been planned.

We are thankful for these services and we ask that you remember the work at this place by your prayers and visits.

May 10, 1933.

Cor.

Gridley, Ill.

(Waldo congregation)

Greeting in Jesus' Name:—Wednesday, April 12, the Male Chorus of Goshen College was here and gave a program of sacred songs which was much enjoyed by the large crowd present.

We were glad to have Bro. S. E. Allgyer of West Liberty, Ohio, stop with us and preach for us Friday evening, May 5. Subject, God's Program for the Church (Eph. 4:1-3). Bro. Joe Davis also was with us. Scripture reading, Ephesians 3rd chapter.

On Saturday morning brethren S. E. Allgyer, Joe Davis, J. D. Hartzler, and Milo Zehr went to Chicago, Ill., to be present there at a board meeting.

May 10, 1933. Barbara Stalter.

Schellsburg, Pa.

The following officers were elected at the Pleasant View S. S. at Schellsburg for the coming year: Supts., W. E. Replogle, Irvin Weyant; Sec'y.s., Ruth Grimes, Mrs. W. E. Replogle; Treas., Effie Hoover; Librs., John Replogle, Robert Grimes, John Weyant, Ross Weyant; Del. to S. S. Conf., Clark Swasey; Cor. Sec., Fanny M. Rose.

Sunday school every Sunday morning at 10 o'clock, everybody welcome.

May 10, 1933. Fanny M. Rose.

Topeka, Ind.

(Maple Grove congregation)

Dear Readers of the Gospel Herald:—On April 23 we had our preparatory services and at the same service two boys were received into church membership by water baptism. The following Sunday we observed communion services. Our bishop, Bro. D. D. Miller,

had charge of all these services.

Many of our members had the privilege of attending the revival meetings which were being conducted at the Emma congregation by Bro. S. G. Shetler.

The semi-annual Sunday school meeting will be held on Ascension day at the Emma congregation. We are expecting the a cappella chorus from Goshen College to give us a program on Sunday evening, May 14.

May 11, 1933.

Cor.

THE SABBATH

(Continued from page 148)

cross for the sins of billions of souls, who was the only being ever worthy of a carefully kept genealogy for seventy-six generations of ancestors and a chronology of counted years of more than four thousand till He should be "cut off" at Calvary, at whose birth a multitude of angels should sing a glad song, shepherds rejoice, and wise men from afar should bestow gifts and worship, at whose death the sun was darkened and the earth quaked, who fulfilled the Old Testament and gave us the New Testament; who spake as never man spake, who healed the sick, raised the dead, and gave power to others to do it, of whose coming a hundred prophecies foretold, who was "the first fruits of them that slept" and proved that all shall rise from the dead, to whom all power was given in heaven and in earth, whose service of three years to mankind gave Him a greater and far better following than any one else that ever lived, who ascended to sit on the throne at the right hand of the God of the universe, who is alive for evermore and is the Intercessor of the saints; who will come again with all the angels and departed saints in mighty triumph, who alone shall be worthy to open the "seven seals," and who "shall reign for ever and ever," the almighty One, "the Lord of the Sabbath," had He not the right and authority to take away the Sabbath and give us a better day to keep, the notable day on which He arose from the dead victorious over all His foes? He had indeed.

Not only did Jesus take away the things "Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation" but He took away the right for hatred of enemies, aspirations for national authority and fame, all war, all oaths, all divorces, the Jewish priesthood, and the sacred furniture of the place of worship and many other things, and made His own testament just as He chose for our betterment. May we ever keep Sunday, the day of His resurrection, the Lord's day, the day the Apostles kept, without hesitation and without desecration and in a manner becoming

saints, and to the glory of God, for the Jewish Sabbath with all its ceremonies is no longer "imposed" on believers, and Sunday belongs to the great "reformation" by Jesus Christ. Heb. 9:10.

Harrisonburg, Va.

INDIA LETTER

(Continued from page 149)

thus far this season. We have had a lot of rain. After we were here a few days we had a hail storm. The mountain sides were covered with hail which looked like snow. It was the nearest to a snow storm we have seen since we left America.

There are about three hundred and twenty-five children enrolled in Woodstock School, the majority of whom are American. We are thankful for a good school for our children where they can study away from the heat of the plains. We ask an interest in your prayers for the school children who are separated from their parents, and for those who will be after July 1. It is always a hard experience for children and parents.

Everywhere we hear of cuts that missionaries are receiving on their work and allowances. It makes us realize that we are living in strenuous times. It also makes us thankful for all you are doing to keep our work going as it is. We know it means sacrifice, and it makes us want to do more for our Master. We fully realize that our God does supply our needs and we praise Him.

April 13, 1933.

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Report of the second Bible Instruction Meeting held at Salford Mennonite Church near Harleysville, Pa., April 15-17, 1933.

(Saturday Evening Session)

Devotion, Warren Moyer, Matt. 28.

1. Lord's Day Desecration, John S. Hess.

This day was made for us to rest and worship God. A popular cry to-day is, "Give us an open Sunday," but may we not desecrate the Lord's Day and lose the blessings?

2. Loyalty to the Church, Aaron Mast. If we are loyal to God we are loyal to the Church. In spite of the perilous times that our forefathers passed through, they were loyal to the Church. The principles to-day are the same that they were four hundred years ago.

(Sunday Morning Session)

3. Sunday School Lesson (Mark 9:2-29), Aaron Mast.

Store scripture verses on a shelf so that you will have them when you need them.

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(Afternoon Session)

Devotion, Irvin Landes, Luke 24.

5. Christ's Kingdom, (a) Gospel Day

(b) Future Glory, John S. Hess.

Christ said, "My kingdom is not of this world" (John 18:36). He will establish it when He comes "in the glory of his Father with his angels" (Matt. 16:27) but "it is not for you to know the time" (Acts 1:7). The following are heirs of the kingdom: (1) those who have been born again (Jno. 3:5, Matt. 18:3), (2) the "rich in faith" (Jas. 2:5), (3) those "bringing forth fruits" (Matt. 21:43), (4) the "poor in spirit" (Matt. 5:3), (5) those who are persecuted "through much tribulation" (Acts 14:22).

6. Christian Assurance, Mast.

In order to have Christian assurance one must surrender the last key, then we will have fellowship and Christian growth. It is possible to fall from grace, but Christ "is able to save to the uttermost."

(Evening Session)

Devotion, Amos Kolb, Psal. 16.

7. The Young Christian's Spiritual Difficulties, Aaron Mast.

Solutions of all home, social, school, vocational, and reading problems of the young believer:

"Read the Bible every day

Have a place and time to pray."

Be found with the children of God. Bring your troubles to Christ and you will be victorious. The atmosphere and conversation of the home may be a help or hindrance to the young believer.

8. Life Insurance, John S. Hess.

Life insurance creates: (1) unbelief (Psa. 118:8), (2) covetousness (Heb. 13:5, Luke 12:15, Col. 3:5), (3) vanity (Prov. 13:11), (4) murder (statistics). "It is better to trust in the Lord than to put confidence in man." Insure in the company whose main offices are in heaven.

(Monday Morning Session)

Devotion, Aaron Freed, Psal. 122.

9. Our Responsibility for the Future Church, John S. Hess.

Home is the foundation of the future Church. The responsibility of the parents is tremendous; they should live and teach Christ; they should be deeply concerned about the moulding of their children's character, their friendships, their problems.

10. Spiritual Growth, Aaron Mast.

The stages of spiritual growth: (1) rooted and grounded (Eph. 3:17), (2) grow in grace (II Pet. 3:18), (3) bear fruit.

(Afternoon Session)

Devotion, Ira Hershey, Psal. 119:100-120.

11. The Believer's Confidence in Times of Stress, Hab. 3:17, 18, Aaron Mast.

Let us hold fast to the faith of our fathers. If Christ is at the helm of our ship He will see us safely through the storm.

12. Fundamental Principles of Non-Resistance, John S. Hess.

These principles are divine love, mercy, wisdom, forgiveness, peace. Having the spirit of non-resistance, we return good for evil; we love our enemies.

(Evening Session)

Devotion, Melvin Bishop, Rev. 3:13-22.

13. Lukewarmness, Cause and Cure, John S. Hess.

The best cure for a lukewarm church is a minister filled with the Holy Spirit. Causes for lukewarmness: (1) divided heart, (2) worldly contracts, (3) indifference, (4) neglecting to place one's self on fire; the cures are (1) zeal, (2) repentance.

14. Sermon, Four Alls of the Great Commission, Aaron Mast.

The great task of the Church, having all power, is to tell all nations all things always. We cannot all go to the foreign fields but we can all be witnesses in our homes and in our community.

Interesting and inspiring remarks were made by the moderator. A remarkable interest was shown in the attendance at these meetings.

Organization.—Mod., J. C. Clemens;

Chors., Allen Nyce and Horace Alderfer; Secy., Edna Weber.

Elizabethtown, Pa.

Report of the inspirational song service held at Elizabethtown Church May 7, 1933.

The first group of songs, "Songs of Devotion" were conducted by Bro. Harry Frank.

The devotion was conducted by Harry Longenecker. Scripture reading, Psal. 67.

Songs of Redemption, by Elias Eby. In order to appreciate the redemption we must know the price paid.

Children's Period, conducted by David Groff. His main theme was "The little things of life." He talked about the seven primary colors, how they make up all the printing and pictures, the 8 notes in music make up all music of to-day, and the 24 letters of the alphabet make up all books and papers. He closed by giving an illustration how a lady missionary was told in a vision to arrange all the children of the world on benches. So she did but she noticed when finished she had the colored children in the last bench. She rearranged it and before she was finished Behold, the Master came and all looked alike in His sight.

Songs of His keeping, led by Bro. Jacob Miller.

Missionary songs, led by Bro. Elam Stauffer.

Invitation songs, led by Bro. Raymond Good.

Songs of the Lord's return, led by Paul Burkholder.

Testimonies by Bros. Keener, Lutz and Fry.

Closing prayer by Bro. Samuel Fry.

We all were inspired, and the house was full. Ella Mae Grove.

Married

Miller—King.—Bro. Clayton Miller of Doylestown, Ohio, and Sister Florence King of Barberton, Ohio, were united in holy marriage at the home of the officiating bishop, Bro. J. S. Gerig of Smithville, Ohio. May the blessings of God abide with them as they journey through life.

Siegrist—Hess.—Bro. Elmer B. Siegrist of the East Petersburg congregation, and Sister Elva M. Hess of the Mt. Joy and Kraybill's congregation, were married Mar. 2, 1933, at the home of the bride, Bro. H. E. Lutz officiating. May the rich blessing of God attend them through life.

Obituary

Augsburger.—An infant daughter of Elmer and Mabel Augsburger was born near Flanagan, Ill., March 26, 1933, and died the following day. One sister preceded her in death. She is survived by her parents, 4 sisters, 5 brothers, and 2 grandparents (Bro. and Sister D. J. Augsburger). A prayer service was held at the grave conducted by Bro. D. W. Slagel, after which her little body was laid in Waldo Cemetery beside that of her little sister.

"A little flower of love,
That blossomed but to die,
Transplanted now above,
To bloom with God on high."

Brackbill.—Elizabeth D., widow of Amaziah Brackbill, formerly of Kinzer, Pa., died of heart trouble at the home of her daughter, Mrs. Margie Doutrich, 433 East End Ave., Lancaster, Pa., April 22, 1933, aged 81. She was a member of Kinzer Mennonite Church. These children survive: Mrs. Lettie Arment of Willow Street, Mrs. Doutrich, with whom she resided, Daniel and Abel of Kinzer, Henry of Paradise,

and Enos of Atglen; also a sister, Mrs. Hetti Eshleman, of Kinzer. Funeral services were held April 26 at the home of her son, Daniel and at Kinzer Mennonite Church. Text, I Tim. 4:7. Ministers: Abraham Martin and Jacob Mellinger.

Herr.—Lydia A., wife of Solomon R. Herr was born May 10, 1856; died April 4, 1933 at her home, Mechanicsburg, Pa.; aged 76 y. 10 m. 24 d. Her death came suddenly after only a few days illness of paralysis of the throat. She was a faithful member of the Mennonite Church for many years being a regular attendant when health permitted. About 10 years ago she suffered a paralytic stroke and never quite regained her strength. She is survived by her husband and a number of nephews and nieces who will never forget the deep concern she manifested in their welfare. Her cheerful smile will be missed by many, but we know the Lord does all things well. Funeral services were held April 7 at her home conducted by Bro. Elmer G. Martin and at the Stumptown Mennonite Church by Bros. Abram L. Martin and David Landis. Interment in adjoining cemetery.

Smucker.—Elam H., son of John and Ann Smucker, was born in Wayne Co., Ohio, Dec. 23, 1897; died at his home near Smithville, Ohio, April 26, 1933; aged 35 y. 4 m. 3 d. By his sudden departure (caused by asphyxiation of monoxide gas) he leaves his father and mother, 3 brothers, 1 sister (Saloma, at home; Jephth of Dalton, Ohio; Mervin of Smithville; Mario of Orrville), also 6 nephews and nieces and large circle of relatives and friends. Bro. Smucker accepted Christ as his Saviour April 26, 1914, and united with the Oak Grove Mennonite congregation where he always in a quiet peaceful way served and worshipped his Christ and Lord. Services were conducted by Brethren C. Z. Yoder, J. S. Gerig, and Jesse Smucker. Texts, Psal. 90:6; Psal. 121.

"There is a day of sunny rest
For every dark and troubled night.
And grief may bide an evening guest
But joy shall come with early light."

Stoltzfus.—Fanny, youngest child of Aaron and Fanny (Fisher) Stoltzfus, died March 2, 1933; aged 1 y. 11 m. 23 d. Little Fanny's sickness was of short duration, lasting only several days. She was taken to St. Joseph Hospital, Lancaster, Pa., but with all that human aid and loving hands could do, she was not able to survive and peacefully passed away in less than a day after being admitted. She was a bright little girl and will be greatly missed in her home. She is survived by her parents, 7 brothers, and 5 sisters, also 2 age grandfathers (Bish. Gideon K. Stoltzfus and Isaac Fisher of Soudersburg, Pa.). Funeral was held in the home March 23, services conducted by Benueel Stoltzfus and Christian I. Fisher. Interment in Millwood, Pa., Cemetery.

"Dear little hands, we miss them so
All through the day wherever we go,
All through the night how lonely it seems,
No little hands to wake us out of our dreams."

Eash.—Amanda, daughter of Nicholas and Elizabeth (Hostetler) Smith, was born Oct. 31, 1869; died March 3, 1933; aged 63 y. 4 m. 2 d. She had a paralytic stroke on Thursday morning and died the following morning. She was one of 10 children. Her parents, 6 brothers and 1 sister preceded her in death. Four of the children died in infancy. She lived near Shipshewana, Ind., all her life. On March 29, 1891, she was married to Levi T. Eash and 4 daughters were born to them. She leaves her husband and 4 daughters (Floss, wife of Claude B. Sprever of Shipshewana; Elizabeth, wife of Harold Hagerty, of Scott; Almeda, wife of Charles Pfleiderer of Indianapolis; Molly, wife of Derwood Smith, of Kalamazoo, Mich.), and 7 grandchildren. She also leaves 2 sisters (Mrs. Will Yoder and Mrs. Menno Yoder of the home community) and a brother (David W. Smith).

of Grand Rapids, Mich.). The funeral was held March 3 at the Shore Mennonite Church, conducted by Thurman Mott and Josiah J. Miller. Burial in the Miller Cemetery.

Stapels.—Florence Isahelle, daughter of Amos and Maria Keyes, was born Nov. 29, 1895, in Cincinnati, Ohio; died April 9, 1933; aged 37 y. 10 m. 10 d. In the past year she has suffered much in physical pain. She was confined to the Methodist Hospital of this city for several weeks before her death. To this union were born 4 children: Leroy, Mary, Charles and Florence. She is survived by her husband, 4 children, and 2 step-children, John Staples and Mrs. Charles Summers, all of Peoria; 1 grandson (Robert Summers), 3 brothers (George, Walter, and William Keyes of Peoria), 3 sisters (Mrs. Mary Herring of Peoria, Mrs. Nellie Lightmasters, Hamilton, Ohio, and Mrs. Alice Kennedy of Chicago), and her father. She accepted Jesus Christ as her Savior and served Him as her Lord. She was received as a member of the Mennonite Church on April 8, 1928, of which church she has been a member up to her death.

"Rest on, dear mother, your labor is o'er,
Your willing hands will toil no more;
A faithful mother, true and kind,
No friend on earth like you we find."

Blough.—Katie, daughter of Joseph and Anna Blough, was born in Wayne Co., Ohio, Oct. 21, 1856; died at her home in Smithville May 5, 1933; aged 76 y. 7 m. 24 d. She is preceded in death by her parents and 2 brothers (Emanuel and Joseph Blough). She is survived by 2 sisters, 1 brother (M. Amos Blough of Orrville; Mrs. John Sloneger of Louisville, Ohio; Lizzie Blough of Smithville, Ohio), also 15 nephews and nieces besides a large circle of relatives and friends. Sister Blough confessed and accepted her Christ in early life and united with the Oak Grove Mennonite Church where she remained a faithful and loyal sister. In her suffering she was very patient. She was an invalid for over 14 years and for a period of 7 years was unable to walk, yet she never complained. By her quiet, patient, unassuming life she was an example to us all. Her great comfort and delight was in her friends reading for her and praying with her. Services were conducted by Bros. C. Z. Yoder, J. S. Gerig, and Delanter. Texts, Rom. 8:18; Rev. 14:13. Interment in Pleasant Hill Cemetery.

"Sweetly sleep, beloved one
Rest from thy toil, thy labor's done.
Rest till the trump from the opening skies
Bids thee from dust to glory rise."

Stutzman.—Lee Stutzman was born Aug. 6, 1893, at Chappell, Neb.; died Apr. 30, 1933, at the Twin Falls Co. Hospital as a result of lung infection; aged 39 y. 8 m. 24 d. He was married to Sudie Yoder Nov. 5, 1919, and came with her to Filer, Idaho, in 1922, where he has since resided. He leaves his wife, 4 children (Betty, Warren, Wayne, and Billy); also surviving are 4 brothers and 4 sisters (Cyrus, Elmer, Verne, George, Mrs. James Prince, Clara and Belva of Filer; and Mrs. Will Roth of Milford, Neb.). All were present at the funeral except Mrs. Roth. His father, mother, 1 sister, and 1 brother preceded him in death. He was converted at the age of 13, being baptized and received into the Mennonite Church, of which he remained a member until death. Funeral was held in the East Mennonite Church, Filer. Bro. E. S. Garber had charge of the services, assisted by Bro. S. Hondrich. Text, II Cor. 5:1. Interment in Filer Cemetery. Just why God called one so young and so much needed we cannot understand, but we know that God's ways are not our ways and that in His infinite wisdom and love, "He doeth all things well."

"E'en for the dead I will not bind my soul to grief;
Death cannot long divide,
For is it not as though the rose that climbed
my garden wall
Hus blossomed on the other side?"

Bowman.—Moses C., son of Bro. and Sister Moses S. Bowman, was born at Mannheim, Ont., Jan. 1, 1855; died April 28, 1933, at his late residence in Kitchener, Ont., in his 79th year. Bro. Bowman has for a long period of years served the Mennonite Church as a faithful minister of the Gospel, being a forceful preacher and staunch Christian. The greater part of his ministry was given as pastor of the Latschar Mennonite Church at Mannheim. Besides his pastoral duties in his home congregation, he occasionally preached at Zurich, South Cayuga, Sherkston, Rainham and Bothwell. He had many years' experience both as pastor and also as an executive, and his services and advice were widely sought. He married Lydia Shantz, Feb. 5, 1878, who died in 1899. A year later he was married to Susannah E. Shantz, who survives with 5 children, namely: Alvah S. and Edwin S., of Guernsey, Sask.; Henry S., of Waterloo, Melinda S., of Kitchener, and Moses S., of Mannheim; also 4 sisters and 3 brothers (Mrs. Henry Baer, Mannheim; Mrs. David Shuh, Mrs. Menno Shantz, Kitchener; Aaron, Mannheim; Noah, Guernsey, Sask.; Mrs. John Berry, Langey, B. C.; and Ezra of Freedom, Mo.), 16 grandchildren, and 3 great-grandchildren. The funeral was held at his late home and at First Mennonite Church, Kitchener. The service was in charge of Bishop C. F. Derstine, assisted by the bishops of the district: Bros. Manasseh Hallman, Jonas Snyder, and Moses Brubacher. Interment in Latschar Cemetery at Mannheim.

Beechy.—Amanda, daughter of Peter and Fannie Oswald, was born April 28, 1880, near Beck Mills, Ohio, died April 30, 1933; aged 53 y. 2 d. She united with the Walnut Creek Mennonite Church in 1898. After making her home near Martins Creek she became an active and faithful member until death. She was united in marriage with Moses J., son of Jonas and Elizabeth Beechy, Nov. 27, 1905. To this union were born 2 daughters. She leaves her beloved husband, the 2 daughters (Freda and Edna), and Alice Oswald, a niece, who had her home there since she was five months old, 3 brothers, 2 sisters, 1 uncle (John Yoder of Wooster, Ohio), and a host of relatives and friends. During her short and happy pilgrimage here on earth she was kind, affectionate, loving, and true. She would go about her work daily with a deep, quiet reverence and concern for the welfare of others, glorifying her Maker in her work. She was quiet, reserved, and a loving friend to all whom she came in contact with. To meet her was to meet one whose actions expressed her whole life, willing to sacrifice and sympathize. She will be greatly missed by the Church and all who knew her, especially in her home where her kind admonitions and untiring efforts for the welfare of others, will no longer be available. Services were conducted by Bros. Calvin Mast, S. W. Sommers, Alvin Miller, and I. W. Royer. Text, Job 1:21: "The Lord hath given, the Lord hath taken away, blessed be the name of the Lord." Interment in the Martins Creek Cemetery.

"The tender care of mother lives on,
Since she to eternal rest has gone;
Where sorrow and grief and distress are no more,
Dear mother, we'll clasp hands again on the beautiful shore."

The Family.

Coffman.—Joseph W., son of the late Samuel and Frances (Weaver) Coffman, was born near Springcreek, Va., Feb. 19, 1857; died at his home near Dayton, Va., April 25, 1933, of heart failure, caused by acute indigestion; aged 76 y. 2 m. 6 d. His health had not been good for a number of years. About five years ago he was stricken with paralysis, but recovered to the extent that he was again able to go about, faithfully filling his appointments when health and strength permitted. In his passing we have again been reminded of the great importance of being prepared to meet God at any moment. On Sunday morning, April 23, he preached his

last sermon at the Bank Church (using for a text, II Tim. 2:19. On Sunday night of the same day he had an attack of acute indigestion. He was fairly good on Monday, but had another attack during the night, passing away early on Tuesday morning. "Be ye therefore also ready." He united with the Mennonite Church July 20, 1879, and was ordained to the ministry Aug. 11, 1907. He was persevering, of a kind disposition, an example of simplicity, a good counsellor, and a faithful minister. He frequently made long tiresome trips across the mountains to carry the "good tidings" to various places of worship in West Virginia. A number of years ago, he, with his companion spent three months in the mission home at Joh, W. Va., in the Master's service. Different times since then they were in the field at the same place for a shorter period of time. He helped to build the church at the above named place. They were also at Roaring, W. Va., several times just for a few weeks or a month at a time. On March 6, 1879, he was united in marriage to Sarah Heatwole. To this union were born 2 sons and 2 daughters. Their first child, an infant son, preceded the father in death. Surviving is his companion, and the following children: Homer W., Mollie (married Melvin J. Heatwole) and Nellie. He is also survived by 18 grandchildren, 6 great-grandchildren, 1 brother, and 1 sister. Funeral services were held from the Bank Church, April 27, conducted by Bro. S. H. Rhodes, assisted by the brethren, Lewis Shank, and J. S. Martin. Text, II Tim. 4:6-8. Peacefully sleeping in the cemetery near by.

Swartzendruber.—Joseph L. Swartzendruber was born in Iowa Co., Iowa, April 19, 1870; died at Mercy Hospital, Iowa City, on his birthday, April 19, 1933; aged 63 years. He was the son of Joseph and Lydia (Kauffman) Swartzendruber, who were of the pioneer families of this part of Iowa, being the first Amish family that settled in Iowa county. He was one of a family of 16 children (8 boys and 8 girls) two of whom died in infancy, 7 boys and 7 girls growing up and having homes of their own. At present there are eight of them living and eight dead. Three of those living were too ill to be at the funeral. He united with the Mennonite church in his youth, being baptized and received into church fellowship by Bishop Christian Weyer. He was one of the charter members of the West Union congregation, in which he was in full fellowship at the time of his death. He was united in marriage to Eliza Ann Wertz Nov. 19, 1896. To this union were born three daughters (Bertha, wife of Marion Yoder; Carrie at home, and Ollie, wife of Dwight Blosser) who with their mother mourn his unexpected departure. He also leaves 5 grandchildren, 3 brothers and 5 sisters. The remaining brothers and sisters are: Chris., Eli and John, of Wellman, Iowa; Mrs. J. K. Yoder, Mrs. D. J. Miller and Mrs. John Y. Yoder of the home community; Mrs. J. A. Boller of Kalona, and Mrs. Wm. Eicher of Wayland, Iowa. He had been in failing health the last six weeks, having suffered from a complication of ailments which required that he be taken to the hospital where he had been for the last 18 days. He seemed to be improving, and the doctors and the family were quite hopeful for his recovery, when suddenly there developed a blood clot in his heart which caused instant death. He was a regular attendant at public worship, his place at church and Sunday school rarely being vacant when health permitted. He took an active interest in the various activities of the Church, being deeply concerned for its welfare. He was a loving and devoted husband and father, being much interested in the welfare of his children and grandchildren. He took much interest in reading his Bible, and especially during his last illness he found much consolation in meditating upon its promises.

"Father's chair is empty now,
Since he has gone to rest,
But we our heads do humbly bow,
And say, God's way is best."

ITEMS AND COMMENTS

A woman missionary on furlough from India, having had experience as a medical missionary in that country for 47 years, is reported as expressing the following opinion of Gandhi, the famous Indian leader: "Mahatma Gandhi is losing ground. His fight for the low castes is not a sincere one, and his followers are deserting him."

There have been indications, during the past few years, that Germany and Austria would soon merge their interests for their common welfare, as they had done previous to and during the World War. But the recent act by Austria prescribing an oath to be taken by officials in that country indicates that Austria is not at all friendly to the Nazis, who under the leadership of Hitler are the ruling power in Germany at the present time.

Congress has recently passed the Wagner bill which provides for an appropriation of \$500,000,000 to aid the states in relieving the wants of the needy. The law provides for a Federal relief organization which is authorized to spend half the sum appropriated on the basis of matching one Federal dollar to every three state dollars appropriated for relief, with the privilege of using after October 1, the unused part of the appropriation as outright gifts to the states for relief purposes.

The most destructive tornado in many years, is the way some have described the storm which recently swept over the Cumberland River Valley in Tennessee and Kentucky. The tornado was followed by a downpour of rain and hail, causing great damage to the growing crops. There have been an unusually large number of tornadoes to visit portions of the southern states during the past few months, a usual reaction from a period of prolonged drought. Such occurrences are illustrations of the helplessness of man as compared with the power of God.

After a year of guerrilla fighting between Bolivia and Paraguay, the latter has come out into the open and declared war against

the former. Their dispute is of fifty years' standing and neither the League of Nations, the Kellogg-Briand Peace Pact, nor the mediation of other American nations was able to bring the belligerent nations to an amicable agreement. Much as is being said about outlawing war "by understanding" among nations, man's nature must be changed before the era of "wars and rumors of war" is over. Universal peace is possible only when the Prince of Peace has universal recognition and respect by the nations.

A Golden Rule observance of Mother's day is being emphasized this year. There are many thousands of destitute mothers and dependent children who will be praying for flour, not flowers; for bread, rather than candy; for food and shelter, instead of books and telegrams. Motherhood can be especially honored this year by making contributions to such mothers and children as may be in need of the bare necessities of life.—D. Carl Yoder.

We suggest that this rule be extended, and that a similar policy be followed in all cases where our aim is to do a kindness to others. Let us be practical and scriptural as well as humanitarian.

CONFERENCE ANNOUNCEMENTS

Ohio Mennonite and Eastern A. M. Joint Conference

The Ohio Mennonite and Eastern A. M. Joint Conference will hold its annual meeting (D. V.) with the Allensville congregation, Allensville, Pa., May 24-26, 1933.

Conference members are requested to meet at the church at 2:00 o'clock P. M. Wednesday, May 24. Public sessions start Wednesday evening.

Allensville is located on state route No. 5, between Mill Creek and Lewistown.

All Huntingdon—Lewistown busses run through Allensville since the McVeytown road is closed. Trains will be met at Huntingdon or Lewistown, if notified.

For information on transportation, notify Irvin L. Roth, Allensville, Pa.

J. S. Mast, Mod.
O. N. Johns, Sec.

Indiana-Michigan

The Indiana-Michigan Mennonite Conference will be held D. V., with the Yellow Creek congregation located about seven miles southwest of Goshen, Ind., on May 31 and June 1 and 2, 1933.

Ministers' meeting on Wednesday May 31, District Mission Board meeting on Wednesday evening, Thursday forenoon and Thursday evening. Conference Thursday afternoon and Friday. A cordial invitation is extended to all. For any further information write the secretary at Goshen, Ind.

Ira S. Johns, Secretary.

Pacific Coast

The Mennonite Conference of the Pacific Coast District will hold its annual meeting, D. V., with the Sheridan congregation in the Legion Hall, Sheridan, Oreg., June 6-9, 1933.

A Ministerial Meeting will be held Monday, June 5, at 1:00 P. M. All ordained men are expected to be present.

Sunday School Conference beginning Tuesday morning continuing until Wednesday noon.

Mission Board Meeting Wednesday P. M. Sisters Sewing Circle Program Wednesday evening.

Thursday and Friday, Church Conference. A cordial invitation is extended to all. For further information write Dan Witmer or O. S. Kilmer, Sheridan, Oreg.

Secretary, E. S. Garber,
Filer, Idaho.

Ontario, A. M.

The Ontario A. M. Church Conference will be held on June 7 and 8, 1933, at the East Zorra A. M. Church near Tavistock, Ont. All cordially invited.

Secretary.

ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES

The Annual Meeting of the Mennonite Board of Missions and Charities will be held at Springs, Pa., from Saturday, May 20, to Tuesday, May 23. The Executive and Mission Committees will meet at Scottdale on Thursday and Friday, May 18 and 19, for the purpose of transacting such business as ordinarily comes before them. On Saturday, May 20, the Executive and Mission Committee will meet at Springs, Pa., and any of the superintendents of missions, volunteers for mission work, and other individuals having business may bring same before the joint committee at that time. On Saturday afternoon, May 20, the full membership of the Board will meet in executive session. All Board members are hereby notified to be present either in person or by proxy. Proxies should be mailed to the Secretary of the Board in sufficient time so that they will reach him before the meeting convenes. The regular meetings of the Board proper begin on Monday, May 22, and continue until Tuesday evening, May 23.

D. D. Miller, President.
S. C. Yoder, Secretary.

Those coming by automobile via Route 40, turn north on concrete at Grantsville, Md., to Springs, Pa. Those coming by Route 30, follow Route 219 to Salisbury, Pa., turn west to Springs, Pa.

Those traveling by bus from Pittsburgh, Cumberland, or Baltimore, stop at Grantsville, Md. From Johnstown, Pa., stop at Salisbury, Pa.

Those coming by train come via B. & O. R. R. to Meyersdale, Pa.

Those desiring some one to meet them at Grantsville, Salisbury, or Meyersdale, notify Herbert K. Maust, Springs, Pa. Phone No. 10-F-2. Committee.

Sewing Circle Meeting

The Mission Board has promised to arrange for a meeting of sewing circle members and women missionary workers of the Church, on Monday afternoon, May 22, at 4 o'clock. We shall be glad to have all of our sisters plan to attend.—L. Z. R.

Table of Contents

- 145—Editorial
- 145—Talks on Christian Growth and Victory
- 147—Why the Sabbath was Changed
- 148—From Our Mission Stations: Peoria, Lancaster, New Holland, Toronto, Millersville, Knoxville
- 149—India News Letter
- 150—Little Bessie (Poem)
- Mother's Prayers
- Silly Women
- 151—Sunday School Lesson
- Bible Meeting Topic
- 152—Field Notes
- Correspondence
- 154—Thy Will be Done (Poem)
- What an Annuity Contract is
- Are We Missed
- 155—Where will You Spend Eternity
- The Power of Prayer in the Hour of Trials and Temptations
- "Walk Worthy" (Sermon)
- 157—Special Meetings
- 158—Married
- Obituary
- 160—Items and Comments
- Announcements, etc.

A Departmental Graded Summer Bible School Course

The Summer Bible School Committee under direction of the General Sunday School Committee of the Mennonite Church has been at work on a series of teacher's manuals for use in the Summer Bible School. Two of these manuals will be ready for use during this summer's sessions.

Ready now—

JUNIOR III Manual for the Teacher
For pupils, age 12 years

Subject—"New Testament History and Leaders"

Ready about June 1—

JUNIOR IV Manual for the Teacher
For pupils, age 13 years

Subject—"The Life of Paul"

Each manual gives a three week's outlined course with special instructions and suggestions for the teacher. Approximately 80 pages.

Price, each, postpaid\$.50

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GOSPEL HERALD

in defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVI (Gospel Witness)
Established 1905

SCOTSDALE, PA., THURSDAY, MAY 25, 1933

(Herald of Truth)
Established 1864

No. 8

EDITORIAL

"In the multitude of counsellors there is safety."

Especially is this the case where the chief among the counsellors is Christ the Head of the Church.

If you are not among those in attendance at the conference held in your district, you can at least be among the applicants at the Throne in behalf of the work of the conference.

The more you put into your Church, the way of faithful service and active loyalty and fellowship, the more you will get out of it. "Good measure, pressed down, and running over," is God's rule in rewards.

If your religion has nothing to do with the kind of clothes that you wear, what has? Both God and the world have something to say as to how we shall be clothed. Whose instructions are we following? Our religion, after all, determines the kind of clothing that we wear. We can not honor God by disobeying His Word.

Open Confession.—When one has fallen into sin, it is a noble thing to stand up during meetings when an invitation is given and thus signify that such an one has come to repentance and means, by the grace of God, to make his or her wrongs right.

But such a stand may be means of covering up rather than revealing and forsaking the sin. Say a person is given to stealing, or lying, or deception, or profanity, or defrauding others in a trade, or some other sin that no professing Christian should be guilty of. When an invitation is given, and such a person stands up. What follows? Nothing, that any one can see. What sin or sins was he guilty of? Nobody knows. Why did that person stand? Well, that's the question. If that standing

is the first step in an open confession, it is a noble and God-honoring step; if it simply means a gesture to lead people to believe that such an one is getting better, it had better never have been made.

But whatever you may say about standing up for confession during revival meetings, there is another way which strikes us as being much better. Say that a person has been guilty of one or more of the sins above enumerated. The power of the Spirit drives conviction, and he is brought to repentance. He goes to the proper church officials, confesses his sins, forsakes them, makes the needed restitution, and without the formal getting up while an invitation hymn is being sung, he seeks an appropriate opportunity and makes a public confession befitting the nature of his sin. Such a course is better than a mere standing up while an invitation hymn is being sung, and appeals to the average witness as coming from a sincere and penitent heart rather than from one who goes through the formality of standing up in meeting.

Our Annual Report.—On another page in this issue will be found the annual report by the Secretary-treasurer, Auditing Committee, and General Manager of the Mennonite Publishing House. These reports speak for themselves, and all our people are invited to read them. Several things come to mind as we examine the figures submitted.

One of these things is the reduced volume of business, as compared with former years. Yet notwithstanding this decreased volume of business we have succeeded in keeping the balance on the right side of the ledger, a fact for which we are profoundly grateful to God and to our constituency. In this has God answered the prayers of the intercessors in behalf of the institution. We shall endeavor by God's grace and guidance to follow the same

course, and in this we ask the continued coöperation and prayers of the friends of the institution. As times become more nearly normal we hope to get back to our former figures and volume of business, and thus extend the usefulness of our institution.

One of the things apparent in this official report is the way this institution helped to bear the burdens of its constituents. Many of the subscribers were unable to pay. We continued to carry them on our subscription lists, and expect to continue this policy as long as they desire their papers to continue. As announced months ago, we put quite a number on the list as free subscribers, their time to expire at the close of the current year. And we shall continue to coöperate with congregations and others interested in getting our periodicals into the homes of the worthy poor at half the subscription rates. The substantial way in which our people have stood by us has made this possible.

We are hoping for brighter times ahead. We shall continue to do our best to the end that our periodicals and other literature may be worthy of your patronage, and we trust that you will do your best in the way of prayers, continued patronage, and hearty coöperation to the end that our literature may not only be found in every Mennonite home but also in many other homes where an interest has been manifested in the literature sent out by the Mennonite Publishing House. May you continue your supplications at the Throne in our behalf. "The effectual fervent prayer of a righteous man availeth much."

A Word to Our Secretaries.—This is conference time. Many different kinds of conferences are being held, from that of a quarterly Sunday school conference to the annual meeting of our district conferences. Practically all of the Church conferences and many of the other meetings held are report-

ed for publication in the Gospel Herald, and these reports are gladly welcomed. This means not only work but also a great opportunity for the secretaries of these different meetings. Here are a few suggestions:

1. The sooner your reports will appear in public print the more eager the people will be to read them. People like to read news when it is still news, not after it has grown pale with age and the meetings are partly forgotten.

2. The more you will put into these reports the more the people will get out of them. We do not mean, the more words you will put in, for people like to read reports that are accurate, concise, brief, and to the point. But we have reference to the amount of care rather than the number of words you put into the report. It goes without saying that reports should be carefully worded, should express clearly what the writer wishes to say, and be said in the fewest possible words that will give the sense clearly. And this we say for the benefit of resolutions committees as well as secretaries. It means much to have resolutions clearly stated, and well studied beforehand, to the end that Conference resolutions may not only be a model in diction but also in scriptural soundness and practical value. Much of the value of conference work depends upon the character of the resolutions adopted.

3. We have almost made our speech on making reports short and snappy, but here is one point that bears repetition. Other things being equal, the shorter an article or official report is, the more people there will be to read it, and the more they will get out of it. We understand, of course, that some things can not be clearly stated in a few words. You would naturally expect a report of a meeting that lasts several days to be longer than the report of a meeting that lasts but a few hours. But we think that what we have here said about brevity will not conflict in the least with the idea of completeness.

TALKS ON CHRISTIAN GROWTH AND VICTORY

VII. Anchoring Within the Veil

By J. K. Bixler

For the Gospel Herald.

Mankind is prone to go to extremes. He is like a pendulum, always somewhere between two extremes, but seldom at an equipoise. He is continually between an attraction and a counter attraction.

In the life of a Christian, this is also the case. Through the love of God and the magnetic power of the cross, we in our spirit are drawn towards heavenly and eternal things. The bodies in which we dwell are earthly, and through our senses we are drawn to-

wards the physical. Each of these opposites has its extreme thinkers to champion its cause. Some claim to have such a high degree of spirituality that their physical bodies are a hindrance to them rather than a help. Such a view is mystical. Others take the position that the soul is subject entirely to the physical senses and body, and they make no provision in their thinking for man acquiring any knowledge of eternal things through the spiritual sense of faith. This view can not but land the soul into a life of morbidity and sensuality and eternal perdition, while mysticism lifts the individual above the practical life and prepares him for the consequent collapse, which is certain to come, and ends in failure. Between these two extremes, the Christian finds his resting place and equilibrium in Jesus Christ.

Christian faith and living is nothing if it is not the most practical thing. It does not lift us to a plane above and outside of our humanity. We remain conscious of our infirmities, problems, and need of watchfulness. Our feet are upon the ground, and we are in the sphere where the fight is on and where defeat is possible. However, faith puts us in vital relationship with our Savior and Almighty God whom we know are more than sufficient for all our human weaknesses and deficiencies. Through faith and hope in Him we avoid despondency and morbid fear, and we trust in His grace and power to lead us through.

The true believer ever keeps in view Christ's finished work. In Israel's time the crucial day was the annual day of atonement. On that day the high priest entered into the holy of holies, first with the blood of a bullock for his own sins. After that he entered again with the blood of a goat for the sins of all Israel. The blood was sprinkled seven times over the mercy seat, the place where God said He would manifest Himself to Israel. There was blood upon the ark of the covenant, upon the beautiful veil of the tabernacle, upon the golden altar of incense, upon the brazen altar of burnt offering—blood, blood everywhere! It was the bringing annually of the blood of atonement within the veil, into the holy of holies, that all Israel looked forward to as effecting reconciliation for their sins.

Jesus Christ on Calvary became the world's Sacrifice for sin. There He shed His blood. But more than that was necessary to assure us of reconciliation. His blood must be brought within the veil into the holy of holies, into heaven itself, to be presented before the Father to complete the great scheme of redemption. This He did when He ascended into heaven. It is upon the fact of what our Lord did that our hope of present salvation and future life in God's presence is based.

An anchor with its long chain, cable,

or rope is worthless as long as it is visible, hanging at the side of the vessel. Not until it is lowered into and fastens itself upon the great deep does it serve its purpose and become the hope of sailors and passengers. Christ and His blood are now within the veil as our assurance and hope, "which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil" (Heb. 6:19).

The holy of holies within the veil was in Solomon's temple a perfect cube, and likely that in the tabernacle was similar in proportions. The proportions are also similar to the New Jerusalem, the city of God, and all types of the latter. In that sacred enclosure where God's throne is, there has been brought the token of our salvation, the blood of Jesus Christ! We are yet on the outside. We may be tempest-tossed. The winds may come from opposite directions alternately and sweep us from one end of our mooring to the other, but the anchor holds!

This assurance is not theoretical but is designed to be the practical experience of every saint. Such a hope gives calmness to the soul in times of trouble. It surmounts the seeming unsurmountable obstacles. It makes us courageous in times of fear and anxiety. It stabilizes men and gives them backbone and grit to face life and to push on in the face of dark clouds. Hope does not remove the clouds but it gives them a silver lining. Financial reverses and physical disabilities come to the hopeful, the same as to others, but hope gives a different viewpoint and adds grace to bear and strength to trust Him. Hope is the key that unlocks the great storehouse of heaven and brings within our possibility the power to live, and to say appreciatively to God, "Thank you," for the things that He permits to come into our lives to develop His graces fully in us.

Within the veil is our great High Priest carrying on for us His service of intercession, mediation, and advocacy. There is the Shekinah glory, the manifestation of His presence. There is the throne of grace, and there is our compassionate Savior and Lord. "The Lord is in His holy temple, the Lord's throne is in the heaven" (Psa. 11:4). But, thank God, there too the anchor of our soul is securely lodged, fastened to Him, and no more are we to be swept adrift by every form of doctrine and men's cunning craftiness! We are established in the present truth! Like Paul, "None of these things move me." He is our Sufficiency, and satisfies fully!

Elkhart, Ind.

If you would be on the winning side you must be on God's side.—Milo Kauffman.

GREEK MYTHOLOGY NO AUTHORITY ON REAL CHRISTIANITY

The following question and answer, clipped from one of our exchanges, throws the light of truth on the underhanded methods of present-day Modernists in misleading well-meaning seekers after Gospel truth. Under the guise of "religious education" they are teaching a system of religion that makes skeptics rather than believers out of the rising generation. Be sure that you get the full force of the answer to the question.—Editor.

An instructor in a leadership training course, held at First Christian Church of this city about a year ago, made the astounding statement that the ancient Greeks held the opinion that God had a companion, and that the apostle John labored to convince them that this God-companion in which they believed was Jesus Christ. Can you give us a little light on this matter?—Amos L. Taylor, Little Rock, Ark.

The "instructor" was right about the Greeks. Their principal god was Zeus, and his companion was Hera. The Roman god was Jove, and his companion was Juno. But the "instructor" went beyond what is written when he (or she) said that John attempted to put the relationship of God and Jesus on the low level of Grecian mythology. The usual "leadership training course" is a misnomer, and the usual "instructor" in these courses put up by departments of "religious education" under the requirements of the "International Council" are "liberal" "high-brows" that know only what they have been taught, and that is very little. The one thing they have not been taught is the Bible. All they know is what they have read in the "liberal" textbooks they were required to study and pass an examination on.

The liberal group puts Christianity on a plane with the pagan religion. When the International Council of Religious Education selected its name there was a fight made by some on the word "Religious," the contention being that the word "Christian" should be in its place, and the organization should be called "The International Council of Christian Education." But that term "Christian" was too narrow for the broad-minded brethren. There are other religions than Christianity, and they did not want to exclude the Jews, the Mohammedans, the Buddhists and others, so they selected a name that would include them all when the day of amalgamation came.

The "leadership training courses" they offer have not been courses that gave the teachers in any school any practical help on Bible study. The Word of God, you know, is least important of all when it comes to preparing people to be teachers and leaders in religious work. So they have given us training books on psychology, philosophy, pedagogy, comparative religions and such like. The books were not written by these learned college

professors to be of any practical help to those who would train for leadership in the average church or church school, but, whether consciously or not, were written for the approval of other college professors. They regard the Moninger "Training Course," which is a Bible course, as "mere kindergarten stuff."

Their plans have not gone over very big. They have met serious opposition from the first. This opposition and criticism has finally led to the organization putting the word "Christian" in its name in the place of the word "Religious." But calling it Christian does not make it so. It can only be made so when its curricula and objectives are distinctly Christian, and recognize the "all authority" of Christ and His Word.

MY REASONS FOR BELIEVING THAT FEET WASHING IS AN ORDINANCE

By Chas. Gordon Miller

For the Gospel Herald.

In Jno. 13:4-17 we read, "He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them." When He came to Peter he said, "Lord, dost thou wash my feet?" Jesus said, "What I do thou knowest not now, but thou shalt know hereafter." Peter again said, "Thou shalt never wash my feet." Jesus answered, "If I wash thee not, thou hast no part with me."

After He had washed their feet He said to them, "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

Feet washing as an ordinance was instituted at the time of the last supper. As Jesus gave of the bread to the disciples He said, "Take, eat, this is my body which is broken for you; this do in remembrance of me;" and then gave of the cup, saying, "This cup is the new testament in my blood, which is shed for you," and for many and for the remission of sins, this do ye as oft as ye drink it in my name (thereby a command). Jesus said in regard to feet washing: "I have given you an example, that ye should do as I have done to you."

Here we have the two commands by Jesus Himself at practically the same time. If we expect to live as He did we must obey His commands. This

is a serious matter, one that is not to be lightly turned aside or laughed out of the Bible. "He that is of God heareth God's words." "His commandments are not grievous." "If a man love me, he will keep my words" (Jno. 14:23). Jesus says, "Observe all things whatsoever I have commanded you" (Matt. 28:20).

Again, it was expressly commanded, and this fact shows at the very least that it must be practiced in some form. "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." Many attempt to evade this part of the Word by saying that it does not assert that we must do it, but merely that we should, or ought. The New Testament law of liberty does not consist of "thou shalt" as did the Mosaic law, but it is instead, a law of love. Jesus says, "If a man love me, he will keep my words" (Jno. 14:23). The true, humble Christian needs no further coercion than the simple knowledge that he "ought" to do a thing; yes, "should" do it. These are the strongest words in our language, expressing moral obligation or duty, as every one must admit. Their true application and force is admitted in every other case where they are employed. For example, "Men ought always to pray" (Lk. 18:1); "We ought to obey God" (Acts 5:29); "So ought men to love their wives as their own body" (Eph. 5:28); "We ought also to love one another" (1 Jno. 4:11); "Ye also ought to wash one another's feet" (Jno. 13:14). Now does this word "ought" mean the same in the last verse as it does in all the others? or just the reverse? "And this is His commandment, that we should believe on the name of His Son Jesus Christ and love one another" (1 Jno. 3:23). "Ye should do as I have done to you," that is, "wash one another's feet" (Jno. 13:15).

The commandment is clearly stated, "Wash one another's feet." Men may reject these words of Jesus Christ; they may try to explain them away; they may substitute something else for this ordinance, or call it "non-essential;" but still the scriptures remain to mock all their efforts. "Ye also ought to wash one another's feet . . . do as I have done to you." "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him" (1 Jno. 2:4).

Let me quote further from the book "Christian Baptism, The Lord's Supper and Feet Washing," by H. M. Riggle. "The acknowledged authority of Him who delivered it, our Master and Lord."

His Example.—After washing their feet He said to them, "I have given you an example." Example means model, pattern,

(Continued on page 172)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Altoona, Pa.
(2504 4th Ave.)

Counsel meeting was held at Mill Run on Friday, May 5; at Altoona, Sunday morning, May 7. Preparatory services were held at Mill Run on Friday, May 12, at Altoona on Saturday, May 13.

Communion services were held at Altoona on Sunday morning, May 14. Bishop Isaac Metzler of Martinsburg, Pa., officiated.

We praise the Lord for the blessed fellowship we all could have together in the Lord. Old and young each took their place allowing themselves to be pliable on an occasion so sacred.

We believe God could look down with a smile of approval to the faithful efforts put forth from the bishop down to the weakest member.

Our God is a searcher of hearts. He knew who from the heart really wanted to be loyal and true wherever duty found them, whether in the Church or out of the Church.

We did appreciate the willingness of many who were willing to partake of the sacred emblems of the broken body and the shed blood of our blessed Redeemer. We also appreciated the help of Bro. and Sister Paul Jacobs and two sons. They helped to bring the members to and from Church by their auto. They came from the Kauffman's Church near Johnstown.

This blessed occasion caused us all to rejoice that we were counted worthy to partake of the sacred emblems. At the longest it will not be long for any of us to have many such continuous meetings on this earth; but we thank the Lord for the sweet foretaste of that heavenly joy wherein only the faithful can ever expect to participate. The blessedness of the thought, "to be there and to look on His face" will be heaven alone to His children.

At this communion we had the largest attendance since we were in Altoona. We do praise God for the pleasant and the unpleasant experiences of the fourteen years we lived in Altoona. By September, if we are spared, it will be 14 years. God had a reason for bringing us to Altoona and for taking us through our various experiences while here and also preceding our coming here. God knows what is best. He also knows how to associate our present and past experiences with our future in this life and in the life to come.

In the afternoon of May 14, at Mill Run, we gave communion to two sisters after Sunday school. Bro. Isaac Metzler officiated.

When we think of the history of these two sisters as well as others of Mill Run who in the past would not hearken to that still small voice but finally yielded to the Holy Spirit's wooings. To-day what a change in those homes. What a difference in the reception, in the atmosphere. What a difference in their lives. What they hated, now they love. What they loved they now hate. Why wait so long to receive your best Friend? The Lord's command is not work awhile and then give up. God told Isaiah to keep on teaching and writing and praying until there are no more inhabitants. Our blessed Lord gave us an example of faithfulness and untired persistence. May our decisions in the work be after the same pattern.

May we as Paul in Phil. 3:8 "count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things and do count them but dung that I may win Christ."

Alice H. Nissley.

Tampa, Fla.
(1409 Ida St.)

Dear Herald Readers, Greetings:—"Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits." A few lines from the south land may be of interest at least to a few. Maybe many of our northern friends do not know that from May to September we do not do much gardening here, on account of the extreme heat. (There are some exceptions).

I cannot explain why, but just now the mercury in the shade stands at 90 degrees, and I perspire as freely as I would at 110 in N. D. 95½ is claimed for the high average in this city. We are hoping for some rain soon to at least cool it off a little. We cannot blame the missionaries of India who go off to the hills for a little fresh air.

We are drawing toward the close of a term of Summer Bible School at Ybor City. We opened with 61 enrolled. The high point in attendance was 77. Good interest is shown by some. Another article may appear later telling more of the details.

On April 30 we had our counsel meeting at the Ida St. Mission Church. Peace and harmony prevailed. On May 7 we were permitted to have our communion services followed by the ordinance of feet-washing. While our congregation is very small since the tourists have gone back to their northern homes, we had a blessed time in the Lord. Three sisters were unable to be present on account of health conditions.

In addition to our services at the county farm once each month, we now also have services every Monday at 10:30, at the county jail where from 10 to 20 or more come to a little chapel to hear the Word preached.

A Spanish missionary who does some work here in the city, by name of Pla, does the leading in this work, and when opportunity affords speaks in that language to the prisoners. A number have asked for prayer and given an expression of wanting to change their way of living. Strange to say, how we will still find some who can try to justify themselves, no matter how they have lived.

In speaking to one individual about his life he replied, "Paul and Silas were in prison; I am no better than they." How to get them to say, "What must I do to be saved?" as did the jailer to Paul and Silas, is the burden of our heart. Acts 16:30. We are glad for the interest they manifest in the Gospel, and ask that you pray with us that the "seed" sown may bear fruit. Workers are all well.

Yours serving while waiting,
May 11, 1933. L. S. Glick.

Coatesville, Pa.
(625 Walnut St.)

Dear Readers of the Gospel Herald:—"Truly God is good to Israel." On Saturday evening, April 22 we had our preparatory services. Last Sunday, May 7, we had communion, at which time sixteen of the members of this place partook of the sacred emblems; also the workers and some from the home church.

The Lord is blessing the work. A class of applicants is under instruction. Some seem eager to be received into Church fellowship, while others are counting the cost. We solicit your prayers in their behalf.

The average attendance at Sunday school is ninety from the City. The services in the evenings are well attended, and the mid-week prayer meetings which are held in the homes are the source of help and encouragement to a goodly number.

The following brethren broke the bread of life to us during the month of April: Joseph M. Nissley, Jacob Miller, Stoner Krady, Landis Shertzer, Amos B. Stoltzfus, John M. Stoltzfus, Jacob Brubaker, and Ira Landis. The speakers in the workers' meetings on Sunday evenings were Jacob Mellingner, Joe Lehman, Ivan Stoltzfus, and John E. Kennel. To all who so kindly visited us we say, "Thank you,—Come again."

We extend an invitation to all to worship with us. Sunday school at 9:30 and preaching 10:30 every Lord's day morning. Workers' meeting at 7:15, followed by a sermon, Sunday evenings. Prayer meeting every Wednesday.

lay evening at 7:30. All services are at standard time.

We thank you for your prayers and beg a continued interest in them.

Yours for the needy,

May 12, 1933. Edith B. Kennel.

Marietta, Pa.

(521 Market Street)

Dear Herald Readers:—We are glad to announce that the Gospel Tent Meetings will start at Marietta on May 28 in charge of Bro. John W. Hess and will continue for two weeks until June 11 when an all-day meeting will be held at the tent. Some of the speakers will be Bros. Martin Hershey, John W. Hess, Henry Garber, Elias Kulp, Elam Stauffer, Frank Garman and Amos Horst. Location of tent is the same as last year. We give you a hearty welcome to attend these services. We ask an interest in the prayers of all God's people in behalf of this work that many souls might be brought out of darkness into His marvelous light.

May 13, 1933. David B. Groff.

Miner's Village, Pa.

Dear Readers, Greetings of love in the Master's name:—The time is again here when we give a report of the month's work at this place. We have enjoyed many rich spiritual blessings the past month (April). Some things have happened which we shall never forget, and some burdens have been laid upon us which we shall carry through life. Outstanding was the calling of one of our workers and his companion to the African work, Bro. Elam Stauffer and wife Elizabeth. We are made to realize more than ever that we are laborers together with Him, for we have seen with our own eyes the Holy Spirit laying His hands upon them. Surely we who know and love them cannot fail all the days of our life to pray for them unceasingly.

The ministering brethren for the month of April were: April 2, William Feisey (text, Matt. 18:1, 35). This was our counsel meeting. All progressed peace with one another. April 9, John W. Weaver (text Gal. 6:14). April 16, Henry Garber (Job 19:25, 26). April 23, Elam Stauffer gave his first sermon to us (text, II Cor. 3:4, 5). April 30, was communion Sunday when our bishop, Bro. Henry Lutz, shared the sacred emblems to 38 workers and members, assisted by Deacon Herman Metzler; May 7, John W. Weaver preached from Heb. 12:28, 29; May 14, Christian Lehman.

Prayer meetings held: April 11, at Frank Martin's home, Phares Wenger leader, lesson Jno. 17; Apr. 25, at Charles Rhoads' home, John Ristenbatt leading, lesson Jas. 2; May 9, George Good's home, Elam Stauffer leading, Isa. 107.

Our Bible study continues with good interest. Some people are being touched by the Holy Spirit after looking into His Word to the extent that it changes their lives. April 6 Henry Hershey led in the study of faith. April 20 Phares Wenger led in the study of regeneration. May 4 John Bressler gave an interesting and inspiring talk on Africa the Dark Continent. Our next study will be on Consecration, May 18, 8 P. M., when we hope to have Bro. John S. Hess with us. Children's meetings were conducted April 2 and April 20 by Sister Mabel Hess and May 4 by Ben Stauffer.

Evangelistic meetings will be held at this place in the near future. Remember us in your prayers. There are some souls counting the cost. Also this week we are starting an organized plan of visitation work when there will be some workers visiting regularly in the homes. The plan is to get all the workers engaged in this work, taking turns. Our Sunday school attendance continues good, averaging 237 for the six weeks since April 2.

Remember us before the Throne. Come to see us, if possible. Your presence is encouraging.

Benjamin W. Stauffer.

May 16, 1933.

Lancaster, Pa.

(Mennonite Old People's Home)

Dear Herald Readers, Greeting in Jesus' Name:—Since our last report we had some sad experiences, in much sickness and also by death showing us that the reaper death is still in the land and one by one they pass away.

Four new inmates were admitted since our last report. One was here only two weeks until he passed away, making a total of four deaths. David Ebersole, Anna Stehman, Daniel Kurtz, and Sarah Ruhl were those claimed by death.

On April 20 we held the funeral services of Bro. David Ebersole; aged 76 y. 3 m. 2 d. Bros. Henry Lutz and Henry Garber were in charge.

On April 22 preparatory services for communion were held by Bishop Noah Risser, and on April 23 communion was held by Bros. Noah Risser, Martin Heistand, Walter Oberholtzer and Samuel Fry.

The funeral service for Anna Stehman who died on the 24th, aged 69 y. 1 m. 21 d., was held April 27 by Bro. Jacob T. Harnish.

On May 7 regular services were held by Bro. Landis Shertzer.

May 13 funeral services of Daniel Kurtz were held. He died May 10; aged 84 y. 5 m. 17 d. Bro. David Yoder had charge of the service.

On May 15 the funeral service of Mrs. Sarah Ruhl who died on the 13th, aged 86 y. 9 m. 7 d., was held. The

service was conducted by — John-son.

At this time the health is better again.

May 17, 1933. T. E. Moyer, Supt.

Iowa City, Ia.

Baptismal services were held at Iowa City Mission May 18, 1933. Six were received by the ordinance of water baptism. Their ages ranged from ten years to seventy-three.

Three were grandparents, one a mother of five. Bro. Fisher also took the counsel of the Church and communion is planned for a date in the near future.

May we ask an interest in your prayers and for these dear souls and ourselves.

May 18, 1933. The Workers.

Columbia, Pa.

(Fourth and Mill Sts.)

Greetings in Jesus' Name:—"O worship the Lord in the beauty of holiness: fear before him, all the earth." Last Sunday afternoon May 14, communion services were held, Bishop John H. Mosemann officiating. Nearly all the members were present to partake of the sacred emblems. It was the first time for a number of boys to observe this service. Pray for them. Bro. John Mosemann Jr. and wife also worshipped with us. Preparatory services were held the Wednesday evening previous, May 10.

The Sewing school closed for this season on May 6 with the Mt. Joy circle present. May the richest blessing of God rest upon each sister who came during the past season to help in this work. This being the last day the girls were treated to cake and lemonade. The girls learn to make garments for themselves and the sewing machine donated by the Elizabethtown circle is very greatly appreciated for the older girls. We hope by next year we can have two or three more.

The services are all well attended. The average attendance for the Sunday school during April was 270. Pray for the class under instruction at this time as two of the number have doubts in their minds and are not having real victory in their lives. Pray for them that they may become rooted and grounded in the faith.

The brethren who preached for us since the last writing were Charles Hershey, J. F. Bressler, Milton Brackbill, J. L. Rutt and C. Z. Martin.

At the present time Sister Minnie Landis is not very well. Remember her at the throne of grace.

Visitors at the Mission have been Bro. and Sister Noah H. Mack, Bro. Michael Fry, Mrs. Catharine Null and Mrs. A. Vernon Lefever and Baby Jr.

Relief work is still carried on, nine families, members of the Mission, receiving help.

We are looking forward to our Bible Meeting on Decoration Day. Pray that it

(Continued on page 172)

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.
Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.
Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.
Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.
Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

THE ATTITUDE OF THE CHRISTIAN WOMAN TOWARD THE SPIRIT OF THE AGE

By Florence Burkholder

For the Gospel Herald.

To-day the Christian woman is facing the greatest problem of the age—how to cope with Satan, the relentless force that is driving humanity to the edge of an abyss, to what, and where? God alone knows. He holds the future in His hands.

From the beginning it has been God's divine plan and purpose to create men as free beings. God's glorious purpose is for men and women to trust and love Him. He reveals Himself through His Word, unfolds Himself to our hearts.

Satan is directly opposed to the purpose of God concerning the human family. Against this purpose he directs his wiles. As one minister of the Gospel has stated, Satan is matching his programme with God's, point for point, in every detail.

God wants His creatures to be free; Satan's purpose is to enslave them. God wants them to trust Him; Satan's purpose is to destroy confidence. God wants them to love Him; Satan's purpose is to alienate affections. God wants to crown His creatures with glory; Satan's purpose is to mar it hopelessly. Therefore, it behooves us as God's creatures to be thoroughly familiar with Satan's devices, so that we may be on guard when he attacks.

Destructive Power of Satan

Satan is making it his business to destroy every noble purpose in the world to-day. His sharpest arrow is directed toward the Church. In II Cor. 11:14, 15 we read: "For Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their work."

Satan the liar, deceiver and destroyer, comes as an angel of light with his ministers, under the guise and cloak of Christianity, to destroy faith in God, denying the Divinity of Christ, doing away with a personal devil, and bringing the world into a great many of the churches to-day. Satan the liar, deceiver, says, You may dabble in this sin, and that sin, it makes no difference. Men and women being led away from God by false teachings and doctrines.

Satan is sowing seed of disloyalty,

all over the world to-day. Disloyalty to God in government, the result of which is that communistic spirit, a spirit of revolt, unrest, a depressed condition, destroying the peace that once abounded in the hearts of men.

That atheistic spirit in some of the schools of the land, the result being, infidelity. That apathetic, lethargic, Laodicean spirit of the churches; the result being indifference, lukewarmness, a falling away.

Disloyalty in the home; wives disloyal to husbands,—husbands disloyal to wives; children disloyal to parents, disobedient; the result,—the divorce evil, that leaves countless numbers of souls, helpless, bewildered and perplexed, thrown out upon society, the outcome of which can only be to join Satan's vast army of destruction; unless, as one writer puts it, "we have a sweeping Revival of supernatural Religion to curb this human depravity." The final and great result of this spirit of disloyalty is but to increase Satan's power over humanity.

To-day the Christian woman feels this power of Satan as never before; and what then is her attitude? It is an attitude of protection for all that which she holds sacred in the home and in the Church.

Responsibility of Home and Church

It is the reconsecrated life, and the new-born passion for the souls of those for which the home and the Church are responsible. It is a passion for the souls of those who are in the clutches of Satan, mired in sin, knowing not which way to turn, being led on and on, nearer and nearer, each day to the edge of the abyss.

As new evils arise it seems each new day, and fear grips our hearts, may we enter into that perfect love that casteth out fear. "I will be with thee, I will not fail thee nor forsake thee." May we have undying faith that there is power in God's love; power in the blood of Jesus, that will give us victory over the power of Satan.

We to whom has been given the power to create souls for an eternal destiny, feel the responsibility resting on our shoulders as never before. The burden is becoming heavier, from the fact the future is so uncertain. We cannot see what lies before us.

Facing this problem as we do, feeling the Satanic power as we do, it creates a determination of fight with all a Christian woman's instinct, to save the souls of those she holds dear.

Our Opportunities

Again, the Christian woman with this determination in mind, realizes too, the door of opportunity stands wide open. No matter in what walk of life we find her; be it in the home, the school, the office, the hospital, or wherever it may be; her Christian influence goes out, touching the lives of

men and women who are blind to the truth. What a glorious privilege an opportunity to help mobilize an arm for God, ready to meet Satan, point for point.

The Christian woman feels the need to instruct; to stand firm on the Word of God, in order to keep our home stable, for the sake of our children, our children's children, future pillars of the Church.

We should thank God to-day for the Mennonite Church and that for which she stands; whose cornerstone is Jesus Christ, that solid rock, a foundation that will withstand every power Satan may use against her.

Protecting Our Youth

How then can we protect and save our youth, our loved ones and those with whom we come in contact in our daily life, from the power of Satan? "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Eph. 6:10-18). Fathers, mothers, children, stand as one for the home. Sisters, brethren, pastors, stand as one for the Church. Loyal to each other, loyal to God. And what is the weapon we are to use in our fight for God? The weapon of prayer. Prayer, the weapon that will have strength to meet any weapon the devil may use in his warfare of destruction. Prayer, the greatest God-given power in the Church to-day. Through agonized prayer many a soul has been saved for the Church.

A Plea for Prayer

My plea to-day is for more prayer in our lives—praying to God for ourselves, that we may never by word or deed be stumbling-blocks in the path of any of God's children; and praying to God in one reconsecrated, united effort, for one definite cause, the saving of those who have wandered from the fold, and for those who are not yet in the fold.

There is going to be an evil day—"perilous times." It is the growing sentiment among Christian people to-day, everywhere, that there is going to come a day of persecution; a day when we are going to have to stand firm for God; live closer to our Lord. "Be thou faithful unto death" and when the time of persecution comes, may God have a host of men and women and young people who will stand true unto death. We believe the day will come in your life and mine, when we will be called on to suffer for our faith in our Lord Jesus Christ.

(Continued on page 172)

SUNDAY SCHOOL LESSON

Lesson for June 4, 1933—Mark
14:17-31

JESUS FACES BETRAYAL AND DENIAL

Golden Text.—He is despised and rejected of men; a man of sorrows, and acquainted with grief.—Isa. 53:3.

Introductory.—We are approaching the time of the end of Jesus' earthly ministry. Facing the severest persecutions and about to lay down His life for the sins of this world, the shortcomings of His disciples because of these times of severest stress were also becoming more and more apparent. In the previous lesson Jesus had warned His disciples of His coming decease in Jerusalem, now He adds to this warning by telling them of His coming betrayal and denial—on the part of His disciples. He prepares for the final great sacrifice by instructing His disciples and instituting the ordinances of communion and feet washing.

The Last Supper (17, 18).—It was the last supper of any kind for Jesus on earth, the last legal Jewish passover for His disciples. He had previously given instructions to His disciples as to where to prepare the passover, and now that the evening had come they repaired to the large upper room where their passover had been prepared, and it was here that He further revealed to His disciples what was just ahead. First among these revelations was the fact that one of His disciples should betray Him.

The Betrayal (18-21).—The disciples were shocked at the news that one of their own number should betray Him. "Is it I?" was the chorus of exclamations, the hypocritical Judas joining in the expression of astonishment. But Jesus became more specific, when He said, "It is one of the twelve, that dippeth with me in the dish." He went on: "The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man he had not been born." This stinging rebuke not only clinches the fact of future retribution beyond the grave for the wicked, but it also serves as a warning for all disciples of the present time who turn traitors to our Lord. We understand that the act of Judas was but one way in which Christian professors may turn aside from following Jesus and become traitors to the cause. Judas' terrible end on earth was but the beginning of a more terrible eternity—both for him and all like him.

The Communion Instituted (22-26).—While they were eating of the passover, Jesus instituted a New Testament ordinance which serves a similar purpose in the New dispensation that the passover did in the Old. He took the bread, blessed it, and divided it

among His disciples, telling them that this was typical of His broken body. Then He took the cup, blessed it, and gave it to His disciples, telling them that this was typical of His shed blood. It is a simple, solemn memorial of His broken body and shed blood; so simple that any child can grasp the idea of what it is for, and yet so profound that the most scholarly theologians have never been able to fathom it to its depths. Next to baptism, this is the most widely observed among the Christian ordinances.

The Denial (27-31).—After He had instituted the Lord's supper, Jesus turned again to His disciples, revealing some more unpleasant and shocking truths. The traitor Judas had gone his way and was soon to return at the head of a mob to take Jesus prisoner. But he was not the only imperfect man among the disciples of Christ. He spoke plainly: "All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered." Peter was sure that here was one point in which Jesus was mistaken. He was very bold in his declaration: "Although all

shall be offended, yet will not I." The rest of the disciples made a similar declaration as to themselves.

But here the disciples demonstrated that it was they, and not our Lord, that were in error. Peter did deny his Lord three times that night, just as the Lord had said that he would. When Judas and his motley horde came on to take Christ prisoner, the disciples momentarily forsook their Lord and fled. Be it said to their credit, they afterwards returned to their Lord and served Him faithfully; but in them we have an example of the frailty of men. The best that any man can say of himself is, "By the grace of God I am what I am." We overestimate our strength every time we rely upon our own goodness and power as we face the trials and conflicts of life. Peter was very bold in his self-reliance when he waved the sword and smote off Malchus' ear. Disarmed, he was cowardly as a pup, trembled before a simple question by a little maid, and did the very thing that Christ foretold he would do. From him we get an object-lesson that should forever keep us alive to the importance of relying wholly upon the strength divine as our weapon against any foe that the enemy of souls may send against us.—K.

Bible Meeting Topic

RECEIVING POWER.—Acts 2:1-4;

I Cor. 12:1-13

Topic for June 4

MOTTO

"Be filled with the Spirit."

OUTLINE STUDY

I. Examples of Those who Received Power.

1. The believers at Pentecost.—Acts 2:3, 4.
2. The Samaritans.—Acts 8:14-17.
3. The Gentiles.—Acts 10:44-48.
4. Disciples of John at Ephesus.—Acts 19:1-7.
5. All believers.—I Cor. 12:13; I Jno. 2:20; Acts 13:52.

II. Conditions for Receiving Power.

1. Faith.—Eph. 1:13.
2. Repentance.—Acts 3:19.
3. Obedience.—Acts 5:32.
4. Prayer.—Luke 11:13; Acts 4:31-33.
5. Worthy walking.—Eph. 4:1-3; 5:15-21.

III. The Power Manifested.

1. In witnessing.—Mic. 3:8; Acts 1:8; 4:33.
2. In boldness.—Acts 4:13, 31.
3. In miraculous gifts.—Acts 19:11, 12; Heb. 2:3, 4.
4. Might in the inner man.—Eph. 3:16-19.
5. Victory over the law of sin.—Rom. 8:1-13.
6. Made strong in weakness.—II Cor. 12:9, 10.
7. In bearing spiritual fruit.—Gal. 5:22-25.
8. In meeting spiritual foes.—Eph. 6:10-20.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Power."

2. Men with the Power of God.

- a. Peter.
- b. Stephen.
- c. Philip.
- d. Paul.

3. What the Spirit Does for Us.

- a. In Bearing Fruit unto God.
- b. In Overcoming Sin.
- c. In Witnessing for Jesus.

For Seniors.

1. The Sources of Power in the Life of the Christian.
2. Meeting the Conditions for Receiving Power.
3. The Results of Spiritual Power.

PERSONAL THOUGHT

The excellency of the power is of God. We have this treasure in earthen vessels. We need to let God by the Spirit form His image within us so that His power may possess us to the full capacity and that our work as His instrument may not be hindered. II Cor. 3:18.

SEED THOUGHTS

Consciously, distinctly, resolutely, habitually, we need to give ourselves, our business, our families, our affections into the Spirit's hands, to lead and fashion us as He will. When we work with the current of that Divine will, all is vital, efficient, fruitful.—F. D. Huntington.

Power from on high is coöperation with God.—Jos. Cook.

The early church was characterized by poverty and power; the present is characterized by wealth and weakness.—Scl.

No power of the Holy Ghost can fill you while you are full of your own ideas, your own importance. All that must go.—Winnington-Ingram.

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THURSDAY, MAY 25, 1933

Field Notes

Bro. Maurice O'Connell of the Lima, Ohio, mission is expected to begin a series of meetings at St. Jacobs, Ont., June 23.

Bro. O. D. Yoder spent about a week, recently, in the vicinity of Harrisonburg, Va., filling appointments in a number of churches.

The brotherhood at Floradale, Ont., has arranged for a series of meetings, beginning June 10, with Bro. Oscar Burkholder of Breslau, Ont., as evangelist.

Brethren L. A. Blough and Calvin Lehman of the Johnstown, Pa., community spent a few hours in the Mennonite Publishing House one day last week.

Communion services were held at the South Union Church near West Liberty, Ohio, on Sunday, May 14. An impressive service, with good attendance, is reported.

Bro. S. J. Miller of Pigeon, Mich., has been secured as evangelist for a series of meetings at the Blenheim Mennonite Church near New Dundee, Ont., beginning June 10.

The brotherhood of the Latschar Mennonite Church near Mannheim, Ont., has arranged for a series of meetings, May 30 to June 6, with Bro. Jesse B. Martin of Waterloo, Ont., in charge.

The brotherhood at Ashley, Mich., is looking forward to a communion service on Sunday, May 28. At this time Bro. D. D. Troyer of Goshen, Ind., is expected to be there and have charge of the services.

A series of meetings is to open at Hess Mennonite Church near Lititz, Pa., on Sunday evening, June 4, conducted by Bro. Elmer Martin. The prayers of God's people in behalf of the meetings are desired. H.

The singing class at Hess Mennonite Church near Lititz, Pa., conducted by Bro. Chris. Leaman, will have a final singing on Saturday evening, June 3, with Bro. J. D. Mininger expected to be present. H.

Bro. D. J. Johns of Goshen, Ind., preached for the brotherhood at the Bethel Church at West Liberty, Ohio, on Monday evening, May 15. He was accompanied by Brethren J. S. Hartzler and V. E. Reiff of Elkhart, Ind.

Mission Board Meeting.—We are in possession of an interesting program of the coming annual meeting of the Ohio Mennonite Mission Board to be held June 10, 11, near Orrville, Ohio. See announcement on last page of this issue.

Bro. D. D. Troyer of Goshen, Ind., worshiped with the congregation at Brutus, Mich., over the week-end of May 14, holding communion and baptismal services. Four were baptized and three received upon confession of their faith.

Good attendance and a live interest are reported from the recent revival meetings held at Hawksville, Ont., by Bro. C. F. Derstine. While there were no public confessions the object of the meeting, that of strengthening believers, was attained.

Brethren J. S. Hartzler and V. E. Reiff of Elkhart, Ind., and Bro. D. J. Johns of Goshen, Ind., spent Sunday evening, May 14, with the congregation worshipping at the Mennonite mission in Ft. Wayne, Ind. Bro. Hartzler preached.

Bro. J. S. Hartzler of Goshen, Ind., filled an appointment at Oak Grove Church near Smithville, Ohio, on Tuesday evening, May 16. Present in the meeting were Brethren S. E. Allgyer of West Liberty, Ohio, and V. E. Reiff of Elkhart, Ind.

Sailing for India.—Sister Florence Friesen writes us under date of May 15: "We have all arrangements made to sail on M. V. 'Saturnia' Italian line, from New York, on May 27. We request the prayers of God's people." May the Lord grant them a safe voyage and a profitable term of service.

At this writing a series of meetings is in progress at Strasburg Mennonite Church, Franklin Co., Pa., with Bro. John S. Hess of Lititz, Pa., in charge.

The meetings began May 14, with the expectation of continuing about two weeks. The prayers of God's people are desired.

The Lord willing, revival meetings begin at Stauffer's Mennonite Church near Bachmanville, Dauphin Co., Pa., May 28, with Bro. Stoner Krady of Lancaster, Pa., as evangelist; also a all-day meeting at the same place June 4. The prayers of God's people are solicited. N. R.

Sunday School Meeting.—An all-day and evening Sunday school meeting announced for Erb's Church, Lancaster Co., Pa., June 1. On the program we notice the names of active workers from various parts of the country together with the name of Bro. Nev Bender of Greenwood, Del.

Called Home.—Word reaches us that Bro. S. R. Good of Sterling, Ill., a faithful deacon for a number of years, passed away, and his funeral was held on Friday of last week. May the Lord comfort the bereaved family and congregation. Bro. Good had been in delicate health for several years. Obituary notice later.

The Ontario Mennonite Mission Board is to meet at Breslau, Ont., May 27-29. Among those expected to be in attendance and to take an active part in the meeting are Bro. and Sister J. I. Graber, missionaries on furlough from India, and Bro. and Sister Nelson Lillwiller, missionaries on furlough from South America.

The Twenty-seventh annual meeting of the Mennonite Board of Missions and Charities convened at the Springs, Pa., church on Sunday, May 21. A representative gathering was present from many sections of the country and the interest was very good. Fuller reports of the meeting will be given in next week's Herald.

Change of Dates.—We are in receipt of a letter from the secretary of the Ontario A. M. Conference stating that owing to a conflict in dates with the Ontario Mennonite Conference the date of the A. M. conference at Tavistock has been changed from June 7 and 8 to June 20 and 21. See announcement on last page.

The First Mennonite Summer Bible School Conference was held at the Masontown, Pa., Mennonite Church Thursday evening and all day Friday, May 18 and 19. The meeting was well attended, people being present from sixteen states and provinces, India, and South America. A well-arranged program was carried out and interest was very good. It was felt by

all interested that the meeting was a great help in unifying and promoting Summer Bible School work in the Mennonite Church.

The brotherhood at Scottdale had the pleasure of caring for a number of visitors several days last week. The occasion of most of them being here was the attendance at a number of committee meetings. Among the committees to meet were the Executive Committee of the Mennonite Publication Board, the Auditing Committee of the Mennonite Publishing House, the Executive and Mission Committees of the Mennonite Board of Missions and Charities, and the General Problems Committee appointed by Mennonite General Conference. It was a busy week; but the pleasure of being busy in the work of the Master is the most satisfactory pleasure there is.

Correspondence

Yoder, Kans.

(Yoder congregation)

Greeting to all Herald Readers:—"O! Magnify the Lord with me and let us exalt His name together." We feel to praise the Lord for the many spiritual blessings we are permitted to enjoy. A number of visiting brethren from nearby congregations worshipped with us in our Sunday morning services while filling their appointments at the Hutchinson mission in the afternoon. On Sunday, March 26, Bro. R. M. Weaver of Harper, Kans., gave us a very timely sermon. April 2 Bro. Noah Ebersole of Peabody, Kans., and Bro. Clarence Bontrager exchanged pulpits. On April 9 we were privileged to observe communion service and feet washing. Bro. Orrie Yoder of Oregon gave a very interesting talk on the subject of feet-washing while preparation was being made to observe the ordinance. April 23, Bro. E. M. Yost of Greensburg, Kans., gave a very inspiring sermon. The writer was indeed sorry of being deprived of attending services but happened to be entertained by a spell of mumps. On evening of April 30, Bro. and Sister Friesen gave us two interesting talks on India. Their visit was very much appreciated. May 7 Bro. J. J. Zimmerman of Crystal Springs congregation brought us a timely message. In the evening we had our 23rd semi-annual S. S. Conference. The work of the S. S. was discussed from different angles. Bro. John Snyder of Oregon brought to our minds some very practical methods of creating interest in the S. S. May we as a Sunday school, by God's help, be able to profit by these different talks and make our S. S. an interesting and growing one.

May 11, 1933.

Cor.

Frazer, Pa.

Dear Herald Readers, Greetings:—Eight were received into church fellowship, April 2, by water baptism; some of the results of the January meetings conducted by Bro. Ray Shenk and through definite prayer.

Attendance at Sunday school has been very encouraging, averaging around 125 the last few months. A school bus is being used during April, May, and June, to haul in the folks who do not have transportation and children whose parents are not especially interested in seeing that they attend.

Last Sunday Bro. Rutt, missionary to South America, was present with us. About twenty Spanish folk were in attendance. Some of the Spanish children who are members of the Sunday school sang in their native tongue. Bro. Rutt conducted a Spanish S. S. class for the older ones, much to their enjoyment and, we trust, much spiritual help. We hope he can spend some more time with us among these people.

Interest in Sunday school and the work of the Church is very good. Bible study meetings are being held every Tuesday evening in various homes, have been a rich blessing to many, with the attendance around fifty to sixty.

Our annual Bible conference will be held, the Lord willing, June 10 and 11. Programs may be secured by writing Lois Taylor, Malvern, Pa. On account of the annual meeting, the regular month-end meetings will be omitted for May and June; but we expect to resume same in July. Due announcement will be given.

Sunday school and Church services every Sunday morning. Sunday evening services every other Sunday, and Bacton Chapel services every two weeks in the afternoon. Will be glad to have you stop with us. May the Lord help us to be faithful in our testimony to the lost in these last days of grace. How great the need.

May 11, 1933. Harry G. Brackbill.

Morton, Ill.

(Pleasant Hill congregation)

Greetings in Jesus' Name:—Perhaps a few items of this place might be of interest. Pleasant Hill church is located between Cloverdale and Gardena, along route 121 from Peoria to Morton, and is a place of many possibilities. Many poor people are living here. Some have worked in Peoria and perhaps out of work now but try to get along as best they can. Quite a few of their children and some older folks come to Sunday school. Most of them walk and come rain or shine. We wish all that could would avail themselves of this privilege. A number of them seem to be contented to labor around home on the Sabbath day. May God speed the day that their conscience will be stirred in such a way that they will

consider the seriousness of neglecting the most needful—their souls' salvation.

We again expect to have a vacation Bible school, beginning May 22, to be held for several weeks.

Sunday school enrollment now is 152 and is a great opportunity for much good to be accomplished by the efforts of the teachers during this Bible school. We appreciate the interest of the neighboring ministers coming to this place to bring us the Gospel message. Among those who gave their service were Bros. H. R. Schertz and Ed. Oyer of Metamora, Ill., David Plank of Roanoke Ill.; Jonas Litwiller, Morton, Ill.; and J. A. Heiser of Fisher, Ill.

Bro. Heiser preached the preparatory service April 30, previous to communion. Bro. Orie Keiser gave a short talk after Sunday school. Bro. Heiser again preached to a full house in the evening.

On May 7, Bro. Ezra Yordy of Roanoke, Ill., who so faithfully comes every 2 weeks, officiated in communion services. Most members partook. A few could not be present.

Mrs. Mary Powell has gone to Danville, Ill., to take care of her daughter who is sick. Bro. Ollie Duvall has been sick since last fall; his recovery seems very slow. May God give him much grace and great peace in his affliction. Bro. Jack Rost is at the Methodist Hospital at Peoria for several weeks, from blood poison resulting from a scratch on his finger. His condition was quite serious for a time and he suffered terribly. Last reports were that he is getting better. It is hoped that amputation will not be necessary.

We have services nearly every Sunday evening; occasionally preaching, sometimes young people's meeting and again Bible study which is usually conducted by Bro. Carl Magnuson. Bro. Lester Litwiller was in charge of singing class for some time. A cantata on the life of Christ was given at the Pleasant Hill church on Easter Sunday evening by members of Pleasant Hill and Pleasant Grove churches.

Continue to remember the work at this place.

May 12, 1933. Mrs. P. H. Conrad.

Ephrata, Pa.

Dear Readers:—Some time ago it was announced that Sunday school will be started at Denver, Pa. The work opened Sunday evening, April 2, with 105 present. It was decided to hold Sunday school every four weeks in the afternoon, followed by preaching, and every four weeks in the evening. The first afternoon service was held May 14, with 59 present. The next service will be held May 28, Sunday school at 7 P. M. and preaching at 8 P. M.; on June 11, Sunday school at 2 P. M.; preaching at 3 P. M. Services

(Continued on page 173)

Miscellaneous

AT EASE IN ZION

By Edith B. Kennel

For the Gospel Herald.

(Woe to them that are at ease in Zion.—Amos 6:1.)

Why will you be at ease in Zion,
When souls you're meeting every day,
Are not prepared to meet Jehovah
And no man for their soul doth pray?

Why will you be at ease in Zion,
When eighty-three souls every hour
Are perishing without a Savior
Deceived and bound by Satan's power?

Why will you be at ease in Zion,
When just beyond the rolling sea
A billion souls without salvation
Dependent are on you and me?

Why will you be at ease in Zion,
When teachers false are everywhere,
Deceiving souls who grope in darkness,
And tangle them with Satan's snare!

Why will you be at ease in Zion,
When staggering 'neath a heavy load
A brother needs your help and pity,
To cheer him on the rugged road?

Why will you be at ease in Zion,
While others strive, and work, and give
To help advance the Father's kingdom
While you in selfish ease may live?

Why will you be at ease in Zion,
When God upon the Church depends
To give the Gospel of salvation
Unto the earth's remotest end?

Why will you be at ease in Zion,
When on the cross, in agony
The Savior made the great atonement
That they might live as well as we?

O ye who are at ease in Zion,
Get down upon your knees and pray
The Lord to give you real salvation
Before shall dawn another day.

For you'll not live at ease in Zion,
If Jesus Christ dwells in your heart;
But you will long to tell each sinner
Repent and from your sins depart.

All ye who live at ease in Zion,
Go forth and work while still 'tis day
And tell the whole wide world of Jesus
And teach men everywhere to pray.
Coatesville, Pa.

THE TRAGIC DEATHS OF HAROLD BURKHOLDER AND ELLEN HERTZLER

By S. C. Yoder

For the Gospel Herald.

Nothing in recent years has so shocked the community of Goshen, Ind., as the tragic death of Harold Burkholder (28) of Markham, Ont., and Ellen Hertzler (20) of Hesston, Kans. They were drowned in the power canal just two blocks from the business section of the city.

On Saturday evening about seven o'clock, central standard time, these two young people in company with two others, embarked in Bro. Burkholder's canoe and followed the canal which

parallels Main Street to the business section of the city where the girls wanted to do some shopping. About 45 minutes later, as they approached the business section, a six-inch pipe connecting two factories on opposite sides of the canal suddenly loomed up in the dusk, too late to be avoided. In a moment the canoe was upset and the occupants thrown into the water.

No one will ever know just what all happened after that. One of the men finally made his way to the shore and succeeded in getting help. One of the girls clung to the boat and was rescued by help from the banks of the canal. Between five and ten minutes after the boat was upset the body of Sister Hertzler was found a block and a half from where the accident occurred at the gate where the canal empties into the Elkhart River.

The body of Bro. Burkholder was not found for nearly two hours. Evidently he had become disabled in some way. His feet probably became entangled in wire at the bottom of the stream which accounts for his drowning. He was an expert swimmer and canoeist and in his effort to help the others he lost his own life. He was a great lover of the outdoors and enjoyed the water. For the last several years he with his canoe was a very familiar sight on the canal.

Both young people were students at Goshen College. Sister Hertzler came from Kansas for her second year of college work. Bro. Burkholder graduated from the academy last year and by hard work had made his way to the Sophomore class by the end of his first year in college.

Both were members of the Mennonite Church and active in church work. Harold was elected secretary of the Y. M. C. A. of the College and had taken up the duties of his office Apr. 1.

Why such events must come to cast a cloud of gloom over the homes and friends of these young people, is within the knowledge of our heavenly Father alone. At no place is the canal very wide, but at the place where the tragedy occurred it is deep and the current very strong.

Funeral services were held at the College Sunday afternoon and they were attended by a large crowd of people. After this almost the entire student body accompanied the bodies to the station to pay their last tribute of love and respect to their fellow-students and companions. The body of Sister Hertzler was shipped west at 4:47 accompanied by her sister Anna who is also a student. Bro. Burkholder's body, accompanied by his friend, John Coffman, left the station at 5:35 for Canada.

Goshen, Ind.

"Draw nigh to God, and he will draw nigh to you."

THE RISEN AND ASCENDED CHRIST

By D. L. Christophel

For the Gospel Herald.

The day on which we celebrate the resurrection of Jesus Christ our Lord, Savior, and Redeemer is over again for this year. But the reality will never grow old. We have had a wonderful mountain-top experience on this so-called Easter day. We feel grateful that we had that great lesson of the Transfiguration as a resurrection lesson. It was very fitting for the occasion. The glory of Jesus Christ was so vivid and realistic that it even made His raiment become shining, exceeding white as snow (Mark 9:3). And by the return of these two friends, Moses the law-giver and Elijah the prophet, all unitedly talked over the law and the prophets about Christ's suffering. It brings to our minds resurrection of the dead, because Christ has risen; and it so forcibly shows forth the glory that Christ left in heaven and came down here on this sin-stained earth and suffered the reproach of humanity and even the death on the cross so that we poor souls could live. He is risen: death and hell and the grave could not hold Him. The devil had many devices; had the stone on the tomb sealed, and set a watch. Notice what man is in his own strength: He rose triumphantly and we honor Him as "prophet, priest, and King."

The transfiguration has a few outstanding features of what Jesus Christ is to His followers. Notice (1) the illuminating light that shines from Him to His followers; (2) the reverential fear that came upon Peter, James, and John, from the brilliant light that shone from Jesus Christ, illuminating spiritual body in the presence of His followers; (3) that it strengthened their faith for their future responsibilities; (4) the trials which they had to face through the passion week, and the crucifixion and the waiting for the Holy Spirit to make His appearance as an abiding Comforter; (5) the Transfiguration has supported the vital accomplishments of the resurrection and the endurance of the disciples which they had to face through these times.

The Ascension

Christ's work would not have been complete without Him ascending and going to the Father, but His purpose was yet for the instruction of His disciples and to prove His resurrection and the purpose of it. Christ taught His disciples many things, but they were just as short-sighted and forgetful as we are. Therefore He refreshed their memories concerning some of these things, strengthened them in love and faith, showed Thomas and the rest of the disciples that He was actually the same One who was nailed

the cross, and taught them the divine nature of the personality of Jesus Christ. He has now been anointed for His official work when He comes again, and we shall be His witnesses. But the disciples still could not understand. Mark tells us that Jesus upbraided them even for their unbelief and hardness of heart—because Mary told them that Jesus was alive and that she had seen Him, and they believed not. Mark 16:11-14). “. . . Go ye into all the world and preach the gospel to every creature” (Mark 16:15). Again, “Go ye therefore, and teach (witness) to all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.” Notice in Luke also, the disciples were still unbelieving concerning this Jesus of Nazareth; but Mary Magdalene, Joanna, and Mary, the mother of James, and other women here told to the apostles what had happened. Then Peter and the others came to see, but the women’s words seemed to the apostles as idle tales, and they believed not. Jesus met two of the disciples on the way to Emmaus, and it was beyond their comprehension. But then opened He their understanding, that they might understand the scriptures, and He said unto them, “Thus it is written, and thus it behooved Christ to suffer, and to rise again from the dead on the third day: and ye are witnesses of these things, and behold I send the promise (Holy Ghost) of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high, and they worshiped him with great joy and were continually in the temple praising and worshiping and blessing God.” Read Luke 24:1-53.

The Deity of Jesus Christ is declared in scripture in the explicit predictions of the Old Testament as the Messiah is expressly declared to be the Son of God. *Psa. 2:2-9; Psa. 45:6,7; Heb. 1:8,9; Psa. 110:1; Acts 2:34.* Jesus appeared on the day of His resurrection: (1) to Mary Magdalene (*Jno. 20:14-18*); (2) to the women returning from the tomb with the angelic message; (3) to Peter, probably in the afternoon; (4) to the apostles (except Thomas); and eight days afterward to the apostles, Thomas being present. He was then seen of Cephas, then of the twelve, and by five hundred brethren at once. *1 Cor. 15:5,6.*

The risen Christ, who has now proved His claims by laying down His life to make atonement, and has become the propitiation for the sins of the whole world, has proved the divine names and titles which were allotted to Him and becomes Master of our service, “if I will” accept His service. It is also our part if we will let Him help

us. He (Jesus) gave very timely admonitions to Peter after Jesus had directed their fishing and gave them to eat. There at the Sea of Tiberias, Peter had to be reconciled to Jesus before Christ ascended. Therefore Jesus asked Peter, “Lovest thou me more than these?” Jesus put this question three times, evidently to offset the three times of betrayal, and Peter’s concluding answer was, “Lord, thou knowest all things, thou knowest that I love thee.” Jesus told Peter to feed His lambs and sheep, which is the only acceptable motive in service. *Jno. 21:15-17.* Jesus also foretold the manner of Peter’s suffering and death. *Jno. 21:18,19.*

John’s Gospel was written that we might believe that Jesus is the Christ, the Son of God, and that believing we might have life through His name. The commission of Jesus Christ was to evangelize (*Luke 24:46-48; Matt. 28:18-20; Mark 16:15-18; Acts 1:8*) after which He ascended to glory. Praise the Lord, He will return again!

Tiskilwa, Ill.

THE GRACE OF GIVING

By M. Lena Kreider

For the Gospel Herald.

Webster defines “grace” as unmerited favor; exercise of love; kindness, good will, and enjoyment of Divine favor; also, unwrought excellence and beauty.

The holy Word says, “By grace ye are saved . . . and that not of yourselves, it is the gift of God.”

Four Great Lessons

As in all things else, God Himself is our example in the grace of giving. There are four great lessons we should learn as we meditate upon His great love and His way of manifesting that love to all humanity.

1. You and I are continually recipients of innumerable favors from His bountiful hand, although not one of us deserves them, and more often than not we accept them as a matter of course, without the true gratitude or expression of thankfulness due our Benefactor.

2. Too often, when we give, we expect this expression of gratitude; and if we do not see it we are prone to withhold our gifts, yet God never tires of giving to us. “He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust” (*Matt. 5:45*). We have not learned fully to sow our gifts in faith, to fertilize them with prayer, to water them with tears of sympathy, love, and compassion.

3. We are prone to put a limit to our generosity when we have done for others what they have done for us. We excuse ourselves, yet God gives to us day by day. He even went the lim-

it in giving when He sent Jesus into this sin-darkened world to save us, although He knew the majority of men would never appreciate it.

4. We know God does all things for us cheerfully and He tells us He loves “a cheerful giver.” Our giving is shorn of its beauty and we lose our blessing when we grumble and complain because of the great need and many calls for help.

In these trying money-famine times it is sweet to hear these words from the Word of God: “For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not” (*II Cor. 8:12*). God measures our gifts, not by their size, but by the love that prompted us to give and by the sincere desire to honor Him.

That the Macedonian churches first gave themselves to the Lord was a source of great joy to Paul. This gift to Christ manifested itself in their liberality of material gifts, both to the apostles and to the needy Christians at Jerusalem. Paul called their offering “an odor of a sweet smell, a sacrifice, acceptable, well pleasing to God” (*Col. 4:18*). And indeed we must give ourselves if our giving would be beautiful and blessed. Lowell in his poem, “Sir Launfal,” makes Christ say, “The gift without the giver is bare, Who gives himself with his gift feeds three, Himself, his hungry neighbor and me.”

A man’s poverty does not exempt him from giving. Do you remember the poor widow Jesus saw drop into the treasury “all her living?” “This poor widow hath cast more in than all they which have cast into the treasury; for they did cast in of their abundance, but she of her want did cast in all that she had, even all her living” (*Mark 12:43,44*). Do we think for a moment that God failed to reward her richly? “Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you” (*Matt. 6:33*). Perhaps this widow had heard the Master speak those very words. Anyway she gave, trusting God to supply her with more for her own necessities.

Let us look at this picture a bit longer. It portrays—yes, so vividly—the grace of giving. See the proud Jewish leaders, richly robed, loudly displaying their gifts—“They have their reward,” remarks the Master. As the poorer people approach, they step back carefully, holding their cloaks lest they be touched and thus polluted. Yonder stands the Lord Jesus, the disciples closely clustered about Him. He hears every word, marks every action, weighs every thought. And now this poor widow timidly approaches and drops in her offering of two mites—all that she had. The Master smiles triumphantly and thrills the disciples by declaring that this woman had given more than all the rest.

Sharing with others is not only a blessed privilege, but it is really a duty; an essential to a Christian character, and inseparable from it. Just as a host of other evils are a part of a selfish life, so many other virtues accompany a life of unselfishness. Unselfishness beautifies and adorns character. It found its perfection in Christ, the Lily of the Valley, the Rose of Sharon, the Bright and Morning Star. It was personified in Him who, "though he was rich, yet for our sakes he became poor that we through his poverty might be made rich." He could truthfully say, "Foxes have holes, and birds of the air have nests, but the Son of Man hath not where to lay His head."

Those who follow in the Master's footsteps, "spending and being spent for the good of others," find the brightest joys life holds. Paul glorified in the Cross; his highest joy—yes, his "crown of rejoicing"—was the ransomed churches established through his efforts.

In Eph. 4:28 we read, "Let him that stole, steal no more, but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." This verse is striking in that it teaches that he who was once a robber should no longer live from the hard work of others, but should work with a special effort to supply the needs of others. Of course we know it also means that he should support himself, but the striking thought is that he is duty-bound to help those in need. We are not justified with supplying our own needs only; we must work, save, plan, and sacrifice with the direct aim of giving something to those in need.

Another beautiful characteristic of giving is its remuneration. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38). The wise man says, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat and he that watereth shall be watered himself." Another scripture says, "Cast thy bread upon the waters, for thou shalt find it after many days."

No, not every one has gold and silver to share with a needy brother. Peter and John did not, but Peter said, "Such as I have give I unto thee;" and the poor lame man was made well and able to walk, through faith in the healing power of Christ. And so the poorest of us can give gifts of love, kindness, sympathy and helpfulness. The grace of giving is not composed merely of material things. The greatest offering we may make is the thing of heaven

with which the Master leads us when we spend time with Him in our closets, behind closed doors, shut in from the cares and turmoils of everyday life. Holy influence, power, love, faith, charity, peace, comfort, sympathy—these are fertile seeds to plant in other people's hearts; beautiful flowers to scatter on a burdened brother's path; rays of sunshine to shed on the stumbling wanderer's heart and lead him back to Christ. These and others we might mention are after all the gifts; without them all others are mere trifles. These are eternal and like a pebble thrown into the water which causes ripple after ripple to go out and out, so the silent influences of true generosity go on and on from one life to another, yea on to and throughout eternity.

Palmyra, Mo.

FEET WASHING

(Continued from page 163)

copy. This is so simple and plain that we cannot mistake it. He washed the disciples' feet with water and wiped them with a towel. This is the copy, pattern, or model that we are to follow.

His Practice.—He first did the thing Himself. That which He did was something which had never been practiced before, as He here practiced it. Jesus gave this observance a religious character. He made it a test of fellowship between Him and a beloved disciple. If Peter had continued his refusal to let Jesus wash his feet, he would have cut himself off from fellowship with his Master. "If I wash thee not, thou hast no part with me."

An Observance Commanded.—While Christ Himself was washing His disciples' feet, they did not understand the nature and the purpose of the practice (vs. 7), but He told them they would understand later. After washing their feet He asked them, "Know ye what I have done unto you?" Do you understand the purpose for which I have washed your feet? Then He proceeds at once to tell them: "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. . . . If ye know these things, happy are ye if ye do them." In washing your feet I have given you an example, model, pattern or copy, and now I enjoin upon you to "wash one another's feet."

The good to be derived from the observance is not a literal benefit, but a spiritual blessing. "Happy are ye if ye do them."

The foregoing facts, when carefully considered, prove beyond question that feet washing as practiced by Christ is a rite or ordinance of the New Testament. If language is of any use at all, the words of Christ clearly show that feet washing is a thing to be observed by Christians. The fact that He called it an example proves that He intended it for imitation. It rests upon the same foundation with baptism and the Lord's supper. All three were instituted and established by the precept and the example of the Saviour.

"If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." There is no evading this truth without a per-

version of the Word of God. Let us be careful how we deal with the question of eternal truth.

Jackson, Mich.

THE CHRISTIAN WOMAN

(Continued from page 166)

A Vision

I have before me a mental picture. It is a significant picture; a landscape picture such as we have before us every day. In the foreground of this picture is a flock of sheep and a shepherd; the Church, the pastor. In the background there is a dark cloud on the horizon. In this picture some of the sheep are **lying down, resting**; they have grazed on the Word, and drunk of the water of life, **satisfied**. Other sheep of the flock are moving about, restless, anxious, for some of the lambs are going astray. Looking for new pastures, new streams. The Shepherd is trying to keep them together within the fold. Why is he so concerned? He is gazing away off into the distance, the future, trying to fathom what lies beyond the cloud. He has a premonition of a gathering storm, an evil day. He is calling for his assistants to help gather them back into the fold, safe and secure in order to escape the storm, the Tribulation. Let us stand as **one** loyal for our pastors in their work of saving the Church from the evil day.

And now, methinks I see Jesus the Saviour, the Good Shepherd, on the right hand of the Father, interceding and pleading for those of the flock who have gone astray, and for the sheep who are not yet in the fold. "I am the Good Shepherd, the good shepherd giveth His life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice and there shall be **one** fold, and **one** shepherd."

Nampa, Idaho.

FROM OUR MISSION STATIONS

(Continued from page 165)

may be a real spiritual feast for our souls. May you ever continue to pray for the work at this place. Come and help by your presence.

Yours "till He come,"

May 18, 1933. Gertrude M. Lefever.

NEWS LETTER FROM INDIA

Greetings in Jesus' Name:—This finds the Easter season past for another year. Through the Church here in India we had special meetings at all the places, as far as I have been able to find out. In detail I know best of our meetings here at Sankra. During the week, beginning Monday morning, we had sunrise services, before the people started their daily tasks. In these services we took up the works that Jesus did during that day of His

st week of active ministry. As much possible we followed Him in His ings and comings and messages. We d some interesting meetings. Am rry to have to state, however, that ese meetings were not as well at- ded as we would like to have seen em.

On Good Friday morning Bro. Kauf- an gave us a powerful Spirit-filled essage on the why of Jesus' death; , in other words, "Why did Jesus ve to die!" This was followed by an- her message in the evening. These eetings were very well attended. A- in on Saturday morning he gave us short message on the qualities or arks of a Christian or what our work ould be as revealed by Jesus during is last week of ministry. This was ry, very interesting and illuminating. Watch and Pray," "Be loving," "not vengeful," "bear one's Cross," etc., ere some of the thoughts brought out. e appreciated Bro. Kaufman's pres- ence and messages very much.

On Sunday morning we had a mes- ge by the pastor on, "He will swal- w up death in victory." In the after- on we had a program on "Meaning Easter," with a number taking part i this program. Meeting well attend-

Bro. Vogt preached for Dhamtari ngregation during their evening eetings over Easter.

We trust the other congregations d enjoyable times in their meetings uring the Easter time.

This finds our group of missionaries idely scattered. Those who have one with the children to the schools ve been gone this long time. Bro. id Sister Geo. Lapp started on April for South India, Ootacamund. We e sorry to have to report that Sister app's old enemy, asthma, stayed with er during the past weeks in such ape and form that she certainly did ot enjoy herself much. She had to ke injections daily to keep this in ontrol, sometimes as many as three nes daily and often two; I think Bro. app said that two injections were the usual daily portion. These injections e hard on the system, inasmuch as ey usually make one very nervous for me time after taking them. Her con- tion is rather surprising in that none our Indian brethren here at Sankra ve been bothered with asthma at l, and we have three here who usual- have it bad when asthma season is l.

Bro. Miller and myself plan to leave r a breath of fresh mountain air April . Sister Wenger has been given a t-season leave. She had been given ork at Balodgahan for the hot sea- on as she had planned on staying own. But due to her physical condi- on the committee thought it unwise let her stay down. We trust the rest the hills will greatly benefit her.

Sisters Troyer and Holsopple left for Darjeeling the beginning of April. Sis- ter Troyer had sent the children up with Sister Hostetler. They were in the boarding till she (Sister Troyer) arrived.

The hot season is coming on apace, although so far it has not been so hot. We had rain that seemed to keep it cooler. The hottest around here that I heard of was 102. One place some distance away it was reported 106. The regular hot season winds have not yet begun to blow daily. The nights have been cool. In fact, one has to draw up a sheet or light blanket before morn- ing. Needless to say, we sleep out un- der the stars.

May God bless each one who reads this short letter. Pray for those who are under conviction but who have not as yet yielded to the Holy Spirit—per- haps due mostly to fear of their caste people. Pray also for those who have sinned and cut themselves off from the presence of the Lord. May they re- pent and find salvation.

Sincerely,
R. R. Smucker.

Jamgaon P. O., via Drug, C. P.

I am glad for the assurance given in I Jno. 1:7, namely: "The blood of Jesus . . . cleanseth from all sin." We are so imperfect that we need a continual cleansing.—Harvey Shank.

CORRESPONDENCE

(Continued from page 169)

will continue on this schedule through- out the summer. We are thankful for the support of the brotherhood in help- ing in the work. There are open doors all about us in the Lord's work. Come over and help us.

Yours in His name,
May 14, 1933. C. H. Mosemann.

Harper, Kans.

When David said, "There is but a step between me and death," he made a statement which we all could con- sistently make. We are pilgrims and strangers in this world, here for a short time only, and not one of us can boast of to-morrow. Floods, torna- does, volcanoes, earthquakes, wrecks, explosions, accidents without number, and a host of diseases have quite likely reduced the distance between us and death since the Psalmist uttered this startling declaration. "Therefore be ye also ready: for in such an hour as ye think not the Son of man com- eth."

Bro. David Miller of Protection, Kans., was with us for communion service on April 23. He preached a very profitable separation-from-the- world sermon. "Holding the Fort," was the name Bro. Miller suggested for this discourse, and truly this

(Continued on last page)

ANNUAL REPORT

Of the Mennonite Publishing House, Scottdale, Pa., for the Year
Ending April 30, 1933

I. SECRETARY-TREASURER'S REPORT

Purchases

Machinery and Equipment (Inventory)	\$ 46,632.93
Purchases this year	648.11
Bibles, Books, etc. (Inventory)	41,359.22
Purchases this year	21,874.15
Manufacturing (Inventory)	13,040.15
Purchases this year including power, wages, taxes, etc.	64,300.09
Buildings and Real Estate	160,000.00
Interest and Discount	3,339.73
Total	\$351,194.38

Ledger Debits

Stock and Investments	\$ 6,232.98
Loans Receivable	14,308.51
Accounts Receivable	20,199.74
Tracts (Fund overdrawn)	306.48
Donations to Ministers, Missions, etc.	6,115.20
Historical Library	3,709.15
Cash on Hand	4,859.95
Total	\$406,926.39

Sales

Books, Bibles, etc.	\$23,813.77
Printing, Binding, etc.	19,049.00
Subscriptions:	
Gospel Herald	12,784.56
Christian Monitor	2,098.84
Youth's Christian Companion	6,533.34
Words of Cheer	3,445.65
Beams of Light	1,591.49
The Way	2,036.58

Sunday School Lesson Quarterlies	25,730.97
Advertising Space sold	167.30
Income from Real Estate	7,419.50
Total	\$104,671.00

Ledger Credits

Capital from Board	\$153,418.12
Loans Payable	10,450.00
Surplus May 1, 1932	138,387.27
Total	\$406,926.39

INVENTORY

Of the Plant and Stock

Bibles and Testaments	\$ 4,414.34
Bound Books	21,857.87
Unbound Books	10,696.80
Mottoes	425.05
German Books, Bibles, etc.	2,104.53
Total	\$ 39,498.59
Paper Stock, etc. Mfg.	11,811.88
Outfit-Equipment	42,552.94
Buildings and Real Estate	160,000.00
Total	\$253,863.41

SUMMARY

of the Loss and Gain Accounts

Total sales this year	\$104,671.00
Present Inventory	253,863.41
Total	\$358,534.41
Expenditures this year	\$351,194.38
Gain this year	7,340.03
Total	\$358,534.41

Surplus May 1, 1932 \$138,387.27
Gain this year 7,340.03

Total 145,727.30
Deduct Donations 6,115.20

Present Surplus 139,612.10

SUPPLEMENTARY

Donations by the House
previously reported \$77,269.29
Donations given this year 6,115.20

Total \$83,384.49

TREASURER'S REPORT

Of the Building Fund by the Board
May 1, 1933

Received

Annuities (Cash) \$21,050.00
Annuities (Periodical) 20,480.00
Donations 55,804.67
Mennonite Publishing
House 32,000.00

Total \$129,334.67
Loans Payable 27,400.00

Total \$156,734.67

Paid Out

Buildings and Real
Estate \$131,929.16
Repairs old Buildings 8,324.42
Book Bindery 10,500.00

Total \$150,753.58
Machinery & Equipment 539.96
Loans Receivable 4,800.00
Accounts Receivable 40.95
Cash on Hand 600.18

Total \$156,734.67

FINANCIAL REPORT OF THE INSTITUTION

Assets

Cash on Hand
By the House \$ 4,859.95
By the Board 600.18 \$ 5,460.13

Accounts Receivable
By the House 20,199.74
By the Board 40.95 20,240.69

Loans Receivable
By the House 14,308.51
By the Board 4,800.00 19,108.51

Stock and Investments 6,232.98
Inventory

Books, Bibles, etc. 39,498.59
Paper stock, etc. Mfg. 11,811.88
Buildings and Real Estate 160,000.00
Subscription Lists 22,500.00
Historical Library 3,709.15
Outfit-Equipment 42,552.94
Machinery by the Board 539.96
Tracts (Fund overdrawn) 306.48

Total \$331,961.31

Liabilities

Loans Payable
By the House \$10,450.00
By the Board 27,400.00 \$37,850.00

Net Worth of the Board 294,111.31

Total \$331,961.31

SUPPLEMENTARY

Net Solvency of the Board
this year \$294,111.31
Net Solvency last year 291,596.48

Net Gain \$ 2,514.83
Gain by the House \$7,340.03
Less Donations 6,115.20

Balance \$1,224.83
Annuities
Periodical \$ 90.00

Cash 1,000.00
Special 200.00 1,200.00

Total \$2,514.83

II. AUDITOR'S REPORT

We, the undersigned, hereby certify that we have examined the financial records kept by the Secretary-Treasurer of the Mennonite Publishing House and have found them to be complete and accurately kept. We believe them to be a true representation of the financial status of the institution.

May 18, 1933.

SEM EBY

Intercoarse, Pa.

H. D. WEAVER

Harrisonburg, Va.

M. R. GOOD

Elmira, Ont.

Auditing Committee.

III. GENERAL MANAGER'S REPORT

This Twenty-fifth Annual Report of the work of the Mennonite Publishing House is made with the consciousness that we are human; and though we have much for which to be grateful, there was manifest during the year evidences of imperfections and shortcomings in our work by which we are reminded that the material things of this life are not the most important. It has been the purpose of the management of the Publishing House to emphasize the abiding values for which this institution exists.

Our regular working force is the same as last year. There have been no changes in the personnel and although there has been a universal condition of unemployment existing unparalleled in our experience, we have continued the routine of the various phases of our work the same as heretofore. The plant has operated regularly, notwithstanding the fact that many of our subscribers to the various periodicals have been compelled to economize by discontinuing their subscription to one or more of the papers they had been taking.

About eight (8) months ago we offered free subscriptions to the Gospel Herald to extend to the end of 1933, to all who wanted the paper but because of the financial depression they could not pay, and did not want to go into debt further they would be deprived of the privilege of reading their church paper. We were expecting to add two thousand names to our list of Gospel Herald readers, but we received only about twenty-five (25) per cent. of that amount.

The money donations for the publication work were small the past year. The receipts as noted under Sales in the Treasurer's Report for the past year are the lowest they have been since 1926—in 1928 the Sales amounted to \$156,093.82. As compared with last year's sales, \$120,063.99 there was a decrease this year of \$15,392.99, and a decrease from the 1928 amount of sales of \$41,422.82. The income from rents this year was nearly \$1,000.00 less than last year. Our interest on borrowed money this year is over \$600.00 less than the previous year because of lower rate of interest on loans. Quick assets of \$46,400.00 as against the \$37,850.00 indebtedness indicates the healthy condition of the institution. The indebtedness of the institution has been reduced this year by the amount of \$3,050.00.

The branch business of the House, the Weaver Book Stores of New Holland and Lancaster, Pa., in charge of Bro. John W. Weaver has made a very good record, and has been a great convenience to the brotherhood in that section. I am sure that a careful study of the financial report of the Secretary-Treasurer of the House will reveal the fact that our people are interested in the publication of wholesome literature

and also evidences their loyalty and devotion to the Church by the generous way which they have supported the work.

May the over-ruling hand of God continue to guide and direct the affairs of the Publishing House to the glorifying of His name and the salvation of souls, is our prayer.

Aaron Loucks, General Manager

May 19, 1933.

SPECIAL MEETING

Filer, Idaho

Report of the Annual Nampa-Filer Workers' Meeting, held at Filer, Idaho, April 1933.

Organization.—Mods., L. F. Hilty (a sent), Paul Miller, and John Schiffler; Sec David Shenk; Chors., Pearl Shank, Wilbert Nafziger, Ruth Shank.

Devotion. Rom. 8:1-26, E. E. Zuercher. **Children's Meeting.** led by Barbara Garber and Gladys Weaver.

A Yielded Life. by Barbara Miller. Christ our example—the clay and the potter, the Vine and the branches, obedience, emphasized.

A Life of Prayer. by Amos Shenk. A life of prayer means a life of victory. We must stay in working knowledge by asking at consultation.

A Passion for Souls. by Sam Honderich. Acts 21:13—Paul's disregard for fetters, willing to die at Jerusalem, for the name of the Lord Jesus. Christ died for friends and enemies. Some mistake zeal for passion, otherwise become enthused but lack somewhere.

Gleanings. by Dave Good. The arms of the speakers indeed were full. Only one kept—Jesus Christ. "No man cometh unto the Father, but by me."

Closing remarks, and song, "All for Jesus." Regular S. S. Offering taken. Closing prayer—E. S. Garber.

(Noon)

Song Service and Devotion (II Tim. 3: 4:5), by Guy Shank.

Present conditions: In the light of Prophecy, by E. E. Zuercher. Few minds see the inside of these conditions.

As a challenge to Renewed Consecration by Wilbert Nafziger. Dan. 5:27—"Thou art weighed in the balances, and art found wanting." We are weighed daily. Luke 12:34—"For where your treasure is, there will your heart be also."

As to opportunities for service. by C. U. Snyder. We know of Christ's and Gabriel conversation, wherein Christ declares His only plan of redemption. If we fail for various reasons, riches, pleasures, etc., the plan is nevertheless the only one.

Business: Filer congregation retained their old committee on colonization work. Benediction, A. M. Shenk.

(Evening)

Song Service and Devotion (II Tim. 1:14), Wilbert Nafziger.

Round Table. by E. S. Garber. God has definitely created us to a special purpose of work. We should serve Jesus no matter what it costs. The Lord gives victory when we yield to His will. Help others and we will be blessed. We should be faithful and obedient. "The steps of a righteous man are ordered of the Lord."

The Attitude of the Christian Woman Toward the Spirit of the Age. by Florence Burkholder. God's glorious purpose is for man to serve Him. We must guard against the drift of disobedience of husbands, wives and children, and help assume the attitude of protection of home and Church. Fathers, mothers, children, stand as one for the home. Sisters, Brothers, Pastors, stand as one for the Church; loyal to each other loyal to God. Prayer is the main weapon in our warfare for God.

Gospel Sermon. by Dave Good. Text

om. 13:11-14. To awake out of sleep was emphasized. It was also pointed out that as the Jews spoiled the Egyptians in their exit from Canaan, so they will to a certain degree spoil the Gentiles. These times are for a testing of our faith. Eph. 5:15, 16 and Col. 3:5, 6 were read for admonition and comfort. A strong plea was made to the body of believers to make sure that the sons and daughters were safely in the fold.

The day closed with an invitation to the post and wayward.

Secretary.

Married

Maust—Longenecker.—On April 15, 1933, Bro. Herbert K. Maust of Springs, Pa., and Sister Erna S. Longenecker of Elizabethtown Congregation, Pa., were united in the holy bonds of matrimony by Bro. Noah W. Risser at his home near Hershey, Pa. May heaven's blessings be theirs.

Landis—Godshall.—Bro. Frank M. Landis and Sister Sadie K. Godshall, both of the Franconia, Pa., congregation, were united in holy marriage, April 22, 1933, at the home of the officiating bishop, Bro. A. G. Clemmer of Franconia. May the Holy Spirit guide them in their new relationship.

Godshall—Haltiman.—On April 29, 1933, Bro. Willis D. Godshall of the Plain congregation and Sister Eva B. Haltiman of the Franconia congregation were united in holy matrimony by Bro. A. G. Clemmer of Franconia, Pa. May the rich blessings of God attend their life's journey.

Landvater—Hess.—On April 20, 1933, Bro. Jacob R. Landvater of the Strickler and Shope Congregation, Pa., and Sister Fannie L. Hess of the Elizabethtown Congregation, Pa., were united in the holy bonds of matrimony by Bro. Noah W. Risser at his home near Hershey, Pa. May God bless this union with many blessings.

Miller—Hooley.—On May 6, 1933, at the home of the bride's parents near Shipshewana, Ind., Bro. Elmer E. Miller of the Forks congregation and Sister Weltha Hooley of the Shore congregation were united in holy marriage by Bro. D. D. Miller of Middlebury, Ind. May God's abundant grace attend them through life.

Ebersole—Miller.—On May 14, 1933, at the home of the bride's parents near Middlebury, Ind., Bro. Allen B. Ebersole of the Elkhart congregation and Sister Nellie May Miller of the Middlebury congregation were united in holy marriage by Bro. D. D. Miller of Middlebury, Ind. May the direction of the Holy Spirit be theirs through life.

Obituary

Kauffman.—Glen Edward, the infant son of Bro. and Sister Milo Kauffman of Hesston, Kans., was born at Bethel Hospital, Newton, Kans., on May 4, 1933, and passed away the same day. Brief funeral services were held in the hospital room of the mother on May 5 by Bro. Paul Erb, and Bro. I. E. Burkhardt officiated at the burial service in the Pennsylvania Cemetery. May the Lord comfort the sorrowing parents.

Yoder.—Simon A., son of Andy and Sarah Yoder, was born July 24, 1909; died May 5, 1933; aged 23 y. 9 m. 13 d. He left father, mother, 4 brothers, 2 sisters, and a large number of relatives and friends to mourn his sudden death which was caused by an automobile accident near Middlefield, Ohio, his home. Funeral services were conducted by E. B. Stoltzfus of Hudson, Ohio, and Jonas Helmuth of

Hartville. Text, I Sam. 20:3. He was buried in the cemetery east of Middlefield.

Osborn.—Howard Clark, son of Mr. and Mrs. John Osborn, was born at Cheraw, Colo., Aug. 2, 1913; died at La Junta, Colo., May 2, 1933; aged 19 y. 9 m. He is survived by his parents, 1 brother (Floyd), and 4 sisters (Mrs. Mildred Forglor of Arlington, Colo.; Mary, Juanita, and Joyce at home). The deceased spent all of his life in this community and attended high school in Cheraw. Several weeks before his severe illness he was not so well. He spent his time at home and was cared for by his own loved ones. He was especially kind and cheerful during this time. The associations of these last few weeks will long be remembered by the family. Funeral services were held at the East Holbrook Mennonite Church, Cheraw, Colo., in charge of Bros. Heatwole, Leatherman, Showalter, and Erb. Interment in cemetery nearby.

Wyss.—Maria Lehman Wyss was born near Dalton, Ohio, Oct. 12, 1863; died of a lingering illness May 3, 1933; aged 69 y. 6 m. 21 d. In her youth she was admitted into the Sonnenberg Church by baptism, later transferring her membership into the Salem Church, becoming a charter member. At the time of her death she was a member of the Kidron Gospel Tabernacle. Sept. 4, 1890, she was married to John Wyss. Nine children were born to them. One daughter (Lizzie) died in infancy. She leaves her husband, 3 sons, 5 daughters, 15 grandchildren, besides many other relatives and friends. Sister Wyss was a firm believer in the Word of God and longingly yet patiently waited for her Savior to call her home. Funeral services were held May 5 by Adam W. Sommer in English and John Esau of Bluffton in German. Text, Eph. 2:8, which she had chosen herself.

Kling.—Martha Denlinger, wife of Isaiah M. Kling of Intercourse, Pa., passed away at her home April 14, 1933; aged 84 y. 3 m. 22 d. She was in failing health for a number of years, but the last eight weeks she was bedfast. She suffered severe pain at times, but always bore it with patience and praying to go to her rest. She was a faithful member of Hershey's Mennonite church for many years. Her kind and gentle disposition endeared her to her relatives and a large circle of friends who often visited her. Beside her husband she leaves 1 son, 4 grandchildren, and 2 great-grandchildren. Funeral services were held at Hershey's Mennonite Church conducted by Bishops C. M. Brackbill and Abram Martin. Text, Rev. 14:13. Interment in the adjoining cemetery.

"The room is quiet, all is still,
Her place is vacant, it was God's will;
So long she waited for her rest,
Our blessed Lord knew what was best."

Gerber.—A. L. Gerber was born June 12, 1849, in Wayne Co., Ohio; died May 6, 1933, of old age and indigestion; aged 83 y. 10 m. 24 d. On Oct. 9, 1879, he was married to Barbara Moser. To this union 9 children were born, 7 of whom are living (Simon, Menno, Adam, Andrew, Martha—Mrs. Joel Zuercher, Ida—Mrs. Adam Hofstetter and Alice, who has been blind for many years). Verena died March 16, 1897, and Martin died in infancy Oct. 15, 1888. Besides his sons and daughters he leaves his wife, 30 grandchildren, 1 great-grandchild, and many other relatives. He was a loyal member of the Sonnenberg Mennonite Church from his youth. He lived a consistent Christian life and will long be remembered as a loving husband and sincere friend. Funeral services were held May 9, in charge of J. S. Moser and S. W. Sommer at the church (Text, II Tim. 2:1-6), and at the home where he had been a life long resident, by A. R. Kaiser.

Becker.—Alvin E., son of Bro. and Sister R. D. Becker, Lancaster, Pa., died April 11; aged 5 y. 11 m. 24 d. He took sick with a serious heart disease and pneumonia Jan. 20, recovering from the pneumonia but the vital organ, the heart, refused to turn to normal. The lin-

ing of the heart being inflamed, this condition forced him to sit up for over five weeks to sleep and rest because of extreme shortness of breath. The Lord at last answered little Alvin's wish, that was that the Lord should come and take him home to heaven ever to be with Him. Little Alvin was ever interested in the Lord's coming and had memorized twenty-five verses of His Word. Among his favorite verses were Titus 2:13 and I Jno. 3:3. A week or so before Alvin passed away he remarked, "If Jesus would have come last night I would have felt so much better." He left a bright example and testimony of patience, and a seemingly perfect trust in his Lord that His will was being done.

Myers.—Abraham Myers, whose home for the last 17 years was at 820 Hubbard Ave., Elkhart, Ind., was the son of Samuel and Barbara Kilmer Myers. He was born several miles east of Wakarusa, Oct. 31, 1867. He was taken to Logansport, Ind., for treatment nine years ago where he passed away May 9, 1933; aged 65 y. 6 m. 8 d. At the age of two years he lost his father by death. Five years later his mother was again united in marriage to Peter Hunsberger. On Feb. 21, 1895, Mr. Myers was united in marriage to Esther Brenneman. To this union were born 3 sons, Eddie passing away at the age of five weeks. Four of his brothers and a sister also preceded him in death. The survivors of the deceased are his widow, 2 sons (Joseph of Osceola, Ind., and Lewis at home), 7 grandchildren, a brother (Daniel Myers near Wakarusa), 4 step-brothers and sisters (Mrs. Mary Seese, Culver, Ind.; John Hunsberger, Mrs. Margaret Shank and William Hunsberger all of the vicinity of Wakarusa), and many cousins and other relatives. Funeral services were conducted May 11 at the Olive Church by Jacob K. Bixler. Burial in adjoining cemetery.

Cockley.—Samuel Edwin, son of Noah and Sarah (Baumgartner) Cockley, was born Nov. 27, 1859, in Cumberland Co., Pa.; died at his home in Elkhart, Ind., May 6, 1933; aged 73 y. 5 m. 9 d. He suffered a cerebral hemorrhage while at work and about three hours later he fell peacefully asleep. As a young man he left Pennsylvania in the spring of 1881 and lived at Sterling, Ill., during the summer. In the fall of 1881 he went to Peabody, Kans., and lived in or near Peabody, Kans., until Feb., 1929, when he moved to Elkhart, Ind. He was married Nov. 6, 1883, to Mary L. Winey at Peabody. She died April 15, 1901. On Jan. 18, 1905, he was united in marriage with Mary V. (Weaver) Brenneman at Oronogo, Mo. He is survived by his wife, 7 daughters, 2 sons, 2 step-daughters, 1 sister (Mrs. Peter Lehman, Chambersburg, Pa.), and 1 brother (Henry C. Cockley, Chambersburg, Pa.). The daughters are Mrs. W. M. Snyder, Peabody, Kans.; Mrs. V. C. Detweiler, Washington, Mo.; Mrs. E. E. Nyman, Ossawatimie, Kans.; Mrs. E. S. Brown, Peabody, Kans.; Mrs. L. F. Bauslin, Columbia, Mo.; Mrs. W. S. Beavers, Hesston, Kans.; and Mrs. J. O. Miller, Elkhart, Ind. The sons are Chas. Cockley, Peabody, Kans.; and Samuel W. Cockley, St. Louis, Mo. The step-daughters are Mrs. R. A. Ebersole and Mrs. V. E. Reiff, both of Elkhart. There are 23 grandchildren. One brother and one sister preceded Bro. Cockley in death. Bro. Cockley united with the Mennonite Church near Peabody, Kans., soon after his first marriage. He was one of the charter members of the Callin Mennonite Church near Peabody, Kans. When he came to Elkhart he transferred his membership and was a faithful member of the Mennonite Church at the time of his death. He was a regular attendant at the services when health permitted. His presence will be greatly missed in the community, in the Church and especially in the home. Funeral services were held May 10 at the Prairie St. Mennonite Church, conducted by Bro. D. A. Yoder assisted by Brethren J. S. Shoemaker and J. S. Hartzler. Text, Jno. 14:1-3. Burial at the Prairie Street Cemetery.

CORRESPONDENCE

(Continued from page 173)

should be our chief aim regardless of the cost.

Our deacon, Bro. H. E. Hostetler, had a very painful accident on April 27. An explosion set his clothing on fire and he was fortunate to escape with his life. I believe that Bro. Hostetler would appreciate a letter or card of sympathy and encouragement from his friends.

Yesterday, May 14, was Mother's Day. A short program fitting to the occasion, was given between S. S. and Church services. Mother's love and devotion were accorded a tribute of respect, both in recitation and song. The concluding number was, "If you love your mother, meet her in the skies." Bro. S. A. Yoder then followed with a very timely and appreciated Mother's Day sermon.

May 15, 1933. John S. Hamilton.

Harrisonville, Mo.

(Sycamore Grove congregation)

A Greeting to all Herald Readers:—On May 7 we held our counsel meeting and the 14th communion services were observed. Quite a few were absent, especially among the older members. In the afternoon communion services were held in the home of Bro. John Oesch, it being also his 87th birthday. Some friends from a distance were present. Our aged bishop, Bro. J. J. Hartzler, was not able to be present at any of these services, although he remains about the same and walks out every day.

Bro. S. A. Yoder and wife in company with Wm. Dettwiler and wife of Harper, Kans., attended the S. S. meeting at Versailles, Mo., on April 30 and stopped over with us on their return trip. We had services at our church on Monday evening May 1 for Bro. Yoder our S. S. field worker.

Bro. L. J. Miller expects to leave the 16th in company with others for Springs, Pa., to attend the annual Board meeting.

Mary M. Hershberger.

May 15, 1933.

Nappanee, Ind.

Dear Herald Readers:—We have great reasons to thank and praise the Lord for His wonderful goodness and mercy toward the children of men.

Our counsel meeting was held and peace expressed and on Sunday, May 7, we were privileged to partake of the sacred emblems of our Lord and Saviour Jesus Christ. Two young boys were baptized and received into church fellowship, also one family received by letter from another congregation. On May 22, 23 we expect Bro. C. F. Derstine to be with us and give us a few messages. We also expect a Bible Conference some time in June.

May 15, 1933.

Cor.

CONFERENCE ANNOUNCEMENTS

Dakota-Montana

The Dakota-Montana Mennonite Conference will meet (D. V.) with the Lake Region Congregation near Detroit Lakes, Minn., June 20-23, 1933.

All ministers, deacons, and delegates are requested to be present at the ministerial meeting during the day, Tuesday.

Detroit Lakes is on the main line of the Northern Pacific R. R., also on Winnipeg branch of Soo Line. The Northland Transportation Co. also runs daily busses through Detroit Lakes on U. S. Highway No. 10.

Those desiring to be met at train or bus notify Emery D. King, Detroit Lakes, Star Route. (The church is 11 miles northeast of Detroit Lakes, Minn., on State Highway No. 34.)

J. C. Gingerich, Secretary.

Indiana-Michigan

The Indiana-Michigan Mennonite Conference will be held D. V., with the Yellow Creek congregation located about seven miles southwest of Goshen, Ind., on May 31 and June 1 and 2, 1933.

Ministers' meeting on Wednesday May 31, District Mission Board meeting on Wednesday evening, Thursday forenoon and Thursday evening. Conference Thursday afternoon and Friday. A cordial invitation is extended to all. For any further information write the secretary at Goshen, Ind.

Ira S. Johns, Secretary.

Pacific Coast

The Mennonite Conference of the Pacific Coast District will hold its annual meeting, D. V., with the Sheridan congregation in the Legion Hall, Sheridan, Oreg., June 6-9, 1933.

A Ministerial Meeting will be held Monday, June 5, at 1:00 P. M. All ordained men are expected to be present.

Sunday School Conference beginning Tuesday morning continuing until Wednesday noon.

Mission Board Meeting Wednesday P. M. Sisters Sewing Circle Program Wednesday evening.

Thursday and Friday, Church Conference.

A cordial invitation is extended to all. For further information write Dan Witmer or O. S. Kilmer, Sheridan, Oreg.

Secretary, E. S. Garber,
Filer, Idaho.

Ontario, A. M.

The Ontario A. M. Church Conference will be held on June 20 and 21, 1933, at the East Zorra A. M. Church near Tavistock, Ont. All cordially invited.

Secretary.

Conservative A. M.

The Conservative A. M. Conference is to be held, the Lord willing, June 12-15, near Croghan, Lewis Co., N. Y.

Ministers' Meeting, June 12.

Church Conference, June 13, 14.

Sunday School Conference, June 15.

An invitation is extended to all interested in the work, to be present at this Conference.

Nevin Bender, Secy-treas.

Ontario

The annual Ontario Mennonite Conference will be held, the Lord willing, on June 7 and 8, with the congregation at Vineland, Lincoln County, Ont. All are invited to be with us at this meeting.

S. F. Coffman, Moderator.
Gilbert Bergey, Secretary.

Help me to watch and pray,
And, on Thyself rely;
Assured if I my trust betray,
I shall forever die.

—Chas. Wesley.

ANNOUNCEMENT

The Ohio Mennonite Sunday School Conference will be held (D. V.) at the Beech Church near Louisville, Ohio, July 25-27, 1933. Fuller announcement later.

P. L. Frey, chairman.
I. W. Royer, secretary.

OHIO MISSION BOARD MEETING

The Annual Meeting of the Ohio Mennonite Mission Board will be held, D. V., June 10 and 11, 1933, at Martins Church near Orrville, Ohio. All Board members are requested to attend, and all others are cordially invited to be present.

S. E. Allgyer, Secretary.

A Departmental Graded Summer Bible School Course

The Summer Bible School Committee under direction of the General Sunday School Committee of the Mennonite Church has been at work on a series of teacher's manuals for use in the Summer Bible School. Two of these manuals will be ready for use during this summer's sessions.

Ready now—

JUNIOR III Manual for the Teacher
For pupils, age 12 years

Subject—"New Testament History and Leaders"

Ready about June 1—

JUNIOR IV Manual for the Teacher
For pupils, age 13 years

Subject—"The Life of Paul"

Each manual gives a three week's outlined course with special instructions and suggestions for the teacher. Approximately 80 pages.

Price, each, postpaid\$.50

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Table of Contents

161—Editorial
162—Talks on Christian Growth and Victory
163—Greek Mythology No Authority on Real Christianity
My Reasons for Believing that Feet Washing Is an Ordinance
164—From Our Mission Stations: Altoona, Tampa, Coatesville, Marietta, Miner's Village, Lancaster, Iowa City, Columbia
166—The Attitude of the Christian Woman toward the Spirit of the Age
167—Sunday School Lesson Bible Meeting Topic
168—Field Notes
169—Correspondence
170—At Ease in Zion (Poem)
The Tragic Deaths of Harold Burkholder and Ellen Hertzler
The Risen and Ascended Christ
171—The Grace of Giving
172—News Letter from India
173—Annual Report of the Mennonite Publishing House
174—Special Meeting
175—Married Obituary
176—Announcements, etc.

GOSPEL HERALD

In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVI (Gospel Witness
Established 1905)

SCOTTDAL, PA., THURSDAY, JUNE 1, 1933

(Herald of Truth
Established 1864)

No. 9

EDITORIAL

"Go ye into all the world, and preach the gospel to every creature."

This commandment figured largely in the discussions heard during the recent Mission Board meeting at Springs, Pa.

That meeting is over, but the commandment is still with us. May the coming year find our record similar to that of the disciples in apostolic times: "They that were scattered abroad went everywhere preaching the word."

For the benefit of those who are tempted to dig their talents in the earth, the warning goes out: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

Upon fathers there is placed this responsibility in bringing up children: "Bring them up in the nurture and admonition of the Lord." Mothers, along with fathers, share in this responsibility, but it is upon fathers, as heads of homes, that the greater burden of responsibility rests. And to help parents succeed in this responsibility they should have the whole-hearted coöperation of the ministry, of superintendents, of teachers, and of others occupying positions of responsibility connected with child-training.

Annual Mission Board Meeting.—It has been our custom, for a number of years, to devote several pages of Editorial space to sketches of the main features of the work of our General Mission Board and of associated meetings, in connection with each annual meeting. This time the editor of the Mission Supplement is taking care of this feature. By turning to the editorial pages of the Supplement, you will find a very interesting writeup. As usual, the Secretary's report of the an-

nual meeting of the Board will appear in the Gospel Herald in a few weeks, and will later appear in pamphlet form. If we were to attempt to give a description of the meeting in a few words, this would be the description: **A very interesting meeting.**

A glance at this number of the Gospel Herald reveals considerable activity in the Church during the past two weeks, much of it centering around the annual Mission Board meeting held at Springs, Pa., May 20-23. The future will reveal what are the fruits of these activities. One of the encouraging features of this Mission Board meeting was the presence of active workers from many fields, together with the earnestness and deep interest manifested from beginning to end. The meeting furnished many illustrations of the fact that there may be pleasant fellowships without levity. The kind reader is invited to turn to the editorials in the Mission Supplement, to the Field Note page, and to the other places in this number of the Gospel Herald where these activities are noted.

The Overcoming Life.—The ideal life is the life of victory. The victorious life is possible only when one lives the overcoming life; a life of victory over "the world, the flesh, and the devil."

Some of the most precious promises found in the Bible are the promises to overcomers. To every one of the angels addressed in the messages to the seven churches of Asia the promise is given: "To him that overcometh," etc. Read these promises, found in the second and third chapters of Revelation. The climax is reached toward the end of the message: "He that overcometh shall inherit all things." "In all these things we are more than conquerors through him that loved us."

The Bible is clear in its instructions as to how we may be overcomers: "This is the victory that overcometh

the world, even our faith." "They overcame by the blood of the Lamb." "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Take God's way for it, and there is no question about our being gifted with overcoming power. The trouble with too many professors is that they try to do the overcoming in their own power and intelligence instead of taking God's way for it. Rising in the strength of the Most High, we "can do all things through Christ which strengtheneth us."

Repentance.—A brother had this comment to make concerning the preaching of a certain evangelist: "He did very well—but he preached very little about sin and how to get rid of it."

In making this criticism this brother probably said more than he knew. Keep silent on sin, and the atonement for sin, and you keep silent on one of the principal things held forth in the Gospel of Christ. John the Baptist's first public message was, "Repent, for the kingdom of heaven is at hand." Jesus' first public message was, "Repent, for the kingdom of heaven is at hand." All through their public ministry the subject of repentance was among the main themes in their discourses. When finally the ministry of Jesus came to a close He decreed that "repentance and remission of sins should be preached in his name among all nations, beginning at"—home. The apostles faithfully taught repentance, which was held forth as one of the essential requirements before people were received into the Church.

What was the purpose of Christ's coming into the world? "He came to save his people from their sins." Why was it necessary? Because "all have sinned, and come short of the glory of God . . . death passed upon all men, for that all have sinned." What is the result when one fails to repent of and forsake his sins? "Except ye repent,

ye shall all likewise perish." Recognizing that "the whole world lieth in wickedness;" that "there is none righteous; no, not one;" that "the soul that sinneth it shall die;" we see the urgent reason why "repentance and remission of sins should be preached" everywhere. Here is a neglected duty that should be restored speedily to its proper place—in the pulpit and wherever the people of God have an opportunity to point a lost world to "the Lamb of God, which taketh away the sin of the world."

"Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." "Now commandeth he (God) all men everywhere to repent." "Blessed are they that mourn; for they shall be comforted."

TALKS ON CHRISTIAN GROWTH AND VICTORY

VIII. Abiding in Christ

By J. K. Bixler

For the Gospel Herald.

Jesus said, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (Jno. 6:56). Because of this teaching, many of His disciples ceased following Christ. They failed to catch the import of His language. He meant to say that the relation of His disciples to Himself was a vital one, and not a loosely formed organization or society. This relationship is organic. Flesh eaten, under normal conditions, is digested and assimilated and becomes fibre, bone, and muscle of the eater; so much so that it is impossible later to discriminate and trace throughout the body the form and energy of the flesh eaten. The Old Testament tells us that "the life is in the blood." To drink, therefore, the blood of Christ is to receive into ourselves the energy, the vitality, or the force that animates. It means to bring in an eternal principle that makes the one voluntarily accepting Christ more than simply a stronger physical being. He becomes a spiritual and eternal being, animated by God Himself, and as such is conscious of that life in Him, and he loves his Maker, and partakes of His characteristics. Christ lives in His disciples but, much more, all the disciples live together in Him. Therefore, in spite of physical and mental differences, all disciples have a common life in Christ.

Jesus develops this thought still further in John 15, the "abiding" chapter, under the figure of the vine and branches. He is the True Vine, and all disciples are branches in Him. It requires microscopic examination to

determine just where a branch leaves the main stalk; so close is the interrelation. Every branch originates in Him, and the life a saint lives is in reality Christ manifesting Himself in him. The vital force of the stalk flows out into the branches. Branches may be separated from the stalk, and the stalk continue to live, but life on our part requires a constant indwelling in Him. Separated from Him we die, because removed from the source of maintenance of life. Truly, we live in Him and He in us.

Our life must be constantly fed, and Jesus made provision for our maintenance by giving us His Word. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you" (Jno. 15:7). A life in Christ may have ever so auspicious a beginning, yet if not properly fed, it becomes dwarfed, or even starves to death. If X-ray pictures could be taken of souls, many healthy bodies would be found to house scrawny, shrivelled souls slowly dying of malnutrition—this, not because of dearth of spiritual food, but because that food had not been appropriated. It is as natural for the soul to hunger after and to assimilate the Word of God as for the physical body to seek nourishment. Spiritual growth takes place only after the soul is fed more than its present needs demand. It is the surplus that prompts new growth.

I heard of a farmer so dissatisfied with his job of threshing that he rethreshed his straw stack. No doubt he received some wheat, but did he receive sufficient to compensate him for his time and labor? I trow not. Yet many church members are endeavoring to feed their souls on literature, and other things, which contain so little food value that they starve meanwhile. The literature read may not be really vicious, but the calories of food value are so few and so far between that their souls are undernourished and their spiritual digestion is so weakened that solid food is out of the question. Poor souls; they experience, like the prodigal son, famine conditions in the midst of plenty!

The apostle John in his first epistle refers to an unction or anointing to come upon believers. "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." Note the rich promises in this quotation. We shall need no human teacher. The Spirit is more than all instructors combined. His doctrine is comprehensive and embraces all subject matter on which we need help. It is absolute truth, without any error. Certainly, the child of God has no reason for groping along in the dark. God

richly educates His children in His ways. They may lack scholastic training, but they abound in the wisdom from above because they have major ed in that subject. The essential conditions for the reception and continued indwelling of the Spirit are the same as for receiving Christ as Savior. No one Person of the Triune God will indwell a soul without the presence of the other two.

What are these conditions? (1) The full acceptance of Christ as Savior and He be given the pre-eminence in the life (I John 5:1); (2) a complete separation from sin and all that defiles our lives or destroys our testimony (I Thess. 5:21); (3) a full yieldedness or consecration of body, soul, and spirit unto God for His use (Rom. 12:1, 2); (4) a definite soul-hunger after righteousness and eternal things (Matt. 5:6); (5) a real joy in serving the Lord in whatever capacity He calls (Col. 3:17); (6) a deep concern for the spiritual health of others, manifested on our part by a self-sacrificing spirit (Mark 10:28-30); (7) a continual life of faith and trust in God (Luke 17:5). I think we dare say, like Peter after listing the Christian virtues, that "if these things be in you, and abound, they shall make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

The requirements for the continued indwelling of Christ, and of our abiding in Him, can easily be summed up in this: a love for the truth, and a love of good men. (II Thess. 2:10; Tit. 1:8) The first is with reference to the subject matter of our love, while the second is with reference to the fellowship of kindred believers. These two "loves" ruling our hearts and actions make error in doctrine revolting to us, and our lives are antiseptical to gossip and glorying in our fellow's misfortunes. The self-isolation of our lives against errors in doctrine and human failures will go a long ways in preparing our hearts for the reception of the fulness of the truth, with the result that growth in grace and victory in the life must result! There can be no alternative! "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

Elkhart, Ind.

GOD'S WAY FOR US

God blesses us that He may, through us, bless others; and when you are filled with His Spirit, then the enemies of righteousness will be overcome, and the entrenched powers of darkness will be stormed by the soldiers of Jesus Christ. Then we shall see the land of the enemy ravaged, and his fortresses falling, if only God may have His way with us.

It is His will that every child of His shall be filled with His Spirit. And

ly not? 'Will you face what it involves for you individually? Will you be willing in the day of His power to do your part for the sake of the world that is waiting for a real Pentecostal manifestation of the power of Christ in every-day life?—H. Earnshaw Smith.

SOME THOUGHTS ON "FIVE AS A SPEAKING NUMERAL"

By L. S. Berg

the Gospel Herald.

In Jno. 5:2 we read about "five porches." Very many superstitions have been and are still connected with numbers. In China the "Big five" is the most important and luckiest numeral, and they try to do everything by fives, even all reckoning and the multiples thereof, etc.

An old Christian remarked that "as we have five senses, five fingers on each hand and five toes to equip our left and right foot it must be a heavenly number." The five senses may be used to illustrate the spiritual life and experience. The following suggestion from Mark 5:25-34 is helpful, also the following poem.

Would you be saved by faith to-day?
Then from your senses learn the way.
Your eyes will teach you to believe,
'Tis look to Jesus Christ and live."

Ho, every one that thirsteth, come ye to the waters and he that hath no money; come ye, buy, and eat. Yea, come, buy wine and milk without money and without price" (Isa. 55:1. See also Jno. 3:16.)

Your ears shall teach you to obey,
Hear and your soul shall live straightway.
Your mouth will bring to mind the word,
O, taste and see that God is good."

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed" (Jas. 1:25).

"How sweet are thy words unto my taste! Yea sweeter than honey to my mouth" (Psa. 119:103).

"If so be ye have tasted that the Lord is gracious" (1 Pet. 2:3).

Your feeling may the lesson tell,
For all who touched Him were made well.
And even smelling can afford,
An odour sweet of Christ the Lord."

And Jesus put forth his hand and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed."

"For we are unto God a sweet savour, Christ, in them that are saved, and in them that perish."

Five in Scripture is said to be the number of grace when it has to do with God, and weakness when it has to do with man.

Notes

1. The Number of Christ's Name. Isa. 9:6. "His name (not names) shall be called, Wonderful, Counsellor, The

mighty God, The everlasting Father, The Prince of Peace." We have here the most wonderful revelation of our Wonderful Lord in the whole Bible. He is wonderful in wisdom, in creation, in incarnation, in condescension and humility. "The Word was made flesh and dwelt among us." He came to minister and to give his life a ransom for the lost in sin. And so He is also wonderful in His offering (1 Pet. 1:18-20). In His word (Psa. 119:129), in His doings, "Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders"? (Ex. 15:11. See also Acts 10:38).

In His love unchangeable (Jno. 13:1), divine: "Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples" (Jno. 15:8), inseparable (Rom. 8:3-5), Constraining: "For the love of Christ constraineth us" (II Cor. 5:14), Sacrificial (Gal. 2:20). Christ is wonderful in His riches (Rom. 9:23). Wonderful in His name: for He is Jesus to save, Christ to anoint, Lord to govern, Leader to guide, Captain to conquer, Bread to feed, and Shepherd to tend."

2. The Number of God's Choice of Workers. "God's tool chest." Foolish things—weak things, base things—things despised, things which are not. "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty, and the base things of the world and things which are despised, hath God chosen, yea things which are not, to bring to naught things which are" (I Cor. 1:27, 28). While man is but a cipher in himself (Isa. 40:15-17; Eccl. 1:15), yet redeemed, saved and Christ's name added, in Him he becomes a wonderful numeral. God's grace is wonderful in weakness, for "His strength is made perfect in weakness," and, as Paul says, "I can do all things through Christ who strengtheneth me." Each true believer in Christ is a member of the body of Christ joined to Him in one Spirit and so endued with a gift of enablement. I Cor. 12:1-14. "Out of the mouth of babes and sucklings hast thou ordained strength, that thou mightest still the enemy and the avenger" (Psa. 8:2). "Not by might, nor by power, (such as men possess) but by my Spirit saith the Lord." One simple life yielded to the Lord, plus the power of the Holy Spirit, is enough to accomplish what the Lord would have done and bring great glory to His name.

3. The Number of the Warrior's Supplies.—David went against Goliath with a staff in his hand and five smooth stones. I Sam. 17:40. Saul had put his armour on David, but he could not use it. The armour of Saul represents carnal warfare. The whole round of human wisdom and methods

in both secular and religious matters of interest (especially pertaining to a mixture of Church and State). But all this has proved a failure. It leaves King Agag and the Amalekites, Goliath and the Philistines intensely alive. The prince of darkness must be effectively dealt with and sin's power broken, that he may be cast out and his works destroyed. Jno. 12:31-33; Heb. 2:14, 15. God hath made foolish the wisdom of this world, blinded and ruled by Satan and instituted a different method of warfare to put down evil rule, deliver and bless with divine light, life, peace, etc. The staff of prayer in the Holy Spirit, and trust in the name of the Lord of hosts the God of the armies of Israel. I Sam. 17:45. With a supply of five smooth stones, (the sword of the Spirit) we have a mighty armour to wrestle against principalities and powers, etc. It takes the whole armour of God to the pulling down of these strongholds of sin and wickedness. To this end we need to be casting down imaginations (human reasonings) and every high thing (pride, presumption, self-will) that exalteth itself against the knowledge of Christ. Eph. 6:11-18; Col. 3:16.

When smooth stones are gathered from the brook of God's living Word and treasured up into our hearts, quickened by the Spirit, it will grip our hearts, sway our lives and equip for gospel work. God's Word that goeth forth out of His mouth shall accomplish that which He pleases. Isa. 55:10, 11. Someone has said, "God is, God has, God can, God will, God does." Here are five facts that will bring down any giant defying Israel. To this may be added God is omniscient, omnipotent, omnipresent. He is infinite in resources and works all things after the counsel of His will, through our Lord Jesus Christ, by the Holy Spirit. "Ye are of God little children and have overcome them: because greater is he that is in you than he that is in the world" (1 Jno. 4:4).

4. The number of God's miraculous supply. Five barley loaves. Jno. 6:9. The smallness of the supply gave the Lord the opportunity to display the multitude of His supply. About five thousand men beside women and children were filled and they took up the fragments that remained, twelve baskets full. Matt. 14:20, 21. Five barley loaves and two small fishes, plus the creative power of the Almighty God are enough, not for five thousand only, but for the whole world. Millions have been fed who have hungered and thirsted after righteousness and the twelve baskets are still full. There is bread enough and to spare. Luke 15:17. Let us in faith yield our little all to Him. Our life may seem small, but if yielded, He will multiply miraculously to the blessing of ourselves and others through us for the glory of God.

"Blessing, I will bless thee, and multiplying, I will multiply thee" (Gen. 22:17; Gal. 3:26-29).

5. **The number of the Lord's care.** Five sparrows sold for two farthings. Luke 12:6. Two sparrows are sold for a farthing. Matt. 10:29. When two farthings worth of sparrows are sold an extra one is given (thrown in). This odd sparrow does not fall to the ground unnoticed. If God attends the funeral of a sparrow (as a certain writer put it) and tells us to, "Fear ye not therefore, ye are of more value than many sparrows" (Matt. 10:31) what infinite concern and care this indicates for His own. Psal. 121:3; Heb. 13:5; Matt. 6:26. Then why should we allow undue anxiety, fretfulness and worry to disturb our trust and rest in Him? He promised to care for us. "Faithful is He that calleth you, who also will do it" (I Thess. 5:24; I Pet. 5:7).

The staff spoken of in Ex. 12:11; I Sam. 17:40 represents prayer as the one great resource and comfort of the believer. There is power in believing prayer. I Pet. 3:12. Prayer means assured protection, equipment, blessing, achievement, prosperity and a living hope. Eph. 6:18-20; Heb. 6:18, 19. The rod and staff in Psal. 23 are emblems of the power of the Holy Spirit and the assuring character of His Word. "Jesus Christ the same yesterday, to-day, and forever."

Beware of Saul's armour—carnal equipment such as enticing words of man's wisdom, human eloquence and tactics; the sounding brass of oratory, the tinkling cymbal of persuasion, crossless, spiritless, powerless, clerical cleverness "feigned words making merchandise of you" (I Cor. 1:17, 23, 24; 2:4, 5; 13:1).

Massillon, Ohio.

Spirit in the message that he is about to deliver, the mechanical part of preaching will largely take care of itself. Failing to have a message, the preacher can do little more than take up the time to the discomfort of both himself and his hearers.

J. L. Horst.

Preaching in Love

The minister of the Gospel cannot present his message by the mechanical method. In Eph. 4:15 we have the quotation, "Speaking the truth in love. Here we have three good preaching principles: (1) speaking; (2) speaking the truth; (3) speaking the truth in love. All three are necessary in preaching the Gospel. Some preachers make a big ado by their vocabulistic delivery or speaking and people call that wonderful preaching. Others get a lot of applause for being champion of orthodoxy or truth. Speaking and speaking the truth is needful in preaching; but is that good preaching? Sermons should be born in love, grow in love, burn with love, be given in love with the expectation that they will bring forth the fruit of love. To show the importance of love let us illustrate. A number of ministers preached on the subject of hell in the same church. All of them spoke the truth. All except one were good speakers. Why did this lone preacher with only ordinary delivery leave a burning message in the hearts of his hearers? The secret was, he spoke the truth in love. Let us preachers saturate our message with love. Preach. Preach the truth. Preach the truth with love.

J. B. Martin.

Whence the Message

Just as important as it is to know that the call to preach is from God, so it is equally important to be assured that the message about to be delivered is from the same source.

A storehouse of material for sermons may supply a ready demand for a discourse, but what is that in comparison to a message that is fresh from the great storehouse of God.

Before the first step is taken in the outlining of the sermons it is essential that the Lord be consulted as to Scripture for basis as well as for our outline for discussion. No arrangement for any one's sermon is equal to that framed by the handiwork of God, the individual preacher being instrumental only in its construction.

This at once becomes thrilling to the preacher himself and how can it fail to interest and edify the audience in turn.

J. C. Clemens.

Faithful Stewardship

As we who have been called of God to a responsible position, we feel it our

PREACHERS' PAGE

POINTS ON PREACHING

Speaking from Conviction

The minister of the Gospel should be able to speak with authority and conviction. His authority is God's written Word; his conviction must be born of the Spirit. The apostle Paul strikes the keynote of the successful minister in II Cor. 4:13, where he quotes from the Psalms: "I believe, and therefore have I spoken." And he makes the application to his own conditions by saying, "We also believe, and therefore speak." Peter and John also declared to the authorities, "We cannot but speak the things which we have seen and heard" (Acts 4:20). These men had a message of authority, in which they themselves had absolute confidence; and their ministry was effective.

The message must live first in the life of the preacher before it can be expected to germinate life in others. Any helps which may be used to enlighten the speaker concerning God's Word, or to express its meaning, are helps only in so far as they first enlighten the minister and make the Scripture a powerful reality in his own life. People do not come to church to hear a preacher, parrot-like, repeating the thoughts and opinions of others.

Harold D. Groh.

Short Sermons

Written on one of the rafters of Yonge St. Mission, Toronto, Ont., on the side that the preacher only could see it, is the following reminder: "We like short sermons."

For the preacher who believes in short, pointed messages such a motto is a source of encouragement; but for

the preacher who feels that he needs at least an hour to deliver his message, it rather disturbs his mental equilibrium, and he is liable to flounder, more or less.

However, there is a great deal that can and ought to be said in favor of short sermons, and which ought to be practiced by all ministers of the Gospel who wish to interest and nourish the flocks.

A short sermon eliminates the danger of wordiness.

A short sermon allows but little time for illustrations, so they also must be short and to the point.

A short sermon must be well prepared.

A short sermon must be logical, and therefore prevents wandering or rambling.

A short sermon can be more easily remembered than a long one, and it is what we remember that helps.

Let us preach short sermons, and more of them.

Oscar Burkholder.

The Messenger and His Message

One of the first things that a preacher needs in his preparation for preaching is a message. In order to have a message he must study his great textbook, the Bible, so as to become familiar with its contents, and then study his congregation as to what are their spiritual needs. Through prayer then he must seek the guidance of the Lord in the selection of the text, and the preparation of the material that he expects to use with his text. The preacher needs to realize that he is sent of God to preach the Gospel and that if he meets the necessary spiritual conditions God will give him a message to preach to the people. If he feels the impulse and power of the Holy

uty to preach the whole Gospel, and nothing short of it.

We know how it went with Jonah—commanded of God and went not—we should heed His call at all times. Well do we see in this action the spirit of unwillingness.

Go with me to I Cor. 9:16-19. Here we have this charge laid upon us by our heavenly Father. We should discharge our duty willingly. My experience has been that the thing which does give me rest, and the thing left undone tires.

Christ our example thought nothing of His own comforts and benefits. His desires or concerns were toward the human family. Just so our concern should be for the unsaved, remembering what Paul teaches in II Cor. 5:20. My aim and desire is that we may hold up in life and speech the plain simple faith and doctrine.

George Y. Graham.

Marks of the Faithful Preacher

The preacher should be earnest in presenting the whole Gospel to his hearers.

He should realize that the Word of God is of great importance, and he therefore should present it in all seriousness.

He should have implicit faith in the doctrine or Word he is preaching.

His life and conduct should correspond with his teaching.

He should be serious but not discouraged, realizing that the welfare of the souls of men and women depends upon his teaching.

He should not use words and illustrations to cause levity or laughter. Illustrations should be to make deeper spiritual impressions upon the minds of the hearers.

He should not try to gain favor with men by not preaching a full Gospel.

His aim should not be to draw special attention or honor to himself but he should lose sight of himself and exalt Christ and His Word.

L. A. Blough.

Don'ts for Preachers

1. Don't fail to study God's Word diligently.
2. Don't fail to commune with the Lord daily in prayer.
3. Don't fail to put on the whole armor of God.
4. Don't fail to preach the unadulterated Word of God.
5. Don't fail to exhort and rebuke when necessary to do so.
6. Don't become inactive along any line of Christian work to which you have been called.
7. Don't depend on self or self-accomplishments to accomplish your Christian work.

8. Don't be a parrot in trying to imitate popular preachers.
9. Don't preach to tickle the ears of the hearers.
10. Don't seek popularity in the Lord's service.
11. Don't use the club method in endeavoring to get church members lined up.
12. Don't be a hobby rider, in over-emphasizing certain Bible doctrines.
13. Don't become addicted to any questionable habit in your life and conduct.
14. Don't use gestures while preaching that would detract from the Gospel message.
15. Don't emphasize the personal pronoun, I, or me.
16. Don't place the food too high for the lambs to reach.
17. Don't fail to speak loud enough that all present can understand the message.
18. Don't fail to practice what you preach.
19. Don't become a slacker or shirker in your Christian work.
20. Don't neglect to administer Scriptural discipline to transgressors.
21. Don't become discouraged when difficulties arise in your field of labor.
22. Don't become weary in well doing in the Master's service.
23. Don't make compromises with the world along any line.
24. Don't fail to emphasize all the fundamental doctrines of God's Word.
25. Don't fail to magnify Christ in your teaching, preaching and living.

J. S. Shoemaker.

EXTRACTS FROM PULPIT MESSAGES

The following excerpts from pulpit messages were sent us by Bro. A. W. Birky of Shickley, Nebr. As he was listening to his home preachers he jotted down a few of the most striking utterances in their messages and later sent them in for publication. We feel sure that many of our readers will be as much interested in reading these gleanings as our brother was in hearing them.—Editor.

Forget the troubles and differences that are behind and press forward with renewed effort in Christian service.

B. S.

The first sign we notice that someone is losing out spiritually is their friendly attitude toward the things of the world.

F. R.

Anything we purpose to do, if directed against the Lord's work, will result in failure.

P. K.

Let us pray one for another that we

may accomplish that which the Lord has for us to do.

B. S.

Don't try to **make** your light shine; **Let** it shine.

F. R.

When because of problems we need a friend to confide in, it is worth much to have one that will keep our personal problems confidential and give us good advice.

P. K.

Are we as a church doing our duty when we have so few converts from the outside, and do not even hold our own?

B. S.

We must first have that deep inner experience and communion with God before we can "know that we have passed from death unto life."

F. R.

Two things the two-edged sword does: To mete out punishment to the unsaved and to cut off the undesirable things from the saved.

P. K.

Those that would have their portion in the lake of fire need only to neglect to use the talent given them by the Lord.

B. S.

We have the assurance of eternal life by our close intimate walk with Jesus Christ our Lord.

F. R.

Sermons, like many other blessings, are not fully appreciated till they are withheld from us.

A. B.

Spiritual growth should be such that a microscope is not needed to detect it.

J. Z.

There is no room for doubt or question in considering the mercies, power and love of God.

F. R.

"HOW READEST THOU"

It is one thing to read the Bible through, Another thing to read to learn and do— Some read it as their duty once a week, But no instruction from the Bible seek, Some read to bring themselves into repute By showing others how they can dispute; While others read because their neighbors do,

To see how long 'twill take to read it through.

Some read it for the wonders which are there;

How David killed a lion and a bear, While others read it with uncommon care, Hoping to find some contradictions there. One reads with Father's spees upon his head,

And sees the thing just as his father said. Some read to prove a pre-adopted creed, Hence understand but little what is read—, For every passage in the book they bend To make it suit that all important end.

Some people read, as I have often thought, To teach the Bible instead of being taught, And some there are that read it out of spite—

I fear there are but few who read it right.

So many people in these latter days Have read the Bible in so many ways That few can tell which system is the best, For every party contradicts the rest.

But read it prayerfully, and you will see Although men contradict, God's words agree;

For what the early Bible prophets wrote We find that Christ and His apostles quote. So trust no creed that trembles to recall What has been penned by one and verified by all.

—Sel. by a sister.

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

HOPE ON

Hope on, sad heart, hope on,
As sunshine follows rain
So will the morning light
Ere long break forth again.
The way is rough, the night is long,
But it will end in joyous song.

Hope on, tired saint, hope on,
The Father knows His own,
And from His throne on high
He looks in pity down.
Acquainted with each doubt and fear
He hears each prayer, counts the tears.

Hope on, and hope's bright star
Will shine upon the way
Beneath its cheering rays
The clouds will pass away
Bye and bye, rest will be
Thy lot, through all eternity.

—Selected.

ON THE BOSOM OF THE FATHER

There is no heart in the universe that so sympathizes with us in our pain and sickness, when we cry out in our sufferings, as the great heart of God. Jesus looks upon us so kindly and His loving heart is touched with our grief.

The only way to obtain peace of mind and strength to bear our suffering is to fling ourselves in the arms of Jesus. He never loves us so tenderly as when we lie thus on His loving bosom. As a child hushes its last sobs on the bosom of its mother, so our sobs are hushed when we look up into Christ's countenance and say, "Dear Jesus, help me to suffer, help me to overcome, help me to endure unto the end." And when we thus rest upon His loving bosom, His left hand is under our aching heads, and His right hand doth embrace us, and His word is soothing, "Fear not, I am with thee, I will never leave thee nor forsake thee. Blessed are they that mourn for they shall be comforted. Rejoice and be exceeding glad, for great is your reward in heaven. Let not your heart be troubled, neither let it be afraid." With such comfort come rest, peace, and joy.

—Sel.

SAFE KEEPING

He will not suffer thy foot to be moved; He that keepeth thee will not slumber. Behold he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper; the Lord is thy shade upon thy right hand. Psal. 121:3-5.

He keepeth him as the apple of his eye. Deut. 32:10.

He that scattereth Israel will gather him, and keep him, as a shepherd doth his flock. Jer. 31:10.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Jno. 17:15.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. Jude 24.

Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Rev. 3:10.

And, behold, I am with thee, and will keep thee. Gen. 28:15.

He will keep the feet of His saints. I Sam. 2:9.

For he shall give his angels charge over thee, to keep thee in all thy ways. Psal. 91:11.

Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Ex. 23:20.

For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. II Tim. 1:12.

A STREAK OF SUNSHINE

"Well, Grandma," said a little boy, resting his elbows on the old lady's armchair, "what have you been doing here at the window all day by yourself?"

"All I could," answered grandma cheerily; "I have read a little and prayed a good deal, and then looked out at the people. There's one little girl, Arthur, that I have learned to watch for. She has sunny brown hair, and her eyes have the same sunny look in them, and I wonder every day what makes her look so bright. Ah, here she comes now."

"The girl with the brown apron on?" he cried. "Why, I know that girl. That's Susie Moore, and she has a dreadful hard time, grandma."

"Has she?" said grandma. "I would like to know where she gets all that brightness from, then?"

"I'll ask her," said Arthur, promptly, and to grandma's surprise, he raised the window and called:

"Susie, O Susie, come up here a minute; grandma wants to see you!"

The brown eyes opened wide in surprise, but the little maid turned at once and came in.

"Grandma wants to know, Susie exclaimed the boy, 'what makes you look so bright all the time.'"

"Why, I have to," said Susie; "you see, papa's been sick a long while, and mamma is tired out with nursing, and baby's cross with her teeth, and if I don't be bright who would be?"

"Yes, yes, I see," said dear old grandma, putting her arms around the little streak of sunshine. "That's God's reason for things; they are because somebody needs them. Shine on, little sun; there couldn't be a better reason for shining than because it is dark at home."—The Sunbeam.

RULES FOR SELF-EXAMINATION

1. Did I awake spiritual, and was watchful in keeping my mind from wandering this morning when I was rising?

2. Have I this day got nearer to God in times of prayer, or have I given way to lazy, idle spirit?

3. Has my faith been weakened by unwatchfulness or quickened by diligence?

4. Have I walked by faith and obeyed God in all things?

5. Have I been delighted in seeing others preferred before me?

6. Have I made the most of my precious time as far as I had light, strength, and opportunity?

7. Have I kept the issues of my heart in the means of grace so as to profit by them?

8. What have I done for the souls and bodies of the saints?

9. Have I laid out anything to please myself, when I might have saved the money for the cause of God?

10. Have I governed well my tongue, remembering that in a multitude of words there wanteth not sin?

11. In how many instances have I denied myself?

12. Do my life and conversation adorn the gospel of Jesus Christ?

—John Fletcher.

"IT IS HIS WILL"

I ask not why some days are fair,
Why some are filled with grief and care;
I ask not why, but trusting still,
I only know it is His will,
It is His will, and I am satisfied;
It is His will, nor want I aught beside.

By paths unknown to me He leads,
Through desert wilds or flowery meads;
Where'er I go, He leads me still,
I only know it is His will,
It is His will, and I am satisfied;
It is His will, nor want I aught beside.

It is His will, and I am blest,
With Him my God, I leave the rest;
By troubled seas, by waters still,
I only know it is His will,
It is His will, and I am satisfied;
It is His will, nor want I aught beside.

—Sel. by Marcella Musselman.

SUNDAY SCHOOL LESSON

Lesson for June 11, 1933—Mark
15:22-39

JESUS ON THE CROSS

Golden Text.—God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.—Rom. 5:8.

Introductory.—We have come to a time which is at once the darkest and the brightest hour in the world's history—darkest, in that it marks the time of the most dastardly crime ever committed by man; brightest, in that it was through the vicarious death of Christ and the shedding of His blood that the whole world was given the chance to escape from the awful consequence of sin, and millions of ransomed souls will sing praises to God and share His glory because of this deliverance. "While we were yet sinners, Christ died for us."

Jesus Crucified (22-26).—After several farcical trials, Jesus was condemned to death and sentenced to be crucified. The details need not be given. They are unimportant, save that they reveal that prophecy was fulfilled to the minutest details. It was nine o'clock in the morning that Jesus was crucified, and the superscription was written, "The King of the Jews." This was undoubtedly providential, for it told the exact "crime" for which our Lord and Savior was crucified.

Jesus Mocked (27-32).—For a time, everything seemed to go in favor of His persecutors. The fact that this man who had claimed to be the Son of God, that He had all power in heaven and earth even to the calling down of twelve legions from heaven in His own defence, was now the occasion of great merriment. If there was sympathy because of His sufferings, it was not in evidence. He was hung between two thieves, "and the scripture was fulfilled which saith, And he was numbered with the transgressors." Those passing by mocked and railed down on Him, saying, "Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross." The chief priests had their sport among themselves, saying, "He saved others; himself he can not save." To cap the climax, "they that were crucified with him reviled him."

Fortunately, however, not only for the penitent thief but also for millions of others who have been moved by the story, one of these thieves later repented, repented of his sins, and called upon Jesus for mercy and remembrance.

Manifestations of Divine Power (33-39).—But the exultation of the scoffers was of short duration. Soon there was evidence that it was no ordinary criminal that was hanging between these two thieves. The whole record of the Son of God upon the cross, from the

time of His prayer for forgiveness of His enemies to His closing prayer, "Father, into thy hands I commend my Spirit," was worthy of the One whom we delight in recognizing as our Prophet, Priest, and King. After hanging on the cross for three hours, "there was darkness over the whole land until the ninth hour." It was at the close of the ninth hour that Jesus cried with a loud voice, "My God, my God, why hast thou forsaken me?" It was the human side of this God-man who was dying. Well may the bewildered attendants run for a sponge and dip it in vinegar. Well may they say, "Let us see whether Elias will come to take him down." For them it was bewilderment and mystery. For God it was the divinely planned stroke of deliverance. "And Jesus cried with a loud voice and gave up the ghost." In other words, as Christ Himself said, "It is finished."

This was not all. Besides the darkness from the sixth to the ninth hour, there were other evidences that the power of God was present. "The veil of the temple was rent in twain from top to bottom." There was a mighty earthquake, which opened the graves of them that slept, and after the resurrection of Jesus they appeared unto many. So unmistakable were the evidences of divine power that even the Roman centurion and they that were

with him trembled before God's mighty power and said, "Truly this man was the Son of God." If only this day's record of Jesus Christ were preserved, it ought to be convincing to every sane mind that Jesus Christ was the Messiah of Scripture, the Son of God sent into a sin-cursed world as our Savior and Redeemer.

Points for Reflection.—1. The true character of Christ was made manifest on the cross more vividly than it had ever been done before. It is during our severest trials that our real characters are made most clearly apparent.

2. The innocent must often suffer for the guilty. Great things are wrought at the expense of great sacrifice. We are like Christ when we gladly suffer that souls may be saved for Him.

3. Ridicule is the weapon of the enemies of Christ. It seems effective at times, but its triumphs are but temporary, and never stand the tests of the light of truth.

4. One real test of true greatness is the capacity to stand for the truth in the face of ridicule and let the light of heaven shine out through our lives.

5. Some of the most impressive lessons are given by way of contrasts. The brightness in the realms of eternal glory becomes all the more precious as we see it in contrast with the dense darkness during the last three hours when our Savior hung on the CROSS. —K.

Bible Meeting Topic

MOUNTAIN SCENES OF THE BIBLE— MORIAH (Jr.).—Gen. 22:1-19.

Topic for June 11

MOTTO

"The Lord will provide."

OUTLINE STUDY

I. God's Promises Concerning Isaac.

1. God promised a son by Sarah.—Gen. 17:15-19.
2. Abraham and Sarah laugh.—Gen. 17:17; 18:9-15.
3. Isaac means laughter.—Gen. 21:6.
4. In Isaac shall thy seed be called.—Gen. 21:9-12; Heb. 11:18.

II. God Proves Abraham's Faith and Obedience.

1. He is sent to the land of Moriah to offer Isaac as a sacrifice.—Gen. 22:1, 2.
2. He rises early to go.—Gen. 22:3.
3. He sees the place after three days.—Gen. 22:4.
4. He and Isaac go to the spot alone.—Gen. 22:5-8.
5. Abraham prepares the sacrifice.—Gen. 22:9, 10.
6. The Lord is satisfied and stops Abraham.—Gen. 22:11, 12.
7. God gives him a ram instead of his son.—Gen. 22:13, 14.
8. God renews His promises to Abraham.—Gen. 22:15-18.
9. Abraham returns home.—Gen. 22:19.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Moriah."
2. Memorize a Choice Passage from the Outline.
3. Tell the Story of Abraham's and Sarah's Laughter.
4. What Had God Promised to Do for Isaac?
5. How did God Prove Abraham's Faith?
6. How the Lord Provided for the Fulfillment of His Promises.

For Seniors.

1. Laughing at God's Providences.
2. Believing against Natural Hope.
3. Tests That Prove Faith Genuine.
4. God's Provisions for the Fulfillment of His Word.

PERSONAL THOUGHT

When God speaks I may safely trust and obey at any cost. He is able to make every promise good and reward the work of faith.

SEED THOUGHTS

I stood on the deck at Boston, as a great ship, carrying fifteen or twenty missionaries, moved out, with its prow towards the foreign shore. As I looked into the faces of the fathers and mothers bidding farewell to the children whom they had to leave at home to be educated, I realized that they had put their Isaac upon the altar, and were willing that God should take out of their lives their dearest of earth for His glory. Many a foreign missionary has gone through it. Have you had the test?—A. C. Dixon.

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THURSDAY, JUNE 1, 1933

Field Notes

On June 10, 11 (Saturday and Sunday) the Ohio Mennonite Mission Board will meet at Martin's Church, in public session. All are invited.—S. M.

The Ohio Branch of the Women's Missionary Society will hold its annual meeting at Martin's Church, near Orrville, Ohio, on Saturday, June 10. Mrs. O. N. Johns, Pres.

A recent communication from Chief, Mich., says: "Bro. Menno Esch of Mio, Mich., came to Chief and officiated in communion on Sunday, May 21. He was accompanied by his daughter Ellen and Gladys Miller."

A series of meetings is to open at Kralltown Church, York Co., Pa., on Sunday evening, June 11, conducted by Bro. Paul T. Huddle, Shepherds-town, Pa. The prayers of God's people in behalf of the meetings are desired.

Bro. Roy Otto of Springs, Pa., preached for the congregation worshipping at the Chambersburg, Pa., Mennonite Church on Sunday morning, May 28, and took an active part in the Martinsburg, Pa., Mennonite Church in the evening.

Bro. C. C. Culp of Chief, Mich., will, the Lord willing, begin a series of meetings at the Martins Church near Orrville, Ohio, June 3 and continue to June 9. Bro. Culp is to hold meetings at Salem Church near Weilersville, Ohio, beginning on June 12.

Bro. Levi Byler and his daughter Sadie, aged 18, of Morgantown, Pa., met with an auto accident on Wednesday evening, May 24, as they were

preparing to attend the Conference at Allensville. Bro. Byler was instantly killed and Sadie seriously injured.

A number of members of the "Ohio Conference" remained in the Big Valley over Sunday looking after important work of the Conference in that vicinity. Among those remaining were Brethren S. E. Allgyer, J. B. Smith, E. F. Hartzler, Enoch J. Zook, and J. N. Durr.

The brotherhood at Scottdale enjoyed the visits from a number of brethren and sisters and friends who stopped here on their return trip from the Mission Board meeting at Springs, Pa., last week. These were from various states, mostly from the Middle West.

A Correction.—On the first page of this issue of the Mission Supplement, last line, the word "Saturday" should be changed to "Sunday." The mistake is the editor's and he humbly assumes all penalties and freely absolves all operators and proof readers who had anything to do with it.

Forty-two members of the Ohio Mennonite and Eastern A. M. Joint Conference were present at the annual meeting Thursday and Friday, May 25 and 26, at Allensville, Pa. Four bishops, twelve ministers, and four deacons were listed as visitors from other conference districts. R.

Among the members of Conference from the east, present at Allensville, were Brethren John S. Mast of Elverton, Pa.; Aaron Mast and Geo. Hostetter of Westover, Maryland; A. B. Stoltzfus of Gap, Pa.; and Sylvanus Stoltzfus, David Yoder, and Christian Kurtz all of Morgantown, Pa. R.

Baptismal services were held at the Salem Church near Elida, Ohio, on Saturday, May 21, when one person who could not be with the class on Easter Sunday, was received into church fellowship. Communion services were held on Sunday, May 21, when a full house was present at the services.

Bro. Eli Frey, of Fulton county, Ohio long a prominent figure in the counsels of the Church, was vigorous as ever in his defense of a "Scriptural Peace Testimony" on Thursday evening at Allensville Conference. As is usual with men full of their subject, Bro. Frey did not have nearly enough time to finish his subject. R.

Baptismal services were held at the Martinsburg, Pa., Mennonite Church on Sunday, May 28, at which time twelve young people were baptized and two former members received back

into fellowship. Communion services are to be held at the same place next Sunday and a Sunday school meeting on the Sunday following.

Ordination.—Bro. Eli Zook of Allensville, Pa., was chosen as minister in the Allensville congregation on Sunday, May 28. Four brethren were in the lot. Votes were taken in the morning and the lot cast in the evening after which the ordination took place. May God bless our brother in the responsibilities that fall upon him through this work.

Interesting meetings were held at Masontown, Pa., over the week-end of May 21, at which time Brethren N. H. Mack and J. H. Mosemann of Lancaster Co., Pa., worshiped with the brotherhood at that place, proclaiming the Gospel of the Kingdom. On Saturday evening a parents' meeting was held and on Sunday there was the regular Sunday morning service with Bro. Mack in the pulpit.

A recent communication from Gortner, Md., informs us of a series of meetings held at that place as a result of which there are four applications for membership; also that a very interesting meeting was held over the week-end of May 21, at which time Bro. and Sister Nelson Litwiller, missionaries from South America, were with the brotherhood at that place.

Letter from Ft. Wayne, Ind.: "The former Anderson Baptist Church (now Mennonite) has reopened with Sunday school at 2 P. M., and preaching at 3 P. M., every Sunday. Ten miles north of Ft. Wayne, take the Lima road to Irene Bynn Sanitarium and go west two miles. Everybody welcome. We ask an interest in your prayers in behalf of this new work."

The Associated Sewing Circles of Southwestern Pennsylvania met at Allensville, Pa., on the day after the closing of the Ohio Mennonite and Eastern A. M. Conference—May 27, 1933. A fine Christian spirit prevailed throughout the meeting, and the closing missionary talk was given by Sister Elizabeth Kniss, lately returned with her husband and family from India.

The congregation at Scottdale enjoyed a visit recently from Bro. and Sister J. D. Graber and Bro. and Sister Fred Brennehan, the former being missionaries on furlough from India and the latter having recently been appointed as missionaries to that country. All of them are expecting to sail for India some time this fall. Bro. Graber preached for the congregation here on Wednesday evening, May 24.

Among the recent visiting ministers taking an active part in preaching services at the Scottdale Mennonite Church were the following: Harold Groh, Toronto, Ont.; J. S. Hartzler, Elkhart, Ind.; George Graham, Kinners, Pa.; George F. Brunk, Cottage City, Md.; Jesse Martin, Waterloo, Ont.; A. S. Horst, Akron, Pa. Welcome; come again. This same invitation is extended to all other ministers and lay members, who have favored us with visits recently.

Young People's Institute.—It has been definitely decided to hold a young people's institute at Scottdale, Pa., July 19-23. This meeting is held under the auspices of the Southwestern Pennsylvania Conference, but young people in other districts are cordially invited to attend. A program is being prepared and more detailed information will be given out later. Bro. A. J. Metzler of Masontown, Pa., spent the greater part of a day at Scottdale one day last week, working with other members of the committee in preparing the program.

Brethren J. S. Shoemaker, Dakota, Ill., and **C. Z. Yoder** of Wooster, Ohio, veteran comrades in the service of the mission interests of the Church, and life members of the Mennonite Board of Missions and Charities, were prominent figures at the Allensville Conference. Bro. C. Z. is now in his eighty-eighth year. His leadership in spiritual song commands the ready following of old and young, as it has for over sixty years—may it continue for years to come. Bro. Shoemaker is in his eightieth year, but his interest in the Lord's work is as keen as ever. R.

Correspondence

Rockton, Pa.

Dear Herald Readers, Greetings:—Bro. James Saylor of Johnstown was with us April 2 bringing the Gospel in its fullness.

Saturday, April 15, Sister Lina Ressler and Sister Anna Brilhart of Scottdale, had charge of our Jr. sewing circle meeting. Their help was very encouraging.

Easter morning we had our Easter sunrise service at six o'clock. "Aunt Lina" brought the glad Easter story in her usual appealing way that gripped the hearts of those present.

It brought tears of joy and gratitude as we again heard of the great love of our Savior for mankind in that He gave His life for us, and gained the victory over death and now intercedes in heaven for us.

Two souls found peace from this

risen Savior after this impressive service. Bro. J. A. Ressler preached both morning and evening. May God bless these faithful ones in their work for Him.

April 30 Bro. J. A. Brilhart of Scottdale, filled the regular appointment.

We had our inquiry meeting May 14. Bro. Joseph Saylor of Johnstown used as a text Acts 20:28. We expect (D. V.), to hold our communion May 28. Bro. Saylor was accompanied by his wife.

In the evening we had our regular Y. P. Meeting with Bro. David Kirk as leader. Bro. J. Frank Brilhart of Scottdale, then gave a very fitting discourse for Mothers' day, using as a basis Jno. 19:27.

The work here is growing. The young people are taking up the work very faithfully. May God be honored and their lives blessed.

We are looking forward to our annual summer Bible school to be held in July (D. V.) with a series of meetings to follow in charge of Bro. Elias Kulp of Bally, Pa. We ask you to remember these meetings and the work here in your prayers.

May 17, 1933. E. Pearl Hummel.

Sedalia, Mo.

Gospel Herald Readers:—A few words from this field. Our Sunday school is increasing in attendance, and kept up all winter, being the first held in this locality for years by any one. The laborers are few.

Recently we were favored with two programs by the Hesston College Men's Chorus; one in the city and one in our country field. Bro. I. G. Hartzler was here at the same time and gave us a helpful talk.

By reference to maps Sedalia is on the travel way through Missouri by highway or train, and we welcome you to plan a stopover when going through the state. We could use some used Hymnals.

Sincerely,

Lizzie O. Showalter.

May 17, 1933.

Wakarusa, Ind.

(Holdeman congregation)

Dear Herald Readers, Greetings in Jesus' Name:—Sunday morning, April 9, Bro. Jacob Bixler of Elkhart preached for us on the subject, "Character of Spiritual Worship." In the evening Bro. Clarence Shank of the Olive congregation preached on the subject, "Spiritual Power" (Jno. 15:7). On this Sunday Bro. Silas Weldy was engaged in a Bible conference with the Clinton Frame congregation, and Bro. Henry Weldy was sick. We are glad to report that Bro. Henry Weldy is again able to attend church services and bring to us the Word of life.

Other ministers who preached for

us since our last writing were: Bro. Daniel Kauffman of Scottdale, Pa., and Bro. P. A. Friesen, former missionary in India. Bro. and Sister Friesen are planning to sail for India May 27.

Wednesday evening, April 26, we had counsel meeting. Saturday evening, May 6, preparatory services were held and the following Sunday morning we were privileged to commemorate the suffering and death of our Lord Jesus Christ by communion. Bro. D. A. Yoder was present at these services.

On Saturday evening and Sunday, May 20, 21, we expect Bro. C. F. Derstine of Kitchener, Ont., to be here and preach for us.

May 17, 1933.

Bertha Yoder.

Hubbard, Oreg.

Dear Herald Readers, Greetings in Jesus' worthy name:—"The Lord hath done great things for us whereof we are glad" (Psa. 126:3). Nature is redressing itself with a new spring garb of green. The animals are enjoying the beautiful free outdoor life. What about man? Some men go through this life as if there were no God to serve or heaven to gain. But God be praised for those who trust in the Lord and truly we have many reasons to be thankful. We praise Him for the sunshine and the rain, for the clouds and the winds, for the trials and the blessings, for the discouragements and encouragements, and for the promises of God.

On April 9 communion services were in charge of our bishop, Bro. Fred Gingerich. In the evening an Easter song program was given by ladies' chorus and quartets of this congregation and men's quartet from Bethel congregation. A large crowd listened with interest. Easter day the children of the S. S. rendered their Easter program. Many of the parents and friends attended.

On Wednesday evening, April 12, Bro. P. A. Friesen had charge of our prayer meeting discussing John 17. April 23, in the evening, Bro. Friesen again came into our midst at which time he gave short talks to the children and young people followed by a sermon. Text, Lk. 13:10-16.

On Thursday evening, May 11, a group of our working girls sang for an old couple who are confined to their home. When the girls saw the joy that came to the aged ones it made them feel thankful that they were willing to serve in this way.

On Mother's day Bro. P. N. Roth preached on Prov. 31:10. In the evening Bro. M. E. Brenneman of Albany, Oreg., preached on "The Power of the Indwelling Spirit."

Will all readers pray for the coming vacation Bible school to be held here

(Continued on page 188)

Miscellaneous

THE WORLD—AND YOU

By Arline Yoder

For the Gospel Herald.

Is the world a little happier
For your being here?
Do you make each care a song
As you merrily go along?
Is the world a little happier
For your being here?

Is the world a little fairer
For your being here?
Do you smooth the rugged path
For the one who struggles hith?
Is the world a little fairer
For your being here?

Is the world a little brighter
For your being here?
Do you smile away the blues
That mar life's most brilliant hues?
Is the world a little brighter
For your being here?

Is the world a little richer
For your being here?
Do you generously outpour
Of your deeds and of your store?
Is the world a little richer
For your being here?

Is the world a little lighter
For your being here?
Do you tell of Christ the Savior
And of kind and good behavior?
Is the world a little lighter
For your being here?

Is the world a little kindlier
For your being here?
Can they see in you a kindness
That dispels their skeptic blindness?
Is the world a little kindlier
For your being here?

West Liberty, Ohio.

THE SUNDAY SCHOOL, A CHURCH SCHOOL

By David E. Plank

For the Gospel Herald.

For some years past it has come to the writer's notice that some churches have abandoned the title, "Sunday school," and are using "Church school" instead. A perusal of the Church service notices in any town or city newspaper reveals the fact that a considerable number of congregations of most every denomination have adopted the changed title. Whether this "new" name for the Sunday school will soon be quite generally adopted by all churches remains to be seen.

It is not the purpose of this article to urge such a change in name for Mennonite Sunday schools at this time. It seems to be an inherent policy with us to make changes slowly, and it is not a bad fault. The name "Sunday school" has endeared itself to us, and perhaps few Mennonites would appreciate a change in names unless they were convinced such a change is necessary to promote the highest spiritual welfare of both the Sunday school and Church.

The "Church school" title, however, suggests a vital truth. Every Sunday school should be fundamentally a "Church school." The new title shows a trend among Churches that is surely to be commended. It suggests a truth which we Mennonite Church and Sunday school workers need well to consider. The Sunday school is rightly called the "nursery of the Church," and no matter whether you think of a "nursery" as a place where children are reared, or young trees, the illustration is very applicable to our thought. Before the wise orchardist sets a single tree, he will make sure that the nurseryman from whom he purchases his stock has done his best to raise young trees that are true to name, vigorous, and free from disease. The reliable nurseryman will have the welfare of the orchardist at heart, and will regard such welfare as inseparable from his own.

The "nursery of the Church," therefore, should be fundamentally and wholly a Church school, if it would promote the truest type of Christianity. The Sunday school should teach in principle whatever the Church teaches which sponsors that particular school, whether it be fundamental doctrines, ordinances, restrictions, policies,—in fact, a full program of teaching. True, some phases of instruction may be particularly assigned to the Sunday school, because of that organization's peculiar fitness for teaching children and young people, the Church rather emphasizing the deeper things in its teaching, but there should be absolute harmony in aims and effort. Every Sunday school worker should be a loyal Church member, in full harmony with the doctrines, policies, and practices of the Church; otherwise he will be a handicap to the best interests of the Sunday school in which he works, and, if he is honest, he will not appreciate his position. The idea sometimes expressed, that we can teach Bible truths in the Sunday school and leave doctrinal teaching to the Church, is mischievous, to say the least. Also the idea that a teacher is safe just so he is "fundamentally sound," regardless of his position and belief with reference to secondary doctrines, is fraught with danger, and the faith of many young people has been overthrown through this error. This applies to Church schools of higher learning as well as to the Sunday school.

This is not intended to discourage our young Sunday school workers who do not understand every phase and detail of Bible doctrine as interpreted by our Church, but who are "growing in grace, and in the knowledge of our Lord and Savior Jesus Christ." For such young people the Church and Sunday school have plenty of work, and they can learn while they are teaching. In fact, we are all learners as well as teachers, regardless of how

many years we may have been on the teaching force. A teacher's meeting, at all practicable, promotes harmonious teaching and would prove a real blessing in most every Sunday school. We mean to advise the exclusion from Sunday school activities only of such members who, after due consideration are unwilling to accept and teach the full doctrinal program of the Church even though such teachers may have their names on the Church roll. Ministers and superintendents should cooperate in the selection of soundly qualified Sunday school workers.

It will be seen that this article does not afford much encouragement for union Sunday school work. The writer attempted union work only once, when he lived in a neighborhood where nothing else was possible, and even then with little success. However, in some neighborhoods such union Sunday school effort may prove considerably better than nothing, and we have no desire to discourage those honest Christian workers who may be thus engaged in doing what good they can. At best, union Sunday school effort presents many difficulties—that is where the workers belong to various Churches, and either present doctrinal teaching according to their own denominational beliefs, or perhaps still worse, attempt to evade their differences for the sake of harmony. Such a Sunday school produces a poor field for evangelistic effort. Again we say the Sunday school needs to be distinctively a Church school if it would achieve the highest spiritual good. Whether the church be Baptist, Methodist, Lutheran, Catholic, Mennonite or any other, that church needs a school with a policy, workers, and literature which are loyal to their particular church.

This brings us to our last thought that of literature. Our Church edits and publishes a series of lesson helps which the writer believes is safe literature for our Sunday schools. Other sound helps may profitably be used in the study of the lesson, provided we are thoroughly established in every phase of sound doctrine. We do not believe, however, that such helps should be used in the Sunday school even though they are seemingly sound and aim to be nonsectarian. Our Mennonite helps are not perfect, and no doubt the editors appreciate honest criticism any time. They are, however, quite well adapted to the needs of our Sunday schools, and improvements are being made from time to time. Moreover, they meet the demands of the only safe policy, and that is to use Church-approved literature in every Church school.

Some time ago the Gospel Herald published a resolution adopted by the Lancaster Mennonite conference which urged the arrangement and publication

of a system of lessons to take the place of the International Sunday school lessons. The reason was presented that the International lessons do not meet the needs of our Church in its effort to teach a full doctrinal program, also that for some years past a tendency towards liberalism has been manifest especially in the selection of lesson titles by the International Lesson committee. It is not our purpose here to discuss the merits or demerits of a new lesson series for and by our Church. Certainly it would seem desirable if at all practicable. The thought which the writer wishes to emphasize is that our Lancaster brethren are awake to the truth which we have tried to present in this article; that is, that the Sunday school must be distinctively and emphatically a Church school in every phase of its activity. If the Church is to stand solidly for such doctrines as we choose to term "fundamental" and "conservative," then the Sunday school or Church school must coöperate whole-heartedly in such a stand.

And this the Sunday school must do in all its activities and aims—in its methods, its literature, its teaching in every department and class. This may be old-fashioned, or again it may be "new-fashioned," judging from the attitude being taken by many deep thinking Christian workers of this age. It is this, that either the Sunday school must be distinctively a Church school, or else fail entirely as a means of promoting true Christianity in the world to-day.

Eureka, Ill.

A SUMMER BIBLE SCHOOL CONFERENCE

The first Summer Bible School Conference of the Mennonite Church was held at the Masontown Mennonite Church May 18, 19, 1933. This conference was promoted by the Executive Committee of the Southwestern Pennsylvania Sunday School Conference by the approval of the Church Conference of the same district.

Since the conducting of summer Bible schools is a comparatively new work, a very extensive program was prepared and the subjects were assigned to sixteen brethren, all of whom but one were present, and who gave able discussions on the work assigned.

In three Open Forum Periods some very practical discussions took place, based on subjects discussed. These discussions were conducted in a very brotherly and profitable manner. The one receiving most attention was the proposed Summer Bible School Course now in process of publication under the direction of the General Sunday School Committee.

Among the one hundred forty rep-

resentatives who registered the following is worthy of notice:

1. Twenty-seven summer Bible schools were represented by directors and teachers.
2. Thirteen of the city missions of the U. S. and Canada were represented by superintendents and other workers.
3. Representatives registered from fourteen states, the District of Columbia, India, South America, and Canada.
4. Thirty-eight bishops, ministers, and deacons were present.
5. Twelve church conferences were represented.

So many practical points were given in the discussions, but for want of time and space will not be included in this report. Some very brief reports of some of the talks may be given later under separate heads.

No doubt, many would be interested in knowing who attended but only a few names will be given, basing this selection on geographic location, age, speakers, and official connection. Among these are D. J. Johns, Oscar Burkholder, O. N. Johns, Abner G. Yoder, Geo. F. Brunk, J. D. Mininger, S. E. Allgyer, I. W. Royer, D. D. Troyer, Orrie D. Yoder, D. W. Lehman, E. G. Martin, Lloy A. Kniss, Chester K. Lehman, J. Paul Graybill, F. B. Showalter, Harold D. Groh, Nelson Litwiler, Jesse B. Martin, Frank B. Raber, J. D. Smith, Harry A. Diener, Noah H. Mack, M. H. Shantz, S. F. Coffman, Lewis P. Showalter, Warren Long, John Mosemann.

An offering was taken for the aiding of summer Bible schools in some of the missions and the weaker congregations. This offering is being distributed for use this year in various schools within and outside of the conference district.

The general sentiment expressed was that the summer Bible schools are a good avenue of Bible instruction. It was also expressed that however good the cause, it will need wise and careful guarding so that the purpose be not defeated.

The Masontown congregation furnished all meals and lodging free and thus performed a very important part in the success of this conference.

The moderators, A. J. Metzler and C. F. Yake, did very careful supervising during all the sessions and expressed themselves as highly gratified in the very wide representation and in the interest shown.

S. G. Shetler, Sec'y.

Johnstown, Pa.

AN IDEAL CHRISTIAN

By Noah H. Martin

For the Gospel Herald.

An ideal Christian, in the light of the Gospel, is one who makes life real. He does not only live in paradise himself, but will help to make this world one for all whom he meets. Jesus lived the ideal life first, and lived it all. Oh

what a rich and wonderful life it really is: to ask anything and receive everything, if he is willing with God and prays to Him, his wishes only will be reflections of God's wishes.

Any one who lives this model life will not ask for a bed of roses or for a pathway strewn with flowers, nor for health or wealth; neither will he covet sickness or poverty, but wants just what God wills for him. His happiness comes by being contented by living the yielded life which is led by the Word of God and His Spirit. He is not at his best when he is duty-driven or is forced to yield, but he will submit to God's will.

We believe difficult things are done by those who do not think them difficult. The work of the Lord will appeal to one who has consecrated his life, and has resigned to follow Jesus' teachings and use his God-given gifts to honor and glorify God. The more truly right the ideal Christian the slower he is to realize it. His judgments are clear-sighted, and he is never sure without an investigation. His mind is always open to truth, and never conscious of self. His decisions are never hasty, as a matter of feelings.

How cautious he will speak, and his judgments are turned to pity. He would not misjudge any one or blame others and find excuses in the same for himself. "Every excellent has a failure, every positive has a negative." Any one with strong character has those who oppose as well as agree. We may think we are on the right road, but going the wrong way; may think we are doing the Lord's work, but not doing His will. We may be doing God's will in secular labor as well as teaching and preaching His Word.

An ideal Christian is one after God's own heart. God referred to David as "a man after mine own heart, which shall fulfill all my will."

The world's ideal man is different. He will have his own way regardless of God's will. He will push his way through at the cost of others' lives or souls. Jesus taught a better way. He said, "Not my will, but thine be done."

The ideal Christian learns to copy into his life the great ideal of God, that he may live a pattern life for others to copy after and live by. The Christian's path is not so smooth to walk upon, for he has a cross to bear. The forbidden path is the one which the flesh would follow, but we know it is wrong. We find the best companions and the truest brotherhood walking on the path of duty.

May we all live the ideal life and hold up the high standards of Christ's teachings. It will bring joy and peace in this world and a hope for an inheritance among all those who are sanctified in the world to come.

Hagerstown, Md.

CORRESPONDENCE

(Continued from page 185)

in June, and for the teachers that each one may be wholly given to the Spirit's guidance, that they may teach the whole truth and lead the children into a life that will give God honor?

May 18, 1933.

Cor.

Goshen, Ind.

(Yellow Creek congregation)

Greetings in Jesus' Name:—Easter Sunday, Bro. C. A. Shank of the Olive congregation worshiped with us and preached on Phil. 3:10. Bro. Moses Burkholder of Calif., gave a talk to the Sunday school the same day.

Council meeting was held April 23; all members present expressed peace and a desire to commune. Our bishop, Bro. J. W. Christophel took Ezek. 36:26 and explained so nicely the attitude one should take at a meeting of this kind.

Sunday, May 7, Bro. J. K. Bixler of Elkhart spoke to us of the special need that is facing us at this time, the need of another minister. Text, Matt. 9:36-38.

Revival meetings started Tuesday, May 9 with Bro. S. G. Shetler of Johnstown, Pa., in charge. Children's meetings were conducted every other evening before the regular gospel sermon. Youth and old age alike profited by the lessons presented. Listening to the children's intelligent answers of knowing right from wrong brought it more forcibly to our minds why Jesus chose the little ones for an example.

On May 13, we had our preparatory services and at the same service four souls were received into church membership, three by water baptism and one upon confession of our faith.

Three hundred forty-one attended our communion services May 14. Our bishop was assisted by Bros. Shetler and Samuel Metzler. In the afternoon a small band of members met at the home of Brother and Sister Geo. Culp to hold communion with Sister Culp's mother, Mrs. Hettie Bixler. Sister Bixler who is 83, is confined to her room, but she desired to partake of the sacred emblems. Sister Nina Weaver of the Holdeman congregation was received by church letter on this same day.

Meetings closed Wednesday, May 17, with thirteen confessions, also one young mother desiring to accompany her husband, to make this her church home. May we all pray that these souls will continue steadfastly in their new found joy in the Lord.

Splendid interest was manifested throughout by the large crowds that attended each meeting. Our prayers follow the evangelist as he goes on to other fields of labor in the Master's Vineyard.

May 19, 1933.

Lucille F. Culp.

Greenwood, Del.

Greetings of Love:—We were indeed very happy to have Bro. J. C.

Clemens of Lansdale, Pa., with us Sunday, May 14. He preached for us Saturday evening on "Steps to a Christian Life." Sunday morning he had for his text, "Advantages of a Christian Life." His messages were very helpful as well as encouraging. He also instructed the class of converts on Sunday morning and one more was added to the class. We praise the Lord for this. Other visitors present at the service were Lewis Uhler of Lansdale, Pa., and Helen Eshleman and her four children from Philadelphia. We were very glad for their presence.

May 19, 1933.

Mary A. Miller.

Lyman, Miss.

Dear Herald Readers:—We feel to praise God for the many blessings He has been showering upon us.

On May 4 Bro. Nelson Litwiller and family arrived in New Orleans and were met by Bro. E. J. Hershey who brought them to his home where they spent two nights. On Friday night, May 5, Bro. and Sister Litwiller each gave a talk at the church on their work in the Argentine. The children favored us with singing and scripture quotations in Spanish. We are always glad for the privilege of having our missionaries stop with us and tell us of their work. On Saturday morning May 6th, Bro. Litwillers continued their homeward journey from here by auto.

On May 11 Bro. Hallman came into our midst. He conducted services in the evening. On Saturday evening we had our counsel meeting and Sunday morning baptismal services. There were seven baptized (six of this place and one of the Kiln congregation), two reclaimed, and four received from other denominations. Sunday evening we had our communion services, all members present partaking of the sacred emblems, the number being 57. A few were not there because of sickness. In the evening Bro. Hallman again preached to us. On Monday morning he went to Kiln to conduct services with the members there. From there he went home.

May 19, 1933.

Nora Hershey.

Shiremanstown, Pa.

(Slate Hill Congregation)

Dear Herald Readers, Greeting:—Sunday, May 21, Bro. W. F. Charlton of Newville congregation, preached for us in the morning. In the afternoon our 114th quarterly Sunday school meeting was held and the following subjects were presented:—"Proofs of our Love to Jesus," by Sister Meriam Seitz; "Ways of Denying Christ," by Bro. Aaron Burkhart; "Bearing the Message of Christ," by Bro. Joseph Rupp; "Death and Resurrection of Christ," by Bro. W. F. Charlton—who

gave us a very uplifting talk and through all, many seeds were dropped that we hope will bring forth fruit in due season.

Our congregation here suffered the loss of two sisters last week by death. Sister Ida (Diller), wife of our deacon, Bro. Henry Eshleman, and Sister Leah (Hertzler), wife of Bro. Samuel Weaver. These families live close neighbors, the sisters passed to their eternal home about eight hours apart, and were buried at the Slate Hill Cemetery on the same day (Thursday), May 18. Funeral services for Sister Weaver were held at 10 o'clock a. m. and for Sister Eshleman at 2:30 p. m. Bros. Mack, Hess, and Seitz conducted the services in the Slate Hill Church.

We were reminded again that we have no permanent abiding place on earth.

Marcella Musselman.

May 22, 1933.

Kalona, Iowa

(East Union congregation)

Dear Readers of the Gospel Herald:—On May 14 we had our preparatory services and on May 21 our congregation was permitted to commemorate the Lord's supper and feet-washing. Some aged and sick members were unable to attend. A large attendance was present. A number of the South English congregation attended. Bro. Perry Blosser preached for us. Bro. Joe Hershberger of the West Union congregation assisted in the services.

Sister Mary Boller, who has been sick all winter, is no better at this writing. Sister Lena Bontrager is sick at present.

May 22, 1933.

Cor.

Brutus, Mich.

(Maple River congregation)

Dear Readers, Greetings in Jesus' Name:—We thank God for the beauty of nature which has sprung forth around us. The earth is full of the beauty of the Lord, and nature is praising her Creator in fulfilling her purpose and how are we?

We had our reorganization the second Sunday in April. There were no changes. May God bless the work to His glory.

We had the privilege of having our bishop, Bro. D. D. Troyer of Goshen, Ind., with us May 12-15. Friday evening we had our counsel meeting, and Saturday evening four young converts were baptized. May we remember them at the Throne, that they may be true to the end. There were also three received from another church. Four were restored, and one sister received by church letter. It is our prayer that they all will be true ambassadors for Christ.

We had our communion on Sunday, the 4th, at which time Bro. Troyer

explained the purpose of communion very appropriately. We were very glad that nearly all took communion.

May God bless you and may you remember the work here at the Throne, that God may be glorified.

In His glad service,
Angeline Tyson.

Manitou, Colo.

Greetings of Christian Love and Fellowship:—On Sunday mornings, April 23 and May 21, four of the brethren held services in the county jail. If we are ready for service whenever the opportunity comes, I am sure we will receive a blessing.

On May 14 we again observed communion services with our bishop, Bro. Heatwole, in charge. There were forty-six present. We are always glad when Bro. Heatwole can be with us.

Jesus said, "There is joy in heaven over one sinner that repenteth." On May 14 a mother and three daughters confessed Christ, and instruction meetings are now being planned.

Bro. Bubbett gave us two very interesting and uplifting sermons; one in April and the other in May.

Sister Fletcher of Denver, Colo., has been visiting here. Our little congregation is always glad for visitors. All those who plan to come out here this summer have a hearty welcome to come and worship with us. The church is located on Deerpath Ave., in Manitou.

May 22, 1933. Katie Yoder.

Detroit Lakes, Minn.

(Lake Region congregation)

Dear Herald Readers, Greetings:—Bro. I. S. Mast and wife and son Timothy worshiped with the congregation at this place, over Sunday, May 14. Saturday evening we had our counsel meeting, and on Sunday communion services; also baptismal services. One young person was received into the visible Church by water baptism, all services in charge of Bro. Mast.

We are looking forward to a series of meetings to be conducted by Bro. C. J. Garber of Alpha, Minn., week after next.

Our district Conference which will be here at this place will be one week later, beginning June 20. Everybody invited. We are expecting a good spiritual feast.

May 22, 1933. Fannie Stehman.

Casselton, N. Dak.

Dear Herald Readers, Greetings:—On Sunday, April 14, we reorganized our Sunday school at this place, as follows: Supts., Bro. Albert Nitzsche, Bro. Reuben Roth; Chor., Sister Ruth Roth; Sec-treas., Bro. Lloyd Roth. We also had our business meeting the same day. Bro. Albert Nitzsche was chosen trustee for 3 yrs., Bro. Ben

Roth reelected clerk, Bro. Joe Roth reelected mission board member, and the writer correspondent.

On Sunday, May 21, we were again privileged to partake of the commun-

ion. Nearly all members were able to partake of these sacred emblems.

We are looking forward to the time when in a few weeks Bro. C. J. Garber

(Continued on last page)

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

"WALK WORTHY"

(Continued)

TEXT: I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.—Eph. 4:1.

I have seen efforts made to keep people awake by the most sensational pulpit talent (?) available among Menonites, which efforts were of the novel and out-of-the-ordinary kind, and the efforts failed to keep all awake, even those of the ministry. The last verse of I Cor. 14, which should surely serve as a check and restraint to all unseemly and lightly ballasted church activities, reads, "Let all things be done decently and in order."

In II Timothy 2:6, Paul instructed that youthful ordained church leader, Timothy, "The husbandman that laboreth must first be partaker of the fruits," adding, "consider what I say." And proceeding further he continues, "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness" (Vs. 14-16). "But foolish and unlearned questions avoid . . ." (23). Later he again admonishes, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:2-4).

To Titus, another responsible church official, Paul wrote, "Speak thou the things that become sound doctrine" . . . exhort to be sober minded . . . shewing uncorruptness and gravity . . . sound speech, that cannot be condemned . . . adorn the doctrine of God . . . these things speak, and exhort,

and rebuke with all authority" (Tit. 2:1, 6, 7, 8, 10).

Should those who are responsible for the stewardship of the Word leave that which is of importance and engage in the trivial and foolish? Hear, again, the admonitions of Paul, "Let a man so account of us, as ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards that a man be found faithful" (I Cor. 4:1, 2).

Surely forgetting the "better part"—the memorable choice of Mary, and engaging in that which is of little importance, and even carnal, to divert, to amuse, to interest, is not **walking worthy of our vocation.**

In the Old Testament scriptures we have a worthy example, which we do well to copy, however, applying it in its present implication: "Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments" (Ezra 7:10). Then passing on to Nehemiah 8, most exemplary conduct is recorded in the statements, "And all the people gathered themselves together as one man into the street before the water gate; and they spake unto Ezra to bring the book of the law of Moses, which the Lord had commanded Israel . . . And he read therein . . . from morning until mid-day, before the men and the women, and those that would understand; and the ears of all the people were attentive unto the book of the law." "And the Levites caused the people to understand the law: and the people stood in their place. So they read the book of the law distinctly, and gave the sense, and caused them to understand the reading" (Vs. 1, 3, 7, 8).

After reading over the above I meditated whether its lessons could be made clearer or more impressive. If you will read again over the account you will readily see that it describes what I would consider a model or ideal assembly. In advance and preparatory, Ezra had "prepared his heart (not his head only;) to seek the law of the Lord:" so far very good indeed. But four more words make it yet much stronger and worthier, "and to do it."

He had the force of practice and life with the proclamation of it. And they who came in contact with him had the lesson of worthy **example**. Then, having prepared his heart to seek the law, and to do it, he was prepared to teach . . . statutes and judgments. Note, then, that in Nehemiah the people asked of Ezra that he bring and read the law. And when he did so it was unto a people who were doing their part, for, **"all the people gathered themselves together as one man."** Were stragglers coming in late to disturb the reading? Did they have our present-day percentage of sleepers? Did any little meaningless occurrence or incident divert attention, or cause many to look around? **"And the people stood in their place."** **"And the ears of all the people were attentive unto the book of the law."** Would our modern congregations come if even only the able-bodied were required to stand? It used to be my youthful ministerial ambition to at least keep the people awake. I had seen them sleep under the ministry of former ministers—but, except in most unusual circumstances I have been serving as preacher in few meetings in which there were not sleepers among the auditors of vigorous age, even. And my conception of the matter is that to resort to boyish antics and cheap clown plays would not keep people awake after the sensational feature had become familiar, nor do I think it would be worth keeping awake for. A preacher told me a few months ago that one evening he had chosen for his text, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." And he said he spoke his text rather vigorously and he was told afterwards a man in the choir, who, however, is past the meridian of life, and who had already dozed, fairly jumped in his chair when the disturbing announcement rang upon his startled ear. And to all who must fight to keep awake, I think we should admonish ourselves earnestly from this text. Does the preacher keep up preaching too long? How about Paul when Eutychus fell asleep, sitting in an upper window, and finally fell to the ground? But I am confident Paul didn't keep on when he had finished saying what he had in mind. For it was a memorable meeting—it was a farewell meeting. And in that very meeting he said to the elders, "take heed to yourselves, and to all the flock—feed the church of God." Then he warns against men rising up from among themselves, "Speaking perverse things, to draw away disciples after them" (Acts 20:9, 28, 30).

And in another admonition Paul had stated, "So fight I, not as one that beateth the air" (I Cor. 9:26). With this admonition of Paul in mind, let us go back again to Nehemiah and consider well and take to heart that testi-

fied regarding those who ministered in the law, "and the Levites caused the people to understand . . ." **"So they read in the book of the law distinctly, and gave the sense, and caused them to understand the reading."** Is it right that in this again, the children of this world should be wiser in their generation than the children of light? Should it be held to be right that Church laborers should put forth more effort and use more efficient means to make themselves understood in temporal matters, and to advance interests of time more than those of the kingdom of God? Yet think over this, how much Church effort, Sunday school and all, is merely formal, of one or more of the many forms which may be, and frequently are employed? How much is mere cant; mere imitation? Instead of looking into the perfect law of liberty and continuing therein, as enjoined by James, as already quoted, there is grave danger that we be numbered among those who "measuring themselves by themselves, and comparing themselves among themselves, are not wise" (II Cor. 10:12). One man copies from another and disregards the outcome. And some men copied one extreme, and then swung to the other extreme and copied it. I rejoice that I have seen evidences among the ministerial brotherhood and among all the groups of our churches, in which the effort was manifestly put forth to be an effective instrument unto the ministry of God's Word, simply and in singleness of purpose. They do not resort to cheap attention-drawing methods; they usually hold the attention of their audiences, in general, well; and whether they are attentively listened to or not, they at least deserve to be. May those servants be appreciated: may they meet audiences who do their part as did the one which listened unto Ezra: may they have audiences like unto that of Peter, waiting, in the house of Cornelius, where Peter "found many that were come together:" may it truly be said of them, too, "Now . . . are we all here present before God, to hear all things that are commanded thee of God" (Acts 10:24, 27, 33). Note: **They were all already there**—punctual, waiting, meditative, attentive.

"God is (a) Spirit and they that worship him must worship him in spirit and in truth." John 4:24.

"Ask and it shall be given unto you; seek and ye shall find; knock and it shall be opened unto you" (Matt. 7:7).

" . . . the Gospel . . . preached unto you, by which also ye are saved, if ye keep in memory . . . Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (I Cor. 15:1, 2, 58).—J. B. Miller in "Herold der Wahrheit."

SPECIAL MEETING

Newville, Pa.

Report of evangelistic services held at Diller Mennonite Church, Newville, Pa., April 27-30, closing with all day services on Sunday, April 30, 1933, J. Irvin Lehman, Chambersburg, Pa., in charge.

Organization.—Mod., J. N. Burkhardt; Chor., Amos W. Myer; Sec., Mildred R. Burkholder.

Program and Speakers.—Thurs. evening, Reading the Signs of the Times; Fri. evening, What Does the World Need; Sat. evening, God's Method of Saving the World; Sun. morning, Sunday school, Devotion Bro. Myer (Phil. 2); Directed Prayer (Job 21:15), Amos W. Myer; Sermon, The Value of a Soul, J. Irvin Lehman; Sun. afternoon, Devotion, Walter Charlton; Children's Meeting led by Bro. Myer; Spiritual Songs (Col. 3:16), Bro. Myer; Christ's Redemptive Work Before, At and After the Cross, Bro. Lehman; Sun. evening, Devotion, Bro. Charlton; Properly Directed Activities of Our Young People, Mark N. Burkhardt; What Must I Do With Jesus? Bro. Lehman.

Thoughts Presented.—Many prayers are misdirected because we lack the absolute requisite in directed prayer, faith. The soul is the most valuable part of our being because of what it can do for us—how long it will last, what it cost, its beauty, and how much it is in demand. Nothing, or no one in the world except Christ, could have redeemed the world. Jesus went to the cross as a throne to bear the sins of all. Young people have an opportunity to work in the Sunday school, the young people's meeting, and in personal work. The Church needs leaders chosen from the young people by the young people. The devil delights in betraying his best friends. Christ never fails. Religion is cheapened in America to-day because it costs so little. It takes life to stem the tide and decide for Christ; a dead object floats down stream. Secretary.

Married

Shenk—Mast.—Ezra C., son of A. P. and Samantha Shenk, and Pauline, daughter of Joseph and Mary Mast, were united in holy marriage on April 20, 1933, at the home of the bride's parents, Bishop George R. Brunk officiating. Both are members of the Warwick River congregation near Denbigh.

Obituary

Ebersole.—W. Wayne, son of Walter W. and Elva (Stoner) Ebersole, died April 29, 1933; aged 10 m. 29 d. He is survived by his parents, 2 brothers and 1 sister (David, Delmar, and Clara). Little Wayne had not been well since last fall, having suffered with stomach trouble, also bronchial asthma which later developed into bronchial pneumonia causing his death. We humbly submit to God's transferring this fair bud from our garden of love to His Heavenly garden. Services were held May 1 at Good's Mennonite Church, Lancaster Co., Pa., conducted by the home ministers. Burial in adjoining cemetery.

Wagler.—Ruby Adaline, daughter of Michael and Cora Wagler, died May 15, 1933; aged 18 m. 26 d. Death was due to meningitis. She is survived by her parents, 2 brothers, 2 sisters, 2 grandmothers, 1 grandfather, and a host of relatives and friends. One brother and one sister preceded her in death.

"Ruby's place is vacant now
Since she has gone to rest,
But we our heads will humbly bow
And say God thought it best."

Funeral services and burial at the Hopewell

church near Hubbard, Oreg., conducted by brethren Fred Gingerich and Henry Wolfer. Text, Mark 10:13-16.

Moser.—Emma, daughter of P. P. Moser, as born near Dalton, Ohio, Sept. 8, 1871; ed of influenza April 17, 1933; aged 61 y. m. 9 d. She was married to Nathan Moser Berne, Ind. One son, Lloyd, was born to is union. In her youth she was baptized and ceived into the Sonnenberg Church. After e was married she transferred her membership to the Christian Alliance Church. For a mber of years they lived in Orrville. After eir son had grown to manhood they moved on farm south of Orrville where she died. She is rived by her husband and son, 2 brothers Frank of Dalton and Edwin of Los Angeles, Calif., 7 sisters (Fanny, Dinah, Leona, Lizzie, Caroline—Mrs. D. Geiser, Bertba—Mrs. Chr. Geiser, Susan—Mrs. Alvin Sommer), 3 uncles, and a number of other relatives. Her parents had 1 brother, Peter, preceded her in death. By r request she was buried at the Sonnenberg church April 20. Services were held by her pastor, B. Miller, of Orrville.

Clemens.—Susie B., wife of John C. Clemens and mother of 10 children, died May 1, 1933; aged 51 y. 11 m. 26 d. A few days before her death she sang, "Will the Circle Be Unbroken," and the same day she died she selected the comforting verses out of John 5:14, 15. Oh, t us live purer lives than we ever did before. wo out of the family have already given themselves to the Lord and several nephews. Is it orth while to live such a life that others will llow so quickly? Praise the Lord, He knowh when His flowers plucked have the sweett perfumes. Pray for a brokenhearted husand and give him to realize that he soon can in her in that bappy land above. She was a ifthful member of the Mennonite Church.

"No, not cold beneath the grass
Not close walled within the tomb
Rather in our Father's mansion,
Living in another room.
Shall I doubt my Father's mercy?
Shall I think of death as doom,
Or the stepping o'er the threshold
To a bigger brighter room?"

Weaver.—Leah Martha, daughter of Daniel and Ella Hertzler, was born Jan. 14, 1901, ear Camp Hill, Pa.; died May 15, 1933; aged 2 y. 4 m. 1 d. She was sick about 10 days ith erysipelas. She is survived by her husund, 3 children (Chester, Harold and Beria), 2 brothers (Owen and Elmer), 2 sisters Mrs. Noah Zimmerman and Mabel (at home), so a large circle of relatives and friends. She cepted Christ as her Savior at the age of 5 and was faithful until death. She went to e Slate Hill Mennonite Sunday school and urch when health permitted. She will be reatly missed by the Chureh and all who knew er, especially in her home for her kind adonitions and untiring efforts for the welfare f others. Funeral service was held at the late Hill Mennonite Church May 18, 1933, onducted by Bros. Noah Mack, J. B. Seitz and hristian Hess. Text I Cor. 15:53. Bro. Samuel Hess led in prayer. Interment in cemetery earby.

Rest on, dear mother, your labor is o'er,
Your willing hands will toil no more;
A faithful mother, true and kind,
No friend on earth like you we find.

By the parents.

Boyer.—Elizabeth G. Boyer (nee Ebersole) as born June 30, 1846; died April 9, 1933 at e Lancaster, Pa., Hospital from the effects f a broken hip which she sustained several onths before, and infirmities due to her adanced age; aged 86 y. 11 m. 9 d. She was married to John Boyer in January, 1870. He nd a son preceded her to the better land many ears ago. She is survived by 1 brother (Bishp John G. Ebersole of Manheim, Pa.), 4 step- rothers (Jacob Ebersole, Samuel Ebersole,

Daniel Ebersole of Manheim and David Eber- sole of Elizabethtown), also by numerous neph- ews and nieces. She was a faithful member of the Bethel Church of God at Elizabethtown for many years. She was of a cheerful disposition and took her intense suffering very patiently always longing to go home to that better home where pain and sorrow are unknown. Funeral at the Church of God, Elizabethtown, in charge of C. H. Heiges. Text, "For me to live is Christ, and to die is gain" (Phil. 1:21), chosen by her some years before and found among her belongings. Burial in Mt. Tunnel Cemetery.

"Now the laborer's task is o'er
Now the battle day is past,
Now upon the farther shore
Lands the voyager at last."

By one of the family.

Beck.—Lizzie (King) Beck, wife of Samuel Beck, was born in Fulton Co., Ohio, Oct. 12, 1860; died May 15, 1933; aged 72 y. 7 m. 3 d. She was married to Bro. Samuel Beck March 30, 1882. Seven children were born to them (Simon and Immanuel of Leo, Ind.; Sarah Schrock of Pettisville, O.; Rosa Grieser and Clara Nofziger of Wauseon, O.; Edward of Archbold, O.; Ervin of Harlan, Ind.). She leaves her sorrowing husband, 7 children, 40 grandchildren, and 3 great-grandchildren; also 3 sisters. She was one of a family of 9 children of whom 4 brothers and 1 sister have preceded her in death. She accepted Jesus as her personal Savior in her youth, united with the A. M. Church, and remained faithful to her Savior until death. Her health has been somewhat feeble for a number of years, and about 9 weeks ago she had an attack of influenza which developed into quick consumption. She bore her affliction with great patience, trusting in her Savior unto the end. Funeral services were held at the Central A. M. Church near Archbold, O., May 18 conducted by E. L. Frey, assisted by A. S. Miller of Spencerville, Ind. Interment in Pettisville Cemetery.

"Mother's gone beyond this world
Of sorrow, pain and care,
Gone to be with Jesus,
Oh, will we meet her there?"

Hertzler.—Ellen, daughter of Chris and Elizabeth (Stoltzfus) Hertzler, was born in Hesston, Kans., May 17, 1913; died at Goshen, Ind., May 13, 1933; aged 19 y. 11 m. 26 d. The day following her funeral she would have been twenty years old. At the time of the accident which caused her death, Ellen and three of her student friends were boating. The canoe struck a pipe and capsized. The body of Ellen was recovered from the water about fifteen minutes later, but all efforts to resuscitate her were futile. Two of the party escaped death, but the fourth, Harold Burkholder of Ontario, also was drowned. From her childhood, Ellen had been a member of the Mennonite Church at Hesston, and for several years had taken an active part in the children's department of the Sunday school, and also in the Summer Bible school. She graduated from the Academy at Hesston in 1931. The following year she took College work in Hesston College. In September, 1932, she entered Goshen College. The early and unexpected death of Ellen is mourned by her parents and 3 sisters (Carol and Ruth of Chicago and Anna who was taking her senior year at Goshen college), also a large circle of friends. Funeral services were held May 14 at Goshen College in charge of Bros. S. C. Yoder and Gustav Enss, after which her body was sent to Hesston. Services were held in the home and at the Hesston College chapel May 16. The services were in charge of the Brethren Milo Kauffman, I. E. Burkhardt, and Paul Erb. Interment at the Pennsylvania Cemetery.

Wyse.—Emma (Klopfenstein), wife of Seth Wyse was born near Archbold, Ohio, Nov. 11, 1866; died at their home near Elmira, Ohio, March 23, 1933; aged 66 y. 4 m. 12 d. She was united in marriage with Seth Wyse March

26, 1885. No children were born to this union. When Wilda Thomas was 5 years old they took her into their home and gave her a home until she grew to womanhood. She leaves her husband, 1 brother (Levi Klopfenstein of Beaver Crossing, Nebr.), 3 sisters (Mrs. Joseph I. Short, Mrs. Peter Witmer of this place and Mrs. S. J. Kauffman of Akron, Ohio), together with many relatives and friends. Sister Wyse was of a family of 13 children of whom all preceded her in death except the 4 mentioned above. Her brother (Samuel Klopfenstein of Orrville, Ohio) preceded her in death only about 10 hours. Death was due to a nervous breakdown followed by pleurisy and pneumonia. At the age of 18 years she accepted Christ as her Savior and united with the Amish Mennonite Church and remained true and loyal to the faith until the end. "And I heard a voice from heaven saying unto me, Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Funeral services were held March 25 at the Central A. M. Church near Archbold, Ohio, in charge of S. D. Grieser assisted by S. S. Wyse. Interment in Eckley Cemetery.

"So sleep, beloved, take thy rest,
Our loss has been thy gain.
Heaven is richer, earth is poorer,
Since Jesus called thy name.
We sorrow not as others do,
Whose hopes fade like the flowers.
There is a hope that's born of God,
And such a hope is ours."

Good.—Solomon R., son of Christian and Anna (Heatwole) Good, was born near Dale Enterprise, Va., March 3, 1871; died at his home near Sterling, Ill., May 17, 1933; aged 62 y. 2 m. 14 d. He came to Sterling in the spring of 1897, and on Jan. 27, 1898, was united in marriage to Martha Burkholder, Bro. J. S. Coffman of Elkhart, Ind., performing the ceremony. To this union 4 sons were born, Harold C., Lester H., Paul B. (who passed away in infancy), and Robert S. He confessed Christ as his personal Savior in his youth and with a class of forty-five young people united with the Mennonite Church. He continued to be a faithful and active member up to the time of his passing away. He served the Church in various capacities. For many years he was church chorister, and in November, 1923, was chosen and ordained as one of the deacons. In the work of the Sunday school he served as superintendent for many years, and was one of the present teachers up to the time of his illness. In the Church at large he served as treasurer of the Mennonite Board of Education, a member of the Music Committee, and at the time of his death was president of the District Mission Board, which office he held continuously with the exception of one year, from the time of its organization in 1917. He had a keen interest in the work of the Church, and was much interested in her activities. He was of a generous disposition, and gave freely of his means to the educational and missionary work of the Church. In his passing the church loses a staunch supporter, the home an affectionate husband and father, and the community a real neighbor and friend. It was through his coming to Sterling that others of the home state came also, and it is but fitting that six of them should act as pall-bearers to carry the body of their leader and brother to its last resting place. He leaves his wife and 3 sons (Harold C. of Flint, Mich.; Lester H. of Wooster, Ohio; and Robert S., at home); also 5 brothers and 1 sister (Joseph H., John M., Mrs. J. D. Wenger, Gabriel H., of Harrisonburg, Va.; Aaron C. and Daniel W. of Sterling, Ill.) and a host of more distant relatives and friends. Bro. A. H. Leaman of Chicago was in charge of the services, assisted by Bro. S. E. Graybill of Freeport. A large number of relatives and friends, and many brethren and sisters from the congregations in the state gathered to pay a last tribute of respect to one they loved and held in high esteem.

CORRESPONDENCE

(Continued from page 189)

of Alpha, Minn., will begin a series of meetings at this place.

We are also planning on having a mission meeting here Sunday before conference (June 18). All who are planning on attending our district conference, make plans to stop with us in our mission meeting.

Yours in the Master's service,
Eunice Mast.

CONFERENCE ANNOUNCEMENTS

Pacific Coast

The Mennonite Conference of the Pacific Coast District will hold its annual meeting, D. V., with the Sheridan congregation in the Legion Hall, Sheridan, Oreg., June 6-9, 1933.

A Ministerial Meeting will be held Monday, June 5, at 1:00 P. M. All ordained men are expected to be present.

Sunday School Conference beginning Tuesday morning continuing until Wednesday noon.

Mission Board Meeting Wednesday P. M. Sisters Sewing Circle Program Wednesday evening.

Thursday and Friday, Church Conference. A cordial invitation is extended to all. For further information write Dan Witmer or O. S. Kilmer, Sheridan, Oreg.

Secretary, E. S. Garber,
Filer, Idaho.

Ontario

The annual Ontario Mennonite Conference will be held, the Lord willing, on June 7 and 8, with the congregation at Vineland, Lincoln County, Ont. All are invited to be with us at this meeting.

S. F. Coffman, Moderator.
Gilbert Bergey, Secretary.

Conservative A. M.

The Conservative A. M. Conference is to be held, the Lord willing, June 12-15, near Croghan, Lewis Co., N. Y.

A Departmental Graded
Summer Bible School Course

The Summer Bible School Committee under direction of the General Sunday School Committee of the Mennonite Church has been at work on a series of teacher's manuals for use in the Summer Bible School. Two of these manuals will be ready for use during this summer's sessions.

Ready now—

JUNIOR III Manual for the Teacher
For pupils, age 12 years
Subject—"New Testament History and Leaders"

Ready about June 1—

JUNIOR IV Manual for the Teacher
For pupils, age 13 years
Subject—"The Life of Paul"

Each manual gives a three week's outlined course with special instructions and suggestions for the teacher. Approximately 80 pages.

Price, each, postpaid\$.50

Order from

Mennonite Publishing House,
Scottsdale, Pa.

Ministers' Meeting, June 12.
Church Conference, June 13, 14.
Sunday School Conference, June 15.
An invitation is extended to all interested in the work, to be present at this Conference.
Nevin Bender, Secy-treas.

Ontario, A. M.

The Ontario A. M. Church Conference will be held on June 20 and 21, 1933, at the East Zorra A. M. Church near Tavistock, Ont. All cordially invited.

Secretary.

Dakota-Montana

The Dakota-Montana Mennonite Conference will meet (D. V.) with the Lake Region Congregation near Detroit Lakes, Minn., June 20-23, 1933.

All ministers, deacons, and delegates are requested to be present at the ministerial meeting during the day, Tuesday.

Detroit Lakes is on the main line of the Northern Pacific R. R., also on Winnipeg branch of Soo Line. The Northland Transportation Co. also runs daily busses through Detroit Lakes on U. S. Highway No. 10.

Those desiring to be met at train or bus notify Emery D. King, Detroit Lakes, Star Route. (The church is 11 miles northeast of Detroit Lakes, Minn., on State Highway No. 34.)

J. C. Gingerich, Secretary.

Alberta-Saskatchewan

The Alberta-Saskatchewan Mennonite Conference will be held with the Salem congregation near Tofield, Alberta, as follows:

July 4, Sunday School Conference.
July 5, Missionary Conference.
July 6, Church Conference.

The conference members are requested to meet July 3 at 2:00 o'clock P. M. We cordially invite all to attend these meetings. Information gladly given. Address the Secretary at Kingman, Alta.

Sec'y, M. D. Stutzman.

ANNOUNCEMENT

The Ohio Mennonite Sunday School Conference will be held (D. V.) at the Beech Church near Louisville, Ohio, July 25-27, 1933. Fuller announcement later.

P. L. Frey, chairman.
I. W. Royer, secretary.

OHIO MISSION BOARD MEETING

The Annual Meeting of the Ohio Mennonite Mission Board will be held, D. V., June 10 and 11, 1933, at Martins Church near Orrville, Ohio. All Board members are requested to attend, and all others are cordially invited to be present.

S. E. Allgyer, Secretary.

ANNOUNCEMENT

Attention is hereby called to a change in the order of exercises of Eastern Mennonite School Commencement activities from those published in last year's catalog.

Order of Exercises

FRIDAY, June 2, 1933

7:30 P. M. Public Literary Program

SATURDAY, June 3, 1933

Alumni Day

SUNDAY, June 4, 1933

6:00 A. M. Mission Prayer Meeting

11:00 A. M. Baccalaureate Sermon

1:30 P. M. Mission Program

7:30 P. M. Mixed Chorus Program

MONDAY, June 5, 1933

7:30 P. M. Class Day Exercises

TUESDAY, June 6, 1933

10:00 A. M. Commencement Program

—H. D. W.

DISTRICT YOUNG PEOPLE'S
INSTITUTEOf Southwestern Pennsylvania Mennonite
Conference

Realizing that our young people need more Bible study, training, and proper Christian fellowship, the Southwestern Pa. Conference is endeavoring to help supply this need by planning a Young People's Institute to be held at Scottsdale, Pa., July 19-23.

It is the sincere desire of those in charge of this work to arrange for such courses of study, speakers, and all else associated with the Institute that it might be free from any objectionable features and make a worthwhile contribution in strengthening our young people and in building them up in greater loyalty to Christ and the Church. The prayers and coöperation of the brotherhood are solicited to this end.

Courses will be offered in Bible, missions, personal work, Christian education, and young people's activities. Music will be a prominent feature in the instruction. There will be considerable time given to singing as well as help in interpretation of hymns and general suggestions in improving our congregational singing. Each day's activities will begin with an early morning worship period and close with a sunset meeting followed by a platform address.

Although this Institute is sponsored by a local conference, yet it is being planned for the accommodation of young folks of surrounding conferences who may desire to attend. A hearty welcome is extended to all.

More detailed announcements will appear in these columns in the near future. For any further information address the undersigned.

A. J. Metzler, Director,
Masontown, Pa.

Table of Contents

177—Editorial
178—Talks on Christian Growth and Victory God's Way for Us
179—Some Thoughts on "Five as a Speaking Numeral"
180—Points on Preaching
181—Extracts from Pulpit Messages "How Readeest Thou" (Poem)
182—Page for Shut-ins Hope On (Poem) On the Bosom of the Father Safe Keeping A Streak of Sunshine Rules for Self-examination "It Is His Will" (Poem)
183—Sunday School Lesson Bible Meeting Topic
184—Field Notes
185—Correspondence
186—The World and You (Poem) The Sunday School, a Church School
187—A Summer Bible School Conference An Ideal Christian
189—"Walk Worthy" (Sermon)
190—Special Meeting Married Obituary
192—Announcements, etc.
193—Notes on Mission Board Meeting
195—Who Says Retreat? India Mission News
197—Primitive Tribes of the Caribbean
200—Are We Stockholders or Ambassadors?
203—Sewing Circle Corner Missionaries of Faith
204—From Our Mission Stations: Reading, Whitmer, Hutchinson
205—Mission News Notes Sacrifice
206—Financial Report
208—Gleanings

GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

June 1, 1933

J. A. RESSLER, Editor

NOTES ON THE MISSION BOARD MEETING HELD AT SPRINGS, PA.

and Associated Meetings May 18-23, 1933

General Meetings of representatives of the Church, such as the General Conference and the meeting of the General Mission Board, are usually accompanied by meetings of various church committees. People who attend the general meeting of necessity or a sense of duty, use the opportunity to get together the smaller committee or committees with which they are concerned. And it also works the other way—committee members take advantage of the trip to which the committee calls them, to attend the larger general meeting.

* * * * *

The first sign of activity in connection with the Mission Board special meetings was the gathering of the Executive Committee of the Mennonite Publication Board at Scottdale, Pa., on Wednesday, May 17. Matters of routine procedure were considered, with special reference to the prospective meeting of the entire Publication Board near Hutchinson, Kansas, in August, 1933.

* * * * *

The Executive and Mission Committees of the Mennonite Board of Missions and Charities met at the Scottdale Mennonite Church on Thursday, May 18, and continued in session all day Friday. Interest in this meeting was increased by the presence of Bro. and Sister Litwiller, lately returned from the South American mission field, and Sister Vera Hallman, who is home on an extended furlough from the same field. Ontario is the homeland of these three missionaries. Plans for returning them to their field at the proper time are under consideration. Much of the business of these committees consisted of a consideration of the problems to be presented to the full meeting of the Mission Board at Springs, May 21-23.

* * * * *

A meeting of far-reaching influence was held at Masontown, Pa., Mennonite Church on Thursday evening and all day Friday, May 18, 19. This meeting was the First Mennonite Summer Bible School Conference ever held in this country—and probably the first in the history of the Mennonite Church. This conference was held under the auspices of the Southwestern Pennsylvania Mennonite Sunday School Conference. Among the speakers were J. D. Miner, Kansas City, Kans., Oscar Burkholder, Breslau, Ont., D. S. Krady, Lancaster, Pa., A. J. Metzler, Masontown, Pa., Frank Raber, Detroit, Mich., S. G. Shetler, Johnstown, Pa., Daniel Lehman, Harrisonburg, Va., J. F. Brilhart, Scottdale, Pa., J. Paul Graybill, Philadelphia, Pa., C. K. Lehman, Harrisonburg, Va., Warren Long, Peoria, Ill., C. F. Yake, Scottdale, Pa., O. N. Johns, Canton, Ohio, Rhoda M. Ressler, Scottdale, Pa., Noah H. Mack, New Holland, Pa., and M. J. Livengood, Pinto, Maryland. Fourteen states and provinces, besides foreign countries, were represented among those in attendance, and the extremes in the homeland were Delaware and California.

* * * * *

On Saturday morning the scene of the mission activities was transferred from Scottdale and Masontown to Springs, where the Executive and Mission Committees continued in session during intermissions between the public meetings. The General Church Problems Committee began work at Scottdale, on Friday evening

and continued its work at Springs on Saturday morning. The General Sunday School Committee was in session on Saturday forenoon at Uniontown. The full business session of the Mennonite Board of Missions and Charities was held on Saturday afternoon, May 20. Fuller reports of these various meetings will be published in due time.

* * * * *

Saturday evening and Sunday morning, May 20, 21, were used for distributing the influence of the Mission Board among the surrounding churches and mission points. Bro. and Sister Nelson Litwiller returned missionaries from Argentina were at Gortner, Maryland, on Saturday evening and Sunday morning. Oak Grove appointments at the same time were filled by J. M. Nissley of the Altoona Mission, and Abner Yoder, Parnell, Iowa, Treasurer of the Gen. S. S. Committee. At Casselman Church Brethren M. C. Lehman, returned missionary from India, and Chester K. Lehman of the Eastern Mennonite School, Harrisonburg, Va., filled the Saturday evening and Sunday morning appointments. Bro. and Sister J. L. Rutt, lately returned from the South American field, and J. F. Bressler of Lancaster, Pa., filled the appointments at Glade Church. Oscar Burkholder of Breslau, Ontario, and some companions from Canada were at Pinto, Maryland, Saturday evening and Sunday morning.

* * * * *

No meetings were held at the mission points of the Casselman Valley on Saturday evening, but the three Sunday schools usually held in the afternoon were held on Sunday morning and followed by preaching services.

* * * * *

At the Log Schoolhouse (Laughlin) Bro. and Sister Lloy A. Kniss, lately returned from India, spoke after the Sunday school, and at La Gear schoolhouse Brethren O. N. Johns of Canton, Ohio, and Wm. Detweiler of the Canton Mission performed a similar service.

At Bear Hill the workers are feeling their way. The Sunday school in the Bear Hill schoolhouse has been carried on with marked success. Just across a narrow valley and a little hill, about a mile from the schoolhouse, is the Manadier Ridge Church of God.

* * * * *

During the past month our workers have been experimenting with the work of presenting the Gospel in this church. Most of the pupils of Bear Hill S. S. attended the S. S. in the church. Bro. A. J. Metzler of Masontown held a series of meetings in the church during the week of May 14, with marked interest and success. The Sunday school will be continued in the Bear Hill schoolhouse until further notice. Brethren George Graham and Henry F. Garber of Lancaster county, Bro. Lewis Showalter of Harrisonburg, Virginia, and Warren Long of Peoria (Ill.) Mission assisted in the services at Manadier Ridge on Sunday morning.

* * * * *

On Saturday evening Bro. P. A. Friesen, who with Sister Friesen and two children expect to be on the ocean returning to India before this issue of the Gospel Herald reaches our readers, gave a missionary message at the Springs Church.

Bro. J. D. Miner of the Kansas City, Kansas, Mission gave the Gospel message at Springs on Sunday morning.

* * * * *

The First Public Meeting of the Mission Board was held on Saturday afternoon at the Springs Church. Provisions were made

for taking care of the overflow by placing amplifiers in the basement and in the tent on the Livengood lawn near the church. Reception was good, and no one had occasion to miss the message because of inability to see the speaker. The Sunday meetings were very well attended. Abundant room had been provided in basement and tent so that notwithstanding the large crowds, no difficulty was experienced in caring for them.

* * * * *

The arrangements for supplying so large a crowd of visitors with food three times a day reflect great credit on the congregations of the Casselman Valley especially the Springs group. The workers were well organized, they were a unit in hearty coöperation, and the visitors entered cheerfully into the spirit of the plans of the various committees, from parking to housing, and the splendid organization gave even the cooks and ushers time to take in much of the matter presented in the public meetings. A charge of 15 cents covered the expense for each meal, checked by means of tickets. The local community was thus relieved of much of the burden that has in times past made it a serious problem for any but the larger Mennonite settlements. Even in the stronger congregations the task of entertaining so large a group as those who attend a General Board meeting or a General Conference is not a small one. The plan of dividing the expense more evenly by means of a fixed charge for meals meets with general favor.

* * * * *

As is usual in gatherings of this kind, the regular meetings were interspersed with committee meetings of greater or less importance. The General Conference Executive Committee, the S. W. Pa. Conference Executive Committee, the S. W. Pa. Sunday School Conference Executive Committee, the Inter-board Committee of General Conference, the General Sunday School Committee, and—what were the others? In these days of depression every possible effort was made to save expense in travel—an effort was made to see that every mile counted.

* * * * *

Bro. Lloy A. Kniss of India has just finished speaking on "Progress of our Mission Field." I tried to write as he was speaking but had to give it up. I might have written if he had talked about China or even Argentina, but when I heard the names John Haidar, Sukhlal, and others I had known in India, and the familiar Chhattisgarhi vernacular, I just couldn't write. I listened (I'm down in the basement and the amplifier is working beautifully). And he talked about Gariaband—the place that used to be so hard—and that is now so anxious to hear the Gospel. If my voice would have carried I'd have shouted "Gariaband ke log ki jai!" (Victory to the people of Gariaband!)

* * * * *

An institution of a nature a little different from the ordinary has been growing among our people. For want of a better name the gatherings have been called "Young People's Institutes." Such gatherings have been held at Goshen, Indiana, Scottdale, Pa., Kitchener, Ontario, and other places. In response to what seemed to be a definite call, the Executive Committee of the Southwestern Pennsylvania Sunday School Conference began inquiries some time ago. A meeting was called in the tent at Springs to discuss the whole situation and to seek advice from men of experience and insight. As a result it is proposed to hold an "Institute" at Scottdale, Pa., during the latter part of the third week of July, 1933. Further particulars will be announced later.

* * * * *

On Tuesday afternoon the large audience listened to the singing of a Hindi Bhajan by returned missionaries from India and a Spanish song by returned missionaries from Argentina. The afternoon session was closed by a consecration meeting in which the foreign missionaries appeared on the platform, were addressed in a very appropriate speech by Bro. S. F. Coffman of Vineland, Ontario, and then greeted by hosts of friends from the audience. The ceremony has become a recognized integral part of our Mission program and was very impressive.

* * * * *

Bro. Daniel Kauffman, Senior Editor of this periodical, has a well-established reputation as an emergency man. He re-confirmed it on Monday evening. He had been scheduled for a speech that

would have lasted probably half an hour. There were some changes in the program, and some of the speakers immediately before him exceeded the length of time allotted to them. Altho the schedule had placed his time for beginning at 8:10 P. M., his name and topic were announced at about fifteen minutes of nine. The topic was an important one—one that merits the earnest consideration of all who are interested in mission work, and that ought to mean our entire membership—"How Far Should the Home Church Project its Policies into the Church on the (Foreign, especially) Field"—and the audience was keyed up to a tense expectancy. And what did Bro. Kauffman do but speak about five minutes to tell his audience that the speech he intended to make is written out in full, and that if they wished to know what he had to say they might read it in the paper. Then he made a few interesting remarks about (not on) another subject and stopped. Two years ago I saw him do that very thing at the Mission Board meeting—only he hadn't written out his speech—for the same cause. Previous speakers had exceeded their time. So I suppose he is used to it. Something like that happened to me one time when I was scheduled to talk on India for forty-five minutes to an hour, and some very fine singing and a very useful offering reduced the time to ten minutes. I suppose Bro. Kauffman felt as I did—relieved. Saved our strength and voice for some other time. I am not quite sure that I can get this paragraph past his scrutinizing eye. I think I can. Generally he does not read the Mission Supplement matter unless I specially request him to. But I feel that some things along this line ought to be said. And I realize that the one who says them is liable to be punished for saying them. And I realize that Bro. Kauffman might be excused for objecting to his being used as an illustration—he is a modest man. But the illustration is so recent and so striking that I'm risking all risks: Stick to the time assigned you by the moderator of the meeting. Printed programs must sometimes be deviated from, but the moderator knows just about how much time each speaker should use. If he doesn't he ought not to be moderator. He tells the speaker how much time to use. And the speaker should watch his clock—and stop at the proper stopping time. The speaker rightly feels that his subject is the most important one on the entire program (for him), and he wants to say his say out. But not all agree with him, and would like to hear the others. Don't crowd another speaker off the platform because you have "many things yet to say." Many fine thoughts have never been told to an audience, and the universe still is moving on. In this particular case the trouble was not with any one particular speaker, but the "over time" accumulated until it amounted to as much or more time than Bro. Kauffman's speech would have required. I suppose before I am thru with this matter I'll be subjected to a load of criticism from a number of other sources. But because of the importance of the matter, I again say, I'll make the plunge and take the risks.

* * * * *

Under the auspices of the General Sewing Circle Committee the sisters present had a very interesting meeting on Monday evening after four o'clock. Now, since friendly criticism is often fully as helpful as unqualified praise, or more so, and since the informal nature of this running comment on the meetings in general has little of precedent to limit it, I venture a suggestion. This Sisters' Committee is a part of the Mission organization system. That's point number One. Second, The sisters ask little and contribute much (counting the meals they prepare, the beds they keep clean, and the friendly hospitality they offer so freely to comparative strangers). Third, The sisters, aside from the "Dorcas work" they do with their needles, do a great deal in direct mission work, both at home and abroad, and in helping those who are in active work to carry on their work. (Supply points four, five, and six yourself, please).

Therefore, we feel that it would be a small favor to ask of the program committee of the General Mission Board to print a line on the program announcing that a Sisters' Meeting will be held at a time specified so that the fact that such a meeting is going to be held may be generally known. In keeping with a previous paragraph, the time for the Sisters' Meeting should not be cut down fifteen minutes by tardiness in following the program, nor by an additional period of noisy conversation on the part of those not in the meeting after the sisters' meeting is in session.

Well, I think the space allowed for this discussion is about exhausted. I'll have to wait until the matter is set up in type before I know. So, in order to be sure there is enough, I want to add that on the whole this was one of the most enjoyable Mission Board meetings we have ever been permitted to attend. Tuesday evening was not carried out according to program for several reasons. One was that Bro. Aaron Mast of Pocomoke City, Maryland, could not be present. A missionary offering was taken, however. The amount will be published later.

* * * * *

Mission Board Meetings at Blough (Johnstown), Belleville, Harrisonburg. Any others except Springs east of Ohio? The people of Casselman Valley have been looking forward to this meeting a long time. Bro. N. E. Miller had asked for the meeting that took place just after his death. Because of the circumstances his death created the "Springs General Board Meeting" was postponed from time to time until this spring. Many of the people who attended this meeting will remember it as long as they live as the

only meeting of the Mission Board they ever attended. It is too soon to begin to count the blessings that accompany a meeting of this kind in a community, but so far, the people who were privileged to open their homes to the visitors at the Mission Board seem to feel that they have been amply repaid for the effort they put forth.

* * * * *

Come to think of it, Kitchener, Ontario, is east of the Ohio line, so that will make one more that comes to mind. Our meeting at Springs was greatly enhanced in value by the presence of representatives of the conferences to the east of us—Brethren Mack and Mosemann, bishops of Lancaster county, with their wives, Brethren J. H. Mosemann, Jr., and Elam Stauffer, under appointment as missionaries to Africa from the Eastern Board, were present almost throughout the entire session. Our prayer is that God's blessing may rest upon the work done, and the many messages of cheer and courage may bear fruit in the salvation of many souls.

WHO SAYS RETREAT?

In 1927 mission work in China halted, for the Soviet influence had gotten grip on China. The revolution took decidedly anti-Christian turn. Mission schools were incited to revolution. Noble Chinese pastors were killed—one case by stoning. In Nanking, John Williams was shot dead. A number of other missionaries were killed, and others had to flee.

As we concentrated in the port cities for a year, there was deep heart-aching. Could we ever get back to our stations? Had our Christians a-

now represents some twenty-eight organizations and 75,000 members. One of the first steps taken by this League was to issue their "Challenge to Faith," signed by ninety-one leaders—Chinese, American, British, German, Scandinavian, Presbyterian, Anglican, Methodist, Baptist, Lutheran, Mennonite, and many other beliefs. It was a ringing call to go forward in the face of every obstacle in faith, and was published throughout America and Europe.

In the last five years we have gone back to our stations, even the most distant ones, and the work is going

going through their period of testing. This business depression, apathy in religion, indifference about foreign missions are part of the apostatizing and revolutionary movement which flowered in the organizing of the Soviet. The falling off in contributions is largely due to a relaxation in the strength of our convictions. But the heart of the Church is sound. She will rally. The martyrs on the field have not died in vain. Christ Jesus, our Lord has not died in vain.—Hugh White, in The Christian Observer.

INDIA MISSION NEWS

Dhamtari

A number of missionary sisters gathered together at Sunderganj on Feb. 21, to open and divide the Pennsylvania box of dried fruit, corn and beans, also twenty-three cases of prunes, corn and other fruit from Oregon. It was a full day as there was a nice variety and a lot of fruit. It was carefully divided into shares so that each one received his or her proper portion.

The next day all over the mission could be seen cots, with the fruit on them, out in the sun in preparation for its being put away.

We appreciate the kind remembrance again of our Pennsylvania and Oregon friends and are most thankful that they make it possible for us to enjoy this delicious fruit. It is enjoyed throughout the year and especially in the hot and rainy seasons when fresh fruit is scarce.

A request has come from the President of the Mohammedan Girls' School in Dhamtari for meetings to be held with their girls and women. They especially desire talks on health, the care of children, etc. The opportunity is very much appreciated since the call comes from them. Pray that much good may be done in this way.

The Christian women's Thursday afternoon meetings are well attended. Once a month the women sew for the poor, and at other meetings such sub-



apostatized? Was our work ended? The 8,000 missionaries of China were reduced to 5,000.

Facing these conditions, two notable steps were taken. The China Inland Mission boldly called for two hundred new workers—who have since come out, finances also being provided for their needs. Then the Presbyterian Church of China called on the angelical elements of all denominations to unite. There was formed the League of Christian Churches, which

forward again. We found the Chinese Christians standing the strain nobly. In one province alone seventeen or eighteen Chinese pastors were killed. The Communists said that these Christians would not join their party and there was nothing to do but kill them. As for the missionaries, many brave men and women received the martyr's crown. Yet to the amazement of the world there is no faltering.

Now the churches in America are

jects as: Temperance, Good Stewardship, Family Worship, and Signs of a true Christian, are discussed. On Feb. 23 they were happy to have Sister Sarah Lapp present in the meeting and they all wish her a safe voyage home and a profitable furlough in America.

On March 6, the boys of the Academy Senior Class will go to Raipur to take their Matriculation examination. There are ten boys, five of whom are Christians. They have been working hard and we pray they may be successful.

The Normal Class boys went to a village one day with Mr. Biswas to get some first hand experience of work in a village and in a village school.

The old High School building is being dismantled and as a result the school work is scattered in four different buildings. There are many boys in small class rooms, but, through their present inconveniences they will all appreciate the new building so much more next year.

Chandan Kant Isa Buksh, the youngest son of Bro. Isa Buksh, passed away on Feb. 22. He was almost two years old. On Sunday he was at Church service with his mother, a fat, healthy looking baby, but three days later Jesus quickly called him to come and be with Him.

Medical Station

Dr. Troyer left on Feb. 16 for Bamdaha, where he expects to get some practice in eye work under Dr. R. M. MacPhail, of the Scottish Mission.

Along with the new bungalow, which is being built at this station, work has been begun on a new group of wards. The idea in this group is to build separate houses rather than a group of wards which is sometimes objectionable to caste people. They do not care to have others too near where their food is cooking.

A woman formerly from Kanker, a native state south of us, but since her marriage living near Sankra, has had an abdominal operation and is recovering nicely. These people have heard much about Jesus and she says Jesus has healed her. They have Christian relatives but have not yet accepted Him.

Balodgahan

On Sunday Feb. 19 Bro. Lapp was present and gave communion to the congregation at this place. Three hundred and seventy-eight took part in this service.

On the same day ten precious souls were baptized. Three were girls from the Girls' Boarding, two from a Christian home and five were from the Widows' Home. The first five were young people while the latter were older. The five from the Widows' Home have spent the best part of their lives in sin and superstition. They worshipped gods of wood and stone until a few years ago when they came in contact

with Christians. Pray for these dear people.

Quite a number of the widows have gone for a few days to visit among Hindu relatives. It means a great deal to the women to go back to their former villages and meet old acquaintances. It is a great opportunity for them to witness for Jesus.

Sankra

The Smucker family spent all of February by the lake at Adamabad, where they had gone for a change and rest for Sister Smucker. We are happy to

to his wife and to God is. He confessed that he knew it was the truth for came from the Bible. Pray that may be willing to fully surrender his will to God.

The evangelists have been out on tour in a district east and south of Sankra. Bro. Smucker has been working with Bro. Harchand in Balod district.

Dondi

During the month of February the evangelists spent about three weeks in distant villages, preaching in fro



Indians at a Festival, Argentina

report that the rest has benefited her very much.

A young man, Silpatrao, who formerly lived in Dondi but is now living near Sankra, has shown signs of conviction and repentance. He has been told to accept Christ openly and be baptized, for only by doing so will he receive full salvation. Pray for him.

Another man, Kabilas, says he knows he is a sinner. He was a former orphanage boy who married and later left his wife and returned to Hinduism. His "kept wife" died recently, but he does not yet seem willing to return to his married wife. He was shown from God's Word what his duty

two to four villages each day. The people are more friendly and show more interest this year in the gospel message. There were more that said that there was nothing in idol worship and that they would worship the true God.

Ghatula

Ghatula has been unusually favored with guests this month. Dr. Troyer and his family, with Mary Holsopple, spent Feb. 9, 10 there. At that time the majority of the Industrial School girls were given their physical examinations. Sister Troyer met with the Christian women and gave helpful sug-

stions on how to improve their women's Meetings. On the evening of Feb. 10 Bro. and Sister Lapp, Harriet and Sister Sarah Lapp came for a short visit and to be present in the communion service on Feb. 12. One hundred and twenty-five partook of the sacred emblems in this service. Bro. and Sister Kniss and family also did the station a short visit before leaving for America. Bro. Kniss preached on the morning of Feb. 19 and in the afternoon services, Sister Kniss spoke of "The Promise of the Holy Spirit." A number of the Industrial School girls are leaving for homes of their own. On Feb. 13 there was a double wedding when two of the girls were married. A week later another one was married and one girl has gone to her home at Sankra to be married soon. The three Ghatula evangelists left on Feb. 20 for a week of touring in the district to the east.

Shantipur

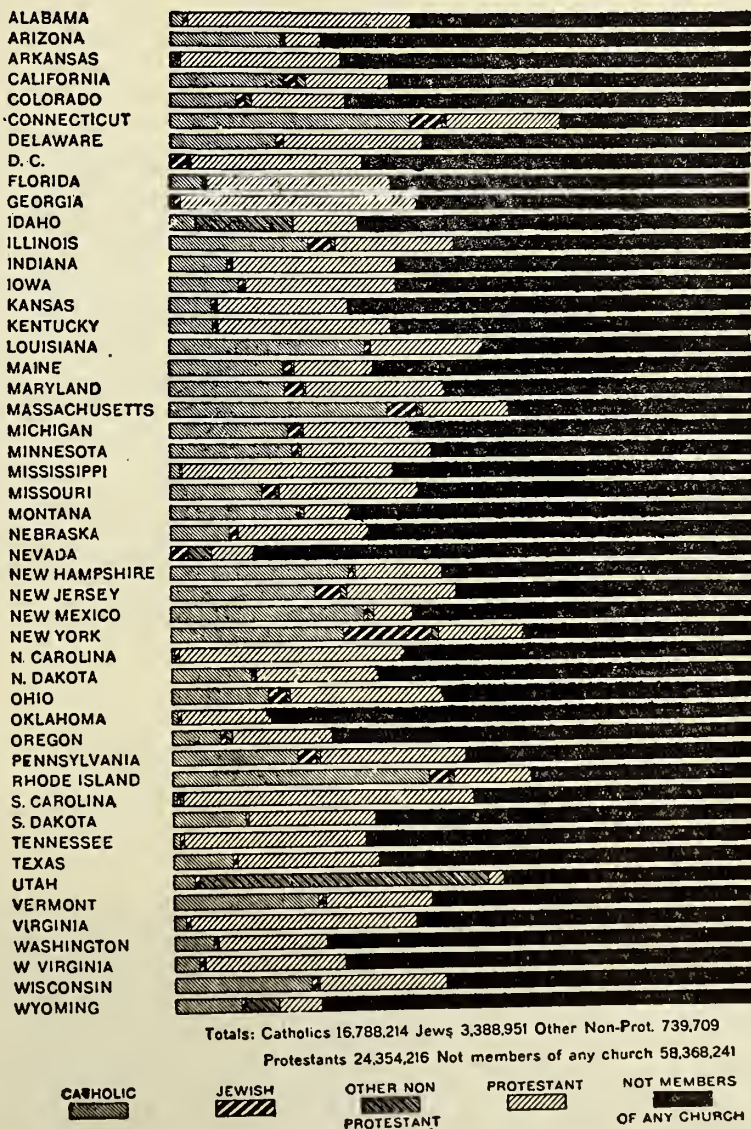
Mr. A. Donald Miller, Sec'y for India, of the Mission to Lepers, spent Feb. 4-6 at Shantipur. He gave many helpful suggestions and also preached through an interpreter on Sunday afternoon. That evening he accompanied a party of leper men to a nearby village and was very much impressed by the way in which they sang the gospel message and by the attention paid to the singing by the people of the village. Phulmat Bai, who left the asylum symptom free a year ago, and became the matron of the Girls' Industrial School at Ghatula, spent several days with us during the month. All the lepers were very happy to see her. We rejoice that she was able to leave the asylum and can now fill a large place in the lives of the girls at Ghatula.

Farewell Meetings

During the last week of the month a number of farewell meetings were held for those going to America. Bro. and Sister Kniss, with Paul, Mark and Esther, Sister Sarah Lapp and Harriet Lapp sail from Bombay on March 6. Bro. and Sister Beare and Allene will be leaving in April. On the afternoon of Feb. 25 a farewell meeting for Harriet Lapp was held in the Shantipur Church. Bro. and Sister Beare and Sister Sarah Lapp were also present and expressions of appreciation for their work were also given. At the close oranges and tea were served to all present. On Sunday afternoon, Feb. 26, a meeting was held in the Balodgahan Church at which a number of the members gave messages of appreciation for the love and labors of Bro. and Sister Beare and Sister Lapp. That evening the whole congregation, and some guests, all ate together. There were about four hundred and seventy-five

persons who partook of rice and curry. About four bushels of rice were cooked to feed the crowd. On the evening of Feb. 28 the Girls' Boarding had a farewell meeting for Sister Sarah Lapp. After the meeting they all had a meal together. At Mohadi the Christian community had a meal together before the Kniss family left the station. May God bless each one of these leaving us, and give them a safe voyage to the homeland. May they be an inspiration and blessing to the Church at home. We "sit together in heavenly places in Christ Jesus," not only when we are sitting together in one place worshipping God and under the sound of His Gospel, but every day of our lives we may be in His abiding presence, living in the heavenlies.—Stanford Mumaw.

WHERE 58 MILLIONS UNCHURCHED PROTESTANT AMERICANS RESIDE



PRIMITIVE TRIBES OF THE CARIBBEAN

In the twenty republics southeast of the United States, there is an estimated population of 18,000,000 pure-blood Indians, speaking the native language. If those of mixed blood, predominantly Indian, are included, then the classification of 35,000,000 as Redmen may not be far astray in the whole of Latin America. Several of these republics have a very small per cent of Caucasian or white inhabitants. Mexico has only nineteen per cent white, and the five Central American states average fifteen per cent. This is really Indian America. Only a few years ago the legislature of Ecuador seriously considered making the old Inca tongue, the Quicha, which is spoken to-day by a large proportion of its inhabitants, the official language of the republic.

Another surprising fact is that South America should still retain her position as the one great division of the area of the world, outside of the polar regions, large districts of which are still unknown to white men. The recent explorations of the Dickey expedition along the sources of the Orinoco River in Venezuela and Brazil reveal how unfamiliar are vast regions and how primitive and uncivilized are the native Indian tribes.

Pre-historic ruins, extinct civilizations, ancient cultures, are being investigated, as aerial surveys, archeological researches, and daring explorations bring to light unsuspected material. What unwritten history is suggested by the mute record of the pyramid of San Juan Teotihuacan near Mexico City, comparable in size with the great pyramid of Egypt; by the granite stelae and enduring walls of ancient Mayan ruins, over which Col. Lindbergh and other discoverers have flown during the last year; by the Inca altars of Cuzco, Peru, and by the scant memorials of early Caribs, Aruakas, and Chivchas of the old Spanish Main.

The whole Indian situation from the viewpoint of the Christian missionary enterprise needs to be studied. But so vast are the areas, and so backward and isolated are the native populations, that comparatively limited fields must be segregated, such as the Caribbean coastal region of which this article treats.

The continent of South America is 3,300 miles wide by 5,000 miles long. Brazil alone is larger than the United States. Where civilization has not penetrated, where the Indian tribes have not had the privileges of education and evangelization, there are to be found to-day the most backward and savage regions of the world. Here is probably the largest body of neglected human beings, from the viewpoint of the Church and the Christian message, in proportion to the total population, of any element of earth's inhabitants, unless Central Asia is to be excepted.

The historic Spanish Main, extending in a crescent along the shores of the Caribbean from Panama on to the northeast coast of Guiana, was the scene of the romantic and adventurous exploits of the gold-seekers, Spanish conquistadores, buccaneers and pirates. Here was the arena of the conquests over numerous Indian populations, exploited by the stronger and well-armed Europeans, who exterminated millions of these Redmen. Of all the varied interests of this tropical region, its natural resources, its climate, which in our northern winter affords a dry, balmy, sun-kissed land of health and recreation, and its history of conquest and adventure, the greatest subject to engage one's attention

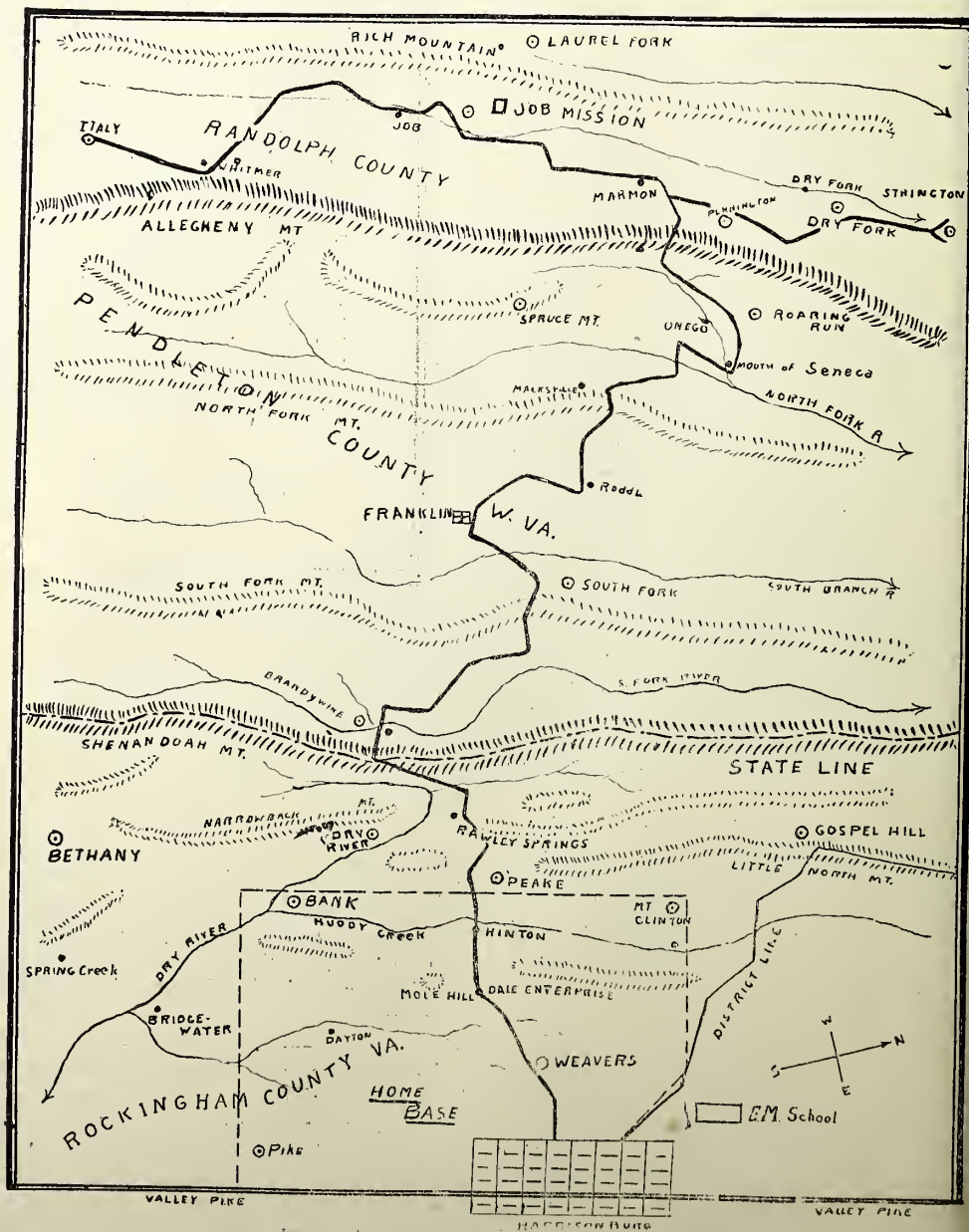
is the treatment accorded the native Indian tribes, their persistence to this day in most adverse circumstances, and their utter neglect and dire need of attention from the organized Christian forces of Europe and America. These backward aborigines have retained a mistrust and an aversion to strangers, especially the Spanish, whom they have every reason to regard as enemies. "Their feeling is not a reasoned one," states Dr. Pittier, who, as traveller, ethnologist and scientist, has established closest contacts with them. "It is the instinctive distrust of the savage for the unknown or inexplicable, intensified in this particular case by the tradition of a long series of wrongs at the hands of the hated Spaniards."

The Republic of Panama geographically is the bridge between the two continents of the western hemisphere. In area it is the size of the state of Indiana, or of New Hampshire and Vermont combined. The great inter-oceanic canal has now made it the

crossroads of the world. The history of this narrow Isthmus, where the long mountain range extending from far northern latitude to the extremity of South America reaches its lowest elevation, presents vivid contrasts of the primitive tribes in their aboriginal surroundings of jungles and tropical forests. There they were isolated from all contacts until the sudden appearance of Europeans, the ruthless invasion of the territory of the Indians brought about the extermination of many tribes and the retiring of other groups into the fastnesses never penetrated by white men even to this day. Columbus sought in each of the bays opening from the Caribbean, for the strait which should lead to far Cathay. Seeking the same mythical passage Balboa penetrated into the interior and climbed the ridge where

With eagle eyes
He star'd at the Pacific—and all his men
Look'd at each other with a wild surmise
Silent upon a peak in Darien.

The number of Indians in Panama



Map of West Virginia Mission Field

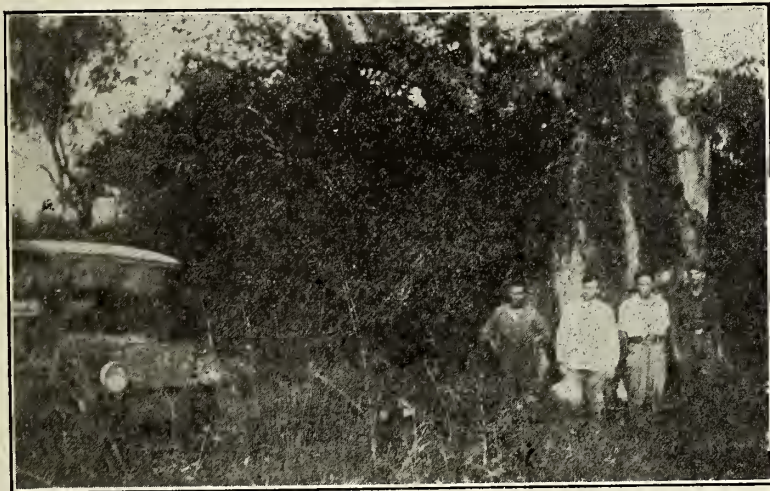
at the present time cannot be even approximately estimated, for few of the primitive wild Indians leave their jungle and mountain retreats, and the census enumerators of the Republic do not penetrate to their isolation. One hundred thousand is the figure given as comprehending the total, and 36,000 tribal Redmen of this number,

permanent work. Political opposition and legal barriers prevented the continuance of this work about seven years ago, but several promising young men of the tribe have received an education in the United States and are ready to return to their own people as evangelists and teachers. The Indian Mission of America, with head-

ing nearest to nature and ignoring the most elementary wiles of so-called civilization. Physically they are a fine and healthy race. The first thing the Chocos do in the morning is to jump into the nearby river and their ablutions are repeated several times in the course of the day. They seem to be exclusively monogamistic and both parents surround their children with tender care. They are very industrious. During the dry spells their life is out of doors, planting and watching their crops, hunting, fishing and canoeing. When the heavy rains come they stay at home, weaving baskets of all kinds, making ropes and hammocks, carving dishes, mortars, stools and other objects out of tree trunks."

In Chiriqui Province, a day's voyage on a coasting steamer from Panama City at Remedios, are found the Zabanero Indians. They defeated the Spanish and still hold their own territory back in the Cordilleras. They are supposed to antedate the Aztecs and the Mayas.

The second grouping of the tribes of Panama is the Guamies, extending toward the Republic of Costa Rica in the provinces of Chiriqui and Boco del Toro. Among the Valientes a mission of the Wesleyan Methodists is firmly established, having been started in 1917. These Indians number about 8,000 and are located on the Caribbean



Road thru Chaco. Note tree over 20 ft. in circumference

still holding to their native language, customs and independence, acknowledging relations to no other government now in the Isthmus. There appears to have been no written language, not even a system of hieroglyphics, among the aborigines of Panama. They were less nomadic than the North American tribes and in weaving and domestic arts they were superior.

To enumerate the tribal divisions and characteristics of these Indians would be to little purpose, but the outstanding facts regarding the larger groups and their utter neglect religiously should be of special interest, for here is an unfulfilled task of evangelism for which the Christian forces of the Church in the United States have a primary responsibility.

The San Blas Indians live in settled villages along the Caribbean coast and on an archipelago of islands. They are short in stature, stocky and industrious in their habits. The finest coconuts are grown by them and they are good fishermen. It was the ancestors of these Indians who made welcome the luckless Scotch colonizers who settled Caledonia harbor, 140 miles from Colon toward Colombia, some two hundred years ago, but after untold hardships and mishaps they abandoned the venture. In all these years that have elapsed the San Blas have clung to the traditions of friendship for the British and hatred for the Spanish.

An evangelical missionary, Miss Anna Coope from England, labored among these Indians for a number of years and laid the foundations for a

quarters in Philadelphia, desires to resume work for the San Blas.

Of the same linguistic stock are several groups in the province of Darien, adjoining Colombia, and extending to



Mission Sewing Class

the Pacific ocean. The resources of this province are very rich in minerals and timber, medicinal plants, and dye woods. The region is largely unmaped and unexplored.

The Chocos are one of the smaller and least known tribes of the Darien. Prof. Pittier wrote of them: "Never in our twenty-five years of tropical experience have we met with such a sun-loving, bright and trusting people, liv-

side of the Isthmus. The United Fruit Company has banana and cocoa lands in this region. On the coast the mission has three churches and three day schools. Headquarters are maintained also in the mountain section, where a considerable number of these Indians were driven by the Mosquito Indians of Nicaragua. They have a language all their own, into which the New Testament has been translated

by Ephraim Alphonse, who maintains a medical dispensary and acts as their spiritual leader. One of the teachers in the school is also a trained nurse.

In the valley of Mirando, which is high up in the Cordilleras, in a region cut off from the Plains, there are some 5,000 of the Guamies, the most primitive Panamanian natives outside of Darien. This beautifully forested country will be opened up by the new road being constructed from Panama City to David.

The Indians of Panama generally drink heavily, and the white man's rum is to some extent taking the place of the native brew of chicha. Not all of the tribes indulge in tobacco, and in some sections the cigars are mere hollow rolls, the lighted ends being held in the mouth.

The republic of Colombia has an extensive Indian population, widely separated in tribes of great divergence; but along its northern coast, adjoining the Caribbean, there are two divisions, the Goajiros, of Arawak stock, occupying the long peninsula which projects on the borders of Venezuela, and the Sierra Nevadas of the high mountain regions, near the Santa Marta coast, a tribe of Chivcha stock.

Of the Indians of the peninsula about ten per cent speak Spanish, and thirty per cent understand it. Their country is dry cactus desert, with hills extending toward Venezuela, where some 2,000 Cocinas or bandits dwell. My visit during the past winter to this peninsula revealed the neglected state of this tribe and the open door of opportunity for missionary effort. Their life is almost as primitive and aboriginal as the Indians whom Columbus and the Spanish conquistadores discovered. It is a sobering thought to find that they have been left through the long years in unrelieved paganism and illiteracy.

The coastal Indians of Venezuela cannot be included in the purview of this article, except for a brief allusion to two divisions. The Motilones, the name meaning "crop-haired," use the poisoned arrows and are hostile to commercial or adventurous intrusion into their country. They have long been regarded as being very dangerous, and no efforts have been made to educate or evangelize them. However, during the past year the peaceable visit of a missionary, Mr. John Duval Aice, was received in friendly spirit. Without firearms, and in a kindly, tactful approach, this representative of the Church found that the ill-reputed Motilones were without exception friendly, unusually honest and generous. They live a most primitive life, without houses or hammocks.

At the extreme northwestern corner of Venezuela there are Indians, grouped in the region of Maracaibo, where the oil interests have developed large

commercial activities. The story of neglect and of debasing influences from contact with greed and aggressions of white civilization is repeated here. The Scandinavian Alliance of the United States has established mission stations at a number of points around the Lake of Maracaibo.

Concerning the opportunities for evangelical missionary effort in the Republics of the Caribbean, it should be noted that Colombia has been least tolerant and that the Roman Catholic Church has, until the elections of February, 1930, held almost undisputed power. But with the Liberal victory, and the hope of revision of existing religious legislation, a wider door of privilege will open. Venezuela has recently excluded the Archbishop of the Roman Catholic Church and superintendents representing mission boards from entering the country, but here also private evangelical schools are recognized, and limited tolerance of freedom of worship prevails. Panama, with the change of government effected December, 1930, will be ushered into a new progressive era and will afford protection for Protestant enterprises.

There is no louder call or more legitimate claim for an advance in Protestant mission effort than this made by the native tribes of the Caribbean. A Christian statesman has recently observed: "The world is paying attention to the great Continent of the South as never before. We hope that definite plans will be discussed and adopted whose sole and persistent aim will be to bring the truth as it is in Jesus Christ to these millions of unevangelized Indians of South America."—Thomas C. Moffett in *The Missionary Review of the World*.

ARE WE STOCKHOLDERS OR AMBASSADORS?

We call special attention to this article, selected from *The Missionary Review of the World*. The time is here as it has been from the days of Christ and the apostles, for all true believers to stand fast by the "faith once for all delivered." The Bible is complete as it is. We have no new Gospel to offer.—J. A. R.

The choice of words in a Christian's vocabulary is not of minor importance. Archbishop Trench says, in his classic, "On the Study of Words," that there is a moral element in words themselves.

"They are enough to make us feel about them, that they do not hold themselves neutral in the great conflict between good and evil, light and darkness, which is dividing the world; that they are not contented to be the passive vehicles, now of the truth, and now of falsehood. We see on the contrary, that they continually take their side, are some of them children of

light, others children of this world, or even of darkness."

Christian terms have a Christian lineage that should not be heedlessly disregarded. There is a flavor about old and well loved words that make one hesitate to adopt substitutes without good reason. A new word cannot easily be filled with the historic and characteristic content of the old.

"Sharing" is a modern word in the modernized vocabulary of missions. Though in itself a good word with an honorable history, it has begun to usurp the place of ideas and ideals that are vitally related to the work of evangelism. Many "ways of sharing with other faiths" are advocated, differing in degrees of aggressiveness. Since the Jerusalem Council meeting some claim that the proper terminology of missions centers around the idea of sharing. We read:

"The International Missionary Conference at Jerusalem gave indications of a new trend of thought which is of profound significance for missionary work. Just as the Edinburgh Conference struck the note of sympathy and was followed by an era of endeavor to understand other faiths and to appraise their values sympathetically, so the Jerusalem Conference struck the note of sharing, and will, we hope, be followed by many different experiments in the method of sharing religious values and experiences with members of other faiths."

The same idea is prominent, not to say dominant, in the recently published Laymen's Appraisal of Foreign Missions. The use of this word without careful definition is to be deprecated for four reasons: (1) It is not Scriptural, (2) it is subject to many and very loose interpretations, (3) its careless use shifts the very basis and aim of Christian missions, and (4) the idea of sharing our human thought and experience is not the central idea of evangelism.

1. To share the Gospel is not Biblical terminology. In relation to the Messiah of the Old Testament and the Gospel message of the New Testament the words used more than one hundred and forty times are: bashara, "to tell good tidings"; diagello, "to announce"; kataggello, "to tell thoroughly"; evangelizo, "to spread good news"; laleo, "to talk or preach" and (most frequently) kerusso, "to herald or proclaim." The idea of "sharing" is foreign to the New Testament vocabulary in relation to the message of salvation. The Apostle Paul, did not merely bring his own experience to the Gentile world, but he proclaimed the atoning death and life of another. "We preach not ourselves." How incongruous it would be to use the word "sharing" in place of "preaching" in passages such as the following:

"They repented at the sharing of nah. It pleased God by the foolishness of sharing to save them that believe. Whom we share, warning every man."

How shall they share except they be not?"

It is not an earthly message or experience that Paul brings as the subject of his preaching. He proclaims the fact that the reconciliation of God and man in the death of Christ brought a new epoch and produced a new creation. The individual soul is unrupt, no less than the wisdom of the world, before the fact of Christ.

A recent book by the leaders of German evangelical missions, entitled *Botschafter an Christi Statt*, contains a paper by Inspector Karl Harenstein of Basel on the authority and aim of Christian missions. He bases the whole of his argument on the statement of Paul in II Cor. 5:20. Now, then, we are ambassadors for Christ, we beseech you, in Christ's stead." In these words, says he, Paul proclaims the duty, the basis, and the essence of evangelical missions. Missions have only one ground and the missionary message one great content, namely, "Be ye reconciled to God." The subject of missions is God Himself, whose message comes through His ambassadors. The object of missions is a lost world. The missionary is the envoy of Christ. He comes not as Lord but as servant. He is absolutely and only an instrument, a tool, a channel for the Message. This is true not only of the proclamation he gives but of his own life and of all his activities. The missionary is not first of all a leader, nor is he a religious personality who can "share" what he possesses with others. All he can be and do is to be a humble witness of Christ, who is all and in all.

Contradictory Interpretations

2. The use of the word sharing leads to loose and contradictory interpretations of its meaning. It lacks definite content. Dr. Daniel J. Fleming, in formulating "a code of ethics for those who share," admits the many possible interpretations of the idea of sharing. Is it to be reciprocal sharing in the spirit of a common search, with all the perils of syncretism? This seems to be the idea in one paragraph of the Laymen's Appraisal Report:

"Sharing is a common search for truth and becomes real only as it becomes mutual, running in both directions, each teaching, each learning, each with the other meeting the unsolved problems of both."

Is it to pool our individual experiences of God and the work of His spirit at an ashram with Hindus and in the mosque with Moslems and secure "shares" of the highest present

market value from each other? Is it to give freely that Gospel which we have freely received—the one and only message of hope in all its fullness? Or on the contrary, does it mean to find among non-Christian religions and philosophies a lost chord or an unknown mystical experience that will satisfy the longing heart of Christendom? Mr. Popley tells us what this means in India to-day:

"In some places attempts have been made to use the non-Christian festivals, just as the early Church took over pagan festivals and christianized them. Indian Christian scholars, like Chakkarai, Appaswamy and Tilak have found themselves making an increasing use of Hindu terms to express their own Christian experience. The old aversion to the use of Hindu terms for God and for other religious ideas is gradually passing away, and this change has been marked in South India by the substitution of the word Kadavul (meaning God) for Thevan in the new Tamil translation of the Bible. A recent Marathi translation of the New Testament by an Indian Christian has come in for a good deal of criticism by some Christian scholars, because it was said to make too much use of Hindu terms and expressions."

And if men can not agree on the process of sharing—whether it is to give what we have or to give and take by way of exchange—what of the thing we share? Again we quote from Mr. Popley's article:

"The early Protestant missions thought of it [the Gospel] as a message centering around the Atonement as a substitutionary act of Christ, and as the only means of saving men and women from an eternal hell of physical and spiritual torment, which awaited them if they did not receive and heed the message. Later Protestant missions tended to think of it as a message of a Christian civilization, which would ensure all the supposed blessings of Western civilization to people accepting it, and also as a message of a perfect divine revelation granted once for all, which must displace or fulfill all other imperfect revelations which had been granted to men. The present generation has not yet clearly thought out its idea of the Christian message. (Op. cit., p. 527)."

In that case the present generation had better get busy, for the work of nineteen centuries has been wasted! Some of those who talk of sharing are investing in stock from worldly markets, now that the old Gospel message is quoted below par. As a result they are in the midst of a spiritual depression.

"If we accept the truth of the revelation to Abraham we can hardly deny the possibility of a revelation to Zarathustra, unless we take up the

a priori attitude that His revelation was limited to the Jewish people. The message of the Jerusalem Conference says on this matter: 'We welcome every noble quality in non-Christian persons or systems as further proof that the Father, who sent His Son into the world, has nowhere left Himself without a witness.' It is impossible for many of us to think of the revelation of the all-loving God and Father whom Jesus has shown to us as a revelation limited by our theological systems, and there is nothing in the teaching of Jesus to suggest that God has so limited His own revelation. . . .

"We cannot expect that those who embrace the Christian faith will be prepared to scrap all their previous religious experiences, any more than the converted Jew could bring himself to give up the Psalms and Prophets, or the converted Greek the philosophy of Plato."

This brings us to another reason for greater discrimination in the use of the word "sharing" to express evangelism.

What Is the Basis of Mission Work?

3. The careless use of the word "sharing" tends to shift the basis of missions and to obscure the issue. Because there are so many "ways of sharing with other faiths" and because those who profess to share disagree as to what and how they share with others, it is well to go back to the real issues. All things are of God. He reconciled us to Himself by Jesus Christ. He gave us the ministry of reconciliation. This ministry committed unto us is called "the word of reconciliation." Because we are the custodians, the trustees, the ambassadors of this Word for Christ, we beseech the world that knows not this message, in Christ's stead, to be reconciled to God. The heart of the enterprise is God's work of reconciliation (I no. 3: 16). This is the good news. It consists of historic facts. These facts were the sole message of the apostles. The acceptance of this message transforms life and produces a new creation.

Missions have for their object the salvation of souls in the mass of humanity and are not called primarily to political, economic, social, and racial activities. These activities are part of the duty of the church, not of missions. The method of missions is therefore the Word; the proclamation of the Gospel and not the impartation of cultural values. The task of the missionary is to preach repentance and faith. The proclamation of the Cross of Christ and the grace of God can alone deliver the enterprise from the peril of complete secularization.

It is by the message of the Cross and not by social service that men are translated from darkness into light

and from the power of Satan unto God. When we carry a divine message of reconciliation we are ambassadors. Dr. Duncan B. Macdonald of Hartford, puts the present-day issue very clearly:

"Are the missionaries of the future to be missionaries of Christ or missionaries of the Christian civilization of the West? This is the alternative which we face at present, although it is often disguised behind forms of words which conceal its real nature and essential importance. Do the missionaries of our Christian Churches go out to proclaim to the world the unique and divine fact of the Incarnation or to carry to the non-Christian world the benefits—educational, medical, generally humanitarian—which have grown up in our civilization under the stimulus and guidance of the Christian faith?"

The answer to these questions determines the whole character of the missionary enterprise and of the type of missionary that is needed. The over-emphasis in America on the social implications of the Gospel and the alleged lack of emphasis on the Gospel itself has led our German brethren, since the Jerusalem Meeting, to speak of "the peril of Americanism" in the mission field. Inspector Hartenstein concludes the able paper, from which we have quoted, by saying:

"Over against the eclipse of this message of faith by American activism, and over against the minimizing of the truth of revelation by syncretism, and over against the worldly atmosphere which threatens missionary service through secularism, we must hold fast the heritage of the Reformation and of Pietism by a new emphasis on the Scriptures and the Scriptural basis of the enterprise. Missions are nothing else than an ambassadorship in Christ's stead to a lost world, and the only power of missions, as well as the only source of authority, is the Holy Spirit."

How utterly different all this is from the ideas expressed in the earlier chapters of "Rethinking Missions." Professor Hocking in this report, as in statements at the Jerusalem Meeting (Vol. VIII, pp. 160-161), believes that while there may have been a place in the past for the one-sided proclamation of final truth, yet the greater future lies in a new form of intercourse between religions. He would have the missionaries follow "the Socratic method, not pledging people to accept their truth but finding out together what their combined resources are. Or to put it in the words of Mr. Popley:

"In the past the theologian has tended to approach religious problems by the path of dogma, rather than by the path of experience and experiment. Certain propositions were regarded as

fundamental, and the subject was approached deductively from these, rather than inductively from the experience of men. The method of sharing means that instead of laying down irrefutable propositions which must be accepted willy-nilly, we study our own experiences and those of others in order to find out the truth. . . . In such a group the leader must be very careful to make no attempt to dominate, and must himself be a sharer, and not one who has come with the purpose to convert the others to his own point of view."

This is quite in accord with Mr. Gandhi's missionary program for the Christian Church. There must be no proselytism. Humanitarian service is welcome, but the distinctive Christian message is unnecessary. It is refreshing, however, to note that Mr. Gandhi knows Hinduism and the New Testament too well to speak of reciprocal sharing: "At the present moment, India has nothing to share with the world, save her degradation, pauperism, and plagues. Is it her ancient Scriptures that we should send to the world? Well they are printed in many editions, and an incredulous and idolatrous world refuse to look at them because we, the heirs and custodians, do not like them. Before, therefore, I can think of sharing with the world, I must possess."

This puts the issue very clearly. If Christ is all we need, if in Him dwells all the fullness of the Godhead bodily, if He is the propitiation and the reconciliation for the whole world, why not tell the world so and win the world to accept the final and supreme message of redemption.

The Central Idea in Evangelism

4. Sharing is not the central thought in evangelism. The Gospel is God's good news, not human good will. Sharing relates to that which men can give or take. The Gospel is not of this world. It came into the world as God's unspeakable gift through the Incarnation. Tennyson wrote to a friend from Mablethorpe:

"I am housed at Mr. Wildman's, an old friend of mine in these parts. He and his wife are two perfectly honest Methodists. When I came, I asked her after news, and she replied: 'Why, Mr. Tennyson, there's only one piece of news that I know, that Christ died for all men.' And I said to her: 'That is old news, and good news, and new news'; wherewith the good woman seemed satisfied."

And who would not be satisfied?

There is no substitute for the Gospel and no other way to win hearts—it is God's only way. The word of the Cross is the Gospel and there can be no other. Before that Cross all human wisdom and power and righteousness is bankrupt. We have nothing

to share; all is Christ's. Everything we have is His free gift. All superiority complexes of race or birth or position disappear. The Cross puts contempt on all our pride. This is why the message of the Cross makes the best missionaries, and the chief of sinners becomes the best ambassador of the grace of God. Those to whom most is forgiven always love most. The love of Christ constrains them not only the missionary message, but the missionary method and the missionary passion are found in Calvary. There would have been no Apostolic missions, no medieval missions, no modern missions without the experience of redemption and the call to be ambassadors of the Cross. St. Paul and St. Patrick, William Carey, and Henry Martyn, David Livingston and Hudson Taylor had essentially the same experience, the same message and the same passion. The Gospel for them was a joyful message of redemption. This message did not offer philosophical theory, not a mere program for material betterment, but victory over sin and death. Such a message the human heart needs and of such a message who would be ashamed? Lest we mistake the circumference for the center we need to remember the limitations and implications of the Great Commission. "We are sent, in the words of Hugh Thomson Kerr "not to preach sociology but salvation; not economics but evangelism; not reform but redemption; not culture but conversion; not progress but pardon; not the new social order but the new birth; not revolution but regeneration; not renovation but revival; not resuscitation but resurrection; not a new organization but a new creation; not democracy but the Gospel; not civilization but Christ. We are ambassadors not diplomats."

If this be true perhaps some of our methods of evangelism need overhauling and our message itself needs a clearer and less cumbersome expression. We have good news of forgiveness and pardon, of peace and victory over sin. Christ is the only hope of the world.—Samuel M. Zwemer in *The Missionary Review of the World*.

Acts 9:6—"What wilt thou have me to do?"—"I will show him how great things he must suffer for my name's sake"—an evidence of genuine conversion. Instead of being ready to do many are as the horse or the mule that the Lord must put a bridle and bit to lead us about. The only reason there is hardness in doing the Lord's will is that you haven't given Him your heart. In business, society, in life alignment—are you afraid? Have faith to let the Lord deal, when not willing to do.—Terror for those who are not willing. "Lord, send me."—J. M. Nissley.

SEWING CIRCLE CORNER

"And go quickly and tell" (Matt. 24:7).

The angel at the empty tomb first sent the women on this mission, but a few moments later the command came from the risen Lord Himself. Oh, that we might fully realize the significance of it all.

The Annual Meeting of the Menonite Mission Board held at Springs, Pa., is a thing of the past. But the inspiration, the deep conviction, the joy and blessing of consecration, will long remain with many. It was a mountain top experience for many of God's children. We hope you will all read the Editorial report in this paper, and later, perhaps, we may pass on more of the messages to you.

MISSIONARIES OF FAITH

By Viola Wenger

For the Gospel Herald.

A missionary is an individual with a message. Surely every one who has learned to appreciate the saving grace of God has a message for Him. "For the love of Christ constraineth us." All true servants of Christ are constrained by the love of God to love God and the souls about him so much that love becomes the impelling force of life. Zinzendorf says, "I have one passion; it is He and He alone." Such a love hazards all for Him and His cause, no matter where the path may lead.

To some of His children the Father gives the task of spending all their time in direct work for Him. Some of these He has used greatly to glorify Him in depending directly upon Him for their all, without a systematic method of support, a job, or material things about them that they can make a living. When He sent out the twelve He commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse; but be shod with sandals; and not put on two coats (Mark 6:8, 9). He wanted to care for them without any effort on their part except to trust.

The apostle Paul had no supporting agency upon which to rely. He had an occupation which he could follow at times, that, "he was not chargeable to the brethren." In his dependence on God this verse has been given—"But my God shall supply all your need according to his riches in glory by Christ Jesus." Further he gave the key to successful dependence on the Father when he burst forth in the following words, "But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were careful, but ye lacked

opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me."

Early in the eighteenth century a very zealous sect of people known as the Moravians, stimulated by the Christian fervor of Zinzendorf and his account of conditions in Greenland and the Danish West Indian colonies, rose to meet the needs and volunteers responded until their work extended over a vast territory. "They began in 1732 by sending out two missionaries. During the next 150 years they sent out 2,170 to various foreign fields. Their report for 1923 showed 133 main stations occupied, 397 missionaries (including 122 native missionaries), and 1,800 other native helpers. There were upwards of 55,000 baptized Christians, and more than 25,000 pupils in day schools.

"While the Protestant churches at large are sending, at the very highest estimate, one member in two or three thousand, the Moravian Church sends one in every ninety two. They furnish the unique spectacle of having three times as many members in their foreign missions as in their home churches.

"Such a report on the part of a community so weak in numbers and in wealth constitutes one of the marvels of modern missions."—Taken from Dr. Glover's Progress of World-wide Missions.

This work they were able to carry on through much self-denial and strict economy. In their missions they established trades to maintain their work and meet the financial obligations connected with their missionary enterprise.

Carey of India is another example of a self supporting missionary. He labored earnestly and self sacrificingly for the cause of Christ denying himself of many comforts in order to bring the Gospel to the lost of India. His wife and family, too, shared the sacrificial life, until he was able to establish a work that was self supporting.

Thus he labored seven years until the first Hindoo was converted and baptized. The fruits of the following ten years lent more encouragement to those who were interested in the work; for 300 souls were joined to the body of Christ in this period of time.

Another movement or body who appear in prominent view when missionary work is considered is, the China Inland Mission. It was the first, and is still the largest of a number of mis-

sionary movements to which the name, "Faith Missions" has been applied, because of their method of work, making no direct appeal for funds to carry on their work. Their workers receive no salary, but trust the Lord to supply their needs through voluntary offerings in answer to prayer.

The founder of the China Inland Mission, J. Hudson Taylor, proved God again and again by relying on His promises. In preparation for service he had a two fold purpose in view in accustoming himself to endure hardness and of economizing in order to help others. This purpose was carried out to great blessing in his preparation for service in China. His desire to serve God through serving his fellow man dominated his whole life. In order to do this successfully he felt that he should rely on God wholly for support, direction and guidance in all matters.

He thought to himself, "When I get to China, I shall have no claim on any one for anything; my only claim will be on God. How important therefore, to learn before leaving England to move man, through God by prayer alone."

On account of this realization he declined all support offered him by his parents and a missionary society while in training that he might learn to trust God more fully.

All during Hudson Taylor's life as a missionary he refused to solicit funds other than from God in prayer. This has been the method of operating the China Inland Mission ever since. At this time they are operating in full capacity. It has not been necessary to recall any of their workers from the field on account of lack of funds, nor has it been necessary to withhold recruits from entering the field according to a report in a recent issue of the Sunday School Times.

George Mueller in his wonderful work for the Lord in England proved the blessedness of getting things from God. When the need of larger quarters presented itself, God met the need in direct answer to prayer as well as supplying the necessary food to satisfy the hunger of the numerous orphans in charge.

Our God is the same to-day as He was in times past. He never changes nor do His promises in His Word. He says "Call unto me and I will answer thee and show thee great and mighty things which thou knowest not" (Jer. 33:3). Mal. 3:10: "Bring ye all the tithes into the store house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." And "whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (Jno. 14:13).

The Father invites His child to trust and look to Him for all that touches his life: for He is interested in the smallest details of the life of His child. One who has such a vital interest in His child is also interested in the work to which He has called him. Let us trust Him more implicitly.

"Little faith will bring your souls to heaven, but great faith will bring heaven to your souls."

"There is always a large balance to our credit in the bank of heaven waiting for our exercise of faith in drawing it. Draw heavy upon His resources."

Portland, Oregon.

REPORT

Of the Martins and Pleasant View Sewing Circle, Dalton, Ohio

No. meetings held	12
Average attendance	32
No. garments made	150
No. quilts made	6
No. comforters made	7
Collections at sewings and at churches	\$87.96
Ree'd for quilts sold and custom quilting	15.25
Balance on hand April 1, 1932	14.98
Sent for Ruth B. Miller's support	23.00
Expenses of sewings	73.23
Total disbursements	96.23
Balance on hand March 31, 1933	21.96

There were 144 fruit jars filled for the Orphans' Home, also a barrel containing dried fruit and other eatables was sent there. There were also five boxes of clothing and bedding sent to Canada by members and friends of the Circle.

Dema G. Horst, Sec.

REPORT

Of the Berne Sewing Circle for the Year 1932

No. meetings held	6
Average attendance	14
No. garments made	87
No. ready made garments	17
No. quilts and comforters	5
No. sheets	6
Offerings during the year	\$34.71
By the Secretary,	
Erma Schwartzentruber,	
Bay Port, Mich.	

REPORT

Of the Maple Grove S. C., Lawrence Co., Pa.

No. meetings	12
Average attendance	14
No. garments made	158
No. garments bought ready made	11
Pair stockings	12
No. quilts	3
No. comforts	3
No. quilt blocks	279
No. pillow cases	20
No. sheets	10
Bal. on hand Apr. 1, 1932	\$3.97
Money received	91.65
Money donated to S. C.	11.00
Money paid for expenses	64.56
Minnie Kanagy	15.00
Ruth Miller	3.02
S. A. Nurse	4.20
Bal. Apr. 1, 1933	4.87

Mrs. Lester Zook, Secy.

REPORT

Of Bowne Sewing Circle, Elmdale, Mich., March 31, 1932 to April 1, 1933

No. meetings	12
Average attendance	12

No. garments made	48
Cash on hand March 31, 1932	\$26.16
Collection for the year	32.93

Expenses for the year	59.09
Cash on hand April 1, 1933	52.20
Mrs. Milton Mishler, Secy-Treas.	6.89

ANNUAL REPORT

Of the Kansas-Missouri Conference District Sewing Circles

Our sisters reveal their love for the Sewing Circle work by the beautiful spirit with which they continue to carry on. A fine feeling of coöperation and unity exists, enabling each one to do her part, whatever that may be.

Our district, while not ignoring other fields, rather stressed the idea of helping largely in their own local needs. While distance lends enchantment even to the needy, nevertheless the poor of our own community are as worthy of help as those who live far away.

Our labors, however, were not confined solely to local needs. The funds for both home and foreign work were equal to last year's, even a little higher. There was work done as in previous years for the relief of the Russians in Canada. The India work is being done as usual. Effort is again being put forth for the support of Mary Holsopple.

Thus our labors really show gain over last year in untiring effort and zeal. There may be less to do with, but fully as much is being done. The sisters show a spirit of love for the needy and loyalty to their Lord and are doing their work "as unto Him," He giving them grace.

Respectfully submitted,

Ursula Miller, Sec.-Treas.

FROM OUR MISSION STATIONS

Reading, Pa.

(12th and Windsor Sts.)

Dear Readers:—"God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God." We praise God that the light of His Gospel hath shone upon souls at this place and we long to see them receive the Son of righteousness in all His fullness that their night of sin may be fully past.

The time is soon here for our tent meetings, June 14 to 25. The Lord has led that the location shall be the same as that of last year, in the southeast section. We trust we may continue to have your loyal support in this work as we have had in other phases of the work. God can and will wonderfully bless us through your service in the secret place.

Bro. Milford Hertzler who has conducted a very pleasant and profitable singing school for six succeeding Saturday nights, will continue until the middle of July.

We praise the Lord for the liberal contributions received from Gehman's Sunday school as well as that of Martindale, both to be used at the S. E. Sunday school.

Bro. John Devore who has spent some months here in the Mission home is now at the Welsh Mt. Mission. We

miss his presence and faithful service at many places.

Plans are being made for Summer Bible School again this year.

Sunday evening, May 14, we again had the privilege of commemorating the death and suffering of our Lord and Saviour.

May 28 will be the last meeting of our sewing school. The average attendance during the year has remained at 80. We want to heartily thank the many Sisters who have come from far as well as near to help in this work.

Yours in His matchless name,
Sallye R. Hurst.

Whitmer, W. Va.

Dear Fellow-workers: Greetings. We wish to express our appreciation and thanks to the various sewing circles of the Franconia District, Pennsylvania, also to the Park View Sewing Circle of Harrisonburg, Virginia, for their generous donations of clothing to our people here. May the Lord recompense them abundantly.

Our co-laborers, Bro. John Lehman, are at present visiting home folks in Pennsylvania and Ohio in company with Bro. Douglas Allan's of Fentress, Virginia. We appreciate having Sisters Josie Kiser, Vada Heatwole, and Mrs. A. D. Wenger Jr. to help with the work in the Lehman's absence.

We have our Sunday school at Dry Fork again each Sunday A. M. with an average attendance of around 42, and here at the Horton Church each Sunday P. M. with 80 or more. We plan to have our Vacation Bible School in June and revivals soon after.

Sunday, May 14th, two cars of students and teachers from the Eastern Mennonite School gave a helpful program at the Horton Church to an appreciative audience. Those who spoke were Sister Catherine Garber and Bro. and Sister Ernest Gehman. Others assisting with music were Bros. Melvin Ruth and Boyd Stauffer, and Sisters Mabel Wenger, Dora Taylor, Kathryn Keener, Ruth Graybill, and Sadie Hartzler.

Warren & Mary Kratz.

May 22, 1933.

Hutchinson Mission

We wish to again impart a bit of information to those interested in the Hutchinson Mission. We trust by the impartation of this knowledge of the work we will receive still more support from our fellow Christians through prayer.

The work is still gaining interest and is becoming more firmly established. Lately eight souls were received into church fellowship by water baptism. One father came with three of his daughters; their mother had been a member for some time. We are especially glad for the singing talent that

is manifested in these young sisters. Already they are willing to be used in that capacity. Bro. Brunk made the remark that never before in his experience did he see the heads of families and whole families come as they do at this place. Two others that were received by baptism were a husband and wife, he is 86 and she 76 years of age. Evidence of really changed lives and Holy Ghost power is manifested in the lives of these new members for which we praise the Lord.

The colored Sunday school, conducted by Bro. and Sister Brunk, in Sister Mollie May's house, is also increasing in interest and attendance. Last Sunday their attendance was 38, which is the largest they had thus far.

For several reasons the committee decided to defer the matter of building a basement, in which to hold our services, till after harvest.

Bro. Harry Diener and Bro. J. G. Hartzler were both present at the communion service here at the mission, which was held May 7.

Since our last letter in the Herald the following visitors were here and helped along with the work: Charles Diener, Canton, Kans.; O. D. Yoder, Hubbard, Oreg.; R. M. Weaver, Harper, Kans.; Ervy Yost, Greensburg, Kans.; N. E. Ebersole, Peabody, Kans.; J. J. Zimmerman, Harper, Kans.; and Bro. and Sister Friesen; Bro. Joe A. Yoder of West Liberty, Ohio, went with the workers on their visitation tours two times. The help and encouragement we receive from these visitors is of no little consequence. The door of welcome is still opened widely to any visitors coming through this part of the country to stop at the mission.

Clarence Bontrager,
Haven, Kansas.

MISSION NEWS NOTES

Ada Hartzler, Jamgaon, Via Drug, C. P. India, Mar. 20: "The Leper Clinic is a great opportunity. We know God is working in the hearts of some, and trust and pray that they will come soon. Am going to Ghatula Thursday to stay with Sister Kanagy until Bro. Friesens get here. We did not feel she should be there alone all that time."

Geo. J. Lapp, Dhamtari, C. P. India, March 22: "I do not think there is a body of people anywhere who appreciate more the efforts put forth, and the success with which the work here is supported, than our missionary family in India. We have had anxious times but faith, prayer and firm belief in the Church at home tided us over some very difficult situations. Baptized converts in all but two congregations."

S. Jay Hostetler, Dhamtari, C. P.

India, April 5: "We are living here at Mohadi the past two months. Last week we held meetings here in the village of Mohadi each evening. We also had prayer meetings in the church each morning. These people are rather cold, but we are praying that the seed sown may bear fruit."

Lloy A. Kniss, Johnstown, Pa., April 22: "Since we are here, we see a great responsibility in representing God's great work in India to the brotherhood here. We are awakening again to the keen interest the people here have in the work there."

B. P. Swartzendruber, Upland, Calif., April 24: "Beares left Calcutta April 7. Expect to arrive San Francisco, May 17. Will meet them there and drive to Upland."

Sarah Lapp, Denbigh, Va., May 1: "Am kept busy caring for mother. Received the program for the Annual Mission Board Meeting at Springs, Pa. Thank you."

Later.—Sister Lapp's step-mother passed away soon after Sarah reached home.

J. L. Rutt, Lancaster, Pa., May 2: "We are looking forward to the Board Meeting at Springs, Pa. It will be the first opportunity to attend a meeting of this nature."

Larned, Kansas, April 21: "Had a little program Easter morning. At the close of the services, Dorothy Zook gave an offertory prayer and two of the little boys passed out the quarters. It made a very nice little service."

To date the General Treasurer has issued checks amounting to \$575.75 for quarters invested by juniors of our Sunday schools. Orders for quarters will gladly be accepted and we hope every Sunday school will take part in this work.

Clinton Frame Sunday School, Indiana, May 2: "Am pleased to say the interest in mission work is better than it was a year ago."

HOW DOES THE INTEREST IN MISSION WORK COMPARE IN YOUR SUNDAY SCHOOL?

S. E. Allgyer, West Liberty, Ohio, May 1: "On my trip west I will be at Peoria, Wednesday evening, the Old People's Home Thursday noon, Culom Thursday, Flanagan Friday, Saturday Chicago and Fort Wayne Monday."

Canton Mission, Ohio, May 2: "Had 181 in Sunday school last Sunday. Our average for 1933 is 150. Sunday evening Brother Royer and family had charge of Y. P. M. and preaching service. Planning to begin our Summer Bible School June 12."

Peoria Mission, Ill., May 3: "Last Sunday our communion service was preceded by receiving a sister by baptism and an elderly brother by confession. This evening Bro. S. E. Allgyer will be here and preach for us."

SACRIFICE

A Word Cartoon

CHILDO-CONSERVO Is., Pacific Ocean.—A special dispatch from the United States of America informs us that the sacrifice of young children is becoming increasingly popular in that country. In contrast with the custom of our own island to sacrifice one child a year to our mighty god, Bollar, they according to this report, are sacrificing tens of thousands of little children to their mighty god, Dollar.

It seems this Dollar has made much trouble for the people of late by absentsing himself from their ceremonies. To bring him back to stay, the people are offering up their children. They do not kill the children outright but give them over to the devils, Misunderstanding, Ignorance, False Standards and Neglect.

There have been, in the past, many places of refuge for boys and girls, from these evil spirits. These places are called kindergartens and nursery schools. To appease this mighty Dollar, these are now being closed. The persons most eager for the sacrifice are, naturally, those who have no little children. The parents and wiser persons in many communities are preventing the closing of the places of refuge. They argue that the smile of one of the evil spirits is more disastrous to the country than the frown of the mighty Dollar. Besides, they contend that there are other ways of pacifying Dollar.

For our part, we would rather sacrifice one, two, or even three children with pomp and ceremony, by fire, than to close the kindergartens and leave hundreds of thousands of children to the evil spirits. If our great Bollar can be appeased by the sacrifice of one child, together with the gifts of fruit and beasts which we are able to lay before him, surely this Dollar, mighty and terrible as he may be, could be satisfied with the sacrifice of two or three children if the American people, rich and poor, would forego a little of their feasting or give up some of their fine raiment, rich ornaments or costly amusements, convert these into gold and lay that on his altar. The offering up of so many young children, while the people still have treasures in the land, appears to us cruel and inhuman.—National Kindergarten Association.

There are people, even preachers, who tell us: "Don't preach about sin, but preach righteousness; don't talk about hell, but talk about heaven." But when I read my Bible, I find that it is not silent about sin. It is the greatest enemy of the human soul, and we dare not keep silent about it.—Milo Kauffman.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For April, 1933

GENERAL

Sharon Cong O	\$ 4 50
Forks Cong Ind	15 86
Dak-Mont Dist Miss Mtg	14 00
Mt View SS Mont	3 12
Sugar Crk Cong Ia	46 24
Plum Crk Cong Nebr	8 75
Daytonville Cong Ia	9 35
Roseland Cong Nebr	6 45
Manson Cong Ia	46 35
E Union Cong Ia	11 88
O Grove SS Champ Co O	18 08
Leetonia SS O	12 01
Bethel Cong Medina Co O	4 40
Medway SS O	11 79
Martins SS O	13 15
S Union SS O	43 36
	<hr/>
	269 29

INDIA

General

O Grove & Pleasant Hill Cong O	118 23
Sue F Landis	5 00
Coalridge Cong Mont	5 35
A Sister Olive Cong Ind	10 00
Roanoke Cong Ill	22 62
Roanoke SS Or Mtg Ill	17 45
Souderton TM Pa	17 75
Swamp Cong Pa	20 67
Doylestown Cong Pa	18 10
Providence SS Pa	12 00
Doylestown SS Pa	16 69
E Chestnut St SS Lanc Pa	28 00
A Bro & Sister Pa	250 00
A Sis E Chestnut St Cong Pa	5 00
A Sister Mellingers Cong Pa	6 00
Salem Cong Alta	25 20
Hagey Cong Ont	8 00
Ordania Werner Est Ont	50 00
Allen Weber	10 00
Weaver SS Va	22 26
Central Cong Allen Co O	12 50
N Lima SS Ohio	15 87
Midway SS O	19 55
Reiff Cong Md	98 05
E Holbrook SS Colo	4 59
Palmyra Cong Mo	3 60
LaJunta Cong Colo	6 68
Mt Zion Cong Mo	3 19
Detroit Cong Mich	3 18
Fairview Cong Ore	13 76
Zion Cong Ore	3 78
	<hr/>
	853 07

Missionary

Lockport SS Ohio	19 27
Blooming Glen SS Pa	225 00
SW Pa SS Conf Miss Fd	50 00
Willow Spg Cong Ill	18 84
Manson Cong Ia	20 71
E Fairview Cong Nebr	28 56
Martins Crk Cong O	25 00
Blough Cong Pa	15 00
Hesston SS Kans	50 00
Spg Valley SS Kans	37 50
Mt Zion Cong Mo	1 50
Belmont Cong Ind	6 55
Elkhart Cong Cl 27 Ind	6 60
	<hr/>
	504 53
S C Contributions:	
Pleas Valley Aid Soc Kan	11 25
Sycamore Grove SC Mo	25 00
Millersville SS Pa	
Hazel Stauffer SS Cl	4 50
Levi Sauder SS Cl	4 50
Susanna L Musser SS Cl	9 00
Masonville SS Mrs J H	
Harnish Cl Pa	4 50

Holdeman SC Ind	17 68
	<hr/>
	76 43
Total India Missionary	580 96

Missionary Children

Howard-Miami SS Ind	50 00
LaJunta YPM Colo	37 50
Salem SS Ind	1 00
Cullom SS Ill	5 00
	<hr/>
	93 50

Evangelist

Middlebury SS Ind	22 00
A Brother Pa	15 00
Matt 6:3 Pa	5 00
Mountville SS Pa	10 00
E Petersburg SS YMB Cl	
Pa	6 75
A Bro & Sis Mellinger Cong Pa	30 00
Proverbs 3:9, 10 Pa	40 00
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	128 75

Bible Women

Oak Grove SS Mrs P J Hartzler Cl O	11 00
Howard-Miami SS Cls Ind	11 00
Bowne SS Mich	11 00
Peter Garber	11 00
Blooming Glen SS L D	
Hunsicker SS Cl Pa	10 75
Bethel SS Old Sis Cl O	9 50
	<hr/>
	64 25

Teacher

A Bro & Sister Ohio	20 00
Blooming Glen SS	
Wm Moyer Cl Pa	20 00
Mellingers SS Fund Pa	45 00
Mountville SS Pa	10 00
Landisville SS Mens Cl 6 Pa	15 00
Old People's Home Workers Pa	30 00
Five Sis Lanc Pa	4 00
A Sister Mellingers Cong Pa	5 00
A Bro & Sis Lanc Pa	5 00
Laura Burkholder	10 00
	<hr/>
	164 00

Orphan

Wm H Eash	10 00
Sue F Landis	10 00
G Monroe Miller	40 00
WNY SS Cl NY	16 00
Bethel SS Mrs L J Hartzler Cl Mo	14 00
Pl View SS Cls 7, 11 O	11 00
Shore SS Ind	10 92
Forks SS Ind	20 24
Peter Garber	10 00
Waldo SS Ill	29 00
L Deer Crk SS Ia	1 50
Hopedale SS Jr Cl Ill	8 00
Blooming Glen SS	
Wm Moyer Cl Pa	8 00
Bethel SS Pri Dept Mo	7 00
Science Ridge SS Ill	27 08
W Zion SS Alta	8 08
Mt View SS Alta	10 00
Friends Ont	10 00
Kitchener SS Ont	
F Schissler Cl	2 60
G Weber Cl	13 70
Salem Cong Nebr	12 02
W Union SS Pri Dept Ia	13 68
O Grove SS Jr & Pri Depts Ohio	20 00
Bethel SS Medina Co O Cls 2, 5, 6, 10, 11	10 00

Class 3	10 00
Cls 7, 8	10 00
Class 9	10 00
Cherry Box Cong Mo	20 00
Paradise SS Anna Hershey Cl Pa	32 00
Mr & Mrs E O Brubaker	18 00
Paradise SS Amos Weaver, Jesse D. Kreider & Jesse Snively Cls Pa	32 00
Paradise SS Ada Stoltzfus, Anna Brackbill, & Eliz Kreider Cls Pa	32 00
Paradise SS Pa:	
Annie Ressler Cl	32 00
Frances Rohrer Cl	32 00
Mabel Buckwalter Cl	80 00
Mt Joy SS David Landis Cl Pa	40 00
Strasburg SS Pri & Begin Dept Pa	10 00
Mountville SS Pa	40 00
Metzler SS Pa	25 00
Lititz SS Ellen Landis Cl Pa	7 00
Mt Joy SS	
I N Mumaw Cl Pa	32 00
Elsie Lutz Cl Pa	40 00
Landisville SS Girls Cls 5, 6 Pa	10 00
E Petersburg SS	
Willis Kilheffer Cl Pa	8 00
	<hr/>
	842 82

S C Contributions:	
Asso SC of Lanc Conf Dist Pa	80 00
Total India Orphans	922 82

Widows

Sue F Landis	10 00
Mr & Mrs David Eimen	5 00
A Sister Ill	20 00
Mattawana SS Pa	5 50
Shore SS Ind	5 00
L Deer Crk SS Ia	1 19
Elizabethtown SS Walter A Herr Cl Pa	5 00
Mountville SS Pa	5 00
Sharon SS Sask	22 00
Kitchener SS J Cressman Cl Ont	5 75
Bethel SS Medina Co O:	
Class 1	5 00
" 4	5 00
	<hr/>
	94 44

Medical

O Grove SS Mrs J M Wenger Cl O	7 50
Marion SS Pa	10 00
Mr & Mrs T S Cripe	20 00
Larned SS Kan	10 00
A Sis Yel Crk Cong Ind	28 00
A Sister Md	10 00
A Sister O	20 00
Lakeview, Fairview & Spg Val SS's N Dak	15 00
Landisville SS Cl 7 Pa	10 00
A Strasburg SS Teach Pa	5 00
Laura Burkholder	10 00
Elmira YPM Ont	36 20
W Union Cong Ia	7 00
Bethel Cong Medina Co O	10 00
	<hr/>
	198 70
S C Contributions:	
Fairview SC N Dak	10 00
Midland SC Mich	15 00
	<hr/>
	25 00
Total India Medical	223 70

Evangelistic Budget

G G Marner	5 00
Filer Cong Idaho	2 54
Midland Cong Mich	19 20
	<hr/>
	26 74

Lepers

Sue F Landis	5 00
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Personal

John F Good	12 50
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Lickma Evangelistic Station

Metamora SS Ill	37 24
Total India Mission Funds	3,206 97

SOUTH AMERICA

General

Sue F Landis	5 00
Milford AM Cong Nebr	25 00
A Sister Olive Cong Ind	10 00
Cullom SS Ill	5 05
Souderton Cong Pa	30 15
L Salford SS Pa	63 55
Gehman SS Pa	14 00
Metzler SS Pa	25 00
Springs SS Pa	3 29
Ordania Werner Est Ont	50 00
Allen Weber	10 00
Salem Cong Nebr	8 33
Wood Riv Cong Nebr	10 00
Central Cong O	12 50
Pinto Cong Md	3 77
Casselman Cong Md	3 64
Glade Cong Md	1 15
O Grove Cong Pa	50
Rockton SS Pa	1 06
E Holbrook SS Colo	4 60
Palmyra Cong Mo	3 60
LaJunta Cong Colo	6 68
Mt Zion Cong Mo	1 87
	<hr/>
	298 74

Missionary

Millwood & Maple Grove Congs Pa	225 00
Souderton SS Pa	37 50
Bosslers SS Pa	25 95
E Zorra AM Cong Ont	75 00
York Co Dist Ont	311 26
Hagey Church Miss Mtg Ont	125 00
Weaver SS Pa	21 33
L Deer Crk Cong Ia	33 00
Pleas Val SS Kan	14 65
LaJunta Cong Colo	8 00
	<hr/>
	876 69

Missionary Children

Elizabethtown SS Pa	8 16
Sharon SS Sask	1 25
	<hr/>
	9 41

Evangelist

Manitou Cong Colo	25 00
Fairview Cong N Dak	20 00
Souderton TM Pa	15 00
W Zion SS Alta	5 25
E Union Cong Ia	19 17
	<hr/>
	84 42

Orphan

Sue F Landis	5 00
A Sister Ill	5 00
Freeport SS Pri Dept Ill	32 46
Towamencin SS Pa	22 50
Mountville SS Pa	20 00
Lanc Vine St Miss SS	
Mabel Brubaker Cl Pa	5 50
Maple View AM SS Ont	45 62
	<hr/>
	136 08

America Station Bldg.

A Bro & Sister Pa	250 00
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Publication

A Bro & Sister Pa	5 00
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Kindergarten

Elkhart SS Cl 24 Ind	2 54
Total S Am Missions	1,662 88

CITY MISSIONS

Altoona, Pa.	
lensville Cong Pa	26 29
rings Cong Pa	2 53
Grove Cong Pa	50
	29 32

Altoona Miss. Bldg. Fund	
ottsdale Cong Pa	16 22
Altoona-Mill Run Work	
east Dist SS Conf Pa	3 50
Altoona-Mill Run Workers' Home	
rings Cong Pa	6 55
ito Cong Md	5 82
	12 37

Canton, Ohio	
nton SS O (March)	5 28
ech YPBM O (March)	3 45
Sister O	1 00
Grove & Pleas Hill	
Congs O	45 00
ech YPBM O	3 27
nton SS O	6 04
artins & Pleas View	
YPBM O	4 01
	68 05

Chicago, Ill.	
ter Conrad	1 50
ther Brunk	2 00
other Zook	3 25
iends Iowa	2 45
eeport Cong Ill	34 70
Bend Cong Ill	29 34
Willow Spgs Cong Ill	4 02
	77 26

Detroit, Mich.	
troit Cong Mich	11 47
ie D Yoder	50
zde X Kauffman	2 00
iends Iowa	2 45
Member of Marion	
Cong Pa	12 50
in View SS O	10 07
	38 99

Ft. Wayne, Ind.	
opewell Cong Ind	12 07
em SS Ind	5 00
l Crk Cong Ind	17 66
ttawana SS Pa	6 00
	40 73

Hutchinson Mission	
Liberty Cong Kan	7 00
Iowa City, Ia.	
gar Crk Cong Ia	22 57
Fairview Cong Nebr	11 58
urman Cong Colo	5 50
Fairview Cong Nebr	25 39
	65 04

Kansas City, Kans.	
Sister	10 00
llie Schrock	1 00
N Beachy	2 00
n & Ella Landis	11 00
Sister	1 00
nadian Bro & Sister	10 00
Brother	2 50
s C A Holderman	5 00
em Cong Allen Co O	12 89
Sister	1 00
DBS Program	12 51
Zion Cong Mo	2 25
	71 15

Contributions:	
Union SC Iowa	1 00
tal Kans City Mission	72 15

Lima, Ohio	
Adeline Smucker	15 00
A Member of Marion Cong	
Pa	12 50
N Lima SS Ohio	12 41
	39 91

Los Angeles, Calif.	
Los Angeles Cong Calif	26 90
A Friend	1 50
Bro & Sis Harold Fisher	10 00
	38 40

Peoria Summer Bible School	
Elmer R Schrock	6 00

Peoria, Ill.	
Goodfield Cong Ill	7 00
Willow Spgs Cong Ill	4 03
Peter Garber	5 00
	16 03

Portland, Oreg.	
87th Quar Miss Mtg Pacific	
Coast Dist	22 61

Portland Miss. Bldg.	
Winton SS Calif	11 11
Filer Cong Idaho	2 81
	13 92

Toronto, Ont.	
York Co Miss Mtg Ont	2 00
Biehn Cong Ont	10 00
Cressman Cong Ont	20 05
Waterloo Cong Ont	31 25
	63 30
Total City Missions	630 80

CHARITABLE INSTI-TUTIONS

Children's Home, K. C.	
Special Support	186 00
A Sister Garden City Mo	1 00
J N Mast	1 00
A Brother Okla	2 50
Milford AM Cong Nebr	10 92
Broken Bow SS Nebr	1 53
Roanoke Cong Ill	6 43
Peter Garber	5 00
	214 38

Orphans' Home, Ohio	
Farm Income	87 29
Special Support	18 00
Salem Cong O	12 88
Leo Cong Ind	7 76
Bethany SS Mich	2 00
Morrison Cong Ill	6 01
A Sister Ill	8 00
Pleas View SS O	5 10
Weaver Cong Pa	2 40
	149 44

Home for Aged—Illinois	
Peter Garber	5 00
Roanoke Cong Ill	6 43
Hopedale Cong Ill	10 00
Mt Zion Cong Mo	50
Elkhart & Belmont Cong	
Ind	39 00
Special Support	415 39
Produce sold	19 20
Cash Box Contributions	2 52
	498 04

La Junta Hospital & Sanitarium	
Peter Garber	5 00
Weaver Cong Pa	1 20
Highbee SS Colo	1 91
Marion Kauffman	2 50
Florence Selzer	1 00
Bertha Weaver SS Cl	

Canton O	
Hosp Sales Charged	5 00
Hosp Sales Out Patient	3,180 57
Hosp Sales Cash	32 00
Weaver Farm Income	1,131 70
Rental Income	22 25
	120 00
	4,503 13
Total Char Institutions	5,364 99

OTHER FUNDS

Africa	
Sue F Landis	5 00

Endowment	
Lillie F Minnick Est	
Va	281 75

Mission News Bulletin	
J E Glick	1 00

Board of Education	
Science Ridge Cong Ill	14 43
S Union Cong Ohio	36 09
Blough Cong Pa	5 40
	55 92

Eastern Mennonite School	
Scottdale SS Pa	8 00

Endowment for Schools	
Milton Werner	5 00

Missionary Preparation	
W Fairview Cong Nebr	15 00
E Fairview Cong Nebr	33 33
	48 33

Hesston College	
Kan City Miss Cong Kan	10 60

Hutchinson Church Bldg.	
Hesston Cong Kan	9 00
LaJunta Cong Colo	8 00
Palmyra Cong Mo	3 00
Mt Zion Cong Mo	2 40
	22 40

Hannibal-Sis. Adams Funeral	
Bethel Cong Mo	3 35

Indiana-Michigan Conf. Fund	
Yellow Crk SS Ind	11 36

Church Buildings	
Leo Cong Ind	5 55

Colportage & Tracts	
Salem SS Ind	2 70
Berea Cong Ind	2 10
Nappanee Cong Ind	7 15
	11 95

Rural Missions	
Salem SS Ind	5 30
Masonville SS Pa	10 00
John Wingard	5 00
Scottdale Cong Pa	10 00
Schellsburg Cong Pa	3 00
	33 30

S. W. Pa. Conf. Fund	
Weaver Cong Pa	5 25
Pleasant Grove Cong Pa	2 35
Blough Cong Pa	2 70
	10 30

District General	
Hopewell Cong Ore	6 67
Winton SS Calif	7 66
Filer Cong Ida	1 76
Deep Run & Plumstead	
Congs Pa	31 21
L Lexington Cong Pa	93 00
Spring City Cong Pa	96 00
Providence Cong Pa	17 00
Plain Cong Pa	77 95
Franconia Cong Pa	28 00
Va Menn Bd of M & C	25 50
Masontown Cong Pa	2 50
Scottdale Cong Pa	22 56
Shore Cong Ind	18 66

Emma Cong Ind	7 93
Middlebury Cong Ind	10 26
Howard-Miami Cong Ind	15 10
Goshen Cong Ind	17 00
Maple Grove Cong Ind	33 93
Nappanee Cong Ind	7 15
Clinton Fr Cong Ind	27 03
Bowne Cong Mich	5 00
E Holbrook Cong Colo	7 82
Bethel Cong Mo	11 00
Crystal Spgs Cong Kan	7 00
Birch Tree SS & Personal	
Mo	2 28
Pleas Valley Cong Kan	10 50
Cherry Box Cong Mo	4 00
Larned Cong Kan	4 00
LaJunta Cong Colo	8 50
Wichita Cong Kan	6 00
Mt Zion Cong Mo	11 54
	624 51

Sewing Circle Constitutions	
Mrs J A Ressler	1 00
Freda Teucher	05
Mrs Harvey D Miller	40
Calgary SC Alta	20
	1 65

Sewing Circle Letter	
Mattawana SC Pa	1 00
Yel Crk SC Ind	1 00
Beulah Nice	40
Eunice Deter	40
Scottdale SC Pa	2 00
Guernsey SC Sask	1 00
	5 80

General S. C. Expense Fund	
Yel Creek SC Ind	50
Nappanee SC Ind	25
	75

Total Other Funds	1,146 52
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RELIEF FUNDS

Russia	
A Sister Pa	10 00
G E Yutzzy	1 00
Sue F Landis	5 00
R M Troyer	2 00
Locust Gr SS Cl Pa	4 00
E Holbrook Cong Colo	14 65
	36 65

SUMMARY	
Alta-Sask Dist Bd	74 90
Dak-Mont Dist Bd	39 00
Franconia Dist Bd	880 82
Ill Dist Bd	279 75
Ind-Mich Dist Bd	378 52
Ia-Nebr Dist Bd	394 86
Lancaster Dist Bd	1,418 36
Mo-Kans Dist Bd	336 10
Ohio Dist Bd	345 39
Ontario Dist Bd	839 43
Pacific Coast Dist Bd	52 62
S W Pa Dist Bd	158 89
S W Pa SS Dist Conf Bd	61 29
Virginia Dist Bd	350 84
Wash Co Md-Frank Co	
Pa Dist Bd	98 05
S C Contributions	190 63
M Bd of M & C Inc	6,418 65
	\$12,318 10

India Mission Fds	3,206 97
S Am Mission Fds	1,662 88
City Mission Funds	630 80
Char Institution Fds	5,364 99
Africa	5 00
Endowment	281 75
Gen & Other Funds	1,129 06
Relief Funds	36 65
	\$12,318 10

Respectfully submitted and
Gratefully acknowledged,
V. E. Reiff, Gen. Treas.
1711 Prairie St.,
Elkhart, Indiana.

GLEANINGS

A Kpata Mass Movement

The old religion of the Kpata tribe seems to have died out. A sacred cave which has been a center of heathen worship for hundreds of years is now utterly neglected, and the path to it is overgrown. The descendant of the priest, who would normally have carried on the worship, is now a Church Missionary Society teacher. The old women, who are generally the last stronghold of heathenism, have given up their former worship and are eager for Christian teaching and love to hear of the resurrection of our Lord and the life to come. A feature of the mass movement in this district is that the women learners outnumber the men; this is a hopeful sign, since the women usually lag far behind.—C. M. S. Gleaner.

A Century in Tembuland

Clarkebury, one of the oldest missions in the heart of Tembuland, was founded in 1830 and named in honor of the celebrated Bible commentator, Dr. Adam Clarke. At that time the country was in a turbulent condition and only the tact of the missionaries and the providence of God prevented the mission's destruction. When the work had been in existence nine months 20 boys, 30 girls and 15 adults were in school. In 1875 a boarding school was opened by Peter Hargreaves. To-day this has accommodations for 250. About 3,000 have passed through Clarkebury since its inception. Forty-five of these became Christian ministers.

On the staff are seven European and eleven native instructors and several fine buildings have been erected during the last decade. A Methodist Episcopal church, centrally located, seats 700 people.—South African Outlook.

Modern Turkey

George F. Tibbetts, known for years as director of Christian camps for young people in America, has recently passed through Turkey. He speaks of the difficulty of our understanding what missionaries, Y. M. C. A. secretaries and Christian friends have to face. To-day the Mohammedans in all lands number nearly 250 millions. It is claimed that in the Near East there is an inner decay and attempts are being made to restore old customs, and revive beliefs. Turkey is trampling on traditions, an indication of new and higher ideals.

Compulsory primary education is her ambitious program. Until recently 96% of the men, and 99% of the women, were illiterate. By every device possible Turkey is striving toward higher educational standards. She is concerned not only with social and civil liberty, but with religious questions. In a book entitled "The Book of the Citizen" published recently, the chapter on Religious Liberty surprises one by stating, "Religious Liberty does not mean merely the right of every person to be free in his own belief, but it means that every church should be free to be established and to propagate its

ideals by institutions such as hospitals, schools and universities; to worship God as he wishes and to believe as he thinks should be the right of every person. Blood shed in the name of religion has, in the past, been greater than that shed in political warfare. . . . Liberty is the fruit of the Gospels." Needless to say, this bold prophet, Husein Jahid Bey, has met with much opposition by the Mohammedan press.

A Modern Miracle

A short time before his death, the President of the Bombay Legislative Council, leading Hindu in Western India, said to a group of British missionaries:

I consider it the greatest miracle of the present day that to this great country, with its 300 millions of people, there should come from a little island, unknown by name even to our forefathers, many thousand miles distant from our shores, and with a population of but fifty or sixty millions, a message so full of spirit and life as the Gospel of Christ. . . . The process of conversion of India to Christ may not be going on as rapidly as you hope, or in exactly the same manner as you hope, but nevertheless India is being converted; the ideas that lie at the heart of the Gospel are slowly but surely permeating every part of Hindu society, and modifying every phase of Hindu thought.

Changes Among the Kurds

Alfred K. Boerger, executive secretary of the Lutheran Orient Mission, reports evidence of a gradual change among the Kurds which he ascribes to the influences of the Gospel.

One evidence of this is that the leading liberal mullah held public evangelistic meetings in the open air in Urumia. The meetings were announced by notices printed and posted everywhere, inviting people of all religious faiths, Christians, Jews and Moslems, both men and women. They were conducted at 7:30 every morning for the first twelve days of the month. Audiences ranged from 2,000 to 5,000.

Almost every day the speaker gave ten minutes to condemning the use of the sword in the service of religion. "What right have you to want to kill Christians? Moses did not. Jesus did not; neither did Mohammed, for he pronounced them 'People of the Book' and ordered coöperation with them." Likewise the mullah stormed against fanaticism, saying: "Mistreatment of women and children is squarely against the law and spirit of Islam." The most striking position was his clear declaration for religious freedom. "Religion is free. Let every man embrace the religion that he thinks right."—Lutheran News Bulletin.

The Fight Against Untouchability

Dr. J. J. Banninga of Pasumalai, South India, thinks that Gandhi's untouchability campaign in behalf of 65,000,000 outcasts is of even greater significance than the emancipation of slaves in America. The removal of untouchability from India will accomplish a greater transformation in this country than any other. Dr. Banninga says: "The outcaste is marked by a difference in

dress, in hair-cut, in customs; he is shut out from schools, temples and wells—unable even to carry on normal business relationships. The untouchable has kept his distance, from 16 to 64 feet, from the high caste man or woman. I have seen a low caste passenger on the train lay his stick upon the ground from where the Brahmin station master preferred to take it up rather than run the risk of having the low caste man hand him the ticket and perhaps inadvertently touch him."

Lepers in Burma

Richard S. Buker, M. D., the American Baptist Superintendent in Kengtung, writes that when lepers kept coming to him he had to shake his head and say: "I have no place to put you and no money to spend on you. They could not understand how the representative of Christ could turn them away. He says: 'I wanted someone to give me \$10,000 to start a leper colony but finally decided that I would not wait to get the colony; I would just begin treating them

"One day a leper with three children came after me. A six-days' journey had literal worn holes in his feet. There was nothing for me to do but take care of them somehow. I said to God, 'I will do for this leper the best I can and if another comes, I will do for him, and for yet another, and then if it is Thy will that I establish a leper colony, I will do my best with the funds that may come.'

"I know now that it was best the work should grow gradually. From that beginning, with the help of the American Mission to Lepers we are now caring for ninety lepers." Kengtung has about 2,000 lepers in a population of 225,000.—Leper News.

The New Siam Constitution

Siam is a Buddhist state, but it has always been friendly to missionaries. The new constitution provides that the king shall "profess the Buddhist religion," but includes a section establishing religious liberty for citizens. "Every person is entirely free to embrace any religion or doctrine he pleases and to adopt any form of worship in accordance with his own belief, provided that it is not contrary to the duties of national or to public order or public morals."

King Prajadhipok no longer has absolute power but in the new constitution the power and dignity of the king are constantly emphasized. He appoints the members of the executive committee, a group responsible to the legislature and has the power to declare war, to make peace, and to sign treaties. He may issue emergency decrees and he has the power to dissolve the legislature. During a transitional period of ten years the king will appoint half of the members of the legislature, the other half to be elected under provisions not yet made public. The new government has made strenuous efforts to balance the budget. Under the constitution princes may hold any appointive position, but may not run for an elective office.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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No. 10

EDITORIAL

"If ye love me, keep my commandments."

The foremost ideas in this simple statement are those of love and obedience. There is an inseparable connection between the two.

One of the hardest things to do is that of not doing the will of one whom we dearly love. It is crucifying to one who dearly loves the Lord to disobey His Word.

Obedience to God; therefore, or obedience to the world, depends upon which of the two we love most. And this test determines the question as to whether we are true worshipers or idolaters.

"Love is of God." Therefore "We love him because he first loved us." Furthermore, "We know that we have passed from death unto life, because we love the brethren." In these truths we recognize what Christ calls the two greatest commandments.

Another blessed thought is the fact that while the commandments of the Lord are crucifying to the flesh, yet to the child of God "His commandments are not grievous." Every one of them, conceived in the mind of the Infinite, was also conceived in wisdom and love, and is for our good.

We often hear it said that the present financial depression is "a blessing in disguise" in that it has taught the people a valuable lesson. That some people have learned their lesson (in part) there is no doubt. But many have thus far failed to learn their lesson as they ought. Not until we have repented and turned from our evil ways is our lesson really learned.

One of the unfortunate things, in times of Church difficulties, is for peo-

ple to give credence to evil reports about those whom they hold under suspicion, and then without knowing the exact facts in the case proceed to tell others what they have heard. In this way some well-meaning people have done untold mischief to innocent people, to say nothing about hurting the Cause.

The minimum Christian is one who does just as little as he must do to hold his position in the Church. With him it is not so much a question of right or wrong as it is a question of self-interest and convenience. There are two reasons why none of us should desire to pattern after him: (1) Such a life is a very unsatisfactory one. (2) It is a very grave question as to whether such a person is any Christian at all; so his membership is a failure, both here and hereafter.

The maximum Christian is one who lives at the top notch of opportunity in doing all that he can to advance the cause of Christ and the Church. This man is well repaid for what he does for the Lord; for with what measure we mete, it shall be measured to us again—full measure, pressed down, and running over. "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." The life more abundant is the happy lot of the maximum Christian.

If you are looking for self-interest, take God's way for attaining it. The most destructive thing to self is selfishness. "He that saveth his life shall lose it; but he that loseth his life for my sake and the gospel's, the same shall find it." It is one of the paradoxes of life that the more we give the more we get, and the more we grab the more we lose. Christ taught this very emphatically when He said: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

And having lost it, "What shall a man give in exchange for his soul?" God can do for us far beyond what we can do for ourselves.

What is the secret of the reward for the self-denying life? It is this: Living for self, you get filled with sinful self, and never rise higher than this sinful world. Living for God, you are emptied of self, filled with God and godliness, and hence keep on growing in grace and in the knowledge of our Lord and Savior. In this connection we think of Paul's description of the Pharisees: "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." God can not enter a soul that is filled with self. Surrender your self-life, and the life of God will come in, fill your soul, and the beauty of holiness will shine out through your life. "And he said unto them all; if any man will come after me, let him deny himself, and take up his cross daily, and follow me." Read Mal. 3:6.

"Keep Your Temper."—The other day the editor passed by the door of a fellow editor and said, "Give me a subject for an editorial that I can write on right quick." Quick as a flash there came the response, "Keep your temper." He then went on to relate what was disturbing his mind, and this probably was what prompted him to pass on to others what he was desperately trying to do himself.

It is an advice that we all need. In a world of perplexing trials and much strife, it is a real inspiration to meet up with consecrated Christians who have the capacity of keeping sweet in the midst of bitterness all around them. We remember the old adage, "Whom the gods would destroy, they first make mad." Other things being equal, the more completely you control your temper the greater your power with God and man. An even temper is not only an element of power, but it is a

blessing to the one who has it and a benediction to others who see evidences of it.

Your Opportunities.—Your greatest opportunity is that of making the right use of each moment as it comes to you. The past is valuable as it furnishes material for sober reflection, the future is inspiring as it may spur us on to greater deeds and nobler heights, but it is the present that furnishes all the opportunities we have. "As we have therefore opportunity, let us do good."

Applying this thought to the present, each moment brings to our door an opportunity to do good or to do evil, to do right or wrong, to be right or wrong. Take care of each moment, and you are also taking care of your record. Aside from our opportunities connected with our own personal records, at our door there are a number of things of vital importance that we may aid. Take our conferences for example, especially those yet to be held. Whether it is prayers, public discussions, or the framing of resolutions that fall within the range of your opportunities, the time for you to put the right things into the record is the time of your opportunity—the present moment or hour.

TALKS ON CHRISTIAN GROWTH AND VICTORY

IX. The More Abundant Life

By J. K. Bixler

For the Gospel Herald.

"I am come that they might have life, and that they might have it more abundantly," declared Jesus in contrasting His methods and purposes with those of the Pharisees. (Jno. 10:10). The man born blind, having received his sight, glorified God and was forthwith cast out of the synagogue. Jesus declared Himself the Good Shepherd whose mission it is to gather in and to nurture the needy and helpless.

Christ here enunciated a principle of His life which to us is very important. He is not satisfied that His disciples should only eke out an existence on short rations, but that they should enjoy life to its fulness. A half-dead person has life, but not sufficient that he of his own volition discharges his physical labors, with energy in reserve. A sick boy may mope along. He has life, but not to that degree that he overflows with pep and performs his tasks with a whoop and a bound. It is God's plan that we should have more

than we need just for ordinary purposes or the easiest tasks. A partly discharged battery may turn over the engine under favorable circumstances, but when the temperature ranges, say twenty below zero, it requires a fully charged one to properly deliver the power to start. Christians may go along under ordinary circumstances without their slackness of power being realized, and it is only when some crisis arises that their deficiency is manifest. In other words, it is possible that persons may have faith to accept Christ as Savior, yet they may woefully lack the consciousness of His presence with power in their extraordinary experiences. Jesus may not seem as real and near to them as He longs to have us experience.

Jesus, using water and wells as an illustration, said, "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water" (John 7:37, 38). Some individuals are like wells which must be pumped to get a supply of water from them. Our lives are to be artesian wells or springs from which ever flows a fresh, abundant supply. The secret of all springs and flowing wells is their source of supply higher up. Then there must be an unobstructed passage connecting the source with the well. The Christian need never fear that the source will be exhausted, since the Creator Himself is the source. Only when God fails can our supply fail, unless the passage be clogged. For unobstructed passage, it requires on our part faith, separation from sin, and a craving desire for His fulness. "If any man thirst, let him come unto Me, and drink."

An important distinction should be noted here, one that is not always understood especially by young or undeveloped Christians. We refer to our standing and state in Christ. By faith in Christ's blood and acceptance of Him as Savior, we by standing or position are God's children, yet the state or conduct in early Christian life is often quite remote from conforming to what should be expected of a child of God. The son of a king, by standing, is that of royalty, and he is a prince; yet his behavior might be unbecoming to royalty. In Matt. 16:17 Jesus commends Peter for his deep understanding and his confession of Christ, yet in verse 23 Peter is rebuked for saying things that savor of men, or the flesh. The members in the church at Corinth are called saints and sanctified, yet Paul corrects them for their sectarianism, and rebukes them sharply for countenancing gross fleshly sins. He makes a special appeal to this church for abstinence from fornication and for entire yieldedness of their members to God's use. Unless, as time goes on, the conduct of members of the Church becomes more harmonious to the will of

God, unless they grow in grace and in Christian virtues, their standing may be seriously questioned. It is a trait of Paul in his teaching to mention the Christian's standing and then to appeal for conduct that conforms to their standing. He seems to say, "Live up to your position; by your conduct honor your Lord; if you are a prince or princess, act royally; if you are a priest, live holily! If the temple is publicly dedicated to God, let every room be always kept purged and meet for the Master's use."

"If any man have not the Spirit of Christ, he is none of His" (Rom. 8:29). It is possible for individuals to have the Holy Spirit for a time as a seal of earnest, and yet fail to have Him in as full a sense as God's will makes possible. The command is, "Be filled with the Spirit." Note this is a command not simply a suggestion. This life of fulness of the Spirit is like riding a bicycle. It is either, go on or get off. You either use or you lose! This fulness is evidenced by spiritual songs and heart-melody. Certainly, the singing of comic and silly ballads or operettas is repulsive to the Spirit-filled person, and it robs the Spirit of His privilege to flow out and bless the singer and hearer.

Peter was filled with the Spirit on the day of Pentecost, yet Acts 4:8, 31 give evidence of his being refilled later. It is our privilege to receive His infilling or refilling just as often as we realize our need and have a keen desire for Him. As a leaky pail, we may keep ourselves under the fountain all the time and be kept full. We need this infilling in every crisis or emergency, and since crises are usually not manifest to us until after we have partly passed through them, our only safety is in constant vigilance, prayer, and full fellowship with God. Satan does not forewarn us of his intended attacks. Nor can we be filled with Deity unless we are emptied of self and all that obstructs the means of grace. Prayer for the Spirit avails naught if we hold dear things antagonistic to His spoken will. Self and Spirit are at enmity. They belong to two distinct families and can not dwell in the same house.

Unless we have the infilled life, we can not have the outflowing life! Only through the outflowing life can the world receive any assistance from our lives. It is essential, yea imperative, that His children, for their own sakes and for the sake of the unsaved, should always be conscious of His presence in the fulness of power to fight their battles and to bring victory! Only the most intimate and unbroken fellowship with God, a heart to heart chumminess with Him, can bring these results! Truly, it is the Spirit that quickeneth!

Elkhart, Ind.

THE ORDINANCE OF FEET WASHING

A Historical Sketch

By John Horsch

For the Gospel Herald.

The apostle Paul, in his first letter to Timothy (chapter 5:10), refers to feet washing, indicating that it was observed in the apostolic church. Within about a century from the time of the apostles, Tertullian (A. D. 160-220) makes mention of it as an observance in the church. Augustine (A. D. 354-430) and other church fathers defended it. In the synod of Toledo, in Spain, held in A. D. 694, the assembled bishops decided that only those who had participated in feet washing should be permitted to take part in the communion service. Bernard of Clairvaux (A. D. 1113-1153) defended feet washing as a divine commandment. Some of the dissenting sects of pre-Reformation times also observed it. Caspar Schwenckfeld (A. D. 1490-1561) taught that feet washing is a commandment of Christ, as well as baptism and the Lord's Supper.¹ In the Eastern (Greek) Church and in the Church of England this rite was practiced for a long period. In the Moravian Church (headquarters at Bethlehem, Pa.) feet washing was observed until the year 1818 (in America probably somewhat longer), when the synod of Herrnhut, in Saxony, decided to discard it.

Among the churches of to-day which observe feet washing as an ordinance may be mentioned (besides Mennonites) the Church of the Brethren, Brethren in Christ, and Primitive Baptists. In a very limited and peculiar way this rite is observed to-day in the Roman Catholic Church. So long as the countries of Austria, Bavaria, Spain and Portugal were kingdoms (until after the world war and later), the kings observed this rite, or, rather something to take its place. They poured a few drops of water on the feet of twelve men, and a servant stooped down to wipe them. The rite had evidently become a mere form, void of the spirit which it was designed to convey and signify.

The first mention of feet washing among the Anabaptists dates from the year of their first organization. Balthasar Hubmaier, who was baptized by Wilhelm Reublin at Waldshut in South Germany, had formerly been a priest. Many of his former parishioners were baptized by him about Easter of 1525. On Tuesday after Easter a communion service was held, which was followed by the observance of feet washing.² The chronicler Sebastian Franck wrote, in 1531, that feet washing was practiced by some of the Swiss Anabaptists, and Heinrich Bullinger, in his larger work against the Swiss Brethren, written in 1560, con-

firms this statement. Also in central Germany there were Anabaptists who practiced this rite.

The writings of Pilgram Marbeck, a prominent leader among the evangelical Anabaptists, who labored at Strasbourg, Augsburg, and other places in South Germany, make repeated mention of feet washing, indicating definitely that it was accepted and practiced as a Christian ordinance.³ The "Ausbund," the hymnal of the early Swiss Brethren, contains a hymn teaching feet washing.⁴

Menno Simons mentions feet washing twice in his writings (Complete Works I, p. 242, and II, p. 449a). The Mennonites of Holland and northwest Germany, in the earlier period of their history, apparently practiced this rite, as described in the larger (Friesian) Mennonite Confession.⁵ Article 23 of this Confession states that feet washing is to be observed when members of the Church visit each other. With this statement the second passage from Menno Simons' writings, indicated above, seems to agree. The first reference from Menno Simons gives no indication of the way in which it was observed. However, there is conclusive evidence that by the time of Menno's death (1561), or somewhat later, the washing of the saints' feet was practiced in the Flemish (Flandrian) Mennonite churches in connection with the communion service. This is evident from the writings of Dirk (Dietrich) Philips, who was identified with the Flemish Mennonite churches. His writings indicate that the churches with which he was connected were of one mind in their teaching on this point. He speaks of feet washing as the third ordinance of Christ.⁶ The Waterlandian Mennonite Confession of 1577, the "Concept of Cologne," of 1591, the "Olive Branch," of 1627 (Martyrs' Mirror, pp. 26-32), the confession of Jan Centsen of Amsterdam, 1630 (Martyrs' Mirror, pp. 32-36), and the Dortrecht Confession of 1632, all teach feet washing. There is convincing evidence that all Mennonite churches of the Netherlands and northern Germany practiced this ordinance. The Amish Mennonite churches from the beginning observed it.

Scottdale, Pa.

¹ "Corpus Schwenckfeldianorum," III, p. 142.

² Loserth, "Balthasar Hubmaier," p. 82.

³ Marbeck's "Antwort," pp. 36, 105, 124, 149, 154.

⁴ Hymn 67, verse 7: "Beim Brotbrechen waescht man die Fuess, wie Christus seine Juenger hiess," etc. Compare hymn 119, verse 9.

⁵ Sometimes referred to as the Burkholder Confession, since it apparently was published in English on the initiative of Bishop Peter Burkholder of Virginia in 1837. It is also printed in the Martyrs' Mirror, pp. 360-395.

⁶ Philips, "Hand Book," pp. 388-390.

WHEN YOU ARE AT THE WORST, YOU ARE THE BEST

By M. B. Dombach

For the Gospel Herald.

Why do we use these words as you see them arranged for a subject? When reading them without further thought, we believe there will be a large majority saying they cannot understand.

We meet chastisements all along the course of life. They may appear severe in the sight of some people, or they may be not so in the sight of others. By whom are these chastisements placed upon us? Why are they placed upon us? Should we be thankful for such? These chastisements are placed upon us by God, for the purpose of attracting our attention nearer to Him and for us to heed to His words. Then surely we should be thankful and praise God for all chastisements, knowing our thoughts and works will be more pleasing to Him if we heed to His chastisements. If He would not chastise we would soon forget all about Him and become participators of everything that a person living a life for the world would be interested in.

So continuing, with an effort to explain in a way by which the thought contained within the words used for our subject may be made clear, we may begin with the individual (young or old), the home, county, state, nation, or the entire world. However, "when you are at the worst," we desire you to understand this is to mean the condition or circumstances which you experience through the course of life, physically, financially, and your disposition toward your fellowmen.

If there were no trials or tribulations confronting us, no chastisements to meet, we would have few problems to solve.

There may have been no time along our course of life, so far, whereby we were obliged to call for aid from God or our fellowmen. The person or persons having the opportunity of living his or her life over such a course often have the tendency to believe traveling through this life is easy and their thoughts will adhere closely to the works in which they have their time occupied. Their thoughts being set so closely upon their works, that even by their easy traveling without any obstacles to meet, they will continually be planning their works far into the future, without a thought of the possibility of some obstruction that might be met on the way which would interfere and compel them to cancel the former plans, placing them in a position where they would need to make different plans and take another course. Here we may refer you to God's words as we read in Matt. 6:34: "Take therefore no thought for the morrow: for

(Continued on page 219)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE LIVING WATER

By Jonas H. Swartz

the Gospel Herald.

The living water, sweet,
How freely it doth flow;
Springs from our Savior's feet,
And seeks a place to go.

The living water, dear,
Doth come from Christ alone;
Taket away the fear
For which He did atone.

The living water, pure;
Our loving Savior true
Gives water for the cure,
And says what you must do.

The living water gives
Refreshment to the dead;
Joy to the one who lives,
Whose heart's the river bed.

The living water and
The love that goes along,
Will join you, hand in hand,
And make you doubly strong.

The living water, free,
Your way it's flowing past;
Why must it often be
The best is brought forth last?

The living water will
Take all your sins away,
And keep you pure until
Dawn of a brighter day.
Spring City, Pa.

FROM OUR MISSION STATIONS

Coatesville, Pa.

(625 Walnut St.)

Dear Herald Readers:—"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" It is for us the redeemed and blood-washed ones to have our hearts so filled with praise and gratitude to our Lord and maker that the world cannot help but see that we have been with Jesus, and that we appreciate what God has done and is doing for the human family.

During the past month we have had many reasons for being thankful to our heavenly Father for His benefits toward us. We had the Word of God preached unto us by the following brethren: John A. Kennel, Ira Hershey, John M. Stoltzfus, and Amos B. Stoltzfus. In the workers' meeting Sunday evenings the following brethren took part: Park Booke, David Mast, Jacob Sholtzberger, and Frank Lehman.

We wish to thank all who visited us during the past month. Your presence here has been an encouragement to us. Come again and bring others with you.

Remember the work and the workers in your prayers and especially plead with God at the throne of Grace in behalf of the class under instruction and those who have named His name in this city.

In His glad service,
June 2, 1933. Edith B. Kennel.

ARGENTINE WEEKLY NEWS LETTER

(May 3, 1933)

By L. S. Weber

For the Gospel Herald.

It has seemed very lonely around here since the Litwiller family left over a month ago. It was very hard for the people to say farewell to their pastor and his family, after serving them so faithfully for a number of years. However, everyone was agreed that they should have a furlough after being away from their native country, their relatives, and their friends for over seven years. We trust that at this time they have already landed safely in the homeland.

We were delighted when two persons made a public confession and took a stand for Christ last Sunday evening. We endeavored to preach to them on the Need of the New Birth, and two of the audience seemed to comprehend the necessity of this experience in their lives. We still feel very awkward with the Spanish language when it comes to deal with souls, but we were glad for the help and prayers of a few of the older sisters of the congregation. A small group meets for prayer every morning, at which time we pray for the cause in general, and especially for a real revival in our Argentine churches.

One of our older brethren has offered himself to give a series of short talks every Tuesday evening after the regular young people's meeting. These addresses will be on the Youth of the Christian Church, and are intended especially to arouse the interest of our younger members. A few who once were faithful members have lost some of their interest in the work. We hope to regain these and to win many others to the Lord through these special efforts.

News from Trenque Lauquen indicate that a new Sunday school has been opened in that town recently. They now have three different locations for Sunday school there. The plan is to open another one as soon as arrangements can be made for a hall and teachers, so that there will be one in every corner of the city. The young pastor, Santiago Battaglia, is doing very good work in Trenque Lauquen. There are plans to have him ordained on the 23rd of May. We trust that the Lord will bless him, and make him a great spiritual force in the Argentine Church.

Immediately after this ordination the pastors, foreign and Argentine, and their helpers expect to have a spiritual life conference in Tres Lomas. The work and problems of the ministry will be discussed, as well as a few series of Bible studies, especially on Joshua and Acts. We are expecting a spiritual feast at those meetings.

Brother Zagami is holding special meetings at Treinta de Agosto at the present time. His daughter, who is a faithful Christian girl, is with him to help in the singing. There is such a lack of good singers here. Bro. Healey was here this morning on his way to Carlos Casares. He is to hold communion at Moctezuma, one of the new stations this evening. He was also going to look for suitable site for an orphanage near Guanaco, between Pehuajo and Carlos Casares.

We are already having rather chilly days and cold nights. By the time this appears in print you will be enjoying lovely North American June weather. As far as we know all the missionaries are enjoying good health. We have found out there is a man in Pehuajo with my initials, being called Luciano Samuel Weber, undoubtedly a German Jew. He has already received and opened a few of my letters that were not completely addressed. For this reason those who write to the missionaries ought to put on the envelope, Misió Evangélica, as well as the full name of the person, and the town. When I have said this much I might add that all the missionaries are very fond of receiving letters from friends in the homeland. Letters are a means of keeping us linked together in the work of the Lord. Greetings of love to all the brethren.

Pehuajo, F. C. O., Argentina.

A PARTING MESSAGE

On Board M. S. "Saturnia"
May 28, 1933.

To the Herald Readers:—

Yesterday noon we said our last farewell to Bro. and Sister David Gehman who accompanied us to New York. We are due in Boston in a few minutes and shall be here a few hours. Before we leave the shores of the homeland we want to express our appreciation to all who have helped make our furlough so pleasant and profitable. We have been enriched spiritually and the interest and prayers of the home church encourage us much as we go back to the field.

Our accommodations on the boat are very comfortable and we anticipate a good rest before we reach the shores of India.

"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you."

P. A. & Florence Friesen.

VACATION IN THE MOUNTAINS

By Fannie H. Lapp

For the Gospel Herald.

How thankful we missionaries in India are, that there are mountains to which we can go for a change of air, and where our children can attend school away from the enervating heat of the plains! The missionaries in some parts of Africa can not get away to a higher altitude, and so their time between furloughs must be shorter. A number of the missionaries from Arabia come to India; which makes a long, expensive journey. Their children are in school in this country and do not get to go home during the winter holidays. So we feel especially fortunate, and thank the Lord for the hills.

Now that our family is in America and we have no one in school in Darjeeling anymore, Bro. Lapp and I have come to Ootacamund, South India, for our hot season vacation. These mountains are called the Nilgiris (Blue Mountains). The highest point is 8760 feet high. One does not get the snow breezes as in the Himalayas, but the air has a nip and a tang which is very refreshing. The eucalyptus trees, which grow profusely here, give the air a refreshing fragrance. The gardens are a perfect riot of flowers—a great contrast to the parched plains. Our landlady is a great lover of flowers and she has a large variety. Her sweet peas look like the pictures in the seed catalogues.

We are staying in a missionary home where about forty people can be accommodated. Our landlady is English. When she was a young woman she felt that she would like to be a missionary. She did not have a very good education, and being afraid she could not learn a foreign language she prayed about it. The Lord told her, "Go and take care of my people." She took that as a call to come to India and to open a home like this, where tired missionaries can come for a change of air and for a rest. She has been doing this work for over twenty-five years, and only eternity will reveal how many missionaries have gone back to their work renewed in body and spirit because of this home.

All the people here are missionaries or retired missionaries. They come from all parts of the country, and it is very interesting to meet the different ones and hear of their work. Some work in cities, some in lonely out-stations, some are seeing many come to Christ and others few. All are concerned for the souls of those about them.

There is one old retired missionary in this home. He first came to India fifty-six years ago. Several years ago he went to England, expecting to spend his last days there, but suffered so much from asthma that he came back

to India and to this place. The asthma does not trouble him here and he thinks the eucalyptus laden air helps him. There is also a lady staying at this place who was born in a missionary home. Her grandfather came to India as a government officer but did religious work also. One son became a missionary and six of his children were missionaries. This lady was in active mission work for forty years, then had charge of a Y. W. C. A. home for four years, and now she says she is ready to retire.

There is an annual convention for the deepening of spiritual life. On Sunday morning the pastor announced the convention, but, instead of praying for the convention, he said we should pray for a revival. After months on the plains, and giving to others all the time, one needs to be revived and refilled with the Spirit.

Pray that your missionaries may not only be strengthened and revived physically while away in the hills, but that they may also receive a new infilling of the Spirit, so as to be able to impart to others, as they return to their work on the plains.

Ootacamund, South India.

THE MASTER'S DRAWING POWER

What is it in Jesus that so draws men, that wins their allegiance away from every other master, that makes them ready to leave all for His sake and to follow Him through peril and sacrifice even to death? Is it His wonderful teaching? Is it His power as revealed in His miracles? Is it His sinlessness? Is it the perfect beauty of His character? None, nor all of these will account for the wonderful attraction of Jesus. Love is the secret. He came into the world to reveal the love of God. He was the love of God in human flesh. His life was all love. In most wonderful ways during all His life did He reveal love. Men saw it in His face and felt it in His touch and heard it in His voice. This was the great fact which His disciples felt in His life. His friendship was unlike any friendship they had ever seen before or even dreamed of. It was this that drew them to Him and made them love Him so deeply, so tenderly. Nothing but love will kindle love. Power will not do it. Holiness will not do it. Gifts will not do it—men will take your gifts and then repay you with hatred. But love begets love; heart responds to heart. Jesus loved.—Selected.

When a man lives in disobedience to God, when he fails to obey the commandments of God, whether he is inside or outside the visible church, his heart is not right with God.—Milo Kauffman.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Ex. 20:4. M. K.

This verse, a part of what is usually known as "The Second Commandment," reads as follows: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth." The beginning of the next verse—"Thou shalt not bow down thyself to them, nor serve them"—throws light upon the meaning of this commandment.

The first and second commandments, briefly stated, mean this: (1) Worship God only. (2) Worship no idols. Idols being, as a rule, the creation of either men's hands or men's imaginations, we can readily see why the Lord should say, "Thou shalt not make unto thee any graven image, or any likeness...."

What has this to do with photographs, in this dispensation? Nothing whatever. Even in the old dispensation, when the Ten Commandments were literally in force, God directed Moses to make a brazen image of a serpent and hang it on a pole (Num. 21:9), thus violating His own commandment had that been intended for general application outside of purposes of worship. It was only when the people made an idol out of this brazen serpent (II Kings 18:4) that it became an abomination and was destroyed. Just the mere taking of photographs is not idolatry; was not in the Old Dispensation, is not now. But when, as in the case of the serpent, these images of people or objects having real existence are turned into idols, as is too often the case, they fall under condemnation and ought to be put away. In this case we would also wish to record our disapproval of the vast amount of money wasted and vanity manifested in the taking of photographs.

If the taking of pictures or the making of images of real persons or objects is necessarily wrong, then such things as printing, artificial teeth, etc., would be on the prohibited list. We weaken scriptures when we try to make them prove too much.

It is all right, when some one is bitten by a rattlesnake, to make that person as comfortable as possible, but what he needs above all things is a remedy. So in our missionary message we want to bear the only remedy for the salvation of souls, namely the blood of Jesus.—Henry F. Garber.

Natural resources may become spiritual resources provided they are consecrated to the Lord and kept on His altar.—J. L. Stauffer.

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

IN MEMORY OF OUR LOVED ONES

All his ties the strong invader broke,
In all their strength, in one tremendous stroke.

Slowly they bore with solemn steps the dead

When grief grew loud and bitter tears were shed.

We left him in the silent grave alone,
The father we shall never cease to moan.
Arrived at home, how then we gazed around,
In every place where he no more was found;
The seat at table he was wont to fill;
The fireside chair, still set, but vacant still;
The Sunday pew he filled with all his race;
Each place of his was now a sacred place,
That, while it called up sorrows in the eyes,
Pierced the full heart and forced them still to rise.

Oh, sacred sorrow by whom souls are tried,
Sent not to punish mortals, but to guide;
Still let me feel for what the pangs are sent
And be my guide and not my punishment.

My stricken heart to Jesus yields
Love's deep devotion now;
Adores and blesses—while it bleeds
The hand that strikes the blow.

—Sel. by Emma R. Denlinger.

WHO WAS RESPONSIBLE?

Billy Boy, husky, healthy, bright and happy in his farm home, a comfort to his Christian parents.

Mary, bright, happy sunshine girl, what store her parents laid up for her future. She on a neighboring farm, a home of sturdy Christian people.

Farming was not very profitable in those days but they had what was better than wealth or earthly possessions.

In the course of years, Billy Boy went to a neighboring city in the middle West to make his fortune.

He was industrious, grew up in his business life, so he took a trip home, proposed marriage to Mary, the love was mutual. They were married, came to the city, boarded in the neighborhood of the big church, could not make much progress in the church, almost lost in the large number of people.

The city prospered, grew into a number of suburban developments. They decided to make their home in one of the most accessible, had the opportunity to buy a house at a bargain in one of the most desirable locations, joined the local church which had just received an ambitious young preacher as pastor.

The pastor and Billy Boy became fast friends, were such chums that in a short time Billy Boy was advanced to official position as General Treasurer where he handled all the church funds. He saw that the men who re-

ceived the most attention were the men who seemed to be the most prosperous in material things. The spiritual minded were ignored and neglected. He wanted to be prosperous, so became attached to men who engineered deals that brought much worldly gain. Was allowed a few deals that were so profitable that he was enabled to pay off the mortgage on his house.

He also saw how loosely the church funds were handled, by the pastor and other officials. Not a high degree of conscientiousness was displayed, in using the monies for only what the contributors were led to believe they were being used.

This had its influence upon him, he saw how much concern was displayed to make a good impression upon the higher officials of the general church boards, and gain a great reputation for liberality, to gratify their pride, and prominence.

There was very little of following the footsteps of the meek and lowly Jesus. Neither of "renouncing the vain pomp and glory of this world," so he just followed the trend of the influence surrounding him, and easily juggled his accounts.

The church and Pastor were having an outside reputation for good works and seemed to be prosperous. The day of reckoning always comes and generally suddenly. Unexpectedly a shortage in church funds was discovered. The treasurer disappeared, a fugitive from justice. In his case the downfall was so swift and pronounced that he became a common criminal but was apprehended and tried before a judge and found guilty, receiving a sentence in prison for many years.

The judge who found him guilty said in sentencing him, he wished he could also pass sentence upon those who brought about the dangerous conditions in that particular church.

To-day Mary and her four children sit in darkness and disgrace. Without friends or means of decent support. A stigma upon them for life, they were not responsible, but are the principal sufferers.

If an attempt had been made to place the responsibility upon those who were at least partly guilty, or primarily were the cause of this tragedy and ruin, they would have been persecuted to the bitter end.

—Southern Truth Seeker.

Read II Thess. 5:22.

John 8:7.

Mark 9:42.

Romans 12:17.

II Sam. 12:7.

I Cor. 10:12.

In reading the above prayerfully, you can substitute any other sin for the sin here referred to. This story is based on fact but more or less disguised so as to avoid any personality. The facts are much more alarming than this plain narrative.

—Selected.

MISREPRESENTATION

By Fannie Holsinger Good

For the Gospel Herald.

Perhaps I have chosen a large subject for only a small article, but I shall discuss only one phase of it. What may say is a message to the younger class of readers, myself included, who are sons and daughters of upright Christian parents. I have been made to think quite seriously on this subject through observation and personal experience.

Each of us is living a life daily of either good or bad influence, no matter how lowly or insignificant our station in life may seem. And those who watch us are judging our parental and home training by our daily conduct. It is here that I should like to apply this word—misrepresentation.

Dear reader, what can give us greater pleasure than to be able to say, "I was reared in a Christian home. My parents are Godly parents." Personally, I can think of no greater heritage.

Then let us seriously ask ourselves this question: "Am I verifying that fact to the world, or am I misrepresenting my home training and parents in the things I do and say?"

We who have honest, respectable parents always consider a statement to the effect that we resemble our parents in physical make-up, or have inherited some traits of personality, a compliment for us. The question then comes, Are our lives such that our parents are happy to have their acquaintances recognize us as their children? In many cases parents are a discredit to their children; and, too, very many times some children bring shame on their parents. Let us ever strive to preserve the integrity of our parents. Sad it is indeed when parents are made to look back to the birth of a child as a misfortune.

In this day and age of modernism we need to be on our guard, lest we be overtaken by evil. Personally, I believe a very good motto for each of us in the beginning of every undertaking is, "Will this meet with my parents' approval?" recognizing God as our supreme guide.

In our social life, are we living above suspicion? Do we have pure motives prompting all we do and say? Are we forming good habits? Are we careful about the use of our language, regardless of the situation or circumstances? Do we find ourselves swearing when our tempers are stirred? Too often parents are misrepresented along these very lines.

If we mean to be a living monument to our Christian parents, we must be strictly honest in all our financial dealings. Honesty together with principles of economy will carry us a long way financially. Let us be up and doing

(Continued on page 215)

SUNDAY SCHOOL LESSON

Lesson for June 18, 1933—Mark 16:1-11
JESUS RISES FROM THE DEAD
Golden Text.—He is risen; he is not re.—Mark 16:6.

Introductory.—The proverbial darkest hour invariably comes before the brightest day. A week ago we had a description of our loving Savior on the cross. Language can not capture the blackness and the awfulness of that most dastardly of all crimes. And the deed was all the blacker because it was perpetrated upon the one who alone was absolutely without guilt or guile, and was urged by men who made the loudest claims to virtue and loyalty to God. The vilest crimes are those which are perpetrated in the name of religion. But, thank God, a brighter day followed. The powers of earth and hell combined could not keep the blessed Son of God in the grave. In the fullness of time he arose triumphant over every foe, and it is His glorious resurrection that forms the basis of this lesson.

The Women at the Tomb (1-4).—Early on Sunday morning, after the crucifixion of our Lord, a number of devoted women hastened to the sepulchre where the body of Jesus had been laid away, that they might pay Him appropriate homage in anointing His body. This was their first opportunity, as they did not want to do this on the sabbath day. But there seemed before them a barrier that puzzled them. Who shall roll us away the stone from the sepulchre?" they said among themselves. As will be remembered, the Jews saw to it that special precautions were taken so that the disciples could not steal away the body of Jesus and make people believe that He had risen from the dead, as He had foretold He would do. So a guard of soldiers was placed there to watch over the sepulchre, and a stone was placed at the mouth of the tomb as a seal signifying that the power of Rome was back of his effort to keep our Savior in the grave.

But when the women reached the sepulchre they found that there was no need for their anxiety. The stone had already been rolled away, and the tomb was empty! Had they come in vain? What had happened?

What the Angel Said (5-8).—Entering into the sepulchre, the women saw an angel who told them what had occurred. He told them that the loving Savior whom they had come to honor was not there; that He had risen from the grave, and that they should carry the message to the disciples, telling them that He was going before them into Galilee. The whole thing was so unexpected to the women that they trembled with fear. But they were resolute enough to carry out their in-

structions. Like the twelve disciples, they had expected great things from their Lord, but the turn of events was such that they were bewildered. They did not understand then, but they understood later on. They were soon to be rewarded for their faithfulness.

Several Appearances of Jesus (9-20).—Wonderful is the story of the resurrection of Jesus. When the angel from heaven appeared at the sepulchre the keepers became "as dead men." There was a mighty earthquake, but this is nothing to be compared with the quake occasioned by the glorious resurrection of our Lord, which shook not only a small portion of the earth but also the mighty universe for all time and eternity.

The first appearance was to Mary Magdalene, out of whom seven devils had been cast. It is a vivid reminder that people whose sins may have been of the deepest hue can by the cleansing power of the blood be made perfectly whole and have the closest friendship and fellowship of our Lord. That Mary's attitude of devotion and loyalty to Christ at this time was of the purest and deepest kind there can be no question. This attitude was rewarded in that she was given the privilege of being the first person to witness the fact that our Lord had indeed risen, and she was the first to tell others that she had seen our risen Lord.

It was not long after this that the Lord appeared also to the other women who had accompanied Mary to the tomb. Evidently Mary had turned back, after accompanying the other women part of the way on the errand to tell the disciples about the Lord having risen, and while she was at the tomb she saw the Lord; and that the other women, after having told the disciples the good news, saw the Lord while on their return to the sepulchre. Mark also mentions the fact of our Savior appearing to the two disciples on the way to Emmaus, given at greater length by Luke. Altogether there are ten or eleven recorded appearances of Christ between the time of His resurrection and ascension forty days later. Luke sums it all up in his testimony, saying that Christ "shewed himself alive after his passion by many infallible proofs."

We are impressed with the importance of this great event, especially after reading what Paul has to say about it in I Cor. 15. And after reading this chapter we may readily see why this great event is so completely hedged about with unassailable proofs. No event in history is more clearly established by undeniable facts than is the resurrection of our Lord. And this fact being established, it increases our joy as we look ahead and see with an eye of faith the resurrection in which we are to have a part, as recorded in Jno. 5:28, 29.—K.

Bible Meeting Topic

SPECIAL FORMS OF TEMPTATION. —Jas. 1:1-15.

Topic for June 18

MOTTO

"Thou O man of God, flee these things."

OUTLINE STUDY

I. Riches.

1. A hindrance.—Matt. 19:23, 24.
2. A snare.—I Tim. 6:9, 10.
3. A condemnation.—Jas. 5:1-6.

II. Worldly Honor.

1. Vain.—I Pet. 1:24; Psa. 49:17.
2. A hindrance.—Jno. 5:44; 12:42, 43.

III. Dress.

1. Haughtiness leading to destruction.—Isa. 3:16-24.
2. Costly and immodest, contrary to virtue and grace.—I Tim. 2:9; Jer. 4:30.

IV. Worldly Pleasure.

1. Ease and indulgence.—Luke 12:19; 16:19.
2. Instrumental music and drunken reveling.—Isa. 5:12; Job. 21:11-15.
3. Eating, drinking, etc.—Prov. 23:1-3, 21.
4. Lust.—Rom. 13:13.

V. Evil Association.

1. Sensual.—I Cor. 15:33; 5:1-6.
2. The unequal yoke.—II Cor. 6:14-18.
3. Godless idolaters.—Josh. 23:12, 13.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Temptation."
2. Memorize a Passage from the Outline.
3. Temptations That Trap Boys and Girls.

- a. Name and Describe Some Temptations.
- b. How to Know Temptations.
- c. How to Meet and Overcome Temptation.
4. Examples.
 - a. Of Men Who Were Trapped by Temptations.
 - b. Of Those Who Overcame.

For Seniors.

1. Assign from the Outline Above.
2. How to Have Victory over Special Temptation.

MISREPRESENTATION

(Continued from page 214)

in our secular duties, as well as our religious obligations.

In conclusion may I ask, How many of us would think of not marking our parents' final resting place with some sort of a monument? Not one of us would be guilty. But may we ever remember that the greatest monument any of us can erect in respect to our parents is the noble, upright, Christian life we live among our fellowmen in our daily dealings.

"My life must be the monument
 I consecrate in your behalf;
 My charity must carve your name,
 My gentleness your epitaph."

Mt. Jackson, Va.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.Scriptural activity in all lines of
Christian Work.Love, unity, purity, and piety in
home and church.

THURSDAY, JUNE 8, 1933

Field Notes

Bro. Claude C. Culp of Chief, Mich., will begin a series of meetings, the Lord willing, at the Salem Church near Wooster, Ohio, on Sunday, June 11.

Communion services were held at Rockton, Pa., on Sunday, May 28, with Bro. James Saylor of Hollsopple, Pa., in charge. An interesting meeting is reported.

Bro. J. A. Ressler and wife of Scottsdale, Pa., spent the week-end over June 4 in the vicinity of Greenwood, Del., where our brother filled several appointments.

Bro. J. A. Brilhart of Scottdale filled the regular appointment at Masetown, Pa., on Sunday, June 4—in the absence of Bro. A. J. Metzler, who was away holding meetings in Holmes Co., Ohio.

Bro. J. S. Shoemaker of Dakota, Ill., spent about a week recently with friends and brethren in Juniata Co., Pa., filling appointments in the following churches: Lost Creek, Delaware, Cross Roads, Susquehanna. He expected to go on to Lancaster Co. on Friday of last week.

A Correction.—In noting the coming Sunday school meeting at Martinsburg, Pa., last week we should have said that this is to be held the 18th, instead of the 11th. Sunday, June 18, is the date set for this meeting, and a general invitation to attend is extended to all interested ones.

Change of Dates.—The young people's institute, announced in these columns a few weeks ago as scheduled to be held June 9-15 at Goshen, Ind., has been postponed two months; or, as now planned, is to be held at Goshen, Ind., Aug. 10-15. Detailed announcements are to be published later.

Bro. George Smoker of Scottdale, a student in the Eastern Mennonite School, spent one day last week visiting home folks, and in the Publishing House in the interests of an early publication of Commencement number of the Eastern Mennonite School Journal. He returned to Harrisonburg on Saturday.

Bro. Clarence Bontrager of Haven, Kans., filled the regular appointment on Sunday, May 28, at Roanoke, Ill., in the morning, Home for the Aged at Eureka in the afternoon, and Peoria Mission in the evening. Following this he attended commencement exercises at Goshen College, after which he expected to visit among the churches in the South. Among the places he expects to visit during his two-week visit in the South are Gulfhaven, Miss., Slidell, Des Allemands, and Lake Charles, La.

Bro. S. M. King and wife, who have spent the past three years in school work in the Philippine Islands left their Philippine home recently for a trip through China and India, and expect to reach their home at Hesston, Kans., about Sept. 1. After spending a few days in China in the home of Bro. and Sister R. G. Fulton, they left

Saigon, China, May 1 for India, where they expect to spend some time with the missionaries around Dhamtari and in the hills. Bro. King expresses himself as being well satisfied with their experiences in the Philippines.

Correspondence

Birch Tree, Mo.

Dear Readers:—The Lord is good to us all, whereof we are glad. We are having lots of rain, and little plowing and planting has been done so far on account of it. Gardens are also slow. The Lord is not failing His promise to the little flock at this place. Beginning Tuesday, May 16, our bishop Bro. Andrew Shenk, held meetings till the following Sunday. His messages were well received, and appreciation was manifested by the regular attendance and interest. Truly the Lord has blessed us with a good spiritual feast.

Sunday, May 21, was a full day. After Sunday school, which was well attended, we had baptismal services, when eleven precious souls were baptized and one dear Sister was received from another denomination. Twelve souls were received into church fellowship. In the afternoon we again met at the Lord's house and commemorated the suffering and death of our Savior. Nearly all members were present to partake of the Lord's supper. Seventeen persons have been added to the little flock since the first of the year. Pray for them, for we realize that they will have many trials and temptations.

After services Sunday night Bro. Shenk left for Willow Springs to take a train for home. He also visited some of the isolated members and out-station people while he was here. We appreciate the love and concern Bro. Shenk has always had for the work at this place. We need your prayers, and thank all those who have an interest in the work here and have remembered us at the throne of grace in the past.

May 24, 1933. Mae Cowan.

Kenmare, N. Dak.

Dear Herald Readers:—Last Sunday, May 21, our bishop, Bro. E. G. Hochstetler, was with us. We had another blessed privilege of commemorating the death and suffering of our Lord. How these services draw us nearer to Him and to each other. All members present partook of the sacred emblems. Bro. H. also gave us an inspiring message in the evening after our Y. P. M.

A number from this congregation expect to worship with the Surrey congregation on Ascension day in an all-day meeting.

May 24, 1933. Stella Lehman.

Hubbard, Oreg.

(Hopewell congregation)

Dear Herald Readers, Greetings in Jesus' name:—Surely the Lord has been good to us at this place. On the evening of April 22 Bro. P. A. Friesen was with us and gave an interesting talk on India.

On May 7 we held our annual home conference. Bros. Elmer Glick and Jim Bond were elected as our church delegates to conference. Bros. Oliver King and Marcus Lind are Sunday school delegates.

A continued interest has been manifested in our weekly cottage prayer meetings, with good attendance.

On May 14 a deacon was ordained at this place, our former deacon having moved to another community for quite some time. The bishop brethren present were G. D. Shenk, N. A. Lind, J. J. Gingerich, and our home bishop, I. A. Wolfer. In an impressive service in the evening the lot fell to Bro. D. W. King to fill the office of deacon. May the Lord bless him with wisdom and undertake for him that he might fill his place faithfully.

Pray for the work at this place that as a church we might be a unit in faith and doctrine, and that we might be a power for good in the community in which we serve.

May 24, 1933.

Cor.

Port Trevorton, Pa.

(Susquehanna congregation)

Dear Herald Readers:—We have again enjoyed a spiritual feast. On Thursday, May 25, we had an all-day Sunday school meeting, for which we have been waiting and praying. Among the speakers were Bros. W. W. Graybill, Richfield, Pa.; Ammon Brubaker, Mifflintown, Pa.; Jos. Boll, Lititz, Pa.; and John F. Bressler, Lancaster, Pa. We were very glad to have them with us and to hear the words which they taught us. There was quite a large attendance, and we regret that some could not enter the church because of so little room.

May we increase our faith until He comes.

May 26, 1933.

Esther Shafer.

Fairview, Mich.

Dear Herald Readers, Greetings:—On May 7 communion services were held at this place. Sorry to say not all could be present; some on account of sickness, others perhaps dissatisfied. I am afraid we are forgetting our God. We need more prayer and a great revival, as sin is abounding on every hand, trying to lead souls away. Yet we rejoice that several confessions were made on the part of those that had gone wrong and now want to live better lives. May we all live close to

Him, as we have no promise of tomorrow.

When we see or read of ministers having meetings at other places, we wonder why some don't drop in with us at this place some time.

Bro. Esch has been gone the last two Sundays, holding communion at Vestaburg and Chief.

Were very sorry to read the sad news in the Herald of the accident which occurred at Goshen, Ind. May God comfort the bereaved ones.

Continue to remember us in your prayers.

May 26, 1933.

Cor.

Topeka, Ind.

(Emma congregation)

Dear Readers of the Gospel Herald, Greeting in Jesus' worthy name:—On April 30 our members' meeting was held. May 14 communion and feet washing were observed. On May 2 Bro. S. G. Shetler began a series of meetings, continuing one week. He preached the Word with power which resulted in six confessions, and the brotherhood encouraged. The church house was filled to its capacity each evening with interested listeners. May the Lord bless the brother in his labors as he goes from place to place, proclaiming the Gospel. Pray for those who have confessed that they may make a full surrender.

On Ascension day four Sunday schools met at this place for an all-day meeting. Many precious truths were presented throughout the day by a number of different speakers. Among the features of the meeting was a sermon in the forenoon by Bro. Early Bontrager from the Forks congregation on the subject, "Occupy till I come;" also a sermon in the evening by Bro. Homer North, of Nappanee from Col. 4:12. We hope the many truths presented may be the means of helping us to fill our place in life to the best of our ability.

May 27, 1933.

Cor.

Ashley, Mich.

Dear Herald Readers:—On Sunday, April 23, Bro. Samuel Yoder of Ann Arbor, Mich., gave us a very interesting talk.

Our bishop, Bro. D. D. Troyer of Goshen, Ind., was with us May 26-28 to hold communion services. On Friday evening he preached the preparatory sermon. On Sunday he again gave us an inspiring message. A goodly number attended the communion services. We are grateful that the Lord saw fit to allow us to commemorate His death and suffering once more.

Bro. George Swartzendruber is recovering from serious burns about the face, hands, and body received May 19 when an oil stove he was carrying from a brooder house exploded. At

present he is in the Clinton Memorial Hospital, but he is rapidly improving and it is hoped he will be able to be moved to his home some time this week.

A number of the people at this place have organized a prayer meeting, which is now meeting regularly each Wednesday evening at the home of Bro. John Oyer. May the Lord bless this meeting.

May 29, 1933. Arline D. Conrad.

Kalona, Iowa

(Lower Deer Creek congregation)

Dear Herald Readers, Greetings:—Communion services were held at this place on Easter Sunday. As Christians we should ever keep in mind what Christ's suffering and death has done for us. Ascension Day, May 25, was observed with an all-day meeting at the church. A report of the program will be found elsewhere in this paper. The subjects were well discussed and we feel it a profitable way of spending the day held in memory of the ascension of our Lord.

Bro. William Brenneman of Chicago, Ill., preached for us on Sunday morning, May 21.

Bro. Homer Hershberger attended the annual Mission Board meeting at Springs, Pa. We hope he can give a report of the meeting in the near future.

Yours in Christian love,

May 29, 1933. Bessie Yoder.

Parnell, Iowa

(West Union congregation)

Greetings:—On the evening of May 14 Bro. J. D. Mininger, enroute for the Board Meeting, was with us and broke the bread of life. The hearers met sparingly because of the wet weather.

At this writing Leonard Rensberger is suffering with mastoid and ear trouble, in the hospital in Iowa City.

On May 14 our congregation was well represented in a communion service, 260 partaking.

On the evening of the 24th Bro. Ammon Egli of Manson, Iowa, preached for us, using for the basis of his remarks, "Jesus Christ the same yesterday, to-day, and forever." Bro. Egli also preached for us Thursday morning and evening. The messages were inspirational and contained much food for souls.

On Sunday, the 29th, our people witnessed one of the largest gatherings held in this community, at the death of E. C. Swartzendruber. The occasion was exceptionally sad because of the death of his brother J. L. just a month previous to this.

On Ascension Day we had the privilege to be engaged in a missionary service. Our attendance was small

(Continued on page 220)

Miscellaneous

A PRAYER

By Esther Reesor Weber

For the Gospel Herald.

Oh! Father, dear, draw near to me and hear
The humble prayer of this Thy child:
Help me to feel that Thou art ever near,
And make me honest, truthful, good and mild.

Lord, in the morning of my life I come to Thee;

(Oh hear my prayer) to have my sins forgiven
Would'st clasp my hand in Thine and comfort me,
When days are dark, and write my name in heaven.

And when the sun shines bright, no cloud is in the sky,

When life is one glad song from morning until night;

Then help me still to feel that Thou art nigh,

And keep the image of Thy heavenly face in sight.

Teach me to feel another's bitter woe, to hide the fault

I see in those whose hearts know bitter pain;

To lend a helping hand and do my best to show

The sun has always shone again, however dark the rain.

And when my life is o'er and I can see by my declining health,

That earth will soon know me no more;

Then may I gently sink to rest as does the setting sun,

And be at peace with Thee at last for evermore.

A FRUITFUL LIFE

By Elizabeth Conway

For the Gospel Herald.

He that abideth in me, and I in him,
the same bringeth forth much fruit. . . .
Herein is my Father glorified, that ye
bear much fruit.—Jno. 15:5, 8.

We know what fruit is. A fruit bearing tree lives not for itself but for those to whom its fruit brings life and nourishment. Likewise a fruitful life is one that bears fruit for its Lord and Master. In this 15th chapter of John we have pictured the way fruit is born, by the vine and branches, the branch must abide in the vine, there must be pruning done. So in our lives we must abide in Christ and must meet His requirements. A branch that is dead is cut off. The part of the branch that shows no life is also cut back. Again this can be applied to life. A life that is without Christ is dead and cannot bear fruit. Also if there are dead branches in our life, or such things which hinder our Christian growth, we must cut these off before our lives can become fruitful. This gives us something to think about.

What are the dead branches in our lives? Some of these dead branches may show in our lack of faith, lack of prayer, lack of self-control, lack of in-

terest in other souls, all of which may be grouped in our lack of the spirit of Christ within us. These things must be taken out of our lives if we would become fruitful. We must surrender to Christ, self must be crucified, and we must abide in Christ. Abiding in Christ gives us new courage and strength for the work. We must admit our own weakness, nevertheless we must work on, fully assured that the Lord is working through us, and realizing our oneness with the Lord we no longer hold back because of our weakness but count on the power of Him whose hidden source lies within us. Working for the Lord will deepen our union with Him. It will stir us to prayer and in prayer for others is the time when the soul forgets self and grows deeper in Christ.

Working for Christ also calls for a living faith in Christ. Faith and prayer open the soul of the heart for the fulness of Christ to dwell. Paul said in Gal. 2:20, "I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me. And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." This was the secret of Paul's fruit-bearing.

The nearer we can empty ourselves of sin and self, the more fruitful we will become. Because it is then that the power and life of Christ can flow through us. A fruit-bearing life must have the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." The first three express our feelings and affections, the next six our attitude toward others, and the last one, temperance or self-control, is the big test of our daily life. Unless these things are in our hearts we cannot be a success in our Christian life. Sometimes we wonder why our life and influence seem to count for so little, why there is no fruit-bearing. It is simply because we have failed to meet God's requirements. We did not abide in Christ and did not have the vision or value of a soul, first our own soul right with the Lord and second the burden for the soul of the lost. We want our lives to tell for Jesus, but we must pay the price in our daily life.

We must be willing to live for others.

We must know what it means to sacrifice for others, deny self, and bear fruit. This is our highest privilege in the Christian life, simply to be a branch bearing much fruit—nothing less, nothing more—be this our only joy.

Scottdale, Pa.

The trouble with too many Christian workers is that they are too high up in the air. They are traveling about on airplanes. They ought to come down to the earth where the people are.—P. A. Friesen.

JEWS IN GERMANY

The following, taken from one of our exchanges, will doubtless be of interest to many of our readers. We hear much about the Hitlerite atrocities in Germany, and, from other sources, we hear these charges just as stoutly denied. Personally we have done just as this writer suggests, suspended judgment. God knows. Later on we may or may not find out just how much truth there was in these reports. One thing we do know is that we are living in a very sick world. Our greatest service to a sin-sick world is to pray for all men and to do what we can that all men may have an opportunity to hear the Gospel of salvation and to accept the Author of this Gospel as the Savior of their souls.—Editor.

No "constant reader" of this periodical can ever doubt our love for Israel, the chosen people of God. Our divine Saviour consented to be born of a Jewish virgin, and the written Word of God has come down to us through the instrumentality of Jews inspired of God. Moreover, we believe from Holy Scripture that the nations of the world will never be at rest till Israel, penitent and purified, is at rest again in her own land. Further than that, we believe the nations of the world are due for heavy penalties from Jehovah, the God of Israel, for the way in which they have afflicted her.

But after saying all this, and without any qualification, we feel led to ask that Christian people suspend their judgment about Germany's present dealings with the Jews until both sides have an opportunity to be heard. We learn from private sources, more than one, and worthy of respect at least, that the Jews in Germany are not being persecuted as a race, but that Communism organized by Russian Jews is being punished by Hitler. Former government positions, it is said, were held by Jews, and in every form of business they were given preference over Germans. Jewish artists, for example, always received the prizes in the art exhibits.

We quote a letter dated at Berlin, March 22, in which the writer says:

Knowing how misinformed our American friends and Christians are by the latest revolution in Germany, I think it my duty as a witness to give a true report, which you would oblige the German Christian world by publishing. All reports of bloody attacks, circulated in foreign papers, were inspired by a social-democratic or communistic press in order to depreciate Hitler. Ninety per cent of all attacks were not made by the Nazis but by communistic elements which shot down Nazis wherever they could be found. Taking this into consideration, the world cannot expect Hitler to present those banner-bearers of Communism with a bouquet for their activity.

Lack of space prevents quoting from the letter further, but it may be sufficient at this time to say that there are Jews and Jews just as there are Gentiles and Gentiles. Communism also is increasing with fearful rapidity and using the printed page both in the press and otherwise, in a satanic pro-

agandism, tremendously confusing the public mind. There are times when all of us are in a quandary whom to believe, and only the grace of God in the heart can keep friends from becoming enemies. We pray for that grace in the editorial office of the monthly, and we know that there are hundreds of our readers uniting with us in prayer continually.—Moody monthly.

THE OUTLINES OF MODEST APPAREL

(Paper read before a Y. P. Bible meeting at Weavers Church near Harrisonburg, Va., by Marie S. Blosser and upon request of P. Hartman, submitted for publication.—Ed.)

Our subject is one in which everyone is more or less interested. Everyone is concerned in what she shall wear or not wear. Many people are interested in the correct apparel approved by the fashion standard, while some are interested in the correct attire approved under the Biblical standard.

The majority of us to-night are those who have promised to renounce the pomp and vanity of the world; to repent of our pride and to follow the meek and lowly Saviour—to live for God. So therefore, we should be among those concerned about the Bible standard which calls for "modest apparel."

Quoting from another—"Since God took issue so quickly with the first style of clothes, is it not strange that after six thousand years of time, man is still falling short of the true standards? The disease must be, and is, deep-seated. The disease is not head but heart trouble. The affections are misplaced. They should be on a higher and better object." Many times you have heard that "the clothing that people wear is but an index of what is in the heart." If this is true, then the condition of our heart is responsible for the kind of clothes we wear. Our clothing should be in harmony with what we profess. Paul says, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." With Paul, we as Christians profess this. Then how does this new creature desire to be clothed? "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price. Therefore glorify God in your body, and in your spirit, which are God's." How should this temple of the Holy Ghost be adorned to glorify God, whose property we are? Since the Christian is not his own, but God's by redemption, and he also being the temple of the Holy Spirit who is a divine person; and having become a new creature in Christ, old things having passed away, the Christian therefore should have the

mind of Christ in the choice of his apparel.

Through the inspired writings of Paul and Peter we have an outline of what this apparel should or should not be. They tell us what is modest and what does not belong to it. Fashion tells the world how to dress. These writers tell the Christian how to be clothed. When a woman becomes a child of God she is told to lay aside her corruptible adornments and put on those which Christ gives her, those that are incorruptible. God loves the beautiful. He created so much that is beautiful. It never becomes out of date or style. Fashion says a woman must be adorned with jewelry and costly apparel to be beautiful. God also uses ornaments of great price for producing a beautiful adornment. He offers those things the world cannot produce, so fashion substitutes the rarest things the world possesses.

I shall read I Tim. 2:9, 10 and I Pet. 3:3, 4 for the description of the Christian's apparel and adornment: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart; in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." To paraphrase these verses we have this: that the Christian woman's adornment is in modest apparel with shamefacedness (not bold) sobriety (inter self government) without broidered hair; without jewelry; without costly array; but with good works, which becometh a godly woman. Her adornment is not outward adornment, but it is to let, or allow it to be, that hidden man of the heart—that new creature, that which is not corruptible, even a meek and quiet spirit which is of great price in God's sight.

We still may wonder, When is my apparel modest? How can we know when we come within the lines of it? Here again we are governed by the impulse and spirit of Christ within. Aim directly at pleasing God rather than to gain the applause of the world. Clothing is for the covering and protection of the body. As a covering, it should therefore serve its purpose—that of covering. Modesty demands it as such. As a protection it should be sufficient to protect. Aim at promoting the health of the body, since it is God's temple.

A modest dress is made so as to promote neatness, tidiness and simplicity. Use good taste in the selection of materials and colors which are becom-

ing; avoiding flashy colors, gaudy or large figures. To dress plainly does not give license to become careless, slovenly, slouchy, or repulsive about our clothing. They should be well fitting and clean as becometh modesty.

Dress economically. Not always are the cheapest materials the most economical; neither are the most costly. "Let your dress be a rebuke to unreasonable fashion and extravagance, but a model worthy of imitation. Do not be afraid to profess religion by your dress. Do not shrink from the singularity of being right in this particular," says Finney. What we have said regarding attire was mostly for woman, but the same principles must be regarded no less by the men.

"As a worldly spirit manifests itself in worldly dress, so a heavenly spirit manifests itself in modest apparel in accordance with the law of God," says another.

Which spirit is beneath the clothes that we are wearing?

Harrisonburg, Va.

WHEN AT THE WORST

(Continued from page 211)

the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

At the Worst

As we give a thought to the course of life which some people have the privilege of living, without trials or tribulations, we will ask, What do you believe the majority of these people would tell us if we were to ask them whether they believe they are at the worst? (However we want you to remember that "when you are at the worst" is to mean the conditions or circumstances in which the life is being spent physically and financially). We believe the majority would answer that they were at something better than the worst. Among this number of people many have not received chastisement sufficient to have them acknowledge that they were at the worst. They have always had their physical strength and always successful in their works making financial conditions about as they desired. How sad that among this number of people we find many whose lives were lived up to the present, after the ways of the world only. They have never had sufficient chastisements placed upon them to have their thoughts directed in that way which might have induced them to consider the welfare and salvation of their souls. So we understand why they tell us they were not at the worst. Instead of that, they would say they were somewhere near the best. Although this condition is only seen within themselves, and that being in their own estimation, somewhere near the best, while we would consider their

(Continued on page 222)

CORRESPONDENCE

(Continued from page 217)

(the good Lord knows why), but we feel quite sure the ones that were present received a blessing. The subjects discussed were Holy Ghost Power, Every Christian a Missionary, Hearing the Call, Opportunities and Responsibilities of Our Young People, What it Means to be a Christian, The Power of the Consistent Life, Faith of our Forefathers. Five minute talks given by nine of our young people on the Fruit of the Spirit. A collection of \$39.00 was contributed to Iowa City mission.

May 29, 1933.

C. J. G.

Guernsey, Sask.

(Sharon congregation)

Greetings to all Herald Readers:—"Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

This past winter we held mid-week Bible study in the homes with a very good attendance and interest. We had our closing Bible study program on March 26.

On April 16 we held our Easter program with a large crowd, notwithstanding the poor roads.

Bishop Abe Gingrich delivered a memorial service on May 21 for relatives and friends of a number of our congregation who passed away in Ontario since Christmas. He used as his texts Matt. 20:8; Rev. 15:13; John 5:24; II Cor. 5:10.

On May 14 we had our inquiry service, and two weeks later, May 28, we held our communion service.

May 29, 1933. Alda Rosenberger.

Halifax, Va.

(Ebenezer congregation)

Dear Readers:—May we with David say, "Unto Thee, O God, do we give thanks, for that thy Name is near, thy wondrous works declare." Also the Word has been declared unto us, in beauty and wondrous power.

In April Bro. John Garber (our pastor) preached to us, three sermons on, "The Present Crisis in the Light of Scripture." These were both interesting and helpful. Bro. John showed us that many of the present day happenings are a fulfilling of Scripture. He worked faithfully, with the hope of helping us to be ready to meet Jesus, either way He should call us, by death or meet Him in the sky.

A sermon Bro. John Garber preached just before our revival meetings started, we wish every one could have heard. Text, Hab. 3:2—"O, Lord, revive thy work." A revival is for those who have been and are Christians.

Bro. R. W. Benner came May 13 and stayed till the 29th. In this time

he preached 19 sermons to the adults, 3 to children, and taught us faithfully and most certainly—plainly, of the Bible doctrines, and why we believe as we do. Bro. Benner surely did what he could, in helping us to a closer walk with God. In a wonderful way, we were shown the greatness of God, and our littleness, or nothingness. Isa. 40.

Sinners were warned and pleaded with in a most loving, kind way. There were large crowds to hear these sermons, but only one soul came to unite with the church. The last night heaven (the subject) was pictured so beautifully, one longs to be there. No sin there. We MUST be pure and holy.

May 30, 1933.

L. S. H.

Cherry Box, Mo.

Dear Herald Readers, Greetings:—We are again enjoying God's beautiful sunshine after many days of rain. On May 21 we were privileged to enjoy our communion service and feet washing. Our bishop, Bro. J. M. Kreider of Palmyra, came Friday afternoon. He gave us a sermon Friday night on the subject of "The Church." We did not have our preparatory service as we had planned Saturday night, on account of the rain. All of our members were present on Sunday to take part in the services. Bro. Kreider had for his text, "Behold the Man." An aged man who had been a member of another church was received into church fellowship with us.

Bro. and Sister John Fortner and Bro. and Sister Almon Fortner and son Darvan of Dakota, Ill., came May 27 to visit friends and relatives for a few days. Sister Almon Fortner came to see her mother, "Grandma Detwiler," who has not been feeling very well of late. She was not able to be at church Sunday. We enjoyed having the visiting brothers and sisters with us in our Sunday school and church services Sunday. We welcome any one passing through this way to stop with us.

Pray with us and for us.

May 30, 1933.

Sadie Bissey.

Willow Street, Pa.

(Brick congregation)

Dear Herald Readers, Greetings:—"The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly." With the reorganization of our Sunday school we also have our monthly mission programs again every last Sunday in the month. They are always inspiring and helpful, especially when returned missionaries bring messages of the work in other lands. Sunday, May 21, Bro. Christ Charles gave us a helpful talk.

We had our communion service May 14.

Bro. Samuel Sholtzberger is conducting a Singing Class at this place every Thursday evening at 7:45, standard time. All are invited.

May 31, 1933.

Cor.

Wadsworth, Ohio

(Bethel congregation)

Greeting in Jesus' Name:—On April 9, in the afternoon, our bishop, Bro. O. N. Johns, was with us in a counsel meeting. He used Matt. 1:21 for a text. Then on Saturday afternoon, April 22, we had our preparatory service. Bro. Johns was here and spoke from Matt. 26:39. The following morning we had our communion. The brother used the last two words of Gal. 2:20 ("for me") as a text. Bro. Raber of Marshallville, O., was also with us and conducted the opening.

Bro. E. F. Hartzler of Marshallville, O., spoke to us in the evening of April 23, on the subject of "The Living Faith." He did not give all that he had on this subject and we hope to hear more of it soon.

We had the privilege of having Bro. J. B. Smith here several days in a study of prophecy. These meetings began on Friday evening, May 19, and lasted until Monday, May 22. There were services every evening and 3 times on Sunday.

This last Sunday Bro. J. A. Leichty of Orrville, O., preached at our church using for his subject "The 153 Fishes."

Bro. J. M. Kreider, one of our pastors here, is still unable to be with us on account of sickness. We miss him, and wish he could be at the services. Several others of our members can not attend. We hope to have them all back before long.

Remember the work here in prayer and especially the sick.

June 1, 1933. Mildred Gehman.

Tuleta, Texas

Greeting in Jesus' Name:—On April 15 Robert and Elanor Reist, and Arthur, Harold, and Violet Schertz came from Falfurrias. The next day, being Easter, a full day was enjoyed in our Lord's service. We had Sunday school and preaching as usual in the morning, after which a basket dinner was served. Then at three in the afternoon, a joint program was rendered, after which our visitors from out of town left for their homes.

This congregation greatly misses two of its young people who were in its midst for several months. Bro. Wayne Yoder left for Kansas City on April 4, and his sister Louise went to Oronogo, Mo., a couple of weeks later. May our heavenly Father continue to use them in His service in their respective places.

After the service on the night of Easter, one soul confessed Christ as his personal Savior, and on May 21,

He was received into the Church by water baptism. Pray that he may remain true, and for the rest of us that we press on toward the high mark calling in Christ Jesus.

Our minister, Bro. E. S. Hallman, was absent every other Sunday in May of the congregations of Louisiana, Mississippi, and Falfurrias, leaving us without preaching services on those days. The brethren here observed the Lord's supper and the ordinance of feet washing on May 28.

June 3, 1933. A. C. Unzicker.

CHRISTIAN PRINCIPLES OF SOCIABILITY

By D. L. Christophel

For the Gospel Herald.

Christian principles of any kind are so quickly subverted from the true doctrine if they are not founded upon the true principles of the doctrine of Jesus Christ and on the solid rock and grounded deep as a foundation Jesus Christ and riveted firmly to the heart of man to hold those characteristics which are set forth by our Lord Christ. Because Jesus Christ was social, many people want to preach and teach a social gospel which sounds so nice to the carnal mind and will tickle the ears of many. But on the other hand the Gospel of Jesus Christ is a Gospel of saving grace, by His precious blood which was spilled on Calvary's cross; because of the power of the blood, and that saving power and the saving grace which was applied to our hearts and lives in redeeming love, a love that cannot be fathomed by human mind. Therefore it is up to us to make it practical in our lives, in our business, in our conduct, in dress and social affairs, and observe very strict attention to our speech and our communication to others; keep our tongue and mouth very clean and of pure speech that is free from so much criticism.

Recently I heard a S. S. superintendent soliciting for many tickets, even before he left the church house. Those are two things that go together, and it should not be so. Therefore let us look to Him in whom we have redemption through His blood, the forgiveness of sins according to the riches of His grace He having made known unto us the mystery of His will according to His good pleasure which He hath purposed in Himself (voluntarily) in whom we have also attained an inheritance, being predestinated according to the purpose of Him who worketh all things after the praise of His glory who first trusted in Christ in which we have trusted after we heard of the word of truth the Gospel of our salvation and were sealed with the Holy Spirit of His promise which is the earnest of our inheritance

until the redemption of the purchased possession unto the praise of His glory. This is the highest, noblest, and grandest sociability, our association with God and our Lord Jesus Christ. Then, and then only, are we prepared to teach our weaker and younger members and humbly associate with them and lead them the way.

We have forgotten that the social aspect comes closer to our home than most people think. Many people do not realize that as soon as we rise in the morning that our sociability begins. The first word is "Good morning;" and the association continues. Morning chores are done, the sisters of the household are preparing breakfast, and the blessing on the food is asked. After the meal is eaten the family gathers at the family altar, the father or some one reads the Bible, and the family kneel in response to morning worship for the beginning of the day. Can we comprehend how much of the social life that you receive right in

your home? As for your neighbors, your real purpose should be to gain them to Christ as their personal Savior.

Great care should be taken with our conversation and conduct when we are dealing with the worldly people, for they will soon catch up what we say and we should make full proof of our ministry which means a new born babe in Christ Jesus, growing in grace to perfection and maturity, a truly separated child of God from the worldling. Brethren and sisters, can you see the point that the writer wished to make? That there is more sociability in your home and religious life in church and home than you have anticipated. If you will take this in account you will receive a greater blessing than you ever have anticipated. May the heavenly Father and the Son and the Holy Spirit bless and guide you all safely home.

Tiskilwa, Ill.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

HEART DESIRES

By Geo. Y. Graham

For the Gospel Herald.

TEXT: Blessed are the pure in heart: for they shall see God.—Matt. 5:8.

In Prov. 4:23 we are taught to keep our heart with all diligence. That is, take constant care, and make great effort to keep it filled at all times with rich spiritual food. The importance of diligent heart-filling should be, and is one of the first in mind for the true child of God.

When we think of our Savior's words in Matt. 15:18-20 and Matt. 12:35-37, as well as other scriptures not mentioned, proves to us the vast importance of taking all diligence in heart keeping, keeping in mind that out of the heart come the issues or results of life. So as we are taught to know the tree by its fruit, just so as we hear one's daily expression, and notice his conduct from time to time, where he spends his idle hours or recreation as it is often called just proves to us what the heart desires.

Let us remember, dear reader, we need not get steeped in sin, as our Savior mentions in Matt. 15:18-20 as well as some others, to keep us from entering the pearly gates. Let us think of Col. 3:6-8 and see what it takes for God's wrath to come upon the disobedient child. So with me let

us go to Rev. 19:8 and notice that our robes are to be clean and white. Turning over to Rev. 21:27 we learn by this scripture that anything defiled, that is impure or unclean, and again of abomination, proving to us anything our Lord hates shall in nowise enter therein.

We read in Prov. 23:7, "As he thinketh in his heart so is he;" realizing the vast importance of keeping our heart filled with rich spiritual food which we receive by searching diligently God's blessed Word, because our thought life has much to do with our walk and conduct in life.

Solomon tells us in Prov. 14:12, "There is a way that seemeth right unto a man; but the end thereof are the ways of death." I fear that many of the so-called children of God look at life from this angle. We need to compare our lives with God's Word and see if we are keeping with all diligence.

With this thought in mind will we turn to Psalm 15 and see the walk in life to fit us to be a citizen of Zion. We would say with the apostle Paul to Timothy, according to 1 Tim. 5:22, "Keep thyself pure."

Kinzers, Pa.

Christian unity is the crying need of the Christian Church to-day.—Oscar Burkholder.

WHEN AT THE WORST

(Continued from page 219)

condition from the spiritual side as being at a high degree of worldliness or near the worst, as there was no recognition of God shown by them.

Now I believe the thought can be made clear that "When you are at the worst, you are the best." As formerly mentioned, we will begin with the individual. For instance, we consider the small child old enough to run about, in and out, here and there, always requiring some watching, as it will have itself occupied at something it should not be. Maybe by times the mother would say he was not so good, or sometimes she could say he was the best boy she ever knew. It was just a little boy similar to this to whose home I made a visit, as I was told he was sick. When arriving at the home I found the boy was in bed and appeared to be interested in nothing. As I came to the bedside I saw he was very quiet but noticed me and was very pleasant. Immediately the thought came to me, When you are at the worst, you are the best. This little boy required no watch and care over him to keep him from mischief. Of course this is a child innocent of all things which he did when he was able to be about. However, to see the little boy's quiet body was sufficient to bring these words to mind: When you are at the worst (meaning physically) you are the best (meaning here in thoughts or spiritually).

Life's Interruptions

Next we will refer to the older person whose traveling over the course of life in the past was never obliged to meet with such interruptions, as many of us have, that interfered with our daily plans. God was never recognized nor had he taken the opportunity of accepting Jesus Christ as his Saviour. Although changes appear in his course of life, trials and tribulations seem to appear frequently, he is stricken with affliction; still he does not see his condition before God, nor take any thought that these chastisements are for some purpose. Time goes on. His physical condition becomes worse until nearing the point of death. At last his eyes are opened and light appears. His condition is shown to him now both physically and spiritually and, glory to God, he now accepts Jesus Christ as his Saviour and is marked as one of His children. Now we can say he is the best. However, for many of us to reach this point, to be willing to submit ourselves unto the ways of the Lord, it surely does seem by times severe chastisements by God are required.

The Home

Next we will consider the home. We will mention that home only where the presence of God is not accepted or the

home where trials and tribulations have not been severe enough at any time to induce any person within the home to recognize God. All persons within the home, living with the world and for the world, they believing and seeing within themselves that they are the "best". But, again we will say this believing and seeing themselves the "best" is just seen in physical and financial conditions by themselves. Later they are stricken by trials and tribulations until the severity of the test becomes so great that at last they realize their lost condition before God and are eager to have assistance and aid from some person by whom an explanation of the Word of God may be given unto them. The home is at last made up by children of God, they have become true Christians and they are the "best". Here we have it again "When you are at the worst (meaning physical or financial conditions), you are the best (spiritually).

Chastisement

Now we will endeavor to explain the thought which we understand definitely and desire you to understand just as definite. We will consider the county, state, nation and the entire world. We know the people realize the conditions through which we are striving at the present time. It has been marked as a period of financial depression. However, we believe this depression is an inducement of much serious thinking by many people. We hear and read of much soothing to the effect that better times are "just around the corner," it being used as a pacifier among the people and coming from points where there is no foundation, mostly from those who have not yet recognized God or submitted themselves unto His ways. They mark themselves as intelligent people. However, they have reached that period of their life only in which they allow their ignorance to show the most prominent. What have these people to show to prove that better times are so near at hand? What explanation and proof would we give if we were asked whether conditions are at the worst? We would say they are not at the worst. Why? Because when you are at the worst, you are the best. God's chastisements placed upon the people, taking the entire world, has not reached that degree of severity yet whereby the people's attention has been attracted unto Him.

Great is the desire among the people of the entire world to hear of a plan whereby this depression may be subdued. We also know there is as great a desire hovering within the hearts of many of the most prominent—only in financial and social affairs—people of the world to become the author of such plans. But, they are only looking forward to the wonderful ex-

altations which they would receive from all portions of the world if it were possible for any person or persons to accomplish such. Again, God is left out. He is not recognized, and the thought has not yet come to these people that it is through God only, unto whom all exaltations must be given before such plans can be accomplished. There is a plan, and the only plan which will bring this depression to a foreclosure, and it is no new plan. We all can recall similar incidents, though not of such a large scale, which occurred in the past in different portions of different nations. It may have been by pestilences, floods and famines. We know the people within these regions would endeavor to the utmost, but within their own strength, to have conditions brought back to normal. Often God permitted these chastisements to continue upon these people so long, that at last they became discouraged and realized their weakness realizing that on their own strength nothing would be accomplished. Now their circumstances (physically and financially) are at the worst. The thought is considered among themselves that perhaps if God had been recognized more there would be a promise of aid for them to receive yet. So the government places a proclamation before the people, calling their attention to the fact that God has been forgotten by too many people and their only rescue is to call upon God for aid. Seasons of prayer and worship are marked by the government and all people are urged to observe such. Here we have it again, when you are at the worst (physically and financially) you are the best (spiritually). We have that wonderful promise, "I will never leave thee nor forsake thee" (Heb. 13: 5).

Lancaster, Pa.

SPECIAL MEETINGS

Kalona, Iowa

Report of the Eleventh annual Ascension Day program held at the Lower Deer Creek church, May 25, 1933.

Morning.—Devotion conducted by George Reber; Doctrine of Christian Graces, W. S. Guengerich; Doctrine of Angels, Ora Keiser.

Afternoon.—Devotion conducted by David D. Miller; Repentance, Faith, and Regeneration, Ammon Egli; Justification, Levi Schrock; Adoption, John Y. Swartzendruber; Sanctification, J. L. Hershberger. Missionary offering.

Evening.—Devotion conducted by J. L. Hershberger; Children's meeting in charge of Esther Buckwalter; Sermon, C. L. Graber.

Thoughts Presented.—The Christian graces of love, humility, purity, and hope are outstanding characteristics of the true child of God. Angels are created spiritual beings, who execute God's purposes; however some have fallen because of sin. Man's part in

vation is to repent of sin, completely force all evil, and have faith in God. God will then regenerate the heart. Through Christ's death we may be justified before God, and adopted into His family. The Holy Spirit will abide in a sanctified heart. In the children's meeting we were pointed to Jesus as the bright and morning star. The texts for the sermon were I Cor. 7:1; Gal. 6:15; Gal. 5:6. Christian character is mere form was clearly brought out in the message.

Organization.—Mods., Clark Brenneman, Human Erb; Chor., Rosa Buckwalter; Sec., Essie Yoder. Secretary.

Johnstown, Pa.

The following is the program of the Sunday School Meeting held at the Weaver Church near Geistown, Pa., on Ascension Day May 25, 1933.

Forenoon.—Devotion, conducted by Alexander Weaver; The Place of Worship in the Work of the Sunday School, Hiram Winard; How Maintain a Good Attendance, S. Shetler; Sermon, Lloy Kniss (Returned missionary from India).

Afternoon.—Devotion, W. E. Replogle; Children's Meeting, Sister Elizabeth Kniss; Teaching the Sunday School Class, Sister Paul Jacobs; Difficulties in Mission Activities in South America, Sister J. L. Rutt (Returned missionary from South America); Recitation (The Widowed Mother), Mildred Thomas; The Mission Activities of the Sunday School in South America, J. L. Rutt (Returned missionary from South America); Characteristics of the Sunday School Teachers, William Wingard.

Evening.—Devotion, Sanford Shetler; Supervision of Singing in the Sunday School, N. Blough; Recitation (My Preference), Wilma Lehman; The Power of the Gospel in South America, J. L. Rutt; Reminiscences of the Sunday School in India, Lloy A. Kniss.

Many helpful and inspiring thoughts were given.

Secretary.

LAKE CHARLES, LA.

(An Acrostic)

By P. E. Penner

For the Gospel Herald.

Long have I wished to come to your borders;

Will recently my Lord has given me orders. And now I'm blessed with some happy surprises,

While preaching the Gospel as He advises. The folks and Christians are friendly to me, and cause me God's hand in it all to see. Even the scenery is uplifting to me—

In God's creation His wonders I see.

Coming to Roanoke and Welsh at first, I couple with water could quench their thirst. However a radical change has taken place—the "beer craze" has caused an awful disgrace!

After God's speaking through depression so clear—

Man will squander his substance for beer. Reason and virtue are taking "farewell"—

As man for vile beverage his soul will sell; Leaving behind him a slimy trail—

Degrading consequences can surely not fail. Even Texas and Florida are now pouring in, helping Louisiana to commit this grave sin. Such is man when on the toboggan slide, No matter how much he tries it to hide.

Left to himself, he cannot behave—

He is born in sin and is the devil's slave. All that he does is polluted with sin—

He's "desperately wicked," without and within.

Premont, Texas.

TEN FACTORS IN THE LIFE OF PAUL

J. D. Mininger

1. He was genuinely converted, "born again."
2. His life was wholly yielded to the will of God.
3. He had respect to a divinely illuminated conscience.
4. He was an intercessor at the Throne.
5. He was filled with the Spirit of God.
6. He had an intense love for God and men.
7. He was a man of purpose.
8. He glorified in the cross of Christ.
9. He had actually experienced, in his own life, the resurrection of our Lord Jesus Christ.
10. He was a ready man.

Obituary

Gerber.—Dwight Gerber was born near Winesberg, Ohio, Sept. 5, 1923; died near Berlin, Ohio, May 22, 1933; aged 9 y. 8 m. 17 d. His mother and 3 sisters preceded him to eternity. When his mother died in 1926 Wm. E. and Martha Kandel received Dwight and his twin brother, Clyde, and have since tenderly cared for them. He leaves his father, 6 brothers, 1 sister, grandparents, and many other relatives and friends. He will be greatly missed in the home, in school, and in Sunday school. Funeral services were conducted at the home and at Martins Creek Church May 25 by Calvin Mast and S. W. Sommer. Text, Eccl. 12:1.

Brunk.—Orpha Brunk, daughter of Henry and Hanna Metzler, was born in Mahoning Co., Ohio, Nov. 29, 1889; died April 13, 1933; aged 43 y. 11 m. 14 d. At the age of 15 she united with the Mennonite Church and on Dec. 28, 1908, she was united in marriage with William Brunk. Surviving are her husband, 1 daughter (Letha), 2 sisters (Mettie Metzler, in the home, and Mrs. Elmer Cullar, Columbiana, Ohio), and 1 brother (Eno Metzler, Columbiana, Ohio). Funeral services were conducted April 15 at the Midway Mennonite Church. Interment in the adjoining cemetery. Services were in charge of A. J. Steiner and E. M. Detwiler. May the Lord comfort the sorrowing family.

Cook.—Effie Mae Cook, daughter of Lewis C. and Sallie J. Smiley, was born Jan. 8, 1911; died May 22, 1933; aged 22 y. 4 m. 14 d. She leaves her husband (Roy D. Cook), father and mother, 3 sisters (Cora, Gladys, and Beatrice), 1 brother (Andrew) and a little son seven months old. Cause of death, pneumonia. She was a member of the Mennonite Church. She requested to be anointed the day before she died, at which time she dedicated herself anew to the Lord's service. She died in hope of everlasting life. Services were conducted at Sangerville, Va., Church of the Brethren, by J. R. Mumaw, David Garber, and — Foster. Text (chosen by the husband), 11 Tim. 4:6-8. Buried in Sangerville Cemetery.

Reesor.—Tilman, eldest son of the late Simon and Susannah (Nighswander) Reesor was born in 1855. He grew to manhood on his father's farm. In 1880 he was married to Mary, daughter of the late preacher Joseph Barkey of Markham, Ont. Soon after their marriage they united with the Mennonite Church, in which faith he lived and died. Except a few years when they were married, they lived on the Barkey homestead in Markham. In 1891 he was called to the office of deacon. He manifested a deep concern for the welfare of the Church, was a devoted husband and father and a highly respected neighbor. After some months of failing health he peacefully fell asleep March 29, 1933. He is survived by his widow, 1 daughter (Ida—Mrs. Joseph B. Hoover), and 2 sons (Albert and Joseph). He was buried March 31 at the Wideman Church in the presence of a very large circle of friends and relatives. The service was conducted by Aaron D. Grove, L. W. Hoover, L. J. Burkholder, and — Morton.

Bickel.—Mary Lamanda (Schrock) Bickel was born in Howard Co., Ind., June 5, 1898; died at her home in Goshen, Ind., May 25, 1933; aged 34 y. 11 m. 20 d. On Nov. 3, 1915, she was united in marriage to George Bickel. To this union were born 5 children (Ruth, Wilma, George Jr., Charles, and Ruby). Besides these five children she is survived by her husband, her father and mother (Mr. and Mrs. Ezra P. Schrock), 4 brothers (Laird, Vern, Melvin and Olen), 4 sisters (Mrs. Elmer Wyse, Mrs. Lester Evans, Mrs. Claude Wyers, and Miss Dorothy Schrock) all of Goshen and vicinity. While she with her parents lived at Chief, Mich., she united with the Mennonite Church. However, she lapsed in her spiritual life and just sixteen days ago she again renewed her covenant with her Savior and was received into fellowship with the believers in the Clinton Frame Mennonite Church. She testified that she was ready to depart and meet her Savior. Funeral services were held at the Clinton Frame Mennonite Church conducted by Ira S. Johns and D. J. Johns. Text, Psal. 90:12.

Hess.—Jacob S., son of Peter B. Hess was born near Lititz, Pa., July 29, 1890; died March 30, 1933, at Wernersville Sanitarium; aged 42 y. 9 m. His health was not fully recovered since he had influenza two years ago, but he kept about his farm duties as usual until nine weeks before his death when his nerves gave way. We were looking for his recovery, but our ways are not the Lord's ways. He was a faithful member of Hess Mennonite Church for sixteen years, and a Sunday school teacher. He is survived by his wife (who before marriage was Anna Erb) and 3 children (Melvin, Margaret, and Paul), his father, and 1 brother (John S. Hess). His mother and 3 children preceded him (Mildred, Albert, and Robert). Funeral was held on April 2, at the home by Noah Hurst, followed at the Hess' Church by Jacob Hershey and Noah Landis. Text, 23d Psalm.

"Dearest Father, you're not forgotten,
Though on earth you are no more;
Still in memory you are with us,
As you always were before."

Eshleman.—Ida C. Diller was born Aug. 5, 1856, at Allen, Pa.; died May 15, 1933, near Camp Hill, Pa.; aged 76 y. 9 m. 10 d. Death was due to infirmities of old age. She retired on eve of March 20 in apparently good health but during the night complained of not feeling well and remained in bed until death relieved her suffering eight weeks later. She was conscious almost to the last, which was very quiet and peaceful. On eve of Jan. 27, 1887, she was married to Henry W. Eshleman and went into their newly furnished house in which she lived the balance of her married life, passing away in the same house. She was of a quiet, unassuming disposition. In earlier life she taught a class of young girls for quite a long time and was liked by young and old alike. She and her husband united with the Slate Hill Mennonite Church almost forty years ago and she remained faithful until the end. Her seat at church was very seldom vacant when health permitted. Her husband being called to the office of deacon about 35 years ago, she fulfilled her duties of deaconess very efficiently. She was the youngest and last of a family of ten to pass on. She is survived by her sorrowing husband, 1 daughter (Mrs. Martin A. Benner), 1 granddaughter, 2 great-granddaughters, also nephews and nieces. Private services at the home on May 18 with public services at the Slate Hill church conducted by Bros. Noah Mack, Samuel Hess, Christian Hess, and John Seitz. Text, Heb. 4:9. Burial in adjoining cemetery. "Gone, but not forgotten."

Family.

ITEMS AND COMMENTS

Yielding to force, China has complied with Japanese terms for an armistice between the warring nations.

The Atheist organization known as the A. A. A. is reported by a former member to be receiving \$2,000,000 annually in membership fees.—Ex.

Turkey is interested in deciding whether to adopt Friday or Sunday for a weekly rest day, or to abolish a rest day altogether. Friday is the Mohammedan sabbath, but it seems a majority now favor Sunday because most of the rest of the civilized world does so.—The Gospel Minister.

According to recent official reports the three states—New York, Pennsylvania, and Wisconsin—own nearly half the breweries in the United States a total of 264. Wisconsin is credited with 47, Pennsylvania with 42, and New York with 36. No state should feel proud over such a distinction.

What is hoped to be a forward step in the direction of permanent peace in Europe is the forming of the four-power peace pact which was signed by representatives of Italy, France, Germany, and England. The plan was first proposed by Premier Mussolini of Italy, opposed for some time by France, but finally agreed upon by the four powers named.

A Georgia judge handed down a decision recently declaring as unconstitutional the recent law legalizing beer, as passed by Congress and signed by President Roosevelt, and expressed the desire that the U. S. Supreme Court might pass upon the constitutionality of this act at an early date and thus put an end to the beer tangle in Georgia.

Long Beach, Calif., has had another shake-up. This time it was not an earthquake, but a terrific explosion in Meader Absorption plant of the Richfield Oil Company produced a tremor that resembled earthquake effects. Seven are reported burned to death, nineteen treated in hospitals, the whole city shaken, and property damage estimated at \$350,000 losses.

"Pacifists in fight against veterans," is the headline in a recent news report from New York telling of a fist encounter between militant pacifists and legionnaires as the former were trying to remove wreaths which the latter had placed upon the grave of an unnamed doughboy. Such instances tell, more clearly than words could describe, the difference between a pacifist and a nonresistant. The only fight in which the child of God should have a part is the "good fight of faith"—and this can be carried on only with weapons that are "not carnal."

The sensational developments of the senatorial investigations in Washington, D. C., of "The House of Morgan" are proving an eye-opener to many people as to at least one of the factors in bringing about the present world-wide financial depression. Organized capital has a stranglehold on the industries of (not one but many) nations. Equally destructive to economic freedom, though not yet so far-reaching in power, is that of organized labor. Whether the present investigations will result in substantial reforms or will simply furnish material for use in future political campaigns remains to be seen.

It is predicted by friends of Prohibition repeal that the Eighteenth Amendment will be repealed by January of next year. All

the states voting on that proposition have gone "wet" by overwhelming majorities, but so far only "wet" states have voted on the proposition. In whatever way the question may be settled at the ballot box, let it be forever settled by every temperance man or woman, that total abstinence from intoxicating liquors as a beverage is the only safe policy for Christian people. Just as legalized murder should be no incentive for Christian people to turn murderers, so legalized beer, or other intoxicants, should offer no inducement for them to become beer-guzzlers or wine-bibbers.

BERLIN, June 1.—(Universal Service).—On the principle of "marry or pay for the wedding bells of those who will," German bachelors and "bachelor girls" are to be taxed for "marriage aid" under the new Hitler law to crowd women out of wage-earning.

An increase of 150,000 marriages within the next year is expected from the new "marriage encouragement loans" of approximately \$250, without interest and repayable at the rate of only 1 per cent a month.

For a couple to receive the loan the girl must have been working for a living for at least six months, and she must obligate herself not again to become a wage-earner as long as her husband has an income of at least \$30 a month.—News Item.

CONFERENCE ANNOUNCEMENTS

Conservative A. M.

The Conservative A. M. Conference is to be held, the Lord willing, June 12-15, near Croghan, Lewis Co., N. Y.

Ministers' Meeting, June 12.

Church Conference, June 13, 14.

Sunday School Conference, June 15.

An invitation is extended to all interested in the work, to be present at this Conference. Nevin Bender, Secy-treas.

Ontario, A. M.

The Ontario A. M. Church Conference will be held on June 20 and 21, 1933, at the East Zorra A. M. Church near Tavistock, Ont. All cordially invited.

Secretary.

Dakota-Montana

The Dakota-Montana Mennonite Conference will meet (D. V.) with the Lake Region Congregation near Detroit Lakes, Minn., June 20-23, 1933.

All ministers, deacons, and delegates are requested to be present at the ministerial meeting during the day, Tuesday.

Detroit Lakes is on the main line of the Northern Pacific R. R., also on Winnipeg branch of Soo Line. The Northland Transportation Co. also runs daily busses through Detroit Lakes on U. S. Highway No. 10.

Those desiring to be met at train or bus notify Emery D. King, Detroit Lakes, Star Route. (The church is 11 miles northeast of Detroit Lakes, Minn., on State Highway No. 34.)

J. C. Gingerich, Secretary.

Alberta-Saskatchewan

The Alberta-Saskatchewan Mennonite Conference will be held with the Salem congregation near Tofield, Alberta, as follows:

July 4, Sunday School Conference.

July 5, Missionary Conference.

July 6, Church Conference.

The conference members are requested to meet July 3 at 2:00 o'clock P. M. We cordially invite all to attend these meetings. Information gladly given. Address the Secretary at Kingman, Alta.

Sec'y, M. D. Stutzman.

A Departmental Graded Summer Bible School Course

The Summer Bible School Committee under direction of the General Sunday School Committee of the Mennonite Church has been at work on a series of teacher's manuals for use in the Summer Bible School. Two of these manuals will be ready for use during this summer's sessions.

Ready now—

JUNIOR III Manual for the Teacher
For pupils, age 12 years
Subject—"New Testament History and Leaders"

Ready about June 1—

JUNIOR IV Manual for the Teacher
For pupils, age 13 years
Subject—"The Life of Paul"

Each manual gives a three week's outlined course with special instructions and suggestions for the teacher. Approximately 80 pages.

Price, each, postpaid\$.50

Order from

Mennonite Publishing House,
Scottsdale, Pa.

OHIO MISSION BOARD MEETING

The Annual Meeting of the Ohio Mennonite Mission Board will be held, D. V., June 10 and 11, 1933, at Martins Church near Orrville, Ohio. All Board members are requested to attend, and all others are cordially invited to be present.

S. E. Allgyer, Secretary.

The prayer that begins in thankfulness and passes on into waiting, even while sorrow and sore need, will always end in thankfulness and triumph and praise.—Sel.

Table of Contents

- 209—Editorial
- 210—Talks on Christian Growth and Victory
- 211—The Ordinance of Feet Washing
When You are at the Worst, You are the Best
- 212—The Living Water (Poem)
From Our Mission Stations: Coatesville
Argentine Weekly News Letter
A Parting Message
- 213—Vacation in the Mountains
The Master's Drawing Power
Question Drawer
- 214—In Memory of Our Loved Ones (Poem)
Who was Responsible
Misrepresentation
- 215—Sunday School Lesson
Bible Meeting Topic
- 216—Field Notes
Correspondence
- 218—A Prayer (Poem)
A Fruitful Life
Jews in Germany
- 219—The Outlines of Modest Apparel
- 221—Christian Principles of Sociability
Heart's Desire (Sermon)
- 222—Special Meetings
- 223—Lake Charles, La. (Poem)
Ten Factors in the Life of Paul
Obituary
- 224—Items and Comments
Announcements, etc.

GOSPEL HERALD

In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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SCOTSDALE, PA., THURSDAY, JUNE 15, 1933

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No. 11

EDITORIAL

"Is thine heart right?"

"Out of the heart are the issues of life."

"Out of the abundance of the heart the mouth speaketh."

Conclusion: Get the heart right, and the essential thing has been done that insures you a righteous, God-honoring life.

When Paul said, "I determined not to know anything among you, save Jesus Christ, and him crucified," he gave evidence of a trait of character that accounts for his wonderful success in the Christian life.

In other words, all his efforts were centered in Christ. The Gospel of Christ was his text, to him God's Word was supreme, and his only interest in this world was to evangelize it and bring lost souls to Christ. Are we like him?

But in wanting to be like Paul let us not forget his warning coupled in his appeal to the Corinthian brethren: "Be ye followers of me, even as I also am of Christ." We may safely follow our leaders, only as they follow Christ. Christ occupies the central place in the Bible; He ought to occupy the central place in our hearts and lives.

Life Insurance.—If you are interested in this subject, or if the life insurance problem is a live question in your community, you will do well by sending for one or more copies of Bro. H. N. Troyer's book on Life Insurance, as noted in these columns several months ago. The book contains much information that interested people have been seeking after. It may be had in any quantities by sending to the Mennonite Publishing House. Price: single copy, 35c; per dozen, \$3.00; per hundred \$20.00.

Consecration.—Why is it that men of mediocre minds and limited abilities often outstrip their more talented brethren in the Christian life? The answer may be found in the fact that they are completely upon the altar of the Lord while their more talented brethren are only nominally in the service of Christ. Christ counted the poor widow's mite of greater value than all the other contributions put together—not because the wealthy contributors might not have been able to do more than she did, but because she threw in "all her living" while they gave only "of their abundance." If you would do great things for God, be sure that you throw in all your living. It is the life that counts. The rest is but "filthy rags."

With millions of people out of employment, and in view of the general agitation in favor of shortening the work hours so that there might be a more even balance between production and consumption, this would be an excellent time for business to reform itself with reference to working on Sunday. The excuse for Sunday work used to be that it was necessary because of emergency jobs. That excuse has very little footing at the present time. The divine edict, "Remember the sabbath day, to keep it holy," was necessary to save man from the throes of heathenism. God's laws being founded on wisdom, truth, and righteousness, we can not violate them without inviting retribution on ourselves. We have six days in which to work. Let the seventh day be devoted to rest for the body, exercise for the soul, and spiritual refreshment through honoring the God who gave us all things and who orders all things in wisdom and love for His creatures.

Bro. C. K. Lehman's New Book.—One of the new books just off our presses is that written by Bro. C. K. Lehman of Harrisonburg, Va., entitled, "The Inadequacy of Evolution as a

World View." We might attempt a description of this book, holding out the peculiar merits of the work, but that is given very accurately and admirably in the book review found on the last page of this issue, so we shall not undertake that here. Bro. Lehman has spent much time on this work. The message first appeared in the Christian Monitor a number of years ago. But since that time it has been rewritten, submitted to a number of critics, and the revision will greatly add to the value of the message. It was the deep conviction of the writer that something was needed to help stem the tide of modern infidelity, otherwise called "Modernism," and his wide range of study and observations, coupled with a thorough loyalty to the standards of truth and righteousness, qualify him for that kind of a task. There is a real need for the book, especially by those who come in contact with the propagandist wave in the direction of Evolution and its attendant evils. We are glad for the appearance of this book, and express the wish and the hope that it may have a wide circulation.

Constituted Authority.—Paul writes to the Hebrews, admonishing them to "Obey them that have the rule over you." That this refers to overseers in the Church is evident from what follows: "for they watch for your souls, as they that must give account."

But the same rule is upheld in Scripture with reference to all constituted authority, whether in home, civil government, or any other place. Children are to obey their parents, wives to obey their own husbands, citizens to obey their earthly rulers. It is a part of God's great plan of obedience, to be applied in every walk in life.

But there is a disposition on the part of many people to rebel against this divine rule in life. The idea of subjection does not fit in with their idea of "liberty." In their estimation, subjection is the synonym of slavery.

The first instance of opposition to subjection to constituted authority is that found in Gen. 3:1-6, where the devil led the first rebellion against the rule of God. Then, as now, this opposition came in the form of a proposition to accept something better than man had enjoyed under the direction of God. Then, as now, those rebelling against constituted authority found that "There is a way that seemeth right unto a man; but the end thereof are the ways of death."

And this leads us to the main thought connected with the matter of submission to constituted authority. They who violate that divine rule are not merely violating an arbitrary rule, but they are in opposition to something that was conceived in the mind of the Infinite and therefore against divine wisdom, against their own interests. Here, as in all other things, the Bible and common sense are in perfect accord. We need to obey God for obedience's sake; but aside from this we want to recognize and respect and obey them that have the rule over us wherever they are found, whether spiritual or secular. Since "order is Heaven's first law," for our own good as well as for the good of the Cause we want to work in harmony with this law. Other things being equal, the more complete the spirit of submission in a congregation (provided all this submission centers in Christ) the more prosperous the congregation, the higher the grade of spirituality and soul-satisfaction among the members.

Detecting Modernism.—The distinction between Fundamentalists and Modernists is centered around the question as to whether the whole Bible, from beginning to end, is authentic and reliable. One thing to bear in mind is the fact that while among both Fundamentalists and Modernists there is a wide range of difference on points of doctrine held by different individuals or groups in each class, in the matter of accepting the Bible as God's Word as the final authority on all matters which it teaches there is a line of cleavage which puts all Fundamentalists on one side and all Modernists on the other side.

Some people are confused on the question of what constitutes a Modernist. Space will not admit of a lengthy

discussion at this time, but here are a few points that will help determine whether one belongs to the Modernistic wing of Christian professors or not:

1. Nine times out of ten, when a man says, "I am neither a Fundamentalist nor a Modernist," it is either an expression of ignorance on his part or an attempt to hide his Modernism.

2. When a man opposes the idea that the Bible is the revealed Word and will of God, it is an evidence that he is tainted with Modernism.

3. The man who puts a question mark after any Bible teaching is tainted with Modernism.

4. Count him a sympathizer with Modernism who is not outspoken against unbelief in Bible truth, in whatever form this unbelief asserts itself.

TALKS ON CHRISTIAN GROWTH AND VICTORY

X. Living and Walking in the Spirit

By J. K. Bixler

For the Gospel Herald.

This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. . . . If we live in the Spirit, let us also walk in the Spirit.—Gal. 5:16, 25.

From these Scriptures, it is evident that a life and walk in the Spirit is the opposite of following a life in the flesh. The individual who endeavors of himself to quit a life of service to the flesh, and tries to do right, soon discovers that two conflicting natures within him are struggling for supremacy. Paul's experience, as related in Romans 7, shows the seriousness and severity of the struggle, ending in the defeat of the higher cause and purposes. The only good that can come from such a struggle and loss is to teach us our inability to overcome in our own strength. Our flesh, or human nature within us, allied with the world without us, and both under the guidance of Satan our arch enemy, compose a trinity before whom all not in the Spirit fall. It is only when we forsake human effort and ambition, and like John on Patmos on the Lord's day, have been transported into the realm of the Spirit, that victory comes. In other words, "in the Spirit" implies a shifting of the struggle from self against evil, to Christ in us against evil.

Through our previous defeats we were led to transfer our faith from self to Christ, from zeal to the Spirit. Our powers and abilities are out-classed and overwhelmed by the Greater One now dwelling within us. Not only is the Spirit in us, but we are also in the Spirit. We are in the sphere of the spiritual, conscious of His indwelling and of our position and safety in Him,

and we realize that we are but a tool in the Master's hands. Whatever the end of the conflict be, there is no cause for worry. The victory is His, and the seeming defeats are His as well. This is what we understand by living in the Spirit, and as long as we have the faith to be humanly abased and to be nothing from a worldly viewpoint, depending only on Him to see us through, our experience will be a blessed one indeed. It is when, like Peter, we look on the troubled waters and get our eyes off Christ that we suffer defeat and shame. Faith is the victory, but that faith must be only in Christ.

Walking in the Spirit, then implies growth, progress, and advancement in the life in the Spirit. This means more than to have our life purposes and plans over-ruled to His glory, or that God changes what would be mistakes into a victory. It means that from start to finish He directs the thoughts and purposes of our mind and heart, that He plans for us and through us, and that He works the plans. It is not an experience in which we grudgingly submit to His will because we can not do otherwise, but one in which we gladly and voluntarily commit our lives, with all that such a step means and includes, into His care. We give Him the right of way in our lives all the way through. When to accomplish His purposes for and in us we are led through dark waters, we have the assurance that they will not overwhelm us. In the dark days when sight fails, faith says, "Even so, Lord Jesus," and, "Not my will but thine be done." Our only glory is in Christ. The cross, the emblem of suffering and humiliation, becomes our banner of victory.

After we have entered this life of being consciously indwelt and directed by the Spirit, it requires a constant renewal of faith and grace to maintain that relationship. A daily conflict (which it is) requires a daily, yea momentary, renewal. It is only when we walk in the light as He is in the light; as we continually renounce all that is antagonistic to the Spirit of Christ; as we withdraw from everything that defiles our thoughts and desires; and when we fall into error at once confess our sins, and dedicate ourselves anew to Him, that we can hope to maintain that blessed experience of reciprocal indwelling and fellowship and of being actuated by divine power.

This is not a mere theoretical teaching, but is the heritage of the children of God; walking is an every day experience, and therefore a very practical thing. The outward conduct or manifestations are but the result of the life within. Spiritual walk is the florescence of fellowship with Christ. A life in the Spirit, which means a life in constant communion with the Lord, lacks no virtues. The fruit of such a life is a full

luster. The spectrum of Christian character is complete. It is the Divine life portrayed through human, or earthly, agencies. The life of Christ was the life and methods of heaven applied to earth. We can have no fellowship with Him unless we walk as He walked in business, honest; in thoughts, pure; under trials, patient; when honored, meek; in all tasks, faithful; against evil, positive; toward all right questions and undertakings, charitable and helpful.

Elkhart, Ind.

THE BIBLE MEANS WHAT IT SAYS

By P. Hostetler

of the Gospel Herald.

If I should ask the hundreds of Bible teachers who read this whether **every word** in the Bible means just what it says, some of them would say **yes**; some would say **no**; some would say they didn't know; and some would say **yes and no**. No doubt you well know that not all Bible teachers are lifted alike in their ability to understand its teachings. I once heard one minister say of another that he was the deepest in Bible understanding of any one we have. But I think none of us are really smart enough, or wise enough, to know who is the deepest or best in the understanding of the scriptures. We however know that some are as one among a dozen; others as one among a hundred; and perhaps others as one among a thousand. In my judgment, and from what I have learned, I have considered that Menno Simons was one that was way up in his class; perhaps as one among a million, fitted and called to do a work that no other one was to do in his time, or perhaps since; and therefore, I think almost absolutely necessary that every one of our Bible teachers should read his complete writings, at least one time carefully, and thereby get the true meaning of many scriptures that they are not able to rightly understand or teach. I do not think that he was perfect in this (yet I agree with him as far as I know), nor that he explains all the deep and dark passages, by any means.

Years ago, when the question given in the title was on my mind, I happened to be with a very good minister, and I asked him if every word of the Bible meant just what it says. He answered quite readily, yet slowly, "Yes and no." Then he added, "We need to be careful along that line." I firmly believe that he had the right view of the subject. If we take the view that the Bible does **not** always mean what it says (except as explained later on), where do we go, or get to? Just where many are who do not keep all the commandments and ordinances—really leads to unbelief. On the other hand,

if we insist that every word must mean just what it says, do you know where that will take us? That the Bible means what it says may be plain enough to most readers, so it is not needful to explain any on that score, but when we say, **yes and no** to that question, meaning **not every** word means just what it says, then we need some examples and explanations to make that plain enough to be accepted.

See Luke 13:32, where we see that Jesus said, "Go tell that fox" meaning Herod. No doubt Herod was sly like the fox. Then read on to verse 34 where Jesus says Jerusalem, the name of a great city, but means a class of people here. A good preacher read, "If thy hand or thy foot offend thee, cut them off"—then went on to say that this meant just what it said, that if our hand wanted to reach out to do the forbidden thing, pull it back. No doubt he did not notice that he said "pull back" instead of "cut them off."

Years ago a good brother asked me if I believed that when we eat the bread at the communion, we eat the Lord's flesh or body. I said, No. He then said, "Then you don't believe all that the Bible says, for Jesus said, 'Take, eat; this is my body.'" I answered that Paul said to the Corinthians, "The bread that we break is it not the communion of the body of Christ?" and that this bread is only an emblem of that body. But that did not seem to satisfy him. There are many people in the world that think like he did on that subject. I have also heard good preachers quote the verse, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," as an argument that unless we partake of the communion we can not have that life, not knowing that in John 6, Jesus was not talking or teaching anything about the communion, but of our spiritual feasting on Christ, the true Bread of Life. On the other hand, if we take that text referred to, "Take, eat; this is my body," and say it does not mean what it says, we may get to where many are who say, We do not need to partake of this natural bread and wine, but need only to eat that Spiritual Bread of Life.

Here, as in many things in the Bible, there is the need of "rightly dividing the word of truth," as Paul says to Timothy. And that is why God has given us pastors and teachers, some of whom can even teach the teachers. We see that some taught Apollos, who was already mighty in the Scriptures. Acts 18:24-28.

Long ago I heard an aged and well learned minister read the passage, "The spirit that dwelleth in us lusteth to envy" (Jas. 4:5). He then quoted the verse in English, and in several other translations, after which he said he did not know what it meant, and that he did not think any one else pres-

ent knew. Perhaps that is one verse, like quite a few others, that not one in a thousand knows just what it means. John 5:39 says, "Search the Scriptures"—a plain command, but quite a few other translations, and the original, says, "Ye search the Scriptures," making it no command. Many other verses could be cited where there is quite a difference in the reading and wording of the English and the German, and in the different translations. It is helpful in our understanding of them to know what they say. I believe that while God has allowed this weakness and imperfection of man to show up in the written Word of God, that man has translated and printed, He has not allowed anything to be put into the Bible that can be of any harm, or that would mislead anyone in the least. Now while many passages could be given to prove that not every word means just as it reads, we find that if this were the case many passages would contradict themselves, such as, "God tempteth no man"—"God did tempt Abraham." "Ye have an unction, and know all things"—"We know in part." "I please all men in all things"—"If I yet please men I am not the servant of Christ" etc.

I want to come to two other points:

1. We may be a long while, perhaps years (if not careful) in learning the exact wording of some passages, and then when that is learned, it may be years again of study before we get the true meaning of it. I want to give one illustration of this. I know it was years that I read and heard Heb. 11:1 before I noticed just how it started, and I also notice that some to-day yet, who have preached for years, do not quote that first verse correctly. The verse does not start with **Faith is**, as some think, nor does the German start that way. Then when I learned how this reads I wondered and wondered for years why it did not start by saying, "**Faith is**," etc., and did not know that this different starting out is correct and gives not only this verse, but almost the entire chapter, a shade of different meaning than we would have if it began as we thought it should. This means what it says, is thus given because of its connection with what is written before, and because Paul is here talking to the Hebrews who well knew the Old Testament; and the history of these people he mentioned, and knew what they had done, but had never learned as they should, that it was **their faith** that caused them to do as they did. He was talking to a people who made much of **works** and had little faith in faith.

2. The second important point I want to bring out is, how we are to know what words in the Bible mean just what they say, and what parts do not mean exactly what they say. All

(Continued on page 235)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

FROM OUR MISSION STATIONS

Iowa City, Iowa

(Mennonite Mission)

To the Readers of the Gospel Herald, Greeting:—We praise His name for blessings we have received on His work and our own lives. We were privileged to have the blessings of communion and washing of the saints' feet Sunday, June 4, 1933, and all but one of the members (who was in the hospital) partaking, 33 in all communing.

Bro. Joe Brenneman brought us the morning message and Bro. Edward Diener the afternoon message, after which Bro. Fisher handed out the bread and the cup. It was a great joy to have with us 8 precious souls who had never been privileged in like manner to have a part in services of this kind before; and the joy they expressed was a delight to the soul.

The Lord willing, summer Bible school will begin June 19 and a mid-week Bible study for the purpose of teaching Christian doctrine, using as text books the One Thousand Questions and Answers, by Daniel Kauffman.

We wish to express thanks to the sewing circles who have helped us get our sisters and others the clothing they need and the bonnets for those who were recently received that were in need of help along this line; also to our friends of the Conservative Brethren who helped us to get license for the car. May God's richest blessing rest on all.

Sincerely,
June 5, 1933. The Workers.

Canton, Ohio

(1939 Third Street, S. E.)

Dear Herald Readers:—Our summer Bible school is opening next Monday, June 12. We believe that this is a fine agency for the spread of the Word. There have been a number of changes in the faculty for this summer. We are sorry that some who were with us last year could not help this summer. Remember this phase of the work in prayer.

Since our last writing one of our members has passed to the eternal world. He was an inmate at the County Infirmary. While sitting and reading, he died suddenly. Some of the readers may remember Bro. Heil, by the fact that he was deaf and had a wooden leg.

We were glad to be able to spend a week in Eastern Pennsylvania recently. Grandma Detweiler remained there

for the summer months. In her stead we brought with us Martha Moyer to take grandma's place. We miss Grandma, but are glad to have Martha with us. We look forward to her return.

The following ministers have recently preached here: I. W. Royer, Wm. Wade, Earl Miller, Stanford Mumaw, and J. L. Rutt of South America. The audience appreciated a program in Y. P. B. M. given by the I. W. Royer family on April 30. Come again.

Counsel meeting is scheduled for this evening, and communion for Sunday morning. May the Lord bless us in these services. Pray for the work here.

We are glad for the continued support of the work here. We thank those who have been helping. We acknowledge with thanks the provisions and clothing from the following during the months of April and May:

D. J. Schwary, Canton	\$ 0.75
Becher's Dairy Farm, Beech Cong.	9.82
Leetonia Cong., Ohio	21.18
Harry Sommers, Martin's Cong.	.36
Mrs. Milnes, Canton Cong.	1.35
Friends, Canton Cong.	.70
Friends, Canton Cong.	.85
Mrs. Smucker, Oak Grove Cong.	1.10
Bender Sisters, Canton	.55
Aaron Hostetler, Beech Cong.	1.10
Plain View Cong., Ohio	13.15
C. M. Graber, Beech Cong.	.15
Mary Allan, Canton Cong.	.35
Oak Grove Sewing Circle	4.50
	<hr/> \$55.61

June 6, 1933. Wm. G. Detweiler.

Ft. Wayne, Ind.

(1209 St. Marys Ave.)

Dear Herald Readers:—With beauty of nature everywhere we are reminded anew of the goodness of God.

May has indeed been a busy month—with Board meeting, and conferences, and the different ministers who visited us and preached for us. We are made to realize God not only blesses with temporal but spiritual blessings as well.

On May 14 Bro. Ezra Beachy, Bro. and Sister Long and Sister Bertha Nohejl of Goshen worshiped with us. The same evening Bros. V. E. Reiff, J. S. Hartzler, and D. J. Johns took part in our evening services, Bro. J. S. Hartzler bringing the message.

Bro. P. A. Heller of Los Angeles gave both morning and evening messages on Sunday, May 27. We were privileged to have one of our former workers of the Mission, Bro. C. C. Culp of Chief, Mich., give us a sermon on Tuesday evening, May 30.

Bro. J. L. Rutt, missionary on furlough from South America, gave us a message Friday evening, June 2, on the work and problems of South America. There may have been others who were not mentioned, but we know these messages have been gratefully received by our congregation.

We are planning for our Bible

school, beginning June 20. We are looking forward to a happy as well as a busy time.

Joy and happiness, as well as sorrow and sadness, are on every hand. We ask an interest in prayer in behalf of the work in Ft. Wayne.

June 6, 1933. The Workers.

ARGENTINE MISSION NEWS LETTER

(May 9, 1933)

By L. S. Weber

We are delighted to report that the work in Santa Rosa is taking on a new interest during recent weeks. The meetings, which are in charge of Brother Luayza, are very well attended and souls are being saved. For a number of years it seemed a difficult town for Gospel work, but it appears that the patient seed-sowing is bearing fruit now.

News from the other towns is very limited, and so we shall tell about some of the activities in our own station. The work of the kindergarten and primary school is well under way. In all there are 76 pupils enrolled from the age of 4 to 14, about one-fourth of which belong to the kindergarten. This school work gives us contact with new families and brings new recruits for the Sunday school. In every department the Bible is taught every afternoon, and apparently is bringing some results. In telling the story of Daniel one of the teachers stressed the ill effects of wine to her class of little ones and a few days later a few of them said, "When mother offers me wine I don't take it, but tell her it is harmful to little boys and girls." One of the little boys likes the Sunday school so well that he has asked his playmate, whose mother is very Roman Catholic, to accompany him to our Sunday school. After repeated invitations his mother finally allowed him to come, and he too is enjoying the Bible stories and the little hymns.

We had the pleasure of seeing two more souls confessing Christ last Sunday evening. What a delight it would be to have a few doing this every time we give the Gospel. We have recently formed a converts' class which is meeting every Thursday evening immediately after the regular prayer meeting. At present there are 8 in this group, and we trust that more will join them as time goes on. I had the privilege this afternoon of speaking to a barber about the Gospel. He seems very much interested and promised to attend the services. We gave him a New Testament and a tract and asked him to read from the Gospel of John. We trust that you will continue to pray that our seed-sowing may bear precious fruit.

L. S. Weber.

Pehuajo, F. C. O., Argentina.

THE CONTRIBUTION OF SONG TO EVANGELISM

By Ella Cressman

or the Gospel Herald.

From very early times the Christian religion has been closely linked with song. As far back as the days of Moses we read of Miriam breaking forth into song of praise and thanksgiving for the deliverance of Israel from the Egyptians on the shore of the Red Sea. The fact that Miriam's countrywomen joined in the chorus implies that such religious songs were not uncommon but were probably even then recognized as a part of worship. The period of the Judges is illumined by the songs of Deborah. The Gospel era of the New Testament was ushered in by hymns sung by the angels of heaven.

The Protestant Reformation of the sixteenth century was urged onward by the ministry of sacred song. Though Luther is not known as a great hymn writer, yet his enemies in the Roman Catholic Church declared that "the whole German people were singing themselves into Luther's doctrines and that his hymns destroyed more souls than all his writings and sermons." Of his greatest hymn, "A Mighty Fortress Is Our God," using as its keynote the forty-sixth Psalm, it is said that it accomplished as much for the Reformation as did the translation of the Bible.

In later years came the sermons of John Wesley accompanied by the songs of his brother Charles, and so on down to the more recent Moody and Sankey, Whittle and Bliss, Torrey and Alexander until at the present day the Christian Church has at her command a wealth of hymns and sacred songs for use in her worship.

It is the mission of the Church to evangelize—to "make disciples of all nations" (Matt. 28:19, revised version), and Christian song can be used as a mighty instrument in winning souls to Christ. As Dr. Pentecost has said: "I am profoundly sure that among the divinely ordained instrumentalities for the conversion and sanctification of the soul, God has not given a greater, besides the preaching of the Gospel, than the singing of hymns and psalms and spiritual songs. I have known a hymn to do God's work in a soul when every other instrumentality has failed. I could not enumerate the times God has rescued and saved my soul from darkness, discouragement, and weariness by the singing of a hymn, generally by bringing one to my own heart and causing me to sing it to myself. It would be easy to fill many pages with interesting facts in connection with the use of hymns in the public worship of the house of God. I have seen vast audiences melted and swayed by a simple hymn when they have been unmoved

by a powerful presentation of the Gospel from the pulpit."

I am sure we all, with Dr. Pentecost, could testify of blessings which have come to us through the use of a Christian hymn. Music has an especial appeal. It will make its way into the depths of the human heart where nothing else would penetrate and when coupled with words bearing a Gospel message—words born usually from some deep personal experience of the writer—who can evaluate the good that may result? A song may be heard and at the time make apparently very little impression but, years afterward, perhaps some circumstance may recall the song or bring to the individual the real meaning of its message and be of service in bearing a Scriptural truth to the heart.

The value of Christian song in winning lost souls to Christ cannot be estimated. We do know that many can trace their conversion to the influence exerted over them by a hymn or Gospel song, simple perhaps in its construction but mighty in its power. The song, "Just As I Am," is by many recognized as the greatest of evangelistic compositions and has certainly been most successful in convicting men of sin and giving them a sense of their need of Christ. A certain minister says, "In my ministry of eleven years I have received into the Church membership about twelve hundred people. It has been a rule with me to have the congregation sing, 'Just As I Am' just before I ask those who would accept Christ publicly to acknowledge Him. I think I am safe in saying that more than half of the twelve hundred took the decisive step under the spiritual influence of this hymn."

A man in Sussex, England, says, "I believe I can attribute my conversion, through the grace of God, to one verse of that precious hymn, 'Rescue the Perishing.' I was far away from my Saviour, and living without a hope in Jesus. I was very fond of singing hymns, and one day I came across this beautiful piece, and when I had sung the words,

"Touched by a loving heart, wakened by kindness,
Chords that were broken will vibrate once more,"

I fell upon my knees and gave my heart to the Lord Jesus Christ."

The two songs mentioned above have been much used as evangelistic hymns, but even songs not classed as such have been instrumental in awakening people to a realization of their need of a Saviour. Sankey's "Story of the Gospel Hymns" tells how "One day, while the children in a Mission Chapel were singing 'One More Day's Work for Jesus,' a woman passing by stopped outside to listen. She went home with these words fixed in her mind. The next day, as she was bending over the wash-

tub, the words of the hymn came to her again and aroused the question, 'Have I ever done one day's work for Jesus in all my life?' That marked the turning point. There and then she began to work for Christ. A new light came into her life and at the close of day she could sing with a different feeling and a new enthusiasm

'One more day's work for Jesus;
How sweet the work has been.'"

The children singing this hymn had no idea they were doing an evangelistic work and, no doubt, many times it is true that God uses a hymn to bring conviction entirely outside the sphere of a definite evangelistic effort.

As a church we emphasize congregational singing. The singing is the part of our worship in which every one joins. Do we realize the responsibility which that entails?—Each individual present at every Church service is helping to conduct the worship of that service every time a hymn has been announced. Do we sing in the attitude of worship? Do we give expression to the words of the song as if we really meant what we sing? Moffat's translation for I Cor. 14:15 is, "I will sing praise in the Spirit, but I will also sing praise with my mind." We need to have our mind on what we sing, make the words our own and mean what we say. How dare I sing, "Jesus I my cross have taken, all to leave and follow thee," when all the while I am not willing to go all the way with Christ or, "Thy Will Be Done" when I am rebelling at His way for me? Is it possible that the work of Christian song in winning souls is being hindered because we do not sing "with the Spirit and with the understanding also?" If the song we are singing is allowed to grip us so that singing it we are expressing a real conviction, then we will articulate the words carefully, we will sing out clearly and distinctly and give the entire song a new expression and our singing can become a real contribution to evangelism. Of Sankey it is said, "The secret of Sankey's power lies not in his gift of song, but in the spirit of which the song is only the expression. He is a man in earnest and sings in the full confidence that God is working by him."

Who knows but that the very spirit in which we sing the hymns in all our regular Church services may be used to enlighten some soul groping in the dark? Several years ago, a man living in the east end of Kitchener, told me he has often on a Sunday evening gone to the First Mennonite Church and has sat down on the grass outside just to hear the singing of the hymns. Have you ever passed a church when the congregation was singing a hymn? We must remember our songs, and the way we sing them reach out beyond the four walls of our church building.

(Continued on page 236)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.
Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.
Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.
Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.
Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

A WISH THAT CAME TOO LATE

All at once he missed his mother
Standing by her open grave,
All at once there came a vision
How she loved! how true and brave!
All at once he felt so lonely
And his heart was sick and sore
How he wished he'd known her better
How he wished he'd loved her more.

Yes, we take it all for granted
Mother's love and mother's care
Thinking it is just her duty
Somehow to be always there.
Lack in our appreciation
Blinds our eyes to her true worth
And we fail to see the treasure
God has given us from birth.

Often youth's shortsighted vision
Sees no wisdom in her years
Ancient as the hills her knowledge
To his vanity appears.
Thus he does not try to know her
Fails to find her heart of gold
Only sees his fatal error
When she's lying still and cold.

Mother's counsel is unselfish,
Mother's friendship will be true,
Mother's prayers will never fail you
If you keep on trusting through.
Oh, we forfeit lifelong blessings
God intended us to share
When our will prevents the answer
Hidden in a mother's prayer.

—Sel., by Florence Lantz.

AN IDEAL MOTHER

By Anna Smucker

For the Gospel Herald.

There are three words that can be classed as among the dearest, sweetest, and most beautiful words in any language. They are **mother, home, and heaven.**

Mother,—Who does not respond to the mention of that name? It was among the first that our infant voices lisped.

Most of the lovely things of life come by twos and threes, by dozens and hundreds; plenty of roses, stars, sunsets, brothers and sisters, aunts, and cousins; but only one **mother** in all the wide world. And since mothers are such precious persons, we love them better than all the other beauties together.

What is an ideal mother? An ideal is a mental conception of perfection; a picture in the mind of things as we should like to have them. There is one great outstanding example of an ideal mother in the Bible; Mary, the mother of Jesus. Many more ideal mothers are spoken of—such as the mothers of

Moses, Samuel, John the Baptist, and Timothy—when we see what training they received.

Next to the love of Christ, comes the love of a mother. That love of mother helps us on the right way, which is manifested in so many ways. When we were sick, only mother could make us feel right. Other people were kind, and we loved them well; but after all, we turned to mother, because she loved us best. Mother's voice was the dearest, her hand was the coolest, her face the most quieting. She loved us, and that was enough.

Mother's Prayers

A true mother is prayerful. She realizes that her duties are so delicate, her responsibilities so heavy, that without the help of prayer, they would surely overburden her.

Mother's prayers have been the means of saving hundreds of souls. I read an illustration just recently that was particularly striking, showing the power of a mother's prayers. A young man was told by his mother when he left home to remember when he was in trouble, that his mother was praying for him. He went to the West, formed wrong associates, and was led into sin. One night he was on the verge of committing suicide, when he remembered his mother's words: "Son, when you are in trouble, remember that your mother is praying for you." The thought brought him to his knees, and he was saved. A mother's prayers can reach to the depths. Prayerfully she leads her children to the heavenly Father, and as the years go on she brings them the need of a Savior to blot out the guilt we all have outside of Christ, leading them on to a full trust in His saving, cleansing, and keeping power.

Mothers and Daughters

What a blessing such mothers are. "Her children shall rise up and call her blessed."

How can we better characterize our Christian mothers? They are indeed the guiding and steadying influence of our lives during our days of youthful indecision. The constant faith of our patient, firm mothers helps us to rise from our failures, and "keep on keeping on."

In Ezekiel we read a proverb: "As is the mother, so is her daughter."

We are commanded to "Honor thy father and mother, that thy days may be long upon the land which the Lord thy God giveth thee." We are to honor our parents; that is, reverence them as well as obey them.

Honoring mother means first the giving of yourself in devotion and appreciation through loving service. And will you remember, while so keeping this day, to turn your heart and mind heavenward, thank God for the best

mother in the world. To God belongs all the honor.

Jesus and His Mother

It was on the cross that Jesus paid His last tribute of love and honor to His mother. The nails were in His hands and feet, as He hung there in agony. He was dying in deepest shame. In the throng below, His eye fell on a little group of loving friends, and among them He saw His mother. In the midst of His own agony, He made provision for her, preparing a home and shelter for her.

Helping Mother To Become More Ideal

What is our duty in the way of helping make mothers more ideal. As children, young men and women, there are many ways in which we can respect our parents. The opportunities are many. If you are at home you have the privilege of lightening her care, and saving her many steps. If she has prepared a nice meal, tell her so. Never cause her any unnecessary work. Show her by your conduct and work that you appreciate what she is doing. Cheer her up, wear a smiling face.

Never forget where your mother lost her freshness and youthful beauty—it was in self-denying toil and suffering for your sake. Those wrinkles in her face, those deep care-lines in her cheeks, that weary look in her eyes—she wears all these marks now where once there was fresh beauty, because she has forgotten herself these long years in loving devotion to you. These scars of time, toil, and pain are the seals of her care to you.

For some of us, mother has gone on to the other world. To others she is still here to give her kindly advice and to bestow her unceasing love. Her hair may be silver, her step slow, her voice quavering; but her love is still as strong and beautiful as ever. Let us give her due honor by our lips and lives.

Our Present Opportunity

When our parents grow old they exchange places, as it were, with us. There were years when we were feeble and helpless, unable to care for ourselves. Then they cared for us. Now we are strong, they are feeble; we are able to endure hardship and toil, but the faintest breath of storm makes them tremble, the lightest toil wearies them. This is the time for us to repay them.

It is ours now to show tenderness, to shelter them from trial, to pour about them as much of love's tenderness as possible.

Detroit, Mich.

Why do Christian people hanker after the dark things of the world while they have so many better things in the fold of Christ?—Oscar Burkholder.

SUNDAY SCHOOL LESSON

Lesson for June 25, 1933—REVIEW

Golden Text.—All power is given to me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost. Matt. 28:18, 19.

Introductory.—The general subject of our series of lessons for the quarter just closing, by some writers, is "Jesus Our Lord and Savior." The name quite appropriate. Let us review, briefly, the ground covered during the quarter.

I. Jesus Ministering to Jews and Gentiles.—The two miracles of note recorded in this lesson were the healing of the Syrophenician woman's daughter, and of the deaf-mute. The first of these is especially notable, as in this He tested the faith of a Gentile woman. Whether among Jews or Gentiles, Jesus proved Himself a real friend. It was a part of His mission on earth to break down the middle wall of partition between Jews and Gentiles.

II. Jesus Requires Confession and Loyalty.—There are two views of Jesus of Nazareth. One is that He was a remarkable man, the other is that He was both perfect as man and infinite as the Son of God. It is a part of the plan of God that the man should die at the Cross that the Son of God may reign in our hearts. In this lesson a very important question is submitted: "What shall it profit a man, if he shall win the whole world, and lose his own soul?"

III. Jesus Transfigured.—Taking with Him Peter, James, and John, Jesus went up into a mountain, and was transfigured before them. There appeared with Him Moses and Elias, talking with Him about His coming to cease at Jerusalem. Coming down from the mountain, He healed a demoniac boy whom the disciples had failed to heal.

IV. Jesus Rebukes the Self-seeker.—Who is greatest in the Kingdom of heaven was definitely settled by setting a little child before the disciples as a sample of real greatness. The self-seeking disciples, like all ambitious people of the present time, were impressively taught that to be really great in the eyes of God we must be emptied of self and let Christ have full possession of our hearts.

V. Jesus Sets New Standards of Living.—In blessing little children Jesus taught us the value of a soul and the importance of beginning early in life to conserve the innocence of childhood after little children become men and women. The rich young man, along with the rest of us, was taught that true riches is that which will endure in eternity. Living for eternity, is

the substance of the teachings in this lesson.

VI. Jesus Faces the Cross.—He did this with the same courage that He faced popularity in His earlier ministry. He knew but one thing, and that was faithfulness to duty. In this we should follow His steps.

VII. Jesus Asserts His Kingship.—In His triumphal entry into Jerusalem, Jesus gave us something to think about as we look forward to the glorious triumphal entry into the New Jerusalem, when at the head of the ransomed hosts of God He ushers in the eternal reign in the world above. His cleansing of the Temple should serve as a continual reminder to us that the house of God is a place of worship and devotion, not of commercialism or entertainment or amusements.

VIII. Jesus Answers His Adversaries.—The Pharisees, the Sadducees, the Herodians, individuals and groups, tried hard to outwit our Savior and entangle Him in His talks and in His claims, but He proved Himself a complete Master in all these encounters. His enemies were completely silenced. In this, as in all other things, He proved Himself both human and superhuman.

IX. Jesus and His Friends.—Jesus was at all times solicitous of His Friends. After having told of His coming again to receive His own, He warns all people to watch and pray, that we

may all be ready for His coming when that time comes. Mary's anointing of His head with spikenard very precious was commended as being an anointing of Him beforehand for His burial.

X. Jesus Faces Betrayal and Denial.—The remarkable thing about this is that in this, as in the matter of His death, He foretold just what would happen. The disciples were very sure that they would not be guilty, but when the time came, things came to pass as He had prophesied. We are impressed with both His prophetic knowledge and His courage; also with the frailty of man and of man's need of putting himself completely into the hands of God.

XI. Jesus on the Cross.—This was at once the darkest and the brightest day in history. While on the cross Jesus proved His Messiahship, as He had also done during His ministry. The inspired narrative giving in detail what transpired at the time of His crucifixion furnishes one of the most helpful reading lessons in print.

XII. Jesus Rises from the Dead.—This is the climax in the series of lessons studied during this quarter. The triumphant resurrection of Jesus is typical of the final and eternal triumph of our Lord after all enemies will have been put under His feet. And this is the more cheering when we remember that in His rising He is simply leading the way out of the grave, after which all the ransomed hosts of God will be gathered together, "and so shall we ever be with the Lord."—K.

Bible Meeting Topic

CONVERSION.—Eph. 4:20-32; Matt. 18:1-4.

Topic for June 25

MOTTO

"Be Converted."

OUTLINE STUDY

I. The Experience Defined in Scripture.

1. A change from darkness to light.—Eph. 5:8.
2. A change from far off to nigh.—Eph. 2:13.
3. A change from the old to the new.—II Cor. 5:17.
4. A change from enemies to reconciled friends.—Col. 1:21, 22.
5. A change from the kingdom of Satan to God's Son.—Col. 1:13.
6. A change from error to truth.—Jas. 5:19, 20.

II. Instruments in Conversion.

1. Human servants of God.—Matt. 18:15; Acts 26:17, 18.
2. The persuasions of the Gospel truth.—II Cor. 5:18-20.
3. The power of the Holy Ghost.—I Cor. 2:1-5; Acts 16:14, 15; 11:21; Jno. 6:44; I Thes. 1:5.
4. By the means God gives.—II Cor. 3:13.

III. Personal Responsibility in Being Converted.

1. Our will responds to God's grace.—I Thes. 1:9, 10; Rev. 22:17.

2. He knocks and we must open.—Rev. 3:20.
3. He commands; we obey.—Jno. 14:23; Heb. 4:11.
4. He presents conditions; we must surrender.—Luke 14:25-33.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Converted."
2. Memorize a Passage from the Outline.
3. Examples of Conversion:
 - a. Saul.
 - b. Cornelius.
 - c. The Jailer.
 - d. Lydia.
 - e. People We Know.
4. The Change in Conversion.
5. Being Converted.

For Seniors.

1. What Conversion Is.
2. How Conversion Is Accomplished.
3. Who Needs Conversion?

SEED THOUGHTS

Before conversion religion looks like a list of subtractions—so many things to be given up; after conversion it appears to be a program of additions—so many things to be taken on.—Sel.

Every man or woman who turns to Christ must bear in mind that they are breaking with their old master, and enlisting under a new leader. Conversion is a revolutionary process.—T. L. Cuyler.

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THURSDAY, JUNE 15, 1933

Field Notes

A record-breaking attendance at the commencement exercises at Eastern Mennonite School is reported from Harrisonburg, Va.

A letter from Dalton, Ohio, dated June 5, informs us that "Bro. C. C. Culp of Chief, Mich., is here laboring with us. Interest is good. Pray for us."

A letter from Bro. S. C. Yoder of Goshen, Ind., brings the cheering news that his wife is recovering nicely from her recent operation, and able to go about her daily duties.

The Indiana-Michigan Conference Mission Board reports a total contribution \$6691.43 during the year ending April 30, 1933. Its budget for the present year is placed at \$10,500.

Bro. Otis N. Johns of Canton, Ohio, spent Sunday, June 4, with the brotherhood in Holmes Co., Ohio, where he conducted a communion service at Martins Creek Church.

Bro. Christian K. Lehman of Lancaster, Pa., R. R. 2, filled the regular Sunday morning appointment on June 4 at Marion, Pa., preaching an appreciative sermon on the "Service of Christian Song."

Bro. J. L. Rutt preached at Prairie St. Church, Elkhart, Ind., on Sunday morning, June 4, and Bros. Nelson Litwiller and J. D. Graber gave the talks in the services at Goshen, missionary day program. R.

June 9-18 is the date set for the evangelistic meetings at the Blenheim Mennonite Church near New Dundee, Ont., with Bro. S. J. Miller of Pigeon, Mich., in charge. The prayers of God's people are solicited.

Bible Meeting.—The twenty-first annual Bible meeting to be held at the Elizabethtown, Pa., Mennonite Church has been announced for June 16-18. Instructors, N. W. Risser, David Garber, A. J. Metzler.

Sunday School Meeting.—A program of the annual Sunday school meeting at Mummasburg, Pa., to be held June 25, is before us. It is an interesting program, and we hope to hear of an interesting meeting.

Sister Selena Gamber is spending a few weeks at Scottdale, the guest of Bro. B. N. Gamber and family. While here she is allowing herself to be used in the vacational Bible school now going on in East Scottdale.

Summer Bible School at Glade, near Bittinger, Md., is scheduled to begin June 19 and last two weeks. Evangelistic meetings are to begin at the same place on June 17, closing June 29. Bro. S. G. Shetler, evangelist.

A Mission Program has been arranged for July 4 at the Berne, Mich., Mennonite Church. Besides local talent, we notice also the name of Bro. Maurice O'Connell of Lima, Ohio, on the program. It is a very interesting program.

Bro. M. H. Eshleman and wife and daughter Mabel of Bowdil, Ohio, accompanied by Sister Evelyn G. Hilty of Orrville, Ohio, spent part of a day in the Publishing House last week. They returned to their homes Wednesday morning.

We are in possession of an interesting program of the biennial meeting of the Mennonite Publication Board, to be held with the congregation at Yoder, Kans., Aug. 16-18. Fuller announcement of this meeting will be made later.

A very severe hail storm is reported from the vicinity of Goshen, Ind. The repairing of Goshen College property alone will probably amount to several hundred dollars. Rom. 8:28 stands out as the encouraging consolation in all cases of this kind.

Bro. A. J. Metzler of Masontown, Pa., closed an 11-day meetings at Kolb Church, Holmes Co., Ohio, on Wednesday evening, June 7. There was one public confession of Christ, several reconsecrations, and the congregation greatly strengthened.

At the recent meeting of the Indiana-Michigan Conference, the old Executive Committee of Conference was re-elected, with the exception that Bro. O. S. Hostetler takes the place of Bro. J. K. Bixler as moderator. An interesting conference is reported.

The annual open air song service at Sunnyside Mission near Lancaster, Pa.,

is to be held on Sunday afternoon, June 25, conducted by Bro. Samuel Shotzberger and others. Should that turn out to be a rainy day, the singing will be held the following Sunday. D. S. H.

A letter from Elkhart, Ind., dated May 5, brings us this bit of information: "You may be interested to know that our summer Bible school started this morning with an attendance of 148." Good. We hope to hear similar encouraging news from other places.

Mennonite General Conference.—In response to inquiries we will say that our next meeting of Mennonite General Conference will be held, the Lord willing, at Hesston, Kans., Aug. 23-25. We hope to be able to print an official announcement, giving details, in the near future.

The Indiana-Michigan Conference report is in our possession and will appear in print next week, the Lord willing. It will make interesting reading to many. Reports from other conferences will likely appear weekly until the list of our spring conference reports is completed.

Bro. Ira S. Johns of Goshen, Ind., filled the pulpit in the Scottdale Mennonite Church last Sunday, both morning and evening. He was accompanied by Sister Johns and by Bro. Lester A. Wise and wife and daughter Kathryn of Midland, Mich. They had spent about a week in Virginia, and left Scottdale Monday afternoon for points farther west.

The Kitchener, Ont., congregation arranged for a series of meetings for the week of June 11 to 18, Bro. C. F. Derstine, in charge. He will be assisted by Bro. C. K. Lehman of Harrisonburg, Va., and the four brethren—Arthur Roth, Wayland, Iowa; David B. Eash, Elkhart, Ind.; Carl M. Hostetter, Barrs Mills, Ohio; and L. J. Eigsti, Tiskilwa, Ill. Your prayers solicited. Cor.

Sister Margaret Horst, formerly on the faculty of Hesston College and Bible School but more recently from Bloomfield, Mont., is at Kenmare, N. Dak., at this writing where she is assisting in the work of a summer Bible school at that place. Among other things she says: "Pray for our school, and also for our Conference to be held June 20-24."

Bro. W. T. Lineweaver, formerly of Virginia but since 1874 a resident of Iowa, passed to his eternal reward May 26, at the ripe old age of 86. He, with Bro. S. B. Wenger, were the first Mennonites in the vicinity of South English, Iowa, and served the Church as deacon for many years. Obituary notice next week. The Lord comfort the bereaved.

Among those who worshiped with the brotherhood at Rockton, Pa., last Sunday were Bro. Joshua B. Zook and wife and Bro. —Yoder and wife of Mifflin Co., Pa., and Bro. J. L. Horst and Bro. Frank Brillhart and wife of Scottdale, Pa. Bro. Zook preached at the morning service and Bro. Horst in the evening. Bro. and Sister Brillhart deserve much credit for the faithful way in which they are lending a helping hand to the work at Rockton.

Communion services were held at the Casselman Church near Grantsville, Maryland, last Sunday, June 11. Preliminary meetings were held Friday evening and Saturday afternoon and evening. One precious soul was restored to fellowship in the Church. The regular home ministry were in charge of these meetings. Communion services were announced for Pinto, Md., Sunday, June 18. Preparatory services Saturday evening.—R.

A brother writes us from South English, Iowa, stating that work on the new church there is proceeding at a satisfactory rate. He expresses the feeling of gratitude on the part of their membership there because of the help donated by the carpenters in the Mennonite congregations in Johnson and Iowa counties. So far the labor has cost but little, but there is still a shortage in money with which to pay for the material used in the building. Those interested in helping bear this burden may write to Bro. P. J. Blosser, South English, Iowa.

The recent reorganizations of Sunday schools at Scottdale resulted as follows:

Scottdale: Supts., Henry Hartman, J. L. Horst; Sec. Treas., David Brillhart, Clyde Johnson; Chors., C. B. Shoemaker, Martha Mumaw; Libr., Georgia Ellen Loucks; Prim. Supt., Cora Shoemaker; Prim. Chor., Rhoda Ressler; Cradle Roll, Lina Ressler; Home Dept., Martha Mumaw.

East Scottdale: Supts., C. F. Yake, Elam Hernley; Secretary, Emma Wilson; Treas., Mary Schlood; Chors., David Alderfer, Homer Kauffman; Jun. Supt., Irvin Brunk; Prim. Supts., Anna Stull, Vivian Baer.

Sunday, June 4, was an eventful day for the congregation worshipping at Mt. Zion Church near Versailles, Mo. Present at the meeting were Brethren Milo Kauffman of Hesston, Kans., and J. R. Shank of the Gravois Mills (Carver) district. Among other things the counsel of the congregation was taken with reference to a leave of absence for Bro. Amos Gingerich, whose services are desired as business manager of Hesston College and Bible School. The congregation cheerfully, though reluctantly, gave its consent. Our prayer is that the Lord may not only bless the

work of our brother while at Hesston but also bless the Mt. Zion congregation in the way of filling that gap effectively and in strengthening the congregation in every way that He knows is for the best.

Correspondence

New Wilmington, Pa.

(Maple Grove congregation)

Dear Readers:—On Sunday, May 7, communion services were held here. The meeting was largely attended, except by some of the aged ones who were absent on account of illness.

The attendance of the Sabbath school is increasing, as it usually does during the spring and summer months. We hope the attendance will continue to increase.

The members of the Teacher Training class have completed their course of study. Hurlbut's book was used. They expect to hold their commencement exercises on Sabbath evening, June 25. There are 10 members in the class. Bro. H. B. Kauffman directed the study.

Bro. E. J. Zook with wife and daughter attended the Church Conference in Mifflin Co. They spent a few days in Virginia.

June 3, 1933.

Cor.

Spring City, Pa.

(Vincent congregation)

Dear Readers of the Gospel Herald:—On May 6 we had our preparatory services and on May 7 we were again privileged to commemorate the suffering and death of our Lord and Savior, by partaking of bread and the fruit of the vine—emblems of His broken body and shed blood. Nine members, recently added to the church at the Pottstown Mission, were present and communed with us.

On Monday evening, May 29, Bro. Orrie D. Yoder, of Hubbard, Oreg., gave us a profitable message from the Word. May God bless him.

Bro. Aaron Mast of Pocomoke City, Md., has consented to conduct a series of evangelistic services beginning Saturday evening, June 17, and closing Sunday evening, June 25. Will you unite with us in prayer that the Lord may direct to His glory?

June 5, 1933.

John W. Kolb.

Harper, Kans.

(Crystal Springs congregation)

Dear Gospel Herald Readers, Greetings of love:—Friday evening, June 2, a large crowd gathered at the church for a program which marked the closing of our daily vacation Bible school. This was the first school of this kind that our church and S. S. sponsored and we wish to praise God for the

possibility and results of the two week's instruction. After the program an exhibit in the basement showed some of the work the children did in school. There was a total enrollment of 70 and an average attendance of 67. Sisters Mae Miller, Ada Slagel, Ruth Stutzman, and Myrtle Zimmerman were the instructors in the kindergarten and grades and Bro. Joe A. Yoder had charge of the high school class.

Bro. Joe A. Yoder, who has been a faithful worker in our church and S. S. for the past two years, has left us to serve in the Lord's Work at Hutchinson. Although we are sorry he is leaving us, our prayers go with him.

We are grateful to the heavenly Father for daily blessings. Pray for the work here, especially that we as members may experience a deeper work of grace.

June 5, 1933.

Cor.

Tofield, Alta.

Dear Readers of the Herald:—Sunday, May 28, we again were privileged to commemorate the suffering and death of our Lord, and Savior, and the ordinance of feet washing was observed. We hope that all realized the sacredness of the occasion and that we may remain faithful until He comes again.

Bro. Milo Stutzman left this morning to conduct the funeral services of Bro. Howard Stauffer's wife of Duchess, Alta. Our sympathies and prayers are extended in behalf of the brother thus bereaved.

The annual Alberta-Saskatchewan Church and S. S. Conference will be held here early in July. We extend our heartiest invitation to all of our sister churches, as well as any others who wish to attend. Remember the work in prayer.

June 5, 1933.

Cor.

Winton, Calif.

Dear Herald Readers:—The congregation at this place was privileged to hear Bro. and Sister Beare speak on missionary work with the Hindu people of India. Many enjoyed the talks given and are looking forward to their return in the near future when they will tell us more of their missionary work among the people. May they receive showers of blessing so that the work may prosper is our prayer.

On Sunday evening of May 28, Bro. J. P. Bontrager, pastor of this church, delivered his farewell sermon, for he intends to make another evangelistic trip to Canada after the Conference session to be held in Oregon. At this meeting five young souls accepted Christ and several touching testimonies were given. We ask an interest in your prayers in behalf of the work at this place as well as elsewhere since

(Continued on page 236)

Miscellaneous

KEEP SMILING

By Esther Reesor Weber

For the Gospel Herald.

Keep smiling every day, my dear,
Though troubles come thick and fast;
It seems easier for you to shed a tear,
But the trouble will not last.

Sometimes the road seems dark and long,
There are weary hills to climb;
Then brighten the rest of the world with a
song,

The view from the top is sublime.

There's sweetness in pleasure after pain,
Though it makes the teardrops fall;
The robin singing in the rain,
Is a lesson to us all.

So, though the road be dark or bright
Just sing. 'Twill brighten the way;
To-day may seem like the darkest night
To-morrow it will be day.

Our troubles are a lesson to us all
Without them we forget our God;
Remember the Lamb who was crucified
And the rough road He has trod.

He careth, oh so much for you,
He seeth a sparrow fall;
So, whether the sky be black or blue
His angels guard us all.

ENDURING TO THE END

By Ruth K. Souder

For the Gospel Herald.

And Because Iniquity Shall Abound
the Love of Many Shall Wax
Cold.—Matt. 24:12.

These words, spoken by Christ on the Mount of Olives, have quite recently made a deep impress upon my heart. The disciples privately coming to Jesus, ask Him in reference to His coming to earth again and to the sign of His coming: "Tell us, when shall these things be?" And Christ in His answer to their question mentions a list of evils, troubles, and afflictions, also intimating that many shall be offended, betraying one another and hating one another, and because of all these iniquities the love of many shall wax cold. But He goes on, saying, "He that shall endure unto the end, the same shall be saved."

We hear many in these days confessing that we are living in these very last days; that Christ is here speaking of the beginning of sorrows. We trust that our eyes are all being opened and that we see these things that are stealthily surrounding us and that we do not hesitate to speak while it is yet day, as the Spirit leads. While He says, "See that ye be not troubled," Isaiah's prophecy (Isa. 26:3) is a beautiful portrayal of the believer's peace in these troublous times: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." While we go through these various afflictions and troubles and our hearts are almost

crushed for sorrow, we think of Paul's letter to the Romans when he asks the question, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." But he says, "Nay, in all these things we are more than conquerors through Him that loved us."

Indeed, none of these things shall move us for there is nothing that can separate us from the love of God which is in Christ Jesus our Lord, and we praise His name.

But there is a very sad, sad picture before me in this that He speaks of the love of many waxing cold. And if there ever was a time when we should be watching and praying always, as Luke exhorts in Luke 21, I believe it is at the present time. Men being "lovers of their own selves," has done much in bringing about these present depressing times. But the first and great commandment was that we should love the Lord our God with all our heart, soul, mind, and strength, and most naturally follows the second: "and our neighbor as ourselves." But in failing to love God as we ought we have gotten away from Him to the extent that we, like the priest, have passed by our fallen brother, only to look on him, pass by on the other side, and leave him there. God forbid that we should fail to give that cup of cold water, that warm sympathetic handshake, that kind word of comfort from God's words, that most helpful lift and pouring in oil of healing.

The spirit of Christianity does all these, for it is Christ-like. Wherever He could do some good, He was there and ready. Praise God for that same Spirit that manifests itself in all His true children. But the sad picture is of those who fail to do these things to "the least of these, my brethren," ye have not done it unto Him. And then shall He say, "Depart from me, for I never knew you." What a sad disappointment. Oh! that God may open our eyes to a sense of our duty for we are going through a great testing time; and, dear Readers, are we going to endure to the end?

Sellersville, Pa.

AN INTERESTING REPORT

The other day we came across an old report that to us was very interesting. This report, as the date shows, was sent out a little less than a year after our Church publications were merged, April, 1908, and explains itself. Believing the many of our readers will also be interested in reading it, we pass it on for their edification. It will mean all the more if you will compare it with the last annual finan-

cial report from our Publishing House, published in May 25th number of the Gospel Herald—Editor.

REPORT

For the satisfaction of a few who are especially interested in the work of the Publishing House, we submit the following statement of business done during the past ten months:

We received on the following accounts the amount set opposite each:

Manufacturing (for work done other than printing Quarterlies and Periodicals issued by the House.....)	\$2322.02
Books (this includes all books sold).....	9152.87
Gospel Herald Subscriptions.....	4389.50
Rundschau Subscriptions.....	2568.02
Words of Cheer Subscriptions.....	1073.09
Judendfreund Subscriptions.....	232.72
Beams of Light Subscriptions.....	177.75
Sunday School Lesson Quar.....	3562.57
Christian Monitor Subscriptions....	720.40

STATEMENT

Assets

Stock on Hand—Paper.....	\$800.00
Stock on Hand—Books.....	6000.00
Outfit—Machinery, etc.....	9540.00
Subscription Lists—Weekly.....	7500.00
Subscription Lists—Monthly.....	1000.00
Subscription Lists—Quarterly.....	3000.00
Cash on Hand.....	750.00
	\$28590.00

Liabilities

Money Borrowed by the Board....	5500.00
Money Borrowed by the House....	1750.00

	\$7250.00
Net Solvency	\$21340.00

Yours for Him,

Scottdale, Pa. A. D. Martin, Treas.
Feb. 1, 1909. Mennonite Publishing
House.

JUDAS ISCARIOT

By Chas. Gordon Miller

For the Gospel Herald.

John remarks, after Judas Iscariot enquired why a casket of such precious ointment, which might have been sold for more than three hundred pence and given to the poor, should be wasted in such a useless piece of extravagance (Jno. 12:5): "This he said, not that he cared for the poor, but because he was a thief and had the bag and bare what was put therein" (Jno. 12:6). From this we gather that the brotherhood of the twelve had a common treasury and received contributions for the poor; that Judas was the steward or almoner; that he had already proved unfaithful and been guilty of stealing.

The motives which led to the betrayal of his Master therefore were avarice, disappointment of his carnal hopes, a gradual growth of hostility to his Master.

1. **Avarice.** This feature of his character and the germs of this vice probably unfolded themselves gradually and in spite of many warnings which he must have heard from his Lord. (Matt. 6:19-34; 13:22, 23; Lk. 16:11; Mk. 10:25.)

2. **Disappointment of his carnal**

opes. What were the Messianic expectations of the apostles? A visible kingdom, an earthly throne, high places and temporal blessings; these they looked forward to in common with their nation. To one like Judas, the issue of the triumphal entry must have been a deep disappointment.

3. **A gradual growth of hostility towards his Master.** His practical and administrative talents which caused him to be made treasurer were closely allied with carnal selfishness, which was early rebuked, but still more sharply during the supper at Bethany. As he became aware that his real character was known to the Lord and found his earthly hopes more and more disappointed, his attachment to his Master turned more and more into aversion. When the manifestation of Jesus Christ ceased to be attractive, it became repulsive and more so every day.

We know absolutely nothing of the life of Judas before his appearance in the list of the apostles. He was drawn as the others were by the preaching of John the Baptist, or his own Messianic hopes, or the gracious words of the new teacher, to leave his former life and to obey the call of the prophet of Nazareth. The choice was not made, we must remember, without a prevision of its issue (Jno. 6:64). The germs of evil, in all likelihood, unfolded themselves gradually. The rules to which the twelve were subject in their first journey (Matt. 10:9, 10), sheltered him from temptations that would have been dangerous to him. The new form of life, of which we find traces in Lk. 8:3, brought that temptation with it. As soon as the twelve were recognized as a body, traveling with their Master, receiving money and offerings which they distributed to the poor, it became necessary that some one should act as the steward or almoner, and this fell to Judas (Jno. 12:6; 13:29). So Judas found himself entrusted with larger sums of money than before and with this there came covetousness, unfaithfulness, embezzlement. Several times he showed his tendency to avarice and selfishness. This ever grew worse and worse till he betrayed his Master for thirty pieces of silver.

Why was such a man chosen to be one of the twelve? (1) There was need among the disciples in the Church for a man of just such talents as Judas possessed, the talent for managing business affairs. (2) Though he probably followed Christ at first from mixed emotions, he had the opportunity of becoming a good and useful man. (3) It doubtless was God's plan that there should be a standing argument for the truth and honesty of the Gospel and to teach the church that God can bless and the Gospel can succeed even though wicked men may creep into the fold.

Now we ask, What was Judas' mo-

tive in betraying Christ? (1) Anger at the public rebuke given him by Christ at the supper in the house of Simon (Matt. 26:6, 14). (2) Avarice, covetousness, the thirty pieces of silver (Jno. 12:6). (3) The reaction of feeling in a bad soul against the Holy One whose words and character were a continued rebuke and who knew the traitor's heart. (4) A much larger covetousness, an ambition to be treasurer not merely of a few disciples but of a great and splendid temporal kingdom of the Messiah. He would hasten on the coming of that kingdom by compelling Jesus to defend Himself. (5) Perhaps disappointed because Christ insisted on foretelling His death instead of receiving His kingdom. (6) Perhaps Judas abandoned what seemed to him a failing cause and hoped by his treachery to gain a position of honor and influence in the Pharisaic party. Judas, when he saw the results of his betrayal, "repented himself" (Matt. 27:3-10). He saw his sin in a new light and his "conscience bounded into fury." He made ineffectual struggles to escape by attempting to return the reward to the Pharisees, and when they would not receive it he cast it down at their feet and left it (Matt. 27:5). But a restitution of the silver did not undo the wrong, for it was restored in a wrong spirit, a desire for relief rather than hatred of sin. He confessed to the wrong party, or rather to those who should have been secondary. These could not grant forgiveness as compunction is not conversion. Judas, in despair, went out and hanged himself (Matt. 27:5) and in the act he fell down a precipice and was dashed to pieces (Acts 1:18). "And he went to his own place" (Acts 1:25).

A guilty conscience must find either hell or pardon. Judas' repentance is contrasted with that of Peter. Judas proved his repentance to be false by immediately committing another sin (suicide) while Peter proved his to be true by serving the Lord faithfully ever after.

How many of us to-day are Judases? As we look about at this wicked generation and see our Master sold daily is it not sad indeed? Oh Father, help us to ever serve Jesus our Master, help us not to seek the world and its so-called riches but ever seek Thy glorious kingdom.

Stifle all ambitions toward worldly fame and help us to see that the only fame and glory worth while is to be found under the banner of righteousness. Let our business be Thy business. Help us to ever serve and manage Thy affairs so to speak. Help us to sell Thee to every soul, our only Lord and Saviour. Let us be as Peter, faithfully serving Thee and not as Judas served Satan. Help us dear Jesus. Help us to see, help every one to see, that the day is coming when the Sav-

iour shall come and judge both the quick and the dead and let us be ready. Help us to down all pride, to be meek and humble in all things. Help us to stand up for Thee, that we may never betray Thee as Judas. Help us to know and understand and trust in Thy will always, not ours, and that Thy desires shall ever be before ours. Amen.

Jackson, Mich.

THE BIBLE

(Continued from page 227)

of us should know that not every one is gifted to understand or know the right meaning of many passages of the Scriptures, and it takes a gifted man of God, whom God has given us as a teacher, to rightly divide the Word of truth, and not everyone should think he knows what the meaning is of difficult parts of the scriptures. God told Paul to go to a certain man who would tell him what to do, and He has told me and you, through His servant, Paul, that we shall follow the faith and example of such as walk like Paul did, and who have taught us the Word of God.

Here is the rule for teachers of the Word, in regard to that which means what it says. Take everything to mean what it says, **provided** that in doing so, it is reasonable and sensible, in accordance with **spiritual** and common sense reasoning; and provided that taking it that way does not conflict with the teachings of other scriptures. For example, when we read, "Ye ought to wash one another's feet," this would not be reasonable according to **carnal** reasoning, but according to spiritual and common sense reasoning it is a reasonable and sensible service; and as there is no scripture to conflict with the literal keeping of this command, therefore we feel sure we should take this to mean what it says.

Then when we read, "If thy hand offend thee, cut it off," and take this to mean our natural hand and cut it off, it would be quite unreasonable. So it means what it says, only it is a **parable**, and means a member of the Church, instead of a member of the body. Then again, when we read in John 10 that God gives eternal life to His sheep, and they shall never perish, it may sound reasonable enough, but there are so many scriptures to contradict that idea, that we conclude it does not mean that once a man is saved he will never be lost. The same with the verse, "Take eat, this is my body, this do in remembrance of me." To take this to mean that God changes the bread into His flesh, is both unreasonable and in conflict with other scriptures. His saying, "This do in remembrance of me," shows that we are not eating this bread as a food for our souls, but as a reminder of His dying for us. Many who eat this bread each Sunday are surely mis-

taken in their object or purpose of partaking of the bread and wine. Many more examples could be given, but we trust this will be clear enough, and

may we all be willing to learn and know the truth so that that truth may make us free.

Roanoke, Ill.

bless Bro. Ressler for his labors here, that whatever we do may be for His honor and glory.

June 7, 1933.

Mary A. Miller.

NEWS NOTES FROM OUR SCHOOLS

EASTERN MENNONITE SCHOOL

The 14th commencement of E. M. S. has passed into history. A class numbering 59 was graduated. One received a diploma from the Advanced Bible Course; 7 received them from the Elementary Bible Course; 9, from the Normal Course; 9, Junior College; and 33, High School.

The class program consisted of numbers centering around the class motto, "As He Leads." There were special music numbers, the class president's address on the motto, the class history, an oration on "The Challenge of Our Church," and a reading.

The baccalaureate sermon was preached on Sunday morning by Bro. B. B. King of Elida, Ohio, on the text, John 8:28, 29.

Bro. J. C. Clemens, Lansdale, Pa., gave the Commencement address on the subject, "Labor and Loyalty."

The commencement exercises included also the public literary program, at which time members of the High School oral expression class gave 4 numbers, and men's and ladies' choruses rendered selections.

Alumni activities began at one on Saturday. The annual business meeting was followed by a devotional meeting. At four o'clock classes had opportunity of meeting in a social way in separate class groups. The supper hour brought the groups together again in the X-Hall. At 7:30 a program was given in the chapel. It consisted of several chorus and quartette selections, report of the corresponding secretary, an address on "The Mission of the Church" by Orrie D. Yoder, and one on "The Ultimate Aim of Our Educational Program" by John H. Mosemann, Jr., Lancaster, Pa. The living alumni members now number 385. Five of our number have gone on to be with the Father.

On Sunday morning at 6:00 Bro. Lloy Kniss spoke on the subject, "Investing a Life."

Bros. Sanford Shetler, Johnstown, Pa., and E. F. Hartzler, Marshallville, Ohio, discussed the Sunday school lesson after the opening exercises conducted by J. Paul Sauder, New Holland, Pa.

The afternoon was taken up with an inspiring mission meeting at which time the following subjects were discussed: "The Loss of Inactivity" by R. W. Benner of this place; "Possibilities of Personal Evangelism," J. H. Mosemann, Jr., Lancaster; "Opportunities for Evangelism in India," Lloy Kniss from India; and the mission sermon on John 4:35 by E. F. Hartzler, Marshallville, Ohio.

Twice sunset meetings were held on the hill. We wish all of you could see the magnificent view as we see it from the hill, and could there worship with us the Creator of it all.

We are thankful to our Father for the pleasant and profitable year we have just had. May His name receive all the glory

and His Kingdom be strengthened. Your prayers are always solicited for the cause of the Lord's work here.

The evening of Ascension day the boarding students went to the hill for supper and then had the privilege of listening to Bro. H. A. Brunk on the subject of "The Holy Spirit" during the Prayer Circle hour. We were lifted up to Him, who is coming again in the same manner He was seen to go.

Bros. J. H. Mosemann, Jr., and Enoch Zook, New Wilmington, Pa., also had charge of conjoint Prayer Circle on two different occasions.

The May public literary program was given by the Bible departments of the school.

In connection with the activities of the senior class we want to acknowledge the gift donated. A curb has been placed the entire width of the campus just at the top of the terrace. Classes have done much toward beautifying the campus and making E. M. S. more homelike.

Bros. A. D. Wenger, C. K. Lehman, J. L. Stauffer, and J. R. Mumaw will be on the field part of the summer in the interest of the school.

June 7, 1933.

Sadie A. Hartzler.

CORRESPONDENCE

(Continued from page 233)

there is always a need of more souls to be sought for the Master's kingdom.

Funeral services for the deceased, Wilbur Otis Koehn, son of Mr. and Mrs. Noah Koehn were held at this place on Wednesday, May 31. Wilbur accepted Christ as his Savior and willingly left this old earth trodden by many who also have gone home for their eternal reward. He was ready to meet Jesus and sing the song of Moses and the Lamb, which no doubt we all want to do when our turn comes. We are glad that Wilbur can forever be with the Lord, but in behalf of the bereaved ones, Bro. and Sister Koehn and their daughter Martha, we ask an interest in your prayers.

June 5, 1933.

Lena Dirks.

Greenwood, Dela.

Greetings to all Herald Readers:—Bro. J. A. and Sister Lina Ressler were with us June 2-5. Bro. Ressler preached for us Friday and Saturday evening and on Sunday morning. Six young souls sealed their vows by water baptism and one was received from another denomination, making seven new members to our little group. We also had communion services Sunday morning. All members present took part. We pray that the Lord will continue to bless the work here; also that He may

Johnstown, Pa.

(Stahl congregation)

Dear Herald Readers:—Our congregation has enjoyed a number of blessings since the last correspondence, among which are five additions to the membership. Bro. Lloy A. and Sister Elizabeth Kniss have been accepted as members upon their presentation of church letters from India. Their talks have been appreciated very much, and the congregation is grateful to a kind heavenly Father to bring them safely to the home community again.

A father who stood aloof from the Church for a number of years was again received into full fellowship. One week ago a husband and wife were received as members of this congregation at the communion in the Blauch church. We appreciate what evangelists are doing for us, but we feel that there should be a continual working for the lost during the entire year.

Our summer Bible school has been in session for one week, with an enrollment of 206. More will enroll for the next week. Besides the twelve teachers from the Johnstown district, the school enjoys the excellent help of the following teachers: Mary M. Troyer, Paoli, Pa.; Irene Zook, Greenwood, Dela.; Anna Stull, Scottdale, Pa.; Leah C. Kauffman, Mattawana, Pa. The pupils are from eleven different denominations and among them are twenty-nine Catholics.

The Bible School Board for the Johnstown Bible School re-elected all members of the faculty, except Bro. J. Irvin Lehman, who asked to be relieved on account of other duties. Bro. Lloy A. Kniss has been secured to take Bro. Lehman's place. While we did not like to see Bro. Lehman go, we are very fortunate in being able to secure Bro. Kniss. Sister Kniss will be able to give very helpful talks during the term.

God's blessings surely are great, if only we wait patiently to see and enjoy them.

June 10, 1933.

S. G. Shetler.

CONTRIBUTION OF SONG

(Continued from page 229)

Referring now to services which are definitely planned for evangelistic effort, I believe we should especially realize and emphasize the need for the proper selection of the hymn to be used when the invitation is given at the close of the service. Ira D. Sankey once, when asked what he would be singing that evening replied, "I will not know till I hear how Mr. Moody closes his sermon." The one who is selecting the

ymn should be careful that there is a close relationship between the closing appeal of the sermon and the hymn which immediately follows. The song must be merely a continuation of the appeal made in the remarks of the sermon. It is always a tragedy, to my mind, when anything happens at this point of the service to detract from the vital issue at hand. Souls are under conviction—they are just in the proper frame of mind to be moved by the appeal of the hymn. There are so many songs to choose from and among them are those which have stood the test of time. I believe we do well to use them in preference to a song with a rag-time air to it and perhaps little merit even in the words. I am glad our new Church Hymnal is composed so largely of the worship type of song.

The invitation song is not necessarily found in the section of the hymn book known as "Evangelistic Songs." Most of the really valuable hymns have an appeal to the sinner. If the sermon has emphasized a complete consecration a hymn such as "All to Christ I Owe" or "Take my life and let it be consecrated Lord to Thee" might prove a good choice. "When I Survey the Wondrous Cross" has a mighty appeal following a sermon on the atonement on the Cross.

Earnest O. Sellers, the well known song leader, says: "The music after the sermon, when decisions are being called for, is highly important. Simple invitation hymns, reverently and prayerfully sung, seem to be an absolute essential in all modern evangelistic appeals. Do not change the hymns too frequently during the invitation; it will not harm to sing the same hymn over again, even several times. The frequent use of the same hymn will avoid any element of curiosity and quickly fix the minds of those present upon the desired action. Many a man has had his feet set into motion and his will moved to action and his lips opened in a confession of faith by the wooing of a hymn of invitation who would otherwise have remained untouched. Evangelistic fires can seemingly only be kindled by prayer and the voice of testimony expressed in song."

Just a few words in regards to our use of song informally outside the sphere of public worship. It is one of the unfortunate results of this age of speed and hurry that we no longer have opportunity to sing while about our work. But one place where it is still expedient to sing is in the home with the family. Can you recall where you learned first to sing many of the hymns you can now cherish most? Was it in the home from mother or father? Do you not want your children some day to go back in memory to the time when you sang with them in the home? "Therefore shall ye lay up these words in your heart and in your soul,—And

ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up" Deut. 11:18, 19. Some of this can be done through the medium of Christian song. Should not the home environment lay the foundation for future evangelism? In closing I would make this challenge: whenever you sing, wherever you sing, whatever you sing, get the spirit of the song, let the song grip you, make this your motto I will sing praise in the Spirit but "I will also sing praise with my mind" and your singing whether in the home, or at work, or in the Church will become a mighty contribution in the great work of evangelism.

Breslau, Ont.

SPECIAL MEETINGS

Middlebury, Ind.

Report of the Sunday school meeting held at the Middlebury Mennonite Church May 21, 1933.

Organization.—Mods. Clayton Eash, Ira Yoder; Chor., Paul Bender; Secy., Harold Lehman.

Devotional, by A. L. Buzzard.

The True Vine (children's meeting), by Ruth Bender. Object lesson depicting Jesus the Light of the world.

Jesus Christ, a Pattern for the S. S. Worker:—(1) In Loyalty, by Ezra Beachy. We must have constancy of purpose and know definitely where our faith is rooted. Loyalty in service is our only expression before God concerning our love to Him. (2) In Zeal, by Etril Leinbauch. We should have a definite aim and pursue it with godliness, living a life above reproach and always seeking new opportunities having our zeal "timed right." (3) In Prayer Life, by Lucille Berkey. We must believe that God hears us and is able to answer, but we must meet the conditions. (4) In Compassion, by Walter Fletcher. Jesus had compassion on sinners, children and fellow workers. (5) In Humility, by Samuel Miller. Charity, patience and submission are earmarks of humility. (6) In Teaching, by Grant Weaver. Is my life in harmony with what I wish to teach? Let us make use of the personal touch.

Benediction, Amos Nussbaum.

(Evening session)

Devotional, by Silas Yoder (Psa. 121).

The Sunday School in an Age of Apostasy, by Earl Miller. The Scriptures indicate that we are now living in that age and should put forth greater effort to hold the weak, realizing that should they fall their portion would be a greater condemnation than should they never have known the Lord. We must be careful that we are not deceived by false doctrine etc., over the radio or otherwise. A Sunday school that is not a missionary Sunday school is probably a dead S. S. (Heb. 10:25, 26; 3:12, 13; 1 Tim. 4:1, 2; 11 Tim. 3:1-5; 4:3, 4; Heb. 6:4-6; 11 Pet. 2:20, 21).

Sermon, by Ray Yoder. Our returning Lord not a theory but a fact. We must believe it. Our attitude should be an eager expectancy and a longing desire for His return. He is coming for those that are looking for Him.

Harold Lehman, Secy.

Waynesboro, Va.

Report of Minister's Meeting held at Springdale Church near Waynesboro, Va., May 11, 12, 1933.

Organization.—Mod., Bro. R. W. Benner; Chor., Bro. James H. Shank; Secy., John H. Alger.

The meeting opened at 7:30 P. M. with song service, followed by children's meeting in charge of D. W. Lehman.

Sermon, The Hope of the Church, by P. E. Shank. Children are the hope of the Church; also the Church is the hope of the children. Bishop Driver, one of the early church fathers of Springdale community was cited as example. The growth of the congregation and the number of his descendants engaged in active church work attest to his life of faithful service. His life still lives. II Tim. 3:1-7 describes present conditions. Our children must be instilled with the truth of the Word and the faith of the Church to be able to face the world and stand.

Evening meeting closed with prayer by Bro. Etter Heatwole.

Friday morning meeting opened at 9:00. Devotion conducted by Bro. A. B. Burkholder.

The Watching Church, by J. S. Martin.

Satan centers his efforts of opposition on the highest of God's creation, Man. "All unrighteousness is sin." One sin makes us equal with the vilest sinner. Early Church was a watching Church, had spirit power. They carried the Gospel abroad. Illustration: Fowls look out for danger; they warn and protect brood. So should the Church watch, warn, and protect.

The Sleeping Church, by Lewis Shank.

People generally sleep at night; also true spiritually, when clouds and darkness overshadow. "Awake—arise,—and Christ shall give thee light." "Awake to righteousness and sin not."

The Apostate Church, by David Garber.

In Rev. 3, we read of the church of Laodicea which was neither cold nor hot. A watching church is not apostate. A sleeping church is headed for apostasy. Catholic church was first apostate from Christianity. Her daughters (Protestants) are following in wake of apostasy. Martyrdom did not exterminate; compromise did. "When the Son of man cometh, shall he find faith—?" Every Spirit that confesseth not is that Spirit of anti-christ—I Jno. 4:3. Fear of man leads to apostasy and deception of believers. Let us meet the issue through prayer, unity of purpose, and work.

The Church's Duty under Present Conditions, by S. H. Rhodes.

If child is taught truth in home it is hard to get it to accept error. In Russia people are barred from teaching Bible; in America we have privilege and neglect it. We are facing crisis, "But continue thou in the things which thou hast learned and hast been assured of." Paul's admonition to Timothy is, "Preach the Word." Concluding thoughts: Unity for Strength; be led of the Spirit; "come ye out from among them."

(Afternoon Session)

Devotion, Jos. H. Weaver.

Work of the Ministry.

1. **Discouragements,** Melvin J. Heatwole.

Common to all. Sin brought about discouragements. Noah, a preacher of righteousness, had little results in numbers. Lack of visible results tends to discouragements. We find Elijah discouraged. Christ weeps over Jerusalem, saying, "How oft would I . . . but ye would not." Large classes of converts, but so few remain true. Often appointments are poorly attended.

2. **Encouragements,** by Leonard Jones.

Glad for power of Spirit and plan of salvation. "And I, if I be lifted up, will draw all men unto me." "I can do all things through Christ which strengtheneth me." After an affliction two young brethren said, "Bro. Jones we are glad to see you." Another said, "I want to take you on your W. Va., trip." Such experiences are great encourage-

ments. Obedience of Church brings joy to ministers.

Things That Contribute to the Success of the Ministry:

1. Hospitality, Timothy Showalter.

Christ found an ever ready welcome at the home of Lazarus. Philip entertained Paul and companions. An important qualification of ministers and especially bishops. "When thou makest a feast, call the poor" (Luke 14: 13).

2. Temperance, S. A. Shank.

"Every man that striveth for the mastery is temperate in all things." Some ministers lessen their influence by their frivolity. We should be pleasant but sober. Are we temperate in all things?"

3. Zeal, Aldine Brenneman.

Wanted in business world, needed in the church, necessary on part of ministry and laity. Anyone with zeal inspires. In early church when zeal diminished, success diminished.

4. Humility, James Shank, Jr.

"By humility and the fear of the Lord are riches, and honor, and life." "God resisteth the proud, but giveth grace to the humble." Exemplified in lives of John the Baptist, in Paul (chiefest of sinners). Jesus Christ both taught and practiced it. "Whosoever humbleth himself shall be exalted."

Sermon (Heaven), by J. R. Mumaw.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him" (I Cor. 2:9). We look to the goal ahead, Heaven. It spurs us on. Thinking of heaven will deliver us from the power of earthly greed. It is a country, a long home, a prepared place, has many mansions. The redeemed shall walk there. We shall enjoy deliverance from the presence of sin. No apostates, no apostasy. Christ will be the central figure. "Thou art worthy —" Rev. 5: 9.

We feel sure the moderator voiced the sentiment of the congregation in stating that we had a profitable and enjoyable time sitting together in heavenly places in Christ Jesus.

We must now go to our respective fields and carry the good news to others.

Jno. H. Alger, Sec.

Married

Heimbach-Shaffer.—At the home of the officiating bishop, Bro. W. W. Graybill of Richfield, Pa., Bro. Charles Edward Heimbach and Sister Ruth Shaffer, both members of the Susquehanna congregation, Snyder Co., Pa., were united in holy marriage on Feb. 26, 1933.

Kandel-Sommers.—On June 3, 1933, at the home of the officiating bishop, Bro. O. N. Johns, occurred the marriage of Bro. Daniel W. Kandel of Dundee, Ohio, and Sister Alma M. Sommers of Sugar Creek, Ohio. May the grace of God and the united blessings from heaven be upon them.

Brehm-Smith.—On Sunday, May 28, 1933, at the home of Bro. and Sister Albert Smith, occurred the marriage of their daughter, Martha, to Bro. Leslie Brehm, both members of the Elizabethtown, Pa., Mennonite Church, Bro. N. W. Risser officiating. May God's richest blessings be theirs.

Freed-Hartman.—Bro. Manford Freed and Sister Bertha Hartman, both members of the Holdeman congregation near Wakarusa, Ind., were united in holy marriage at the home of the officiating minister, Bro. Silas Weldy of Wakarusa. May joy, peace, and happiness attend them through life.

Page-Headings.—On April 24, 1933, at the home of the bride's parents in Winton, Calif.,

Bro. Kenneth Page and Sister Elenore Headings of Winton, Calif., were united in marriage by Bishop J. P. Bontrager, both members of the Mennonite Church in Winton. May God's choicest blessings be theirs through life.

Brubaker-Schrock.—On June 4, 1933, at the home of the bride's parents near Nappanee, Ind., Bro. David Brubaker of Midland, Mich., and Sister Mary Schrock of the North Main St., congregation, Nappanee, Ind., were united in holy marriage by Bro. Homer North. May the blessing of God attend them through life.

Mast-Gerber.—On June 3, 1933, at the home of the officiating bishop, Bro. O. N. Johns, near Canton, Ohio, Bro. Carl F. Mast of Millersburg, Ohio, and Sister Arlene Gerber of Sugar Creek, Ohio, were united in the holy bonds of matrimony. May the Lord abundantly bless them as they journey together through life.

Obituary

Moyer.—Eliza B. Moyer (nee Detweiler) was born Feb. 2, 1853; died May 18, 1933, from complications due to old age; aged 80 y. 3 m. 16 d. She was married to Samuel O. Moyer March, 1879. He, together with 1 son and 6 daughters preceded her in death. Two sons and 1 daughter survive her. She was a faithful member of the Mennonite Church over 54 years; interested in the S. S., where she taught beginners for a number of years, and the work of the church, attending all services as long as possible. Funeral services were held May 23, at the Mennonite Church in Souderton, in charge of the home ministers, Jacob M. and Elmer B. Moyer. Burial in the Line Lexington Cemetery.

Brubaker.—Abraham K. Brubaker was born Jan. 20, 1855; died May 8, 1933; aged 78 y. 3 m. 18 d. He was ordained to the office of deacon on June 14, 1913, in which office he served faithfully as long as health permitted. His father, Jacob Brubaker, also served as deacon in the Juniata and Snyder Co. District for some years and departed this life in 1875 at the age of 62 years.

Bro. Abraham's wife (Lydia Graybill Brubaker, a daughter of the late Bishop Jacob Graybill), was born Sept. 19, 1857, and died just 20 days after her husband, May 28; aged 75 y. 8 m. 9 d. Two sons and 3 daughters remain to mourn their loss of father and mother. Both the sons are ministers of the Gospel in the Juniata-Snyder Co. District, in which district their father served as deacon for nearly 20 years. Their grandfather Brubaker also served as deacon and grandfather Graybill served as bishop.

Frey.—Peter L., son of Levi and Barbara Frey, was born in Holmes Co., Ohio, Dec. 15, 1854; died at his home near Topeka, Ind., May 20, 1933; aged 78 y. 5 m. 5 d. He was married to Mary Hershberger Nov. 28, 1883. To this union were born 5 children (William of Goshen, Alvin of Topeka, Abbie wife of Reuben Tyson, Susie wife of Albert Beck of Middlebury, Joseph of Threerivers, Mich.). Those left to mourn his departure are his companion, the above named children, and 17 grandchildren; also 4 brothers (Ben Frey of Kokomo, Ammon Frey of LaGrange, Menno Frey of Amboy, and Alvin Frey of Middlebury). Four brothers and 2 sisters preceded him in death, of whom 1 brother and 2 sisters died within the last fifteen months. He united with the Shore Mennonite Church in 1920 and continued in this faith until his death. His funeral was held at the above named place, services in charge of Josiah J. Miller and O. S. Hostetler. Burial in the adjoining cemetery.

Schrock.—Edna Maxine, youngest child of Elmer and Alma (Hochstetler) Schrock, was born Aug. 1, 1932 near Kalona, Iowa; died

May 26, 1933; aged 9 m. 26 d. She is survived by her parents, 3 brothers (Robert, Duane, and Stanley), 1 sister (Emma Gene), grandparents (Bro. and Sister Dave Hochstetler, also Grandfather Schrock) and many other near relatives. Little Edna took sick while in church (East Union Mennonite). Soon after they came her mother noticed there was something wrong, but little did she think that death was so near. Her death was caused by central pneumonia.

"Go, little pilgrim to thy home

On yonder blissful shore;

We miss thee here, but soon will come

Where thou hast gone before."

Funeral services were held at the East Union Mennonite Church, May 28, conducted by Bros. D. J. Fisher and Joe C. Brenneman. Text, Job 1:21. Interment in the East Union Cemetery.

Shoup.—Mary H., daughter of Martin and Magdalena Brubaker, was born in Wayne Co., Ohio, Feb. 1, 1876, and after a three-day illness suddenly passed to her reward at her home near Dalton, Ohio, June 2, 1933; aged 57 y. 4 m. 1 d. In her youth she accepted Christ as her Savior, was baptized and received as a member of the Wisler Mennonite Church, later transferring her membership to the Martins congregation. On Nov. 15, 1910, she was united in marriage with Emanuel Shoup. To this union were born 3 children. She was preceded in death by an infant son and daughter. She leaves her husband, 1 daughter (Fern), 3 brothers (Jonas, Daniel, and Ezra), and many other relatives and friends. Sister Shoup was a devoted companion and loving mother in the home, a firm believer in the truths of God's Word, a faithful member of the church, and a congenial neighbor and friend. Funeral services at Martins Church near Orrville, Ohio, June 4, conducted by Bro. Stanford Mumaw, assisted by Bros. Aaron Eberly, I. J. Buchwalter, and C. C. Culp. Text, Rev. 14:13.

Miller.—John J., eldest son of Bishop Henry A. Miller and Martha Miller, was born Dec. 3, 1841, in Cambria Co., Pa.; died in LaGrange Co., Ind., from the infirmities of old age, May 25, 1933; aged 91 y. 5 m. 22 d. At the age of three years his parents moved from Pennsylvania by wagon to near Waterford, Elkhart Co., Ind., and seven years later to LaGrange Co., Ind., on the farm, where he continuously resided unto the time of his death, with the exception of only three years, thus having spent 77 years on the same farm. Bro. Miller was twice married; first to Mary L. Taylor. To this union were born 6 children. The mother and wife preceded him in death, also 2 daughters (Ida and Grace) and 2 sons (Alton and Albert). Two children survive (Mrs. Edna Hostetler of Shipshewana and Edwin G. Miller of Goshen); also 1 foster son (Casper Bean of Michigan), 15 grandchildren and 27 great-grandchildren, 1 sister (Mrs. Charity Nusbaum of Middlebury, Ind.). His second marriage took place Jan. 19, 1915, to Lizzie Blough, who remained his faithful and helpful companion till death. He was a member of the Shore Mennonite Church. He loved to spend his time in singing Christian songs, one of his favorite choruses being, "There will be no more sorrow there." His funeral was held at the Mennonite Church near Shipshewana, Ind., on May 29 in charge of Y. C. Miller and O. S. Hostetler.

Schrock.—Elvina Miller Schrock was born Aug. 15, 1887; died at her home east of Goshen, Ind., May 30, 1933; aged 45 y. 9 m. 15 d. She leaves husband (Harry Schrock), her mother (Mary Miller Holt) of Sherwood, Oreg., 2 uncles (Jonas and Harvey Miller of Goshen), and 2 aunts (Mrs. Simon Staley of Nappanee and Mrs. Malinda Schrock of Sugar Creek, Ohio). She was a grand-daughter of Eli Miller, who prior to his death served for many years as bishop of the Clinton Frame Church. Besides those named she leaves a host of sorrow-

ing friends to whom she endeared herself by her kindness and help. She accepted Christ as her Savior in her early years and was faithful in the service of her Master till death came. On Dec. 24, 1931, she was united in marriage with Harry Schrock and lived with him on her farm east of Goshen at the time of her death. A few months ago she became afflicted with illness which proved to be a cancer and all that loving hands could do could not avail to save her from the fatal effects of this disease. A great part of her mature years was spent in caring for those who were sick or afflicted and her ministrations and services will be long remembered and appreciated by all who knew her. Funeral services were held at the home Wednesday conducted by Amos Nusbaum, and at the Shore Church conducted by S. C. Yoder and Oscar Hostetler. Burial in cemetery adjoining the church.

Koehn.—Wilbur Otis, son of Noah and Lena Koehn, was born in San Francisco, Calif., June 22, 1922. When 22 days old he came to Winton, Calif., where he spent the remainder of his life. Being a lovable boy, he endeared himself to all that knew him, especially to his parents. But it has pleased the heavenly Father to take Wilbur home to Himself. He became ill about three weeks ago, but was hopeful to the end. For the last nine days of his life he was in the hospital at Merced, Calif. Although he suffered much pain, his faith in God never wavered, often speaking about God and his being ready to go to meet his Savior. Wilbur confessed Christ as his Savior last winter during a revival held here. On May 28, just as day was dawning, Wilbur calmly fell asleep, and was privileged to see the dawn of the eternal day with God. His life on earth was short, yet brought much joy and consolation to the parents in the home. His father, mother, and sister survive him, as well as a host of friends. The entire class in school of which he was a member were present at the funeral. Services at the Mennonite Church in Winton May 31 in charge of J. P. Bontrager, assisted by L. E. Weaver. Burial at the Winton Cemetery.

"Our darling boy who left our home
To go and join his Savior,
Has won his crown, and bids us come
To live with him forever."

Parents.

Stauffer.—Leah W. Stauffer (nee Sensenig) was born July 9, 1889 near Martindale, Pa.; died May 28, 1933, in the Lancaster Hospital; aged 33 y. 10 m. 19 d. She is survived by her husband (Aaron O. Stauffer), 6 children (Katie, Elizabeth, Verna, Enos, Isaac and Eva), father (Isaac K. Sensenig), 4 brothers and sisters (Samuel, Rebecca—Mrs. Aaron A. Brubacher, Susanna—Mrs. Noah Z. Martin, and Israel) as well as many other relatives and friends. In excess of 3 years back she was stricken with uremic poisoning which left an unsettled condition of mind, necessitating her removal from her family. However the seemingly direct cause of her death was cancer of the liver and anemina which developed shortly before her death. She was very patient in her suffering and was much concerned for her children. Her faith and comfort were in Christ, having accepted Him as her main stay quite early in life and was a member of the Pike Mennonite Church. One of her last requests was to have the Bible read to her. It was a source of joy to her to know that her family was well cared for by kind friends. The funeral was held May 31 at the Pike Church, with interment in the adjoining cemetery. Services in charge of Bros. Peter Weaver, Joseph Boll, and John A. Wenver. Texts, Psalms 8:4; Mark 14:8, last clauses.

"We miss thee, loving sister,
We think of thee still at home
But because we saw thy suffering
We're glad Christ called thee home."

—A brother.

Bowman.—The sunset hours of Friday, April 28, saw the passing of Bro. Moses C. Bowman of Kitchener, one of the older and respected citizens of the community. On Thursday he suffered a slight stroke, was unconscious for three hours, but rallied to such a remarkable extent that his recovery seemed probable, when suddenly, after conversing with friends, with no premonition, his spirit slipped away.

Bro. Bowman was born on Jan. 1, 1855, at Mannheim, Ont. He was the son of Pre. Moses S. Bowman. He was married the first time to Lydia Shantz, Feb. 5, 1878, who predeceased him in 1899. He was later married to Susanna E. Shantz, Oct. 25, 1900.

He is survived by his wife, and 5 children, from his first wife (Alvah S. and Edwin S. of Guernsey, Sask.; Henry S. of Waterloo, Ma-linda S. of Kitchener and Moses S. of Mannheim), 16 grandchildren, and 3 great-grandchildren. He is also survived by the following brothers and sisters: Mrs. Henry Baer, Mannheim; Mrs. David Shuh and Mrs. Menno Shantz, both of Kitchener; Aaron of Mannheim; Noah of Guernsey, Sask.; Mrs. John Berry, Langley, British Columbia; and Ezra of Freedom, Mo.

Bro. Bowman was widely and well known, both as a man and a minister of the Gospel for 44 years. As such he was a consistent Christian, a staunch churchman, and a vigorous minister, whose services were widely used. Besides being one of the pastors of the Mannheim Mennonite Church, he served outlying places such as Zurich, South Cayuga, Sherks-ton, Bothwell, and Rainham, in his earlier days, he also labored among the local churches. His counsel in Conference work was valuable in many directions, and often sought after by other workers. He was a versatile and apt conversationalist, ready with wisdom and wholesome philosophy, which unraveled many difficult problems. He was a lover of good men, well informed, an interested citizen, a pleasant neighbor, who radiated a good deal of cheer by his remarkable fund of illustrations gathered during his long life, and kept ready by a well trained memory.

He was one of the men who kept his faith strong by a constant devotion to the living God. Many men allow the experiences of life and much constant distress to crush them. Bro. Bowman seemed to have learned the art of making such stepping stones to a higher life and greater conquest.

The funeral was held Wednesday at the home and at the First Mennonite Church, Kitchener, and interment at the Latschar Mennonite Cemetery at Mannheim. The services were in charge of Bro. C. F. Derstine, assisted by the other bishops in Ontario, M. Hallman, Jonas Snyder, Moses Brubaker, and S. F. Coffman. Text, Acts 13:36. "The Christian Laborer Sleeps."

—The Family.

Burkhard.—Hannah Snyder was born in Blair Co., Pa., Sept. 26, 1852; she died May 23, 1933, at her home near Roseland, Neb.; aged 80 y. 7 m. 27 d. At the age of four years she came with her parents to Freeport, Ill., where she grew to young womanhood. On Dec. 17, 1872, she was married to Daniel Burkhard at Freeport. In the spring of 1878 they decided to move to Nebraska, where they intended to make their new home. They moved their household goods, farming tools, and two horses to Nebraska and settled down in the location which later came to be designated as the Roseland community. The first two years they spent in Nebraska they lived south of the Blue River with Campbell Jones who was an early settler in this new country. In 1880 they leased some school land from the State which they later purchased from the State. It was at this place that she with her husband made their home. There were eleven children who appeared in her home. William, Eli, Mary, Anna, and Lydia remained in her hands for the brief span of two years or less. Reuben was the next one to slip away from her. At

the age of thirteen years, when he was beginning to find life full of enjoyment, he was suddenly taken away as the result of an accident while playing around where the threshing was going on. Charles, at the age of twenty-nine years, was the next one to be taken from her. His life seemed to be so full of promise for a good future but he became the victim of a disease which the medical profession seemed unable to control. Her oldest son, Jacob, was the next to be taken from her. Jacob also had in him the pioneering spirit of his mother. For six years he lived in India, seeking to bring a new way of life to her people. In this work she followed him with her money and her prayers. He never did return from this far land. He lies buried under the mango tree in the land where he went to bring the gospel of love and goodwill. Nineteen years ago her husband was taken from her. For forty-two years she had shared her joys and sorrows with him in the home to which each had contributed so much of unselfish devotion. Three of the family survive her. Noah is a teacher of science in the Seward high school of Seward, Neb. Henry is farming the home place. She had her home with Henry the past seventeen years. Samuel is engaged in the task of training public school teachers in the Arizona State Teachers College of Tempe, Ariz. She is also survived by 15 grandchildren and 2 great-grandchildren. For fifty-four years Hannah Burkhard has lived a worthy life in this community. She anticipated the needs of the future and then set about with plans to realize these needs. She could not always be sure of the outcomes of her plans. She had to contend with drouth and pests. But she insisted on having a goodly store in her cellar if it were at all possible to have it so. She planted large gardens so that the hazards of drouth and bugs might not defeat her in her plans for providing for the ones she loved. For the most part—due to her tireless energy—she was successful in having plenty in store and to spare. During the last few days of her life she could not carry out her plans. True to her usual performance her heart was in her garden. Spring time was here. From her sick bed she gave directions for planting and caring for her garden that needed immediate attention. Just one week ago she was pulling weeds so that her garden might grow. But she was more than a gardener. She had a high and noble purpose in life from which she never departed. She loved people. The latch string of hospitality ever hung out of her door. Her services to her church and its many friends were always genuine. She could not make speeches and she did not teach a Sunday school class, but when plans were to be laid that called for action she was always ready with a willing heart and hand to push any worthy plan to a successful completion. Her life was one of action rather than words. She was a good mother. She herself lived the sort of a life she expected of her children. She never insisted on their doing anything she did not consider worthwhile for herself to do. She was deeply religious in all her thinking and attitudes, but she seldom undertook to influence the conduct of her children by argument and discussion of religious matters. She chose the better way of influencing her children by living a genuine and worthy life with them. She expressed her devotion to the things of Christ by the eloquence of deeds rather than words. Her children have all chosen to follow her in her way of life. In her later years she has seen her children come and go. None ever left home without her sincere parting blessing. She watched for their homecoming and was among the first to extend the welcome home. Now she stands in the door of her eternal home still watching over her loved ones. There she stands to inspire us to trust in her Pilot. She loved us with a love that cannot die. We shall remain true to her love. Where mother is we know there is a welcome home. We shall find her in her new home. "Well done," we say—Enter into the joys of your eternal reward.

ITEMS AND COMMENTS

One of the latest men who were prominent in the public eye to be taken from time to eternity was Dr. Melvin Grove Kyle, a militant Fundamentalist. As a minister in the United Presbyterian Church, a college president, editor, lecturer, and writer whose contributions were much sought after by religious periodicals having a wide circulation, Dr. Kyle was a moulder of thought which gives him a prominent place in the memory of those whom he left behind.

Among the recent deaths to attract wide attention was that of the veteran publisher, Cyrus H. K. Curtis of Philadelphia, aged 83. Starting out as a poor boy in Maine, he gradually worked his way up until at the time of his death he was at the head of one of America's foremost publishing companies. Among the newspapers which he controlled and published are the Philadelphia Public Ledger, the Philadelphia Inquirer, the New York Evening Post, The Country Gentleman, the Ladies' Home Journal, and the Saturday Evening Post. The combined circulation of these papers mounts high up into the millions.

An outdoor pulpit is to be incorporated in the new college chapel being built at Trinity college, Hartford, Conn. It will have in it the stone which served as a pulpit for John Huss in 1413 and 1414. It was given to Trinity chapel by vote of the townspeople of the village of Tabor in Czechoslovakia. The chapel will cost one million dollars and will be dedicated at commencement time. John Huss was a Bohemian martyr who established the Church in Bohemia. He was a scholar, preacher, and writer who had a great deal to do with the intellectual and religious movement of the fourteenth century. He was judged a heretic and burned at the stake in 1415.—News Item.

A few years ago almost everybody on the nation's farms appeared to be getting ready to move to town. That tendency, apparently, has stopped. To-day a good many town dwellers are packing up to get back to the country. On January 1, 1933, there were a million more people on the farms of the country than on January 1, 1932, whereas between 1920 and 1930, the decline in farm population amounted to a million and a quarter. In the last three years—since the depression got into full swing—the net gain in farm population has amounted to about 2,500,000. We are now back to the farm population of 1910, and the wisecracks who predicted that by 1950 we would be on the way to an abandonment of agriculture will have to revise their predictions.—Christian Herald.

June 12 is the time set for the beginning of The World Economic Conference, by representatives of the leading nations of the globe, at London, England. It was the present acute and world-wide financial depression that drove the nations to this step. And if any substantial results will come from this meeting it will be because the nations will have enough common sense left to read the signs of the times and to conclude that the only escape from a complete collapse of nations is retrenchment and reform that goes farther than mere words. The two main issues that are attracting most attention are the scaling down of "tariff walls" and the disarmament of nations. Many are the prayers going up in behalf of the nations' representatives to the end that they may rise above the scale of self-interest and work for the good of humanity in the spirit of the Golden Rule. But important as the issues before the world conference are, the best that can be hoped for is that of temporary

relief unless God is given His rightful recognition and matters material are held secondary in importance to matters spiritual. It takes more than economic reform to reach the heart of the troubles.

CONFERENCE ANNOUNCEMENTS

Dakota-Montana

The Dakota-Montana Mennonite Conference will meet (D. V.) with the Lake Region Congregation near Detroit Lakes, Minn., June 20-23, 1933.

All ministers, deacons, and delegates are requested to be present at the ministerial meeting during the day, Tuesday.

Detroit Lakes is on the main line of the Northern Pacific R. R., also on Winnipeg branch of Soo Line. The Northland Transportation Co. also runs daily busses through Detroit Lakes on U. S. Highway No. 10.

Those desiring to be met at train or bus notify Emery D. King, Detroit Lakes, Star Route. (The church is 11 miles northeast of Detroit Lakes, Minn., on State Highway No. 34.)

J. C. Gingerich, Secretary.

Alberta-Saskatchewan

The Alberta-Saskatchewan Mennonite Conference will be held with the Salem congregation near Tofield, Alberta, as follows:

July 4, Sunday School Conference.

July 5, Missionary Conference.

July 6, Church Conference.

The conference members are requested to meet July 3 at 2:00 o'clock P. M. We cordially invite all to attend these meetings. Information gladly given. Address the Secretary at Kingman, Alta.

Sec'y, M. D. Stutzman.

Missouri-Kansas

The Lord willing, the Missouri-Kansas Conference will meet to conduct the business of Conference on Friday afternoon at 2:00 P. M. following the close of General Conference, August 25. The meeting will be held in the Pennsylvania Church S. E. of Hesston 2½ mi.

All persons expected to report to Conference should have their reports in hand ready to present to Conference, the same to be given to the Secretary in written form. And while the session will be largely to handle the business of Conference in particular, we should not forget that the work is the Lord's and should be accompanied with much devotion and concern that His blessings may rest upon the work done. All ministers, bishops, deacons, and delegates should be present to perform their part in the work. It is desired that the brethren and sisters, as much as possible, be present and lend their interest and prayers and assistance in the work. It is our expectation to largely complete the work Friday afternoon and evening. To this end we need the coöperation of all concerned.

J. R. Shank, Sec'y.,
Versailles, Mo.
Star Route.

BOOK REVIEW

THE INADEQUACY OF EVOLUTION

By Chester K. Lehman

This book is just off the press. It was published several years ago in the Christian Monitor and has since that time been rewritten and greatly strengthened. The nature of the book is set forth in the following write-up, by Leander S. Keyser, as it appeared in a recent number of "Christian Faith and Life":

The Inadequacy of Evolution. By Professor C. K. Lehman. Mennonite Publishing House, Scottdale, Pa.

"Of the many anti-evolution books that we have read, Professor Lehman's work seems to us to be one of the most crushing. His blows are death-dealing ones; they hit the theory right on the solar plexus. One would think that this work, with a number of others of like mould and ability, ought to put the quietus on the hypothesis of evolution. We do not know of a so-called 'scientific' theory against which so many counts can be registered. There is no claim which its advocates make for it that is not thoroughly analyzed and negated in this volume. By numerous references to and quotations from scientists, both for and against evolution, the author shows himself to be familiar with the vast literature on the subject. These citations prove, too, that he has not been afraid to read works on both sides of the question at issue. The book also proves that its author has mastered the technique of the physical sciences—physics, chemistry, geology, biology, embryology, and the rest. Indeed, his work reveals wide and deep knowledge. He also proves himself at home in theology, Biblical criticism and philosophy. All the well-known and the more obscure arguments in favor of evolution are here dealt with in a thoroughgoing way. Our author's theses on Christian evidence are also of a scholarly and convincing character. Being an evangelical believer, he demonstrates the reasonableness and adequacy of the Biblical account of the origin of the universe, of life and species, of man, of sin and of redemption. It is to be hoped that the exponents of evolution will read this important treatise, will consider its arguments judiciously, and, if they feel sure that the presentation is not valid and well taken, they will point out in detail the points of error. The author certainly makes his appeal to facts throughout his book. He does not deal in epithets and abuse. In most of the cases he lets the advocates of evolution state their arguments in their own way, giving direct quotations from their published volumes, with the titles and pages, and then proceeds to expose their unscientific and illogical character. He has done yeoman service to the cause of scientific and Christian truth. If any one thinks he has not done his task well, let him show wherein he has failed."

The book contains 272 pages, is substantially bound in cloth, and retails for \$1.25. Every Bible student should have this book.

Mennonite Publishing House,
Scottdale, Pa.

Table of Contents

- 225—Editorial
- 226—Talks on Christian Growth and Victory
- 227—The Bible Means what it Says
- 228—From Our Mission Stations: Iowa City, Canton, Ft. Wayne
- Argentine Mission News Letter
- 229—The Contribution of Song to Evangelism
- 230—A Wish that Came too Late (Poem)
- An Ideal Mother
- 231—Sunday School Lesson
- Bible Meeting Topic
- 232—Field Notes
- 233—Correspondence
- 234—Keep Smiling (Poem)
- Enduring to the End
- An Interesting Report
- Judas Iscariot
- 236—News Notes from Our Schools: Harrisonburg
- 237—Special Meetings
- 238—Married
- Obituary
- 240—Items and Comments
- Announcements, etc.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"I was glad when they said unto me, Let us go into the house of the Lord."

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life."

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Such testimonies are refreshing, provided they come from the depths of the soul, and not from the lips only. They who think and speak in the language of the heavenlies have a continual feast at the table of the Lord.

Here are a few things for which millions are spent from which there come no returns but disappointing husks: Beer, tobacco, jewelry, moving picture shows, swimming pools, the dance, world sports, midnight carousals, World's Fair in Chicago.

Our spring conferences have nearly all been held. From all that we have heard from, there have come good reports. In some places there was, perhaps, a tendency to sidestep the more serious problems, but even in this it may have been the leadings of the Spirit. But the most important work of these conferences is yet before us: that of putting the good resolutions passed into actual practice.

Withstanding Modernism.—We are in possession of a masterful discussion bearing on this subject, by J. Gresham Machen, as it affects the Board of Foreign Missions of the Presbyterian Church. As Mennonites we are interested in but one phase of this discussion, and that is that we keep eyes open for similar conditions as they may face our own church. Modernism, as we understand the

word to-day, is but the modern word for organized unbelief. Whether this monster raises its head in the form of "rethinking missions," of "the brotherhood of man and the Fatherhood of God," or in any other form, let us not forget that there is nothing in common between religious liberalism and orthodox Christianity. In all these things we should not forget the admonition, "Be ye not unequally yoked together with unbelievers."

An Appeal to Highest Authority.—We copy the following from one of our exchanges:

HOW MOTHER RAISED THE CHILDREN

The mother of a family was married to an infidel, who made jest of religion in the presence of his own children; yet she succeeded in bringing them all up in the fear of the Lord. I asked her one day how she preserved them from the influence of a father whose sentiments were so opposed to her own. This was her answer: "Because, to the authority of a FATHER, I do not oppose the authority of a MOTHER, but that of GOD. From their earliest years my children have always seen the Bible upon my table. This holy book has constituted the whole of their religious instruction. I was silent, that I might allow it to speak. Did they propose a question, did they commit a fault, did they perform a good action, I opened the Bible, and the Bible answered, reproved, or encouraged them. The constant reading of the Scriptures has wrought the prodigy which surprises you."

Read this over several times, until the conquering power of God impresses itself thoroughly upon your mind and heart. Then extend this application beyond the home until it reaches every department of life. We, like Peter at the time Christ told him of the coming desertion by the disciples, are too prone to rely on our own strength, our own intelligence, and our shrewdness for power to overcome. We forget what Christ told His disciples: "Without me ye can do nothing;" that the best or the most talented of men must say, if they want to abide in the truth, "By the grace of God I am what I am." Whether it is home problems, social problems, economic problems, or any other problems that are confronting us, let us

look to the Lord for grace and for power, remembering His promise never to leave nor forsake His own. "And this is the victory that overcometh the world, even our faith."

Need for More Young Men in the Ministry.—This is not a new subject, but it is a subject requiring frequent and constant attention. As the older men are passing away, new ones are needed to take their place. But we should not wait until the old men are gone before putting young men to work. A wiser way is to have the young men on the ground early enough so that they may be experienced men before the older ones pass away.

When we speak of placing young men in positions of responsibility we are making no plea for placing novices into positions for which they are not qualified. Neither are we making a plea that younger men be ordained because older men are "too conservative." No one, young or old, should be thought of for any position of leadership in the Church unless he measures up to Gospel standards in evangelical conversion and soundness in the faith, loyalty to the standards of the Church, and consecration to God. When Paul says, "A bishop must be . . ." he simply means to say that the things he mentions should be taken for granted.

Also, when we say that more young men are needed in the ministry we do not mean that this applies to all congregations or districts. In some places this has been taken care of. But there are many congregations where a young man in the ministry would be a decided means of strength to the Cause there, and some conference districts where the ordination of one or more young bishops would likewise strengthen the Cause. Here are a few reasons why we think so:

1. The younger men would be getting experience before the older men pass away.

2. The vigor of youth, blended with the experience of age, is an asset in every congregation where this combination exists.

3. As a rule, consecrated young men in positions of responsibility have a better grip on young people than those a generation or so older have.

4. There is nothing that sobers up a young person any more effectively than that of loading responsibility upon him.

5. A young man ordained to the ministry has a longer period of useful service before him than he would have if he were set to work a decade or more later.

We might say a few words with reference to hindrances in the way of getting young men to work. As to the theory, very few people would take serious issue with anything we have said thus far. But how to remove the hindrances to the work of carrying out these plans is not always an easy problem. Here are a few hindrances that sometimes stand in the way:

1. **Lack of consecration and loyalty** on the part of those who might otherwise be eligible. We have known Church leaders in many places who would gladly have laid their hands on young men if the lives of those young men would have been such that the elders could feel that they were laying their hands on loyal heads.

2. **Lack of vision** on the part of leaders. Too often a testimony in favor of ordaining young men is looked upon as an effort to shelve the older men. If the leaders in such communities could only have the vision to see how much the infusing of new blood into the ministry would not only invigorate the work of the congregation but also be a help to the older ministers, they would quickly change their opinions.

3. **Factionalism** is another hindrance in some places. One faction is sure that a certain brother should be put into this place, and that nobody else is at all to be considered, while another faction is just as sure that some other brother is the proper one to be chosen—and unless MY way is taken we will not let this matter go through. If such a state exists in MY congregation, and yours, suppose we take another method. Let us consider prayerfully what the scriptural qualifications are, and let the various brethren under consideration be judged by these Bible standards rather than what I and YOU would like to see. If after we take this course we are still not agreed as to whom the Lord wants in this place, we have an excellent precedent in the latter part

of the second chapter of Acts. Give the Spirit and the Word of God the right of way, and all hindrances will be removed.

What we have said in connection with the ordination of young men to the ministry will apply, at least in part, to the work of ordaining bishops and deacons. In some places the need is here. Let the scriptural qualifications be studied, the Word of God be followed, the Holy Spirit be allowed to have His way, and every position in the Church will be scripturally filled with qualified workers.

TALKS ON CHRISTIAN GROWTH AND VICTORY

XI. Reckoned Dead, Yet Alive!

By J. K. Bixler

For the Gospel Herald.

Our covenant relation with Jesus Christ is not a one-sided affair. While the things that we do are comparatively nothing to what He did, yet the little that we can do is expected of us by our Lord, and is therefore essential. Jesus Christ died and gave us justification. We are kept saved by His life and sanctified by His Spirit. Like Israel at the Red Sea, we enjoy deliverance through His power. Everything possible on His part has been done, and yet if we fail to accept these blessings and go on as though they were fables, Christ will have died in vain, so far as we are concerned. To accept His proffer of peace and help, and believe as accomplished His work in our behalf, is our part.

Paul in Romans the sixth chapter has this in mind when he says: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." In other words, I must count as actually done in me that which Christ died to accomplish in me. I must reckon myself now as His, and since He is dead and insensible to sin, so am I now not subject to sin. On the other hand, I am His, living in Him and for Him, and therefore alive, doing His will and service. I evaluate my life in the light of His price for me, and count myself as too valuable for a life of sin and folly.

The person, that can be induced to make such an appraisal of himself in the light of our redemption price, will at once see the inconsistency of living a life that dishonors God. Sinful pleasures and other things that destroy the highest fellowship with Christ do not appeal to him. Through the Spirit, saints are enabled to discern the spirits whether they are of God or not. The Spirit makes one willing to obey unto righteousness. God's real people know the truth, love the truth, and obey the truth willingly. They yield

their members as instruments or tools unto God for His service.

Obedience has a much larger place in growth and victory than is generally known by Christian professors. "Ye are My friends, if ye do whatsoever I command you" (Jno. 15:14). "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (I Sam. 15:22, 23). Paul thanks God that the Roman brethren "obeyed from the heart that form of doctrine which was delivered you." Is it not strange, in the light of these Scriptures, that many professors attempt to escape from performing some plain commands of the Word? Do you wonder that souls pass through seasons of altar or other prayer services year after year without receiving victory? or that the churches are filled with nominal yet powerless members? If they would but surrender their wills unto God once for all time, and be sure to leave them in His possession, a large part of their battles would be over. Would you expect victory when witchcraft, iniquity, and idolatry inhabit their lives? These are sins directly against Deity, and our God is "a jealous God," and "a consuming fire."

Some Christian professors accept what are by some called the "fundamentals" and then attempt to reason away, or ignore, what they are pleased to call "non-essentials." Instead of permitting God's Word to instruct them, they attempt to judge the Word of God, probably under the plea of "rightly dividing the word of truth." However, the meaning of the latter passage is "rightly administering" as a father distributes bread among his children. They may profess deep spirituality and victory, yet deem it their privilege to use the pen-knife on God's Word, like Jehudi in Jeremiah's time. They may obey in some things, but would you call a son an obedient one that chose which of his father's commands he would, or would not, obey? Just where would you draw the line between the disobedience of an unsaved person and that of a supposed saved one, if there be any? As an under-student faithfully follows the instructions of the master architect, even when he does not fully comprehend them, so the spiritual Christian unquestioningly accepts the entire will of God. Why should finite beings question the whys and wherefores of infinite Deity?

Some bones of contention among professors are the teachings given in I Tim. 2:9, 10 and I Pet. 3:3-5 concerning the adorning of the body and the wearing of jewelry for personal ornamentation; and I Cor. 11:1-16 (the special veiling prescribed for the Christian women); and John 13:1-17

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Is the poem, *Abou ben Adhem*, by Leigh Hunt true? It is said that Abraham Lincoln lived like that, and that he never belonged to any church. Yet many people say that he was a Christian. Must one be baptized in order to enter heaven? L. M.

Of the poem, *Abou ben Adhem*, some one has said, "that is fine as sentiment, but it is poor theology." As for Abraham Lincoln, there are various opinions expressed as to his standing before God. It is generally believed that he never belonged to any church, yet here and there one arises to present evidence that he did, at one time in his life. However that may be, he is in the hands of God who judges righteously, and who never makes any mistakes in His judgments. But leaving the judgment of individuals to God, let us see what the Bible has to say with reference to God's requirements from those laying claims to eternal life. It is always dangerous to question any part of God's Word for the benefit of certain individuals.

Baptism is commanded. In the Great Commission (Matt. 28:18-20) our Savior commanded His disciples to baptize converts in the name of the Trinity. Baptism is, as Peter says, "the answer of a good conscience toward God." In the apostolic Church the ordinance of water baptism was practiced. There is no hint anywhere in the Gospel of Christ that converts may do as they please about accepting or rejecting this ordinance.

We understand, of course, that God justifies us upon our faith, and we firmly believe that when God sees the "good conscience" in the obedient heart He "accepts the will for the deed" and owns such penitent soul as His own, even before a single ordinance has been administered. As an illustration of this, let us notice that the Gentile converts in the house of Cornelius received the baptism of the Holy Ghost (Acts 10:44-48) before water baptism was administered. We remember also that the unbaptized thief on the cross received the consoling assurance from our Savior, "To-day shalt thou be with me in paradise."

But this is no assurance to the one who, in the face of better light, willfully ignores or rejects any of the commandments of the Lord; baptism or any other commandment. Had the penitent thief been rescued from the cross and afterwards spurned the opportunity for baptism, his standing before God would have been entirely different from what it was. He would

then have been in the class described in I Jno. 2:3-5: "If any man say, I know him, and keepeth not his commandments, he is a liar, and the truth is not in him." Paul, writing to the Thessalonians, reminds them that at the coming of our Lord it would be to take "vengeance upon them that know not God and obey not the Gospel of our Lord Jesus Christ." The Holy Ghost, we are told, is given "to them that obey him." This declaration by our Savior should be understood by the most simple-minded reader: "Ye are my friends, if ye do whatsoever I command you." There is nothing plainer in Scripture than that all the people of God are obedient to Him, doing His bidding as far as they have light and understanding.

These facts should never be lost sight of. No one is justified in being wilfully disobedient to God. We are aware, on the other hand, that there is such a thing as being unduly severe, and making no allowance for honest people misunderstanding and falling short because of lack of proper light and comprehension of the truth. We take it as a matter of course that all people have their shortcomings, and when we get before the judgment seat of Christ the great "Judge of all the earth" will deal with other people's shortcomings in the same generous but just and righteous way that He will with our own. We are perfectly content (even if we had the power to interfere, which we have not and will not have) to leave the whole matter of what God will do with this or that individual, this or that church, to Him. The important thing for us to do is to take God at His Word, in the spirit of consecration and submission, obey Him in all things as we have the light, and obey without question the commandment of our Lord: "Follow thou me." We can not afford to substitute other people's views or practices as a substitute for a plain "Thus saith the Lord."

WHOSE FOOTPRINT IS THIS?

Whose footprint is that on the ground there before the tomb of Lazarus? Was it God or man that passed that way, leaving strange evidence of His presence in an empty grave? An Arab, one more accustomed to fight than to reason, was asked by a traveler how he knew there was a God. He fixed his dark eyes with a stare of savage wonder on the man who seemed to doubt the being of God, and then he met that question with another: "How do I know whether it was a man or a camel that passed my tent last night?" So it is with God's works; they reveal His being and power.—The Wonderful Word.

he ceremonial washing of the saints' feet). These are all clearly taught in the Word, and to ignore them certainly sets the individual up against the authority of Holy Writ, and he may be guilty of will-worship. No element of stubbornness or the rejection of any part of God's Word can be present in a really victorious life. There are many things which are not expressly named and forbidden in the Word in so many words, yet the tenor of teachings is against their indulgence. For example, the use of tobacco (in various forms), going to theatres or indulging in other questionable forms of amusements, associations in business with non-Christians, and many more that could be named. The person that honestly seeks light in these will receive it, and leave them severely alone.

All the above teachings, and all others set forth in the holy Scriptures, do not cause any trouble to the Christian seeking the most intimate fellowship with his Lord, because he knows that "it is God which worketh in you both to will and to do of His good pleasure" (Phil. 2:13). To the seeker after "all the fulness of God" no command or suggestion of God becomes a burden. He will permit nothing to stand in his way of attaining to that experience where he "stands perfect and complete in all the will of God" (Col. 4:12). To the same degree that he reckons himself dead to sin, with all its allies, he also reckons himself alive to do all the will of God. And the peace of his mind and the joy of his soul, as a result of his full consecration, much more than reward him for any seeming sacrifice that he made. "Great peace have they which love thy law: and nothing shall offend them" (Psa. 119:165).

Elkhart, Ind.

PHILOSOPHY AND CHRISTIANITY

Every system of philosophy is little in comparison to Christianity. Philosophy may expand our ideas of creation; but it neither inspires a love to the moral character of the Creator, nor a well-grounded hope of eternal life. Philosophy, at most, can only place us at the top of Pisgah; there like Moses, we must die; it gives us no possession of the good land. It is the province of Christianity to add, "All is yours!" When you have ascended to the heights of human discovery, there are things of infinite moment that are utterly beyond its reach. Revelation is the medium, and the only medium, by which, standing, as it were, "on Nature's Alps," we discover things which eye hath not seen, nor ear heard, and of which it hath never entered into the heart of man to conceive.—The Wonderful Word.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

FROM OUR MISSION STATIONS

Lancaster, Pa.

(112 E. Vine St.)

Dear Readers, Greetings of love in Jesus' Name:—"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

God will honor His own Word. Let us trust confidently in the Word and promises of God. Such promises inspire us and give us courage to continue to sow the seed. We praise Him for these wonderful promises.

On May 28 we were privileged to again commemorate the suffering and death of our Lord. Oh, when we think how our blessed Savior suffered and what it cost to redeem us, it should stir us, that we be more concerned about those who do not know about this great Savior.

Bros. Elmer Martin, Nissley Rohrer, D. Stoner Krady, Sister Mabel Brubaker and the writer, had the privilege of attending the summer Bible school conference held at the Mennonite Church May 18 and 19. We had a very pleasant trip, enjoyed the conference very much and received some very helpful suggestions. We were encouraged to press onward with the work of the summer Bible school, which is indeed a wonderful opportunity of getting the Word of God into the hearts of the rising generation.

Our Bro. Krady is at present conducting a series of meetings at the Stauffer Church near Bachmanville, Pa.

June 28, D. V., our tent meetings will begin on S. Christian St. between Howard Ave. and Locust St., with Bro. John W. Hess in charge. We request you to remember these meetings in your prayers.

We feel very keenly the need of much prayer, as there are many problems, some very difficult ones, especially in regards to the relief work. There are some very needy families who are unable to get along without any help, and we have come to the place where we are compelled to turn them away empty, unless something unknown to us takes place.

"But whoso hath this world's good, and seeth his brother have need, and

shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

In His glad service,
June 10, 1933. Anna Winters.

Altoona, Pa.

(2504-Fourth Ave.)

On May 17 we had the privilege of enjoying preaching services at Mill Run by Brethren Elam Stauffer and Elmer G. Martin, and at Altoona by Brethren A. S. Horst and D. S. Krady. They were accompanied by Sister Stauffer, Sister Horst and son Mark, Nissley Rohrer, and Sisters Mable S. Brubaker and Anna Winters of Lancaster county. The following morning the writer accompanied them to Scottdale, Masontown, and Springs.

On May 24 Bro. L. L. Swartzentruber and wife and daughters Esther and Dorcas, Sisters Emma Bauman and Dora Hostettler, workers of the Orphans' Home, West Liberty, Ohio, and J. F. Brillhart and wife, Scottdale, rendered an appreciated program at Mill Run Chapel.

Bro. Jonas D. Yoder, Bro. Jacob P. Yoder, and Sisters Lomie Yoder, Thelma Peachey and Helen Buchka of Belleville attended services on Sunday, May 19. Bro. Yoder preached at Altoona and Mill Run. Sister Mary H. Brenneman of Lancaster was also with us at that time.

We were called recently into one of our Mill Run homes where a young mother is afflicted. She had a desire to accept Christ as her personal Savior, for which we want to praise the Lord.

We were called to officiate at a funeral of a child.

Sister Thelma McConnell of this city who graduated at the E. M. School recently, is spending several weeks at Altoona with her sister Naomi, who is on her vacation from Reading. We appreciate these sisters' willingness to render service.

The Lord willing, we are again planning for a summer Bible school, to be held in the community of Canan Station, July 10-21. The following prospective teachers outside of the local teachers are Bros. J. B. Kanagy, Paul and Irvin Roth of Allensville and Sister Leah Kauffman of McVeytown.

Bro. J. N. Durr filled the appointments on Sunday, June 11.

We are missing very much the monthly provisions which we have not received during the past several months.

Cash Receipts During May

S. W. Conf. Miss. Board	\$3.03
S. W. Conf. S. S. for Mill Run	3.50
Cora Kauffman	2.00
Gladys Lauver	2.00
	\$10.53

Cash Value Clothing

Allensville & Belleville Jr. S. C.	\$5.80
------------------------------------	--------

Belleville & Allensville	11.9
Cross Roads & Lauvers	4.9
Rowe	3.0
Stumptown	4.0
Landis Valley	3.5
Crown Hill, Ohio	2.9
Beech, Ohio	4.5

\$41.0

Many thanks for your support. We beg a continued interest in your prayers.

June 12, 1933. Joseph M. Nissley.

New Holland, Pa.

(Welsh Mt. Mission and Samaritan Home)

To the Readers of the Herald Greeting:—June 11 we had communion at this place, in charge of Bishop Abram Martin assisted by George Graham and Deacons Landis Hershey Isaac Hershey, Sem Eby, and A. L. Gehman. The congregation was somewhat a mixed group. Five had come from Downingtown (one to be received in the Church) and all took communion. Four of the congregation took communion for the first time with us. There was manifest the spirit of obedience, humility, reverence, and love in a marked way. How wonderful the grace of God to bring together from different parts of the country and varied walks of life to oneness and common unity at the feet of Jesus, who shed His blood to save us, without which every one of us would be lost. How wonderful must it be when the redeemed from all nations shall gather around the throne to praise their Redeemer in perfect unity and peace.

One inmate was admitted last week another is coming to-day. Martin Groff is still lingering with us, gradually growing weaker in body and mind. Pray that God may guide us and give us wisdom.

June 12, 1933. John L. Musser.

Millersville, Pa.

(Mennonite Children's Home)

The Board of Trustees met in their monthly meeting on June 6, when a number of applications for admission were considered. A few placements were made since our last letter, leaving a family of twenty-seven to be cared for in the institution. Twenty-four of this number are boys who are looking for foster homes. They are all between the ages of two and ten years.

Both workers and children are enjoying the bounteous strawberry crop and early vegetables that are raised on the Home grounds. Donations of provisions were sent in during the past month, and we again say, "Thank you" to all who have helped in this way. A sister sent five dollars in cash that was used to meet the monthly bills. A new water system is to be installed in the well, which will mean

added expense for the month of June. A check from a beloved sister in the faith was received since the first of June, which will help very nicely to meet part of this added expense. May the Lord direct that others may be moved to contribute as the Lord has prospered them. The Home family is well, for which we praise the Lord.

In His name,
June 12, 1933. Levi Sauder.

Washington, D. C.
(Cottage City, Md.)

"Behold the Lord's hand is not shorted, that it can not save." Last week Bro. R. J. Shenk was called to speak to a sick lady about her soul. He was very receptive to the Gospel message. As she saw herself a sinner, he prayed the prayer of the publican and accepted Christ as her Savior. Since then a few workers have visited her each day and to them she has given a wonderful testimony. She said she knows the Lord has saved her, for in a vision she saw His hand stretched out to her. She also gave expression of joy and peace unspeakable, and that he is truly happy for the first time in her life. Unless the Lord works a miracle of healing she will not be here long. She seems fully resigned to Him. Should the Lord please to heal her, she wishes to be a living witness of His grace.

Yesterday we came home from the jail service again with happy hearts. For we had the privilege of seeing a number of prisoners accept Christ and pray to Him for mercy.

A class of applicants are under instruction each Thursday evening.

Summer Bible school will open June 6. Sisters Kathryn Keener, Ida Boyer, Dora Taylor, and Irene Zook will help as teachers. Sister Laura Hiss and will be our cook.

June 12, 1933. Esther Hestand.

Chicago, Ill.
(1907 S. Union Ave.)

Dear Herald Readers:—We have reason to praise the Lord for His blessings upon us—not in any unusual way but in His characteristic way, for He always gives us courage to go forward in our task.

The great heat wave last week was rather hard on everyone. It was a comfort, however, to know that after all it was not hotter than it gets in the month of August. 102 degrees in the shade is warm enough for June.

On Sunday, June 11, we had our communion service, Bro. J. A. Heiser from the Fisher congregation officiating. Nearly all of the members were present. In the afternoon we visited Sisters Kennel and Drange, in order that they might partake of the sacred emblems. We noticed that Sister Drange seemed more weary than

usual. She has always appreciated our visits so much, but this time she seemed to be almost in the land of dreams. She seemed to understand clearly all that was said to her, however. The same evening, after the close of our evening service, the telephone rang bringing us the news that she had quietly passed to the great beyond. Her funeral here in the city is arranged for to-morrow.

On Sunday evening Bro. J. L. Rutt gave us a message of a missionary nature. He also spoke to our Mexican brethren several times. They appreciated hearing the Word in their native tongue. One family of the most devout among the Mexicans went through a sort of persecution from some of their Catholic neighbors recently. They have declared their determination to stand firm for the Lord. Pray for them.

Yours in His name,
June 14, 1933. J. W. Shank.

Lancaster, Pa.

(The Mennonite Old People's Home)

Dear Herald Readers, Greetings in Jesus' Name:—The time has again arrived that we should give a report of this place, where a good many of our aged pilgrims have their home. Thus far the Lord has blessed the workers and all that give a helping hand, as well as the aged ones in their declining years. One of our number, the Lord has taken to her eternal rest. She was here only two weeks—a sister in the Church, Ann Shreiner. She died June 10, and was buried on the 13th.

The following brothers preached for us: May 21, Bros. Benjamin Wenger, Frank Kreider, and Deacon Aaron Groff were with us; June 4, Bro. J. S. Shoemaker of Dakota, Ill., visited us with Bros. Landis Shertzer and Frank Kreider, and on the 13th we held the funeral of Ann Shreiner, by Bros. Noah Landis and his son Ira.

Gratefully acknowledged,
T. E. Moyer, Supt.

ARGENTINE MISSION NEWS LETTER

(May 17, 1933)

By L. S. Weber

It is a pleasure to report that 5 souls were added to the Carlos Casares congregation last Sunday by water baptism. In the same service Bro. Hershey officiated in the communion and feet-washing. Sister Luayza, wife of the pastor of Santa Rosa, was also at Casares where she assisted in a special service in commemoration of and in honor of our mothers.

Bro. Hershey gives the disturbing news that two of the girls at the Orphanage are quite sick with yellow jaundice. They are doing all they can

for them, and would appreciate the prayers of God's people in behalf of their recovery. He also reports that there were 176 present in the three different Sunday schools in Trenque Lauquen.

Yesterday a boy came to the door with a note from his mother asking for help because she did not have anything to give to her 5 sons to eat for three days. We sent them some provisions and made some investigations. We are not sure that they had been that long without food, but they surely are living in abject poverty because the father who is a watch-maker by trade has no work. The lady's father is quite well to do, having considerable land about 25 miles from Pehuajo. This morning I took them out to this farm in the auto so that they might have something to eat for a while. The father made a confession in the church some time ago, but we are not quite sure if he is sincere.

Our attendance at the Sunday school went over the top last Sunday morning with 113 present. The reason for the increased attendance was a special program of songs and recitations in harmony with Mother's day. There were a good number of mothers present who heard the Gospel, perhaps some of them for the first time.

To show that children are about the same here as all over, I must indicate what happened to-day. One of the school girls came with a ten cent coin to buy a copy-book. She played with the coin in her mouth and accidentally swallowed it, but without serious effects.

Pehuajo, F. C. O., Argentina.

OUR INDIA LETTER

Dear Gospel Herald Readers, Greetings:—May is usually considered the hottest month of the year in our part of India, so at this time our Mission family is rather widely scattered; some in Landour, some in Darjeeling, and some in the hills of South India, with of course a few left in the heat on the plains to carry on the work until the rains come. Then we will all again return to our work.

Several years ago we examined the blood of all the boarding girls and found that quite a large per cent of them were suffering from inherited syphilis. We gave them treatments. This year we again examined them and found their conditions considerably improved. Some who were then positive are now negative and some who were 4 plus are now one or two plus. We feel encouraged with this record and believe that through treatment we will be able to greatly decrease the effects of this terrible disease in our institutions and Christian communities.

Dr. Troyer again this year gave

each boarding girl a physical examination. We found fewer girls with infected tonsils and eyes than in previous years and also less bad teeth. Out of 125 or 130 girls examined, only 16 needed operative treatments for eyes and throats. The number was considerably larger last year. It was interesting to note that nearly every girl who was weak in school had trouble with her eyes or had some other physical ailment. Disease seems to be a great handicap to mental progress.

Up to the present time we have not been able to send any of our boarding girls or boys to a dentist, as there was none closer than Calcutta (about 500 miles). Now there is an Indian dentist in Raipur, about 50 miles away. He has been recommended to us by some folks who have work done by him. We took several of our girls to him a few weeks ago. If this work proves satisfactory we may have him do more work for the people of our institutions.

These girls are probably the first ones of our Christian community to have dental work done. Heretofore when a tooth decayed, the only thing to do was to endure it or have it extracted. Now we hope that day is

past and that our Christian people may be able to save some of their teeth which would otherwise have to be extracted.

As there was a case or two of small pox in our village this spring, we vaccinated all the school girls and the babies of the village, 230 in all. The new babies of the village are vaccinated each year.

A short time ago we had an impressive service at Balodgahan, when Bro. Obed was chosen as a deacon. We believe the Lord definitely led us to this choice. Pray for him, that he may be used of the Lord in this new service.

We had a beautiful service Easter morning, when our band of several hundred Christians met at sunrise to worship our risen Lord and to testify to what His resurrection means to us.

We will miss Sister Lapp and Bro. Beare's very much from our congregation, but we are glad that they will be able to represent us in the home land. In their stead we are glad to have Bro. Vogt's come to take up their work in Balodgahan.

Yours in His service,
May 11, 1933. Mary A. Wenger.

ON BOARD M. V. "SATURNIA"

Greeting:—To-morrow morning the mail bag closes and we take this opportunity to tell our many friends the homeland that we have had a pleasant trip thus far. We are due at the Azore Islands about noon. We have been facing a rather strong wind and it has been quite cool on board, but the boat is steady and so we have all enjoyed these few days at sea.

We are the only missionaries on board. The majority of the passengers are Italian. Some are French, German, and Greek. A few are Jewish returning to Palestine.

We want to thank those who remembered us with a letter as we left New York. About twenty-five came to our cabin after the boat left the pier. We appreciated these messages more than we are able to tell you. May God bless you for all your kindnesses to us during our furlough. We ask you to continue to pray for us as we go back to the field. We want to do His will in all things.

Yours in His service,
P. A. and Florence Friesen.
June 1, 1933.

INDIANA-MICHIGAN CONFERENCE

Minutes of the Indiana-Michigan Mennonite Conference held with the Yellow Creek Congregation, located near Goshen, Ind.,
May 31, June 1, 2, 1933

Wednesday Forenoon

The ministerial body of the Conference met at the Yellow Creek Church May 31, 1933.

Meeting was called to order by the Moderator. After singing a few hymns, Bro. Early Bontrager conducted the devotional by reading Eph. 1 and leading in prayer.

After a few well chosen words by the Moderator, it was moved and seconded that the four newly ordained men; namely, Frank Raber, minister, and Jeremiah Eby, Henry Stull, and John Hoerner, deacons, be received as members of Conference. So ordered.

The minutes of the Executive Committee meetings were read, and on motion approved.

The committee appointed to revise certain sections of the Rules and Discipline gave their report. After some discussion of the proposed changes it was moved and seconded that the Revision Committee rewrite paragraph c, under Sec. 4, Art. X, and present same after the noon hour. So ordered.

A vote was taken as to whether we want to revise Art. 10, Sec. 6. Vote carried not to revise.

Forenoon session closed with prayer, led by Amos Cripe.

Wednesday Afternoon

Afternoon session opened with song, led by J. I. Weldy. Devotional services conducted by Henry Weldy.

After some discussion it was decided not to revise Sec. 1, Art. II.

Moved and seconded that paragraph c, Sec. 4, Art. X, read as follows: The head dress of our sisters shall be a bonnet or hood that is plain, serviceable, consistent with the prayer head covering, and a shape and form that cannot be mistaken for any form of hat. I Tim. 2:9, 10; I Pet. 3:3, 4.

Moved and seconded that the following scriptures be added to Sec. 3, Art. VI, of our Rules and Discipline: Jno. 18:36; Rom. 12:17-19; Rom. 13:4.

The report of the School Problems Committee was given by Floyd Weaver, chairman of the committee. Report follows.

As a committee appointed by the Indiana-Michigan Mennonite Conference to study the school conditions as they affect this Conference District and offer some recommendations to be presented to the Educational Board meeting, we beg to submit the following:

1. As per last Annual Conference recommendation, we recommend a reorganization of the Educational Board on the following points:

a. Where Conferences do not elect representatives on the Board, this Board should have no power to elect.

b. When for any reason any regular member of the Board cannot be present in person, we recommend that his proxy should be from his own Conference approved by the Ex. Com. or board of bishops of said conference.

c. Since there are so many non-Mennonites in the Alumni associations we look with disfavor on the Alumni electing any members on this Board.

d. We do not think the Board should elect more than two members at large.

2. The General Conference at its last session urged "A divorce of school athletics from world sports, this to apply also to half-nude athletic uniforms and other athletic follies, with no intramural contests." This Conference strongly urges that this recommendation be enforced.

3. We strongly urge that the Board of Education take more definite steps to have the faculty fully conform to General Conference standards in the matter of dress.

4. We recommend that the giving of programs in churches of other denominations be discontinued, as this will break down the conscience of our young people on the matter of separation from the world.

5. We recommend that more care be taken in the selection of lecture course numbers.

6. We believe that the teaching of our distinctive doctrines, such as modesty and uniformity of attire and general separation from the world, should be given more place in our schools, and be clearly and intelligently taught in a public way by faculty members at least once in each semester.

7. Since the school is located in our Conference District we urge that the Board take steps to see that Art. II of the By Laws is carried out: (Art. II, follows.)

Sec. 1. Care shall be taken to safeguard the highest spiritual and moral interests of the students through wholesome discipline.

Sec. 2. Each school shall prepare a system of rules of conduct approved by the Ex. Com. of the Board, and the religious welfare committee of each school, and keep such rules posted in conspicuous places.

Sec. 3. Nonresident student members are asked to bring a certificate of membership from their home congregation. While in school they shall come under the discipline of the school congregation.

(Continued on page 253)

SUNDAY SCHOOL LESSON

Lesson for July 2, 1933—Josh.
1:1-9; 23:1-14

JOSHUA

Golden Text.—Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.—Josh. 1:9.

Introductory.—After a six-months study of the life and labors and teachings of Christ, as given in the book of Mark, we are back in the Old Testament for one quarter, most of the lessons being devoted to character study. The characters selected are rich in instruction for present-day application, and we bespeak for our Sunday schools a very profitable three-months study. It is an opportunity which no one can afford to miss.

Joshua's Commission (1:1-9).—After the death of Moses, the Lord chose Joshua as his successor, to lead his people into the promised land and to establish the nation after the land was subdued. The selection of Joshua for this important work calls a number of things to mind:

1. The Lord chooses qualified men to carry out His work. This is true not only with reference to Joshua but also the rest of the men whom God set apart to perform some certain special service. For meditation, think of Abraham, Moses, Paul, etc.

2. In the case of Joshua, he was especially well equipped for the place to which God appointed him. His faithfulness is evident when it is recalled that he and Caleb had "wholly followed the Lord," and were the only two out of the 600,000 able-bodied men who left Egypt to enter the promised land. As Moses' minister he had excellent opportunity to learn the inside problems of the nation and was therefore familiar with his new work when he was called to it. His courage and capacity for leadership became evident as he went about his Heaven-appointed task.

3. The experiences of the people during the wilderness journey put them into a frame of mind that they could be managed by the new leader.

It was to Joshua that the Lord came, gave him his commission, outlined his duties, held before him the goal to be reached, and reached the climax when He commanded: "Be thou strong and of a good courage. . . . Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest ob-

serve to do all that is written therein . . . and then thou shalt have good success."

Call yourself Joshua, remember the work to which God has called you—not the same post that Joshua had but the principle of faithfulness to your post of duty being the same—and then make a literal application of God's commandments to Joshua, to your own station. "Good success" is promised and assured to all the faithful in Christ Jesus.

Joshua's Achievements (23:1-14).—Joshua, like Paul, could say, at the close of his earthly career, "I have fought a good fight, I have finished my course, I have kept the faith." He had faithfully observed the commandments of the Lord. He had triumphantly led his people into the promised land, subjugated the people, allotted a portion of the land to each of the tribes of Israel, and now that he had come to the end of his earthly career he came before his people to deliver his farewell address. "I am old and stricken in years," he began. He reviewed the course of events during the strenuous times through which they had passed, called attention to their struggles and triumphs, exhorted them to a faithful observance of all the commandments of the Lord, warned them of the results of disobedience, pointed out their chief dangers, the

whole address ringing with words of gracious wisdom and loyalty. Read the whole of Joshua 23 and 24. It is well worth your time.

The truths which Joshua brought home to his people that day are as applicable to our times as they were in that day. There were the same principles involved, the same dangers confronting them, the same subtle devil to resist, the same human shortcomings to commit to the keeping of Him only who is able to overcome in our behalf, as we have to-day. How shall we respond to his message?

No one can read the life of Joshua without being thrilled with the thought of victory. There were just enough defeats connected with this conflict in Canaan to impress us with the importance of wholly following the Lord. The whole story is a story of triumph; and the secret of this triumph is found in the faithfulness of their leader and they that stood with him. Then, as now, they who "fight the good fight of faith" need look for but one result—VICTORY. And while to-day, under the leadership of the Prince of Peace in a new dispensation, "the weapons of our warfare are not carnal," yet under the leadership of Jesus Christ the Captain of our salvation we will find that the weapons of peace are "mighty through God."

Long live the memory of Joshua—and longer still may we remember the leadership of Christ our Lord.—K.

Bible Meeting Topic

"BLESSED ARE THE PEACEMAKERS."—Matt. 5:9; Rom. 12:14-21; 14:13-23.

Topic for July 2

MOTTO

"Follow peace with all men."

OUTLINE STUDY

I. The Peacemaker's Service.

1. The loving spirit.—Matt. 5:43-48.
2. The nonresistant conduct.—Matt. 5:38-41.
3. Returning good for evil.—Rom. 12:17-21.
4. Denying self.—Phil. 2:3-8; Rom. 14:15-21.
5. Patiently suffering for righteousness.—I Pet. 2:18-23.
6. Praying for enemies.—Acts 7:50; Luke 23:34.
7. Using the tongue for peace.—Prov. 15:1; I Pet. 3:9; Rom. 12:14.
8. Exercising meekness.—Gal. 6:1, 2; Eph. 4:1-3; II Tim. 2:24, 25.
9. Forgiving.—Col. 3:12-14.

II. The Peacemaker's Blessing.

1. Recognized as God's child.—Matt. 5:9.
2. Assured of a heavenly reward.—Matt. 5:10-12; I Pet. 4:13; Heb. 10:34.
3. Approval of our judge.—I Pet. 4:19.
4. Victory.—Rom. 12:21.
5. Glory.—I Pet. 4:14.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Peace."

2. Memorize a Passage from the Outline.
3. Making Peace.
 - a. The Law of Kindness in the Tongue.
 - b. The Law of Goodness in the Deeds.
 - c. Forgiveness of injuries.
 - d. Being Unselfish.
4. Blessings in Being Peacemakers.
 - a. Joys.
 - b. Victories.
 - c. Rewards.

For Seniors.

1. The Power for Peacemaking.
2. Opportunities for Peacemaking.
3. The Christian Peacemaker's Method.
4. The Peacemaker's Blessing.

PERSONAL THOUGHT

Have we learned to know the blessing that comes from the nonresistant life and the life that is given to reconciliation of man to God and man to man?

SEED THOUGHTS

Peace on earth will be the fruit of the entrance of peace into individual lives.—Van Dyke.

And the fruit of righteousness is sown in peace of them that make peace.—Jas. 3:18.

Five great enemies to peace inhabit with us: viz., avarice, ambition, envy, anger, and pride. If these enemies were to be banished, we should infallibly enjoy perpetual peace.—Petrarch.

Any one can quarrel. It takes a Christian to yield his rights.—The King's Business.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, JUNE 22, 1933

Field Notes

Communion services were held at the Canton, Ohio, Mission, on Sunday, June 11, with Brethren S. E. Allgyer and O. N. Johns in charge.

The Lord willing, an all day and evening Sunday school meeting will be held at Bairs Codorus Mennonite Church, York Co., Pa., July 9.

J. L. R.

Sunday School Literature.—Our Sunday school quarterlies for the third quarter in this year have all been printed, and all orders will be promptly filled as long as the supply lasts.

At this writing Bro. John R. Mumaw is laboring in the West Virginia field in the interests of the Kingdom. He expects to continue his trip westward, talking school to all who are interested in the work of the Eastern Mennonite school.

The Lord willing, Bro. J. B. Smith is to worship with the brotherhood at the East Chestnut St. Mennonite Church in Lancaster, Pa., over the week-end of June 25. His themes will be, "The Attributes of God" and "Faith and Practice." M.

Brethren N. H. Mack and John H. Mosemann of the Lancaster district had a very pleasant visit, recently, with the brotherhood among the Conservative Amish Mennonites in northern New York. As one brother wrote: "Interest was good, and the meeting profitable."

At the recent Sunday school reorganization in the Masantown, Pa., Mennonite Church the following were elected: Supts., Frank Townsend, Kenneth Berkshire; Secys., Samuel Cover, J. W. Townsend; Treas., Lester McCann; Prim. Supt., Alta Metzler; Board Member, J. D. McCann.

Bro. I. B. Witmer of Leetonia, Ohio, writes: "I am leaving to-morrow, the 17th, for Spartansburg, Pa., to begin a series of meetings at the Britten Run Church, to continue for ten days; will be assisted by Bro. E. B. Stoltzfus by the middle of next week. May we have your prayers for these meetings."

Among the recent visitors at the Publishing House and at the Scottdale Mennonite Church were Oliver Wendell Shenk of New York, Sisters Kreider and Mowry of Lancaster Co., Pa.; and O. O. Miller and family of Akron, Pa. The latter were on their return home from an extended visit among relatives and friends in Indiana.

Bro. William G. Detweiler, superintendent of the Mennonite mission in Canton, Ohio, was ordained to the ministry on Sunday, June 11. Bishops S. E. Allgyer and Otis N. Johns had charge of the services. May the grace of God attend the ministry of our young brother, and his labor of love be made profitable in the Lord's Cause wherever his voice is heard.

Bro. C. F. Derstine, Kitchener, Ont., is expected to take part in Sunday school meeting programs and to deliver

other addresses in various congregations in Illinois, as follows:

Chicago, June 27.
Metamora, June 28, 29.
Eureka, June 30, July 1.
Flanagan, July 2.
Fisher, July 3, 4.
Hopedale, July 5.
Tremont, July 6.
Pleasant Hill, July 7.

Bro. Simon Gingerich, secretary of the Mennonite General Conference, writes us that agents of railroad companies have been speaking to members of the Executive Committee of Mennonite General Conference concerning reduction in railroad fares to Hesston during the time of that meeting. They would be willing to offer reduced rates, and run chartered cars, provided there are enough people interested to make it worth while. The idea would be to run a chartered car from central points like Pittsburgh, Chicago, etc., at reduced rates. Those interested in such arrangements will please drop a card to Bro. Gingerich. His address, as most of our readers doubtless know, is Wayland, Iowa. Should anything develop from this movement we expect to publish full particulars giving details later.

Correspondence

South English, Iowa
(Liberty congregation)

Dear Herald Readers:—On Easter Sunday a program was given by the Sunday school boys and girls. Our attendance that morning was larger than usual.

On the following Sunday we had baptismal services, when two were added to the church.

Thursday evening, April 20, the Goshen College men's chorus was with us. A program was given in the South English Baptist Church. A number were present who are not regular church attendants and enjoyed the evening with us. Lives are touched through sacred song that seemingly cannot be touched in any other way.

Bro. W. T. Lineweaver died at his home near South English, May 26. Death was caused by cerebral hemorrhage. Uncle Billy was one of the first members of the Liberty Church, and served the church as deacon for many years.

Work is being rushed on the new church building. They are using the old site and old foundation.

June 8, 1933. I. H. P.

Blooming Glen, Pa.

Greetings in Jesus' Name:—It has been some time since our friends have read any article from this congregation in these columns. We are inspired when we read of the activities of

our brothers and sisters of other congregations throughout the United States and Canada.

We trust it may encourage many to be more faithfully the race that is before us.

On May 21 thirty-seven precious souls were added to the visible church through water baptism. We hope and trust they have also been baptized with the Holy Spirit, and they may be a power for good in the community.

On May 28 we were glad to have with us in our Sunday school Bro. Wm. Detweiler and family of Canton, Ohio. We regret that they could not spend more time here, but we know they are endeavoring to be faithful to their calling in a great work for the world.

On May 30 a very inspiring all-day Sunday school meeting was held here, with Bros. Martin Metzler, O. N. Johns, Henry Garber, and Nevin Benner as instructors. Many helpful suggestions for the sincere Sunday school teacher were brought out in every subject.

On June 4 approximately 500 members were permitted to partake of communion in memory of the broken body and shed blood of our Lord and Savior Jesus Christ. A few, on account of infirmities, were served in their homes.

We ask an interest in your prayers for the congregation at this place.
June 8, 1933. E. D. H.

Waynesboro, Va.

(Springdale congregation)

To All Herald Readers, Greetings:—"The Lord is righteous in all his ways and holy in all his works" (Psa. 45:17). Ministers' meeting was held May 11 and 12, as previously reported, and we heard many expressions of what a good meeting we had. May God receive the honor. The speakers were all present but two, and their places were filled. We trust the many good admonitions given fell into well prepared soil, that a bountiful harvest may be reaped, and souls strengthened and encouraged to go on in the Master's service with renewed zeal and energy. May we be faithful witnesses for Him and do all we can to encourage the ministry by living just as near to the Gospel standard as possible, instead of carrying as much of the world along as we can. How much easier would the work be for those "who have the rule over us," and encouragement to the entire body. Communion meetings have all been held for this season.

Bro. Martin Weaver and family of Annville, Pa., were in our community several days visiting parents, brothers and sisters. Bro. Weaver favored us with a sermon on Thursday evening, the 8th. His subject was Prayer,

a Christian grace we all need to be more diligent in.

We are always glad to welcome "our boys" whenever they can come. We also appreciated having him to conduct our devotion in sewing circle for us and to have Sister Weaver with us for awhile, as she was one of the first members of our circle.

There are a few in our neighborhood not so well at present. We hope they will soon be able to be out again.

Yours in faith,
June 12, 1933. Maggie M. Driver.

Broken Bow, Nebr.

Dear Herald Readers, Greetings:—On March 25 Bro. Ben Slagel and Bro. Abe Troyer and wife and Sister Lydia Lauber of Shickley, Nebr., came into our midst. Bro. S. preached to us Saturday evening, and Sunday morning and evening. Bro. T. had children's meeting. Thanks to the brethren.

On May 27 Uncle Sanford Stutzman and Aunt Lizzie, Bro. and Sister Art Roth and baby, and Sister Amanda Bechler, all of Beaver Crossing, Neb., stopped here on their way home from the Sunday School Conference which was held at Chappell, Neb.

On June 3 Bro. Wm. R. Eicher and Bro. and Sister Ivan Hostetler of Beaver Crossing and Bro. Abe Stutzman of Wood River were here. On Saturday evening we had counsel meeting, Bro. E. using the 122nd Psalm as a basis of his discourse. All the members expressed peace and two renewed their covenant. Let us love and help one another. On Sunday forenoon we had communion with all taking part. In the afternoon they left again for their respective homes with Grandma Stutzman accompanying them to Milford, Neb. From there she will go with Bro. George Miller to Ohio. Pray for us.

In His service,
June 11, 1933. Ed Stutzman.

Roaring, W. Va.

Dear Readers, Greetings of Love:—It is here where nature is overflowing with beauty on every hand. The green trees, the wild flowers, the singing of birds, the ripple of clear fresh water over the stones and falls, the wild strawberries along the hillside, the green meadows, and the appetizing gardens make us feel that God is near and cares for us all.

The work here has been going on somewhat as usual this spring. Sunday is a very busy day, as there are appointments morning, noon, and evenings at various places. The interest and attendance are encouraging.

Sister Annie Wenger, who was with us the past two months, left us Sunday, and Sister Lelia Swope came to take her place.

The new church on Brushy Run, which is being built, is not far from being completed. It will be ready for use in the near future. We are grateful to the Virginia brethren, as well as to a few others that did not only say, "God bless the work," but they came with their saws and hammers, and soon had things going at a rapid pace. The folks of the community also did much in rushing things on.

We appreciate the willingness of Sisters Sadie Hartzler, Katherine Keener, and Catharine Garber to come to Spruce Mountain and conduct a week's Bible school for the folks there. Sister Mary Keener expects to assist these sisters in another Bible school at Brushy Run, beginning the nineteenth of this month.

We are looking forward to revivals this summer. We have planned for the one here at Roaring the latter part of this month, to be conducted by Bro. Chester K. Lehman.

We solicit your prayers, and also your presence if you see fit.

June 13, 1933. Lora Heatwole.

Halifax, Va.

(Ebenezer congregation)

Yesterday we enjoyed very much the communion service which was in charge of Bro. David Garber. Among the visitors were Sister Garber and Ruth, Bro. Martin Weaver and family of Pennsylvania, Uncle Pete Hartman of Harrisonburg, Va., Sister Melinda King and daughter Genevieve (on their way to Ohio), Arthur and Marie Brunk, Henry Stalter, and Elizabeth Good of Ohio. Bro. Weaver preached three very interesting and helpful sermons. It is noteworthy that Bro. Weaver's foremost thought is to show both the importance and satisfaction of the work done at Calvary, together with the resurrection.

June 12, 1933. L. S. H.

Denbigh, Va.

Dear Herald Readers:—We have been enjoying Sister Sarah Lapp's stay with us. The first few weeks after her arrival from India she was kept quite busy caring for her step-mother, Sister Anna Hahn, who passed away May 12. Since then Sister Lapp has taken part in the various activities of our community, favoring us with a number of talks on India and our mission work there. On June 4 she spoke at the mission S. S. in Newport News. Sister Lapp expects to leave soon for a stay in Pennsylvania, Ohio, and other points farther west.

On Sunday evening, June 4, Bro. and Sister Swartzentruber, Sister Bowman and Sister Hostetler, of the West Liberty, Ohio, Orphans' Home, were with us and took part in our Y.

(Continued on page 252)

Miscellaneous

"BUT WE SEE JESUS"

While we look, not at the things which are seen—II Cor. 4:18. But we see Jesus—Heb. 2:9.

I don't look back; God knows the fruitless efforts,

The wasted hours, the sinning, the regrets; I leave them all with Him who blots the record,

And mercifully forgives, and then forgets.

I don't look forward; God sees all the future,

The road that, short or long, will lead me home;

And He will face with me its every trial, And bear for me the burdens that may come.

I don't look round me; then would fears assail me,

So wild the tumult of earth's restless seas; So dark the world, so filled with woe and evil,

So vain the hope of comfort or of ease.

I don't look in, for then am I most wretched; My self has naught on which to stay my trust.

Nothing I see save failures and shortcomings,

And weak endeavors crumbling into dust.

But I look up—into the face of Jesus, For there my heart can rest, my fears are stilled;

And there is joy, and love, and light for darkness,

And perfect peace, and every hope fulfilled.

—Annie Johnson Flint.

TRIALS AND PERSECUTIONS A BLESSING TO THE CHRISTIAN

By Anna Landis Kauffman

For the Gospel Herald.

In I Pet. 1:6,7 we read: "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."

Paul says, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). Trials are a test of our faith; and if our soul is in condition to receive them, they will draw us nearer to God. When a person's soul is not in condition to receive them, it will harden them. When trials draw us nearer to God, Jesus becomes more precious to us, and His Word lights our souls. "The entrance of thy words giveth light" (Psa. 119:130). Just as a light that is brought into a dark place—when light enters, darkness vanishes—so it is with our hearts. God uses trials to send His light.

Some Trials

One of the trials that may come to us is, that by giving heed to the light

of God's Word it may sometimes mean a separation from friends. When Jesus taught the people about principles concerning the Kingdom of God, His words so offended many of His followers that they walked no more with Him. Then He turned to His disciples and said, "Will ye also go away?" Simon Peter answered, "Lord, to whom shall we go? Thou hast the words of eternal life" (Jno. 6:66-68).

Friends sometimes seek our friendship so long as we speak and act to please them, but when we speak and act from conviction, they no longer seek our friendship. Wherein is the blessing? By being deprived of earthly friends, we seek the friendship of Christ. "Our fellowship is with the Father, and with his Son Jesus Christ" (I Jno. 1:3). Again, others may misjudge our sincerity. Jesus says, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven" (Matt. 5:11, 12). And Peter says, "What glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God" (I Pet. 2:20). Jesus makes it possible to do this, with the grace He gives us. "Whom the Lord loveth, he chasteneth" (Heb. 12:6).

The Lord also has blessings in sending disappointments into the lives of His followers. Oftentimes the Lord changes our plans because He has better plans for us. "But as it is written, eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love Him" (I Cor. 2:9).

The taking home of one of our loved ones is a trial that comes to each of us sooner or later. Sometimes this seems like taking away all that life is worth living for yet God never permits anything to come to us but that is for our good. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). God has measured our strength. Maybe our dependence has been more in the loved one than in God who gave them to us. After the loss of a loved one, we must again face a world of suffering and sorrow and death. Perhaps God is schooling us to be a message-bearer to others who have not recognized the source of comfort in Christ that we have. Let us not refuse the lessons from our Great Teacher.

The last trial we shall mention is the trial of affliction. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we

look not at things which are seen, but at the things which are not seen: the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:17). David says, "It is good for me that I have been afflicted; that I might learn thy statutes" (Psa. 119:71). Afflictions, like storms serve to drive us to shelter, and that shelter is Jesus Christ, in whom we place our confidence and learn His will concerning our lives. If we accept these trials coming from God and receive the sons He has for us, our lives will be enriched in service for Him. "Therefore endure hardness, as a good soldier of Jesus Christ" (II Tim. 2:3).

The Potter's Clay

What are these trials for, and what will they do for us? Just as the potter molds and shapes the clay, so the Lord can mold and shape our lives according to His will. In order to do this, we must be submissive to the will of God and feel that the Lord is working in and through us.

Sometimes it takes a long time to learn this lesson. Oftentimes there must be a remodeling—just as the potter must rework the clay to get the vessel the shape he wants it. God gave this vision to Jeremiah in the eighteenth chapter: "The word which came to Jeremiah from the Lord saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and behold, he wrought a work on the wheels. All the vessel that he made of clay was marred in the hand of the potter; he made it again another vessel, as seemed good to the potter to make. Then the word of the Lord came to me saying, O house of Israel, cannot I do with you as this potter? saith the Lord, Behold as the clay is in the potter's hand, so are ye in my hand, O house of Israel."

Cleansing Power

The Lord also wants to cleanse and purify our hearts which is illustrated in Scripture in two ways: (1) As burning off the dross. "The refining pot for silver, and the furnace for gold, but the Lord trieth the hearts" (Prov. 17:3). "And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering of righteousness" (Mal. 3:3). (2) It is illustrated by pruning. "Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples. Ye have not chosen me, but I have chosen you, and ordained you that ye should bear and bring forth fruit and that you

fruit should remain: that whatsoever ye shall ask of the Father in my name, He may give it you" (Jno. 15:2, 8, 16). Before we win souls for Christ, we must first bear fruit in our own lives. This fruit is spoken of in Gal. 5:22, 23: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law."

Another result from the afflictions God sends upon us is that it makes us more obedient to Him, His Word, and the leadings of the Holy Spirit.

A Brighter Vision

Last of all, afflictions give us a brighter vision of our home above. When God sends trials into our lives, we believe they are sent for the purpose that the things of earth might grow dimmer and the things of Heaven might grow brighter.

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. 8:35-39).

Scottdale, Pa.

SERMONETTES

Collected by Joseph G. Kennel

For the Gospel Herald.

God first came to create, then to save. To create He had only to speak, but to save He had to suffer. He made man by the breath of His nostrils and saved him by His blood.

There is a vast difference between being sorry for sin and being sorry because your sin is found out.

Don't stay away from church because it is not perfect, for you certainly would feel lonesome in a perfect church.

Speaking ill of the Church will never improve her ailment.

Each one has a right to do as he pleases only when he pleases to do that which is right.

The Bible says, "Blessed are the peacemakers;" but many people are trouble-makers instead of peacemakers.

There is a vast difference between conversion of the head and conversion of the heart.

The present day Church has its greatest enemies inside.

The Word of God preached in power will either make some one glad, or some one sad, or some one mad.

Sympathy is simply two hearts tugging at the same load.

Man created in the image of God is God's crowning work.

People who claim to be descendants of the monkey make Jesus Christ a kin to the monkey.

It is sin to do what God tells us not to do. It is also sin to not do what God tells us to do.

It is not only necessary to know the right foundation, but to also build on the right foundation.

It is possible to play an unfair deal with our fellowman, but not with God.

Truth compromised, ignored, perverted, or abandoned will bring God's judgment every time.

The greatest thing in hindering us from hearing God's message is SELF.

Atglen, Pa.

WHOSE OX HAVE I TAKEN?

"Whose ox have I taken, or whom have I defrauded?" We have his own word for it that Samuel was old and gray-headed when he spoke these words in the presence of all Israel. From his youth up, as he himself declared, he had walked before the people. He knew that never during his long time of leadership had he stained his garments by wrongdoing, but he wanted to hear it from the lips of those he had guided so faithfully. Here was their answer: "Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand" (I Sam. 12:4). That must have sounded good to the old prophet. Who of us does not like to be told that he has been faithful to every public trust?

I wonder how some of our officials would fare if they were to put such a question to their constituents? Would they ever dare to venture as far as Samuel did with questioning? If we were to take the morning prints for our answer we could not help seeing the people are being defrauded on every hand by those whom they have put in places of trust. "Of whose hand have I received any bribe to blind mine eyes therewith?" In our days justice is notoriously perverted and corruption and fraud rampant.

Whose ox have I taken? Are you a farmer? In your dealings with your neighbor, when the price of a horse or a cow or a few bushels of wheat were in issue, when it was all over did you go home chuckling to yourselves because of the sharp bargain you drove with the friend with whom you had business to do?

Are you a storekeeper or a carpenter, or a lawyer? How would you come out if you were to ask, "Whom have I defrauded?" So easy to doctor the scale so that it will not tell the truth when some commodity is in the balance. So hard to resist the temptation to put knotty lumber in the

building and cover it with paint and putty. It is only a step from trading of a blind horse as sound to perverting justice on the bench. Then too, are you sure you can tell the truth on the witness stand? Or do you leave just a little bit out of the perpendicular under the shrewd questioning of the attorney before whom you are standing? How fine if under all circumstances we might hear the words, "Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand." Then indeed, standing in our consciousness of uprightness of heart, we can say, "The Lord is witness against you."

There is a beginning to everything. Somewhere, fraud and trickery have their start. What can we do but to be constantly on our guard against the first appearance of crookedness or the first temptation, no matter in what form it may come. Let us get far down on our knees and with our faces in our hands cry to God to deliver us for the sake of Him who never knew what trickery or false dealing or deception of any kind meant.

Let us covet the Master's commendation of that good clean man of the long gone century: "Behold an Israelite indeed in whom is no guile." God give us pure hearts and clean hands.

—Sel. by Peter Zehr.

CHURCH DISCIPLINE

By Elam N. Horst

For the Gospel Herald.

Every church has its rules and regulations to go by. This we know before we make application to join. When my wife and I first made application we were asked, Are you both willing to come under our ruling and accept it? Then they started to give us both the same instructions. The preachers were David Buckwalter and John Landis, and Henry Heller was deacon. They all three gave the same instructions. They all had taught alike by the cross. They were old-fashioned, yet all three were alike. There was no difference on the bench at plain churches at that time as there is to-day. They of course kept on instructing us every morning before church until we were ready for baptism. Our bishop was Isaac Eby, a sound man for the faith on church discipline. He instructed us until we were ready to be received. Like the others he taught the same principles. They were all sound on doctrine, on dress, and on keeping the ordinances—the prayer head covering and feet washing, which some want to do away with to-day.

We all make the same promise on bended knee before God and man. If we don't keep it it's up to us; we go on the same as before. We deceive only ourselves. A deceiver can not go to

heaven when he or she dies. If we want to go there we must get ready. Prepare for heaven while we live and are on praying ground. There is no repentance in the grave.

"To-day if you will hear His voice, harden not your hearts." Don't stifle convictions and have remorse of conscience like many have already done in times gone by.

Our old preachers used to say, "We must come in by the door." Did you come in by the door, dear reader, or did you climb up some other way? The Bible says, "He that climbs up some other way is a thief and a robber." We all know that a thief cannot enter heaven unless he repents of his wrongdoing and gets converted. He must be born again and get salvation through Jesus by way of the cross. Then he has the liberty to enter into the fold of Christ. His believing children then live for heaven by precept and example. Oh, for that old time fire, "the old-time religion!"

New Holland, Pa.

CORRESPONDENCE

(Continued from page 249)

P. M., also telling us some things about their work at the Orphans' Home.

Bro. Ira Johns and wife of Goshen, Ind., spent a few days here last week, visiting their son Daniel who is working in this community. Bro. Johns preached for us on Wednesday evening, June 7.

We always appreciate visits from loyal and faithful brethren and sisters from other places. We also appreciate the work of our home ministers who so faithfully and earnestly break the Bread of Life from week to week. We wonder sometimes whether the time will not come when we will look back to these "years of plenty" and wish that we had been more attentive and responsive.

The first Sunday in July is the time for our quarterly mission meeting, which is held conjointly with the Fentress congregation.

In Christian love,
June 14, 1933. Henry M. Shenk.

Cherry Box, Mo.

Dear Herald Readers, Greetings in Jesus' Name:—Sunday, June 11, we were again privileged to have visitors with us in our services. Sister Jake Brenneman and children of the Lower Deer Creek Church, Kalona, Ia., were here visiting her niece, Sister Uriah Johnston. Other visitors with us Sunday were: Bro. Joe Bare of Harper, Kans.; Bro. and Sister Lawrence Yoder and children of Canton, Kans.; Sister Leah Yoder of Kansas; Sister Willadene Yoder of Kansas City; Bro. J. M. Kreider and daughter, Lena, and grandson Harold, of Palmyra, Mo.

Sister Lawrence Yoder came to attend the wedding of her sister, Salome Johnston.

In His service,
June 14, 1933. Sadie Bissey.

Lyman, Miss.

Dear Herald Readers, Greetings from the Southland:—Since I. W. Royer and family were visiting relatives in Slidell, La., he made arrangements to be with the congregation at this place in the interests of the Sunday school.

On June 4 Bro. Royer and family, with Sister — Rohrer from Ohio, also the Lees, Newhausers, and a few others from Slidell, La., came into our midst. The following program was rendered in the morning after Sunday school: Quartette by Sister Royer and daughters; Teaching the entire Gospel Message; I. W. Royer. In the afternoon: Children's meeting, Catherine Royer; Encouraging the Establishment of the Family Altar in every Home, Gladys Rutt. Quartette, the Royers; The Stewardship of My Life, Mary Royer; The Shell and Kernel of the Sunday School, I. W. Royer; Quartette, by the Royers. In the evening Bro. Royer continued his talk on Sunday school work.

There were many good points brought out on all the topics; such as the need of reading and studying the whole Bible, the importance of the family altar in the life of the family as it helps to fit the participant to fight the battles of life, our part in God's great vineyard, how we must have shell in order to have the kernel but the kernel is what we are after so without the kernel the shell is worthless.

On June 11 Bro. Clarence Bontrager of Yoder, Kans., former pastor of this congregation, worshipped with us, preaching here in the morning and evening. In the afternoon he filled the appointment at the Lizana school-house.

We appreciate such visitors very much, as it helps us on our way.

On Monday, June 12, Bro. and Sister Clarence Geil with his parents, Bro. and Sister D. S. Geil, left for Virginia to spend some time visiting friends and relatives.

June 14, 1933. Nora Hershey.

Columbia, Pa.

(4th and Mill Sts.)

Dear Herald Readers, Greeting in Jesus' Name:—The services at this place are being well attended. As the weather grows warmer the children are taken out of town; thus many are absent from S. S. May 30, being Memorial day we had a great spiritual feast for the soul; many being present morning, afternoon, and evening. On June 14 a canning and cooking

school was opened which showed good interest. Three sisters from the Mountville congregation have charge of the work. We believe this will be a very helpful work in teaching mothers and girls the art of cooking and canning different foods. We praise the Lord for the interest shown. One girl about 12 years old asked for the recipe for making jelly. Her father said he would get berries and have her make jelly at home.

Visitors at the Mission were Bro. and Sister Noah Mack, Sister Eva Yost, Miriam Martin, Sister Ella Breneman, and Sister Anna Huber. We are always glad for visitors. The brethren who preached are Bro. Noah Mack and Bro. C. Z. Martin. All the services at the Mission will stay on Eastern Standard Time for the summer.

In His service,
June 15, 1933. Edna Hess.

Morrison, Ill.

Sunday, June 11, we were gladly surprised when Bro. C. A. Hartzler of Tiskilwa, Ill., came into our midst and preached to us from I Jno. 1:2, 3. We praise the Lord for the message on Fellowship with the Lord.

June 16, 1933. Elizabeth Nice.

Harrisonburg, Va.

Dear Herald Readers, Greetings in the name of Jesus:—On May 14, Bro. David Garber of Harrisonburg began a series of meetings at the Bethany Church, continuing until May 28. Interest and attendance were good. There was one confession. Some were almost persuaded and a number were under conviction. Oh, that souls could only realize that now is the accepted time! To-morrow it may be too late.

Bro. Orrie D. Yoder of Hubbard, Oreg., delivered a message to the Weaver congregation, on the evening of May 17.

On June 11, the little flock at Gospel Hill commemorated the suffering and death of the world's Redeemer, in a communion service.

Sister Annie Wenger, who has been engaged in mission work at Roaring, W. Va., the past few months, has returned to her home near Harrisonburg, and Sister Lelia Swope of near Mt. Clinton is filling Sister Wenger's place.

"Lift up your eyes, and look on the fields; for they are white already to harvest."

June 16, 1933. Laura E. Kulp.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace" (Isa. 52:7).

We say, "Send;" the Bible says, "Go."—J. L. Stauffer.

INDIANA-MICHIGAN CONFERENCE

(Continued from page 246)

tion, but retain their membership with the home congregation.

Sec. 4. The school congregation shall be governed according to the discipline of the Conference in which the schools are located.

Sec. 5. Sisters in the church are expected to wear the devotional covering at all times of prayer and worship, including meals.

In conclusion, the sentiments of this Conference require a fuller recognition of the authority of the Church. Otherwise she cannot stand by and support her Educational Institutions.

The Committee.

Moved and seconded that we accept the report and retain the committee. So ordered.

The committee appointed to bring recommendations to Conference as to the status of ministers who leave their charge gave their report. Report follows:

Inasmuch as there have been and still are conditions arising where ordained men leave their charge,

We recommend that their rights in Conference be held in abeyance (a state of suspension) until the next annual meeting and then the conditions under which the individual left shall be taken into consideration and their status passed upon by Conference. In the meantime he shall have presented his resignation and reasons for same to the Executive Committee who shall present it to the next annual meeting of Conference.

Be it provided that no ordained man has the right of vote in Conference until such time when he is accepted with his official capacity in some congregation.

Further provided that no Conference letter be granted to such men except by voice of Conference in session. The Committee.

Moved and seconded that for next Conference we have ministerial meeting Tuesday afternoon and evening. Mission Board meeting on Wednesday and Conference on Thursday and Friday. So ordered.

Closing prayer by Albert Wyse.

Thursday Afternoon

On Thursday, June 1, at 1:15 Conference was called to order by the Moderator. Song service led by J. I. Weldy. Devotional led by J. S. Hartzler by reading Phil. 2:5-8 and leading in prayer.

Minutes of preceding Conference were read and approved.

Forty-eight of the seventy-two Conference members responded to the roll call.

The Conference sermon was preached by Bro. C. A. Shank of the Olive congregation. Text, Matt. 16:18, 19.

Five points were stressed: (1) The Church; (2) The sure foundation of the Church; (3) A Tried Church; (4) An Authoritative Church; (5) A Triumphant Church.

The following brethren were called upon for testimony: Frank Raber, Jeremiah Eby, D. J. Johns, Homer F. North, J. W. Christophel, Erie Bontrager, Amos Weldy, O. S. Hostetler, Tobe Schrock and J. S. Neuhauser.

The other ministers gave testimony by standing.

The congregation also gave testimony by standing.

Afternoon session closed with prayer led by D. D. Troyer.

Friday Forenoon

At 8:00, Friday morning, the ministerial body of Conference was called to order by the moderator. After the singing of a few hymns and repeating a number of scripture verses prayer was offered by Bro. Clyde X. Kauffman.

Moved and seconded that we send six delegates to General Conference. So ordered.

Moved and seconded that we allow each delegate (this includes all bishops) ten dollars as fare to General Conference. So ordered.

Moved and seconded that J. K. Bixler, Silas Yoder, and Silas Weldy be appointed a committee to investigate bus rates, etc., to General Conference. So ordered.

Bro. Paul Mininger of Kansas City, Kans., addressed the ministerial body on the subject of teacher training classes.

By motion the matter of teacher training classes was referred to the Ex. Com. of the S. S. Conference.

At ten o'clock Conference convened in the tent. Devotional services were conducted by D. D. Miller by reading Eph. 5:1-20 and leading in prayer.

The following resolution of condolence was passed:

Inasmuch as it has pleased our heavenly Father to remove from our midst the following conference members: Bro. E. A. Mast,

bishop of the Howard-Miami congregation; Bro. Allen Christophel, minister in the Yellow Creek congregation; Bro. Frank Maust, deacon in the Nappanee congregation and Bro. Jonas Brubaker, deacon in the Olive congregation;

We, the Indiana-Michigan Mennonite Conference in session at the Yellow Creek Church near Goshen, Ind., on June 1 and 2, 1933 hereby express our deep sorrow, humbly submit to His will; and extend our heartfelt sympathies to their congregations and to the bereft families. Be it further

Resolved: that copies of this resolution be sent to the congregations they served and to their families.

May our heavenly Father in His infinite wisdom call others to fill these vacancies.

The following subjects were discussed:

I. Ministerial Help.

1. The Need. Discussed by Silas Weldy.

2. How Supply this Need. Discussed by D. D. Miller.

God has always spoken to His people through His prophets and leaders regarding His plan and will. When He needed men He had His leaders lay their hands upon others to call them for a special work. Conviction must be brought both on the individual and the congregation. There should be more praying and teaching in connection with the work of ordinations. Choosing leaders should always be done through the congregation and the ministry. Inasmuch as there is a recognized need for more ordinations, be it

Resolved, that more ordinations be effected as God opens the way.

II. Summer Bible Schools. Discussed by Frank Raber.

Whereas, there is a great dearth and lack of Bible teaching among the rising generation, and,

Whereas, there are great opportunities to teach the Bible in the summer Bible schools, be it,

Resolved, that we encourage the conducting of such schools on a sound, biblical, consistent basis.

III. True Spirituality vs. Deceptive Spirituality. Discussed by Floyd Weaver.

No resolution adopted.

Miscellaneous Business

The congregational report was given by the Secretary. This report was accepted. There are 31 congregations, 72 active conference members, total membership in district, 4727.

The treasurer's report was read and by motion accepted. Reported a balance in the treasury of \$186.06.

Moved and seconded that we retain the Flag Salute Committee. So ordered.

The Relief Committee gave their report. By motion this report was accepted.

The Mission Superintendent gave his annual report to Conference. By motion this report was accepted.

The Secretary of the District Mission Board gave his report to Conference. By motion this report was accepted.

The Olive congregation was granted the privilege to ordain a deacon or deacons any time they desire to do so.

Moved and seconded that in the election for delegates to General Conference, we vote for six on one ballot. The six receiving the highest number of votes shall be considered elected. So ordered.

The Tent Committee gave their report. This report was accepted and the committee retained.

Moved and seconded that the Executive Committee of the Conference and the Executive Committee of the S. S. Conference co-operate in the purchase and selection of song books for use in our conferences. So ordered.

The S.S. Conference program was read and by motion accepted.

The member on the Mennonite Board of Missions and Charities gave a verbal report. This report was accepted.

The members on the Board of Education gave their reports. These reports were accepted.

The following resolutions were adopted by Conference:

Resolved, that our interpretation of Art. X. Sec. 6, of our Rules and Discipline is: Whereas, the use of tobacco in any form is a filthy habit, is physically injurious and is inconsistent with the scriptures, we consider it a sin.

In view of this fact no one shall be received into church fellow-

ship who does not faithfully promise by the grace and help of God to overcome this sin. Be it further,

Resolved, that any individuals who begin the use of tobacco after they are members of the church shall be dealt with as for any other sin.

In view of the baneful and evil effects of the cigarette habit be it further,

Resolved, that their use shall be made a test of church fellowship.

Whereas, the U. S. of America has taken a decided step backward on the temperance question, and

Whereas, beer and light wines have already been legalized and there is grave danger that the eighteenth amendment will be repealed, and

Whereas, the liquor traffic has proved itself a blighting curse wherever it has gotten a foothold, therefore be it,

Resolved, that we look with disfavor upon anything that would in any way encourage the liquor traffic or discourage the temperance cause.

Resolved, that we exercise diligence in the matter of turning the light of truth upon the curse of drunkenness and upon every contributing agency leading to this soul-destroying curse, and urge our people not to patronize business houses where intoxicating drinks in any form are sold, be it further,

Resolved, that since we are committed to the nonresistant faith

as well as to the temperance cause, we stay within Gospel limits in our labors in the cause of temperance, hold aloof from any entangling alliances, political or otherwise, that would in any way compromise our faith or weaken our testimony in the cause of truth and righteousness.

Resolved, that we express our appreciation to the Yellow Creek congregation for their hospitality and sacrifice necessary in providing for our temporal needs during this Conference. May the Lord richly bless them for their kindness.

Elections and Appointments

Moderator, O. S. Hostetler.

Assistant Moderator, Ray F. Yoder.

Secretary, Ira S. Johns.

Fourth and fifth members of Ex. Com., J. K. Bixler, D. D. Troyer.

Treasurer, David Yontz.

Member on Relief Com., Earl Miller.

Member on B. of M. & C., J. S. Hartzler.

Member on Publication Board for two years, Edwin J. Yoder.

Members on Educational Board, Ira S. Johns, Menno Eash.

Member on Com. of Arrangements for Gen. Conf., D. A. Yoder.

Delegates to Gen. Conf.: C. C. Culp, E. A. Bontrager, Silas Weldy, J. S. Hartzler, C. A. Shank, and Ira S. Johns.

Members on Local Board for Ft. Wayne Mission, Simon Beck and Homer F. North.

Members Local Board for Detroit Mission, Albert Wyse and Joseph Swartzendruber.

Closing prayer by J. K. Bixler.

Ira S. Johns, Secy.

SPECIAL MEETINGS

Atglen, Pa.

Report of Gospel Meeting held Ascension Day, 1933, at Maple Grove Church, Atglen, Pa.

Organization.—Mod., John E. Kauffman; Sec., Elmer F. Kennel; Chors., Paul Burkholder, Omar Kurtz.

(Morning Session)

Devotion (Eph. 2), John W. Weaver.

Sermon (Jno. 16:7; 14:26), Melvin Bishop. "He shall teach" was emphasized. The things of God are hid to man, therefore we need a divine teacher. The Holy Spirit must speak to you, before He can speak through you.

The Present-day Need of an Awakened Church, Paul Huddle. I Tim. 4:1-4 and II Thes. 2:14 used for remarks. "Let no man deceive you by any means" emphasized. The forces of evil are mighty but not almighty. The hope of Christ's coming will keep the church pure.

Responsibilities and Opportunities of Sunday School: (a) **Superintendents**, David Yoder. The superintendent is responsible for choice of teachers and has opportunity to forward his experience to following superintendent. (b) **Teachers**, Walter Herr. He is responsible for souls, saved or lost. A Holy Spirit filled teacher is an asset to the Church. A spiritually starved teacher can not feed souls. (c) **Scholars**, Nissley Rohrer. The scholar is responsible for conduct inside and outside God's house, when he comes to accountable age, and for what is said in class. He can bring others to class, win unsaved members and pay attention.

Short Talks.

(Afternoon Session)

Devotion (Rev. 22), John H. Herr, Jr.

Evils of the Day and How to Counteract Them, Paul Huddle. Text, Gen. 3:1—"Hath God said?"

Whole-hearted Service, Melvin Bishop. Col. 3 used for remarks. Serve loyally, whole-heartedly, and thankfully.

Our Responsibility to Neglected Ones About Us, C. Z. Martin. The richest in goods may be spiritually poorer than the poor. By your life and actions preach Christ to the neglected ones.

(Evening Session)

Devotion (Luke 24:36-53), John A. Kennel.

Children's Meeting, David B. Groff. Bro. Groff spoke of results of industry, kinds of

hearts and sowing and reaping.

Sermon, Ira Landis. Text, Acts 2:33—"Christ Exalted." If the law could have given life we would need no other law.

Secretary.

Surrey, N. Dak.

Report of the 4th Ascension Day Meeting at the Fairview Congregation near Surrey, N. Dak., June 1, 1933.

Organization.—Mods., Amos King, Floyd Kauffman; Secy., Elsie Kauffman; Chor., Robert Myers.

Program.—Song service, led by Robert Myers; Devotion, L. C. Kauffman; Because I Live Ye shall Live, A. A. Kauffman; The Necessity of the Ascension, Mrs. Jesse Yoder; The Nature of the Exaltation of Christ, Amy Glick; Sermon, L. A. Kauffman; Song Service, D. G. Kauffman; Devotion, Herbert Kauffman; Present Day Signs of Christ's Near Return, Andrew Glick; Christ the Savior of the World (His present position), L. C. Kauffman; Christ the Judge of the World (His future position), Floyd Kauffman; Special Song; The Blessings of the Holy Spirit Brought about by the Ascension, L. C. Kauffman; Marks of Spiritual Life (5 min. talks): (1) Spiritual Sowing, Elsie Kauffman; (2) Spiritual Growth, Earl Yoder; (3) Spiritual Fruit, Andrew Kauffman; (4) Spiritual Love, Earl Martin; (5) Spiritual Power, Eva Kauffman; (6) Spiritual Guidance, Earnest Kauffman; Gleaners, Lovina Hershberger, Robert Myers; Discussion and Testimony. Offering \$7.70.

Thoughts Gleaned.—The disciples proved that they had the life of God; we all have the opportunity of having this life. It was necessary for Jesus to ascend that He might prepare a place for us and that the Comforter might come. The life that Jesus lived needed the ascension to complete it. Christ received the highest honors; He was raised above all heavens, but not without conflict. Jesus overcame all the principalities of the earth and is now sitting at the right hand of God. The suffering He went through gave Him the place He has. There is just one way that we can look at things and that is, God reigns supreme, Jesus holds the highest place, His name is above all names. He is a Savior that saves to the utmost; every knee shall bow and every tongue shall confess Him. He is sitting at the right hand of God interceding and pleading for us. Jesus is ordained of God to judge, His judgment is just and righteous, and we will be judged by what we ourselves do. Every

one must give an account of himself to God. Spiritual sowing is sowing through the Spirit, which implies self-denial. We may not know our harvest, but God does; let us be sure we are sowing spiritually. After the seed is sown it is expected to grow: If we grow in grace we will bear fruit, we will live a spiritual life. "He that loveth not, knoweth not God, for God is love." "If ye love me keep my commandments." God gives us power to act. We have the promise that the Lord will guide us continually; and if we follow that guidance, we will not fall into the wicked path. May we let the Holy Spirit work through us.

Elsie Kauffman, Secy.

Orrville, Ohio

Report of the 14th Annual Meeting of the Ohio Mennonite Mission Board, held at the Martins Church near Orrville, Ohio, June 10 and 11.

The public meetings were held Saturday evening, June 10, and Sunday afternoon and evening, June 11. The attendance was large at all of these meetings, and the interest excellent. The reports from needy fields within our sphere, created considerable conviction in the lives of a number of those present, and we trust that some definite work may be accomplished during the year. The mission sermon was preached by Bro. J. D. Graber of India. The subjects discussed were as follows: **Behold Our Field**, by E. B. Stoltzfus; **The Work of the Church as Defined by the Lord of the Harvest**, by J. D. Graber; **Our Communities a Challenge to Our Church**; **How Meet It**, by Milton Hostetler; **Results of Inactivity**, by J. A. Leichty; **Consecration of the Entire Church, the Need of the Hour**, by Maurice O'Connell.

The ministers attending the meeting, filled the following pulpits in the various churches in the community, on Sunday morning:

Sonnenberg, E. L. Frey, J. C. Frey; Martins, C. C. Culp; Pleasant View, I. B. Witmer; Salem, N. E. Troyer; Oak Grove, J. D. Graber; Orrville, E. B. Stoltzfus; Crown Hill, Earl Miller; Canton, S. E. Allgyer, O. N. Johns.

At Canton Bro. William G. Detweiler was ordained to the ministry, on Sunday morning. Bro. Detweiler has been superintendent of the Mission at Canton for some time, and our prayer is that the Lord may continue to bless him in his added responsibilities.

The election of officers was as follows:

ident, N. E. Troyer; Vice President, B. King; Secretary, S. E. Allgyer; Treas., I. B. Witmer; Field Worker, E. B. Stzfus.

S. E. Allgyer, Secretary.

Married

Shank—Wenger.—On May 24, 1933, at the home of the officiating bishop, Bro. Jos. R. Wenger near Waynesboro, Va., Bro. E. C. Shank and Sister Ella Wenger were united in holy marriage. May they be blessed, and be a blessing to all.

Yoder—Steekley.—On June 7, 1933, at the home of the bride's parents, Milverton, Ont., Bro. Chester Yoder of Midland, Mich., and Sister Agnes Steekley of Milverton were united in holy marriage, Bro. S. J. Miller of Pigeon, Mich., officiating. May God's abundant grace be upon them through life.

Carpenter—Felpel.—On Saturday evening, June 15, 1933, Bro. Jacob Carpenter and Sister Mary Felpel, both of the Stumptown congregation, Lancaster Co., Pa., were united in marriage in their new home, Bishop Abraham L. Martin of Intercourse, Pa., officiating. May God abundantly bless them.

Yoder—Johnston.—On Sunday, June 11, 1933, at the Mt. Pisgah Church near Cherry Box, Mo., Bro. Marcus Lind of Albany, Oreg., and Sister Salome Johnston of Cherry Box, Mo., were united in holy marriage, Bro. J. M. Kreider of Palmyra, Mo., officiating. May God's blessings be upon them through life.

Yoder—Yoder.—On Sunday, June 4, 1933, at the home of the bride's parents, Bro. Chester Miller of the East Union congregation and Sister Leona Yoder of the Lower Deer Creek congregation, both of Kalona, Iowa, Bro. John Y. Tzendruber officiating. May the Lord's blessing attend them through their wedded life.

Zimmerly—Blough.—On the evening of June 3, 1933, Bro. Noah Zimmerly of Orrville, Ohio, and Sister Elva Blough of Sterling, Ohio, both members of the Crown Hill congregation near Hallsville, Ohio, were united in holy marriage at the home of the officiating minister, Noah Hilty. May the blessings of the Lord attend them through life.

Smeltzer.—Bro. Ora, son of Bro. and Sister Masellas Yoder of the Shore congregation near Shipshewana, Ind., and Sister Grace, daughter of Bro. and Sister Samuel Smeltzer of the Holdeman congregation near Wakarusa, were united in holy matrimony on June 3, 1933, at the home of the bride's parents, Bro. Ray F. Yoder officiating. May God's blessing rest upon them in their journey of life.

Obituary

Jones.—Roy Forest Jones of Johnstown, Pa., 24 years, was injured fatally in an auto accident on Memorial day at Jennertown, Pa. The accident had been under way only 15 seconds when the fatal accident occurred. Death resulted from a fractured skull and a crushed chest. A small amount of money was paid for a little burial and the seeking of honor. He is survived by his widowed mother, 1 brother, and 1 sister. The deceased worked for one of the local directors who has charge of many funerals in the country churches and he was thus well known. Funeral services were conducted at the Christian Church, Johnstown, Pa., by Bro. E. Bennett, assisted by S. G. Shetler. The body was laid away in the Grandview cemetery.

Lint.—Hiram W. Lint was born March 2, 1868, and died by his own hand May 23, 1933;

aged 70 y. 2 m. 21 d. He was united in marriage to Eliza Keim, Aug. 3, 1884. To this union 7 children were born, 5 of whom preceded him in death. Two sons (John M. and Elmer) survive. He is also survived by 8 grandchildren, 3 brothers, and 4 sisters. He was a member of the Mennonite Church for many years and his rash act was a very great shock to the entire community. Funeral services were conducted in the home and in the Blough Church by S. G. Shetler, assisted by Harry C. Blough. The funeral services were so largely attended that a large number could not find room within the church. The body was laid away in the family plot of the Blough Cemetery.

Martin.—Abraham H., son of the late Jacob and Elizabeth Martin, died June 8, 1933; aged 79 y. 4 m. 26 d. He died very suddenly, from a heart attack. He was united in marriage with Elizabeth Shank Dec. 21, 1876. To this union were born 15 children, 4 having preceded him in death. He leaves a sorrowing widow and 11 children (Denton, Amos, Ira, Abraham, Paul, Amanda, Annie, Fannie, Maggie, Ruth, and Naomi), 60 grandchildren, and 36 great-grandchildren. He united with the Mennonite Church after marriage and remained faithful till death. He was one of a family of 12. One sister (Mrs. Lewis Shank, Broadway, Va.), remains. He was born and reared in Washington Co., Md. Funeral was held June 11 at Stauffers Church. Services conducted by Bro. Moses K. Horst (reading II Cor. 5:1-14) and Bro. John D. Risser. Text, Rev. 14:13.

"Father, thou hast left us lonely,
And thy loss we deeply feel;
But 'tis God who hath bereft us,
He can all our sorrows heal."

By the family.

Swarm.—Jacob, son of Jacob and Caroline Swarm, was born in St. Joseph Co., Ind., May 8, 1860; died at his home near Wakarusa, Ind., June 2, 1933; aged 73 y. 25 d. On March 27, 1882, he was married to Aliee Ritter. To this union were born 12 children, of whom 6 preceded him in death. He had spent all his lifetime in this community, where he was highly respected and esteemed as a neighbor and friend. His acquaintance was over a large territory where he had labored as thresher since he was a boy of 15 years. He had been in failing health for several years, suffering from heart trouble. He is survived by his wife, 2 daughters (Mrs. Dennis Moore, Dunlap; Mrs. Theodore Thompson, Chicago, Ill.), 4 sons (Henry and Walter Swarm, Mishawaka; Grover, Elkhart; Herbert, at home), a sister (Mrs. James Nunn, Elkhart), 3 brothers (Henry, Lewis, and Fred Swarm), 11 grandchildren and 3 great-grandchildren. Funeral services were held June 4 at the home and at the Olive Mennonite Church by C. A. Shank, assisted by D. A. Yoder. Interment in adjoining cemetery.

Lineweaver.—William T., son of John and Margaret Beard Lineweaver, was born near Harrisonburg, Va., Nov. 14, 1846; died at his home near South English, Iowa, May 26, 1933; aged 86 y. 6 m. 12 d. He was the last of a family of eight children to pass away. At the age of 17 he joined the Confederate army and served to the close of the war. But he later espoused the nonresistant faith, united with the Mennonite Church, and remained faithful until death. On May 12, 1870, he was united in marriage with Fannie Wenger, and four years later they moved to Iowa, moving to their present home near South English in 1880. Not many years after this he united with the Church and was baptized at Weavers Mennonite Church near Harrisonburg, Va. Together with Bro. S. B. Wenger he was one of the pioneer members of what is now the Liberty congregation, serving that congregation as deacon for many years. Surviving him are his widow, one son (Henry), and many friends. To know him was to love him, and his name will be cherished by the members of his con-

gregation for many years. Funeral services were held May 28 at the English River Church, conducted by Bro. Perry Blosser assisted by Bro. John Brower. Buried in cemetery nearby.

Schertz.—Lena Householder Schertz, daughter of Mary Zehr and Debolt Householder, was born June 13, 1855; died May 4, 1933; aged 77 y. 10 m. 21 d. In youth she accepted Christ as her personal Savior and united with the Mennonite Church near Washington, Ill., later transferring her church membership to the Mennonite Church near Metamora, Ill., of which she remained a faithful member until death. On Feb. 13, 1879, she united in marriage with Andrew Schertz. To this union were born 10 children, 7 of whom survive as follows: Sol of Upland, Calif.; Joe, Emanuel, Mrs. Jacob Imhoff, Mrs. Sam Nafziger, Mrs. Susan Guth and Mrs. Bryson Roth all of Washington, Ill. Christian, Alvin, and Elmer preceded her in death. Her husband also preceded her in death Oct. 31, 1928. With the surviving children there remain 16 grandchildren, 2 great-grandchildren, also 2 sisters and 2 brothers (Mrs. Anna Camp, Mrs. Dora Reeser, and Debolt of Eureka, Ill., and Joe of Fairbury, Ill.). She had been gradually failing in health during the past five months, her suffering growing more intense during the last few days of her life. She bore her suffering with patience and Christian fortitude. She expressed herself as having implicit trust in the promise of God's Word and that she found great joy in her intimate relationship with her God. Funeral May 7, from the Calvary Mennonite Church at Washington, Ill. Bro. Ben Esch assisted by Bro. H. R. Schertz (both nephews) and Bro. Val Strubhar officiated. Burial in Glendale Cemetery. Many friends were present at the services. She was loved by all who knew her, and will be greatly missed in the home and by her many friends and relatives.

"Tis hard to part with Mother dear,
No more to see, no more to hear;
A nobler Mother could not be
Found this side eternity."

Frey.—Albert, son of Alvin and Fannie Miller Frey, was born in Elkhart Co., Ind., Sept. 29, 1911; peacefully passed away at the Elkhart General Hospital on May 31, 1933; aged 21 y. 8 m. 2 d. Death resulted from peritonitis and adhesions following an operation for appendicitis. He was in the hospital three weeks and on the last day underwent a second operation. The attending nurses and physicians, and the many friends who came in contact with him during his illness, remarked about the courage and patience with which he endured his intense suffering. At the age of 15 he accepted Christ as his personal Savior and united with the Emma congregation where he remained a faithful member until death. He was of a kind and loving disposition, making friends with old and young wherever he went. Children were especially fond of him. He was always ready to help every one. He was loved and respected by all who knew him. During his entire illness he remained conscious, realizing after his second operation that he would not recover. Before his death he expressed his readiness to go if it was the Lord's will. He is survived by his father and mother, 6 sisters and 3 brothers (Mrs. Harold Whitehead of Syracuse, Ind.; Mrs. Everett Lantz of Topeka; Mrs. Elvon Kauffman of Elkhart; Mrs. Wm. E. Miller of Venice, Calif.; Floyd of Topeka; Harry of Kalona, Iowa; and Rollin, Mabel, and Phyllis at home, and his fiancée, Dorothy Troyer of Shipshewana). He is also survived by 4 nieces, 4 nephews, and many relatives and friends.

"Dearest to us than words can tell,
Are the thoughts of Albert, whom we loved so well;

"Tis only those who have loved and lost,
Who can realize the bitter cost."

Funeral services June 4 at Shore Church, by O. S. Hostetter and D. D. Miller. Text, Rom. 8:28.

BOOK REVIEW

THE INADEQUACY OF EVOLUTION

By Chester K. Lehman

This book is just off the press. It was published several years ago in the Christian Monitor and has since that time been rewritten and greatly strengthened. The nature of the book is set forth in the following write-up, by Leander S. Keyser, as it appeared in a recent number of "Christian Faith and Life:"

The Inadequacy of Evolution. By Professor C. K. Lehman. Mennonite Publishing House, Scottsdale, Pa.

"Of the many anti-evolution books that we have read, Professor Lehman's work seems to us to be one of the most crushing. His blows are death-dealing ones; they hit the theory right on the solar plexus. One would think that this work, with a number of others of like mould and ability, ought to put the quietus on the hypothesis of evolution. We do not know of a so-called 'scientific' theory against which so many counts can be registered. There is no claim which its advocates make for it that is not thoroughly analyzed and negated in this volume. By numerous references to and quotations from scientists, both for and against evolution, the author shows himself to be familiar with the vast literature on the subject. These citations prove, too, that he has not been afraid to read works on both sides of the question at issue. The book also proves that its author has mastered the technique of the physical sciences—physics, chemistry, geology, biology, embryology, and the rest. Indeed, his work reveals wide and deep knowledge. He also proves himself at home in theology, Biblical criticism and philosophy. All the well-known and the more obscure arguments in favor of evolution are here dealt with in a thoroughgoing way. Our author's theses on Christian evidence are also of a scholarly and convincing character. Being an evangelical believer, he demonstrates the

reasonableness and adequacy of the Biblical account of the origin of the universe, of life and species, of man, of sin and of redemption. It is to be hoped that the exponents of evolution will read this important treatise, will consider its arguments judiciously, and, if they feel sure that the presentation is not valid and well taken, they will point out in detail the points of error. The author certainly makes his appeal to facts throughout his book. He does not deal in epithets and abuse. In most of the cases he lets the advocates of evolution state their arguments in their own way, giving direct quotations from their published volumes, with the titles and pages, and then proceeds to expose their unscientific and illogical character. He has done yeoman service to the cause of scientific and Christian truth. If any one thinks he has not done his task well, let him show wherein he has failed."

The book contains 272 pages, is substantially bound in cloth, and retails for \$1.25. Every Bible student should have this book.

Mennonite Publishing House,
Scottsdale, Pa.

MENNONITE GENERAL CONFERENCE

The Lord willing, General Conference will be held on the campus of the Hesston College and Bible School, at Hesston, Kans., Aug. 21-25, 1933. A more detailed announcement will appear in these columns in due time.

S. F. Coffman, Moderator.
Simon Gingerich, Secretary.

CONFERENCE ANNOUNCEMENTS

Alberta-Saskatchewan

The Alberta-Saskatchewan Mennonite Conference will be held with the Salem congregation near Tofield, Alberta, as follows:

July 4, Sunday School Conference.
July 5, Missionary Conference.

July 6, Church Conference.

The conference members are requested meet July 3 at 2:00 o'clock P. M. We cordially invite all to attend these meetings. Information gladly given. Address the Secretary at Kingman, Alta.

Sec'y, M. D. Stutzman

Missouri-Kansas

The Lord willing, the Missouri-Kansas Conference will meet to conduct the business of Conference on Friday afternoon 2:00 P. M. following the close of General Conference, August 25. The meeting will be held in the Pennsylvania Church S. E. Hesston 2 1/2 mi.

All persons expected to report to Conference should have their reports in hand ready to present to Conference, the same to be given to the Secretary in written form. Although the session will be largely to handle the business of Conference in particular, should not forget that the work is the Lord's and should be accompanied with much devotion and concern that His blessings rest upon the work done. All ministers, bishops, deacons, and delegates should be present to perform their part in the work. It is desired that the brethren and sisters as much as possible, be present and let their interest and prayers and assistance complete the work Friday afternoon and evening. To this end we need the cooperation of all concerned.

J. R. Shank, Sec'y.,
Versailles, Mo.
Star Route

DECISION

By Zella Irene Davis

For the Gospel Herald.

The shining prize is in yielding our way,
And nailing our stubborn self-will,
In humble obedience day by day,
To the Cross on the lonely hill.

Decision comes as the hammer of pain,
Strikes a blow at self-pity's voice;
Till a conquest over the flesh we gain,
And God's lovely way is our choice.

Look up! Oh soul, and lift up! onward press
With the angel of duty near;
A crown victorious you shall possess,
As a new born creature of cheer.
Grand Rapids, Mich.

AN OPEN LETTER TO OUR CONGREGATIONS

Are you needing new Church Hymnals?

During the past few months radical changes have been made along all lines of business and the present indications point towards further changes and improvements in prices throughout this country and in turn will affect world conditions. The higher prices now prevailing on all lines of commodities have already affected the work of the Publishing House in the advanced cost of all grades of paper. Further advances are being predicted and only by special contracts and additional purchases in advance of our needs have we been able to protect the interests of the Church along this line for the balance of this year.

The disadvantages to the Publishing House will be offset, we trust, by higher prices for our rural people for their farm products. But to take advantage of every situation, we must face the problems and opportunities confronting us.

Our stock of **Church Hymnals** now in print is being reduced gradually, and in view of the present indication of higher prices it is very desirable to print another edition soon to be able to maintain our present reduced prices. In order to help us determine what is needed along this line, we wish to call attention to a special plan we have worked out through which your congregation can be supplied at once and we can arrange for the next edition to be printed before the close of this year under the present advantages.

Our plan is a simple one. If your congregation needs new books, simply write us and ask for our special payment plan for a shipment of the books. We are sure we can meet your special needs along this line and you will be able to enjoy the use of the new **Hymnals** at once without any inconvenience or additional expense to your congregation. All inquiries will be cheerfully answered. The result will be a mutual benefit to all concerned. For further information, address,

MENNONITE PUBLISHING HOUSE

Scottsdale, Pa.

Table of Contents

- 241—Editorial
- 242—Talks on Christian Growth and Victory
- 243—Philosophy and Christianity
Question Drawer
Whose Footprint is This?
- 244—From Our Mission Stations: Lancaster, Altoona, New Holland, Miller, Washington, Chicago, Lancaster
- 245—Argentine Mission News Letter
Our India Letter
- 246—On Board M. V. "Saturnia"
Indiana-Michigan Conference
- 247—Sunday School Lesson
Bible Meeting Topic
- 248—Field Notes
Correspondence
- 250—"But We See Jesus" (Poem)
Trials and Persecutions a Blessing to the Christian
- 251—Sermonettes
Whose Ox have I Taken?
Church Discipline
- 254—Special Meetings
- 255—Married
Obituary
- 256—Announcements, etc.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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No. 13

EDITORIAL

"If God be for us, who can be against us?"

The truth set forth in this brief question is absolute. Read Rom. 8: 37-39.

And let us not forget that if we would claim this assurance as our own we must be for God. "If any man love the world, the love of the Father is not in him."

God has never broken a single covenant with man. But many men have broken their covenants with God, and therein lies the secret of their troubles. Be true to God, and your claim on God is secure.

The Bible is full of blessed assurance for the faithful, both for this world and for the world to come. But all such assurance is conditioned upon the faithfulness of man. There is no divine assurance for such as die in their sins.

One of the most blessed of God's assurances to His people is, "I will never leave thee nor forsake thee." This is true of time, and also of eternity. If we should ever miss the goal, it will be because we have forsaken God; "for he is faithful that promised."

Faithfulness to God, among other things, means a forsaking of this world. "No man can serve two masters. . . . Ye can not serve God and Mammon." There is no commandment of the Lord, no standard that He has set for His people, but that the world has something exactly opposite to suggest to man. "Yea, hath God said," has been heard ever since "the god of this world" made his first appearance in Eden. When one is in the fold of God, the world has no further claim on him.

Sorrows.—A glance at the obituary notices printed week after week in the Gospel Herald reminds us that sorrows are a perpetual experience in human affairs. Ever since the fall of man sorrow has occupied a prominent part in his history. There are sorrows because of loved ones passing away, sorrows because of disappointments, sorrows because of persecutions, sorrows because of our own shortcomings, sorrows because of afflictions of endless variety.

This is one side of the picture. The other side is that these experiences develop the finer shades of life. As the psalmist says, "It is good for me that I have been afflicted." As Paul says, "All things work together for good to them that love God, to them who are the called according to his purpose." Again, "Happy is he whom the Lord correcteth." Paul knew what afflictions were, and knew how to bear them. And this enabled him to say, "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Have you tasted to the full the cup of sorrows? Look up. Remember that if you take these experiences in the right way there is a refining power about them that draws out the pure gold within you that shines for God and shows others how to bear their burdens.

Bread of Heaven.—When Satan said to Christ, "If thou be the Son of God, command that these stones be made bread," he took it as a matter of course that Christ recognized the bread question as being the all-important problem in life. Too many people look at life in practically the same way. When they have lots to eat and to wear, and plenty of money in the bank, they are happy. When these things are taken away, they feel ruined.

But Christ recognized something of

greater value and importance than natural bread. "Man liveth not by bread alone," He said, "but by every word that proceedeth out of the mouth of God." Lazarus was without bread, but when we remember that after death he "was carried by the angels" into the realms of glory, we are made to feel that he had the bread from heaven upon which his soul was nourished, something infinitely more valuable than the riches which enabled Dives to fare sumptuously every day.

It is right that we pray, "Give us this day our daily bread;" but let us never forget that if our daily menu does not also include the bread from heaven, life will be a disappointing failure though we belong to the billionaire class. "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

Three Essentials.—You are burdened for the welfare of Zion, and want to see your church prosper in the best and highest sense of the word. Here are three things to keep in mind that will help you accomplish your desires:

1. You want to be one hundred per cent loyal to God, in accord with your brethren, and a warm supporter of the standards of your church. This does not mean that you might not wish to see some things different from what they are, and that if you had it all to do there would not be some things connected with the work and standards of your church that would be different from what they are now. But it does mean that you have given God first place in your heart, are living up to all the light that you have, are kindly disposed toward your brethren, and fully enough in accord with the standards of your church that you are in hearty accord with them and in fellowship with your brethren in your united endeavors to maintain and promulgate the activities and enterprises

of your church. Anything short of that will cripple either yourself or your brethren, perhaps both.

2. You want to think kindly enough of your brethren that you are prompted to do all in your power to make the most of them in their respective positions. Our bishops, ministers, deacons, missionaries, superintendents, teachers, brethren and sisters in every walk of life and position in the Church will be worth more to the Cause when they can feel and know that we are their friends and minded to support them in their duties and responsibilities than they are if they must feel that we mistrust them, are suspicious of their motives, and from the depths of these suspicions we say and do things that will discredit them in the eyes of their fellow laborers. Life at its best contains much that calls forth misgivings, mistrust, and suspicions; but we can do more in helping to remove such things when we maintain a continual attitude of sincere friends and well wishers than we can by playing the role of mote-hunters. What erring humanity needs, more than any one thing, is **FRIENDS**—intercessors at the Throne, counsellors in times of trial, exemplars in times of temptation, leaders who are capable of showing the way to higher ground. "He that hath friends, must shew himself friendly."

3. You want to be about your Father's business. "As we have therefore opportunity, let us do good." "Keep thy heart with all diligence, for out of it are the issues of life." Diligence in what? Diligence in obediently following in the footsteps of our Savior, diligence in prayer, diligence in Bible study, diligence in personal work with both saved and unsaved, diligence in seeking to help the needy out of their troubles, diligence in attending services at the house of the Lord, diligence in everything that helps to advance the cause of the Lord. It is the hard-working, friendly, praying, self-denying, longsuffering, self-sacrificing, patient, loyal, hopeful, helpful, persevering soldier of the Cross that accomplishes great things for God.

We are dead to the world but, thank God, we are alive in Jesus Christ.—A. C. Good.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—1 Timothy 4:16.

TALKS ON CHRISTIAN GROWTH AND VICTORY

XII. Doubts and Discouragements

By J. K. Bixler

For the Gospel Herald.

Did it ever occur to you that the apostle whose name in our minds is practically a synonym of doubt is nowhere in Scripture so-called, nor does Holy Writ in so many words say that he doubted? He did belong to the school of "Seeing is Believing;" but, to Thomas' credit, it must be said that when convinced he had a fine testimony for the Lord. The Lord in asking him to examine the physical evidences of His resurrection said, "And be not faithless, but believing." This remark of Christ defines doubt as nothing less than a lack of faith. This is in harmony with Christ's words to Peter as he sank in the water. "O thou of little faith, wherefore didst thou doubt?" In plain language, **to doubt is to lack in faith.**

Even a casual glance at mankind, especially those in the professed Church, reveals that the progeny of Thomas and Peter is large and not on the wane. Very few need look any farther than into a mirror for a verification of this statement. No wonder that the Lord asked, "When the Son of Man cometh, shall He find faith on the earth?" Without question, there will be individuals in the days of our Lord's second advent strong in faith, but in a general way the professed ones will be worldly-minded, lacking in consecration, and especially slack concerning a practical faith in the imminence of our Lord's return.

The large mass of Israelites could not enter Canaan because of their unbelief. The writer of the epistle to the Hebrews warns us concerning "the sin which doth so easily beset us." Mankind is beset or besieged on every hand by sin, but the special sin of Israel was unbelief, the lack of faith in God, resulting in apostasy. This writer warns us very definitely concerning apostasy. (Heb. 6:1-6; 10:26-29.) The lack of faith and of full yieldedness to God's will holds a very prominent place in promoting the sin of apostasy.

Doubts and discouragements are therefore sins which need to be repented of and confessed. Yea, they are grievous sins which rob Deity of the glory and honor due Him and rob our souls of a present fullness of joy in Christ and, if continued, of eternal

glory. Yet some rather glory in their lack of faith, and talk much of their doubts. Such should not be pampered in their pride, but shown how God looks at their condition. Others at times, because of abnormal physical or mental conditions, lack faith. These should be dealt with sympathetically and shown that the One in whom we trust is the Creator of all things; He is our Savior because of love, and that He is able for any emergency that can arise in our lives.

Do you doubt whether the Bible is truly the Word of God? Or whether Jesus Christ is the Messiah and Savior? Then search out in the Scriptures predictions of Christ, or of events predicted, and their fulfillment; study all the conditions surrounding these, and especially the space of time intervening. Or, get hold of some authentic work on archaeology, and find out how the records of the Word are daily being proved by the debris of Old Testament world cities. This you will find a soul-bracer, and you will go forward with greater faith and courage. Your hearts too will burn within you as you discover the truth. Do you doubt your own salvation? Then make a list of the promises made by the Father and Son to all believers; ask yourself whether you have complied with the conditions necessary to make yourself eligible to the promises, and if you can honestly reply in the affirmative, then claim the promises, and from thenceforth reckon yourself as dead to sin and alive unto God. To cap the climax, take a dose of I Jno. 1:9 ("If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness") and victory is yours—as the writer learned by experience. Are you blue because of your inability to perform great things for God, or even to do what others can do? If so, remember that the rewards are not for the amount of service rendered nor for heroism displayed, but for faithfulness, and this latter is possible to the weakest. Are you discouraged because many are stumbling at the inconsistencies of church members, and this is weakening the power of the work and the morale of the workers? You are only responsible for your own conduct. "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Tim. 4:16).

But why enumerate further? All doubts and discouragements are sent by the "adversary the devil," and their purpose is to divert our minds from the grace and power of God unto our own weaknesses, and usually an exaggerated view at that. A disheartened man is overcome before he begins to fight. Satan is an expert psychologist, and he accomplishes through worry,

discouragement, and doubt what he could not do through strength. Nothing so enervates as worry! Some one has said that when we worry, we do not trust, and when we trust, we do not worry! It certainly is clear that these things can not abide in the same heart with courage and faith. God knows our frailties as well as we do—*ea*, far better—and for that reason sends His ministering angels and His spirit of power to assist us. This work allotted to us is God's work, and evidently He has planned to accomplish His task through weak, human beings, that the glory may be His, not ours.

Words of encouragement are often golden in value. Even Paul "thanked God and took courage" when brethren from Rome met him on his way. Therefore, hesitate not to give them. They strengthen the giver and the receiver. Through them many a task has been lightened and an impetus given to a disheartened one that carried him through the crisis to the goal. But above all, remember that our Lord in heaven sees and knows all about our struggles and needs, and "there hath not failed one word of all His good promise" (I Kings 8:56).

Elkhart, Ind.

WHY DO CHURCHES DRIFT?

By Elias Swartzendruber

For the Gospel Herald.

Much has been said and written about worldliness creeping into churches, and which is manifest by the way of life and action, as also by following the fashions of the world in dress. As we review some of the back numbers of Gospel Herald, it is noticed that this matter of worldliness in dress is given less attention the last year or two than it was in preceding years. Has the Church reformed? Or have we been using too much time teaching against liberalism and worldly conformity? Or is the working force becoming weak because their advice is not heeded? Satan has led some who pose to be true in their ministry to be silent on the dress question, and it is noticed that some have become slow to discuss it at Conference sessions. Some say, "We preach it, but the people do not seek it." As much as is being said on this subject, and still the drift going on, there is no wonder that some are becoming faint in the spirit. May be the Church should make a halt, with Joshua the leader of Israel, and find out wherein we have failed that we have not the victory against the enemy. Our aim in this article is not so much to discuss the evil of the dress question, but as to how we may have the victory in overcoming this evil—rather to reform than to drift on.

God's Word is not a failure. Here is the promise: "Upon this rock I will

build my Church, and the gates of hell shall not prevail against it."

The Lord Jesus laid down rules and discipline for the Church. See Matt. 18. We wonder if our more progressive branches of Mennonites have not fallen too much into the trend of overlooking discipline in Church rules. It may be they look back on the ancestor Church (as they think) they had too much of the spirit of "Touch not, taste not, handle not." And may be we have taken the other extreme, which has brought about the tendency to leave out discipline to Church rules. While it is all right to teach the "all things" from the pulpit, our experience has long ago taught us that not all individuals can be reached by simply preaching. Here is where the trouble is and why churches drift. If the teaching of plainness in attire is but a fad, then it should not once be named. On the other hand, if plainness in dress is taught in the Bible, then it should be maintained and brought under control. Peter and Paul both had to face the evil of immodest dress and they protested against it. The accumulation of evil in a Church is called "leaven" in the Bible. When leaven accumulates in a Church, and is not checked, it will affect the whole body; or it may cause a schism in the body, and it all may come about because of the lack of discipline in a matter that looked very small at its beginning. If ever so small, if the Bible condemns it and the Church prohibits it, this matter may become a great sin if any member of the Church will stubbornly disobey in this matter. The origin of the fault may be ever so small, but that does not change the Word of God any. In Matt. 18:15-17 Christ laid down rules to the Church, in which can be seen how a small matter which could be adjusted between two brothers can yet become a sin against the Church, and if not reconciled will disqualify them for the Kingdom. And now notice the part the Church has in this matter. Verse 18 follows with these words: "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." This does not mean that the Church may recklessly use authority. It is only as she rules by the Word that Christ has laid down in the Gospel to the Church. By the above quotation can be seen that the Lord has entrusted much to the visible Church on earth, and this especially concerns leaders of the Church, and most of all bishops, who have the oversight of churches which are God's heritage. And to think that the Church on earth is expected to make a record in heaven! How important it is that leaders are faithful in the ministry.

Paul holds up to Timothy the need

of faithfulness as a leader of others, in which he says: "No man that warreth entangleth himself in the affairs of this life; that he may please him who has chosen him to be a soldier. And if a man also strive, yet is he not crowned except he strive lawfully." From the above quoted Scripture we get this point: A soldier or, it may be, the Church if she has not faith to use the weapon that is put in her hand does not strive lawfully.

And she rather leans on the side of the enemy. If the Mennonite Church examines herself by the Word of God, it may become plain why she does not prosper against the evil of immodest dress which she is coping with. As we see it, there is a laxity in leadership in churches to-day. The Church looks to the ministers to take a stand. Ministers look to the bishops. Ministers think if they stand for firmness against the evil as they know they should, that some will point them out as being extreme or radical, and they will rather choose the praise of men than the praise of God. What is a radical man? About a year ago the writer of this read an Editorial note in a religious paper, which was like this: "We find everywhere in the Bible, from Genesis to Revelation, that the Lord reproved the laxity of leadership, and supported and encouraged the radical loyalist." When I read this it made me turn to my dictionary to see what the real meaning of the word radical is: In the sense the word "radical" is mostly used to-day, is that a radical man is one who goes to extremes which are unreasonable. Webster defines this word like this: "To the root or foundation." People do not want radical men in the Church. But why not have more of them in the true sense of the word? Jesus was radical in His teaching. Are you ashamed to be called a radical? Some years ago I was sitting in a conversation where a Church problem was discussed; when the bishop made some remark what he really thought ought to be done and then said like this: "But we do not want to be too radical in this matter," and then made a milder form of judgment, and I am not sure if it was made in accord with the Keys of the Kingdom of Heaven. As we have already stated, Church leaders have much to answer for. Bishops are not set as lords over God's heritage, but to be examples of the flock. But we also believe bishops have a full right to counsel together as to how they may best meet Church problems, that they may dispose of them to the approval of the Word of God. Pray for your bishops in their responsible calling.

Manson, Iowa.

"Blessed are the pure in heart: for they shall see God."

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Lancaster, Pa.

(Sunnyside Mission)

Dear Readers, Greetings of Love:—We praise the Lord for the blessings bestowed upon the work here. On Sunday evening, May 21, we had baptismal services conducted by Bro. A. L. Martin. Eleven precious souls were received into church fellowship; all heads of families, ranging in age from 30 to 69 years. We were glad to have with us at this service Bro. Abram D. Metzler of Holtwood, who had conducted the revival meeting last fall. On Sunday evening, June 4, we had our communion. At this time 29 partook of the sacred emblems of His broken body and shed blood, the members all being present but one.

On May 30 we had our annual S. S. meeting. The interest was good, and we had a real spiritual feast at this time.

The interest is very good at the prayer meetings which are held every Wednesday evening. The attendance at Sunday school is not quite so large during the summer; 126 were present to-day. We were glad to have Bro. Noah Mack with us at Sunday school to-day.

The Lord willing, we expect to have our annual open air song service on Sunday afternoon, June 25, to be in charge of Bro. Samuel Sholtzberger of Lancaster. The committee in charge has made arrangements to accommodate about 1500 people.

When the Lord's work prospers, Satan gets busy. The building in which we worship was formerly used as a dance hall. We had the building rented, but now we are ordered to vacate in the near future. But "we know that all things work together for good to them that love God."

We solicit your support. A visit is much appreciated, and your prayers are much needed.

Yours in Jesus' name,
June 18, 1933. David S. High.

Reading, Pa.

(1202 Windsor St.)

Dear Herald Readers, Greetings of Love in Jesus' Dear Name:—"The effectual fervent prayer of a righteous man availeth much." "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." We are more forcibly impressed every day with the fact that

"in unity there is strength." By virtue of these promises we beg that you agree with us to ask God to give victory to souls lost in sin.

Our tent meetings started Wednesday, June 14. Though God's Spirit is present, Satan is doing all in his power to hinder the work. The location of the tent is the same as last year, on Fairview Street, in the southeast section of the city, across the way from the new Sunday school. Remember the work in prayer and with your presence.

The Saturday night singing school conducted by Bro. Milford Hertzler closed with the opening of tent meetings.

We are looking forward to opening our summer Bible school July 10, the Lord willing.

With the coming of warm weather and the pleasant Sundays the parks and other places of amusements are claiming some of our Sunday school pupils. The average attendance at the two Sunday schools was 244 during the last month.

The following ministers filled appointments at Sunday evening services since April 21: Bros. Isaac Geigley, B. Frank Martin, J. Paul Graybill, and Martin Metzler.

Yours for the victory of the cross,
June 20, 1933. Mabel L. Weaver.

ARGENTINE WEEKLY NEWS LETTER

(May 31)

By L. S. Weber

For the Gospel Herald.

A very important event took place this week on the evening of May 23, when Bro. Santiago Battaglia was ordained to the ministry. The ceremony was in charge of Bro. Hershey, and took place in the church at Trenque Lauquen. As the rest of the pastors were to be at Tres Lomas for a spiritual life conference the following day, it was expected that all should be present for the ordination. They were all there except Pablo Cavadore. Pastor Varetto had been asked to assist in these special services. He certainly gave a good message on the Qualifications and Responsibilities of the Pastor. After a very impressive ceremony, conducted by Bro. Hershey, the new minister was presented with a copy of the Spanish Bible, which he prizes very much. We now have three ordained native ministers in the Argentine Church, and three others who are serving as helpers, but who will not be ordained until they have proved themselves.

The spiritual life conference for the pastors, held in Tres Lomas May 23-26, was a time of great spiritual refreshing. Bro. Lantz led us in the study of the Book of Joshua which,

needless to say, resulted in many new impressions from that part of God's Word. Another study was conducted by Bro. Hershey on the Acts of the Apostles. Although the time was limited for making detailed study of these books, each one received much material for future talks and sermons. Pastor Varetto gave a series of talks, especially on the Problems and Challenges of the Pastor and Christian Worker. He also led us into the very presence of Christ by means of a study of John 14 to 17. Although the weather was very wet and chilly, we enjoyed the warm fellowship with our brother pastors and sweet communion with our Lord. One session of the meetings was dedicated to the clarifying of the Twenty Year Plan, by means of which the work in this field is to become self-supporting and self-propagating in twenty years' time.

We had the privilege of having Bro. and Sister Lantz with us in Pehuajo last Sunday. We appreciate very much the help and inspiration of the other missionaries, because we are still rather new in this work. The Lantzes then motored to Carlos Casares on Monday, and then on to Bragado. Motoring has been made rather difficult because of the mud from the recent rains. In Lujan, a city between here and Buenos Aires, there were real floods last week. Several families had to leave their homes to seek refuge on higher ground.

On Monday evening Mr. Garcia from the British and Foreign Bible Society gave us an interesting account of the work of the Society in nearly every country of the world. He is a colporteur who has traveled all over this country selling Bibles. Just now he is making a tour of all our stations to tell about the task of distributing the Bible.

We are glad to announce that Bro. Swartzentruber is going to hold a series of meetings here in Pehuajo beginning about June 8. There is a real need here for revival and evangelization. A number of the members do not seem to take their religion very seriously. A few of the young men have not been attending regularly lately. We are hoping and praying that these may return with new vigor, and that many new ones may be won. We trust that the brotherhood in the homeland will continue to pray for the salvation of many souls in Argentina.

Pehuajo, F. C. O., Argentina.

I would like to call attention to the fact that our missions and our schools were born almost simultaneously. Our first city mission was that of the Home Mission in Chicago, founded in 1893. Our first church school was founded in 1894, in Elkhart, which later grew into Elkhart Institute, now Goshen College.—S. F. Coffman.

AUTOMOBILE INSURANCE

By H. K. Martin

(The following was written by one who feels that those who believe in automobile insurance should have an opportunity to be heard. The editor shares this view, although he looks with disfavor upon the idea of insurance as herein advocated. There are no arguments in this article that could not just as appropriately be advanced in favor of life insurance.—Editor.)

What is Insurance?

Insurance is a protection against loss—loss by some event that may or may not happen in the future. There is a stated contract or agreement called a policy. The amount paid is called a premium. In this definition protection is the idea for first consideration. Is protection desirable? Being to some extent a dependent creature, man can not always help himself: so that collective mutual helpfulness is both desirable and commendable. This protection is partly accomplished by a mutual working together for the common interests of mankind. Jesus commissioned men to carry on His work which was both temporal and spiritual. In part, man is his brother's keeper. God's protection begins where man's ability ends. Man's extremity is God's opportunity. So that in the protection of his fellows man has a part to play—a duty to perform.

Insurance is a protection against loss. This loss may be by fire, storm, mishap, or some unfortunate event. Loss by fire is familiar—the cause of which may be man's lack of proper care, or it may be beyond his control and not in the sphere of his responsibility. Loss by storm may be within or outside of man's responsibility. The mishap may include a number of unfortunate things that happen, including in these modern times as a large group the so called automobile accident. In all these varied cases of loss, to the individual it may be severe and even a heavy burden but when shared in by a group the burden is lightened and the loser encouraged. Man's part in relation to losses by these various misfortunes is two-fold: first, to try to prevent them; second, to lend a helping hand in relieving the attendant distress.

These misfortunes may or may not happen. Granting that God can allow them to happen or not, as He sees fit, does man have any responsibility in their happening? Do all misfortunes happen because God wills it so? It may or may not rain at the advantageous time so far as man's plans are concerned. To carry on his plans man irrigates his crop. Does he thereby lack trust in God's sending rain at the opportune time? Surely this is nothing more than man using his God-given ingenuity to "replenish the earth and subdue it." Though God can and does overrule, misfortunes often follow as a result of man's thoughtlessness or possibly his carelessness whether deliberate or unintentional. So the misfortunes as by fire, storm, automobile, etc., afford man an opportunity to use his practical intelligence, his ingenuity, his brotherly concern for the common welfare and to devise plans to take care of these misfortunes in a clean, honest,

open-hearted, business-like way. The result of the various plannings is insurance.

Need

The need for insurance originates then in man's fallibility. Motives and intentions may be good and right, but judgment and reason may mislead. Man may be prompted by the best motives, intentions, and plans, but withal he makes mistakes. He is given to act somewhat thoughtlessly. Misfortunes follow. Even his being a consecrated and sincere Christian does not render him immune from misfortune. If not immune, has he no responsibility in the experiences that he meets? If in any degree responsible—and he surely is—man when in misfortune needs help, protection, and encouragement, from whatever source obtainable,—God and man. Let God do all the helping? Is not man by duty bound to lend a helping hand?

All who use the automobile are exposed to practically the same hazards in traveling on the public highways. Man intends to do the right thing in operating that automobile, but in the emergency even the Christian man cannot be depended upon not to make a mistake—drive too fast, drive too slow, turn right or left when it is wrong, misjudge space or distance, etc. These hazards are greatly increased by the presence on the highways of many seemingly careless drivers. Even the man who maintains his Christian guidance at all times must guard himself lest he overlook or disregard the rights of others on the public highways. So there is ever with us that possibility of an emergency that may lead us to misfortune. This misfortune can be greatly eased by the help of fellowman.

Purpose

The purpose of automobile insurance is to relieve the burden of those who are unfortunate and who have suffered loss by means of an equitable contribution from each of those in the group. This is done according to a plan arranged in the policy and paid by means of a premium. This is a simple business proposition and a business-like service to all in the group who avail themselves of the opportunity to get this service. This service to fellowman is entirely legitimate, useful, and beneficial. Is it not of even as great a service to the automobile user as the business of serving him with the opportunity of buying a new automobile or of having it repaired? The automobile may break down and need repair: the mechanic renders the service. The automobile may meet with a so-called accident: the insurance renders the service of adjusting difficulties.

As it is the aim of business in a general way to satisfy some human need, so it is the aim of automobile insurance to satisfy a particular need. In solving all problems, practical intelligence and judicious common sense are needed. Inconsistent positions are intolerable. In His teaching Jesus applied His common sense methods and common sense religion. By way of example He said, "The sabbath was made for man, and not man for the sabbath." The Jews would

have had all obey the sabbath by rule and rite. Their ideas were based as they thought on the scriptures. Jesus denounced them for their formality and inconsistencies. According to this teaching the lower needs must give way to the higher necessities. In a particular instance the need of food by the disciples was a higher necessity than obeying the form of sabbath worship set up by the Jews. Which are higher needs, which lower? Surely the higher is in man's duty to live for the welfare of his fellowman. Can man show his real interest in his fellowman's welfare by merely following rules, formalities, or stated laws? Is insurance not one way of satisfying the demands of the common welfare of those who use the automobile?

Bearing one another's burdens is the scriptural injunction. Likewise, by love serve one another. In the group that join hands by an agreement to an insurance contract, what are those who insure doing but bearing one another's burdens? Those who suffer loss are relieved. Those who do not suffer help to pay. Obedience to this scriptural teaching is an underlying principle in all mutual insurance. What better way is there than to do so in a systematic, business-like method, subject to governmental authority and governmental protection? Those who do not suffer owe nothing to those who suffer but to love them by practical helpfulness. Mutual insurance accomplishes just that end—the end of serving those in need. Those in need are those who have been unfortunate which of course includes those unfortunate by means of fire, storm, or automobile mishap. Just as an organized service proves helpful and satisfactory to one who suffers loss by fire, a similarly organized service has proven itself to be an eminently satisfactory way of rendering service to those unfortunate in the use of automobiles. This automobile insurance service is found to give an added sense of care, safety, peace of mind, and satisfaction in the operation of the automobile which is quite in contrast to the uneasiness, anxiety, and fearful state of mind experienced by many who do not have insurance. Automobile insurance does bear one another's burdens. By love it serves one another.

Stewardship

Man is but a steward of his money, property, gifts, even his life. Stewardship implies honest discharge of responsibilities placed in man's care. Just as man is responsible for his choices in life and the resulting reactions, so is he responsible for the proper stewardship of material cares. Is man a good steward if he does not do all that he possibly can for the best care and enhancement of material as well as spiritual life? Is that man excusable in his stewardship if he does not use his God-given talents to their full capacity in both material and spiritual affairs? Is that man using his God-given physical, mental, or spiritual abilities who sits idly by and expects God to take care of him because as he says he trusts in God? "Faith without works is dead." Man shows his faith by his works.

(Continued on page 268)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.
Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.
Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.
Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.
Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

HE SLEEPS

He sleeps, he sleeps,
When the morning light,
Disperses the shadows of solemn night
When dewdrops are gleaming on leaf and spray,
When blossoms are wooing the new-born day;
When bright birds are singing o'er hill and glen.
Will he wake, will he speak
To his loved ones then?

He sleeps, he sleeps
When the day-beam dies
In the crimson and gold of the evening skies,
When the south wind whispereth low and sweet;
When starlight comes with its silvery feet
When night brings rest to the folks at home
Will he wake, will he speak
To his loved ones then?

He sleeps, he sleeps
When the gentle spring
Returns from its southlands wandering
When the breezes sing and the children play;
When the reapers scatter the new-mown hay;
When they gather the sheaves of the golden grain
Will he wake, will he come
To his home again?

He sleeps, he sleeps
When the chilly winds
Shake the yellow leaves from the withered vines
When the autumn moon is full and red;
When the birds are gone and the flowers are dead;
When the frost on the sward lies deep and hoar
Will he wake, will he come
To his home once more?

He sleeps, he sleeps
When they meet at night
In the cheerful glow of the home-fire's light;
When the wintry winds are wild and high;
When the clouds are black in the cold gray sky;
When his loved ones' brows are pale with care—
Will he wake, will he come
To his dear ones there?

He sleeps, he sleeps
And nevermore
Will his footsteps fall by the old home door,
Nor his voice be heard with its loving tone
By the lone ones left around his own hearth-stone,
He has gone, he has gone to his home afar—
To the beautiful land
Where the angels are.

—Sel. by Emma R. Denlinger.

The same bond which unites the believers to Christ binds them to each other. The love which is exercised towards the Head extends to the members. The union itself necessarily involves a union of affection. Those who love Christ love those who are like Him and those who are beloved by Him.—G. Spring.

THE DAY AFTER MOTHER'S DAY

"We celebrated Mother's Day in the loveliest way," remarked Billy Stone, as he met Miss Fowler, his Sunday school teacher, and walked proudly along beside her. "We gave mother a present."

"How nice! I suppose you love her very much, don't you?"

"Lots."

"Well, Billy, my man," said Miss Fowler, stopping a moment at the corner where she was to turn off, "don't forget your lesson last Sunday. You know what our Bible tells us about how true love shows itself."

Yes, Billy knew. He walked on thinking of it, and presently his round face grew very sober.

"Yesterday we told mother that we gave her the present with our love. Today is only a day off, and I wouldn't get up in time for breakfast. I was late at school; I made the twins mad and I sneaked out of the back door so as not to have to go for the mail. I can't see how anybody, by looking at the way I've acted, could tell that I liked my mother at all."

It was beginning to rain when Billy reached home. He and the twins, who had been playing in the yard, all went into the shelter of the kitchen together. Mrs. Stone, at work in the next room, looked out of the window with a sigh. She had so much to do, and there was liable to be trouble when the children must stay indoors.

Billy thought of this, too.

The twins were hanging their caps up with a shuffle.

"I say, Robin," asked Billy, abruptly, "how much do you love mother this afternoon?"

Robin turned and stared at him. What a queer question; it was not a bit like a boy!

"Why?" he giggled. "Do you want me to write some poetry about it?"

"Poetry!" sniffed Billy. "I want to know how much—just plain how much—that isn't poetry, is it?"

"That's arithmetic," said Dora.

Dora was the eldest of them all. She was bolstered up in a big arm-chair by the fire; she had been ill for a fortnight.

"How much?" repeated Robin. "How can you tell how much you love a person?"

"In plenty of ways," said Billy, wisely. "I'll tell you one right now. I love mother a boxful."

With that he picked up the kindling-box and marched out into the shed.

A light broke upon the twins.

"Oh-o!" cried Harry, "that's what you mean, is it? Well, I love her a pailful," seizing the waterbucket and starting for the pump.

"I love her a scuttleful," said Robin, and he plunged down the cellar after coal.

Dora looked at the clock. She had

looked at it five minutes before, and said:

"I do believe my darling mother is going to forget the medicine this time. shall not remind her, that is sure!"

"But I guess," she said now, reaching for the bottle with a wry face, "I guess at least I can love her a spoonful!"

There was a shout of laughter as the boys came back in time to hear her. Mrs. Stone heard and glanced anxiously at the door.

"I hope there is no mischief on foot. I'm in a hurry to get this sewing done."

Kitty Stone had roused herself from her book in the old-fashioned kitchen window-seat to listen to Billy and the rest. So far she had said nothing. But when the kindling box and the pail and scuttle were full, and the medicine-bottle a little less full, the covers of Kitty's book went together with a snap.

"Don't you think," she said, "that all of us together, if we hurried, could love mother this room full before she came in and caught us? I'll clean the stove out and blacken it."

They worked like beavers. The last tin was swung on the nail and the last chair set back to the wall when Mrs. Stone's step was heard coming rapidly down the hall.

"Dora, child, your medicine!" she said.

"Yes'm," said Dora demurely, "I took it for pure love—to you, not to it."

Her mother looked round the tidy room, and when she saw how spick-and-span it was and when she saw the ring of smiling faces, she kissed them every one, and her own face was as bright as the brightest.

"There's no other mother in the country," said Mrs. Stone, "that has such children as mine!"

"There, now, do you see?" said Billy to Robin. "Can't you tell how much you love a person? We're going to make every day Mother's Day!"—Selected.

INFLUENCE

By Lydia Harman

For the Gospel Herald.

I was deeply impressed with the attitude and burden of a certain dear sister, who once lived in a community where the Church is real "dressy." This sister now lives in Virginia. The simple dress (church uniform) appealed to her, so she changed her clothes to church uniform.

The thing that impressed me most, was how she longs to see the church pure and clean, and how it grieves her to see some of our Virginia sisters drifting in dress. Little by little we change, some of us "going down the river, and can't see" that the floating logs are moving" because we are moving with them. Will we stop, and look? Do we appreciate those who show us the danger of going down stream, with the floating logs?

Halifax, Va.

SUNDAY SCHOOL LESSON

Lesson for July 9, 1933—Josh. 14:6-14
CALEB

Golden Text.—Blessed is the man that maketh the Lord his trust.—Psa. 10:4.

Introductory.—Last week we studied the life of Joshua. It is fitting that this lesson be devoted to Joshua's companion in service, Caleb. The two men had much in common. Each represented his own tribe in the committee of twelve who were sent to spy out the land of Canaan. Both presented a report in favor of entering Canaan without delay, the other ten advising against it. Of both it is said that they wholly followed the Lord, and to them belongs the distinction of being the only two among the 600,000 able-bodied men (besides the Levites) who left Egypt that entered the land of promise. Caleb's request, as recorded in this lesson, is in keeping with the rest of his life. The man who sounded the call, "Wanted—more Caleb's," had a pretty good sense of real human worth.

Caleb's Request (6-12).—During the time of the conquest of Canaan Caleb bore his full share of the burden. The time having come for the allotment of land to the several tribes, Caleb came forward with others of the tribe of Judah to ask of Joshua a portion of land which required great courage and endurance to possess. He recounted past experiences, being sent away from Kadesh-Barnea, with the rest of the spies, into the land of Canaan at the age of forty. Since then forty-five more years had elapsed, but Caleb was as stout-hearted as he had been in the days of his early manhood. He repeated the promise that Moses had made to him and his people, and closed by requesting the mountainous country, where the Anakims were flourishing, as the portion to be allotted to the tribe of Judah. It will be remembered that it was the giants of Anak that gave the ten timorous spies their fright, but Caleb was not so easily cowed. The courage of Caleb is evident from his closing remark in the request: "If so be that the Lord will be with me, then I shall be able to drive them out, as the Lord said."

Notice the last few words: "As the Lord said." It was confidence in God that gave Caleb his courage. And it was this trustful courage that was the secret of Caleb's success. "As the Lord said," was the mainspring of his motives; it should be the mainspring of our motives also. This vision is an explanation of the nature of the minority report submitted forty-five years previous to this by Caleb and Joshua.

Joshua Blesses Caleb (13, 14).—Caleb's request appealed to Joshua. He

blessed Caleb, granted his request, and allotted to him and his tribe the country in which Hebron was situated as an inheritance. Notice the reason assigned: "Because he wholly followed the Lord God of Israel."

Points for Meditation.—This lesson, though brief so far as the lesson text is concerned, is rich in material for meditation. Let us notice, briefly, a few points:

1. The first point that we notice is Caleb's loyalty: "He wholly followed the Lord." There was no half-way policy with him. He had only to know God's will, and he was ready to obey. "Completely upon the altar," is the way we would describe that kind of a life in our day.

2. This spirit of loyalty made of him a courageous warrior. When the other ten spies brought in their adverse report, Caleb was quick to urge that the children of Israel go on promptly and possess the land. We can do it easily, he said, for the Lord promised to be with us. Because he was faithful, he had the courage of his convictions.

3. Another thought that impresses us very forcibly is the common sense way that Caleb went about all his

work. It is not often that he is mentioned, but wherever he appears to view a substantial, common sense man is in evidence. Whether it was his work as a spy and his subsequent report, or his after request to Joshua, there was common sense in all that he said and did. We admire the man for his level-headedness. He had so much about him that is unusually known as "common sense" that we would not be wrong if we contend that he had much of what may rightfully be called uncommon sense.

4. We are impressed with the way the Lord preserved him. He was as full of life and vigor at eighty-five as he had been at forty. He was not hunting ease, service.

5. His unselfishness stands out prominently. It was the land of the giants that he wanted as his inheritance. He got it, and the enemy giants disappear.

6. Finally, the blessing of the Lord rested on his labors. He was preserved, in that he was permitted to enter the land of promise. The land allotted to his tribe prospered, Hebron became very prominent in the history of Israel, and the tribe of Judah overshadowed all the rest in power and glory. Thank God for men like Caleb. There should be one or more of them in every community.—K.

Bible Meeting Topic

MOUNTAIN SCENES OF THE BIBLE— HOREB (Jr.)—Ex. 3:1-18

Topic for July 9

MOTTO

"The place whereon thou standest is holy ground."

OUTLINE STUDY

I. The Mount of God Called Horeb, and Sinai.

1. Where Moses saw the burning bush.—Ex. 3:2-4.
2. Where Moses smote the rock.—Ex. 17:6, 7.
3. Where God gave the Ten Commandments.—Ex. 19:20-20:21; Deut. 4:10-13.
4. Where Elijah fled from Jezebel.—I Kings 19:1-8.

II. Moses At Horeb.

1. Leading his flocks.—Ex. 3:1.
2. God appeared in a burning bush.—Ex. 3:2-6.
3. The Lord tells Moses of Israel's affliction.—Ex. 3:6.
4. He wants Moses to go for Him.—Ex. 3:7-10.
5. Moses feels unfit.—Ex. 3:11.
6. God promises to be with him.—Ex. 3:12.
7. God instructs Moses for the task.—Ex. 3:13-18.
8. Moses makes more excuses.—Ex. 4:1-17.
9. Moses finally went.—Ex. 4:18-31.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Horeb."
2. Memorize a Select Passage from Ex-

odus 3 and 4.

3. Tell the Story of Moses from Childhood.
4. Why was Moses in a Land of Strangers?
5. What Business was Moses engaged in for Forty Years?
6. How did God Call Moses' Attention?
7. What did God Want with Moses?
8. Why was Moses so Full of Excuses?

For Seniors.

1. The Great Events at Horeb.
2. Treading on Holy Ground.
3. Why are Excuses to God's Call Inexcusable?

PERSONAL THOUGHT

Where God reveals Himself to us is holy ground. Here we need to show before Him that reverence that is fitting for His holy presence, not particularly taking off our literal shoes, as Moses did, but a yielding of our bodies "a living sacrifice, holy, acceptable unto God."

The God of Abraham

The God of Abraham praise,
Who reigns enthroned above,
Ancient of everlasting days,
And God of love:
Jehovah! Great I AM!
By earth and heaven confessed;
I bow and bless Thy sacred name,
Forever blessed.

The whole triumphant host
Give thanks to God on high;
"Hail, Father, Son, and Holy Ghost!"
They ever cry:
Hail, Abraham's God and mine!
I join the heavenly lays;
All might and majesty are Thine,
And endless praise.—Thos. Oliver.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.Scriptural activity in all lines of
Christian Work.Love, unity, purity, and piety in
home and church.

THURSDAY, JUNE 29, 1933

Field Notes

A series of meetings began at the Thomas Church near Hollsopple, Pa., on Tuesday evening of last week, with Bro. Lloy Kniss in charge as evangelist.

Sunday evening, June 25, was the time set for the beginning of a series of meetings at Roaring, W. Va., with Bro. Chester K. Lehman of Harrisonburg, Va., in charge.

Request for Prayer.—A burdened mother asks the prayers of God's people in behalf of her wayward son, that God may touch his heart and bring him to Christ and salvation.

Bro. S. C. Yoder, of Goshen, Ind., is spending some time with friends and relatives in Oregon taking a much needed rest. While there he is filling appointments in a number of congregations.

A commendable interest in summer Bible school work is reported from the Johnstown, Pa., district. Bible schools were held in each of the districts, with a large attendance in each one of them.

If previous arrangements were carried out, Bro. Stoner Krady of Lancaster, Pa., preached for the congregation worshipping at the Marion, Pa., Mennonite Church on Saturday evening, June 24.

On Sunday morning, June 18, Bro. J. D. Graber began a series of meetings for the Mennonite congregations of Mahoning Co., Ohio. The services are being held at the North Lima Church. Good interest and attendance from the start. S.

Sunday School Meeting.—A Sunday school meeting is to be held at the Oak Shade Chapel (mission Sunday school) on July 23. Oak Shade is situated about five miles south of Mechanics Grove, Lancaster Co., Pa. Everybody welcome. J. H. H.

A new Sunday school has been opened at Cambria Fuel, a mining town about three miles from the Kaufman Church in the Johnstown, Pa., district. The opening session was held on Sunday, June 18, at which time there were 101 people present.

An interesting meeting was held at Rockton, Pa., on Sunday, June 25. Among those present were about a half dozen workers from Scottsdale, and Bro. Elmer Yoder accompanied by about 27 others from Belleville, Pa. Bro. Yoder preached morning and evening.

Bro. John E. Lapp of Lansdale, Pa., was ordained to the ministry at the Plain Mennonite Church near Lansdale on Thursday, June 22. Six brethren were in the lot. May the Lord abundantly bless our dear brother in his responsible work and make him a blessing wherever his voice is heard.

Bro. John R. Mumaw of Harrisonburg, Va., preached for the congregation at the Scottsdale Mennonite Church on Wednesday evening, June

21. In company with other members of his family, Sister Betty Mosemann and Bro. Ray Emswiler, he was on his way westward, laboring in the interests of the Eastern Mennonite School.

A brother writes from Accident Md., where Bro. S. G. Shetler of Johnstown, Pa., is holding meetings at the time of this writing: "The Glade Bible School had an enrollment of 109 on the third day and to-day there will be more. The evangelistic meetings are very well. Meetings will close on June 29, and the school will have closing exercises on the evening of June 30."

Among recent visitors at the Publishing House, and with friends in Scottsdale, are the following: William Simmonds and John C. Walls, Grantsville, Md.; M. C. Lehman, Goshen, Ind.; John R. Mumaw and family, Harrisonburg, Va.; Ray Emswiler, Coote's Store, Va.; Betty Mosemann, Lancaster, Pa.; Ada Thut, Doylestown, Pa.; A. N. Blough and wife, Boswell, Pa.; Levi S. Thomas, Johnstown, Pa.; Gladys and Vida King, Elida, Ohio; Daniel Mosemann, Lancaster, Pa.

An interesting series of meetings was closed at Needmore, W. Va., on Sunday evening, June 18, with Bro. J. R. Mumaw of Harrisonburg, Va., as evangelist. Quite a number of young people came out on the side of the Lord. While in that community Bro. M., assisted by Sisters Emily Kraybill, Emma Garber, and Suie Snyder of Lancaster Co., Pa., conducted a summer Bible school. After the close of the meetings at Needmore, the three last ones named went to Morning View Church near Linville, Va., where at this writing they are engaged in similar work, with Bro. Henry Weaver of Harrisonburg, Va., taking part as instructor in vocal music in the evenings.

Correspondence

Schellsburg, Pa.

Dear Herald Readers, Greetings:—God is ever merciful, and will never forsake His faithful followers. We are glad to say and to give God the praise for a very interesting Sunday school this morning, with a total attendance of 46.

The revival meetings at this place will start July 6 and continue until July 16, with Bro. S. G. Shetler in charge. There will be children's meeting at the beginning of the service every other evening, beginning July 7, and queries every other evening. Pray for the meeting, that God may be with us.

We expect to hold communion on July 16.

Fanny M. Rose, Cor.

June 18, 1933.

Parnell, Iowa

(West Union congregation)

On June 18 our Sunday school was reorganized and the following officers elected: Supts., Gid Yoder, Gid Marner; Prim. Supt., Omer Yoder; Secy., Earl Guengerich; Chor., Orville Kinsinger. Also a committee was appointed to arrange for services at the County Home and various places as opportunity affords: chairmen, Sam Slaubaugh and G. Marner; Secys., Orville Kinsinger, Gid Yoder, and Omer Yoder.

On the above date four brethren were appointed to solicit funds for the new church at South English which will be a worthy cause to support. May we assist the Liberty congregation with a liberal offering is our prayer.

Bro. John Fisher of East Union congregation, an old veteran of the cross, over 80 years old, worshipped with us over Sunday, June 18; also, William Detwiler and Bro. Pfeil of Washington, Ill.

Quite a number of horses have been overcome by the intense heat during the past two weeks, while working in a 100-degree temperature.

June 19, 1933.

Cor.

Harrisonville, Mo.

(Sycamore Grove congregation)

Dear Herald Readers, Greeting in the Name of Jesus:—On June 4 Bro. D. B. Raber of Marshallville, Ohio, preached for us. He came here in company with Lee Nafziger and wife of Goshen, Ind.

On June 11 Bro. Henry Rychener and wife of Pettisville, Ohio, worshipped with us. Bro. Rychener preached both morning and evening. They are here to attend the Raber reunion at the home of Pete Raber.

On the 18th of June services were held at the County Home. Bro. L. J. Miller preached from the text Jno. 14:5.

Mary M. Hershberger.

June 19, 1933.

Goshen, Ind.

(Clinton Frame congregation)

Dear Herald Readers, Greetings:—The meeting of May 28 for Bro. Johns was largely attended, especially in the evening. In the afternoon was the funeral of Mrs. George Bickel, formerly Mary Schrock, daughter of Ezra Schrock. She was once a member of the Mennonite Church but had lost out for a number of years. We are happy to say, however, that she renewed her covenant before it was too late. The saddest thing is the thought

of her husband and 5 children left here, all without Christ. The oldest girl is 17. Will you pray for them?

June 4 communion services were held here. Bro. Henry Weldy preached.

June 11 Bro. D. B. Raber of Marshallville, Ohio, brought us a message. In the afternoon a group gathered at Bro. Silas Yoder's to sing and have a short service for their son's wife. Sister Amelia is there now, after having been away at a Sanitarium most of the time for several years. She greatly enjoyed the meeting.

Last Sunday evening Bro. D. A. Yoder brought a very practical message on the subject of temptations along the line of riches, worldly honor, dress, worldly pleasures, and evil associations.

Bro. Ira Johns and wife came back last week from a trip to Virginia to visit their son. They were gone nearly two weeks.

June 19, 1933.

Cor.

Conway, Kans.

(West Liberty congregation)

Dear Herald Readers, Greetings:—Yesterday, June 18, being Father's Day, Bro. J. G. Hartzler preached a sermon on Obedience to our fathers, warning the younger people and showing the value and joy of obedience.

On the evening of June 15 Bro. and Sister Ernest Ely had the misfortune of losing two rooms of their house by fire which broke out from an unknown cause. The one room and contents was completely destroyed, while most of the things from the other room were saved.

On June 18, in the evening, the men's chorus from our congregation went to sing at the Yoder congregation.

June 19, 1933.

Cor.

Kouts, Ind.

(Hopewell congregation)

Dear Herald Readers:—Since our last writing Sister Katie Berkey has improved in health. She was able to attend church once. There are several others on the sick list at this writing. May they again be restored to normal health.

Friday evening, June 16, our counsel meeting was held. Bro. D. D. Miller used for his text, "Run with patience the race that is set before you." Saturday evening, he used as a text, "Come unto me, and I will give you rest." Sunday we had communion and feetwashing. We were glad to have Bro. Fred Brenneman from Gary with us for communion. He also gave an interesting talk on his future work in India. May God bless him. Six converts were received by baptism, three were restored to church fellowship, and one was received by letter.

We ask an interest in your prayers, especially for the sick.

June 20, 1933.

Bessie Sutter.

Midland, Mich.

Dear Readers of the Gospel Herald, Greetings:—On Friday, June 9, our bishop, Bro. O. S. Hostetler, and Bro. and Sister John Miller came to this place from Indiana. On Friday evening counsel meeting was held and on Sunday morning one young brother was received into the Church by water baptism and the ordinances of communion and feet washing were observed. Bro. Hostetler had charge of both services. May the Lord bless each one of us that we may be a blessing to others is our prayer.

June 20, 1933.

Cor.

Kitchener, Ont.

Dear Herald Readers, Greetings:—A series of meetings was held at this place from June 11 to 18 with the home pastor, Bro. C. F. Derstine, in charge. Four brethren from Goshen College also contributed materially to the success of the meetings by way of special singing. Bro. C. K. Lehman of Harrisonburg, Va., was present for the last three meetings and gave a number of timely talks. One evening there was a children's meeting, another was especially for young people and another for the parents. Among those who addressed these meetings in word and song were the following: A. C. Kolb, Ida Brubacher, Mrs. John Cressman, Arthur Roth, Carl M. Hostetter, L. J. Eigsti, David B. Eash, Sarah Eash, Vera Hallman, Nelson Litwiller and wife. As a result of these meetings there were about 12 decisions for Christ and the Church. Pray for them.

Our annual summer Bible school is scheduled for July 10-24.

June 20, 1933.

Geo. A. Weber.

Johnstown, Pa.

(Stahl congregation)

Dear Herald Readers:—On June 18, the Sunday school was reorganized with the following officers elected: Supts., Lorausa Kaufman, David C. Alwine; Secys., John E. Hershberger, Grace Cable; Treas., Clarence Miller.

In the afternoon of the same day, the committee on extension work of the Johnstown district held a meeting at the Kaufman Church with representatives from the six churches for the purpose of organizing a school in a mining town. The committee presented three names for superintendent and assistant superintendent. The nominations were accepted and the voice of the congregations resulted in the election of Levi S. Thomas of the Stahl congregation for superintendent

(Continued on page 268)

Miscellaneous

LORD, HELP ME

By Vivian Schlabach

For the Gospel Herald.

Lord, help me each day to be faithful,
To do Thy will alway;
In deed or in word, Lord, help me.
I do earnestly pray.

Help me to see where I'm needed,
Where I can help most, and how;
And give me strength and wisdom
O, Lord, give them just now.

Help me to teach the dear ones
Thou hast given into my care,
That they may be in Thy service
And of Thy mercies share.

Perchance at my daily duties
A message to someone I'd bring
In song, if Thou would'st help me
Just the right praises to sing.

And when I'm discouraged and weary,
Help me to look to Thee;
Help me to hold to Thy promise
And ever faithful be.

Goshen, Ind.

SPIRITUAL TEACHERS

By Lewis Garber

For the Gospel Herald.

We first recognize that spiritual teachers are ordained of God and have their place in His work. In I Cor. 12: 28 teachers are listed thirdly and in Eph. 4:11-13 we again see their place and work: "And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Also in Acts 13:1,2 we see certain prophets and teachers ministering to the Lord.

So we can in a small way appreciate the largeness of the work of spiritual teachers. They have souls under their charge to instruct and admonish to all good works, that they may grow in love and knowledge of their Lord and Savior Jesus Christ. They must also give an account to God in that day of their shepherding the ones in their charge. We can then see the necessity that they know the Word and have a direct contact with Christ through His Spirit, that they might teach the whole Gospel in truth and in all sincerity. Paul in writing to Timothy admonishes him to "Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth." How can the blind lead the blind or one that does not know and under-

stand God's Word bring the message to others?

Some of the outstanding characteristics of a spiritual teacher are: first, one who knows the Word and is filled with the Holy Spirit. There are some who desire this work but lack the essentials of a good teacher. They have a zeal without knowledge and cannot apply the truths to make them practical to those whom they teach. It is very necessary that they know the value of prayer and give much time to it. Christ in His life here on earth exemplified this to us. He Who was one with God spent much time in prayer. He had such a burden for our lost souls that He suffered the cruel cross for our sakes. It is very necessary that each teacher have the souls in their charge at heart in prayer, thought, and confidence. If I am not personally interested how can I draw them to me that they might learn and become interested? Oh! how often we see teachers talking the lesson without getting into the heart of it. There is surely lack of prayer in this sort of preparation. Might we know our pupils and definitely prepare some special food for each one and give in a tactful way. We also read of Christ taking His disciples into a separate place to teach and pray; a good example to the teacher to-day. May we not only pray for, but sometimes take them alone and talk and pray with them.

Another characteristic of a spiritual teacher is humility. Again we have Christ as our pattern. Surely He forgot His own desires and longings for us. We cannot be desirous of a position to be shown ahead or above another. We feel our unworthiness and only are willing to be used of God that we might be able to build up those our brethren and win the lost. Our burden might be in a prayer: "Master, use me as seems fit to Thee, that I may through Thee present Thy truths, to bring more honor and glory to Thee. That they might love Thee better and serve Thee in a more full way." This certainly will cause us to deny ourselves many times. We must take so much time each day to study and pray.

We see too, the value of personal work in connection with a spiritual teacher. Our class and pupils should so burden us that we see their needs at all times, whether sickness, or need, or a word of cheer. May we be so full of love for them that we can help them with our all. We should first strive to increase growth in our fellow brethren, but if some are unsaved what a privilege to take them to God in prayer and personally admonish them, as led by the Holy Spirit. May we teach what is right and be led of His Spirit in all we say.

Next they shall be obedient to their

church. Obey in all things those that have the rule over you and lead exemplary lives. "Be thou an example to the believers," is so fitting to a teacher. How often do we hear, "I cannot hear what you say, for seeing what you do." This is applicable in two ways.

One way which has a large bearing on other lives is our attire. Are we modest, or are we free to dress in a way that might influence younger lives to dress immodestly? I have seen a teacher stoop over teaching a class and expose the entire breasts. Is that a good example? Later the Church censures those young sisters whom she taught, for immodesty. Might we awake to the fact that how we move and have our being is reflected again on those with whom we have contact.

Another fact in evidence is: One who is really concerned about their class desires at all times to learn so they might be better able to hand out the truths of God's Word. A Sunday school that has a teachers' meeting that they may learn from one another is really blest. How often in our personal contact and discussion we learn truths in a way which we had not thought before. It is their duty at all times to help all they can in these meetings. Be always in place and have thoughts to present. Helps are given for us to use, but we first should study our text in prayer and thought, and lastly use helps of others.

It is also necessary that we believe what we teach. A teacher teaching the lesson and not believing all is absolutely necessary, cannot wield the strongest influence. We all are more interested when some one believes what they say in such a way as to be part of themselves. It is very hard to talk convincingly about something of which we know nothing or are not interested in.

Another thing is perfect and regular attendance. Any one who makes a habit of missing frequently or is invariably late is not fit for a spiritual teacher. Christ is again our example in this, as it was His custom to assemble at God's house to worship Him. If Christ who is divine needed this, how much more we as poor, weak creatures. In Heb. 10:24,25 we read: "And let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together; and so much the more as we see the day approaching." They should be in place that they might worship and praise God. How many realize the effect on a spiritual song or scripture lesson of disturbances by late comers? We desire to praise God with our whole heart and soul—and lo! there is a racket of opening doors, stamping about, and sundry other noises. Do you think the one who disturbs God's praise shall be blame-

A CRIPPLED SAINT

Katie Powers died at a home for incurables in Cleveland. When her spirit left its twisted, misshapen body, strong men told their strength in tears. Katie was a bright, happy girl, but disease did all in its power to rob life of its winsomeness for her. In the flush of young womanhood, inflammatory rheumatism left her unable to walk. But when God made this girl out of the dust of the earth, he did not forget to slip some of the dust of character-gold in her soul. Deprived of bodily power, she said, "But think how much I have left!"

Then her arms stiffened. And her fingers drew up like claws. And her jaw became so rigid that it would have been impossible for her to eat but for the fact that her teeth were extracted to permit the introduction of food. And her vision forsook her also, leaving only a little sight in one eye. For years she lay huddled up in an invalid's chair. She could see a little; she could move her arms a little; but that was all—all!

And what did she do? Why, she became a painter. She would lie there and paint sunny bits of water color. And the pictures revealed not, as Shannon testifies, the slightest hint of the sufferer in the background. They laughed with sunshine and blushed with hope. People never thought of pitying her, so they simply loved her. She carried not only her own burdens, but the burdens of others also. "Whenever I get blue," said a neighbor, "I go in and see Katie; she always cheers me up." "No life ever seemed to be so truly Christian," said one. "It makes you believe in God," said another.

And when her beautiful spirit went up to receive the kiss of God, many a heart in that city was draped in sorrow, while the angels wreathed her "in a smile of white." The pathos and inspiration of it all is, though helpless herself, this pure, white martyr maid of pain helped others—after the darkness—after she found the treasures of darkness—after God discovered to her deep things out of the darkness.—Robert G. Lee, in *Whirlwinds of God*.

"USE ME AS IT PLEASES THEE"

By Bressler Buckwalter

For the Gospel Herald.

God helps us to discharge our duties faithfully. May 14, at our young people's meeting at the Stumptown Church, the topic was concerning Nebuchadnezzar, Daniel, and the three Hebrew children. Our young brother brought out many valuable lessons—to obey, and how we should be careful how we discharge our duties toward our God and children and brethren. The question was also asked whether

there is any idol worship among us to-day. Listen, do we as a Christian people or nation serve God as we should? I fear not.

The Israelites were always punished for their disobedience. Would this depression have been brought upon us if we would have been true to our calling? One thing I would call idol worship is the daily newspaper in its make-up of to-day. Look at those things that are published, things that had better not be brought to our homes, and yet we are willing to help to pay for the same. I have not subscribed for a daily newspaper for about 10 years. Fully one half of what is published would be sufficient. If the Christian workers would stand united together and notify the publishers what we would wish to have published our request would be granted, and perhaps at half the cost we pay now. Do we believe the publishers would wish to lose our trade by not complying with our wishes? I think there is a great deal of harm done by having a camera and taking pictures. Is it not to make a show of one's self? It all depends on the motive.

Bird-in-Hand, Pa.

FOLLOW PEACE

Follow peace with all men, and holiness, without which no man shall see the Lord.—Heb. 12:14.

This is a text often used by preachers, especially this latter part; but do you know that there cannot be much holiness without peace? It is good to have peace with God, and if we have peace within we should have peace without too. We should be peaceable as husbands and wives, peaceable as Christian brothers and sisters, peaceable as neighbors. Here is Adam Clark's comment on this text: "Cultivate as far as you possibly can a good understanding both with Jews and Gentiles, pursue peace with the same diligence, care and attention as beasts do their game—follow it through all places, trace it through all winding circumstances and have it with all men if you can with a safe conscience."

Again we read, "As much as lieth in you, live peaceably with all men" (Rom. 12:18). Many of these professing the latter part of the text have little experience with the first. Each little clique has its little creed, written or unwritten, and for this it contends, denouncing every one that does not believe, dress, baptize, organize just as it does. Sometimes very little things create differences between us and a brother for whom Christ died, an ugly feeling we call prejudices and dividing lines. Surely the Lord would work for us.

There needs to be a burying of hatchets, a putting away of little things that divide, and let us be at

ness? Satan is about at all times carrying on his nefarious work, and do we often realize that possibly he has detained us purposely to spoil God's worship? Our fifteen minutes extra sleep in the morning, has possibly helped him carry out his plan. Let us of material things when you go to worship God; let us be on time so that we may in unison worship and praise God. Who can tell the effect united praise might have on our lives. Oh! that we might desire to be ahead of time rather, so we were sure not to miss any of God's praise and worship. Did you ever stop to think that you are not the only one affected? Those who were on time and want to worship God honorably are disturbed by you. You will have to answer, maybe, for their loss. A true spiritual teacher is awake to these dangers, and by precept and example draws to a better life.

Last, we would say a spiritual teacher strives to get self expression from those in their charge. We would hate to feed a babe always. How glad we are when they learn to feed and dress themselves; and in time bring help to others. Our great aim is and should be to feed good balanced food so they might grow and learn to help themselves. Some teachers spoil their thoughts by always doing all the talking. A good teacher is prepared and would talk the whole time, but if they guide the scholars into expressing their thoughts, they make a more lasting impression. The more I do or say anything, the more I know it, and the more it becomes a part of myself. To be an orator or a great eulogizer often times loses the interest of the class. May we forget self and seek one another's good. If my class has thoughts it in a feeble way may I be willing to keep still that they may grow. May we seek one another's good and so fulfill the law of Christ. Teachers give a wonderful work. Sometimes I think more important even than we realize. We get first-hand contact with another's innermost thoughts and know better what they need.

May we be able to see their need and be willing to do all in our power to fill that need. Maybe it might call for a night in prayer or personal visit. Whatever it is may we be willing to do what we can and so at last receive Christ's commendation, "Well done thou good and faithful servant, thou hast been faithful over your charge, enter thou into the joy of thy Lord." Here is a vast responsibility. May we be true.

Filer, Idaho.

We can not make a rule that will cover every temptation—unless it be this: Love is stronger than law.

I. E. Burkhart.

peace. Let us do the things that make for peace. "Blessed are the peace-makers: for they shall be called the children of God." Live in peace and the God of peace shall be with you.—Sel. by Peter Zehr.

UNITY IN THE SUNDAY SCHOOL

By Elmer Kauffman

For the Gospel Herald.

There is a verse in the Bible that reads: "Behold, how good and how pleasant it is for brethren to dwell together in unity." Who is there among us that does not know that to be actually true? We have seen or been in homes where things are done in concord. Isn't that the most pleasant picture of home life one can get?

Let us take that Bible verse and reword it so it deals more directly with our Sunday school. Behold, how good and how pleasant the Sunday school work is when brethren work together in unity! Who can find such a Sunday school, for her price is far above rubies, the heart of her master doth safely trust in her, for she shall do him good all the days of her life. She seeketh out the lost from this sin-cursed world and points them to the way of life. Especially doth she search for the poor and needy who know not of Him, His name is made known wherever her members go, who knows what such a Sunday school can do?

As a pupil making a decision as to which Sunday school to attend, would I not choose one like this? or would I choose one in which there is always more or less of trouble among the officers, ministers, or members?

The pupil expects unity when he goes to Sunday school and the first place he looks for or sees it is among the leaders.

Isn't the pupil's every-day life influenced to some extent by the Sunday school? If not, of what purpose is the Sunday school?

Who then is responsible for unity in the Sunday school work? or, who are the Sunday school workers? Too often the pupil doesn't realize that the work of his Sunday school depends a great deal on how he does his work.

Every member of the Sunday school, whether pupil or officer, is responsible for the work of the Sunday school, and without unity no Sunday school can make a Christian growth.

What can I as a pupil do to bring about greater unity in our Sunday school work? The pupil is not commonly expected to get up as leader, but is supposed to be taught. It almost looks as though he hasn't a very big part in the work, but we are all workers together with God.

One thing we can do is pray for our Sunday school. "The prayer of a righteous man availeth much." Let

this scripture apply to the pupil.

When all the pupils have their lessons well doesn't that make things go nice in the class and doesn't that bring a closer bond of unity between the teacher and the pupil?

Another thing we can do is to sing. Did you ever notice in the Sunday school that when every one sings it seems every one gets more interested? When everyone has an interest in the work could there be anything but unity? Sometimes souls are reached through song that might not have been reached by word. A Sunday school, where there is unity, is a happy Sunday school. Music is the language of the soul, so let's do our part in the singing.

We also must work with the officers and teachers, if they have something to do in which we can help; let us lend a hand and help. Christ says that if we are not building up we are tearing down, and we certainly do not want to be tearing down our Sunday school.

Our attendance may have something to do with the Sunday school work. It certainly doesn't give an officer or teacher any encouragement if you miss often or come late through neglect; so one of our duties is to try to come and always be on time.

The Golden Rule may be the key to the whole thing in having unity in our Sunday school. If we would love our neighbor as ourselves, unity would always be in our Sunday schools.

Our part in the Sunday school doesn't stop when we get out of the schoolhouse. It is our business to try to get others to come, even those perhaps who have never been to Sunday school, and seem very wicked. Those are the kind our master wants. He says that He "came to seek and to save that which was lost." These are the ones our Sunday school wants, to help them find eternal life.

A Sunday school wherein there is unity is out winning souls for Jesus. Let us as pupils take our place in this GREAT WORK OF THE SUNDAY SCHOOL. Fair Oaks, Ind.

DARKNESS SHADOW

By Jonas H. Swartz

For the Gospel Herald.

Depression is prevailing;
Conditions improving none;
The world through storms is sailing,
With much greater tasks begun.

Nation in circumstances grave,
And cares not to seek the light
That will persuade the power to save,
Before cometh that great night.

Gross darkness spread o'er the land;
Prince of darkness gaining sand,
Ushering souls on sinking sand,
Ne'er to find eternal day.

The Church of God growing cold;
Overcome with strife and care;
Desires not their knees to fold,
And bow to God in prayer.
Spring City, Pa.

CORRESPONDENCE

(Continued from page 265)

and A. N. Blough of the Blough congregation for assistant superintendent

The summer Bible school of the congregation closed with a total enrollment of 213 of whom 157 had perfect attendance. The average attendance was 195. On the evening of June 16, the school rendered a public program which was so largely attended by patrons and others that not all could get into the church.

A number of families had been quarantined for scarlet fever, but all but one are well again and the quarantine has been lifted. Otherwise there is no serious sickness in the community.

June 22, 1933. S. G. Shetler.

Bowdil, Ohio

(Pleasant View congregation)

Dear Herald Readers, Greetings:—For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.—Psa. 84:11.

On Sunday evening, April 30, Bro. I. B. Witmer of Leetonia, O., gave us a much appreciated message from the Word. Bro. Witmer, accompanied by Bro. Leinbach, Bro. Mellinger and Bro. Swope, gave several selections in song.

A number from this place attended the women's missionary meeting held at Martins Church. Talks were inspiring and interest good.

The following day (Sunday, June 11) the Mission Board met at the same place. We were glad to have Bro. I. B. Witmer with us in the morning service at Pleasant View. Texts, Lev. 17:11 and Heb. 9:22. Bro. James Stalter of Elida, O., gave some remarks in connection with the lesson of Jesus on the Cross.

On June 18, Bro. and Sister David Horst worshiped with us and told us about their mission work in the South.

We are planning for a children's meeting sometime in the near future.

There are those of our number who, because of ill health cannot go to the house of worship. We believe they are worshiping God in their own homes. Will you pray for the afflicted and also the work of the Lord in this part of His vineyard?

June 23, 1933. Gladys Eschliman.

AUTOMOBILE INSURANCE

(Continued from page 261)

He will therefore make all possible use of his talents and abilities then trust God. If otherwise he is tempting God. Tempting Him to do for man what He has given man power to do for himself. There were those who tempted God by asking for meat. The meat was no doubt a necessity. Had they done what they could to obtain the meat?

Is the man who is expecting God to assume entire responsibility for the safe and successful operation of an automobile not also tempting God? Asking for a sign was at one time tempting God. Is man asking for a sign of immunity from automobile mishap for himself because he is a Christian? Jesus told Satan not to tempt the Lord by expecting Him to protect man when placing himself in danger. May not man be tempting God by not providing for emergencies?

Man's stewardship involves diligence in business. Diligence is commendable. What man does he shall do with his might. That farmer is diligent who applies himself to his work. The tradesman is diligent as he is industrious and manages well his tradesmanship. The professional man is diligent who is careful to put his best effort and life into his task, profession, or business. Who follows such ways in life is not slothful. Is the automobile driver diligent in his business or has he been a wise steward who has not looked forward to and provided for the emergencies facing him? These emergencies include such things as spare tire, need of a jack, license, supply of gas, knowledge of roads, etc. Sane, man provides for emergencies of this nature. Why not provide for the more serious emergency, the so-called accident. Trust in God and it is provided for? If man's relations to God were perfect this position would be dependable. As man is imperfect he must earn his bread in the sweat of his face. Therefore man has a responsibility in the proper keeping of his life that he cannot shift to God and excuse himself from discharging his responsibilities by merely saying that whatever happens was to be so. A blind fatalism aversive to the Christian religion. Man is responsible for what he is given power and ability to do for himself. Herein is stewardship.

This stewardship includes man's relations to his fellowman. The Master's stewardship was one of mercy and compassion. He had concern for the welfare of mankind regardless of their position, creed, or habits of life. He helped man in need. To attend after Him men work together for a mutual end—to aid in sustaining losses. To attend after Him men meet to mutually exercise charity towards an unfortunate individual thereby to encourage him, help him adjust differences, and in many cases prevent him from losing the means of support for himself and family, thus harmoniously and willingly man discharges his duty towards a needy fellowman. Thus it is evident that an organization that does not have as its object or purpose any other than mutual assistance under stress of misfortune based on principles that absolutely agree with the Lord's teaching both in the Old and the New Testament in regard to man's relations to his neighbor. Good stewardship.

As a place of safety for valuables, as well as a place for borrowing money banks have become a necessity. Man has needed such an institution, so man has used his abilities and established it. Christian and non-Christian alike use it, help to establish it, and

manage it. Is the one who helps to manage it entangled with the affairs of this world any more than the one who uses it and makes it a necessity? Of course there is danger in entangling alliances. Are these legitimate contracts with our fellowman of such? Can a Christian not enter a contract even with a non-professing man and it not be an entangling alliance or an unequal yoke? The serious danger is that the Christian man assumes a position of "holier than thou," the position of the intolerant Jew. If the above comparisons lead to entangling worldliness is not the position of the man who has a contract to sell automobiles—even the latest fads in styles—on dangerous ground? The answer is no for one as well as the other. Man only needs to take care that his position is not inconsistent and that he is fair to all sides of questions that arise. Is automobile insurance then necessarily incompatible with Christianity? Is automobile insurance any more of a worldly affair than many other things that man considers necessary to success in life?

Faith

Who trusts God has faith in Him, who lacks trust lacks faith. David showed his faith in God by arming himself with a sling. He used his own abilities, then trusted God. Who would work the work of God must believe in Him whom God sent. To believe in Christ is to have faith in God. This faith leads to a knowledge of His kingdom. This knowledge is acquired not by human reason but by faith in Him and obedience to His word. "If any man will do his will, he shall know of the doctrine." Man's responsibility lies in willing to do His will. To do so requires a desire to do so. Man is always prompted by mixed motives—colored by past experience: but withal worthy of credit for honest purpose, real desire, and pure motive. Acting along these lines, ever recognizing the sovereignty of God in all things as well as in the fact of man's part to use all his God-given faculties and powers for the greatest good he may accomplish for mankind, is man really trusting God—having a real living faith in Him—when he expects God to do such things as man has been given ability and power to do for himself? Is automobile insurance incompatible with Christianity?

Goodville, Pa.

SPECIAL MEETINGS

Tremont, Ill.

The first tri-annual meeting of the Hope-dale, Goodfield, and Pleasant Grove congregations was held at the Pleasant Grove Church near Tremont, Ill., on Sunday, May 21, 1933.

Organization.—Mod., Mahlon Eigsti; Sec., Lester L. Litwiller; Chors., Simon Birkey, Willard Oyer.

Program.—Sunday P. M. Song Service led by Simon Birkey; Devotion, Simon Litwiller (Psa. 119); Children's Meeting—Object Lesson "The Way to Heaven," Martha Zehr; What is the Purpose of an Organized S. S. Convention? C. E. Martin; Men's Quartet, "The Riches of Love," Hopedale; The S. S. a Training and Evangelizing Agency, Harold Oyer; Offering; Men's Quartet, "I Want My Life to Tell," Hope-

dale; Benediction, Jonas Litwiller; Sunday evening. Song Service led by Willard Oyer; Devotion, Leland Bachman; The Need of Preparation for Consecrated Service, Ralph Litwiller; The Success of the Faithful, Amelia Roth; Sermon, "Christ's Choosing and Ordaining for Service" (Jno. 15:16), Ben Springer.

Columbia, Pa.

Bible Meeting was opened by song service. Devotional, by Bro. Walter Graybill; Prayer by Bro. Brackbill; Address of welcome by C. Z. Martin; Song; Sermon by Bro. Elam Stauffer—"For them that honor me I will honor and they that despise me shall be lightly esteemed" (1 Sam. 2:30); Christ in the Old Testament, by J. D. Mininger.

(Afternoon) Song, "Wonderful Words of Life," followed by a number of old familiar songs including German songs; Devotion by Bro. Graybill; The Power of a Pure, Consistent Life, Bro. J. Mosemann, Jr.; The Ideal Christian Home (Col. 3:18), J. D. Mininger. The importance of a Christian father. Hannah an ideal Christian mother. Children be obedient to parents. Faith of our Fathers (11 Tim. 1:16), Bro. N. Mack. We need to be rooted and grounded in the faith of Christ that we may stand the test of faith as our fathers did. Closing prayer by Bro. J. Mosemann, Sr.

(Evening) Song service; Devotion led by Bro. David Landis; Children's Meeting, led by Bro. Elam Stauffer; What Shall I Do with My Life? by Bro. N. Mack. We must give our life into the hands of the Redeemer (1 Pet. 1:6). Have you given your life in such a way that the Lord can bless the Church? What will the Harvest Be? by J. D. Mininger. Six reasons for failures in harvest: (1) planting too late, (2) poor quality seed, (3) condition of the soil, (4) poor cultivation, (5) soil fertility, (6) lack of moisture. "He that goeth forth weeping, bearing precious seeds, will doubtless come again bringing his sheaves with him." Song, Share Your Joys; Closing prayer led by Bro. B. S. Frey.

REPORT OF THE FOURTH ANNUAL MEETING OF THE MENNONITE MISSION BOARD OF ONTARIO

The fourth annual meeting of the Mennonite Mission Board of Ontario was held at the Cressman Mennonite Church, Breslau, Ont., May 27-29, 1933. The first afternoon was given to the Women's Missionary Society (Ontario branch), consisting of 17 sewing circles.

During the meetings quite a number of inspirational subjects along missionary lines were ably discussed by Bro. and Sister J. D. Graber, representing India, and Bro. and Sister Nelson Litwiller, representing Argentina, and the following brethren from the home field: L. J. Burkholder, Arnold Gingrich, A. L. Fretz, C. F. Derstine, O. Burkholder, M. H. Shantz, and S. M. Kanagy.

On motion the privileges of this meeting were accorded to the brethren, Nelson Litwiller, J. D. Graber, and Christian Gasho.

The business sessions of the meeting opened at 9:45 A. M. on the 29th. The devotional exercises were conducted by Bro. Harold D. Groh of Toronto Mission by reading 1 John 4 and leading in prayer.

Twenty-nine Board members responded to the roll call, 1 proxy, and 4 were absent.

A nominating committee and a resolutions committee were named as follows: Gilbert Bergey, H. W. Stevanns, and J. W. Birky for the former and L. J. Burkholder, Christian Shrag, and A. D. Snyder for the latter. The minutes of the last annual meeting were read and accepted.

The minutes of the 8 meetings of the Executive Committee were read and accepted and approval of the work was given.

The Treasurer's report showed receipts and disbursements of nearly \$11,000, and assets held in trust by the Board of over \$30,000.

A motion was passed to accept the Treasurer's and Auditor's reports and a vote of thanks given to Bro. M. R. Good, Treasurer, for the large amount of responsible work he is doing, all gratis.

The chairmen of the following committees reported: L. J. Burkholder for the Rural, Angus Weber for the Finance, and Alvin Culp for the City, Harold Groh for Toronto Mission. These all had favorable reports and were accepted with appreciation. The above reports will appear in detail in connection with the Annual Conference Report therefore are not given here.

A communication from the Executive Committee of Conference regarding the work at Calgary, Alta., was read and a motion was passed that their recommendations be accepted and that we express our willingness to coöperate with Conference along this line.

The select committee report regarding the support of aged and disabled missionaries report as follows:

Your Committee in studying this question, have been in touch with the General Board and we have learned that they have an Endowment Fund of \$8000.00 of which the interest is annually available for this purpose. Apart from this we have no definite plans to offer, but are considering the question. In our opinion it appears that the primary consideration will have to be given to the question of funds, and we believe that first of all an interest must be created in the minds of the Church at large to induce them to contribute funds by way of contributions, endowments, legacies, or annuities, and that the best way to accomplish this purpose would be to have a Board solicitor appointed for this and other solicitation work. We feel the matter of plans should be further studied.

Motion carried.

The following resolutions were passed:

Be it resolved that we request Conference to take steps to print for us our Constitution and would suggest that it be combined with the Calendar of appointments and other regular printed matter.

Since it is the policy of the General Mission Board, not to supply missionaries with automobiles, yet seeing the need of such a vehicle in Bro. Weber's work, we would suggest that the need be supplied by friends privately, and that the Chairman appoint solicitors who shall receive funds to be handed to the Treasurer for the same.

The future of Baden Mission

That the Rural and Executive committees be a joint committee of investigation concerning the future of Baden Mission.

Whereas, we have appreciated the spiritual messages and fellowship of Bro. and Sister Litwiller of Argentina and Bro. and Sister Graber of India we wish to express our thanks to them by a rising vote, and further we would ask these brethren to convey to our brethren and sisters in their respective fields of labor, the greetings of the Mennonite Mission Board of Ontario in session at Breslau, Ont., May 27-29, 1933, and that our prayer is for the furtherance of God's Kingdom in South America and India.

Since it has pleased the Lord to remove from our midst since our last meeting of our Mission Board, our Bro. Osias Cressman, we remember his untiring efforts at the Baden Mission, and his interest manifested toward the Board, therefore be it

Resolved, that this Mission Board wishes to record its sorrow and to extend its sympathy to Sister Cressman and family and direct the secretary to send a copy of this resolution to them.

Resolved, that since the brethren and sisters of the four congregations on the east

side of the river ministered so kindly to our physical needs and comforts, that we show our appreciation of their hospitality by a rising vote.

Resolved, that we extend to Messrs. Ratz and Bechtel, funeral directors, Kitchener, for the use of their loud speaker given free gratis during the meetings, a hearty vote of thanks.

Officers Elected

Members at large:—M. H. Shantz, Milton R. Good, H. W. Stevanus.

Executive Committee:—

President, O. Burkholder.

Vice President, M. H. Shantz.

Treasurer, M. R. Good.

Secretary, G. A. Weber.

Fifth Member, A. D. Snyder.

City Committee:—Alvin Culp, Chairman; E. G. Reesor, H. D. Groh, B. B. Shantz, G. A. Weber.

Rural Committee:—L. J. Burkholder, Chairman; H. W. Stevanus, N. Groh, Abner Cressman, G. A. Weber.

Finance Committee:—Angus Weber, Chairman; Gilbert Bergey, A. D. Snyder, M. R. Good, G. A. Weber.

Board members appointed by congregations:—Joseph Hoover, Ernest G. Reesor, Allen McDowell, Wm. Wright, Alvin Culp, J. W. Birky, Joseph Wenger, Stephen Peachy, Abner Cressman, Joseph Cressman, Emmanuel Schmitt, Samuel E. Schmitt, Gilbert Bergey, Leonard Snider, Norman Groh, Chester Buschert, Abram Wismer, Addison D. Snyder, Abner Good, Norman R. Martin, Allen Weber, Josiah Bearinger, Geo. A. Weber, Harold D. Groh.

Conference Appointments:—B. B. Shantz, O. Burkholder, M. M. Brubacher. Bishop to serve rural missions, M. M. Brubacher.

Married

Amastadi—Fronzoli.—At the home of the officiating minister, S. G. Sbetler, at noon on June 15, 1933, Edward Amastadi and Josephine Fronzoli, both from Kelso, Pa., were united in marriage. May the Lord lead and direct them through life.

Good—Blosser.—On Tuesday evening, June 6, 1933, Bro. Daniel Good, son of Bro. and Sister Chas. Good of Columbiana, Ohio, was united in marriage to Sister Margaret Blosser, daughter of Bro. and Sister Rudolph Blosser, by Bishop A. J. Steiner. May God's blessings go with them in life.

Hostetler—Gerig.—On June 11, 1933, at the home of the bride's parents near Smithville, Ohio, Bro. Ellis M. Hostetler of Dalton, Ohio, and Sister Bernice Gerig of Smithville, Ohio, were united in holy marriage, Bro. J. S. Gerig, uncle of the bride, officiating. May the blessing of God attend them through life.

Wenger—Hurst.—On Saturday, June 17, 1933, at the home of Bro. and Sister Noah Hurst, occurred the marriage of their daughter Lydia, of the Indiantown congregation, to Bro. Lester B. Wenger of the Groffdale congregation, Bro. N. L. Landis officiating. May God's choicest blessings accompany them through life.

Hauger—Kreider.—On Saturday evening, May 27, 1933, at the home of the bride's parents, Bro. and Sister John E. Kreider, Sterling, Ill., occurred the marriage of their daughter, Sister Ruth Marguerite Kreider, to Bro. Lloyd Arthur Hauger of Chicago, Bro. A. C. Good officiating. May the Lord bless and prosper them.

Stoltzfus—Shenk.—On Thursday, June 8, 1933, at the home of the bride's mother, Sister Matilda Shenk near Harrisonburg, Va., Bro. Ira Stoltzfus of near Martinsburg, Pa., and

Sister Elsie Shenk of Harrisonburg, Va., were united in holy wedlock by Bro. S. H. Rhodes. May heaven's richest blessings attend them through life.

Collins—Yoder.—On Saturday evening, June 17, 1933, Bro. Wesley Collins, son of John Collins, and Sister Sue Yoder, daughter of N. S. Yoder, both members of the Pinto, Md., Mennonite Church, were united in holy marriage at the home of the officiating minister, Bro. Robert Dayton of near Ridgeley, W. Va. May the Lord bless this union through their entire life.

Wenger—Swope.—On Wednesday evening, June 7, 1933, at the home of the bride's parents, Bro. and Sister David Swope, near Dayton, Va., Bro. Frank Wenger of near Waynesboro, Va., and Sister Beulah Swope were united in the holy bonds of matrimony by Bro. S. H. Rhodes of Harrisonburg, Va. May the Holy Spirit be their guide as they travel on their journey through life.

Obituary

Tunis.—Mary, daughter of Vinol and Sarah Williams, was born Aug. 4, 1855, at Sioux City, Iowa; died after an extended illness at her home near Mount Ayr, Ind., June 7, 1933; aged 77 y. 9 m. 7 d. In 1877 she was united in marriage with Phillip Heller. To this union were born 2 children (Maude of Peoria, Ill., and James, who died 17 years ago). After the death of Mr. Heller Mary was a widow for eleven years. In 1898 she was united in marriage with John Tunis. She leaves her husband, 1 daughter, 1 brother (Schlyer Williams of Peoria), 2 grandchildren, and many other relatives and friends. She united with the Methodist Church in her youth but became lax through life; but during her last illness she was received into the Mennonite Church just two weeks before her death. Funeral services June 10 at the Methodist Church of Mt. Ayr in charge of F. W. Weaver assisted by Graham Hodge.

Freed.—Lizzie (Horning) Freed, wife of Levi B. Freed of Telford, Pa., passed away at the home of her son-in-law, Jacob A. Detweiler, May 20, 1933; aged 68 y. 7 m. 24 d. She was in failing health for a number of years, but the last ten weeks she was bedfast with Bright's disease. She was a faithful member of the Rockhill Mennonite Church for 45 years, attending Sunday school until the last few months. Beside her husband she leaves 3 daughters and 1 son (Ellen wife of Erwin M. Keller, Susan wife of Jacob A. Detweiler, with whom she resided, Bessie, wife of Harvey A. Souder, and Howard Freed of Souderton). Funeral services were held at the house by Bro. Abram Clemmer and at the Rockhill Church by Bros. Wilson Moyer and Jacob Moyer. Text, Isa. 51:11. Interment in the adjoining cemetery.

"The one I loved is now at rest;
Mother's fond, true heart is still.
In my heart she will always linger,
While I climb the life-long hill."

Stauffer.—Stella Mable (Brubaker) Stauffer was born at Port Trevorton, Pa., May 8, 1896; died June 4, 1933; aged 37 y. 27 d. She was converted during evangelistic meetings held by Bro. C. F. Derstine at the Slate Hill Church near Shiremanstown, Pa. She joined the Mennonite Church at the age of nineteen and was true and devoted to that faith until her death. She came to Alberta with her parents in the year 1916. She was united in marriage to Howard O. Stauffer of Duchess Nov. 20, 1923. She leaves her companion, 4 children (Norman Elwood, twin boys Wilfred John and Wilbur Howard, and an infant girl), her parents (John H. and Elizabeth L. Brubaker), 2 brothers (George L. and Marlin M.), 3 sisters (Phoebe, Carrie, and Edna all of Duchess) and numerous friends. Funeral was held at the home and at

Duchess Mennonite Church on Tuesday, June 6, 1933. The services were conducted by Jos. M. D. Stutzman and C. J. Ramer. Interment in the Duchess Cemetery. Text, Psalms 1:15. Her favorite text, "Blessed are they who do his commandments, that they may have life to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

Conrad.—Jacob W. Conrad was born in Wayne Co., Ohio, Dec. 18, 1843; died at the home of his daughter, Mrs. D. E. Kauffman, near Smithville, Ohio, June 12, 1933; aged 89 y. 5 m. 24 d. On Dec. 31, 1868, he was united in marriage with Lydia Leichty of Orrville, Ohio, who preceded him in death May 31, 1899. Of the 7 children born to this union, 6 survive (Mrs. Emma Kauffman of Sterling, Mo.; Fanny Wirth of Marshallville, Walter of Smithville, Reuben of Orrville, Homer of Canaan, and Mrs. Lydia Irvin of Marshallville). The oldest son, Peter L. Conrad, passed away March 14, 1908. He also leaves 17 grandchildren, 9 great-grandchildren, 4 brothers, 2 sisters, and a large circle of friends. Early in life he accepted his Christ and united with the Oak Grove Mennonite Church, where he was a faithful brother, interested in the work of the Master until his call came. In the community he was a kind and helpful neighbor and highly respected by all who knew him. His cheerful disposition won him many lasting friends. "Blessed are the dead that die in the Lord." Services were held at the Oak Grove Church by Brethren C. Z. Yoder, J. S. Gerig, and Jesse Smucker. Texts, Gen. 15:15 and Job 5:26. Interment in adjoining cemetery.

Bruhaker.—Mary A., daughter of Aaron and Hannah Weaver, was born March 14, 1880; died June 7, 1933; aged 53 y. 2 m. 23 d. On Dec. 21, 1904, she was married to Jacob H. Bruhaker. To this union were born 3 sons, 2 of whom died in infancy. Her husband died April 15, 1919; also Parke at the age of 18. She is survived by these brothers and sisters: Jos B. Weaver, Jacob H. Weaver, Lizzie, wife of Ephraim Stoner; Harry G. Weaver; Minnie, wife of Christian M. Bruhaker; Ida S., wife of Amos R. Landis; Annie, wife of Wirt J. Shultz; and Ella, wife of Jacob T. Benish. She was a member of the Mennonite Church. In all her suffering, which was about seven months, she was a wonderful example of patience. We will all miss her, but could not turn her back, as she was ready to go to meet the one who have gone before. She died at her home near Willow St., Pa., with her sisters-in-law (Annie and Fannie Bruhaker) who so kindly ministered to all her need in her affliction until death. The funeral was held June 11 from the home by Frank M. Herr and at Strasburg Church by Bros. C. M. Brackhill and Adam L. Martin. Text, 11 Cor. 4:17, 18.

"We miss thee, loving sister,
Still think of thee at home;
But when we saw thy suffering,
We're glad Christ called thee home."

By a sister.

Frey.—Mary (Burkholder) Frey was born near Archbold, Ohio, Jan. 29, 1869; died at her home near Pettisville, Ohio, June 4, 1933; aged 64 y. 4 m. 5 d. She was united in marriage with Jacob C. Frey, Oct. 17, 1889. Fifteen children were born to this union, of whom 10 sons and 5 daughters are still living: Noah, Edward B., Simon P., Harvey B., Ora J., Anna, Emma, Minnie, Pearl, Bessie. There are also 34 grandchildren surviving. Two have preceded her in death. She was the second child of a family of ten children, of which Daniel A., David W., Peter C., Noah C., Amos, and Katie remain survive. Elizabeth, Caroline, and Leona preceded her in death. Eleven years ago last January Sister Mary had a stroke, from which she recovered sufficiently to go about her household duties. Three years ago a second stroke befell her, which crippled her somewhat, but she was still able to help in light house-work. On November, 1932, she had coronary throm-

bosis which left her heart crippled and she gradually declined until death relieved her of her suffering. She united with the A. M. Church in her youth and remained true to her Savior until death. She was much devoted to her family, and would deny herself of the ordinary pleasures and comforts of life for her husband and children. The marks of a virtuous woman were hers. She did not eat the bread of idleness. Funeral services were held June 6 at the Central A. M. Church in charge of D. A. Yoder of Elkhart, Ind., assisted by Silas Weldy of Wakarusa, Ind. Interment in Pettisville Cemetery.

Drange.—Marie (Sonderhof) Drange was born in Germany March 31, 1859; died at the German Baptist Old People's Home in Chicago June 11, 1933; aged 74 y. 2 m. 11 d. She came to this country about the year 1896 and was married to John Drange, who with an infant daughter, preceded her in death. She leaves 4 children (Mrs. J. N. Kaufman of Dhamtari, India, Mrs. Sam Smith of Eureka, Ill., Mrs. E. J. Schertz of Low Point, Ill., and Edward Drange of Elkhart, Ind.), also 12 grandchildren. She was converted and united with the Mennonite Home Mission in August, 1898. She greatly enjoyed her Christian experience, and was the first convert of the Mission who remained faithful and loyal to the Church through all these years. Several months after her baptism she had the joy of seeing her husband and two daughters converted and come into the Church. A year later the family moved to Cullom, Ill. After the death of her husband, in the fall of 1914, she returned to Chicago, where she has since made her home. In December, 1931, she fell and fractured her hip, and was confined to her bed most of the time until her death. During her life time Sister Drange experienced many trials and afflictions, but was sustained by her faith in God, and now we have the assurance that she is at rest. On the Sunday afternoon of her home-going she received communion. Funeral services were conducted at the Home by Bro. A. H. Leaman, assisted by J. W. Shank, on June 14 and at the Mennonite Church in Cullom conducted by Bro. A. H. Leaman (Text, Col. 1:21, 22) assisted by Bro. J. W. Davis. Burial in West Lawn Cemetery.

Byler.—Sophia, daughter of Joseph and Sarah Shoup, was born in Holmes Co., Ohio, May 4, 1875; died at her home near Weilersville, Ohio, May 21, 1933; aged 58 y. 17 d. She was united in marriage to Joseph Byler Dec. 4, 1898. To this union were born 2 daughters (Mrs. Orie Conrad of Sterling, Ohio and Delta who resides at home). One brother (Oliver Shoup) preceded her in death. She is survived by her husband, 2 daughters, 4 grandchildren, 4 sisters (Mrs. Emma Bechtel and Mrs. Fred Hunsberger of Wakarusa, Ind.; Mrs. Samuel Forrer and Mrs. Harvey Eshleman of Orrville) and 1 brother (Amos of Orrville). Sister Byler accepted her Christ at the age of 18 years, united with the Martins Mennonite Church and later transferred her membership to the Oak Grove congregation where she remained a faithful and devoted sister, deeply interested in all the activities of the Church. Her seat in the house of worship was seldom vacant. She had a kind word for both young and old. Her delight was to make others happy, rather than herself. Her life and influence will live long in the memory of those who came in touch with her. She enjoyed good health until last December, when she began to fail and after consultation with her doctor she submitted to an operation for a tumor. She was taken to the Massillon Hospital, where it was thought a successful operation was performed, and after 3 weeks returned to her home. Being at home 3 weeks, she was again taken to the hospital for further treatment. Her case became such as was never known in medical books or by skilled doctors, and after 17 more days at the hospital the surgeon revealed to her the hopeless case of Sarcoma which had developed. She again returned to her home where loving hands

did everything to ease and comfort her. After 12 more days of patient suffering she peacefully passed away. She will be greatly missed in the home, in the church, and in the community. Services were conducted at the Oak Grove Church by Brethren Jesse Smucker, J. S. Gerig, and Daniel Brubaker.

"Rest on, dear mother, your labor is o'er,
Your willing hands will toil no more.
A faithful mother, true and kind,
No friend on earth like you we find."

Bower.—Joel B. Bower, D. D. S., was born in Boyertown, Pa., Oct. 27, 1840, and resided in the same town for the past 60 years, where he died May 30, 1933; aged 92 y. 7 m. 3 d. He was a son of the late Henry J. and Barbara Borneman Bower. He was the eldest of six children. All reached maturity, he being the last surviving member of his family. He was reared in Montgomery Co., Pa., where he attended school. Later, he attended private schools, the Mt. Pleasant Seminary in Boyertown, the Freeland Seminary now the Ursinus College in Collegeville, and Prof. Cruikshank's Summer School in Pottstown, Pa. At the latter school he took a teacher's preparatory course, after which he taught school for 4 years. For some time he worked with his father at clock and watch making. He then studied with his uncle, Joseph H. Borneman, a dentist in Boyertown, later matriculated in the Philadelphia Dental College, graduating from that institution in April, 1867. He followed his profession with offices in Boyertown and Pottstown. The latter was taken over by his sons. He, however, continued practicing at home until Dec., 1926, when he became partially blind, thus covering a period of 60 years in dental service. His son, Abram L. Bower, succeeds him in the profession at home, also conducting an office at his home in Souderton, Pa. The Pottstown office was taken in charge for several years by the late Dr. Daniel Bower and later by the late Dr. Samuel L. Bower until his death in Dec., 1921. Three wives preceded him in death. His first wife (Cecilia H. Stauffer) died in 1871. Their son (Henry) died in infancy. His second wife (Elizabeth H. Latshaw) died in 1884. Their 3 sons (Jacob, Daniel L. of Boyertown and Samuel L. of Pottstown), preceded their father in death. His third wife (Annie B. Bickhart) died in 1906. There survive him his widow, Sarah Leatherman (nee Gehman) Bower, 2 children (Sarah Latshaw Bower, historian, at home, and Abram Latshaw Bower of Souderton, Pa.), 2 step-daughters (Mrs. Allen Rush of Perkasio and Mrs. Asher Leatherman of Doylestown, Pa.), 5 grandchildren, 7 step-grandchildren and 2 step-great-grandchildren. He joined with the Hereford Mennonite Church at Bally, Pa., while yet a young man. He served the Mennonite congregation in Boyertown as trustee and sexton from July, 1876, until Jan., 1931, when he resigned. He also served on the building committee when the Old Folks Home was established in Souderton. He continued as a subscriber to the Church paper "The Herald" from its beginning in 1864. We may well say of him, as has been said of those who tried to live a righteous life, that the Church loses a staunch supporter, the home an affectionate husband and father, and the community a real neighbor and friend. The funeral services were in charge of Bro. Elias W. Kulp of Bally, assisted by Bros. John Kriebel and Abram Elst of Hereford congregation, Henry Bechtel of Vincent congregation, Noah H. Mack of New Holland congregation, and Wilson Overholt and Jacob Rush of Deep Run congregation. Texts, 1 Cor. 15:44; Jno. 14:3; Rev. 21:1, 2. Services were held in the Fairview Chapel, Boyertown, with interment in adjoining cemetery.

"Come gracious Spirit, lead us to God, our final rest,
To be with Him forever blest;
Lead us to heaven, its bliss to share—
Fullness of joy forever there."

From the family.

ITEMS AND COMMENTS

The Bible is the best seller in Italy in spite of Roman Catholicism.—Ex.

Dr. Melvin Grove Kyle, the noted archeologist, died at his home in Pittsburgh May 25th. For 40 years he had spent much time in Palestine unearthing evidence of the truth of the Bible, and never found a scrap of evidence against the Bible record of events in Palestine.—The Gospel Minister.

In conformity with the trend of the times, the "Record of Christian Work," a paper published at Northfield, Mass., as the official organ of the Northfield Schools, founded 52 years ago as one of the enterprises fostered by the late D. L. Moody, announces its discontinuance because of insufficient financial support, and is merged with another religious monthly, "Church Management," published in Cleveland, Ohio.

In deference to the federal program for the recovery of business stability in the rail traffic in America, an agreement has been reached among the American railroads and their employes that forestalls an immediate danger of a strike. Under the agreement the present wage agreements are to stand until June, 1934. One of the most outstanding hindrances to the return of normal conditions is the disposition to raise prices as soon as there is a prospect for a business revival. Now, as always, "the love of money is the root of all evil."

The fight for the repeal of the Eighteenth Amendment keeps gaining new impetus as state after state is added to the column of repealists. Before this reaches the eye of the reader the state of West Virginia may record a dissenting vote, but it is not at all likely. The pendulum has been swinging in the direction of the wets, and it is not at all likely to swing the other way until people will have had another object-lesson on the enormity of the evil of the liquor traffic. Such object-lessons are being furnished by other nations that were once dry, but they are too far away to impress people at close range.

The eyes of the world are turned in the direction of the World Economic Conference now being held in London, England. As was to be expected, the nations represented there are sparring for advantage. Later on, when this display of fireworks will have spent itself, the Conference may get down to solid business and something really worth while may be accomplished. While many forecasts as to the probable results of that meeting are being made, no one is able definitely to foretell what will come out of the meeting. The desire for a speedy return of prosperous times is universal. The most outstanding obstacle in the way of a realization of this goal is self-interest.

MY PRAYER

By Vivian Schlabach

For the Gospel Herald.

O, may I do Thy bidding, Lord,
In word or deed;
That I may prove a faithful
Friend in need.

O, Lord, wilt thou just use me as
It pleaseth Thee
And tho it's hard sometimes, may I
Contented be.
Goshen, Ind.

One of the questions asked to-day concerning a preacher is, "Is he a good mixer?" Of the apostles it is said that they were good separators.—J. L. Stauffer.

MENNONITE GENERAL CONFERENCE

The Lord willing, General Conference will be held on the campus of the Hesston College and Bible School, at Hesston, Kans., Aug. 21-25, 1933. A more detailed announcement will appear in these columns in due time.

S. F. Coffman, Moderator.
Simon Gingerich, Secretary.

CONFERENCE ANNOUNCEMENTS

Alberta-Saskatchewan

The Alberta-Saskatchewan Mennonite Conference will be held with the Salem congregation near Tofield, Alberta, as follows:

July 4, Sunday School Conference.
July 5, Missionary Conference.
July 6, Church Conference.

The conference members are requested to meet July 3 at 2:00 o'clock P. M. We cordially invite all to attend these meetings. Information gladly given. Address the Secretary at Kingman, Alta.

Sec'y, M. D. Stutzman.

Illinois

The Illinois Mennonite Conference will be held with the Waldo congregation near Flanagan, Ill., Aug. 29-31, 1933.

The Ministerial meeting will be in session Tuesday forenoon and afternoon.

The Sunday School Conference will begin Tuesday evening and continue until Wednesday evening. The Young People's Session will be held Wednesday evening.

Thursday forenoon, afternoon, and evening will be devoted to the Church Conference.

A cordial invitation is extended to all.

E. H. Oyer, Secretary.

Southwestern Pennsylvania

The Mennonite Church Conference of the Southwestern Pa., District, and associated meetings, will hold their annual meeting at the Thomas Mennonite Church near Hollsopple, Pa. (Johnstown District), Aug. 7-11, 1933, D. V.

Those coming over the Lincoln Highway, east or west, take Route No. 219, north to Thomas Mills, thence west about 1 mile to Church.

Coming over Wm. Penn Highway, take Route No. 219 at Johnstown, to Thomas Mills, thence west about 1 mile to Church.

For information of Train or Bus traveling write Hiram Wingard, R. 3, Johnstown, Pa.

Programs sent on request.

For other information write

M. B. Miller, Sec'y.,
Grantsville, Md.

ANNOUNCEMENT

In the preparation of material for use in our Summer Bible Schools, three new booklets have been in the process of publication and we wish to announce that these will be ready for distribution this week. The Booklets have been written for the purpose of supplying supplemental work for the higher grades in our Summer Bible Schools and will fill a very definite place. With the addition of these booklets, we will have the following to offer:

Junior Catechism By Chester K. Lehman.
Christian Growth By Milo Kauffman.
Christian Service By J. Paul Graybill.
God's Plan of Salvation By J. F. Bressler.

The booklets are substantially bound with manila cover stock. Uniform Price: Each 10 cents; Dozen copies \$1.00; 100 copies \$7.00. Postpaid in each instance.

Address MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

THY WILL BE DONE

Thy will be done; we say it sighing,
When some sweet boon, withheld, we
crave;

Thy will be done! We moan it crying,
Heart stabbed beside an open grave;
We say the words amidst our pain
Through bitter tears that fall like rain.

Thy will be done—we strive to pray it,
When thunders crash and storm clouds
burst,

We shrink and falter but we say it,
Because our Savior said it first;
Hasting along God's path He sped,
And we would follow where He led.

Thy will be done! We whisper, fearing
Submission brings another cross;
We think our yielding means the nearing
Of some new bitter dreaded loss;
Forgive us, God, for wounding so
The patient love we ought to know.

Thy will be done—we say it wronging
The love that broods above our pain,
That yearns with more than mother-loving
To see us glad and free again,
But loves too much to lift our woe
Until its blessedness we know.

Thy will be done—the glorious choosing
Of God's best gift prepared for men;
Shrink never, tho' it means the losing
Of harmful hoard—such loss is gain.
O doubting, trembling heart be still!
And let thy Father have His will.

—Selected.

MORE CUTS IN HOME MISSIONS

The American Missionary Association (Congregational) specializes in far-sighted planning for the conduct of schools and churches for Negroes, Indians, Puerto Ricans and Southern Highlanders. It was therefore able to weather two years of depression without greatly modifying its plans. But last spring Rio Grande Institute was closed, over sixty positions were discontinued, and all salaries for the present year were cut. In December the treasurer reported an anticipated shrinkage of \$152,000 in receipts below the estimated budget. To partially meet this situation the Administrative Committee reluctantly voted a further reduction in all salaries and in all pensions of more than \$300.

Table of Contents

- 257—Editorial
- 258—Talks on Christian Growth and Victory
- 259—Why do Churches Drift?
- 260—From Our Mission Stations: Lancaster, Reading
- Argentine Weekly News Letter
- 261—Automobile Insurance
- 262—He Sleeps (Poem)
- The Day after Mother's Day Influence
- 263—Sunday School Lesson
- Bible Meeting Topic
- 264—Field Notes
- Correspondence
- 266—Lord, Help Me (Poem)
- Spiritual Teachers
- 267—A Crippled Saint
- "Use Me as it Pleaseth Thee"
- Follow Peace
- 268—Unity in the Sunday School
- Darkness Shadows (Poem)
- 269—Special Meetings
- 270—Married
- Obituary
- 272—Items and Comments
- Announcements, etc.

GOSPEL HERALD

in defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVI (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, JULY 6, 1933

(Herald of Truth
Established 1864)

No. 14

EDITORIAL

"Being justified by faith, we have peace with God."

This means two things: (1) God the justifier; (2) man's faith in the Justifier.

The main thing that stands in the way of man's justification before God is man's inclination to leave God out of it and justify himself.

They who assume such an attitude fall under the censure of Rom. 10:3: "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

In other words, God can not—or at least He will not—justify a self-justified man. Before man is in fit shape for God to justify him, he must be made all over again. Here is the heavenly model: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Having attained this state, man is recognized by God as being all right. This we call "Justification."

Ohio Mennonite and Eastern A. M. Joint Conference.—Elsewhere in this issue will be found a report of the recent meeting held by this body. It is a very lengthy report, but one does not have to read very far until it is apparent that it was a very busy session of conference. The report ought to be read and digested by all members in that conference district, and others may be profited by reading it. This Conference is to be commended for its deliverance on the questions of Peace and Temperance.

Stretching a Point.—From a reformer's point of view which fell into our hands recently

ly we copy the following statement: "Christ died to clean politics; will His Church now follow His leadership?" If we read our Bible aright, we understand that it was the mission of our Savior "to save his people from their sins;" that "He gave himself for us, that he might redeem us from all iniquity." While it is true that if the whole world would unreservedly accept Christ as Savior, politics along with all the other world iniquities would be reformed. But the inference that Christ died to reform political parties and methods, so that the world might be cleaned up, does not correspond with what Christ Himself said about His own work. In all His dealings with men He held aloof from all political affiliations, His testimony being, "My kingdom is not of this world." He made no attempt to interfere with the world's politics, confining Himself strictly to matters spiritual. In the language of God through Peter, "We should follow his steps."

Summer Heat.—This term needs no definition. Several years ago we were informed by knowing ones that the day of extremely hot summers had passed, just as similar prophecies were made about that time that we need not look for any more extremely cold winters.

But our purpose in writing on this subject is not to discuss the shortcomings of present-day prophets. We love the summer season for the blessings that it brings. Not only is the heat a necessity in the matter of developing the growing crops, but it is also a contributing factor to wholesome health conditions. While we read of heat prostration in summer and people freezing to death in winter, these are exceptional cases. As a human family we are benefited by the heat and cold of summer and winter. In our disposition to grumble when things do not go to our liking, we sometimes forget that "all things work

together for good to them that love God."

In our Christian experiences we should at no time fall below summer heat. A real warm, fervent, overmastering zeal for the Cause of the Lord is not always to the liking of those who prefer to stay where it is cooler, but it is needed to bring about an abundant spiritual harvest.

The Great Contrast.—There is not a single standard in life but that a striking contrast is to be found between the Kingdom of our God and the dominions of "the god of this world." Among these contrasts may be found righteousness and unrighteousness, truth and falsehood, humility and pride, purity and impurity, holiness and depravity, true worship and idolatry, peace and strife, etc., etc., etc. Let us take a good look at the latter.

When the prophet foretold the coming of the Lord he described Him as "The Prince of Peace." And when this Prince of Peace finally did appear the heavenly host sang, "Glory to God in the highest, and on earth peace, good will toward men." The doctrine of peace and good will was one of the prominent teachings of our Lord, leaving this benediction with His disciples: "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Paul mentions peace as belonging to "the fruit of the Spirit," and speaks of "the peace of God which passeth all understanding." Yea, verily, "Great peace have they which love thy law, and nothing shall offend them."

Looking into the world of sin, we find conditions that are the exact opposite of what we have just described. The record of fallen man has been one continuous record of strife. The first child born to parents that had fallen was a murderer. "Wars and rumors of war" are common to all nations.

There have been strifes among nations, strifes in industrial lines, strifes in families, strifes in unspiritual churches.

Nor does this strife end with the fallen world. So deeply imbedded is strife in the makeup of fallen man that even the saints of God do not escape the wrath of the persecutor. Christ Himself was nailed to the cross, while unnumbered thousands of His followers have died a martyr's death.

But there will be an end to all this. At the end of time the followers of Christ will be taken to a place "where the wicked cease from troubling, and the weary are at rest."

TALKS ON CHRISTIAN GROWTH AND VICTORY

XIII. Overcoming Our Environments

By J. K. Bixler

For the Gospel Herald.

Some individuals express themselves as being creatures of circumstances or as victims of their environments. Others go a step farther and declare that our lives are predetermined by Deity, and that man has no power whatever to choose his course in life and destiny. Such views are fatalistic, and break down the morale of those believing such a doctrine. Rob a man of his power to think and to choose, and you deprive him of courage and moral stamina. He becomes a human jelly-fish with no initiative, a foot-ball to be kicked hither and thither in life.

Thank God, He has given to all men the privilege of making choices which not only affect themselves but even future generations. "I (God) call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: **therefore choose life, that thou and thy seed may live**" (Deut. 30:19). Joshua declared, "Choose you this day whom ye will serve . . . but as for me and my house, **we will serve the Lord**" (Josh. 24:15). Moses in Pharaoh's court rejected his royal position, "choosing rather to suffer affliction with the people of God" (Heb. 11:25). In the Decalogue God declares He is "visiting the iniquity of the fathers upon the children unto the **third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.**" Note the contrast: His mercy unto a thousand generations and iniquity unto the third and fourth generations. Holy Writ gives no authority for teaching that future generations may be doomed eternally by the fathers, that they can not seek the will of God and be

saved. Even where cities and nations as a whole are doomed, there is provided a way of escape for those seeking God. Lot was delivered from Sodom before its destruction. Christ had pronounced a woe upon Bethsaida, yet the blind man was led out of the city and given sight. To the seeker after Christ in the church of the Laodiceans, where Christ stands on the outside of the Church and knocks at the door, He says, "If **any man** will hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." God is righteous, and will not doom to perdition the godly with the ungodly. It is true that the faithful in Israel suffered and were delayed in entering the land of Promise, because of the unbelief of the masses, but their salvation was not in question. They lived the life of victory day by day amidst their environments. God gives us minds with which to think, to choose, and to will. He gave man the power of initiative. He created man with moral responsibilities, and assigned to him the task of subduing the earth, and having dominion over the animal kingdom. (Gen. 1:28.) God is not an arbitrary Being who has placed man a helpless creature into the world to be toyed upon life's billows, a child of fate! Responsibility and predetermined destiny are inconsistent with each other. The latter precludes the former. The ability to reason and to choose is God-given, a gift inherent in each life, and capable of being further developed by exercise.

Man may in a large measure choose and make his own environments. He may not be able to physically remove himself from certain conditions, but because of a right relation to God he may receive strength and grace to live a life separate from the evil about him. Separation does not necessarily imply a bodily removal from. Christ is declared to have been "separate from sinners" (Heb. 7:26). Yet who, more than He, was daily in greater contact with evil men? He was even charged with being a "friend of publicans and sinners" (Matt. 11:19). The secret of it was that in all His associations with sinners He was never in complicity with them. He never partook of their evil designs and erroneous thinking. He was in their midst physically that He might help them to see better things and to lift them out into the new and Divine sphere. There is a vast difference between associating with men because we are one of the crowd and enjoy their wicked ways, or, like Christ, being with them to manifest a righteous love for their souls, and to magnify the Christ-life amidst them.

Our environments are largely determined by our attitude towards God. Two persons may see the same condi-

tions. To the one it appears hopeless—at first abhorrent—but later acquiescing to it and drifting with the current, he is swallowed up and becomes a part of the environment. The other sees in this same condition a great need, and believing that God has given him this field, by His grace, he applies himself, praying and working, and a great change is wrought. We have seen clean, respectable homes in communities generally given over to filth. Sites that once appeared as very uninviting and unlikely for structures have been converted into most beautiful environments, because some one had a vision and strove to make it tangible. Some one was dissatisfied with the environment and labored to convert it into something beautiful and practical. Instead of the environment having a subduing influence over them, they tackled the problem with a will and subdued the environments. Our attitude towards problems and environments reveals to us the measure of our faith in God.

This is God's plan spiritually as well as physically. Were this not true, it would be impractical and un-Christian to send missionaries among the heathen. The defiling influences among the uncivilized and ungodly would turn men and women from serving God to the worship of idols, and pure lives would be turned back into gross sensuality and sin of the deepest dye. The power of the cross of Christ fortifies and keeps the mind pure, and filling it with Himself, overcomes the forces of unrighteousness. Through the Holy Spirit, we may be masters of our lives amidst the evil environments. Like the plant that remains snow-white and pure among the filth and dross of the mines, it is possible to let our light shine and wield an influence that draws others to Christ. The darker the night, the brighter the light shines in contrast. The more profane the ones among whom we are called to labor, the more apparent is the pure speech of the saint.

What person of influence in later life has not been handicapped by his earlier environments? Some delight to refer to peculiarities in the family tree, or to youthful oddities, or to sins of youth, in an attempt to disparage present Christian labors. Please don't do it! Who is he that has not somewhere in his past a skeleton which if brought to light now would rob the person of his influence and cause many to stumble? If those things are outgrown and pardoned, why demand more than does God? No accusation of youthful sins could be hurled at our Lord, but He was not exempt from the lowliness of His environment. The remarks, "Can there any good thing come out of Nazareth?" and, "Is not this the carpenter's son?" reveal with

what disdain His life was held by those who thought they were of higher birth. Yet to-day the expressions, "the Nazarene" and "the Carpenter" are titles of honor, especially used by the common people when speaking of our Lord's sympathy for the common and down-trodden people. He outlived the disrespect of the terms then applied to Him, and clothed them with honor. Nothing so develops our lives as manfully facing and overcoming the handicaps of our environments. Only he who has overcome the immediate environments can be trusted in those more remote.

Elkhart, Ind.

MEDITATIONS ON THE SERMON ON THE MOUNT

By Charles Gordon Miller

For the Gospel Herald.

Matthew V

(v. 3) Truly happy they are, and shall be, who are sensible of their own ignorance, sinfulness and insufficiency, and depend on God's free grace for instruction, forgiveness and supply; and whose hearts are so weaned from the riches, honors and pleasures of this life, that they readily submit to God, and part with everything temporal for the Gospel's sake.

(v. 4) Happy are they who mourn under a deep sense of their own sinfulness of heart and life, and the miseries to which they are exposed, for they shall in doctrine be revived by the comforts of the Holy Ghost and shall at last enter into a full and everlasting joy with their Lord.

(v. 5) Happy are they who know of their own unworthiness and of God's great goodness, readily submit to His will in all things, and who are gentle and patient to their fellow creatures, hardly ever provoked, and easily satisfied; for they with God's friendship and with inward satisfaction in their own minds, shall enjoy whatever of the good things of this world are most for their real advantage.

(v. 6) Happy are they who highly value, and earnestly desire and apply His complete sacrifice for their justification, and His Word and Spirit for the sanctification of their nature; for their desires shall be granted and their souls eternally filled with all possible grace and comfort.

(v. 7) Happy are they, who from an unfeigned faith in God's mercy to themselves, are tender-hearted towards others, readily forbearing, forgiving injuries, pitying and relieving the distressed; for God in His great kindness, will reward them with mercies inexpressibly more valuable.

(v. 8) Happy are they whose religion is pure and undefiled, whose hearts are purified by faith, their consciences washed in the blood of Jesus

from guilt, their natures and tempers rendered holy by His Spirit, and who allow themselves in no hypocrisy, pride, or sensuality; for they shall enjoy delightful fellowship with God here and the full enjoyment of Him forever.

(v. 9) Happy, and that eternally, are they who, being reconciled to God through Christ, have His peace filling their hearts and rendering them earnestly, diligent to maintain and promote peace in every society they are connected with, as far as they can, in a consistence with truth and holiness; for this shows them to be children of God, who shall be openly and eternally owned as such, and enjoy all the privileges that belong to His children.

(v. 10-12) Happy are they who with faith and patience undergo the severest persecutions for their adherence to God, His truths and ways, for they are interested in, and shall enjoy all the blessings of the Gospel in the heavenly state.

Do we as His disciples consider it a real happiness and rejoice and glory in it, if we, while living soberly, righteously, and godly, be reproached and persecuted for preaching His Gospel and following His example in holiness? For God will graciously reward us and make even our troubles work for us an exceeding and eternal weight of glory and obtain our heavenly and distinguished reward.

(v. 13) We are appointed, by His instructions and example, to spread abroad the savour of our knowledge wherever we go, to enlighten the world and preserve it from utter corruption and ruin. If our hearts be gracious, our doctrines sound, and our lives exemplary, we will be the blessed means of purging out corruptions in faith and manners, and of making multitudes of converts acceptable to God and useful to man. However if we degenerate into unfaithful, cold, and carnal tempers, corrupt notions and licentious lives, we will become the most unprofitable, worthless and contemptible of men.

(v. 14-16) We are appointed to spread abroad the light of His Gospel in a dark world, and by His instructions and examples, to direct sinners into the way of salvation. We should care therefore, that our doctrine and conversation shine with such lustre and purity before all people wherever we be or go, that by means thereof, they under the influence of divine grace, may be brought to acknowledge, and admire the great excellency of real religion, as displayed in us, and to embrace and practice it themselves, to the glory of our Heavenly Father.

(v. 17-19) Whoever shall willfully set aside and transgress even the least of the moral commands, or teach and encourage others to do so, shall be held unworthy in the Father's sight,

or of admission into the heavenly glory; and he, who from a principle of faith and love, shall conscientiously respect all commandments and teach and encourage others to do so, shall be highly honored among God's subjects and servants.

(v. 20) Unless we be interested in His fulfillment of the law in our stead, and unless our personal conformity to the law be more excellent, spiritual, and extensive than that of the highest pharisaical pretenders to holiness, we can never be admitted to the blessings of the Kingdom of grace here, or of the glory hereafter.

(v. 21, 22) Such is the spirituality and extent of the commandment, that whosoever indulges wrathful and causeless anger, or a malicious and revengeful temper, is, in God's account, guilty of murder in his heart, and thereby exposed to His righteous judgment; and whoever in pride and passion reviles his neighbor as worthless, or as profane reprobate brands of hell, involves himself in still deeper guilt and ought to be punished by men, but shall not escape the far more severe and everlasting justice of God.

(v. 23, 24) We should never presume to perform any act of religious worship, or to hope for its acceptance with God, while we indulge ourselves in causeless and sinful anger, or in evil speaking; but if we have offended a brother, we should first humbly confess our fault, ask his pardon, and satisfy him for the wrong we have done, and then present our devotions to God, in hopes of forgiveness and acceptance.

(v. 25, 26) As both God and our brother are jointly offended we should without delay embrace the reconciliation which God offers us in His promises, and be reconciled to our offended brother while we are in the way of mercy, lest death cut us off in our sins, and drag us to the tribunal of God, that we may be condemned and cast into hell.

(v. 27-30) The scribes and Pharisees pretended that nothing else is prohibited by the ancient commandment respecting adultery, but a man's actually lying with a woman who is not his wife. But Christ assures us, that according to the mind of God in this precept, every man who looks upon any woman with unchaste desires after her, and contrives how to accomplish them, is guilty of adultery in his heart, though he has had no opportunity to commit it in fact; and therefore if this, or any other sin should ever be so dear, apparently pleasant, or profitable to us, and though it should require great self-denial, and be very painful for us to part with it, yet as the loving, harboring, or practising it, would defile and endanger our soul, offend God, and expose us to

(Continued on page 283)

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Are there any scriptures which show that faithful Christians of different beliefs will be saved? D. L. H.

At the time the New Testament was written there was but one Christian Church—denominationalism was of a later origin. Christ came to unite, not to divide—save the division between the Church and the world. (See Luke 12:51-53.) When we come to the judgment bar of God we will not face the great Judge as either Protestants or Catholics, as Mennonites or as members of any other denomination. But the Bible is specific in its teachings concerning the new birth, the transformed life, the conditions under which people may be saved. If we have accepted Christ as our Savior and Lord, have repented of our sins, have forsaken this world with its sinful lusts and follies, and from our hearts we are obedient to "that form of doctrine" which has been delivered unto us and following in the footsteps of our Savior, we need not have any anxious care as to our standing before God or prospects for glory in case we so continue faithful to the end. Neither need we worry over what God will do with members of other denominations. When a question was put to Jesus as to what the other man should do, He was very quick to answer, "What is that to thee? follow **THOU** me."

Please explain the meaning of Luke 9:49, 50. D. L. H.

See answer to the above question. There are two attitudes towards others

that we want to by all means avoid: (1) pass judgment upon all who do not belong to MY church; (2) go to the other extreme and say that "there are good and bad people in all churches and it matters not to which church you belong." The Gospel of Christ holds out no precious promises to those who are untrue to the command, "Follow thou me."

Did Saul, who later became the apostle Paul, witness the crucifixion of Jesus? D. L. H.

The Bible is silent on this point. But it is not at all likely that he did. It will be remembered that after his conversion Paul, referring to the time when he was the arch enemy of the Christian Church, testified that "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26:9). Now had he been in Jerusalem at the time of the crucifixion of Jesus and seen the many remarkable manifestations of the Deity which made the Roman centurion and they that were with him cry out and confess that "truly, this was the Son of God," is it reasonable that he could have retained his good conscience and keep on persecuting the Church of God as he did? We believe, as do many others, that at no time was Saul of Tarsus in personal touch with Jesus until the time that Jesus overwhelmed him on the Damascus road.

THE MINISTER IN PUBLIC WORK

By Amos S. Horst

For the Gospel Herald.

The minister is a servant in the congregation. One part of his commission

is to "Preach the Word." At once we think of the part of the work in the pulpit. He needs a message for himself before he can give one to others. When he takes his place he should start with his message and close with the same. Introductory remarks may be in order, but they ought to be few and of importance to make the message more effective that is to follow. General excuses are not in order, the minister may say he did not expect to preach or he is not prepared, and while he is saying this he proceeds to spread out a lengthy outline or make a lengthy apology for what he is about to say. This will not have the desired effect on the congregation.

The effect of the message may be seriously interfered with when the minister repeatedly speaks of his weaknesses or imperfections (folks can see these better than the minister can tell them), or freely works on the sympathies and affections of the congregation. It will take the eye of the listeners away from the Lord and he is inclined to think of the minister.

The servant should have victory in his own life and thereby be able to lead his congregation to victory also. The laity gathers in to get help, and looks for teachings and applications from the Word of God to help them over their problems. "Set your affections on things above," your aim high, and let the Lord be seen and magnified through His servants while in the pulpit. When the minister is fretful and nervous from the fact that he cannot trust the Lord it is not likely that his hearers can be calm and find more confidence and trust in the Lord who is able as He has promised.

Ephrata, Pa.

OHIO MENNONITE AND EASTERN A. M.

JOINT CONFERENCE

Report of the Sixth Annual Ohio Mennonite and Eastern A. M. Joint Conference, held at the Allensville Church, Allensville, Pa., May 24-26, 1933.

On Wednesday, May 24, at two o'clock P. M., a meeting of Conference members was called to order by the moderator, J. S. Mast.

Song, led by I. B. Witmer, Columbiana, Ohio.

Prayer, led by E. F. Hartzler, Marshallville, Ohio.

The Executive Committee presented the tentative program arranged for Conference, and it was decided that the following questions and subjects should be discussed during the conference sessions if time will permit. Assignments were also made.

God's Purpose and Program for the Church, Geo. Hostetler, Westover, Md.

The Yielded Ministry, N. E. Troyer, West Liberty, Ohio.

The Need of Deeper Spiritual Life, I. B. Witmer, Columbiana, O.

A Scriptural Peace Testimony, E. L. Frey, Wauseon, Ohio.

Leaks and How to Stop Them, J. Y. King, West Liberty, Ohio.

How Effect a more Unified Loyalty to the Gospel Standards as Upheld by Our Church? B. B. King, Elida, Ohio.

One Hundred and Fifty Three Fishes, J. A. Liechty, Orrville, Ohio.

How Fill Our Depleting Ranks in the Ministry With Faithful and Able Men? D. M. Friedt, Dundee, Ohio.

The minutes of the Executive Committee Meetings held during the year were read and discussed.

Closing prayer—led by Aaron Eberly, Dalton, Ohio.

Wednesday Evening

Song and praise service, led by Geo. Hostetler, Westover, Md.

Devotion, Amos Stoltzfus, Gap, Pa.

Sermon, Chester K. Lehman, Harrisonburg, Va.—Text, I Pet. 2:9.

Prayer, S. E. Allgyer, West Liberty, Ohio.

Benediction, Chester K. Lehman.

Thursday Morning

Song service, led by Stanford Mumaw, Dalton, Ohio.

Devotion, J. S. Shoemaker, Dakota, Ill.—Scripture read, Eph. 4:1-16.

The minutes of the previous meeting were read by the secretary and accepted by motion.

Conference Sermon, J. B. Smith, Elida, Ohio.

Theme: Doctrine and Practice—Their Mutual Relation and Importance.

Text, "Observe to Do", occurs 27 times in Deut., 50 times in the Old Testament; Jesus repeats the words in Matth. 23:3; 28:19.

First, Observe has to do with doctrine; to do with practice.

Second, Doctrine precedes practice.

(a) Jesus taught His disciples before He sent them forth, Matt. 5-7 cf. Matt. 10; 28:19.

(b) Paul puts doctrine before practice. Romans and Ephesians.

Third, Importance of Doctrine, or Teaching.

(a) Jesus called teacher, 42 times; He is said to have "taught" 49 times; His doctrine or teaching is mentioned 14 times; this equals 105 times in all.

(b) Jesus emphasized the importance of doctrine. "Man lives by every word," or "My word shall not pass away," or "Teach all things."

(c) People were astonished at His doctrine in four different occasions.

(d) Paul's emphasis in pastoral epistles mentioned 15 times, "found" 8 times.

- Fourth, Priority of doctrine to related terms.
- Truth and sanctification precedes unity, Jno. 17.
- Truth and obedience before liberty, Jno. 8.
- Doctrine and obedience before fellowship, Acts 2.
- Fidelity before ability, II Tim. 2:2.
- Purity before peace, Jas. 3.
- Truth and obedience before love, I Pet. 1:22.

Fifth, Observe to *do*; Remember commandments to do them, Psa. 13:18; Why Lord, Lord, and do not? He that heareth these sayings Mine and doeth them; They say and do not, Matt. 23; Blessed are they that do His commandments Rev. 22:14.

A saying of Liddon's "Religious truths, which are not acted on, are on their way to forfeiture."

Sixth, Essentials of faithful and consistent practice. Illumination perceives truth (or doctrine); consecration receives; consultation clarifies it; disputation vindicates it; regulation applies; exemplification portrays it; excommunication perpetuates it.

Seventh, Exhortation. The appeal of an old time prophet: "O earth, earth, earth hear the word of the Lord" applies to doctrine.

The last beatitude of the scripture, "Blessed are they that do" applies to practice.

The following gave testimony: Bishops in our own Conference district: Eli H. Kanagy, E. L. Frey and Enoch Zook; members of other conference districts: Conservative Conference, John L. Mast, Bellefonte, Pa., Southwestern Pa. Conf., J. N. Durr, Martinsburg, Pa.; Virginia Conference, Lewis Showalter, Broadway, Va.

The following committees were appointed:
Resolutions—J. A. Liechty, J. B. Smith, and Aaron Mast.
Nominating—I. B. Witmer, J. Y. King, and Geo. Hostetler.
It was decided, by a vote of the audience, to have Bro. Smith write at his conference sermon message in tract form.
Closing prayer by David Yoder, Elverson, Pa.

Thursday Afternoon

Song service, led by John Hertzler, Lancaster, Pa.
Devotion, J. D. Mininger, Kansas City, Kans.—Scripture read, Isa. 103.

Testimonies continued:
Indiana-Michigan Conf., B. B. King, Elida, Ohio.
Illinois Conf., J. S. Shoemaker, Dakota, Ill.
Missouri-Kansas Conf., J. D. Mininger, Kansas City, Kans.
Pacific Coast Conf., Orie D. Yoder, Hubbard, Oreg.
Lancaster Co. Conf., John W. Bucher, Ephrata, Pa.
Roll Call. A quorum was declared present.
Installation of new members—B. B. King (bishop) and John Zook, Bowdill, Ohio (deacon) were received.

Treasurer's Report.—Bro. J. C. Frey being absent because of the illness of his wife, the secretary gave the report.
Balance on hand May 26, 1932 \$ 39.17
Received during the year 202.47

Total \$241.64
Total expense during the year \$146.14
Balance on hand May 16, 1933 95.50

Total \$241.64

Subject, God's Purpose and Program for the Church, Geo. Hostetler, Westover, Md.

Resolution adopted:
The Church is a called out body; not an after thought with God, but chosen before the foundation of the world. Acts 15:14, Eph. 4:4.
She has a mystery hid from the ages past in that it had not been revealed that Jews and Gentiles should constitute one body in Christ. Eph. 2:16; 3:5.

Her mission is (1) to show forth the virtues of Him who called us out of darkness into His marvelous light (I Pet. 2:9); (2) To be a light of the world (Matt. 5:14); (3) To be a witness to all nations (Acts 1:8); (4) To preach the Gospel to every creature (Mark 16:15); (5) To serve as an ambassador in the ministry of reconciliation (II Cor. 5:18-20); (6) To show the exceeding riches of His grace in the ages to come (Eph. 2:7).

Subject, The Yielded Ministry, N. E. Troyer, West Liberty, O.

Resolution adopted:
The ministry being the highest calling that can come to man, the word of reconciliation being committed unto us (II Cor. 5:19), it brings to us a great responsibility.

1. The ministry is called of God.—Heb. 5:4.
2. The ministry is commissioned by Jesus Christ.—Matt. 28:19.
3. The ministry is charged with the Word of God.—II Tim. 4:2.
4. The ministry is sent by the Holy Ghost.—Acts 13:1-4.
5. The ministry is separated unto the Gospel of God.—Rom. 1:1.
6. He is entrusted with the ministry.—I Tim. 2:4.

Therefore because of this sacred charge committed unto us, may we yield our lives to Him who has commissioned us, Christ having laid

down His life for us, we ought to lay down our life for the brethren.—I Jno. 3:16; Rom. 1:15.

Closing prayer—S. D. Rohrer, Wadsworth, Ohio.

Thursday Evening

Song service, led by C. Z. Yoder, Wooster, Ohio.
Devotion, Alvin W. Miller, Sugar Creek, Ohio—Scripture read, John 17.

The following resolution was adopted by motion:
Inasmuch as it has pleased the Almighty God to call from our midst our brethren A. I. Yoder (bishop), West Liberty, O., and A. H. Brenneman (minister), Orrville, O., therefore be it

Resolved, that we hereby express our sorrow for the loss which we sustain in their departure from us, and humbly bow our hearts in submission to our heavenly Father who, according to His infinite wisdom, doeth all things well.

Subject, The Need of Deeper Spiritual Life, I. B. Witmer, Columbiana, Ohio.

Christ came that we might have life. Jno. 10:10. Without Him we can do nothing. Jno. 15:5.

There are different forms of life—vegetable, animal, human, and Spiritual life—and it is strange that the highest type of life, which is spiritual, we are the least concerned about.

Strife and divisions among Christians is an evidence of carnality. Deeper spiritual life is needed by all, but ministers have a special need of it so as to be able to more successfully lead others.

The deeper spiritual life and worldliness are not found in the same individual. The man or woman who is born again will not follow the vain things of life.

We grow by abiding in Him. Jno. 15.

Subject, A Scriptural Peace Testimony, E. L. Frey, Wauseon, O.

Closing prayer by Noah Hilty, Marshallville, Ohio.

Friday Morning

Song service, led by Aaron Mast, Westover, Md.
Devotion, Venus Hershberger, Sugar Creek, Ohio.
Secretary's report:

The Executive Committee had three meetings during the year. We worked on the program outlined for us by Conference last year, besides the regular routine work.

Because of the loss of our beloved brother and moderator, Bro. A. I. Yoder, we chose Bro. S. E. Allgyer to serve on our Committee the remainder of the year.

Membership of our Conference district.

Total membership, April 1, 1932 7128

Members gained during the year:

By baptism 381
By letter 95
By confession 41

Total gain 517

Members lost during the year:

By death 82
By letter 91
By withdrawal 33
By expelling 18

Total loss 224

Net gain 293

Total membership April 1, 1933 7421

There were four ordinations during the year: B. B. King, bishop, Elida, O.; Abe Kauffman, minister, Hilliards, O.; John Zook, deacon, Bowdill, O.; and Nelson Kanagy, deacon, West Liberty, O.

There were two deaths: A. I. Yoder (bishop), West Liberty, O., and A. H. Brenneman (minister), Orrville, O.

According to reports sent in, there were thirty-six series of evangelistic meetings held and fourteen Bible conferences.

Two new congregations were organized: Sharon (Madison Co.), O., 43 members; and Crawford Co., Pa., 8 members.

Present number of congregations, 36.

There are 101 conference members: bishops, 15; ministers, 57; deacons, 29.

Election of officers resulted as follows:

Moderator, S. E. Allgyer.

Assistant Mod., J. S. Mast.

Secretary, O. N. Johns.

Members of the Executive Committee: E. B. Stoltzfus and E. F. Hartzler.

Treasurer, J. C. Frey.

Mennonite Mission Board: S. E. Allgyer and I. B. Witmer.

Mennonite Board of Education: J. B. Smith, H. N. Troyer, and J. A. Liechty.

Mennonite Publication Board: O. N. Johns and E. L. Frey.

Ohio State Mission Board: N. E. Troyer and B. B. King.

Trustees:

Orphans Home, West Liberty: S. E. Allgyer, John I. Yoder, Eli D. Yoder, and D. H. Yoder.

(Continued on page 284)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

FEAR NOT

"Fear thou not, for I am with thee,"
Is the promise from on high;
God will not forsake His children,
He will hear them when they cry.

Though the way be dark and dreary,
We to Him can always flee;
For He cares for all His children,
And He watches you and me.

He just knows and understands us,
By Him we'll not misjudged be;
He's the safe and only shelter
For the soul on life's rough sea.

He will strengthen us and help us
Till our earthly race is run;
Free us then from all earth's troubles,
When we reach that blissful home.

In these bodies oft we suffer
And our earthly pleasures flee;
But in heaven no more affliction
Ever comes to you and me.

Oh the peace that God will give us,
If we trust Him day by day;
And prepares a place in heaven,
If to Him we faithful be.

—Selected.

GOD'S PROMISE

When thou passest through the waters, I
will be with thee; and through the rivers,
they shall not overflow thee: when thou
walkest through the fire, thou shalt not be
burned; neither shall the flame kindle upon
thee.—Isa. 43:2.

Has a sorrow come upon you
That no other soul can share?
Does the burden seem too heavy
For your aching heart to bear?
There is One whose love can comfort
If you'll trust Him with your load,
There's a Burden-bearer ready
If you'll give Him an abode.
Lo, the precious promise reaches
To the depth of human woe,
That however deep the waters
They shall never overflow.

Does your flesh feel worn and weary
And your spirits grow depressed?
Does life's tempest sweep upon you
Like a storm on ocean's breast?
Let me whisper, there's a haven
Open for the weary bird,
And a refuge for the tempted
In the promise of God's Word.
Let the standard of His Spirit
E'er be raised against the foe—
Then, however deep the waters,
They shall never overflow.

Do you ever grow discouraged
As you journey on your way?
Does there seem to be more darkness
Than there is of sunny day?
Ah, 'tis hard to learn the lesson
As you pass beneath the rod,
That the shadow and the sunshine
Are alike the will of God.
Let me speak a word of promise
Like the promise in the bow,
That however deep the waters
They shall never overflow.

When the sands of life are ebbing
And you near the Jordan's shore,
When you see the billows rising
And you hear the waters roar,
Just reach out your hand to Jesus,
In His tender bosom hide.
Then 'twill only be a moment
Till you reach the other side.
Then indeed the fullest meaning
Of His promise you shall know,
When thou passest thro' the waters
They shall never overflow.

This poem applies to the Lord's people
only, to the regenerated ones only, for with-
out regeneration no man shall see the Lord.
Gospel by John 3:1 to 21 inc. and 3:36; also
first epistle of John 5:9 to 13 inc.

—Wm. P. Haines.

THE BLESSED SHUT-INS

By Chris E. Miller

For the Gospel Herald.

It is a great pleasure to be asked to
contribute a few lines for this page.
It gives me a privilege to get word to
a large number of shut-ins all at one
writing—maybe a lazy way to show
appreciation.

When I was a boy, what a treat it
was when my parents would consent
to let me use the buckskin pony to
ride about two miles to visit a cousin
—just a lad who was shut-in.

It seemed this boy was so kind and
considerate of others that you just
liked to be with him. And at that time
I thought it was only this particular
person that meant so much to me. We
missed him when he was gone. Now
since I am older, I find that many of
the shut-ins have been a help to me.

Just how do you learn to be such
great encouragement to us? It seems
to me you know so much better than
we how that this old world does not
satisfy, but that Jesus is the friend of
the poor, the maimed, the lame, and
the blind. Luke 14:13.

Surely God has laid a more blessed
work on you, dear shut-ins, like Mary
of Bethany who sat at Jesus' feet
(Luke 10:39). Sometimes we wish
we could be the encouragement to oth-
ers that you are.

Just like the wild flowers that God
hides in the grass, we find just enough
of you here and there to help make
the world more pleasant as you live
your life so patiently.

God made and cares for the lilies,
What a wonderful and pleasing work,
but who would forget the shut-in?
That person is the one who loses the
blessing for God made and called them
to His great work too.

Kansas City, Kans.

TRUSTING IN THE LORD

By a Sister

For the Gospel Herald.

Dear ones in the Lord, Greetings in
His Beloved Name:—He who delight
to have us keep in fresh touch with
Him—who cheers and encourages us
who lends us a hand over the rough
places—His constancy is a daily
source of joy and comfort.

Thank you for your card of remem-
brance. It stirs the heart to happiness
just to know there are friends who let
us know just when we need it. God's
Word in many hearts draws us closer
to Him and to one another on their
pilgrimage way. Just to take Him at
His Word is our privilege.

Yes, I have suffered much and
learned valuable lessons. Earth re-
cedes as we view His glory closely.
His wonderful love makes us desire
that others—Others—might know Him
and the power of His resurrection.

It nears the Easter season, and Cal-
vary stands out in our minds. I would
that He be lifted up before the hearts
of many, that they might be drawn
toward Him. Somehow all my life I
served others and enjoyed it more
than could be told, and now it was a
difficult lesson for me—to permit oth-
ers to serve me. So we become round-
ed out in the Christian life. He knows
our **every** need, and is able to take
just the **right** means to supply the
need. Sometimes I cannot help but
marvel at His wondrous ways.

It rains, and we are reminded we
need the showers as well as the sun-
shine.

Perhaps you would like to know
how I am at this writing. I can say I
am happy in the Lord, even though
the body gives much concern. Last
June I was operated on after suffering
for two years. I rarely spoke about
it, and suppose few ever knew. I just
started to get around in December and
the pain again became intense. An-
other operation in January. And a-
gain it has started. The doctors did
what they could, but like us all, are
limited. But there is nothing too hard
for the Lord. I am supposed to go
back to the hospital to permit them to
try some kind of treatment. But they
give no assurance as to the outcome.
Somehow I leave all to Him. Remem-
ber me at the throne—here we may
meet and be strengthened.

The Lord is your help,
On His goodness depend;
Though sickness has come
He will still be your friend
May the shadow soon lift,
And the sun brightly shine
With good health restored
By the helper divine.

"Life is not for play; for it has its solemn
responsibilities, its sacred duties; and eter-
nity lies beyond this little span."—Sel.

SUNDAY SCHOOL LESSON

Lesson for July 16, 1933—Judges
4:4-15; 5:1-3

DEBORAH

Golden Text.—God is our refuge and strength, a very present help in trouble.—Psa. 46:1.

Introductory.—Nearly a century and half have elapsed since the time of the last lesson and this one. During his time the period of the judges was ushered in, and Israel had a varied experience. As human nature is the same in all ages, people in the time of the Judges were inclined to forget their God when all seemed to move smoothly, and God had to bring them to their senses through allowing severe persecutions to come upon them. Other nations would oppress them, and in their distresses the people called upon the name of the Lord for relief. God was gracious, heard their prayers, and the hand of the oppressor was raised. God raised up judges to govern Israel, and through the instrumentality of these judges the yoke of oppression was removed. How much better it would have been had the people remained faithful at all times; but this is a lesson which people are so prone to forget. At the time of this lesson the prophet Deborah held the position of judge in Israel.

Deborah and Barak (4-10).—Deborah, the wife of Lapidoth, dwelling between Ramah and Bethel, was a judge in Israel when the Canaanites were the oppressors of Israel. Had the commandment of the Lord to drive out the Canaanites at the time of the conquest of the promised land been fully carried out, there would have been no occasion for this period of oppression. It is true of nations as it is of individuals; that we can not afford to disregard the will of the Lord or to disobey His commandments, for we must suffer for such disobedience sooner or later.

No sooner had Deborah received her commission from the Lord than she called Barak, told him what the Lord had said, and directed him to take an army of ten thousand men and engage in battle with the enemy. The assurance was given that the Lord would deliver the enemy into his hands. Barak agreed to undertake the task provided that Deborah would accompany him. To this request she replied, "I will surely go with thee." She further reminded him that as for him there would be no honor in it, as the Lord would deliver Sisera into the hands of a woman. So Barak and Deborah arose and went to Kedesh.

As we read this narrative we are impressed with the thought that Deborah stood nearer the Lord than Barak did. Being a prophetess, it was revealed to her what should be the

outcome of this struggle, even the fate of Sisera. This is not saying, however, that Barak was unfaithful, for it was he, not Deborah, who was listed among the heroes of faith enumerated in the eleventh chapter of Hebrews. The two together furnish us an impressive object-lesson on the importance of taking God at His Word and going forth in faith and courage in meeting difficult, trying situations. Then, as now, it was the promise of God never to leave nor forsake His own.

The Victory (10-24).—As the Lord had foretold, the victory was on the side of the Israelites. The enemy was completely routed and Sisera, the captain of the hosts of the Canaanites, fled for his life. The forces of the Canaanites were annihilated, and not long after this Sisera died at the hands of Jael, as Deborah had told Barak beforehand. Israel had other enemies, but never again did this tribe among the Canaanites trouble Israel. Israel ought to have learned the lesson, and so should we, that "they that put their trust in the Lord shall not want any good thing."

The Song of Deliverance (5:1-31).—The devotional nature of Deborah, as well as of Barak, is manifested in the song of deliverance which they sang

after their complete victory. They did the proper thing in giving praises to God instead of attributing their victory to their own powers. This is the way they began: "Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves." This opening declaration carries with it two very important things: (1) All praises belong to Him who has promised never to forsake His own, and who has demonstrated this fact over and over again. (2) But these blessings from the Lord come only when "the people willingly offer themselves." Time and again was this verified in Israel, and God is just as ready to give us a practical demonstration of this fact in America, provided we meet the condition and willingly offer ourselves to Him. Their song of deliverance is a reminder to the people of God that in the glory world it will be the happy privilege of all the redeemed in the real Israel of God to sing the song of Moses and the Lamb, forever and ever. Blessed be His holy name.

And let us not make the mistake, as did backsliding Israel so many times: that is, when all danger is past, lapse back into our careless, sinful ways. Let the song of deliverance be sung continually here, and in the end ripen into the glorious song of everlasting deliverance in eternity.—K.

Bible Meeting Topic

WITNESSING IN THE CITIES.—

I Thes. 2

Topic for July 16

MOTTO

"Ye shall be witnesses unto me."

OUTLINE STUDY

I. What Testimony of Jesus Meets City Needs?

1. Jesus saves:
 - a. From the condemnation of sin.—I Thes. 1:10.
 - b. From the power of sin.—Col. 1:13; Jude 24.
 - c. From the presence of sin.—Rev. 22:14, 15.
2. Jesus satisfies:
 - a. The desire for righteousness.—Matt. 5:6.
 - b. The desire for peace.—Rom. 8:6; Isa. 26:3; Phil. 4:7.
 - c. The needs of life.—Isa. 58:11; Phil. 4:19.
 - d. My cup runneth over.—Psa. 23:5.
 - e. Joy is full.—Jno. 15:11.
 - f. Fullness of God.—Eph. 3:19.

II. The City Messengers.

1. Examples.—I Pet. 5:1-4; I Tim. 4:12.
2. Instant in season.—II Tim. 4:1-5.
3. Compassionate and awake.—Jude 22, 23.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Cities."
2. Memorize a Passage from the Outline.

3. Happy in Christ.

- a. Forgiven.
 - b. Receiving His Gifts.
 - c. Busy in His Service.
- ##### 4. Witnessing for Christ.
- a. By Tongue.
 - b. By Service.
 - c. By Example.

For Seniors.

1. Characteristics of City Life.
2. Christ Meeting the City Need.
3. Living the Christ Life in the Turmoil of the City.
4. A Faithful Witness for the City.

PERSONAL THOUGHTS

Have we received such a blessing from the living Christ that we may be sincere witnesses for Him before the sinful world?

SEED THOUGHTS

He was not willing that any should perish;
Am I His follower, and can I live
Longer at ease with a soul going downward,
Lost for the lack of help I might give?
Perishing, perishing! Thou wast not willing;
Master forgive and inspire us anew;
Banish our worldliness, help us to ever
Live with eternity's values in view.—Sel.

Wanted, hearts baptized with fire,
Hearts completely cleansed from sin,
Hearts that will go down to the mire,
Hearts that dare do aught for Him;
Hearts that will be firmer, braver,
Hearts like heroes gone before,
Hearts that will not quail nor quaver,
Hearts to love Him more and more.

—Selected.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.Scriptural activity in all lines of
Christian Work.Love, unity, purity, and piety in
home and church.

THURSDAY, JULY 6, 1933

Field Notes

Many of our readers will be interested in the new announcements found on the last page of this issue.

Arrangements were made whereby Bro. M. C. Lehman of Goshen, Ind., was to spend the greater part of last week and this among the brotherhood in Illinois, filling appointments in a number of churches.

Southwestern Pa. Conference — A printed program of the Southwestern Pennsylvania Conference, to be held at Thomas Church in the Johnstown district, is before us. Read the official announcement on last page.

This paper being made up on Saturday instead of Monday, our regular time for closing the last form of Gospel Herald, some of the news items that might have appeared in this number will be held over a week.

Following are a few of the recent visitors in the Publishing House and with friends at Scottsdale: Harold S. Bender and family, Goshen, Ind.; John Bender, Glenmont, Ohio; Harry W. Reitz and family, Lancaster, Pa.

A letter from Preston, Ont., brings us the following news item: "Our little congregation, under the leadership of Bro. and Sister S. M. Kanagy, is planning a summer Bible school to commence July 10. Sister Kanagy is improving very favorably since spring."

Summer Bible schools are being reported from numerous places. While there have been schools of this kind in some communities for a number of years, yet for most of our congregations it is a new experience. The gratifying part of these reports is the large attendance and splendid interest manifested.

Good interest is reported from Spartansburg, Pa., where Brethren I. B. Witmer of Columbiana, O., and E. B. Stoltzfus of Hudson, O., conducted a series of meetings recently. There were six public confessions, and besides these two others made application to unite with the Church. May the good work at Spartansburg go on.

A brother writes us from Canton, Ohio, under date of June 26: "Bro. C. Z. Yoder worshiped with us (at the Beech Church) yesterday morning, and with the Canton Mission in the evening. Bro. O. N. Johns was at the Walnut Creek Church last evening and preached on Social Purity. Bro. J. R. Mumaw preached for us last evening. Bro. J. D. Graber of India will be with us for a service."

Bro. J. S. Shoemaker of Dakota, Ill., preached for the congregation worshipping at Mellingers Church near Lancaster, Pa., on Sunday morning, June 25, and performed a similar service at Vine Street Mission, Lancaster, in the evening. After spending the greater part of last week at Scottsdale, he in company with his son C. B. Shoemaker and family, went to Johnstown on Saturday afternoon, expecting to spend a few days in that community.

Correspondence

Chappell, Nebr.

Dear Herald Readers, Greetings:—On April 28 our bishop Bro. N. M. Birky of Thurman, Colo., came into our midst. He remained for several days having charge of communion services Sunday evening, April 30.

May 25, 26, the annual Nebraska Sunday school Conference was held at this place. There were quite a number of visitors present. I am sure every one attending received much benefit from the discussions of the various subjects and also from the sermons delivered. A few of the visitors remained over the following Sunday, among whom was Bro. Amos Stoltzfus of Woodriver, Nebr., who preached to us both Sunday forenoon and evening.

Our Sunday school superintendents for the coming term are J. P. Yoder and Lester Mast.

June 24, 1933. Dorothy Stutzman.

Rockton, Pa.

Dear Readers of the Gospel Herald:—Since our last letter we had the privilege of having the following brethren and sisters with us:

May 28: Bro. James Saylor, Sisters Fannie and Mildred Thomas from Thomas cong., Johnstown; Sister Ruth Crebbs and two children from Clearfield.

June 11: Bro. John L. Horst, Scottsdale; Bro. Joshua Zook and wife, Bro. David Yoder and wife, two children from Allensville. Bros. Saylor, Zook and Horst filling the regular appointments.

June 24: We reorganized our Sunday school and elected church officers with the following results:

Supts., David N. Kirk, Lester Spicher; Secy., Ruth Hummel; Treas., Mae Brubaker; Del. to S. S. Conference, E. Pearl Hummel; Church Secy., Miriam Brubaker; Church Treas., Lester N. Spicher; Church Chor., Mrs. J. Frank Brilhart; Church Cor., Miriam L. Brubaker; Trustee for 3 years, Elmer Kirk.

June 25 a group of twenty-five young people from the Allensville congregation motored here and rendered their help in the services. Their presence was encouraging in the Sunday school and Bro. Elmer Yoder brought the morning message. In the afternoon a very inspiring song service was held on the church lawn. At 6:45 the evening service began with this group in charge. Bro. Irvin Roth led the Y. P. Meeting, the main topic being Christian Perseverance, subdivisions were ably discussed by several other brethren and sisters.

A chorus of fifteen voices rendered a number of selections that were well received.

Bro. Yoder then brought another powerful message.

We also had with us Bro. Elam Hernley and three of the Sunday school boys from East Scottdale. This trip was given as a reward of perfect attendance of six, five, and two years of Sunday school.

A family who formerly lived at Mill Run, near Altoona, with whom the sister workers of the Mill Run Chapel had their room, has recently moved into our neighborhood and was present at the Sunday services; also Kenneth John, a Sunday school pupil from Mill Run.

Our summer Bible school will be held July 3-14. Teachers as follows: Sisters Katie Thomas and Beulah Lehman from Thomas cong., Johnstown; Sister Anna Stull, Bro. J. Frank Brillhart and wife, our coworkers, from Scottdale.

We ask you to remember the work here, especially the coming revival meeting the last week of July; that Bro. E. W. Kulp, as he comes into our midst, may "cry aloud and spare not," and that God may have full way in each heart.

In His Name,
June 26, 1933. E. Pearl Hummel.

Manitou, Colo.

Dear Herald Readers:—"Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness" (Psa. 29:2). We feel to raise the Lord for all that He has done for us. Even though there is a depression in material things, there should not be a depression in spiritual things.

On Sunday, June 18, we had two baptismal services. The first service was in the morning at the church when six sisters and one young brother sealed their vows. Morris Colton not being able to be in church in the morning, was baptized in the afternoon. All those that could had our lunch out in the mountains where a stream was near, and after lunch we had the other baptismal service with Bro. Heatwole in charge of both services. Bro. Heatwole brought to us a short message, also reminding us of the passage of scripture where we are told about Philip baptizing the eunuch. Acts 8:26-38. It was indeed a very impressive meeting out in the open.

We are very glad for those of the visitors who could stop and worship with us the past few Sundays.

In His service,
June 27, 1933. Katie Yoder.

Plain City, Ohio

(Sharon congregation)

Dear Herald Readers, Greetings:—"The fruit of the righteous is a tree of life; and he that winneth souls is wise"

(Prov. 11:30). Every true Christian is a soul-winner.

Bro. B. B. King, evangelist, was with us in a series of meetings from June 13 to 18. As a visible result of the meeting five souls confessed Christ as their Savior and there were several reconsecrations. His messages were heart-searching for both saint and sinner.

Sunday, June 25, Bro. S. E. Allgyer was here for an all-day meeting. In the morning nine were received into church fellowship by water baptism, one on confession, and 2 by letter from other congregations of like faith. We are indeed glad to see the reward for the labor bestowed here. We also had our preparatory services Sunday morning and in the afternoon we commemorated the death and suffering of our Lord, who died that we might have life. Bro. Allgyer preached very timely sermons.

Our pastor, Bro. Abe Kauffman, who was ordained last January, is doing well in the ministry of the Word. May the Lord continue to bless him and use him for His cause. May our aim in life be to win souls for Christ till He comes. "He that converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins" (Jas. 5:20).

Brethren, pray for us.
June 28, 1933. D. Walter Miller.

SPECIAL MEETINGS

Lancaster, Pa.

Report of the Workers' Meeting held at Sunnyside Mission.

The third annual workers' meeting was held at Sunnyside Mission, near Lancaster, Pa., Tuesday, May 30, 1933. The meeting opened at 9:15 A. M. After a short song service, Bro. C. M. Brubaker conducted the devotional reading and offered prayer. Following this was a sermon by Bro. Abram L. Martin. Text, Gen. 17:1. The theme of the brother's discourse was the great and mighty power of God.

"The Power of a Pure and Consistent Life" was discussed by Bro. John S. Hess. He read in our hearing, I Tim. 1:5 and Matt. 5:13. In closing the brother said, "Let us look into the life of Jesus and behold its beauty, that the beauty of Jesus might be seen in us."

We next listened to an address on the subject, "Church Loyalty," by Bro. Noah W. Risser. To be loyal to the Church we must be loyal to God.

The afternoon session opened with a song service. Following this Bro. Landis Groff conducted the devotion, reading Psalm 103 and offering prayer. Bro. Christian Lehman then talked to the children. In a very simple and impressive way, he pictured to them the suffering and death of Christ.

Bro. Jacob Mellinger then spoke on the subject, "The Effect of Little Things." Many impressive thoughts were given.

Next on the program was the subject, "Meeting Needs by Gospel Standards," assigned to Bro. John W. Hess. Many scriptures were referred to showing how Paul met the needs in his day. His closing thought was, "The Lord shall supply all your needs according to his riches in glory by Christ Jesus."

The subject, "The Power of the Word of God," was next discussed by Bro. Noah W.

Risser. Many helpful thoughts were given. The brother pointed us to the Word as that which has power to save us and to cause us to grow. When the Word is the source of power then we can "grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

The evening session opened with song service. Bro. Landis Hoover took charge of the devotion, reading Psa. 119:89-104, and offering prayer. Following this was the subject of "Witnessing," divided into two parts. The first part, "Jerusalem and Judea," was discussed by Bro. Harry Shreiner. The second part of this subject, "The Uttermost Parts," was taken up by Bro. Orie O. Miller, who gave us many helpful thoughts. He drew our minds to the scripture as found in Acts 1:8.

"My Grace is Sufficient for Thee," was the last subject on the program. Bro. John S. Hess gave us many inspiring thoughts on this subject. He told us that we all need grace and more grace. Divine grace if not used becomes a punishment to us. How that grace is the unmerited favor of God to man was very plainly brought out. The riches of His grace is shown in Rom. 5:8.

Surely we enjoyed a rich spiritual feast at Sunnyside. We were richly fed on the bread and water of life. Our souls were nourished. We were strengthened and built up in the divine life. Our strength was renewed and our faith increased, in order that we may go forth living the overcoming life.

Ross D. Rowe, Secretary.

Elizabethtown, Pa.

Our 21st Annual Bible Meeting was held at Elizabethtown, Pa., June 16-18. Bros. Noah Risser, David Garber and A. J. Metzler were instructors.

Bro. Noah Risser spoke on II Tim. 3:16. He spoke of the inspiration of the prophets as "an infallible record of an infallible revelation."

Nonresistance by Garber. When man's and God's laws conflict "we ought to obey God rather than man." Our resistance to law should be only in that light.

Church and State by Garber. The reason for so much trouble in this world is that Satan rules in so many lives. The Church includes regenerated people governed by grace; the State unregenerated people ruled by law. Therefore should be a separated people.

The Church of the Firstborn, Garber. The Church of the living God is of the first-born, of Christ, pure, not born of corruptible seed. God is a jealous God and if we don't walk with Him we are not worthy of Him.

The New Birth by A. J. Metzler. He compared the spiritual sowing of the seed, its conception and birth in the heart of man to the working of the natural laws in the conception and birth of man. Sin cut man off from God so he in sin is spiritually dead.

Satan the Deceiver by Metzler. Satan (one of God's creation) was cast from heaven because he set his will against God's; now he is endeavoring to seek vengeance.

Arise, Shine by Metzler. Isa. 60:1, referring to the Jews. The Light is the Lord, the mighty One, the Redeemer. Because of darkness the light was needed.

The Future Work of Christ was discussed by Bro. John Mosenmann Sr. His future work is coming for His saints. Many prophecies are fulfilled showing His time is near. Our bodies shall be transformed like unto His own glorious body.

Our meetings closed both Saturday and Sunday evening with an invitation hymn. There were no public confessions, but the meetings were as a feast to the followers of Christ. Many were strengthened and renewed in the faith.

Grace E. Landis, Sec'y.

Miscellaneous

SHADOWS OF THE CROSS

By Evelyn M. White

For the Gospel Herald.

Shadows of the cross are stealing,
Out across this sin-cursed earth;
Stretching longingly, appealing,
Yearning so for your new birth.

Covering, blotting out your sin,
Still protecting you from death,
Creeping in your heart within,
Sweet beauty with each breath.

Oh! do listen to my plea,
Those who have forsaken Him,
If you don't return, you'll see
Shadows of the cross grow dim.

To the mortal steeped in hell,
How the shadows yearn for you;
Why, poor sinner, won't you dwell
Where the Savior's dwelling too?

Satan has a way of breaking,
Smashing up the peaceful shade;
Making men like you, forsaking
Jesus Christ, so strong, so staid.

Grandpa says that you must take
The brethren dwelling in the shade;
Then I know you'll not forsake
The peace that Jesus Christ has made.

Oh! my brothers, friends, so dear,
Let me warn you of your loss;
And to nations, far and near
Fleeing shadows of the cross.

Father, pray Thee, keep me near,
From the stain, the sin, the dross;
'Till I see my Christ more clear
In living shadows of the cross.

Detroit, Mich.

A YIELDED LIFE

(Rom. 12:1, 2)

By Barbara Miller

For the Gospel Herald.

When we accept Jesus as our Savior we reject the world, the devil, and all that is sinful, to live for Him who shed His own blood that we may enjoy the blessings of having Him as our companion in this life and the joy in Heaven for eternity. Yes, when we let Him come into our hearts, He comes to make His abode with us forever. John 14:23.

"Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." He will be our comfort and stay. "And I will pray the Father and he shall give you another comforter that he may abide with you forever" (Jno. 14:16).

What a wonderful power within us. We have access to the mighty Power that created everything and is holding everything in control of His hands. And anything we ask in His will and in Jesus' name He will do for us. "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (Jno. 15:7).

Manifestations of the Spirit

He also wants to manifest His power through His children to the world that men will be drawn to Him. For He died "that all men through him might believe." By a complete yielding, giving up and surrendering our own carnal wills and nature to this Spirit, we find the whole secret of the believer's life of power. The believer who does not yield is not enjoying the riches and fullness in Christ that God has intended for His followers.

How can the Spirit manifest Himself to the believer unless his life is yielded? The yielded Christian must be first purified, cleansed, transformed, and filled by God's Spirit to be of use in His service. Nothing is more striking in Christ's earthly life than this attitude of absolute surrender to the Father's will. "Lo, I come to do thy will," was the complete expression of His early life. Wherefore if He, the sinless, spotless, Son of God needed to yield His earthly life wholly to the Father, how much more do we? Many who are saved are not fully yielded servants. "While we were yet sinners Christ died for us." He died that they which live should not henceforth live unto themselves but unto Him who died for them (I Cor. 5:15). He not only wants saved sinners but surrendered saints. He asks us again and again to yield. "Neither yield ye your members as instruments of unrighteousness unto sin but yield yourselves unto God. Know ye not, that to whom ye yield yourselves servants to obey his servants ye are to whom ye obey. Being then made free from sin ye become the servants of righteousness" (Rom. 6:13, 16, 18). "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God" (Rom. 12:1, 2).

Here He intreats and begs us to yield our bodies as a reasonable service because of God's great mercy.

A Surrendered Life

The Spirit must work in the believer before He can work through him; just as the potter has to first mould, shape, and transform the clay before it is of any good. God does not want our plans but our lives that He may work. "For we are His workmanship, created in Christ Jesus unto good works" (Eph. 2:10). He wants surrendered saints to save sinners. The vine needs the branches to bear fruit. Therefore Christ said He needs us to bear much fruit. Also remember the branches have a greater need of the vine, "for without me ye can do nothing." We must have constant com-

munion with God to have any power in life. Our own efforts and ambitions cannot draw and hold like the Spirit which worketh in us.

In surrender is obedience and obedience is surrender. "Be ye doers of the Word and not hearers only, deceiving your own selves" (Jas. 1:22). "Even so faith, if it hath not works, is dead, being alone" (Jas. 2:17). We must work the works of Him that sent us. "For ye are bought with price: therefore glorify God in your body and in your spirit which are God's" (I Cor. 6:19, 20). He has promised to guide, direct, and keep His own. But we must obey and follow or He cannot lead. He cares more for our obedience than sacrifice or any good work that we can do. When Saul kept some of the sheep and oxen of the Amalekites to sacrifice Samuel reproved him. "Hath the Lord a great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is better than sacrifice and to hearken than the fat of rams" (I Sam. 15:22). God will care for all the consequences of obedience. He understands our heart and knows our thoughts afar off.

Following Christ

Almost every page of God's Word calls us to follow in His footsteps. But where is there one which exempts us? Every consideration of closeness of walk with God, of glorification of His name, and of successful service and fruitbearing for Him calls us to follow Christ's example and yield ourselves unreservedly to God to do His will and not our own.

Yielding is a voluntary offering of ourselves unto God to do His will instead of our own. "That he no longer should live the rest of time in the flesh to the lusts of men but to the will of God" (I Pet. 4:2). Rom. 6:13 says "But yield yourselves unto God"—not to a calling, or some field, or an occupation but unto God.

Christ wants us all to yield. He has need of the lowliest and humblest. He called for and used the lowly beast of burden, a colt, to make His triumphant entry into Jerusalem. The cattle upon a thousand hills are His but He chose the lowly colt. I Cor. 1:27: "But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty." So if we because of our love for God make an honest effort to do what little we can, He will bless our efforts to His glory.

Manifestations of a Yielded Life

Now how will the yielded life be manifested or what will be the outward results and how will it show itself among our fellow-men? A yielded life is a wonderful power for good. The Holy Spirit dwelling in the heart

of the believer will be his only Guide and Counsellor and we shall be Sons of God. (Rom. 8:14.) As we walk in the Spirit we shall not sin. (Gal. 5:16.) As we walk in the Spirit we mortify the deeds of the flesh. (Rom. 8:13.) As we walk in the Spirit His law makes us free from the law of sin and death. (Rom. 8:2.) As we walk in the Spirit we are freed from the bondage of the law. (Rom. 5:18.) As we walk in the Spirit we are made like unto Jesus Christ. (II Cor. 3:18.) He has anointed us with His own Holy Spirit. And the anointing which we have received of Him, abideth, and we need not that any man teach us. That Spirit, the very Spirit of Jesus, the Spirit of God, dwells within us. He comforts. He guides. He gives love, joy, and peace. He purifies. He reveals the things of Christ. He makes us like unto Christ. He will unveil in us the very glory of Christ. Let us also notice the list of the fruit of the Spirit as it is given in Gal. 5:22: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." What higher summit is there in Christian experience?

In studying this subject I have been made to more fully realize what a wonderful influence and power against sin we as a church and Sunday school would be if we were all truly yielded. Surely a Sunday school with yielded workers will be a Sunday school bearing much fruit, teaching and witnessing with power to the glory of God.

Nampa, Idaho.

COME TO GENERAL CONFERENCE

By Paul Erb

For the Gospel Herald.

As has been previously announced, the biennial session of the Mennonite General Conference will be held at Hesston, Kans., the third week of August of this year. This will be quite an event for the churches in the West, for never before has this conference been held so far west. We are praying for and anticipating a great blessing for our people.

And since we expect to receive so much, we are anxious too to give freely in the entertainment of the visitors who come to us. We are hoping that there will be a large attendance from all sections of the Church. All the local people wish to extend a hearty invitation. Direct routes and hard-surfaced roads have really brought Kansas very near to the eastern states, and many people will find this a good time to combine attending General Conference and taking that anticipated western trip. (But we suggest that sight-seeing be not allowed to interfere with any one's General Confer-

ence plans.—Editor.) Brethren living west of the Mississippi will seldom be able to attend this church-wide Conference with so little expense. And so, come!

The Conference will be held on the spacious campus of Hesston College and Bible School. Meals at a nominal cost will be served on the conference grounds, and free lodging will be yours in the school dormitory and in the homes of the community. Local committees have well in hand arrangements for taking care of a considerable number of people. If as many come as we hope will, lodging may be more than a trifling problem, and so if some people have tent or other camping equipment, and find it convenient to bring it along, we would encourage you to do so. A convenient and pleasant camp-site will be provided. Even if you don't come prepared to camp, we might be able to use sheets and pillows which you find it convenient to bring with you. We expect to make you thoroughly comfortable; but if you do need to put up with a certain degree of frontier inconvenience, we hope we may show you also genuine frontier hospitality.

Hesston, Kans.

MEDITATIONS

(Continued from page 275)

everlasting wrath, mortify, detest, and abhor it without delay; it is better to suffer the greatest uneasiness and temporal loss in so doing, than that our whole body should be lost eternally in hell because of our indulging and practising it.

(v. 33-37) Again the Pharisees pretend that the command relative to swearing prohibits only the breach of such oaths as are sworn by God Himself, or the swearing by His name in ordinary conversation; but Christ prohibits the swearing by any creature, and the violation of such oaths as are sworn by them, since God is represented in, and connected with every creature we can swear by. Do not therefore swear at all by creatures, or in common conversation, but merely affirm or deny things as they really are: for all other means to gain credit to what you say, in the common affairs of life, proceed from the devil and our own sinful habits and lusts, and imply that we ourselves are unworthy to be believed or that our hearers are unreasonably incredulous.

(v. 38-42) The Pharisees say that the ancient law prescribed only for the direction of magistrates, in the retaliation of injuries done by their subjects, one to another and warranted private persons to indulge a malicious temper and revenge themselves in law suits or otherwise. Christ said, I admonish and charge you never to avenge yourselves by rendering evil for evil; and

in lesser matters bear even repeated affronts and injuries with patience, rather than retaliate in a contentious, revengeful, and furious manner; and as far as we can, without embarrassing our own worldly circumstances, be always ready, by giving or lending to relieve the necessities of others, especially if they humbly apply to us for help.

(v. 42-48) Again the Pharisees and scribes have further pretended that the ancient law of loving your neighbors warrants us to hate all those who are not of our kindred or religion; but though we ought never to approve the wickedness of our enemies, Christ solemnly charges us to love their persons, as partakers of the same human nature with ourselves, speak good of them as far as we justly can, and heartily wish them all temporal and eternal happiness, take all opportunities of doing good to them, and earnestly pray for their conversion and salvation, who hate, curse, despitefully use, and persecute us, that we may appear the genuine children of God, and perfectly conformed to His image, who is so graciously liberal of His providential favors, even to His wicked and unreasonable enemies of mankind. If we only think good or love them who are affectionate and kind to us, or be friendly to those of our own kindred and religion, what peculiar excellency is in that conduct, or what gracious reward can we expect? It is no more than even the worst of men think themselves obliged to do, by the common ties of gratitude, nature, or society.

Let us study therefore to have our principles and behavior greatly superior to all this, and rising to the highest semblance of our Heavenly Father, whose tender mercies are over all His works, in the displays of His goodness and all His other moral perfections.

Jackson, Mich.

AM I A GRUMBLER?

By Evelyn M. White

For the Gospel Herald.

Am I a grumbler? Pray, Lord, no!
I'll go where'er you'll have me go,
I'll serve and live, Lord, by your grace
Until I meet you face to face.

Am I a grumbler? God forbid
Such thanklessness for what He did
To seek and save those that are lost
And bought my soul at that great cost.

"Am I a grumbler?" It echoed back
I pray, my Lord, what do I lack
To be beset by this sour sin?
Implant again first love within.

A grumbler? No! The answer rang:
You are my child! And so I sang
Of God my Father, and then felt free
To sing to Him all eternity.

Detroit, Mich.

OHIO AND EASTERN A. M. CONFERENCE

(Continued from page 277)

Old People's Home, Wayne Co.: Philip Hilty, Noah Steiner, and Harry Mumaw.

Canton Mission: D. J. Schwary and John D. Miller.

Lima Mission: A. B. Yoder, Amos King, S. M. Brunk, and S. S. Wyse.

Altoona Mission: Uriel S. Zook.

Member on Committee on Arrangements for General Conference, E. L. Frey.

Delegates to General Conference: Christian Kurtz, J. Y. King, Edward Frey, N. E. Troyer, J. B. Smith, J. B. Zook and I. B. Witmer.

Problems Committee: E. L. Frey, S. E. Allgyer, and I. B. Witmer.

Insurance Committee: J. B. Smith, H. N. Troyer, and I. W. Royer.

By motion it was decided to adopt a resolution and send a copy of the same to our honorable President Franklin D. Roosevelt, reaffirming our position on the peace and liquor questions which are present day issues.

Resolution adopted:

To our honorable and beloved President, Franklin D. Roosevelt: Greeting. We, the Ohio Mennonite and Eastern Amish Mennonite Joint Conference, in regular session assembled this 26th day of May, 1933, at Allensville, Pa., herewith beg to express ourselves on two vital issues before the people of our nation to-day viz., that of peace in and among the nations and that of the liquor traffic.

1st. **That of the liquor traffic.**

We appreciate what appear to be commendable efforts on the part of our Chief Executive and his associates to bring about better conditions in state and nation, and for the apparent recognition of the divine guidance and blessings in these efforts.

We, however, deplore the fact that the liquor traffic has been restored by legal sanction, and that strong drink is again sold over the counter on every hand.

We recognize that the liquor industry yields the government much needed revenue, but we believe that the evils of intemperance, together with the increase of crime that necessarily follows in its wake, are too dear a price to pay for what replenishment might accrue to the national treasury.

Again, while we see how this traffic might materially stimulate the circulation of currency, but for the poor man, at least, this circulation would move the wrong way, thus robbing the families of the real necessities of life.

Besides, we recognize that indulgence in strong drink is condemned both in the Old and New Testament Scriptures, which fact we feel confident is admitted by our national leaders. As a reminder of the Scriptural testimony against the use of strong drink, we cite the following passages: Lev. 10:8,9; Prov. 20:1; 23:29-32; 31:4; Isa. 5:11,12,22; 24:9; 28:7; Hab. 2:15; Lk. 21:34; Rom. 13:13; Gal. 5:19-21; Eph. 5:18.

We hope and pray that the license of liquor may be of short duration and that the national government may support the Church in her efforts to counteract the evils of intemperance and to save oncoming generations from its disastrous consequences.

2nd. **That of peace in and among the nations.**

We beg to reaffirm our position on peace in the following terms:

1. Our God is a God of peace, Isa. 9:6; He is our peace, Eph. 2:14; He made peace, Eph. 2:15; And preached the Gospel of peace, Eph. 2:17; Rom. 10:15; And that all who believe have peace with God through our Lord Jesus Christ, Rom. 5:1.

2. The Scriptures forbid the followers of Christ to engage in carnal warfare, Matt. 5:39-45; 26:52; Jno. 14:27; 18:36; Rom. 12:17-21.

3. The Scriptures uniformly teach that the followers of Christ should live in peace, II Cor. 13:11; Col. 3:15; be at peace among themselves, Eph. 4:3; I Thes. 5:13; not be entangled in personal strifes and quarrels, Gal. 5:15; Eph. 4:31,32; Jas. 4:1; but follow peace and holiness without which no man shall see the Lord, Heb. 12:14; II Tim. 2:22.

4. In reference to the promotion of peace among men and nations, we mention the following points:

a. We recognize that the civil powers are ordained of God to restrain evil and to execute wrath upon the evil doer, Rom. 13:3,4.

b. Christian people are instructed that they should pray for kings and for all that are in authority, in order that they might live a quiet and peaceful life in all Godliness and sincerity, I Tim. 2:12.

c. We believe that the efforts of peace movements, such as The League of Nations and such peace organizations which base their efforts to outlaw war on any other platform than on the person and teaching of Jesus Christ, shall be fruitless as far as a permanent guarantee of peace is concerned, and that true and lasting peace can come only in so far as its promoters have the peace of God in their hearts, and that the Lord alone is able to cause wars to cease upon the earth, Psa. 46:9; Isa. 9:6,7.

5. Our position on peace necessarily implies the following:

a. That military training is inconsistent with the teachings of Scripture, and that it predisposes a nation to participation in war and consequently endangers the peace of any nation.

b. That participation in lawsuits should be avoided whenever possible, and that in no case should a follower of Christ be the aggressor, I Cor. 6:1-7.

Moved and seconded that we encourage our various congregations to help meet the expenses of their ministers who are elected as delegates to General Conference, etc. Carried.

Subjects, **Leaks and How to Stop Them**, J. Y. King, West Liberty, Ohio.

Open discussion.

Resolution adopted:

The Church is suffering loss by things that are leaking away.

There are evidences of doctrinal leaks, spiritual power leaks, and membership leaks.

"Therefore we ought to give the more earnest heed to the things we have heard, lest at any time we let them slip" (Heb. 2:1).

History of the past teaches us that those who let slip the doctrinal teachings have lost spiritual power and their testimony for the Lord as a separated people and finally, through luxurious living and sinful practices, have forfeited their membership and made shipwreck of faith I Tim. 1:19.

Therefore may we teach a full Gospel and maintain our consecration and separation and deny ourselves of luxurious living, and unitedly endeavor in the home, ministry, and congregations, to "Hold fast the profession of faith without wavering" (Heb. 10:23).

An offering was taken for Conference expenses. Amount of offering—\$71.61.

Closing prayer, E. B. Stoltzfus, Hudson, Ohio.

Friday Afternoon

Song service, led by J. M. Nissley, Altoona, Pa.

Devotion, Orie D. Yoder, Hubbard, Oreg.—Scripture read, II Chron. 19.

Subject, **How Effect a More United Loyalty to the Gospel Standards Upheld by Our Church?** B. B. King, Elida, Ohio.

Resolution adopted.

Since there is a lack of loyalty to the Gospel standards as upheld by our Church, because—

1. Men have gone wrong in faith. I Tim. 1:19.

2. Some are not genuinely converted. I Cor. 2:14.

3. There is a lack of consecration.

4. There is to teach to observe the all things. Matt. 28:20.

And since, to effect a more unified loyalty to Gospel standards, we must see the importance of God and His Word, and allow God's Word, which is like a fire and a hammer that breaketh the rock in pieces, to break our hard hearts and refine us (Jer. 23:29); let the Holy Ghost reveal and burn into our hearts the spirit and truth of God's Word.

We therefore encourage every minister to fall in line and practice and preach the full Gospel standard as upheld by our Church. And that, because of the experience in our lives, we may know our indebtedness to Christ and the Church, and will therefore resolve to say with Paul, "I am debtor; I am ready; I am not ashamed of the Gospel of Jesus Christ, for it is the power of God unto salvation to every one that believeth," and will bring a burning message for God to our people.

Subject, **One Hundred and Fifty Three Fishes**, J. A. Liechty, Orrville, Ohio.

Text, Jno. 21:1-11.

Of the eight miracles recorded in the Gospel of John, this is the only one performed after the resurrection. The disciples toiled all night and caught nothing because they were not at the work God called them to. God has said, "Go ye and Preach," to the ministry, but many have gone on a fishing tour of making a living instead of doing the Gospel justice and the Church is witnessing the failure. "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel" (I Cor. 9:14). "Let the elders that rule well be counted worthy of double honor, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And the labourer is worthy of his reward" (I Tim. 5:17, 18). "Let him that is taught in the word communicate unto him that teacheth in all good things" (Gal. 6:6), etc.

The following resolution was adopted by a vote by the entire audience.

Whereas it has pleased our heavenly Father to grant us pleasant weather and His Spirit to direct us and make this conference possible, and put it into the hearts of others to assist in this work, therefore be it,

Resolved, that we as a Conference hereby express our sincere thanks to God for His blessings throughout this Conference, and to the Allensville, Belleville, and Locust Grove congregations for their splendid service in caring for this Conference in providing a place, food, and lodging for us; to the J. M. Young Lumber Co., for lumber for seats and platform; to Ezra Hostetler, for tank providing water supply; to Daniel Hostetler, for use of pulpit; to the Blum Tent Co., for their kind considerations for the use of tent; to Harry Smucker for lighting equipment; to Sam Glick and his staff, for their splendid service rendered in parking and traffic guidance; and to all others who have in any way had anything to do in helping to make this Conference pleasant and successful. May God richly bless all.

Closing remarks by the moderator, J. S. Mast.

Closing prayer by S. E. Allgyer.

The program was interspersed with songs.

Outside of the regular conference session, there was one extra

private) session held, in which the following business was transacted. The minutes of the Executive Committee meetings held during the conference year were read and accepted and the work of the committee approved, by motion.

The recommendation of the Executive Committee to restore Bro. J. Buchwalter to the bishop oversight of the Pleasant View Congregation near Bowdill, Ohio, was accepted by motion.

Pursuant to a resolution passed by Conference on May 27, 1932, at the South Union Church, West Liberty, Ohio, the Executive and Problems Committees jointly gave the following report with recommendation:

to the Conference Body,

Greeting: Following the resolution passed by the Conference at its last session, held at the South Union Church, near West Liberty, O., May 25-27, 1932, giving congregations in which irregularities exist and which failed to maintain the standards and practices authorized and required by our Conference, one year during which to make the proper adjustments necessary to work in harmony with Conference; and authorizing and commissioning the Executive Committee in conjunction with the Problems Committee to co-operate with the officials of such congregations for the effecting of the desired adjustments, the said committees pursued the following course, and have the following report and commendation to give:

We instructed the Problems Committee to visit the various congregations and to especially contact the ministry with a view of helping them to a deeper spiritual life and fuller consecration to the service of the Master and the Church.

Before this was done we received a resolution adopted by the Oak Grove (Wayne Co.) congregation, stating that they "withhold their conference relationship until such time as it can be felt to work out for greater spiritual growth and development," etc.

In return we sent a reply to the said congregation, giving our interpretation of the term, "withholding of Conference relationship," as meaning the severing of their relationship (upon which they and we differ) and expressing our sorrow for such action and suggesting a reconsideration of the resolution. This reply seemingly never reached the congregation.

There are irregularities existing in some of the other congregations so.

After studying this problem carefully and prayerfully, we wish to present the following recommendation to this conference Body:

In view of the fact that it would be unfair to a congregation to take action against them on matters upon which they had no chance to give direct expression, and

In view of the fact that we have somewhat failed to make as many personal contacts and give our very best assistance to conference members in congregations in which irregularities exist and who themselves are not in harmony and in line with our standards, and

In view of the seriousness of the question under consideration, because of all that is involved, therefore be it

Resolved, that we recommend an extension of time in the above mentioned resolution passed by Conference, and that we act cautiously but firmly.

We further recommend that Conference deal directly with its members, through its authorized committees, by personal contacts and personal work, endeavoring to lead them to a full realization of their responsibilities, and into full harmony, both in faith and practice, with the Gospel standards as set forth by our Church. And should any conference member, who has been given due consideration and time, fail to comply with our rules and regulations as set forth in our Constitution, Rules and Discipline, he shall be considered and declared out of fellowship with our Conference. Art. 3, Sec. 3, under Rules and Discipline.

This report, with the recommendation, was accepted and adopted by motion.

Requests came from the bishops in charge, for the ordination of a minister in the Canton Mission congregation and also one in the Allensville congregation.

Both requests were granted.

Bro. J. B. Smith reported for the committee to study the Insurance problem, stating that they had no meeting and therefore have no report. He referred to the fact that H. N. Troyer, one member of the committee, had written a book on Life Insurance. The book can be purchased from the Mennonite Publishing House.

It was moved and supported that we accept the report and retain the committee. Carried.

Report of the Problems Committee:

In view of the fact that the Ohio Mennonite and Eastern A. M. Conference requested the Conference Problems Committee to study the field or district, with a view of lending a helping hand to make such recommendations and give suggestions that would tend to improve conditions in our various congregations and enable us to more fully contend for the faith, and maintain the standards and principles that we as a Church hold dear.

Therefore, in accordance with the foregoing instructions, by correspondence, the Committee decided to make a second tour through the larger churches in the state of Ohio, as a group, and later endeavor to visit the smaller churches and communities in the state, and the churches in Pennsylvania, as individuals instead of the entire group making a round, and in this way get in touch with the greater part of the conference members.

On Nov. 5, 1932, the Committee met in Fulton Co., with the ministerial body of that community, and on Nov. 6, the first public meeting was held at the Central Church, and then continued the work for twelve days, meeting only with the larger bodies of the state. We were much pleased with a number of our ministerial meetings, for the sympathetic attitude manifested and the desires expressed by the brethren, to remain faithful, and to work for a deeper spiritual life, and for greater unity: while in some places we found a great lack of unity, and apparently misunderstandings, and not the co-operation among the ministers that there should be.

Our public meetings were not all largely attended. But we were pleased with the interest manifested among the laity, and for the ready response of those present, and for the desire to live the whole Gospel and maintain the standards of the Church.

In every place we found one universal need, and that was more spirituality. And we might add further, less of self and more of Christ, which is the best unifying power in all the world.

Therefore we beg to present the following recommendations: First to the Ministerial body.

That we seek a deeper spiritual life, with a greater measure of love for our blessed Lord, and that we keep self on the cross and exalt the Lord Jesus Christ in our lives.

Second—"Preach the word, be instant in season, out of season, rebuke, reprove, exhort with all longsuffering and doctrine," without fear and favor of man.

Third—That we encourage every brother and sister, that they heartily co-operate with the ministry, and yield their lives fully and completely to Jesus Christ, that they may become a greater power for good, in pointing souls to the Lamb of God which taketh away the sin of the world.

Fourth—That where congregations are not in full harmony and in sympathy with Conference, that every possible effort be put forth, to retain the standards and the unity of our beloved Church, that the blessings of divine grace may be enjoyed by all; and that the influence of the Church may be felt in the world.

Gratefully submitted by the Committee,

Per S. E. Allgyer, Secretary.

It was moved and supported that we accept the report and retain the committee. Carried.

It was moved and supported that we appoint seven delegates to the General Conference. Carried.

It was moved and supported that we ask each of our congregations to make an annual contribution to Conference toward its expense. Carried.

There were forty-two conference members present and a number of visiting brethren as follows:

Bishops:

J. S. Shoemaker, Dakota, Ill.

J. L. Mast, Belleville, Pa.

J. N. Durr, Martinsburg, Pa.

J. A. Ressler, Scottdale, Pa.

Ministers:

Orrie D. Yoder, Hubbard, Oreg.

Chester K. Lehman, Harrisonburg, Va.

Lewis P. Showalter, Broadway, Va.

Roy Otto, Springs, Pa.

J. M. Nissley, Altoona, Pa.

J. D. Mininger, Kansas City, Kans.

Samuel T. Yoder, Belleville, Pa.

Jonas D. Yoder, Belleville, Pa.

John B. Zook, Belleville, Pa.

John B. Bucher, Ephrata, Pa.

Noah Hurst, Ephrata, Pa.

S. S. Starook, Mifflinburg, Pa. (Brethren Church)

Deacons:

Jacob M. Hurst, Ephrata, Pa.

Landis Huber, Lititz, Pa.

C. H. Weyandt, Altoona, Pa.

Benj. Glick, Belleville, Pa.

We are glad for the presence and fellowship of these brethren. We also pray that the Lord may bless the efforts put forth, and that He may help us to accept and stand for all the counsels and instructions of the Lord. To Him be honor and glory and dominion forever and ever.

J. S. Mast, Mod.

O. N. Johns, Sec.

When an infidel sees a professed Christian at the theatre, or in the ball room, or on the race course, he naturally concludes that religion is a sham, and it is, so far as such professors are concerned. Until Christians can give evidence that they are not of the world, "even as Christ was not of the world," all their professions are but sounding brass and tinkling cymbal.—McDonald.

While we may, as citizens, support all right measures that in our judgment will help lift the clouds of depression, we will, as Christians, seek for our country and all men a lasting cure. It is found in Christ and His salvation. Let us preach Christ, and so guarantee character.—The Christian Cynosure.

IT IS NOT DEATH TO DIE

By O. J. Miller

For the Gospel Herald.

It is not death to die.

It's but merely passing
From this old world of grief and pain
To one that's everlasting.

It is not death to die.

It's only leaving
Our lov'd ones here whom God has given
And close to Jesus cleaving.

It is not death to die.

From this old world set free,
This world* of sin and strife and care
And with Christ to ever be.

But, it is death to die

To one of sinful heart.
How awful will his sentence be
"I know you not, depart."

Elverson, Pa.

Married

Derstine—Alderfer.—On June 3, 1933, Bro. Ezra N. Derstine of the Towamenein congregation, and Sister Sara Catharine Alderfer of the Salford congregation, were united in marriage, Bro. A. G. Clemmer of Franconia, Pa., officiating. May God's blessing be theirs through life.

Miller—Fisher.—Bro. Daniel Miller, of Lower Deer Creek congregation, and Sister Leona Fisher, of the West Union congregation, were married June 25, 1933, at the home of the officiating minister, Abner G. Yoder near Parnell, Ia. May the Lord bless them and make them a blessing.

Detweiler—Leatherman.—On June 17, 1933, occurred the marriage of Bro. Clayton H. Detweiler of the Souderton congregation, to Sister Anna M. Leatherman of the Deep Run congregation, Bro. A. G. Clemmer of Franconia, Pa., officiating. May God richly bless them as they journey through life.

Huebert—Lehman.—On Sunday morning, June 18, 1933, Bro. Jacob Huebert and Sister Graee Lehman, both of North Lima, Ohio, were united in marriage at the home of the bride's parents, Bro. and Sister E. C. Lehman, Bro. Paul Yoder officiating. May God's choicest blessing be upon them through life.

Swope—Leinbach.—On Saturday, June 24, 1933, Bro. Emmanuel Swope Jr., of Columbiana, Ohio, and Sister Nola Leinbach of North Lima, Ohio, were united in marriage at the home of the bride's parents, Bro. and Sister Henry Leinbach, Bro. Paul Yoder officiating. May God richly bless them in their life together.

Lehman—Martin.—On June 1, 1933, at the home of the officiating bishop, Bro. Denton T. Martin of Smithsburg, Md., Bro. Menno H. Lehman of the Marion, Pa., congregation and Sister Esther S. Martin of the Reiffs congregation of Maugansville, Md., were united in holy marriage. May the rich blessings of God go with them through life.

Mininger—Erb.—Bro. Paul E. Mininger of Kansas City, Kans., and Sister Mary E. Erb of Wellman, Iowa, were united in marriage, on Sunday afternoon, June 25, 1933, at the home of the bride's parents. The ceremony was performed by Bro. J. D. Mininger, in the presence of a number of guests who join in wishing them God's richest blessings and a happy life in His service.

Denlinger—Hershey.—Bro. Paul B., son of Mrs. Emma R. Denlinger of the Mellingers congregation, and Sister Ruth, daughter of Bro. and Sister Frank Hershey of the Paradise congregation, were united in holy marriage on June 22, 1933, at the home of the officiating bishop, Bro. Abraham Martin of Intercourse, Pa. We wish them the choicest blessings of the Lord and His directing power through life.

Johns—Detweiler :: Detweiler—Miller.—On Sunday, June 25, 1933, at the home of Bro. and Sister V. D. Detweiler near Hydro, Okla., Bro. Paul Johns and Sister Emma Detweiler, Bro. John Detweiler and Sister Ethel Miller, all of the Pleasant View congregation, near Hydro, Okla., were united in marriage, Bro. S. C. Miller of Jet, Okla., officiating. May God's blessings rest upon them in their journey through life.

Obituary

Mast.—Ada Marie, daughter of Silas and Elma (Sutter) Mast, was born June 10, 1933; died the same day. She leaves her sorrowing parents, 2 sisters, and 1 brother to mourn her early departure.

"May God in His own way,
So bless that her short stay,
May increase our longing
To meet Him some day."

Short funeral services conducted at the home and by the grave on Monday June 12 by Bro. J. G. Hoehstetler. Text Luke 18:15, 16.

Strite.—Rebecca S., widow of John F. Strite, died at the home of her brother, Abram Shank, June 4, 1933, after six weeks' illness from complications; aged 47 y. 1 m. 26 d. Sister Rebecca was a faithful member of Millers Mennonite Church until death. She is survived by the following brothers and sisters: Abram Shank, Aaron Shank, Noah Shank, Christian Shank, Daniel Shank, Annie Oberholtzer, Martha Shank. Funeral June 7 at Millers Mennonite Church near Leitersburg, Md., in charge of Bros. Moses K. Horst, John D. Risser and Denton Martin. Texts, Psa. 132:14; Rom. 8:18.

Culp.—Sarah, daughter of Henry and Sarah (Wausettler) Culp, was born in Elkhart Co., Ind., Sept. 7, 1860; died at her home in Nappanee, Ind., from a complication of diseases May 27, 1933; aged 72 y. 6 m. 20 d. She is survived by 3 sisters (Mary Osborn and Malinda Culp of Nappanee and Elizabeth Smeltzer of Elkhart, Ind.). She with her sister Malinda lived together in their late home for 42 years. She accepted Christ as her Savior and united with the Mennonite Church about 40 years ago. Being frail in health, she was denied the privilege of attending church services for a number of years, yet in her afflicted state she bore it all patiently and resigned herself to the will of God. The funeral was held on Tuesday afternoon, May 30, at the North Main St. Mennonite Church at Nappanee, conducted by H. F. North. Burial in the South Union Cemetery.

Hahn.—Anna (Moyer) Hahn was born at Vineland, Ont., Feb. 28, 1849; died at Denbigh, Va., May 12, 1933; aged 84 y. 2 m. 24 d. She was married to Jacob Hahn Feb. 28, 1889 who preceded her in death Aug. 2, 1926. She suffered from a stroke and was paralyzed in her left side. She was bedfast for 14 months not being able to help herself. She leaves a brother (Amos Moyer of Vineland, Ont.), 2 step-sons and 1 step-daughter. She was a member of the Warwick River Mennonite congregation. She had a great desire to go to her heavenly home and prayed many times for the Lord to take her home. We believe she is now enjoying heavenly happiness. May we all be ready when He comes. Funeral services were held at the Warwick River Mennonite church May 14, 1933 conducted by Geo. R. Brunk, assisted by J. M. Shenk and Daniel Shenk. Text, Phil. 1:21. Interment in cemetery adjoining church.

Hunsberger.—Lavina daughter of Abram and Elizabeth Moyer (deceased), was born in Hal dimand Co., Ont., Jan. 1, 1869. She was united in marriage to Jerome C. Hunsberger on Jan. 31, 1891. They united with the Mennonite Church at Vineland and remained faithful to their profession. The Lord blessed them with three sons and two daughters. A son and daughter were called away in infancy. Their daughter Laura was called from them at the age of thirteen years, and since that time Sister Hunsberger's health failed her. For a number of years she had suffered from the effects of a paralytic stroke, and passed away at a private hospital in Thorold, Ont., June 12, 1933. She leaves her beloved husband and a son (Walter) both of Vineland, Ont. Funeral services were held at the Mennonite Church, Vineland, June 14, conducted by S. F. Coffman, assisted by M. Whiteher and H. W. Wright. Text, Jno. 6:40.

Cressman.—Mary Cressman was born Sept. 5, 1857; died at her home (where she had spent all her life) June 3, 1933; aged 75 y. 8 m. 23 d. At the age of 21 she was converted, baptized, and received into the Mennonite Church of which she was a loyal member till death. She leaves 2 sisters (Mrs. Eli Good and Mrs. Chris Fretz) and 3 brothers (Moses, Enos, and Noah). One sister (Lovina) predeceased and 1 brother (Osias—with whom she had her home) passed away about 2 months ago. Like Mary of old she chose that better part of sitting at her Master's feet, which could not be taken away from her. Much of her time was spent in admonishing others and doing good, leaving a shining Christian example behind her. Funeral services were conducted on June 7 at the home and at the Geiger Mennonite church near New Hamburg, Ont., by Moses H. Roth, Jonas Snyder and Manasseh Hallman. The body was laid to rest in the adjoining cemetery.

"Mary's chair is empty now,
Since she has gone to rest;
But we our heads do humbly bow,
And say, God thought it best."

Heller.—Evelyn Ruth, daughter of Harvey E. and Eva Leaman Heller, was born near Lancaster, Pa., Aug. 24, 1919; departed this life April 12, 1933; aged 13 y. 7 m. 18 d., after an illness of 4 weeks. Her suffering was very great at times, but she bore it all very patiently. All was done that loving hands could do for her, but the spirit took its flight to God who gave it. We humbly bow and say, "Thy will be done." She was of a sweet disposition which had won her many friends. To know her was to love her. She leaves her parents and the following brothers and sisters: Elizabeth L., Harvey L., Clyde L., and Mary L. One sister and one brother had gone on before. Brief services were held at the home in the morning of April 15 by Elmer Martin and at Mellingers church by David L. Landis. Text, Job 1:21. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Interment in cemetery adjoining. Dearer to us than words can tell Are the thoughts of Ruth whom we loved so well; 'Tis only those who have loved and lost Who can realize what her going cost. By her Aunt.

Eberly.—John, son of Daniel and Elizabeth (Horst) Eberly, was born in Wayne Co., Ohio, Oct. 9, 1862; died at his home north of Burton City, Ohio, May 30, 1933; aged 70 y. 7 m. 21 d. On Oct. 30, 1884, he was married to Barbara Nolt, who preceded him in death Dec. 20, 1925. To this union were born 6 sons and 1 daughter (Elam, Ira, and Clayton of Orrville, Alvin of Seville, Elsie Good of Wadsworth, and Amos of Dayton, Va.), 1 son (Homer) having died at the early age of 5 years. He was again married on June 9, 1929, to Mary Begly of West Salem, Ohio. He is survived by his widow, 5 sons, 1 daughter, 37 grandchildren, also 3 brothers (Jouns and Daniel of Dalton,

evi of Orrville). He was for many years a member of the Mennonite Church. He was in health for more than a year, his pain and suffering at many times was very intense but as borne in great and Christian fortitude. During the latter part of his illness he expressed his desire to leave this world and by his departure a very deep loss will be felt by his family and also by the Church. Funeral services were held June 1 at the County Line Mennonite Church conducted by Benjamin Good and David Wenger. Text, Gal. 6:17. Interment in the cemetery nearby.

Beiler.—Earl M., son of David and Mary (Mast) Beiler, Elverson, Pa., was born Aug. 1, 1931; died May 10, 1933; aged 21 m. He had a short illness of pneumonia. He was of loving disposition, and gained many friends by his loving smile. He brought much cheer and sunshine into the home and his presence in the family circle will be greatly missed. His life was truly but a bud here to bloom forever in heaven. He leaves father and mother, 1 brother (Raymond), 4 grandparents, 3 great-grandparents, 29 uncles and aunts, and a host of relatives and friends who learned to know him during his short stay here. Funeral services were held May 12 at the home, conducted by Bro. David Yoder of Elverson, and at the Conestoga A. M. Church in charge of Bros. John S. Mast and Christian Kurtz of Elverson. Text, Matt. 19:14. He was laid to rest in the adjoining cemetery.

"A bud the gardner gave us,
A pure and lovely child;
He gave it to our keeping
To cherish undefiled.
But just as it was opening
To the glory of the day,
Down came the heavenly Father,
And took our bud away."

—By parents.

Detwiler.—Alice Louise Detwiler, daughter of Mr. and Mrs. Charles Boley, was born near Taylorville, Ill., July 15, 1909; died May 26, 1933; aged 23 y. 10 m. 11 d. At the age of 2 she united with the Zion Evangelical Church at Washington, Ill., later at La Junta, Colo. She was faithful to her church and her Christian devotion will be remembered in the church here she worshiped. On May 10, 1928, she was united in marriage with Paul Detwiler, of this union 3 children were born (Jeannette, Ronald, and Orland). She accepted the responsibility of life in a very courageous manner. She was willing and endured hardship and was very hopefully and industriously planning for the welfare of her family. She possessed a cheerful disposition, singing as she worked. She brought happiness to others because of the sunshine in her own life. Besides her sorrowing husband, parents and children, there remain to mourn her departure 1 brother (Harold Boley of Washington) and a host of friends in the various communities where she lived. "What I do thou knowest not now but thou shalt know hereafter" (Jno. 13:7).

"Let us be patient, these severe afflictions
Not from the ground arise,
But oftentimes celestial benediction
Assumes this dark disguise."

Swartzendruber.—Elias J., son of Joseph and Lydia Kauffman Swartzendruber, was born on the parental homestead near Wellman, Ia., Oct. 3, 1866; died at the University Hospital, Iowa City, May 25, 1933; aged 66 y. 7 m. About 6 months ago he began to be seriously afflicted with a complication of ailments which resisted all efforts to regain his health. On Friday before his death, after everything possible had been done to relieve him in his home, he was taken to the hospital, where on Wednesday, he had a paralytic stroke and passed away the next evening. He had a wide acquaintance, being a public school teacher and having taught in a number of schools in the community in the earlier years of his life. During his entire life he made his home on the old homestead

where he was born. When a young man he united with the Mennonite church, having been a member of the West Union congregation since its organization. On Dec. 13, 1896, he was married to Sadie Yoder of Holmes Co., Ohio, with whom he lived in matrimony 36 years. She and 1 adopted son (Edgar Swartzendruber), 7 brothers and sisters, and many other relatives and friends mourn his loss. Funeral services, attended by a very large number of people, were held at the West Union church, conducted by Abner G. Yoder and W. S. Guengerich. Text, Job 14:1, 2.

Landis.—Annie F., wife of Levi L. Landis, was born Aug. 25, 1850; died June 12, 1933; aged 82 y. 9 m. 17 d. She had been in good health till about 9 months ago. She was still able to do her housework till five days before she died, when she became very sick and was taken to the St. Joseph Hospital in Lancaster. Her suffering was very great; yet when she had no pain she was cheerful, as she always was, and much concerned about her children and grandchildren, always so glad to see them. Just one week before she died she visited in the homes of her 3 children and enjoyed it very much. We shall miss Grandmother very much, but she told us she was ready to go and that all was well. For which we feel very glad. She united with the Mennonite Church 65 years ago and remained faithful until the end. Her first husband was the late David D. Herr. Besides her husband she is survived by 3 children of the former marriage: Lizzie, wife of Christ Garber of Mountville; Fannie, wife of John B. Charles of Manor; David S. Herr of Conestoga; also 1 step-son Graybill S. Landis of Lancaster, 9 grandchildren and 15 great-grandchildren; also these sisters and brother: Mrs. Frances Young of Arkansas, Iverson Shopf, and Mrs. Christ Lehman of Mountville. Private services at the home June 14 with public services at the Millersville Church conducted by Bros. Frank Kreider, John K. Charles, and Christ Martin. Texts, Rev. 7:9 and 11 Tim. 4:6-8. Burial in adjoining cemetery.

"Dear Grandmother, you are not forgotten,
Though on earth you are no more;
Still in memory you are with us,
As you always were before."

—By a Granddaughter.

Nusbaum.—Charity, daughter of Henry and Martha Thomas Miller, was born Feb. 11, 1845, near Waterford, Ind. She was married to Dan Nusbaum in the year 1867. To this union was born 1 son, Amos Nusbaum. In 1869 her husband was stricken with typhoid fever. At this time he accepted Christ. After his death Charity was also received into the Mennonite Church. Following her husband's death she lived with her parents until June, 1873, when she was married to John Nusbaum, a half-brother to her first husband and deacon in the Mennonite Church. To this union were born 5 children (Emma, Daniel, Wiley, Frank, and Newton) of whom 3 survive, and 2 sons preceded their mother. She was also mother to 7 step-children (Joseph, John, David, Levi, Martha, Hannah, and Mary) of whom 4 survive, besides her son Amos. In 1900 she was again bereft of her husband. From this time until her death she made her home with her son, Frank, near Middlebury, Ind. She was much interested in her church, and even to the last it was a grief to her to see the growing indifference among Christian professors to the cause of Christ. One of her favorite songs was, "I Love Thy Kingdom, Lord." Another was, "Work for the Night is Coming." Her place at services was seldom vacant, even in her old age; although she had reached the age of 88 y. 3 m. 24 d. Surviving her are 35 grandchildren, 60 great-grandchildren, and 4 great-great-grandchildren. She was the last of a family of four to leave this world. Her brother, John J. Miller, preceded her only ten days, at the age of 91 years. She is also survived by a sister-in-law (Lizzie, wife of the late John J. Miller). Funeral was held at the Clinton

Brick Church of which she was a member. Services in charge of John Garber and O. S. Hostetler.

Widlund.—Christina Johnson Widlund was born Jan. 12, 1853, in Jonkoping Smaland, Sweden. She passed away June 23, 1933; aged 80 y. 5 m. 10 d., after an illness of two weeks. She grew up and received her early training in the land of her birth. At an early age she gave her heart to God and to the last kept a strong faith in her Lord and Master. Nothing pleased her more than to be up and doing the will of her Master and many were the sacrifices made for her faith. At the age of 18 she came to Keokuk, Ia., where she lived for about 6 years. In 1877 she came to Manson, Ia., and was there united in marriage to Frank Widlund who preceded her in death 5 years ago. To this union 8 children were born: Albin, Ernest, Harry, Selma, Hilma, Esther, Edith and Vinnie. They made their home on a farm near Manson and did their bit as early settlers to build up the community. She was a kind and considerate mother and ever ready to help the sick and needy around her. She was a strong and robust woman, content and uncomplaining to the last. For the last 18 months she made her home with her daughter, Mrs. Joe J. Egli near Pomeroy, Ia., where she died. She is survived by Albin, Ernest and Harry of Manson, Mrs. Edith Juday and Mrs. Joe Egli of Pomeroy, 4 sisters (Mrs. Louise Ostman of Courtland, Calif.; Mrs. Clara Ostgren of San Francisco; Mrs. Hulda West of Hughson, Calif.; Mrs. Ida Anderson of Minneapolis—2 sisters and 2 brothers preceded her in death), 20 grandchildren, 1 great-grandchild, besides relatives and friends. Funeral services held at Manson Mennonite church Monday, June 26, Nick Stoltzfus and A. R. Egli in charge. Text, Job 14:14. Burial in Rose Hill Cemetery.

Beiler.—Levi, son of David S., and Rebecca Beiler, was born Jan. 15, 1868; died May 24, 1933; aged 65 y. 4 m. 9 d. He was born near Intercourse, Pa., and at the age of 16 moved with his parents into the Conestoga valley near Elverson, Pa. He was united in holy matrimony with Sarah Stoltzfus of near Zook's Corner, Pa., Jan. 17, 1892. He united with the Amish Church in his youth, and after marriage united with the Amish Mennonite Church of Morgantown. He was a faithful member and very much interested in church affairs throughout his life, to the extent that he lived to see all his children unite with the same church. He was engaged in farming all his life, up until the spring of 1928, when he built a home on a plot along the highway on his farm and desired living retired. He was instantly killed when the automobile which he was driving was struck by a heavy truck on the Pottstown-West Chester highway four miles south of Pottstown. His youngest daughter, Sadie, who was seated beside him received a fracture of the skull and numerous cuts about the face, and was severely scalped. After being in the Pottstown Hospital for 18 days and is now at home, she is nicely improving. To this union were born 15 children, 3 having preceded Father in death. He is survived by his wife (Sarah Stoltzfus) and 12 children (Mrs. D. L. Smoker of Parkesburg, Mrs. Levi Stoltzfus of Elverson, Mrs. D. M. Kurtz of Morgantown, Mrs. J. N. Stoltzfus of Parkesburg, Mrs. Jonas Yoder, Levi Jr., David, Isaac, Stephen, Irvin, Harvey and Sadie all of Elverson). There are 29 grandchildren and 4 sisters (Emma, Mrs. Mast Stoltzfus, Mrs. Katie Stoltzfus, and Mrs. Jacob Yoder) all of Elverson. The funeral services were held May 27, at the home, conducted by Bro. Christian Kurtz; and at the Conestoga A. M. Church conducted by Bishops John A. Kennel and John S. Mast. Burial in Mast's Cemetery.

"Father's chair is empty now,
Since he has gone to rest;
But we our heads do humbly bow
And say, God thought it best."

—By the family.

HOW THE CHINESE GIVE

A year ago at Christmas time the Chinese Christians in one mission devised a unique plan for their missionary offering. A large missionary map of the islands of Malaya and Australasia was portrayed in black and white. Borneo was cut out and filled in with black paper. At the appropriate surprise moment, to the strains of hymn after hymn, the black paper was removed and nearly the entire 700 present marched up to drop their offerings into the basket behind Borneo itself. This brought the contributions for that field up to \$546.29 in twelve months. Chinese offerings from one congregation and Sunday school have reached \$3,600 for the year, or \$300 per month. Not only have local expenses been wholly met, but above \$1,400 has been sent away in gifts to flood refugees, to Jews, to Borneo, to Bible and Home Missionary Societies; and about \$400 more flowed out for intensive evangelism.

MENNONITE GENERAL CONFERENCE

The Lord willing, General Conference will be held on the campus of the Hesston College and Bible School, at Hesston, Kans., Aug. 21-25, 1933. A more detailed announcement will appear in these columns in due time.

S. F. Coffman, Moderator.
Simon Gingerich, Secretary.

CONFERENCE ANNOUNCEMENTS

Southwestern Pennsylvania

The Mennonite Church Conference of the Southwestern Pa., District, and associated meetings, will hold their annual meeting at the Thomas Mennonite Church near Hollsopple, Pa. (Johnstown District), Aug. 7-11, 1933, D. V.

Those coming over the Lincoln Highway, east or west, take Route No. 219, north to Thomas Mills, thence west about 1 mile to Church.

Coming over Wm. Penn Highway, take Route No. 219 at Johnstown, to Thomas Mills, thence west about 1 mile to Church.

For information of Train or Bus traveling write Hiram Wingard, R. 3, Johnstown, Pa. Programs sent on request.

For other information write

M. B. Miller, Sec'y.,
Grantsville, Md.

Missouri-Kansas

The Lord willing, the Missouri-Kansas Conference will meet to conduct the business of Conference on Friday afternoon at 2:00 P. M. following the close of General Conference, August 25. The meeting will be held in the Pennsylvania Church S. E. of Hesston 2½ mi.

All persons expected to report to Conference should have their reports in hand ready to present to Conference, the same to be given to the Secretary in written form. And while the session will be largely to handle the business of Conference in particular, we should not forget that the work is the Lord's and should be accompanied with much devotion and concern that His blessings may rest upon the work done. All ministers, bishops, deacons, and delegates should be present to perform their part in the work. It is desired that the brethren and sisters, as much as possible, be present and lend their interest and prayers and assistance in the work. It is our expectation to largely

complete the work Friday afternoon and evening. To this end we need the coöperation of all concerned.

J. R. Shank, Sec'y.,
Versailles, Mo.
Star Route.

Illinois

The Illinois Mennonite Conference will be held with the Waldo congregation near Flanagan, Ill., Aug. 29-31, 1933.

The Ministerial meeting will be in session Tuesday forenoon and afternoon.

The Sunday School Conference will begin Tuesday evening and continue until Wednesday evening. The Young People's Session will be held Wednesday evening.

Thursday forenoon, afternoon, and evening will be devoted to the Church Conference.

A cordial invitation is extended to all.
E. H. Oyer, Secretary.

OHIO MENNONITE SUNDAY SCHOOL CONFERENCE

Place.—Beech Church, near Louisville, O.
Time.—July 25-27, 1933.

Location.—Beech Church is located between Canton and Alliance. Take U. S. Route 62 to Harrisburg, and there turn south to the church, which is a distance of one and one-half miles from Harrisburg. There is a bus line from Canton to Alliance by way of Harrisburg. Any one desiring information concerning transportation, etc., write to Amos Schloneger, Louisville, Ohio, R. 3.

The Sunday schools of our district are urged to elect their delegates to the Conference. A cordial invitation is extended to all who are interested in Sunday school work. Come praying, and all will be amply repaid for your coming.

P. L. Frey, Chairman.
I. W. Royer, Secretary.

Young People's Institute

Hesston, Kansas

Aug. 16-19, '33

During the week preceding General Conference the Young People's Problems Committee will conduct a Young People's Institute, with a staff chosen from many sections of the Church. There will be no charge to those attending other than for board and a public offering for administration expenses. Fuller announcement later.

Paul Erb.

ANNOUNCEMENT

Young People's Institute at Goshen, Ind.

A Young People's Institute will be held at Goshen College for a period of six days just before the General Conference, beginning on Thursday morning, Aug. 10, and continuing to Tuesday evening, Aug. 15. Young people of the Middle West from the ages of 15 to 35 are cordially invited to attend, and all others traveling from the East to General Conference who might be interested in the program are urged to stop off to attend all of the sessions or take in as much of the program as possible. A well-filled, rich spiritual program is being prepared. The following brethren will be among the instructors and speakers: Oscar Burkholder, Breslau, Ont.; C. F. Derstine, Kitchener, Ont.; Nelson Litwiller, Argentina; J. D. Graber, India; A. J. Metzler, Masontown, Pa.; H. S. Bender, Goshen, Ind.; I. W. Royer, Orrville, Ohio; Paul Mininger, Kansas City, Kans.; Ira Eigsti, Buda, Ill.; A. J. Steiner, North Lima, Ohio; Homer North, Nappanee, Ind. There will be regular classes for five days in Colossians, Genesis, John 13-17, Plan of Salvation, Men-

nonite History, S. S. Administration, Young People's Activities, Summer and Weekday Bible School, Foreign Missions and Personal Evangelism. In addition there will be Open Forum, Sunset Hour, Morning Watch, and evening platform addresses. Sunday, Aug. 13, will be a special all-day consecration meeting. There will be a small fee of \$1.00 charged for registration, and a charge of \$3.00 for board and room for the six days. Address all inquiries to Paul Bender, Goshen College, Goshen, Ind. Come and enjoy this spiritual feast with us.

Harold S. Bender.

ANNOUNCEMENT

In the preparation of material for use in our Summer Bible Schools, three new booklets have been in the process of publication and we wish to announce that these will be ready for distribution this week. The Booklets have been written for the purpose of supplying supplemental work for the higher grades in our Summer Bible Schools and will fill a very definite place. With the addition of these booklets, we will have the following to offer:

Junior Catechism By Chester K. Lehman.
Christian Growth By Milo Kauffman.
Christian Service By J. Paul Graybill.
God's Plan of Salvation By J. F. Bressler.

The booklets are substantially bound with manila cover stock. Uniform Price: Each 10 cents; Dozen copies \$1.00; 100 copies \$7.00. Postpaid in each instance.

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A lesson help is a teacher's guide and a pupil's assistant.—S. G. Shetler.

Table of Contents

- 273—Editorial
- 274—Talks on Christian Growth and Victory
- 275—Meditations on the Sermon on the Mount
- 276—Question Drawer
The Minister in Public Work
Ohio Mennonite and Eastern A. M. Joint Conference
- 278—Fear Not (Poem)
God's Promise (Poem)
The Blessed Shut-ins
Trusting in the Lord
- 279—Sunday School Lesson
Bible Meeting Topic
- 280—Field Notes
Correspondence
- 281—Special Meetings
- 282—The Shadow of the Cross (Poem)
A Yielded Life
- 283—Come to the General Conference
Am I a Grumbler (Poem)
- 286—Married
Obituary
- 238—Announcements, etc.
- 279—Editorial
- 290—A Letter from the Friesens
- 291—"Re-thinking Missions" and India
- 292—A Picture with a Message
- 293—The Message Needed in the Rural Field
- 294—The Salt of the Earth
- 295—News from India
- 296—Maintaining the Principles of Our Church
- 297—Should We be Thankful?
Defeat or Victory in India?
- 299—From Our Mission Stations: Philadelphia, Kansas City, La Junta, Norristown, Coatesville
- 301—Sewing Circle Corner
An Appreciation
Joy in Service
- 302—Financial Report
- 304—Gleanings

GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

July 6, 1933

J. A. RESSLER, Editor

EDITORIAL

"Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom" (Isaiah 40:10, 11).

* * * *

One of the most beautiful and tender figures of speech in the Bible, is that which portrays the Lord Jehovah as a shepherd, caring for His flock. The Old Testament has a number of references to the Lord as the faithful shepherd, from the familiar twenty-third Psalm to the text at the head of this column. And there are references to unfaithful shepherds who greedily feed themselves from the flock and leave the helpless sheep to the destroying wolves. In the New Testament we have John 10, and Peter's reference to the Chief Shepherd, and a similar reference in Hebrews—and others.

* * * *

The figure readily adapts itself to the care of flocks of believers in Jesus Christ. The word "pastor" means shepherd. We distinguish, in our way of speaking, between the words pastor, preacher, and minister on the basis of the kind of work that is being done by each one in particular. Such words as deacon, elder, bishop, presbyter, each severally designate an office rather than a work. But to go back: a minister is a servant. In the spiritual sense, he is the servant of the Church in any work that comes to hand. All bishops, preachers, and deacons, as they are usually spoken of in the Mennonite Church, are ministers. We speak of "the ministry" of a certain congregation and include all who hold any of the three offices. A preacher is one who publicly proclaims God's message.

But the pastor, or shepherd, looks after the flock day and night seven days a week, all the weeks and months of the year, or at least, is on call at any time.

* * * *

In the course of his duties the pastor will probably do some preaching. We know of some deacons who are the true pastors of the flock and do far more than any other individuals in building up the characters of the members. And there are some members of the body of Christ without any office, so called, who shepherd the flock, visit the sick, comfort the sad, help the tempted to be strong, and invite the sinners into the fold, fully as much as, and often more than, the official leaders of the Church. The pastor will, if his office declares that such are his duties, baptize penitent believers and officiate in other duties of the ordinances of God's spiritual household.

* * * *

If there is a weak point in our system as a denomination, I think I should without a moment's hesitation put my finger on the pastoral work of the church as a whole. Wherein we have failed, it is not in organization—although this might be improved. Of late years, however, we have had an abundance of official and unofficial machinery for carrying on all necessary work. We sometimes feel that we might improve our financial system so far as the church is concerned, but that has much to be thankful for, even if there is not much to boast of. Our preachers, such as we are, tell the message to the lost, and invite believers into a higher consecration, in language which, though not faultless, is still clear enough to be understood—as a rule. We have plenty of conferences—church, Sunday school, Bible, young people's, general, district,—any others? Some of these conferences are not as

representative as some people would like to see them, but they get work done, nevertheless. Some conferences are mainly occupied in appointing committees and passing resolutions, but this is a harmless pastime and may do a great deal of good. We haven't covered the ground in this paragraph of criticism, but enough of it to emphasize the point of need we wish to stress.

* * * *

But when it comes to pastoral work, our system lacks. And here we hasten to insert a well-deserved proviso—there are many ministers among us who do most excellent pastoral work. And I use the word "minister" in its widest sense—bishop, preacher, or deacon. And again I criticize the statement at the beginning of this paragraph—perhaps our system is all right, but we lack in carrying it out. At any rate we have a few suggestions to offer. There is something wrong when a colony of our people go out from an organized congregation into a place where there is no minister to whom they are willing to own allegiance, and they are allowed to remain thus year after year, with only visiting ministers to come and preach to them at somewhat irregular intervals. In such cases the surprise is not that there is no better progress, but that the community holds together at all.

* * * *

In the last paragraph I said "cases" advisedly, for there are many such. Perhaps we have not sufficiently emphasized the privileges of service in such isolated communities. To go into such a community and live, and dig for a living, and "make tents" when offerings from "Philippi" fail to come on time, and help the weaker ones, all that is a privilege we have not been saying very much about. We have

been more apt to pity some one who did such a thing, shake our heads and say, "He's making a great sacrifice." Now, understand me, I'm not minimizing the devotion and sacrifice of the missionaries on the foreign field, but I do say that the consecrated man or woman who goes to a community in the homeland that is struggling without pastoral care, and lives with them like one of them, and lives in spiritual life enough in advance of them to lift them up, who braves the inconveniences of rural pioneer life, and yet keeps clean in body, soul, and spirit and brings up a family above the taint of the surrounding community—such an individual, or family of individuals, is doing as noble a deed, and often a far harder deed, than the family that "sets up housekeeping" in India, Africa, or the Argentine as supported missionaries. There's a field wide open for qualified workers of this kind right now. No need to wait until the depression is over—just wade in and work. But remember, "qualified."

* * * *

After all, what's your college education good for if it does not fit you for work in any field, and prepare you to meet and help and lift people of all classes? If you thought that after you are through college or normal school you could certainly hold down a job where your finger nails would keep clean automatically, perhaps you were right—perhaps not. At any rate I, for one, like the young fellow who wanted to work with a pen and they gave him a pick. He took the pick with a grin, and worked. And he worked so well that after a while they begged him to help them with a pen. If you are "above" any kind of work, you'd better go to school a little while longer—the school of practical experience.

* * * *

There is apt to be "lost motion" in most machinery. The inventor who wants to make a machine to do work economically and with exactness aims to have as few joints and cogwheels as possible, for each such device adds to the lost power and motion. Hence the immense advantage of having a "resident minister" in every congregation, or more than one, for the Lord Jesus sent them out two and two. There is a hint in Deut. 32:30, that two are ten times as powerful as one. A "lone

pastor" is often without the sympathetic counsel he so much needs to help him out in times of complications. The minister's wife can do much, but even she can go to the wife of a co-laborer of her husband with a more open heart and with more confidence than she can to any other individual—if conditions are normal.

* * * *

"Non-resident oversight" is better than none, but it ought to be considered as a temporary expedient and not a permanent arrangement. I had a quiet talk with an overseer who had had quite a bit of experience in caring for flocks at a distance from his home—several hundred miles to go several times a year regularly, and extra trips when there was extra trouble. He did not think "nonresident oversight" ideal. Too much lost motion. As soon as possible the plan of Paul should be put into operation—"ordain elders in every church." Not that it is not a good thing sometimes to have visiting folks come around and tell us the message from a different angle, from a different line of experience. Read Paul's charge to the elders of Ephesus (Acts 20:17-38) for an excuse if you are inclined to talk about your own experience, but be careful that you do so with charity to others as well as to yourself. Paul did a lot of most excellent work while he was visiting the churches.

* * * *

Absence of oversight, or too frequent changes in oversight, are attended with dangers. Where there is a tendency to slip out of the fold and taste the pastures of the wide fields of the world, where pastimes of the world are indulged in when the shepherd is far enough away to be negligible so far as outward discipline is concerned, very sad things often occur that might have been avoided by closer supervision. The uncle was old, but shrewd, and the nieces were expectant. His age in comparison with theirs gave them hope that some day they might get his money. He paid them a surprise visit one day, and he found the house topsy-turvy and far from clean—and it was not house-cleaning time either. His quick eye took in the situation and he remonstrated with them concerning their lack of care. One of them replied, "Yes

but, uncle, you ought to come soon time on Sunday!" Ever hear anything like this: "The preacher is coming, I care what you wear?" If you are wearing what you do only when the "preacher is around," and for no other cause than that you wish to avoid censure, there is something very serious wrong with your Christianity—no matter to what church you belong—Catholic, Methodist, Baptist, or Meronite. If such is your motive for conduct, shepherding is a pretty hard job, and it is a question whether it will do you much good, no matter how conscientious the shepherd may be.

* * * *

It is pretty much true, too, that you need the pastor to keep you in line by force or strategy, you have much to learn as a sheep. The teacher who said, "I try to make myself useless to my pupils," meant what he said even though some thought he meant "useful." His idea was that he wanted to give them enough of self reliance and ability to take care of themselves so that they would not need a teacher. That minister is most successful who has his congregation in such condition that the members behave equally well in his presence and in his absence. And this should be the objective in all fields of mission work. The missionary should aim to make himself "useless" as soon as possible, and let the "home people" take the work over—not too soon, but as soon as possible. And so all along the line. Even Christ said, "It is expedient for you that I go away."

A LETTER FROM THE FRIESENS

For the Gospel Herald.

Trieste, Italy,
June 13, 1933.

Dear Herald Readers,

It is with pleasure that we are able to tell you that this far God has been very near and we have enjoyed a very pleasant voyage. The sea has been very smooth and we have kept well and happy. Since leaving Boston we have called at the Azore Islands, Lisbon in Portugal, Gibraltar, Palermo on the Island of Sicily, Patros in Greece, Ragusa in Jugoslavia, and Trieste.

For the first time in our experience in ocean travel the passengers were charged a landing fee of a dollar each except where we pulled up to the pier and so we have been disappointed in not being able to go ashore each time

but we have found the ports of much interest.

We were glad to dock at the pier in Naples for this made it possible for us to visit Pompeii the few hours we were in that port. The ruins of that ancient city were very interesting to us all. Our guide told us that we walked about three miles and did not see it all. They are excavating and finding new things each day. Vesuvius seemed to be telling us that it would be possible to do it again for it had been very active three days before our arrival and they told us the day we were there that red hot lava was flowing at the rate of ten meters a minute. Such a volume of smoke, steam and fire we have never seen before. We could see the fire for a long distance in the smoke in bright sunlight. It was a wonderful sight to behold but we were all glad to be going far from it. About eight o'clock that evening we passed Stromboli and it, too, was smoking and sending up flames at intervals.

Yesterday we were convinced that not all of Italy's mountains are volcanoes. We visited the large cave at Posthumia and after being in there for nearly two hours we all agreed it was very beautiful and very wonderful. The landscape too, was very beautiful but not productive around Trieste. The poppies, wild roses, daisies, buttercups, bluebells, etc., etc., make the mountain sides very beautiful at this time of the year.

This evening we embark on the Conte Verde which is supposed to take us to Bombay by the 26th. We are to spend the day to-morrow at Venice. God has been very good to us this far and we trust Him for protecting care the rest of the way. We are anxious to get back home to our work and we ask an interest in your prayers that God may use us to make Him known to our dear people in India.

Yours in His Name,

P. A. and Florence Friesen.

"RE-THINKING MISSIONS" AND INDIA

By Geo. J. Lapp

For the Gospel Herald.

Not all of you will care to study the Report of the Laymen's Commission which they published after visiting the Mission fields of Japan, China, India, Burma, and Ceylon. We cannot recommend the Report as worthy of acceptance because of the unorthodox and modernistic religious basis on which they base their findings, conclusions, and recommendations.

The following are a few of the expressions of attitude which we have gleaned from papers and reports of conferences:

1. From the Madras Mail is gleaned an editorial which is the reply of

missionaries to The Laymen's Appraisal Commission's report which says, "The Missionaries' reply to the report is that the sole adequate motive for missionary work is acceptance of and loyalty to Jesus Christ as the living Lord and Savior. In short, that the individual must feel the call to mission work and be inspired to continue in it by unlimited faith and unwavering love." We greatly appreciate this expression as given in a secular daily paper.

From the report of the Educational Conference held in Kodaikanal, South

of the moral and spiritual unity of mankind, whatever that may mean. Here Rev. T. Sittler in the National Council Review of May, 1933 contrasts the above mentioned definition with that of the Jerusalem Conference which is, "The end of Christian Missions is nothing less than the production of Christian character in individuals and societies and nations, through faith in and fellowship with Christ the living Savior and through coöperate sharing of life in a divine society." Rev. Sittler would have Christian Missions in India "relate men to Jesus Christ" in



Mohammedans at Prayer

India, in May of this year we glean that, "We believe that nothing less than acceptance of and loyalty to Jesus Christ as living Lord and Savior can be an adequate motive for missionary work. We believe that it is God's will that there should be a Church, a fellowship of all believers, and, that through its life work and witness, the Gospel should be preached; further, that all other forms of Mission work should be definite expressions of the Gospel of Christ."

From the report of the Ootacamund Educational Conference held in the Hill station of that name, also during the month of May, we have the following, "This conference, believing that God's purpose for the world is that all things should be summed up in Christ, and that the Church should direct its whole missionary effort solely with this purpose in view, cannot accept the dictum of the Commission (p. 162) that the aim of mission schools should be primarily educational not evangelization. It believes that there is a false antithesis involved therein, and that these aims should be coördinated rather than placed in contradistinction."

The Laymen's Commission defines the aim of missions as the achievement

such a vital and personal way that His life will flow through them and they will become His agents in putting right what is wrong, and in enriching the lives of those with whom they come into contact."

The writer when asked to prepare a paper on "Re-thinking Missions" and Christian Education in India, could only consider the Laymen's Commission's Report as an expression of that element which has become daring in their attempt to substitute other means of meeting human need for the Truth as we have it in Jesus Christ and the Word of God and could as a Christian missionary consider only one way of eternal salvation, one name, one atonement, one program of Christian endeavor, and to be consistent with the principles of Christian teaching, keep as the centre Jesus Christ in whose person and work are embodied Truth in its finality and make no compromise with other faiths which, in India, are claiming the lives and souls of men. It is impossible to remain Christian in our attitude and look forward to the continued coexistence of non-Christian religions allowing for a mutual stimulation in growth toward an ultimate goal and that the relation between religion must take increasingly hereafter

the form of a common search for Truth, as the Commission would have us believe.

The Commission has supported Mr. Gandhi's contention that all medical, educational, and other special endeavors, Christian or other, should be humanitarian, a ministry to the secular needs of men and not be made subservient to any operation of appeal. In other words medical, educational and other special efforts put forth by

of their criticism although one feels that their contacts were too brief to form as mature judgment as one would like to see put into such a report. The recommendations are good and need not be ignored, but from general reading and contacts with different Christian forces in India one is impressed by the fact that most of them have been put forth either by previous commissions, committees, or conferences and that there is very little that hasn't ap-

which during the early centuries of our Christian era spread over the Orient through the great missionary zeal of the Christian Churches of the East including the Syrian Christian movement.

No, brother, sister, we cannot afford to let down in our zeal for Christ and in the faith we hold dear as a Church but it behooves us to push the battle to the front and seek with renewed zeal to save souls from the blindness of sin and superstition, to a life hid with Christ in God.

Dhamtari, C. P., India.

A PICTURE WITH A MESSAGE

By Harold S. Bender

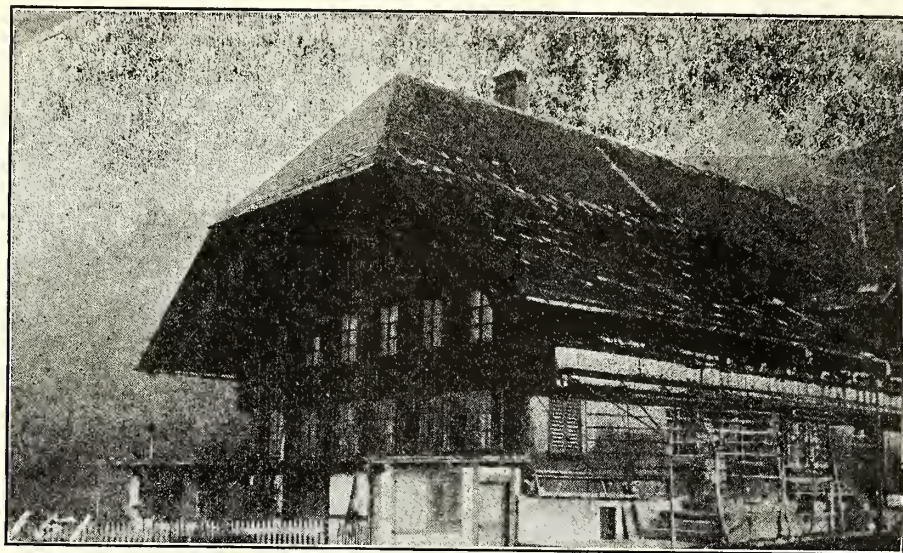
For the Gospel Herald.

The scene presented in the picture with this article is one which should be an inspiration to every true child of God, and of special interest to those interested in the life and faith of our Mennonite forefathers in the early days in Pennsylvania. It is an original drawing in which the artist pictures Christopher Dock, "the pious schoolmaster of the Skippack," on his knees in devout prayer in his schoolroom as the last glow of day is fading out of the western sky, praying over the roll of his pupils one by one.

For those who are not familiar with the life of Christopher Dock, a brief summary of the outstanding features of his career may be helpful in the appreciation of the picture.* Dock's birthplace in Germany is unknown, but sometime between 1710 and 1714 he came to Pennsylvania, attracted no doubt by the religious freedom found here by his Mennonite brethren.

Although he apparently intended to farm, his brethren and friends, impressed by Dock's piety and gifts, encouraged him to undertake the teaching of their children. So between 1714 and 1718 he opened a school in the young Mennonite settlement of the Skippack in what is now Montgomery County. When the Salford settlement was established some time later Dock also opened a school there. He conducted the two schools at Skippack and Salford for many years at the same time, spending three days per week at each place. For at least four summers he also conducted school in the old log meeting-house of the Mennonite Church in Germantown.

With the exception of ten years in which he devoted himself to farming, Dock spent the whole of his long and useful life in America in the service of the boys and girls of Skippack and Salford, giving them a truly Christian education. His service of almost fifty years in the schoolroom came to a close one evening in the autumn of 1771 as he engaged in prayer. "It was his custom each evening after dismiss-



Mennonite Dwelling at Langnau, Switzerland

missions and Christian forces in India should be merely humanitarian and no evangelistic work should be done in connection with such ministry to the needs of men and women. There are some in India who have fallen into this trap and would be ready to follow out such advice and be cast in the mold of the Commission. They would receive the hearty support of the liberalizing forces of all religions if they were to do this but where would the Gospel of the Kingdom come in and how would the Kingdom of God be established in this and other countries?

It is a matter of great thankfulness to God that through such pronouncements the Christian missionaries have been brought to definitely state their convictions one way or another and it is gratifying to know that God has preserved for Himself a witness which, pray God, may become increasingly powerful for the right and for the Truth which we have revealed in Jesus Christ and that Christian witness in India may be outstandingly evangelical as to profession of faith and uncompromisingly orthodox in its scriptural basis and uncompromising in its witness.

Having carefully gone through the Laymen's Report several times we have found many things including findings, conclusions, and recommendations which are worthy of serious consideration. There is ground for some

appeared as definite suggestions elsewhere. The repetition to emphasize the needs does no harm and we hope will do some good, except for the unorthodox basis upon which they have built their superstructure in the report.

If the reader is interested in reading very carefully written documents which are answers to the Laymen's report we would advise you reading "Re-Thinking Missions Examined" by Robert E. Speer and published by Fleming H. Revell. Another booklet which has been published in India and is a bold challenge to the report of the Commission is entitled "India's Challenge to Christian Missions" by Rev. J. F. Edwards of Poona, India, and published by the Madras Publishing House. You no doubt have read a great amount of reviews and answers in different publications in the homeland. The writer has read a number published in and out of India including those of the Christian Graphic of Japan in which one person suggested that the Commission looked at these religions (Buddhism and Shintoism), through their front door and at the Christian Church through the back door.

While none of us are so blindly antagonistic to everything good in the culture of the Orient, yet no student of the history of Christianity in these eastern countries can overlook the fact that the good in this culture is a heritage of the influence of Christianity

ing his pupils to remain in his school-room to pray. With the roll of his pupils spread before him, he would kneel and ask God to forgive him for any act of injustice or of neglect toward any pupil in his school that day. He also asked, as he pronounced each pupil's name, that God would help him on the morrow to do the best things for each one."

"One evening in the autumn of 1771 he did not return from his school at the usual time. A search was made and he was found in his schoolroom on his knees—dead. Thus ended in prayer for his pupils a life singularly sweet and unselfishly given to the welfare of those whom he believed God had divinely appointed him to teach."

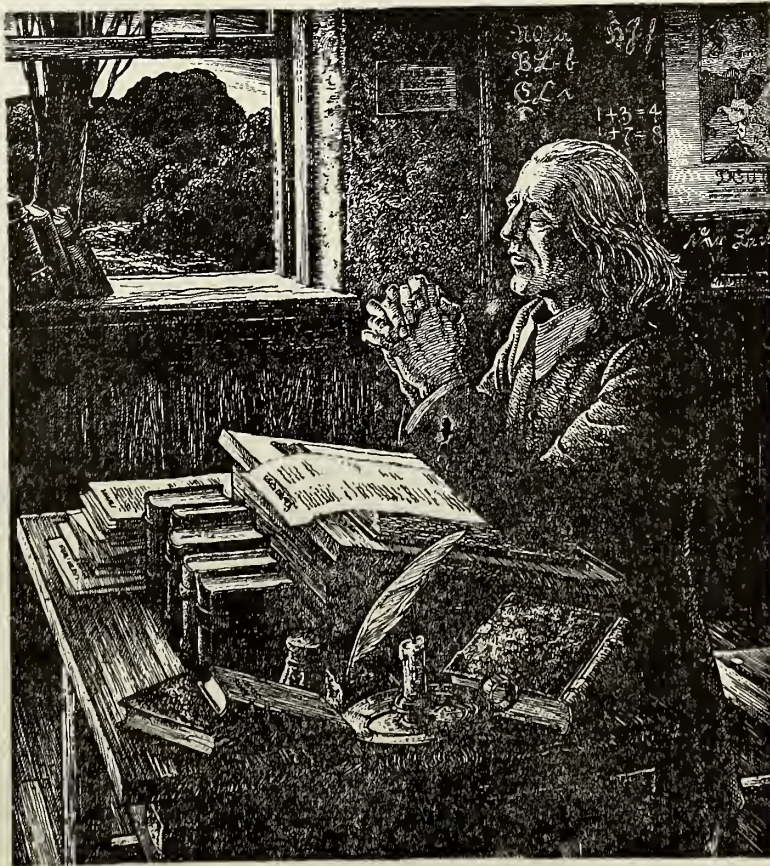
Christopher Dock is famous in the history of education in America as the author of the first systematic treatise on pedagogy—published in America, written in 1750 and published in 1770. It bears the title "Schulordnung" or "School-Management." But certainly far more important than this booklet is the influence which this godly man must have had as the guide, shepherd, teacher, and friend of the hundreds of boys and girls who were entrusted to his care as the years passed by. Who can know the eternal value of his service! His life and work should be an inspiration to all true children of God in all walks of life, whether school-teachers or not, to live a life of devoted, unselfish, conscientious, loving service in the spirit of the Master.

It is this spirit which the artist has endeavored to embody as he presents to us Christopher Dock at prayer in the evening twilight. Those who have seen the original drawing in its full size have been touched by the power which the artist has succeeded in putting into his picture, a power which speaks even in the smaller reproduction published herewith. The spirit of deep piety, of unselfish concern for others, of longing desire to do the very best, of loving entreaty to the Heavenly Father, shines forth from the face of this aged pilgrim who is about to lay down his labors and go home to his reward. Even the peaceful glow of the evening twilight that falls upon his face through the western window adds to the strength of the impression.

The many friends of the artist who have seen the original drawing feel that he has succeeded in creating a

picture of unusual power and beauty, and above all one that carries a message that is much needed to-day. With many others, the writer is particularly glad that we have found an artist among our own people who is willing to use his gift to serve the church and portray scenes and characters from our own history. It is evident also that his work is not that of a mere amateur but represents truly fine creative art which will compare well with the work of leading artists of the day. He is a graduate of the E. M. S., and at the present time is continuing his studies at Goshen College.

* Taken from "The Life and Works of Christopher Dock" by Brumbaugh.



Christopher Dock at Prayer

THE MESSAGE NEEDED IN THE RURAL FIELD

By Anna Snyder

for the Gospel Herald.

"Jesus saith unto them, My meat is to do the will of him that sent me and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:34, 35).

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John 15:11).

"And Jesus, when He came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd; and He began to teach them many things" (Mark 6:34).

On that eventful day when Jesus and His disciples went out into the desert to rest they met a needy multitude—a hungry multitude—people that were as sheep without a shepherd. They knew that they were physically hungry, but they were also hungry for the gracious words of the Master; and in their desire to receive from Him, their physical need was neglected. The Master saw the need—He saw an opportunity for service, an opportunity to show His miraculous power, an opportunity to present to them the Bread of Life. We do not read that He and His disciples received the rest for which they had gone out, but we do read that the multitude was more than filled and went to their homes satisfied.

If Jesus were to come into our rural communities to-day what would He find? Would He say to His followers, "Come and rest?" or would the condition and need of the people be such that His compassion would be stirred and He would say instead, "Give ye them to eat?" Would He tell us that we had overlooked the time of harvest, and that instead of it being yet four months would He say, "Lift up your eyes, and look, for the fields are already white to harvest?"

Let us lift up our eyes and see what some of the conditions in the rural fields really are.

I will quote from an article given in the annual report of the General Mission Board Meeting for 1930. Later statistics might show some improvement but we can see from these that the need is great and conditions alarming. "Do we know that in our own country, in the U. S., approximately 12,000,000 boys and girls are not connected with any Sunday school? Of the 15,000,000 farm children under 21 years of age more than 4,000,000 are virtual pagans. Do we know that out of 119 counties (representatively selected) 1,600,000 children live in communities where there is neither church nor Sunday school? Do we know that in the rural parts of the States west of the Missouri River there are at least 10,000 communities in which children are growing into maturity without any

religious influences? Of the entire population only one-fifth goes to church. One-seventh of all rural communities of the United States are entirely without Protestant churches."

Perhaps some one is thinking that the facts just given represent some of the most neglected parts in our country. Have you ever stopped to think what the condition may be in the communities in which some of your own members live, or have you made a survey to ascertain the number of homes or families not reached by any religious body? Perhaps the need is greater than some have realized, and if workers are sent into the field at once it may be that some of the grain may be saved that would otherwise be lost.

In a certain community there is a small Mennonite congregation. Within a radius of one mile from the church approximately 100 families are living. About $\frac{1}{3}$ or $33\frac{1}{3}$ of these attend church services, some regularly, a few only occasionally. Of the remaining $\frac{2}{3}$ a few of the children attend Sunday school occasionally. During vacation time the last few years a Summer Bible school has been held. Quite a number of the children of this community attended, among them being children from Catholic homes. How ignorant of the truths of the blessed Book many of them are, and yet how interested and eager to learn. The language of the Bible is strange to them, and even some of them well able to read stumble over the reading in the Bible because they are not familiar with it. I say this is a wonderful opportunity for Christian workers to carry the light of the Gospel into neglected areas.

The message is needed in the rural fields. It is not only necessary that the Gospel be preached but also that it be lived by those who profess to be followers of the Master. How the world is watching for mistakes and inconsistencies in the lives of such, though they may be unintentional on the part of the individual. Recently in reply to the request that her children attend religious services a lady said that as long as a certain individual, her neighbor, was allowed any active part in public services her husband would not allow their children to come. We thank God that those very children later became attendants at Sunday school, and that their parents also were present upon an occasion when their children participated in a special program given by the Sunday school.

"So let our lives and lips express
The holy Gospel we profess;
So let our walks and virtues shine,
To prove the doctrine all divine.

"Thus shall we best proclaim abroad
The honor of our Savior God;
When the salvation reigns within,
And grace subdues the power of sin."

The message is needed because of

the situations brought about in modern living. Rural people are no longer isolated from the temptations and vice of the cities as they once were. Modern means of travel have brought us, as we say, nearer to the cities. This means that the children and youth need to be won for the Master that they may be saved from the traps of the enemy which await them in the cities. Youth is the spring-time of life; it is the impressionable period. Seed sown at this time will more readily take root and grow. As an individual grows older the soil of his heart becomes harder and more hardened till it is difficult, though not impossible, for the seed of the Word to break through the stony sur-

Go and invite them earnestly,
Some will surely obey the call.

"Perishing souls at stake, go tell
What the Savior has done for you;
How He redeemed thy soul from hell,
And is able to save them too.

"Perishing souls at stake to-day,
Can you tarry for earthly dross?
Fly to the rescue, don't delay,
Bring the needy to Jesus' cross.

"Perishing souls at stake, my brother,
What is all this world beside?
Perishing souls at stake, my brother,
Souls for whom the Savior died;
Perishing souls, perishing souls,
Oh, who will help to save the lost?"

Aurora, Ore.



Promising Material for Christ—A Mountain Sunday School

face. For this reason many, many do not respond when the call to salvation is brought to them. How sad that they did not accept the opportunity to accept Christ while young—sadder still if some one failed to give them the opportunity.

The message is needed. "Look on the fields;" "Occupy till I come." These are the Savior's commands. "The wicked shall be turned into hell, and all the nations that forget God." This is the doom that awaits the sinner. "Whosoever shall call upon the name of the Lord shall be saved" is the blessed invitation and opportunity offered. Will you and I do our part? Will we do all in our power to carry out Christ's last commission to preach the Gospel to every creature? Will we help to supply the great need of the rural field?

"Perishing souls at stake to-day!
Says the banner of Christ unfurled;
Pleading in love for help to save
Blood-bought sinners o'er all the world.

"Perishing souls at stake we see,
Yet the Savior has died for all;

THE SALT OF THE EARTH

By Ruby Martin

For the Gospel Herald.

Salt is a substance used for seasoning food and for the preservation of meat and vegetables. It is an essential in the life of mankind. It preserves from corruption and purifies the things with which it comes in contact. It is a corrective and antiseptic which proves its power as a purifier.

In II Kings 2:21 we read of Elijah, "And he went forth unto the spring of the waters and cast the salt in there and said, Thus saith the Lord, I have healed these waters. There shall not be from thence any more death or barren land." Now, Jesus in His sermon on the mount said, "Ye are the salt of the earth." I believe we may consider that the waters are the world and Jesus has cast us, as Christians (the salt) into it to heal it; to purify it; that from henceforth none should die eternally lost. "It is not God's will that any should perish." He in-

ends for us to save as many as possible from destruction. We must preserve the world just as the natural salt preserves our foods.

When Jesus stated, "Ye are the salt of the earth," in His sermon He was not only speaking to His disciples living then but also to us—to every Christian. Therefore, our place in the world is as important as the natural salt is to every one in it. We could not keep alive long without salt neither can the world live long without the Christian in it. Our place is a big one and oftentimes a hard one to fill but by God's help and power we may succeed. "My grace is sufficient for thee."

Salt will dissolve almost the same in hot and cold water and as an oversupply of water is added the taste of salt becomes weaker and weaker; it loses its power as a preservative and a seasoner. In a way this is typical of many Christians. I feel confident that most of you have known persons who, at one time, were happy in the Master's service but gradually they were drawn into the world and became weaker and weaker in their Christian life. They lost their savour, their power as a purifier of this wicked world was gone. They were too weak to accomplish more for the Lord. Jesus says, "If the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and to be trodden under foot of men."

Then, too, salt is a symbol of many things, therefore when Jesus said, "Ye are the salt of the earth," I feel that it is almost a command for us to show to the world all the things that salt symbolizes. Incorruption, first, and sincerity of grace. God would not accept sacrifices from the children of Israel unless they were seasoned with salt which was a symbol of incorruption. If we are the salt of the earth we must sacrifice many things for Jesus' sake and we should be free from corruption and insincerity.

Second, salt is a symbol of friendship. We must be friendly as we have a message for the world and if we do not practice friendliness it will not listen to our message. It is true that the world does things that we do not sanction, nevertheless, that must not keep us from being friendly. We are in the world and we do not necessarily have to do as the world does, yet, that does not give us a justifiable reason for not being friendly to everyone. I believe we can take Jesus as our example in this instance as He was always friendly to everyone regardless of who they were. "Go thou and do likewise."

Third, salt is a symbol of wisdom. If we are to be the salt of the earth and fill our place perfectly in the world we must be careful of how we speak. Our tongue is like a flame of fire and can do more harm in the

world than anything else. Paul says to the Colossians "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Here, I believe, is an example of where salt is a symbol of wisdom.

Fourth, salt symbolizes hospitality. This characteristic goes hand in hand with friendliness. Jesus would have us be hospitable to every one. Sometimes, as Abraham did, we may be entertaining the Lord although we are unaware of the fact.

James asks a question, "Doth a fountain send forth at the same place sweet water and bitter?" and the answer, in return, is that we cannot serve God and mammon both. We must choose one or the other. So while we are in the world we have the privilege of serving God in the way we feel is best. What would it mean to the world if religious freedom was not allowed? I think that can be answered by reading the history of those countries that did not allow it.

Peter tells us to watch unto prayer and unless we do it we can't be a very strong salt of the earth. If Jesus felt it necessary to pray "how much more ought ye to pray." A prayerless life is a powerless life—"The salt has lost its savour." It is a life far removed from Jesus who by day and night prayed to His Father. The ability of God is beyond our prayers, yes, beyond our greatest prayers. While in the world we are strengthened to carry on our work of purifying it that those within it might be preserved. "As thy days so shall thy strength be"—strength of will, of judgment, of ideals, and achievements. The Lord is our strength leading us on, up, down, or just to sit still as He desires. Again I say, "My grace is sufficient for thee."

Faith goes hand in hand with prayer or neither amounts to much. "Without faith it is impossible to please Him." So, in this world the Christian must have faith.

"For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another" (Mark 9:49, 50).

Therefore, we must be a witness for Christ in this world if we are to be considered salt of the earth. We can "let our light shine," thus purifying and preserving it by being friendly, incorruptible, hospitable, sincere, and by having a pleasant disposition and being fully surrendered to Him at all times in spite of joys and sorrows, trials and disappointments, tears and smiles; they help to make us conquerors through Him who loves us.

Minot, N. Dak.

NEWS FROM INDIA

Easter Meetings

For the Gospel Herald.

At all of the stations special Easter meetings were held—some in the evening and some in the morning, some every day during Passion Week, and some two or three days previous to Easter.

GHATULA—Early on Easter Sunday morning, before sunrise, groups of Christian men and women were wending their way to the cemetery for a short but impressive service. During the regular morning service special songs were sung and the one predominating thought throughout was, Christ the living Savior. In the afternoon the Junior and Senior Young People's Meetings met together and Deaconi Mukut gave us a message on, "The fear of the Lord is a fountain of life," emphasizing that Jesus is the fountain of life.

M. M. K.

MOHADI—On Easter morning at half past five our whole church community gathered in the compound where we enjoyed a half hour of fellowship with the Lord. Each one, except the small children, offered up a prayer of thanksgiving for the wonderful love of God and His Son, Jesus Christ, in making possible the celebration of this day.

S. J. H.

SHANTIPUR—Early morning prayer meetings were held a week previous to Easter. There was a service in the church on Good Friday morning and on Easter Sunday. On Sunday the lepers' singing band sang several Easter songs and the school children also sang an Easter song.

F. H. L.

SANKRA—Sunrise prayer meetings were held every morning of the week preceding Easter. The various incidents of Jesus' life during that week were discussed. On Good Friday morning Bro. Kaufman brought a message on "Why Jesus had to die." It was full of the Spirit and was enjoyed by all. That same evening he spoke on "The Restoration to Power," basing his remarks on Peter's fall and restoration. On Sunday morning the pastor gave a message on "He will swallow up death in victory." In the afternoon we had a lengthy program on "The Meaning of Easter."

R. R. S.

BALODGAHAN—On Wednesday and Thursday of Passion Week sunrise prayer meetings were held in the Bethel Church. At the service on Good Friday morning Bro. Obed, the newly ordained deacon, preached his first sermon. On Easter morning almost the whole congregation went out to the cemetery for a sunrise prayer meeting.

M. C. V.

DONDI—We had a new kind of Easter observance in Dondi. On Saturday I received an urgent call from a survey officer, who had been ill at Sambalpur, fifteen miles south of here, that I take him to his headquarters. As he was very sick and without a doctor, I felt it was my duty to go. I hoped to get back home by three o'clock on Sunday afternoon. I found the road so bad that I did not get back until seven in the evening,—in time for a common meal with all the members of the church. At eleven o'clock on Sunday forenoon Sister Brunk and the Indian nurse were called on an urgent case in a village six miles away. They went in an ordinary ox cart accompanied by Bro. Luke. On the return journey the cart upset as they were coming down a steep bank into a river bed. They were thrown into the sand and all the straw from the cart, on which they had been sitting, fell on top of them. No one was any the worse for the fall. Because we were both away the Easter Program was postponed until Monday morning at eight o'clock. The children gave a very nice program.

A. C. B.

General News

Bro. Vogt took Bro. Beare and family to Raipur on April 4. By nine o'clock, when the trailer had been loaded, all the widows, and many of the village people, were at the bungalow to give the Beares farewell and to bid them God-speed. The people were loathe to see them go, yet they wanted them to return to America to meet their loved ones again. At the Boarding bungalow they said farewell to Sister Good, the teachers and the school girls. Sister Wenger went along to Raipur. At about three o'clock they left for Calcutta on the mail train. On April 7, as they were boarding the ship, they sent a farewell telegram to the missionaries.

Deacon Mukut is busily engaged in putting up two evangelist's houses at Likma. He, with his family, will move to that station about July 1.

The Christian Women's Thursday afternoon meeting, at Ghatula, is well attended. For the hot season they are meeting in groups and are studying the book of Genesis.

The Industrial School girls are preparing the field for the coming year. One girl from the school left for Balodgahan on April 13 and will be married soon.

During the last week of March and the beginning of April the Mohadi congregation had a prayer meeting in the church every morning at six o'clock. In the evenings evangelistic meetings were held in the village of Mohadi. The people of that village, as a whole, are rather indifferent to the Gospel message, but there has

been some evidence since that the efforts put forth among them have made an impression on some. Prayer is being made that there may be some fruit. The following week one evening was spent in the village of Koragaon, where Bro. Raghua and his family are stationed. The people listened very attentively and showed signs of serious consideration. During the third week of April a series of similar meetings were held in the village of Belora, a half mile from the bungalow. "Frequently, as we passed through one part of the village on our way to the meeting place, people, and especially the women, asked us to stop there for a meeting. Women cannot go far from their homes to meetings at night. The last evening the subject was to be the events related to the second coming of Christ, followed by testimonies by various ones of our group on 'What Christ means to me.' When we got to the meeting place we found that the Police Inspector was there and had called all the men together to investigate a case of horse stealing. So we went back to one of the places where they had often asked us to stop. There we had our meeting with the women who seldom have such an opportunity. This meeting was for them especially and it seems the Lord took this way of directing them to us, so that they could hear the message. Frequently men are ready to accept Christ, but the women, not having had the opportunity of hearing all the men have received, prevent the step."

Hot Season Personals

The following are spending the hot season in Darjeeling: Dr. Troyer and family, Bro. Vogt and family, Sister Hostetler and children, Mary Holsopple and Mary Wenger.

In Landour are Bro. Miller and family, Bro. Smucker and family and Sister Kaufman and Kathryn.

Bro. and Sister Lapp are spending their vacation in Ootacamund, South India.

Those remaining on the plains are caring for the work as follows:

Bro. and Sister Brunk besides their work in Dondi, are responsible for the roadside clinic work at Sankra.

Sister Hartzler has gone to Ghatula to be with Sister Kanagy until the Friesen family arrive in India.

Bro. Hostetler is staying at the Medical Station and is seeing to the building of the nurse's bungalow besides looking after the work at Shantipur.

Sister Shantz has gone to Balodgahan where she and Sister Good are responsible for the work of the station.

Bro. Kaufman is staying at home in Dhamtari, and, besides his own work, is also looking after Bro. Miller's work.

The prospects are as bright as the promises of God.—A. Judson.

MAINTAINING THE PRINCIPLE OF OUR CHURCH

By Laura D. Metzler

(Paper read at Allensville Sewing Circle Meeting.)

The Church was instituted by God Himself, being in the mind of God before the foundation of the world. "According as He hath chosen us in Him before the foundation of the world that we should be holy and without blame before Him in love" (Eph. 1:4).

Because of the great love of our heavenly Father, has He called us, and was willing to give His only beloved Son as a ransom for our sin. The Church of Jesus Christ has been purchased by the precious blood of Christ. It was alone through the atoning blood that we have been redeemed. Can we estimate the value, or what it cost our blessed Savior, that God's plan might be carried out, and the Church established here for us?

Each individual member of the Church, the body of Christ, is included in the atonement. Paul says, (Gal. 3:20): "I live by the faith of the Son of God who loved me, and gave Himself for me."

Since the Church belongs to God (1 Cor. 15:9), and is the Church of the living God (1 Tim. 3:15), has been redeemed by Christ, is subject unto Christ, and we as His followers have been called by God Himself into His great family, do we as sisters realize the great importance of our share of this great work? I trust, in studying this subject together, we may get a deeper appreciation of what the Church has cost, and what it means to us. As each of us has been called of God, been adopted into the family of God and been received into the visible Church by the rite of baptism, we have vowed and promised before God and other witnesses, that we will be true to the doctrines and principles of our own beloved Church, as we believe them to be founded and based upon the Word of God. There are certain Christian principles, which should characterize all of God's children, and I am sure that we, as a group of Sisters here to-day, want to live up to all the light we have, and gladly adapt these rules of life, thanking God that He has provided a way of shielding us from sin. The first and underlying principle we should endeavor to maintain is that of love. God is the highest type of love; (1 Jno. 4:8): "He that loveth not knoweth not God, for God is love." He has given us a practical manifestation of His love by giving His Son as a Redeemer of the world. The love which God implants in the hearts of His children is more far-reaching than that of the world, in this that it includes love for both friends and enemies (Matt. 5:46,

8). We are taught in God's Word to love God, (Matt. 22:37), love Christ (I Jno. 5:1), love the brethren (I Jno. 1:14), love husband or wife (Eph. 5:3), love parents (Eph. 6:1-3), love children (Eph. 6:4), love neighbors (Luke 10:25-37) love friends (Matt. 23:43), love enemies (Matt. 5:44). But we are not to love the world (I Jno. 2:5, 16). The love of God shed abroad in our hearts brings heavenly sunlight into the home, unites God's children into a perfect body in Christ, casts out hatred and fear, and cultivates a spirit of sacrifice and self denial, so that we are able to seek the good of others and place ourselves in the background, and press upward to a higher spiritual life. May we be delivered from that impure love, which degrades us as much as pure love exalts.

When we are filled with pure love which comes from God alone, we will then be able to live peaceably with all men. Peace is another Christian principle and is based upon God's Word. The Bible teaches we should have peace with God (Phil. 4:7); peace in the home (Eph. 6:1-9), peace in the church (Eph. 4:3). Peace in every walk in life is a blessed thing to experience. That peace of soul which passeth all understanding and no man can take from us. What can we as sisters do to maintain the principle of peace? We can teach it in the home, in society, and among individuals in our everyday life. We should be an example of peace.

The principle of non-resistance should possibly follow peace. Christ teaches in Matt. 5:39: "Resist not evil, but if thine enemy smite thee on the right cheek turn to him the other also." Under all circumstances the principle can be practised. We have nothing to fear, Christ has said, "I will never leave thee nor forsake thee."

There are other principles which we, as God's followers should endeavor to maintain, to be true to our vow which we have made before God and man, that the future Church might be grounded and rooted in the faith because of our obedience.

God's people are a peculiar people, consecrated to the Lord, and separated from the world and worldliness. Applying this to the principles of the Church we think of nonconformity to the world. This was preached by Christ (Jno. 17:16); by Paul (Rom. 12:2); by James (Jas. 4:4); by Peter (I Pet. 2:9); and by John (I Jno. 2:15, 16). It is sad to say this principle is very often ignored by professed followers of God. If we as a Church will hold to this heavenly peculiarity, as taught in the Word of God, we believe God will use her as a mighty power for good in transforming the world from darkness to light. The principle of nonconformity has to do with the unequal yoke, secret societies,

worldly amusements, pride, dress, fashions and everything in which we are tempted to drift and cater to worldliness.

The wearing of the devotional covering by us as sisters is commanded in God's Word (I Cor. 11:2-16). Paul teaches that God is the Head of Christ, Christ the Head of man, and man the head of woman. Woman shall worship with her head covered, but if she discard the devotional covering, let her also shear off her hair. If shearing the hair be a shame let her also be covered.

These principles, and others taught in God's Word and practised by the Church should be strongly maintained by God's children. Now, how may we as Sewing Circles, individual sisters of the Circles, and mothers and daughters in the home help to maintain all principles of our Church? As different Circles we need coöperation, working together as one, for the same purpose. "United we stand, divided we fall." We are laborers together with God. It should be our aim in our sewing and all the work we do to build up the cause and glorify God. The garments we sew for others should convey the principle of simplicity of attire. Each individual of our Sewing Circle is responsible and should grasp every opportunity that our share of this great work may not go undone. We can maintain these principles, which are near and dear to us by precept and example, living them in our everyday life, teaching them diligently and daily. The most effective way to help is thru the avenue of prayer. Prayer is the most essential factor in all our work. "The effectual fervent prayer of the righteous man availeth much." "Prayer changes things." Thru prayer the bonds of unity are strengthened. Have we ever thought, as we send the garments to the missionaries and other needy ones, that their prayers ascend to the throne in behalf of the sender? We have had the blessed privilege of remembering many of our dear sisters in prayer to God, whom we have never met face to face, and we know our kind heavenly Father will abundantly reward in His own time. My dear sisters, let us not forget the value of prayer, that there might be an altar in every heart, every home, every Sewing Circle and every church.

As mothers in the home, what is our part that the principles should be maintained for the future Church? Possibly the heaviest responsibility rests upon us as mothers. We must be obedient to God's Word and live a life of prayer and faith. Perhaps some of these principles are a little hard for the younger generation to fully understand. It is our duty to teach them God's Word and lead and direct them in the way of right. The principle of

the unequal yoke, along the line of secret societies, worldly fashions and worldly amusements, if taught in the home to the children diligently and firmly will help them to live deeper spiritual lives. The secret societies, women's club meetings, etc., of to-day we believe to be contrary to God's Word. We are commanded to guide the house and teach the younger girls to be chaste keepers at home. It is our duty as mothers to know with whom our children are associating, and where they are. It is God's will that His children should have pleasure, but not pleasure in unrighteousness. There is joy in Christian service and we should endeavor to implant a desire for godly pleasures in the heart and mind of our youth, rather than worldly pleasure with its low moral standards—impure sights, indecent language, and gambling devices, which are an abomination before God. Are we teaching our children the danger of following after pride and the fashions of the world in our attire? (I Pet. 3:3,4): "Let us not adorn ourselves with that outward adorning, but let it be that hidden man of the heart, the ornament of a meek and quiet spirit, which is in the sight of God of great price." Is it not true that our children largely follow the example of their parents, especially in their youth? Can we expect the youth and future Church to maintain these principles and hold fast to them if we ourselves are not obedient, and fail to hold these standards before them? If we want our children to practise simplicity, wearing the devotional covering and bonnet, according to the discipline of our church, we as mothers should provide for them plain simple attire. Are we putting the fashions of the world upon their bodies, or the simple attire which God has commanded? We as God's children belong to God, and should take our orders from God, dressing as women professing godliness, avoiding immodest apparel upon ourselves or our children which leads to an impure life.

To the daughters of the home, which make up our Junior Circles, may your lives count for God in His service. Live obedient to His Word and will, that your influence may lead others in the paths of right. You have a wonderful opportunity, as young sisters, to wield an influence for good among your associates, to foster the missionary spirit in your Sewing Circle work and to lighten the burden and load of care for many mothers and others who are in need.

May we labor faithfully together, hand in hand, accomplishing that which the Lord has intended, knowing that if we but give a cup of cold water to one of His, in the Master's name, we shall not lose our reward.

Martinsburg, Pa.

SHOULD WE BE THANKFUL?

By Ada Hartzler

For the Gospel Herald.

All over the world there is a feeling of unrest and complaining. People talk and grumble because they are not as prosperous as they were and times are hard. Some feel there is nothing to be thankful for, that God is very severe with them.

The last few days I have been made more thankful, and I have realized a new one very important, all important blessing. I was called upon to help with two very sick people for whom we could do nothing. One case, a man, was sick so long that he was about to die when they brought him. Because of cramping pains in his stomach his people said there is a god in the stomach. The other case, a woman, was a pitiful one. There is a lack of instruments and equipment in the dispensary in Ghatula, where I was at the time, so we were unable to do anything for her. I certainly felt sorry for these people. They were left to die in their pain unless the Lord saw fit to raise them up.

This does not seem to be anything to be thankful for. But this is why I am thankful. This man and woman are Hindus—they know nothing about Christ. If they had heard of Him they never accepted Him and are dying in their sins. This made me think again how thankful I should be for a Savior who has forgiven and taken away all my sins and who has given peace, joy, and happiness in my life. How thankful I should be that I lived in a land where Christ is taught. And having Christian parents, brothers and sisters, and relatives is also a blessing we often forget. I think so often and thank God what a privilege and wonderful blessing it is that I have Christ in my life. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

Will you pray with us that our work, our conversations, our every action may show forth the Christ-Spirit and that we may have a greater burden for the lost; also that all Christians may have this burden.

Jamgaon P. O., via Drug,
C. P. India.

DEFEAT OR VICTORY IN INDIA?

The spirit of defeatism that seems to prevail in some quarters regarding the missionary situation in India, has various possible explanations. It probably arises in some quarters owing to the series of financial "cuts" to which the work and the workers have been subjected. In some cases it is probably due to the political obsession regarding the land's political destiny.

With others it may be traceable to the fact that criticism of missionaries and the Christian Church has become much more vocal in recent years, a situation which is much healthier than when opinion is repressed. But whatever the reason for the spirit of defeatism in so many Christian quarters regarding India, we are certain this spirit is utterly unjustifiable and we present a few facts showing how unjustifiable it is.

We missionaries and Indian Christian leaders are so absorbed in the daily round of duty that the dust of the conflict is in danger of blinding us to the astonishing progress of the cause of Jesus Christ in India. We are really taking part in one of the biggest situations, if not the biggest situation of all, in the history of Christendom. Three revolutions are going on simultaneously in India, calculated to affect India's whole future, namely, the political revolution, the social and religious revolution that is convulsing Indian society to its depths, and the revolution concerning the basic ideals and methods of Christian Missions. The first and second we do not propose to discuss, save to say that we agree with Mr. J. Coatman's observation that "dogmatism in Indian political affairs requires ignorance, more or less complete, as its basis."

The Challenge of Indian Christianity

India's religious revolution brings us face to face with one of the very greatest Christian situations in history. "Here is the opportunity, prayed for, for more than a century," says the Indian Bishop of Dornakal, regarding one aspect of the revolution, the caste movement in South India. "Should we allow a passing financial depression to come in the way of our obeying these calls?" This unique situation presents untold encouragement to Christian Missions, for these have helped to create the situation, while at the same time a great challenge arises for Christian Missions to buy up this opportunity for the Kingdom of Christ. India's far-reaching religious revolution brings a twofold challenge to Christian Missions—from Indian Christianity on the one hand and from Indian nationality on the other. In both these realms, Indian Christianity and Indian Patriotism, let us see what has been done and how to accomplish what still remains to be done.

India's Pentecost Without Parallel

The Christian achievements of the past decade in India give cause for ecstatic praise. Before the last Indian census was taken the present writer ventured to predict, on the basis of published facts, that the census figures would reveal that during the previous ten years there had been ten thousand new converts won for Christ every month. The 1931 census figures re-

turn over six and a quarter millions of Christians, the exact figures being 6,296,763. This means that well over a million and a quarter were won for Christ during the decade, or more than 150,000 a year, or more than twelve thousand every month. The intensive process leads one to expect a great acceleration in the rate of increase, and our great concern must never be for numbers but always for spiritual quality. At the same time it is "as unwise to ignore numbers as to over-emphasize them." When we remember that the percentage of increase among Hindus was only 10.4 and that among Moslems only 13 percent, while the Christian rate of increase was 32.5, truly there is "amazing ground for thanksgiving." This increase, be it remembered, was maintained through ten of the stormiest years India has known.

Over twelve thousand won for Jesus Christ every month during such a decade, means that Indian Christianity is passing through a veritable Pentecost, for which history itself provides no parallel. The success of Christian Missions in India has been so striking that we shall need far more convincing reasons than have thus far been assigned by any Commission to lead us to believe that missionary aims and methods need the radical alteration suggested by the Report of the Appraisers. Let it not be forgotten that in recent years there has been on the one hand such a growing insistence on the importance of genuine and enduring missionary work, and on the other hand such a constant process of readjustment and adaptation to new conditions, that one of the most observant of editors, among those whom we call non-Christian, has stated that no other organization he knew was so honest with itself and so constantly and thoroughly introspective as to its methods as was the organization of Christian Missions.

Indian Christianity, however, cannot be fully measured by its six and a quarter millions of professed adherents. Just as neither Joseph of Arimathea nor Nicodemus was numbered among the open disciples of Jesus during His days on earth, but were the two who remained near Him to the end to bury the Crucified Lord, so in India to-day there are large numbers who daily read the Bible and pray to Christ in secret. Indeed we believe that the number of these exceeds the number of those returned as Christians in the census. Some criticisms give the impression that Christian missionaries in India not only report all their success, but are in danger of magnifying them. There are facts in our possession, as doubtless there are in the possession of Christian editors in other parts of India, showing that some of the most important results of

Christian work are purposely withheld from the public press and from missionary reports. In one center alone we know of three baptisms from longborn Indian families, and on each occasion we were urged not to publish word on the subject.

Jesus Christ in India's Heart

There is an increasing amount of striking evidence of the fact that all over India Jesus Christ is winning His way into the Indian mind and heart. This is the testimony of Stanley Jones as the result of his recent visits to a number of the chief Indian centers. In every place he presented Jesus Christ as the one and only Hope of Asia and he had an astonishingly encouraging response to his definite appeals for surrender to Christ as the only Savior from sin. Many of these lectures were attended by some of the most distinguished Indians in the land. It is our growing conviction that large numbers of educated people in every part of India secretly regard themselves as followers of Jesus Christ and live as conscientious a life of prayer to Him as do His openly professed disciples. In one province alone, numbers of Indian officials are so classified. In many intimate interviews, Dr. Jones was assured that when India comes to adopt the Ceylon practice of new converts remaining in their own homes, there will in all probability be a very great increase in the number of confessed disciples of Jesus Christ who now are doing their Christian praying in secret. So widely and so profoundly is Christ revered that reliable judgments affirm all such barriers to an open profession in domestic circles may be removed within twenty-five years.

Christ and Indian Students

Among Indian students the uniqueness of Jesus Christ is so increasingly believed that, as one thoughtful student expressed it, there is a growing dislike to allow His Name to be mixed up with current political controversy, with communalism or with communism. The students connected with the Hindu university of the most sacred city of Hinduism made a request to the Hindu Principal that Dr. Jones be invited to give a lecture under the university auspices and on its premises. The Hindu principal not only granted their request but said that he himself would preside. At the close of Dr. Jones' lecture on the value and power of Christ for India the principal stated that he could not claim the chairman's usual privilege of differing from the lecturer, "For," said he with emphasis, "what Dr. Jones has been saying is calculated to help us greatly." This emphatic remark of the Hindu chairman was of special significance in light of the fact that the All-India Inter-University Debate had been held shortly before in Benares on

the subject: "In the opinion of this House, religion is a great obstacle to the development of a healthy and vigorous growth of Indian nationalism, hence it should be abolished." Such a debate had shown what is the growing attitude of Indian students to the ancestral religions of the land.

One of our British missionary readers, well known everywhere in Western India, writes to say: "What a pitiful thing it seems to us who are close up to the facts that a Commission of Christian men (and women) should agree to issue statements that would deprive us of any justification for being in India at all. What a glorious privilege to be singing and preaching the Gospel as we are doing here to numbers who are listening as I have never known Indian audiences to listen before." The writer of those words has won the right to speak by the fact that he has been working in Western India villages for nearly forty years.—By J. F. Edwards, Poona, India, in *Missionary Review of the World*.

A Christian Conference

An All-Japan Christian Conference under the auspices of the National Christian Council and the Kingdom of God Movement was held last November in Tokyo. Delegates were divided into three groups to consider Christian thought, the Church, and evangelism. The following are some of the significant resolutions adopted:

(1) Hearty endorsement of the second period of the Kingdom of God Movement (1933-34), the major emphasis to be on rural evangelism.

(2) To ask the new Executive to prepare and issue statements in support of the proposed five-year plan for prohibition; the abolition of prostitution; and an appeal for the elimination of Sunday activities in the schools.

(3) Recommendation that denominational heads confer before opening any new work, and that investigation be made of the duplication of missionary effort in small towns.

Streams from Nanking Seminary

Nanking Theological Seminary in twenty years has graduated four hundred men who are now serving the Church in sixteen provinces of the Chinese Republic, and in three different foreign countries. They are serving twenty-five denominational organizations. In addition to the graduates more than one hundred others have taken part of the course, and later found their way into Christian work. Another three hundred laymen have taken the correspondence course, and through it have become more efficient servants of Christ. Of those who have taken seminary courses more than 90 per cent are now actively engaged in Christian service.

Young women also are now taking the B. D. Course. Another helpful move is that of sending preachers back to the seminary for a year's study, after seven years. For them the seminary has organized a "Refresher Course."—*World Call*.

FROM OUR MISSION STATIONS

(Philadelphia, Pa.)

(2151 N. Howard St.)

Dear Readers:—

By the time this reaches the readers the Summer Bible School will have begun, July 5. It is to continue until July 25. Bro. and Sister Elam Stauffer, missionaries appointed for Africa are engaged to help in the teaching. Bro. Stauffer will also preach in the regular Tuesday evening services during this time. The Tuesday and Wednesday evening meetings are still fairly well attended.

We are expecting some auto loads from the Doylestown and Weaverland congregations to do door to door canvassing on July 3 for the Bible School.

Rhine Alderfer of the Salford congregation preached in the afternoon service June 18. He was accompanied by two auto loads of his congregation. It is always appreciated when ministers come in and bring others with them. It encourages the work and also creates interest on the part of those who come. Bro. John S. Hess was here last Sunday, June 25. He preached two short sermons to the Sunday school, as the Sunday school is in two different buildings, and then preached in afternoon and evening services. This gave the writer the opportunity to fellowship with the Norristown Mission in the afternoon and with the Skippack congregation in the evening. Bro. Hess was accompanied by Bro. Benjamin Eberly and Family. Bro. Eberly has consented to teach a class in the Bible school.

Bro. Martin Weaver of Lebanon Co., will be present in all services on Sunday, July 30. The mission tent has been erected in the Mission yard to make room for classes in the Summer Bible School and is also being used for the evening meetings when it is especially warm on the inside.

Begging your interest, prayers, and visits, we remain,

Your Bro.,

J. Paul Graybill.

Kansas City, Kans.

(Mennonite Children's Home)

Dear Christian Friends:—While the enemy of souls has not been idle the past while we have been enjoying some real victories through Christ.

At present Sister Mary King is at her home in Iowa as she was called home on account of sickness of an uncle and while there is taking a few more weeks to rest.

Sister Fanny Troyer from Mio, Mich., a former worker has returned to help us with the cooking again.

A number of different sisters have been giving us temporary help as we

were rather short in workers for a while this spring; among these were Sisters Eula Yoder and Mary Grove from Garden City, Mo., and also Sister Louise Jones of Kansas City.

While we have been having lots of vegetables from the garden the supply is not so good as other years on account of the heavy rain in the spring, then the continued dry weather immediately following.

This spring another little girl under one year old was placed into the home of Bro. Silas Horst's in Iowa. We trust that she will be used of the Lord as she grows up in that home and community.

We are limited in our amount of charity work at present on account of lack of funds.

A twelve year old boy, whose father is dead, was placed into the Home about a year ago and recently his mother took him because she thought he would be able to help support her. This boy did not care to leave as I feel sure he knew partly what was before him. He said, "Mother, they taught me about God here." And with tears said, "Thanks for being so kind to me while I was here." He had accepted Christ in some of our meetings during the winter.

Such results outshine the discouragements and we ask that you remember us often to God in His work among the needy little folks of such a sinful city.

We are anxious for an interest in your prayers.

June 22, 1933. Chris. E. Miller.

La Junta, Colo.

(Mennonite Hospital and Sanitarium)

Dear Herald Readers, Greeting in the Master's name:—We have not written for sometime, so some news from the Mennonite Hospital might be welcome to many. Sister Emma Zimmerman, matron of the E. M. School recently assumed her duties as matron of our Nurse's Home for a period of two months. This brief period of service is much appreciated. Sister Mary Hostetler has recently arrived and has gone to summer school in preparation to assuming her duties as supervisor here.

On May 23, graduating exercises were held for a class of eleven nurse graduates. Bro. Paul Erb delivered the commencement address before a large and appreciative audience. Five nurses have recently gone to Denver for their affiliated work. Six nurses took the State Board Nurses' Examination during this month.

On May 28, George Wolfe, a former patient, made application for baptism. He was baptized on his confession of faith. This man can no hear and was required to get his informa-

tion solely from Bible reading. Having read the Bible alone and having studied and prayed, he was convinced of its teaching that we should "believe and be baptized." Through the guidance of the Word he was saved. He is happy in his new experience.

Our Board meeting was held last week. The problem of finances is a difficult one these days. Last year we did \$25,000.00 worth of service without pay.

Fraternally, The Workers,
June 23, 1933. By Allen H. Erb.

Norristown, Pa.

(21 W. Marshall Street)

Dear Herald Readers, Greetings in Jesus' Name:—On Friday evening, May 26, we had our preparatory services. Two precious young souls were admitted to the church by water baptism. These took a stand for Christ during the meetings conducted by Bro. Elias Kulp. Sunday, May 28, we again commemorated the death of our Lord and Savior.

Our chorister, Bro. Aldus Hertzler, who had been indisposed for a number of weeks is again able to work. We are indeed glad to have him with us in our services again.

Since our last letter the following visiting brethren gave to us the bread of life: Elias Kulp, Rhine Alderfer, Warren Bean, Jacob Landis, Orrie Yoder, and Otis Johns.

Bro. Menno Souder was with us during the absence of our pastor, Bro. Bishop, on June 11.

Vacation time is here again for our boys and girls. They are looking forward to a week's vacation in the country. We trust that many homes will be opened to take these children in. We have 13 boys who did not get out in the country last summer. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40). One of our Sunday school boys, 13 years old, would like to work on a farm this summer. Any one interested in the boy can call here at the mission. We have services here every Sunday afternoon and evening: Sunday school at 1:30; preaching 2:30; children's meeting 6:30; preaching 7:30. The first Saturday evening of each month song service; second and fourth Saturday evening, Bible study; and the third Saturday evening young people's meeting. Prayer meeting every Wednesday evening. These services start at 7:30. Every one is welcome at these meetings.

Pray for the work here at Norristown that many souls may be won for His kingdom.

June 26, 1933. Verda Moyer.

Coatesville, Pa.

(625 Walnut St.)

Dear Herald Readers:—"Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah" (Psa. 68:19).

Truly there should be a silent prayer of gratitude rising continually from the heart of every child of God for the blessings from high heaven we are permitted to enjoy every moment of our life.

The congregation at this place has been richly fed on the bread of life during the past month. Those who expounded the Word of God to us were Bros. John M. Stoltzfus, Amos B. Stoltzfus, John A. Kennel, Jacob Hess, George Y. Graham, and Elam W. Stauffer.

The speakers in workers' meeting Sunday evenings were Bro. David Byler, Paul Mosemann, Leroy Zook, and Levi Sauder from Millersville who conducted a children's meeting June 11.

June 15 we were permitted to enjoy a short visit from Bro. Jacob D. Mininger from Kansas City. He was accompanied by Bro. and Sister John Nice, and Bro. A. G. Clemmer from Franconia.

Bro. Mininger, David Kennel, Elizabeth Shilling and the writer paid a short visit to a Bro. Groff who is a member of the congregation of Kansas City mission, and who is an inmate of the Veterans' Hospital of this city.

A number of homes have been visited during the past month, and when we see the condition of some of the homes of this city we feel to express ourselves in the language of the psalmist who said in Psa. 16:6: "The lines are fallen unto me in pleasant places: yea, I have a goodly heritage." For if we had the home influence back of us that some others have, I wonder if we would be as steadfast as they are.

The attendance for June was as follows: June 4, 160 in all, and 89 from the city; June 11, 118—72 from the city; June 18, 137—63 from the city and June 25, 240—79 from the city. Our attendance has been lower this month, owing to the warm weather. The highest attendance we have had was on the coldest day last winter, so we will gladly welcome cooler weather.

We praise God for two precious souls who confessed their Savior last Sunday evening. May your prayers unite with ours in their behalf that they will be willing to make a complete surrender.

To the many visitors who worshipped with us this past month we say, "Thank you—please come again."

Remember the work and the workers at the throne of grace.

June 26, 1933. Edith B. Kennel.

SEWING CIRCLE CORNER

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10).

AN APPRECIATION

From Nellie J. Beachy and her Brother M. C. B.

Dear Christian Friends,

We wish to thank you all for your kindness extended to us, when we lost our home through fire. Everything we received is very useful and greatly appreciated and will be of much help in building up our home again. We received gifts from Sewing Circles, Sunday school classes and Christian friends. We are very glad you remembered us in prayer and ask that you continue to hold us up to the Throne of Grace. We also ask an interest in your prayers in our Sunday school work in the mountain.

In Christian Fellowship,
M. C. Beachy,
Nellie J. Beachy.

JOY IN SERVICE

By Lydia Ann Bauman

(Essay read at Sewing Circle Meeting at Litchener, Ontario.)

As we consider this subject, we shall take Christ as our example. When He was on earth, He said to His disciples, "Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Much of Christ's life on earth was spent in doing kind things. He spent great proportion of His time making people happy by doing good turns for them. Paul says, "Even Christ pleased not himself." Man has to be born again and consecrated to the Lord before he can render joyful, acceptable service to God and man.

The joy of saints should be abundant. Christ says, "I am come that they might have life and that they might have it more abundantly." Peter writes about the unspeakable joy we have in Him, "Whom, having not seen, we love, and rejoice with joy unspeakable."

"Blessed are ye when men shall revile you and shall separate you from their company, and shall reproach you and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, for behold your reward is great in heaven." True service is not done because of duty nor because of reward. As soon as service becomes mere duty, true joy is lost.

We can learn a lesson from the children. When we as parents assign a certain work for the children to do,

bringing in wood, for instance, and they go to their work promptly and joyfully and soon have the box full and piled up, this brings joy to their hearts and ours. At other times the task may seem too large for them and they go at it in a half-hearted manner and do the work carelessly; then, when mamma looks at the box of wood, she is not pleased because the box is not full, and neither the mother nor the children are happy.

We as Christians sometimes do our service for the Lord as if it were a hard task. But God who knows our motives understands that we do our work half-heartedly. A real joyful service gives full measure to God and man.

We can serve our Master by telling others of the joy of our salvation. Opportunities for helping in service to our fellow men are so numerous that we scarcely know which one to mention.

In I John 3:17, we read: "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Giving clothes and food and fuel to the needy is a service that is much needed in these trying times. "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). Many a brother or sister in the Church has heavy burdens to bear, and we should be very glad if we can help to bear their burdens, sometimes by a cheerful word or prayer, or sympathy—sometimes by practical help.

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." It gives us joy if we can be the means of bringing some wandering one back to the fold.

We can be of great service to people who seem to think that they are so unworthy and sometimes feel slighted. How necessary it is that we be on our guard that we show kindness to every one. The Word of God says, "But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors."

Another way in which we may serve our fellow men is by giving of our means to carry on the work of the Lord. "God loveth a cheerful giver." The prophet Jeremiah says: "Thy word was unto me the joy and rejoicing of my heart. For I am called by thy name, O Lord God of hosts." Every true Christian can say this with the prophet. God's precious promises are written for us; they give us joy, and we may pass them on to others. "His word shall not return to him void." Bringing cheering words to the sick, and offering a prayer for them should

not be neglected. Some services seem harder to perform than others. But if we ask the Lord for strength, we can still do them joyfully. Sometimes real, true Christians are hated, but the Word of God says, "If ye love them which love you, what thank have ye? for sinners also love those that love them; but love ye your enemies and do good, and lend, hoping for nothing again, and your reward shall be great." We look forward to the joy and gladness that awaits us in glory. "The ransomed of the Lord shall return, and come to Zion, with songs and everlasting joy upon their heads."

REPORT

Of the Sewing Circle at East Union Church,
Kalona, Iowa, for the year ending
May 1, 1933

Number of meetings	12
Attendance for the year	481
Money spent during the year	\$156.35
Money received during the year	\$146.22
Total No. garments made during year	345
Received for Bro. Friesen's family: 103 qts. canned fruit and 12 bu. dried apples.	
Received for Iowa City Mission: 35 qts. canned fruit.	

Mrs. C. C. Miller, Secy.

REPORT

Of the Belleville and Allensville Sewing
Circle for the Year July 1, 1932 to
July 1, 1933

Number of meetings held	12
Average attendance	23
No. garments made	321
No. quilts	5
No. comforters	5
Money received during year	
Sewing Circle offerings	\$45.71
Leah Yoder's S. S. class	4.13
Fannie Hartzler's S. S. class	8.90
Quarterly Meeting	7.60
Allensville S. S.	11.31
Belleville S. S.	25.49
Girls S. S. class	5.00
Money rec'd for quilts sold	7.50
Refund check	.75
Balance last year	14.19

Total	\$130.58
Paid out for supplies	126.51

Balance in Treas., July 1, 1933 \$4.07
Sadie Spicher, Sec.-treas.

REPORT

Of the Martinsburg Mennonite Sewing
Circle, July 1, 1932—June 30, 1933

No. members	18
Average attendance	9
Visitors	10
No. garments	20
No. quilts	6
No. comforters	7
In Treasury July 1, 1932	\$.63
Offering	59.83
Disbursements:	
India Bible Woman	\$47.00
Lillian Burkholder	3.00
Material, etc.	10.29

Balance in Treasury June 30, 1933 \$.17
Donations—Two quilt tops by Rebecca A. Provins and Gertrude Bender.

Ruth Whetstone, Sec.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For May, 1933

GENERAL

D S & Cora Gingrich	\$20 00
Sharon Cong O	5 07
O Grove SS Champ Co O	21 53
Bethel Cong Medina Co O	10 00
Sugar Crk Cong Ia	60 63
Roseland Cong Nebr	4 20
L Deer Crk Cong Ia	28 35
Mountain View SS Mont	1 66
Bethel Cong Ore	2 00
Springdale SS Va	15 00
Mt Pleasant SS Va	16 00
Scottdale Cong Pa	13 62
Masontown Cong Pa	1 22
Kaufman Cong Pa	5 25
Alvin Schantz	30 00
Kolbs Cong O	4 08
Forks Cong Ind	13 80
Annual Miss Bd Mtg Springs Pa	29 00
Mt Zion Cong Mo	1 00
	<hr/>
	282 41

INDIA

General

Sue F Landis	5 00
Annual Miss Bd Meeting Springs Pa	29 00
Waldo Cong Ill	20 91
Landisville SS Quarterly Contribution Pa	30 49
A Sister Pa	15 00
L Salford SS Pa	55 83
Souderton TM Pa	7 00
Lajunta Cong Colo	5 50
E Holbrook SS Colo	3 63
Mt Zion Cong Mo	3 14
Floradale Cong Ont	13 26
Hagey SS Ont	7 88
Wideman SS Ont	19 31
Mt Clinton SS Va	10 40
Zion Cong Ore	5 71
Bethel Cong Ore	15
A Bro Reiffs Cong Md	1 00
Leetonia SS O	12 94
Pleasant View SS O	7 18
Martins SS O	22 58
Hopewell Cong Ind	17 90
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	293 81

Missionary

Sue F Landis	5 00
Pleas Grove SS Ill	16 52
Western N Y SS NY	21 40
Walnut Crk SS Mrs Seth Millers Cl Ohio	17 50
Lockport SS O	19 53
A Bro & Sister Pa	200 00
Willow Spgs Cong Ill	45 87
Weavers SS Pa	15 00
Hesston SS Kans	25 00
Limon Cong Colo	1 75
Spg Valley SS Kans	37 50
Bethel SS Ore	3 54
Blough Cong Pa	15 00
Bethel SS O Girls Cl	6 00
Beech Cong O	31 85
Salem Cong Nebr	11 04
E Fairview Cong Nebr	46 95
Manson Cong Iowa	17 09
Elkhart Cong Ind	35 14
Belmont Cong Ind	4 98
	<hr/>
	576 66

S C Contributions:	
Hesston SC Kans	9 70
Spring Val SC Kans	9 00
Goshen SC Ind	25 00
Emma SC Ind	11 48
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	55 18

Total India Missionary

Missionary Children

Mrs D D Miller	10 00
Masontown SS Pa	10 00
	<hr/>
	20 00

Evangelist

E Petersburg SS Pa	
Mary Swarr Cl	10 00
Y Mens Bible Cl	6 75
Strasburg Cong & SS Pa	22 00
A Brother Pa	15 00
Markham YPM Ont	9 50
	<hr/>
	63 25

Bible Women

Chicago Home Miss SS Ill	
Ladies Bible Cl	20 00
O Grove SS Champ Co O	
Two Old Sisters Cls	8 00
Mrs L Durham	44 00
Goshen SS Cl 8 Ind	5 25
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	77 25

Teacher

Strasburg Cong & SS Pa	45 00
Five Sisters Lanc Pa	18 00
A Sis Mellingers Cong Pa	5 00
A Bro & Sis Lanc Pa	5 00
S Brownsberger	14 00
Goshen SS Cl 10 Ind	20 00
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	107 00

Orphan

Chicago Home Miss SS	
Beginners Cl Ill	12 00
A Bro & Family Kans	8 00
Sue F Landis	5 00
Nappanee SS Cl 13 Ind	10 00
Howard-Miami SS Ind	10 00
Walnut Crk SS Cl 1 O	24 00
Blooming Glen SS Quintus	
Leatherman Cl Pa	1 41
Millwood SS Children Pa	16 00
Metamora SS Ill Mary	
Bachmans Cl	8 00
Walnut Crk SS Cl 6 Ill	7 50
Berlin SS Cl 1 O	10 00
Forks SS Ind	18 55
Metamora SS Martha	
Schertz Cl Ill	8 00
The Sisters Mt Joy Cong Pa	8 00
Weaverland YPM Pa	72 00
Elizabethtown SS Pa	
John Rutt Cl	16 00
Mrs Eli Burkhardt Cl	7 00
Verna Brandt	8 00
Landisville SS Prim Cl 1 Pa	11 00
Paradise SS Pa	
Anna Denlinger & Alice	
Rohrer Cls	32 00
Joseph Brackbill & Elmer	
Leaman Cls	32 00
Emma Denlinger & Anna	
Martin Cls	40 00
Amos Ressler & Christian	
Neff Cls	40 00
Mill Run SS Pa	4 81
Altoona SS Pa	5 80
Sycamore Gr Cong Mo	9 91
Kans City Cong Kans	9 00
Albany SS Ore	15 34
Bethel SS Cls 7, 9 Ore	4 31
Paradise & Millers SS Md	32 00
Weber SS Two Y Mens Cls Ont	20 00
Martins Crk SS Cls 7, 9 O	18 00
O Grove SS Champ Co O	
Prim & Junior Dept	8 00
L Deer Crk SS Ia	

Classes 1, 24	25 22
Class 4	4 00
Classes 19, 20	8 00
Class 9	4 19
Classes 26, 27	20 00
Classes 29, 31, 32	26 00
Primary Dept	15 41
W Union Prim Dept Ia	15 45
Shore SS Ind	16 95
Goshen SS Cl 1 Ind	8 00
	<hr/>
	674 85

Widow

Bethany SS Mich	5 00
Sue F Landis	5 00
A Bro & Family Ind	10 00
Bro & Sis M M	
Burkholder	15 00
O Grove SS Champ Co	
Two Old Sis Cls O	2 00
Weaverland YPM Pa	20 00
Bethel SS O Mothers Cl	5 50
L Deer Crk SS Ia	
Classes 2, 7	21 00
Classes 5, 11, 12	11 80
Class 6	5 00
Class 10	7 50
Classes 16, 17	10 00
Sharon SS Sask	18 00
	<hr/>
	135 80

S C Contributions	
Alpha SC Minn	5 00
	<hr/>
Total for India Widow	140 80

Medical

Fairview SS Mich	11 16
A Sister O	20 00
A Strasburg SS Teach Pa	5 00
Catlin SS Kans	10 00
Fairview SS Mich	11 62
Bethel SS Medina Co O	5 00
Mr & Mrs T S Cripe	20 00
Elkhart SS Cl 23 Ind	10 00
Goshen SS Cl 6 Ind	7 64
Goshen SS Cl 11 Ind	2 36
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	102 78
S C Contributions	
Sonnenberg SC O	12 00
Pleasant Grove SC Ill	10 00
Freeport SC Ill	20 00
Sugar Crk SC Ia	10 00
	<hr/>
	52 00

Total India Medical

Evangelistic Budget

Blooming Glen SS Robert	
Nase Cl Pa	8 00
G G Marner	5 00
Schertz Bros	38 50
Midland Cong Mich	9 90
	<hr/>
	61 40

Ada Hartzler Auto

Thurman Cong Colo	5 00
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Lepers

Sue F Landis	5 00
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New Missionary Equipment

Howard & Ruth	
Musselman	5 00

Lickma Station

Bethel Cong Ore	10 00
Fairview Cong Ore	7 00
Portland Cong Ore	11 05
Elizabeth Combs	10 00
	<hr/>
	38 05

Friesen Auto

Bruderthaler Cong Dallas	
Ore	17 00
Hesston YPCA Kans	3 00
A Sister Pa	25 00
Friends	25 00

Hesston Cong Kans	70 2
	<hr/>
	140 2

Friesen Touring Outfit

Albany Cong Ore	25 0
Bethel, Hopewell & Zion Congs Ore	31 8
Metamora Cong Ill	19 0
Laura Weber	5 0
	<hr/>
	80 9

Personal

Towamencin SS Pa	28 0
Total for India	2,527 6

SOUTH AMERICA

General

Sue F Landis	5 0
Western NY SS NY	17 7
Milford AM Cong Nebr	25 0
Annual Mission Bd Mtg Springs Pa	29 0
Freeport Cong Ill	34 0
E Bend Cong Ill	43 6
E Chestnut St SS Lanc Pa	20 0
A Sister Pa	10 0
L Region Cong Minn	2 0
Souderton Cong Pa	27 8
Lajunta Cong Colo	5 5
E Holbrook SS Colo	3 6
Mt Zion Cong Mo	1 0
Hagey SS Ont	6 7
Fairview Cong Ore	13 3
Marion Cong Pa	15 7
Springs Cong Pa	2 7
E Fairview Cong Nebr	25 3
Yellow Crk Cong Ind	14 2
	<hr/>
	302 50

Missionary

Souderton SS Pa	37 50
Pleas Valley SS Kans	14 60
Lajunta Cong Colo	6 75
Bethel Cong Mo	25 20
Sycamore Gr Cong Mo	12 33
Wilmot AM Cong Ont	47 06
Mt Clinton SS Va	7 60
A Bro Millers Cong Md	10 00
Salem Cong Nebr	8 48
	<hr/>
	169 54

S C Contributions	
Chambersburg SC Pa	10 00

Total S A Missionary

Missionary Children

Elizabethtown SS Edna	
Ebersole Cl Pa	12 50
St Jacobs SS Ont	7 50
	<hr/>
	20 00

Evangelist

Schertz Bros	36 50
S W Pa SS Conf Miss Fd	20 00
Waterloo SS Ont	75 00
Salem Cong Nebr	12 31
E Union Cong Ia	20 32
Goshen SS Cl 15 Ind	6 00
	<hr/>
	170 13

Orphan

Sue F Landis	5 00
Lanc SS Mrs Rohrer Cl Pa	8 00
Landisville SS Wom Cl 10 Pa	5 00
Goshen SS Cl 11 Ind	9 00
Goshen SS Cl 5 Ind	13 50
	<hr/>
	40 50

Orphanage Building

C F Summer	25 00
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Publication

Hershey SS Pa	50 00
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Bro & Sis Lanc Pa	5 00	Morrison Cong Ill	7 85	Mt View Cong Alta	2 80	Kaufman Cong Pa	5 25
	55 00	Mr & Mrs T S Cripe	10 00	Nampa SS Idaho	7 51		20 09
Total S America	792 67	J D Smith	1 00	Bethel SS Ore	3 15		
		Peoria Mission Ill	5 94		31 50	Illinois Conf. Expense	
CITY MISSIONS			54 61	Endowment		Hopedale Cong Ill	14 30
Altoona, Pa.		Portland, Oreg.		E Rittenhouse Estate	25 00	Circle Letter	
Lough Cong Pa	7 00	Salem Cong Alta	46 57	David Bergey Estate	20 00	Sent by Mrs J A Ressler	1 60
Weaver Cong Pa	7 00				45 00	Mattawana SC Pa	1 00
Lockton SS Pa	1 40	Toronto, Ont.		Board of Education		Yellow Crk SC Ind	1 00
	15 40	Blenheim Cong Ont	12 40	M C Cressman	50 00	Beulah Nice	40
Altoona Mill Run Workers		Hagey Cong Ont	9 00	Metamora Cong Ill	23 43	Eunice Deter	40
Home		Hagey SS Ont	9 70	Goodfield Cong Ill	6 00	Scottdale SC Pa	2 00
Weaver Cong Pa	9 06	Miss Witmer	50	Kaufman Cong Pa	4 00	Guernsey SC Sask	1 00
Canton, Ohio		C Werner	1 00	Bethel Cong Mich	11 10	Morton SC Ill	20
Los Angeles Cong Calif	10 94	Ontario SS Executive	3 50		94 53	Jr SC Midland Mich	1 00
Sister E Bend Cong Ill	5 00	Cedar Gr Cong Ont	5 36	Missionary Preparation			8 60
Main View SS O	11 83	Laurene Litwiller	1 00	L Deer Crk Cong Ia	18 78	Sewing Circle Constitutions	
Martins & Pleasant View		Ivan Groh	5 00	Personal		Sent by Mrs J A Ressler	1 30
YPBM O	4 52	Mrs Snyder	3 09	Medway SS Ohio	12 07	Freda Teucher	05
Lydia Slaubaugh	1 00					Mrs Harvey D Miller	40
Wm Yoder	1 85	Total City Missions	532 72	District General		Calgary SC Alta	20
Paul Clemens	2 00			Hagey Cong Ont	10 00		1 95
Canton SS Ohio	4 54	CHARITABLE INSTI- TUTIONS		Spring Val Cong Kans	21 50	General S. C. Expense Fund	
	41 68	Children's Home, Kansas City		Bethel Cong Mo	3 65	Yellow Crk SC Ind	50
Chicago, Ill.		Mt Zion Cong Mo	1 50	Crystal Spgs Cong Kans	6 20	Nappanee SC Ind	25
Willow Spgs Cong Ill	4 06	Special Support	136 50	Palmyra Cong Mo	3 25	Salem SC Ind	25
Metamora SS Ill	12 84	A Bro & Family Kans	5 00	Pleasant Valley Cong Kans	5 65	Middlebury SC Ind	1 00
Metamora Cong Ill	12 70	Mike Plank	1 00	Lyman Cong Miss	12 26	Elmdale SC Mich	25
Science Ridge Cong Ill	13 19	M M Buch	5 00	Mt Zion Cong Mo	11 50	Hopedale SC Ill	1 00
Catherine M. Prout	5 00		149 00	LaJunta Cong Colo	6 00	Pleasant Grove SC Ill	1 50
Joe Davis	2 00	Orphans' Home, Ohio		Birch Tree SS & Personal	1 30	Clinton Frame SC Ind	54
Brother Zehr	1 00	Roanoke SS Ill	14 70	Franconia Miss Mtg		N Lima SC Ohio	2 00
E Allgyer	1 00	Allensville SS Pa	2 00	Collection Pa	239 50	Goshen College SC Ind	2 00
Mrs Kreider	3 00	Fairview Cong Mich	15 03	Deep Run Cong Pa	23 28	Miss Bd Mtg Springs Pa	8 85
Bessie Sutter	1 00	Pleasant Grove Cong Pa	2 00	Plumstead Cong Pa	8 50		18 14
Lydia Sutter	1 00	O Gr SS Champ Co O	15 26	Skippack Cong Pa	17 00	Indiana-Michigan S. S. Conf.	
Ruth M Kreider	1 00	Special Support	478 00	Deep Run & Plumstead		Berea Cong Ind	6 00
	57 79		526 99	Congs Pa	31 21	Total Other Funds	1,123 26
Detroit, Mich.		Home for Aged		Va Menn Bd of M & C	3 50	RELIEF FUNDS	
Mrs Melvin Nusbaum	40 00	O Gr Cong Champ Co O	37 15	Nampa Cong Ida	3 10	Near East Relief	
Detroit Cong Mich	3 44	Special Support	567 44	Winton SS Calif	2 80	Sue F Landis	5 00
	43 44	Live Stock sold	8 09	Albany SS Ore	7 16	Russia	
Ft. Wayne, Ind.		Produce sold	8 80	Bethel SS Ore	2 87	Sue F Landis	5 00
Mrs Melvin Nusbaum	24 00			Schellsburg Cong Pa	2 00	Joe Roth	1 00
Berea Cong Ind	6 00	La Junta Hospital & Sanitarium		E Menn Bd of M & C	200 00	Wood River Cong Nebr	14 60
	30 00	Miss Elizabeth Yoder	6 77	Pa			20 60
Kansas City, Kans.		Bethel Cong Ore	50	Clinton Br Cong Ind	10 22	Total for Relief	25 60
Mt Zion Cong Mo	1 00	Pleasant Gr Cong Pa	85	Maple Gr Cong Ind	15 00	SUMMARY	
W Union Cong Ia	58 94	Marion Kauffman	2 50	Emma Cong Ind	5 09	Alta-Sask Dist Conf Bd	76 53
Wood River Cong Nebr	10 00	Lola Schertz	2 50	Clinton Fr Cong Ind	24 35	Franconia Dist Conf Bd	690 70
L Gindlesperger	5 00	Mary Good	3 00	Howard-Miami Cong Ind	13 00	Illinois Dist Conf Bd	245 27
M B Derstine	2 00	Nora Miller	2 50	Middlebury Cong Ind	15 36	Ind-Mich Dist Conf Bd	329 74
Elsie Smith	1 00	Hosp Sales—Charged	1,987 43	Holdeman Cong Ind	14 66	Ia-Neb Dist Conf Bd	548 89
Mary Burkey	2 00	Hosp Sales—Cash	803 55	Maple Riv Cong Mich	6 00	Lancaster Dist Conf Bd	558 74
M M Buch	5 00	Boxwell Farm Income	22 20		725 91	Mo-Kans Dist Conf Bd	391 04
	84 94	Rents collected	149 00	Church Building Fund		Ohio Dist Conf Bd	204 76
S C Contributions		Weaver Farm Income	40 03	W Fairview Cong Nebr	16 22	Ont Dist Conf Bd	307 32
Gonnenberg SC O	10 00		3,050 33	Bethel Cong Ore	50	S W Pa Dist Conf Bd	300 49
Total for Kansas City	94 94	Total Char Institutions	3,347 80	Crystal Spgs Cong Kans	6 00	S W Pa Dist Conf Bd	55 61
Hutchinson, Kans.		AFRICA		Bethel Cong Mo	2 65	Pac Coast Dist Conf Bd	71 96
Pleasant Valley Cong Kans	4 00	Sue F Landis	5 00	Mt Zion Cong Mo	1 55	Virginia Dist Conf Bd	52 50
Earned Cong Kans	4 00	ANNUITY		Kan City Miss Cong Kans	11 11	Wash Co Md-Frank Co	
	8 00	A Brother Ill	500 00	LaJunta Cong Colo	10 50	Pa Dist Conf Bd	68 70
Iowa City, Ia.		OTHER FUNDS			48 53	S C Contributions	160 87
Manson Cong Ia	23 68	Goshen College		Rural Missions		Menn Bd of M & C	6,074 01
W Union Cong Ia	17 12	Schertz Bros	25 00	Mt Zion Cong Mo	1 00		10,137 13
	40 80	O Gr Cong Champ Co O	12 50	Pinto Cong Md	3 56	India Mission Funds	2,527 67
Lima, Ohio		Goodfield Cong Ill	6 00	Casselman Cong Md	2 28	S America Mission Fds	792 67
John L. Musser	38 88		43 50	Glade Cong Md	1 42	City Mission Funds	532 72
Alma Troyer	1 00	Hesston College		Salem SS Ind	4 92	Char Institution Fds	4,347 80
	39 88	Birch Tree SS Mo	1 54	Olive Cong Ind	18 18	African Mission	5 00
Peoria, Ill.		Mt Zion Cong Mo	6 39		31 36	Annuity	500 00
Pleasant Grove SS Ill	10 55	Cherry Box SS Mo	2 61	Wichita Fund		Gen & Other Fds	1,405 67
Willow Spgs Cong Ill	19 27	Sharon Cong Sask	7 50	Mt Zion Cong Mo	1 00	Relief Fds	25 60
				S. W. Pa. Conference Fund			10,137 13
				Kaufman Cong Pa	2 00	Respectfully submitted and	
						Gratefully received,	
				Johnstown Bible School		V. E. Reiff, Gen'l. Treas.,	
				Scottdale Cong Pa	13 62	1711 Prairie St.,	
				Masontown Cong Pa	1 22	Elkhart, Indiana.	

GLEANINGS

Self-support—A Goal

The North India Field Finance Committee of the Methodist Episcopal Church took the following action in September, 1932:

I. Resolved, That we make self-support in the Church the chief objective of the North India Conference, believing that only as the Church becomes self-supporting, can it enter into that fullness of life, and true spiritual experience and power which is the heritage of all Christians; and only so can it ever become a vital, evangelizing agency to win others to Christ.

II. Resolved: 1. That only those churches which are dependent financially on money received from nationals and non-nationals, who are domiciled among us, be regarded as self-supporting.

2. That the Church be regarded as our unit of work, and in the matter of appointment and transfer of pastors, the wishes of the respective congregations be seriously taken into account.

3. That the time allotted for arriving at the goal of self-support from among the selected Christian groups in the Mass-Movement districts, and all other places where possible, be a maximum of five years from January, 1933.

A Cannibal King's Vow

As one King to another, a reformed cannibal chief has sent presents and a vow to King George. He is Ringapat, King of the Big Nambas, a tribe in the New Hebrides, and his vow, sent in care of Miss Evelyn Cheesman, woman explorer, reads:

Ringapat, King of the Big Nambas, wishes King George to know that he will never eat man's flesh, white man or black boy; that he will never kill man, white man or black boy, and that he will be good to all white men so long as they are good to his boys and do not steal them.

The gifts included beads of shells and other ornaments.—New York Times.

Papuans Turn to Christ

The work at Kwato, founded by the late Charles W. Abel, is moving forward. One of the workers, Miss Scrymgeour, tells of a genuine work of the Spirit of God in New Guinea (Australian Papua). She writes:

Our evangelistic campaign resulted in a gracious revival which spread to the far corners of our territory. New fields have been opened up, including some distant valleys and hill districts.

The evangelization of these parts has been done entirely by our own Papuan young men and women. A party of about half a dozen set off together, pitch camp at some convenient center, and work through the villages scattered round about. From hills and bush and coast line children have swarmed into Wagawaga, where they have been willingly received by Christian people who keep them all the week. Many have been converted and sorcery has been wrenched out by its roots, and lives have been wonderfully transformed; sins are confessed and restitution made. The new Christians have come to Kwato for training and go back home to witness to their neighbors.

The Responsibility of the Church

James E. Freeman, Episcopal Bishop of Washington, has announced the conclusions of a conference on the social message of the Church, held in the Washington Cathedral during the last days of December. This

conference considered the reply to many searching questions, including the query as to whether church people have the wisdom and the courage to prevent recurrence of present conditions. The substance of the conclusions was:

Whatever may be the causes of this depression, it is world-wide. No one nation can save itself apart from the others. The world must learn that all men are members one of another. The American people may find it difficult to learn this lesson. But they must learn it, for we live in a world which requires world-wide coöperation. We must learn that intergovernmental debts incurred for destructive rather than productive purposes are harmful to debtor and creditor alike. They must learn that armaments, being by nature offensive and not defensive, are always competitive, and that our nation should join with other nations in a permanent effort to bring them to the lowest practicable level.

The World Court is established but we are not yet a part of it. The reign of law must be substituted for the reign of force. God has made of one blood all nations of men to dwell together. The Church of the Prince of Peace must stir the conscience of its own people concerning these things. Only as we Christians are ourselves guided aright can we bring our fellow countrymen to the light.

Cost of Small Churches

A study of rural churches in one of New York's southeastern counties (completed last year) reveals the fact that most of the 102 churches in this county are small, and growing smaller. The average membership in 71 of these churches was 100 in 1900; it is 96 now. Financially, small churches are expensive and their main energies are spent in keeping alive, rather than in ministering to the community.

The following table compares the cost of the smaller churches with the larger:

	Membership	
	0-100	200 plus
Number of Churches	34	6
Total Members	1,592	1,517
Current Expenses	\$30,548	\$22,439
Benevolences	5,592	8,869
Total Expense	\$36,140	\$31,308
Average Per Member:		
Current Expenses	\$19.19	\$14.79
Benevolences	3.51	5.85
Total Costs	22.70	20.64
Per Cent of Total for Benevolence	15.5%	28.3%

Pioneering in Minnesota

Minnesota has still missionary territory. The parish of Bert Stanway in the northeast includes 7,500 square miles, with famous iron ore mines and a vast section of cut over timber land. Except about Duluth the country is sparsely settled. Over this great territory, Stanway itinerates, touching 41 communities and supervising Sunday schools in 18 of them. His work is in rural sections where there is no organized church. During the past year he made 1,780 calls on his widely scattered parishioners, necessitating his traveling 20,039 miles. Last summer 18 vacation Bible schools had an enrollment of 801 and a camp at Lake Esquagama with 197 boys and girls attending; this work being under the general supervision of Stanway with a large number of volunteer as-

sistants. Constantly he is finding people destitute of food and clothing, and always helps them.

Religious Motive of the "Y"

An effort is being made by Y. M. C. A. leaders to restore the religious influence and the distinctly religious motive which characterized the beginning of the movement. The National Council of the Young Men's Christian Association has issued a call, prepared by the Special Commission on Message and Purpose, which summons secretaries of local branches to a new religious emphasis. It suggests that this begin with the gathering of little circles of like-minded members for prayer, discussion and religious fellowship and that these groups find some expression for their religious devotion. The Council hopes that from these groups will spread a new more of that spirit of Christian consecration.—The Churchman.

Navajo Indian Religion

At the Government school at Leupp, Arizona, where there are between 400 and 500 Indians, mostly Navajo youths, from the first to the sixth grades, Mr. and Mrs. A. K. Locker, missionaries and directors of Religious Education, have to hold forty-odd services a week in order to take care of the groups in religious education; and several sessions of Sunday school on Sunday on account of the smallness of their auditorium. Attendance at the 40 services aggregated 4,360.—Presbyterian Advance.

The Bethel Evangelists

Dr. Mary Stone, the Chinese Christian doctor who is one of the founders of the Bethel Gospel Mission of Shanghai reports that at Foochow, a hot-bed for Communists and anti-Christian student movements, an evangelistic band held a crowd of 1,000 people twice a day for 27 days. Rain or shine the people flocked to hear the Gospel so that schools could not hold classes. People confessed their sins and cried for mercy. After that 132 of these came to Shanghai to attend the Bible conference when 500 delegates came from 15 provinces, from as far north as the Russian border of Manchuria, and from the extreme south of Kwangsi. At the close of the meetings over 300 stood up to volunteer for Christian evangelistic service.

Going Steadily On

Amid the unrest and turmoil in China, Church Missionary Society workers are able to report some centers where there are "no disturbances of any kind, and the work has gone on steadily and happily." Such is the case in the Taichow district, Chekiang, where there have been a number of baptisms. Chinese pastors have organized Bible schools at a time of year when country people are able to spare time from their work. They gathered Christians and inquirers together, and with the help of catechists and Bible women taught them for two weeks from early in the morning until evening in order to get in as much as possible.

GOSPEL HERALD

In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"Through HIM we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone."

Can you think of any higher or more precious privilege? Whatever you may think or say of your citizenship here, we thank the Lord for the privilege of being citizens of the heavenly Kingdom. This Kingdom is built upon the sure foundation. Long after the last of the earthly kingdoms will have crumbled into the dust, the heavenly Kingdom will be filled with the glory of God and His citizens will be reigning with Him "for ever and ever."

Now that the beer barons have won their fight with the Government and secured the legalization of beer, they are having another fight with the gangsters. At least some beer barons would like to make their business boom by putting down the price of beer and thus increasing the volume of their trade. But the racketeers see in this a blow at their business, and they are giving the beer barons to understand that if they would keep free from the terror of explosive bombs they had better keep prices up. It is the same old story. Whether it is prohibition of legalized beer that is interfering with the business of the racketeers, the underworld will not brook the interference. But there is a way out. Let the people practice total abstinence from all intoxicating drink as a beverage, and both beer barons and beer bootleggers will be out of business.

Caleb.—In our Sunday schools this wonderful man is just now receiving his share of attention. We are filled with admiration as we behold his cour-

age. We almost wish that we might have been there when the twelve spies brought in their report, that we might lift our voices in behalf of the acceptance of the report submitted by Joshua and Caleb. And then, after the children of Israel had gotten over into Canaan and it came to the allotment of land to the several tribes, we get a new thrill at the sight of Caleb making request to have as the portion of his tribe the very land inhabited by the giants that gave the ten spies their deathly scare. The one quality that shines out in all these actions on the part of Caleb is COURAGE. It stamps him as one of the great men of all time.

But while we look upon Caleb as a man of outstanding ability, we find nothing about his career that any ordinary man in his place might not have done. Great as is the quality of courage, in Caleb's case we can not separate it from the still greater quality of faithfulness to God. He took God at His Word, and that was the end of argument so far as he was concerned. He advised going on to Canaan because God had said they should, and therefore he was not afraid. He was willing to stand with the minority, because in this case the minority was on the side of God. Paul afterwards gave voice to the same feelings when he said, "If God be for us, who can be against us?" If that attitude was good enough for Caleb and Paul, why should it not be good enough for us?

Church Statistics.—In the June 8 number of the "Literary Digest" is an interesting discussion of figures presented in the religious census of churches in the United States as conducted by the "Christian Herald" of New York. Here are a few of the facts brought out:

The combined membership of all the churches in the United States in 1932 was estimated at 60,886,445; an increase of 82.8 per cent over the estimated total membership in 1900. This includes all churches—

Catholics, Protestants, Jews, Mormons, Unitarians, Buddhists, etc.

Churches credited with a membership of more than a million are here named in the order of their numerical strength: Catholics, Baptists, Methodists, Lutherans, Jews, Presbyterians, Protestant Episcopal, Disciples of Christ, Congregational and Christian.

The net gain in membership for the year is reported at 929,252. Ten denominations are listed as having had a decrease in membership.

Naturally every reader who takes a keen interest in his own denomination wants to know how his own church fared during the year. That, for most of our readers, means the Mennonite Church. This denomination is credited with 16 bodies, the third highest in the list so far as church schisms are concerned. Taking the total number together, there was a decrease of 24. We are not informed as to which of the Mennonite branches suffered the losses. According to the records of the "Mennonite Year Book and Directory" there was an increase of 1570 in the body of Mennonites represented by the Mennonite Publishing House.

Coming back again to the table of statistics as a whole, it will be observed that the total membership in the United States is considerably below half the total population. But making allowance for children below the age of accountability it is safe to estimate that about half the people in the United States are professors of religion of some sort. Then, remembering that among these are about 5,000,000 non-Christian professors, to say nothing about Modernists and unspiritual Fundamentalists, we are impressed that right here in America is a great mission field that challenges the best there is in all those who love the Lord and stand ready to witness in His name.

In the Spirit of Prayer.—"The effectual fervent prayer of a righteous man availeth much." And what makes his prayers effectual is that he sends

forth his petitions to the Throne in the spirit of prayer.

We can not emphasize too strongly the necessity and duty of praying "without ceasing." Prayer is "the Christian's vital breath." As Christ reminds us, "Men ought ALWAYS to pray." But it is possible to do all that and still not be in the spirit of prayer. "It is the Spirit that quickeneth;" and when in the spirit of the Spirit our souls ascend with our words both we and our words reach the Throne with our supplications; and our petitions are heard in heaven, whether any one on earth hears them or not.

To pray in the spirit of prayer lifts us into the realms of the heavenlies. It affords a mount-of-transfiguration experience which none of us can afford to miss. It brings us into the presence of Him who has promised both to hear and answer prayer. It puts us into fellowship with Father, Son, and Holy Ghost,—which reminds us of the divine admonition, "Be ye holy, for I am holy." And this very fellowship brings into the soul that which can not fail to leave a heavenly impress in our hearts and lives.

To pray, habitually, in the spirit of prayer lifts us above "the course of this world" and enables us to live the victorious life. Imagine, if you can, a man or a woman who is in the spirit of prayer feeling at home in a circus or theater or at the gaming table. Imagine, if you can, such a person being avaricious and grasping and covetous in his business life; or preferring a party to a prayer meeting, a novel to a Bible, foolish laughter to an experience of "Joy unspeakable and full of glory." Oh yes, some people that pray are guilty of such inconsistencies, but have you really seen any one who in daily life moves in the spirit of prayer that was given to such things? The spirit of prayer does not mix with the spirit of this world. As to fellowships, the spirit of prayer keeps us out of all fellowships in which we are not able to say of a truth, "Our fellowship is with the Father, and with his Son Jesus Christ."

Another question: How may we get into, and maintain, this spirit of prayer? In short, this may be done only as we get into the plan of God for our lives, in all things. In the Old Testa-

ment dispensation we read, "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. 28:9). Turning to the New Testament, we have very definite and instructive teaching on the matter of being in the spirit of prayer, especially in Matt. 6:5-15. The spirit of prayer is a natural accompaniment of faith in our Lord Jesus Christ and obedience to His Word, of consecration to God and whole-hearted loyalty in His service. The longer we walk according to this rule, the more fully we are absorbed in the spirit of prayer.

The spirit of prayer means the spirit of power and of peace. As it admits us into the fellowship of the Father, it brings us into touch with His power. More than this, it leads us into His very life, which means in our souls an experience which the apostle describes as "the peace of God which passeth all understanding." But peace and power, while vital, are not the foremost things to keep in mind as we meditate upon the wonders of prayer when offered in the right spirit. Ours is to meet the conditions; it is God's to bestow the blessings.

TALKS ON CHRISTIAN GROWTH AND VICTORY

XIV. Falling from Grace

By J. K. Bixler

For the Gospel Herald.

In Gal. 5:4, we have the only direct Scriptural reference to "falling from grace." The epistle to the Galatians teaches that the state of such a person is that of having left his full dependence and trust in the finished work of Calvary, and is now resorting for additional blessing to the works of the Mosaic Law; either for justification or sanctification, or both. "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh" (Gal. 3:3)? Paul reminds the Galatians that their beginning in the Christian life through faith had brought into their lives the Holy Spirit. The observance of the works of the Law had never, and could never, give them justification and the indwelling of the Spirit. (Rom. 3:20.) Therefore, for them now to trust in that which formerly had failed was doing like Israel, of whom God says, "For my people have committed two evils; they have forsaken me the fountain of living waters, and have hewed them out cisterns, broken cisterns, that could hold no water" (Jer. 2:13). All the blessings of salvation have come because

of faith in the blood of His cross, and not because of law-observance. Paul calls the Galatians "foolish," and inquires who had turned them aside from the truth.

The seriousness of such an attitude and state is that their trust in the Mosaic Law as an additional help in salvation nullifies in their estimation the completeness of Christ's work and the power of His atonement. "Christ is become of no effect unto you, whosoever of you are justified by the law" (Gal. 5:4). "If righteousness came by the law, then Christ is dead in vain" (Gal. 2:21). Paul in addressing the Roman church says, "We conclude that a man is justified by faith without the deeds of the law" (Rom. 3:28). In fact, the person that depends upon any of the works of the Law becomes responsible to the entire Mosaic Law, and his inability to keep it places himself under the curse. Circumcision and other law observances which Judaizing teachers proclaimed as bringing an additional blessing and which would make their justification certain, proved to be just the opposite. No one thing or person dares to stand in the way of Christ receiving all the glory and honor in our redemption. We are saved alone through Him. Such is the meaning of grace. To permit any degree of law-works to enter in and to base our hope in part upon such deeds of the law is falling from grace.

This teaching, however, does not cast aside the works that accompany and follow salvation. The disciples asked Jesus, "What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent" (John 6:28, 29). James in his epistle teaches that the proof of faith is by the works that accompany it. Faith is wholly in the heart, but actions reveal that faith; and unless the person acts right, we have good reason to question the sincerity and genuineness of his faith. Because of the teaching that we are saved by faith alone, some Bible instructors claim that such teachings as the washing of the saints' feet, the devotional covering of Christian women, abstinence from worldly display in attire and jewelry, abstinence from carnal warfare, etc., are not binding upon Christians, but teach that they may indulge in these things and yet be saved through faith alone. We do not claim salvation because we observe these ordinances and restrictions of the Scriptures, but as saved ones it is incumbent upon us to be obedient and to take advantage of every method suggested in the Word for maintaining scriptural separation from the world. We want to attain to the highest degree of spiritual fellowship with the Lord and kindred believers possible for us. If we fail in these outward

relationships because of refusing to comply with the Word, what assurance can we have of our standing? To it appears as a very serious thing to reason away or reject any teachings of our Lord or of His inspired writers. May God have mercy on those who otherwise teach good doctrine and yet fail to teach the "all things." The works that accompany salvation are not to be confused with the works of the law. The former result from and manifest salvation, and belong to the Christian's life, while law-works are efforts to attain salvation through them, and these do not belong to grace.

It is to be deplored that some professors are placing entirely too much emphasis upon forms alone, and they fail to emphasize the life in Christ through faith, regeneration, and the indwelling of the Spirit. Such expressions as "trying to be good" without acceptance of the blood of Christ are an index of the thought-life among some professors. To be a member of a certain denomination, is in some people's mind, practically a passport to glory. Yet filthy habits, vulgar language, boisterous behavior, etc., are often winked at or permitted to pass with the making of some formal statement to the Church. Friends, on the new life in Christ avails and lives. The life in the Spirit alone can give power and grace to overcome and keep free from worldly and sinful entanglements. Our lives are the world's Bible, and if that is all they get, will they have a proper conception of the life in Christ?

What is the antidote to falling from grace? When you accept Christ as Savior, at once dedicate your life with all that you possess unto Him. As much as possible have as confidential friends those who are spiritually minded. Do not neglect your assembling with His people at His house. Radio church membership, if you are able to attend church services, will never take the place of fellowship of saints in singing, praying, and hearing the personal exposition of the Word. Confess every known sin. Make a faithful study of the Word of God, and keep your heart open to truth; and when you discover some new scriptural teaching that you have not observed, at once accept it and do it. By these means, and others that you will learn as time goes on, growth in grace and in the knowledge of our Lord will continue normally. You will advance step by step in experience, and Christ will become more precious to you. Your love for Him will grow and abound more and more. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our

Lord Jesus Christ unto eternal life" (Jude 20, 21).

Elkhart, Ind.

DEFEAT OR VICTORY

By David D. Miller

For the Gospel Herald.

The enemy is very, very busy; no question about that. There are still those among us who say "the world is getting better;" but many have recently given up the idea. Possibly many more are accepting the literal meaning of such scripture as II Tim. 3:1-7, 13. The picture indeed is dark. To humanity the situation is hopeless; but there is a God who knows, and a God who all through human history has imparted of His mighty power to His submissive and faithful followers. This same God means victory to His faithful ones.

Wonderful manifestations of power in the past were experienced whereby God definitely proved Himself. Noah was willing to work, not against but for the good of a lost world. To the average man's mind Noah's work was a failure, but in truth it was a wonderful victory. Daniel, fearlessly, stood alone in the greatest of earthly dangers, but his life was a continuous victory. Elijah allowed God to prove himself in a wonderful way in the midst of an idolatrous people. Paul and Silas went to prison for the right, being willing to suffer for the cause of truth.

In all ages God has had His loyal saints who worked against majorities and suffered for the sake of upholding a worthy cause, and to-day this most certainly is the lot of God's true followers. To-day indeed, a firmness, a loyalty which has never been surpassed by any other age is necessary. Only by such a consecration to God which is unquestioned, such a submission which is the very life of Christ, and led by a power which is divine, may we be enabled to turn defeat, which now seems apparent, into glorious victory.

The devil has had many horrible victories; he is battling for more. Very treacherously he has gained inroads into churches, schools, homes, books, papers—in fact, where not?—with his misleading teachings. The public generally has accepted these teachings, and often what used to be a disgrace to society is now an honor. Can we keep silent? Dare we give our consent by silence? Are there no Noahs in a world of two billions of people to emphatically point people to an ark of safety? Is there no Elijah to let God prove His faithfulness? Are there no Jeremiahs to whom God can say, "Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak?" Again, "I have this day set thee over the nations

... to root out, ... to pull down, ... to destroy, ... to throw down. ... to build, and to plant." Again, "Be not dismayed at their faces, lest I confound thee before them." Could it be possible that Christendom, because of unfaithfulness, has been confounded before a lost world? We dare not thus remain, should this be the case, but must under God be a "defenced city, an iron pillar, and brazen walls against the whole land ... kings ... princes ... priests ... the people of the land."

We ask again, Shall we suffer defeat? We know that "men's hearts are failing them for fear." Is our faith in an almighty God weak? We may with Peter look at the boisterous waves storming all about us and begin to sink. Or, will we hide away under a gourd or juniper plant and bewail the fact that we're living just when and where we are. Or, with Israel, will we ask a king like the nations (world) and if the request is not granted offhand, will it become a command and say also with Israel, "Nay, but we will have a king," and thus help bring about defeat? On the other hand, we may, if we see the righteous cause sinking in defeat cry, "Lord, save me," and by His power win the day. The victory is ours just as certain as the Lord is our Captain.

Is there a crisis near? Is a climax about reached? Can we read such statements as following and rest at ease in Zion: "The worship of God is not a rule of safety it is an adventure of the spirit, a flight after the unattainable?" "What is true for one man is not the truth for another. Are not most truths half-truths?" On morals we read "The virgin does not stand as good a chance to get a husband as her lax sister (Just the opposite of the real truth—D. D. M.) ... other qualities than chastity are demanded ... vastly more important sin is rather jolly ... morality is a species of disease of weakness." Statement after statement just like the foregoing might be given, but as a few samples let these suffice.

We almost shudder and tremble when in our weakness we think of the future. Can we stand victorious? Our children—is God using us as the instruments to bring them up strong in the faith of Christ, under His banners, loyal to His leadership?

Let us rise boldly in the fear of God. Not defeat, but victory is ours if our Lord leads us in the battles.

Protection, Kaus.

It used to be said that a man's word should be as good as his bond. But, sad to say, it has come to such a pass that it is often the case that neither his word nor his bond is worth anything. —J. L. Stauffer.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him. *Psa. 126:6.*
Lift up your eyes, and look on the fields: for they are white already to harvest.—*John 4:35.*
Go ye into all the world, and preach the Gospel to every creature.—*Mark 16:15.*

FROM OUR MISSION STATIONS

Miner's Village, Pa.

Dear Readers, Greetings of love in His holy Name:—Looking through the Psalms we find that David found many things for which to praise the Lord, and I think if we consider our own circumstances we too will find many reasons for which to praise Him. Surely we have been wonderfully blest at this place since our last writing, so that we desire to tell you of it.

Our blessings in the way of the preached Word consisted of the following Spirit-filled messages: May 14, Bro. Christ. Lehman (text, *Philem. 17, 18*); May 21, Bro. Henry Lutz (*Rom. 13:10*); May 28, Bro. John W. Weaver (*Mark 13:32-37*); June 4, Bro. Jos. Boll (*Acts 2:37*); Bro. William Heisey (*Jno. 2:5*); June 15 Bro. Henry Reist, Falfurrias, Texas, preached on The Power of the Resurrection, followed by Bro. Warren Moyer who added a few words on "How Escape if we Neglect So Great a Salvation;" June 25, Bro. John W. Weaver (*Rom. 15:13*).

Our Sunday school attendance averaged 168 since May 14, which is somewhat lower than our last report.

On June 25 we had with us Bro. Clayton F. Yake of Scottdale, who gave a short talk to the children.

Bible study June 12 was on the subject of Fasting. Leader, Bro. Daniel Eshleman. May 30 we studied on Sanctification, led by Bro. Ira Landis. May 17 Bro. John Gochenour led us in the study of Consecration. On July 13 we will study Tithing.

Prayer meetings were conducted in the following homes: May 9, Bro. Geo. Good's home, Bro. Elam Stauffer leading (lesson *Psa. 107*); May 23, in Frank Sonnon's home, Bro. Amos Martin leader (lesson, *Eccl. 12*); June 6, in Ammon Keener's home, Bro. Harry Shreiner leader (lesson, *Gal. 5:1*); June 17, in the Baptist church, Bro. Harry Shreiner leader (lesson, *Col. 3:1-25*).

Children's meetings were conducted May 17 by Bro. Harry Frank; May 30, by Sister Irene Witmer; June 12, by Bro. Elam Stauffer; June 17, Bro. Elam Stauffer.

Bro. Elam Stauffer was laboring in revival meetings at Rawlinsville the past week (June 25-July 2). Results, 5 converts. His next field of labor will be in summer Bible school at Philadelphia mission July 5-21. The Lord willing, revival meetings will be held at this place beginning Aug. 6, Bro.

Elam Stauffer in charge. In the meantime we are praying and visiting in the homes, hoping that the hearts of the people may be opened to the entrance of the gospel of God's grace manifested in Jesus Christ.

We have recently received some new benches, which are much appreciated. Through the liberality of certain brethren in furnishing material, labor, and transportation, they come to us without charge. May God richly bless them. We are indebted to Bro. Scott Bushong, Bro. Simon Hiestand, Bro. Jacob Newcomer, Bro. Ben Stauffer, Sr., and Bro. Oscar Newcomer.

We extend a hearty invitation to all to visit us. Make our work a part of your daily petitions. Pray for us, for the people of the village, that the seed may find lodging and spring up into life everlasting.

In His service,
Benjamin W. Stauffer.

July 1, 1933.

Ft. Wayne, Ind.

(1209 St. Mary's Ave.)

The Summer Bible School of Ft. Wayne closed last Friday evening with a program given by the school. The interest and attendance was very good, considering the extremely hot weather. The enrollment was 120. Highest attendance, 87.

July 3, 1933. Frank J. Martin.

Tampa, Fla.

(1409 Ida St.)

Dear Herald Readers, Greetings:—"O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever" (*Deut. 5:29*).

While these words were spoken to Israel long ago, yet, we think they are so applicable in our time, when we see the indifference of parents in teaching the children, or having them taught in the Word of God.

Our summer Bible school is over. Quite a few availed themselves of the opportunity and made good use of it. But many more would just as soon see their children put in their time playing on the streets, or in a little lake, rather than encourage them to learn something worth while. Time will bring forth results. The total enrollment was 146. The highest in any one day 107; the lowest, 86, with an average of 97. Of these, 50 had a perfect attendance, and we need not tell you that the perfect attendance also means the best report cards. There were six that missed but one day. There were probably that many who came only one day; others, who only as they felt about it.

Many of the parents, especially of those who attended every day, were

present at the program given at the close of the 12 day term and expressed their appreciation of the work done for the children. *Eph. 6:1-18*; *Joh. 14*; The sermon on the Mount, *Mat. 5, 6, 7*; the 84th Psalm; *Psa. 1* and 2; the books of the Bible and other Scriptures as the Golden Text of the Bible; fruit of the Spirit, and *Epl. 4:32*; were among the main portion of God's Word used and most of it recited at the program orally. There were also 146 Bible questions used and memorized.

The beginners' class was the largest in numbers, there being as many as 37 in one day. Sister Anna Kauffman had charge of this class. They gave their part of the program very well. There were 6 teachers in all. No one can measure how much good these S. Bible S.'s are doing and God only can take care of results; it is in our hands to encourage and do what we can along this line, for the world needs it, yea, even the church; *II Tim. 2:15*; *Deut. 6:4-7*; *Matt. 9:37*.

Sister Anna Kauffman left July 3 for a vacation and visit among friends in Pennsylvania, her former home. We will miss her presence and teaching very much.

Sister Barrow was absent from our regular meetings on last Lord's day on account of a bad cold. Some whooping cough among children, are some of the markings of human weakness among us at present.

In His glad service,
July 4, 1933. L. S. Glick.

NEWS LETTER FROM ARGENTINA

(June 9, 1933)

By Mae H. Hershey

Maria and Margarita, the two little girls of the Orphanage who had been sick with jaundice, are able to be in school again. We are very grateful to our heavenly Father that He did not allow the jaundice to take a serious turn. The doctor says it becomes an epidemic at times and may take a very malignant form. The germ has not been discovered yet, he continued, and the disease not fully understood, but it is thought that jaundice and sleeping sickness are very similar, if not the same disease.

Since the doctor gave orders that we are to separate the girls from the other children, as it also is contagious, we had no room left but the sitting room. This was duly converted into an isolation ward for about a month.

Although the children are better and able to be up and in school, we fear that to put them back into the crowded quarters might give them a relapse. This room is the only one that has a wood heater. In order that we might have the benefit of the heater and still

ve the girls more bedroom, we have t the beds into the corner of the om and brought the bookcases out so to make a screen for them. From e bookcases forward is the sitting om. We shall try to be comfortable this manner until Spring, or until we all be so fortunate as to have a real ildren's Home.

The Trenque Lauquen Central Sun-y School has been changed to the ternoon for the Winter months. A w branch Sunday school has been ened, making three Sunday schools Trenque Lauquen with the antici-tion of a fourth in the near future.

The Church service attendance is in-easing, with good interest. We are ad to see among us again some form-members who for various reasons id seemed to be resting spiritually, ch as the Urquizas and Gregos.

The women's meeting this week was ell attended. Sra. Amalia Battaglia ve a good talk on "An Ideal Girl." ra. Vazquez and Sra. Di Pietro gave stimonies of how their conversion as brought about. The former when little girl first heard about the Gos-el through the Salvation Army meet-ings, and the latter was taught by her hristian mother. Soon after her con-ersion at 10 years, her dear mother as called from earth to glory, but she ver forgot her mother's words and aching, and is now the wife of a inister.

The kindergartens and schools of ar missions have good attendance this ear. Pray that the teachers may a-ail themselves of their opportunity or leading the little feet into Gospel aths.

T. K. Hershey preached in Alberti st Sunday where Bro. Lantz' had een making weekly visits and now ro. Gorjons are established as work-s. The situation seems very encour-aging at present.

We are having daily morning prayer eetings in some of our stations. On ore than one occasion, we have seen at "Prayer changes things."

Pehuajo, F. C. O., Argentina.

GOD'S PROVIDENTIAL CARE

Seasons come and seasons go,
Summer's heat and winter's snow;
Zephyrs mild from southern lands,
Chilling winds from ice-bound strands;
Daylight, flushed with sunshine bright,
Followed by the sombre night;
Damp and gloomy days of rain,
Cloudless skies break forth again;
Lights and shadows, ups and downs,
Friendly smiles and angry frowns:
Changing seasons and shifting scenes,
Every variation means
Something yet to be attained,
Greater victories to be gained,
Some deep lesson yet unlearned;
Crowns by crosses yet unearned,
Seasons come and seasons go,
All for good for those who know,
And can see the power above
Overruling all in love,

—Selected.

WAS WILLIAM RITTENHOUSE THE FIRST MENNONITE BISHOP IN AMERICA?

By Harold S. Bender

For the Gospel Herald.

One of the most familiar "facts" of early American Mennonite History is the supposition that William Rittenhouse of Germantown, Pa., was the first Mennonite bishop in America. Indeed, unqualified assertions to this effect are to be found in the commonly used books on Mennonite history written by our leading historians. Some time ago the writer had occasion to study the early history of the Mennonite Church in Germantown and being unable to find any positive proof of Rittenhouse's service as bishop, became somewhat skeptical about it. A thorough study of all the available original documents which might shed light on the question not only deepened the doubt, but seemed to prove positively that Rittenhouse was never more than a preacher. The following brief summary of the evidence gathered on the point is given as a contribution toward the solution of the problem. Possibly some one has evidence to the contrary which will be brought to light as a response to the discussion.

So far as the writer has been able to determine, the first suggestion that Rittenhouse may have been ordained as the first bishop in America was made by Mrs. Anna Brons in her book, *Ursprung, Entwicklung und Schicksale der Taufgesinnten oder Mennoniten*, which was published at Norden, Germany, in 1884. Mrs. Brons had found in the archives of the Mennonite Church at Altona, Germany, an interesting and valuable extract from a letter of March, 1702, addressed by the ministers of the church at Altona to certain members of the young church at Germantown, in which the suggestion of the American Mennonites is rejected that some one be sent from Altona to perform the rites of baptism and communion and possibly to ordain a bishop for further performance of these rites. The Altona ministers suggest in their letter that the Church in America should proceed with these rites without the ordination of a bishop. Mrs. Brons interpreted the letter to suggest that a bishop should be ordained by the congregation without requiring another bishop to perform the ceremony. There is a bare possibility that the interpretation of Mrs. Brons is correct, since the letter is somewhat obscure, but certainly the weight of the evidence falls against it. On the basis of her interpretation, however, Mrs. Brons concluded that "as a result of this letter, they probably chose a bishop, and William Rittenhouse must have been chosen, since he was listed as one of the oldest preachers in the Mennonite colony in

Germantown; he died in 1708."¹ It is clear from this quotation that Mrs. Brons had no concrete evidence that the congregation actually chose a bishop, or that Rittenhouse was the candidate even if they did ordain one. She is indeed cautious enough to state that the church "probably" followed the advice of the letter and ordained a bishop, and that Rittenhouse "must" have been the one. However it would have been better for our history if Mrs. Brons had not done any speculating at all on this point; for later historians seem to have taken over her statement, omitted the "probably" and the "must", and set it down as a "fact" that as a result of the letter a bishop was ordained and Rittenhouse was the man.

So far as the writer can determine, Daniel K. Cassel was the first writer to do this. His book, *History of the Mennonites*, published at Philadelphia in 1888, is "dedicated to the memory of William Rittenhouse, first Mennonite Bishop in America." Thus we see history in the making, and William Rittenhouse, by the fiat of a careless author, becomes before our eyes the first bishop in America. In the body of the book, in discussing this point, Cassel gives Mrs. Brons as his authority, referring to her citation of the above-mentioned Altona letter of 1702.² He says, "In consequence of the above instructions, William Rittenhouse was installed as bishop of the first Mennonite Church in America, at Germantown, about 1701." In the next sentence he refers to a letter written from Germantown to Amsterdam, dated Sept. 3, 1708, indirectly stating that it is the source "from which these particulars are derived." This suggests that the 1708 letter is the source of the definite knowledge that Rittenhouse was ordained as the first bishop.

Let us therefore examine the letter of 1708. This letter, written in Dutch, now reposes in the archives of the Mennonite Church of Amsterdam, Holland. A certified hand-written copy of this letter is in the possession of the Historical Society of Pennsylvania at 1300 Walnut St., Philadelphia, Pa. A photostatic reproduction of this copy was secured by the Mennonite Historical Society of Goshen College. From this photostat an English translation has been made by the writer, and is herewith presented with permission of the Historical Society of Pennsylvania. So far as is known, no copy of this letter in the original or in translation has ever been published. The letter follows:

Germantown, Sept. 3, 1708.

Very worthy, and from the heart beloved friends, Hermanus Schyn and co-ministers of the Mennonite Churches in Holland, and to whom this letter may come, who stand with us united in faith as workers in the spiritual vineyard of the Almighty God and our Lord Jesus Christ, grace and peace be with you from the mercy of God with the help of the Holy Ghost; and to all those

who fear the Lord may much good and comfort and the eternal inheritance of eternal life be wished.

Your very welcome letter of April 16, 1707, signed by the ministers of Hamburg and Altona and by you and with your full approval, has come to hand. We have well understood your good instruction, and the letter gave us sufficient answer and was with joy received by our aged preacher, Willem Rittinghuysen. He was accordingly fully resolved to serve with baptism upon their desire those who were requesting it and had requested it. However the Lord laid him and his wife on a sick-bed and in a few days he was taken from us, which was a painful loss to us. And about two or three days before his departure he gave a brief admonition and, taking his leave of the brethren, fell asleep in the Lord, he being between 64 and 66 years old. His going was a grievous experience to us. Let me say, as it stands in the Revelation of John 14:13, "Blessed are the dead who die in the Lord"; and as a certain poet says, "Sleep then my friend in God who lives until that joyous day—till when thy God who can do all things again will give life."

We had then not more than one who served us by reading a sermon, which so much the more caused sorrow among us; and having called upon the Lord about it, we found it advisable to wait in hope that the Lord might again raise up one for us. We therefore chose two as preachers, and two as deacons, of whom one has already given for us two sermons to the satisfaction of the brotherhood. I hope that the Lord will grant His grace and blessing further. So we went ahead with the administration of baptism, to those who desired it. There were eleven men and women added to the church by baptism. We entreat then earnestly and kindly, since we hear from the brethren who recently have come here that there is a preacher who is inclined to come over, that you will keep us in mind and be helpful to them on their way, unto the propagation of the church here which should have a great increase in time. We shall thankfully recognize the love and kindness since we learn from the brethren that he was imbued with such zeal and earnestness. By the request of the ministers of Hamburg, Peter Kolb³ was named to choose a bishop. We also intend to correspond with the ministers of Hamburg.

Now our loving and friendly request to the ministers would be for some catechisms for the children and little Testaments for the youth. The members here are poorly supplied with psalmbooks. And we have here no Bible in the meeting house. Some have a small Bible. So that each has not more than one Bible and cannot well spare it. We dare not prescribe the number for you but leave it to your inclination and love. The congregation here is still rather weak to have anything printed. It would cost a great sum to have printing done here, and both here and in New York printing is in English. Hence we, or rather our aged friend and preacher, Willem Rittinghuysen, wrote to New York to have the articles of faith printed in English because there are people here who call themselves Mennists who would like to have our articles translated into English. But they asked so much that our congregation could not raise it. When the people from Germany come here they have spent everything on the journey and then have to start new. This is hard at first. Some buy a piece of land and have to build a house on it. What they need more than this for their necessities they all have to work to pay. As ministers, we wish that what comes from [the sale of] the books that are left over be given to the poor; we ought to be grateful for the sake of the poor.

But the time and opportunity is getting

short, and a friend is waiting to depart. We request then heartily that the brethren remember us in sincere prayer that the Lord be with us in these foreign regions, and that He may strengthen us with His Spirit to the upbuilding of the Church and to the salvation of our souls.

Herewith we close and, with hearty greetings from us, commit all the ministers and brethren to the keeping and protection of Almighty God. Your friends and brethren in Christ,

Jacob Goetshalck
Harmen Kasdorp
Martin Kolb

We request from you some time a letter which would be very agreeable and welcome to us.

Isack van Sintern
Conradt Jansen

A careful study of the above document reveals the fact that a letter had been written from Germantown to Europe, apparently requesting counsel from the Mennonite ministers in Amsterdam and Altona, as to what to do with certain candidates for baptism. The writer, apparently Jacob Godshalk, states clearly that Rittenhouse had decided as a result of the advice given in the reply, to proceed with baptism. Is it likely that he would have felt the need of this advice if he had been a regularly ordained bishop? Furthermore, although Godshalk once uses the term, "elder", or bishop, ("oudste" in Dutch) in another connection he consistently refers to Rittenhouse merely as preacher ("leerar" in Dutch). There is certainly no positive evidence of any sort in the letter which would justify Cassel in saying that he derived from it the "particulars" regarding the ordination of Rittenhouse as bishop. In fact, it is to be seriously questioned that Cassel ever saw the letter. No doubt, at this point, he followed his usual custom of using material from other writers without quoting or giving the source of his information.

The one reference to a "bishop" in the letter is difficult to understand. This is the sentence referring to the choice by the ministers at Hamburg-Altona of Peter Kolb to select a bishop. The original Dutch of this sentence is altogether ambiguous. It is given here for evidence, "Door het versoeck van de dienaaren von Hamburg Pieter Kolb genoemt seynde tot een ousten verkooren." It is not clear whether Peter Kolb was appointed to select a bishop, or whether he had been chosen to be a bishop himself. In either case the meaning of the passage is obscure. Does it mean that Peter Kolb who was a Mennonite minister living in Mannheim, Germany was appointed to go to America as bishop, or does it mean that Peter Kolb was appointed to conduct in Germany a choice by lot for bishop from among the names of the several candidates to be sent to him by mail. There is no trace whatsoever in the records of the early Mennonite Church at Germantown or eastern Pennsylvania of an immigrant bishop by the name of Peter Kolb.

The final evidence to be examined in connection with the problem under consideration is the letter written by Andreas Ziegler and others of Skippack, Pa. under date of March 1, 1777, to several Dutch Mennonite ministers. This letter contains what purports to be a history of the church at Germantown from its beginning to 1712, written by Jacob Godshalk. This is the sole extant source of information concerning the early ecclesiastical history of the Germantown congregation, except for the two earlier documents already discussed. Godshalk tells about the election of Rittenhouse as the first preacher, with Jan Neuss as the first deacon, and the second election of preachers on Oct. 8, 1702, when Jacob Godshalk and Hans Neuss were chosen. The latter, he says, soon withdrew from the congregation as the result of a quarrel with another member, Arnold van Vossen. We learn of the death of Rittenhouse on Feb. 18, 1708, and the choice of two additional preachers on April 20, 1708—Harmen Kasdorp and Martin Kolb. We also learn of the ordination of three new deacons on March 22, 1708, namely: Isaac van Sintern, Heinrich Cassel, and Conradt Jansen. But no mention is made of any election or ordination of a bishop. In fact, Godshalk explicitly states that he himself, by order of the congregation, performed the first baptism by which members were received into the Mennonite Church in America. This rite was performed on or before May 23, 1708, when eleven candidates were baptized.

It is even a question whether Jacob Godshalk himself was ordained as bishop. He seems to have functioned as the leader of the congregation at Skippack for many years, until he died at a ripe old age in 1763, and very likely was a bishop, but there is no unequivocal evidence regarding his ordination to that office. It is possible that he was ordained by some bishop among the later immigrants who had already been ordained in Europe.

But whether Jacob Godshalk became the first bishop in America or not, it seems quite clear on the basis of the available evidence that William Rittenhouse was never ordained a bishop, but remained merely a preacher until his death. The writer will welcome any further evidence on this question.

Goshen, Ind.

¹ Anna Brons, *Ursprung . . . der Taufgesinnten*, Norden, 1884, p. 225. The letter itself is published in German translation in the Mennonite Quarterly Review for October, 1931.

² Daniel K. Cassel, *History of the Mennonites*, Philadelphia, 1888, pp. 104, 105.

³ Peter Kolb, brother of Martin Kolb, was Mennonite minister at Mannheim, Germany, where he died in 1727.

⁴ The letter was published in English translation in the Mennonite Quarterly Review for October, 1929, q. v.

SUNDAY SCHOOL LESSON

Lesson for July 23, 1933—Isa. 5:8-24

ISAIAH DENOUNCES DRUNKENNESS AND OTHER SINS

Golden Text.—Righteousness exalteth a nation; but sin is a reproach to any people.—Prov. 14:34.

Introductory.—This is a temperance lesson. If ever a lesson of this kind was needed, to-day is that time. Yet we should not get the idea that abstinence from strong drink is all there is to temperance. All sin is abomination in the sight of God and ruinous to the souls of men, and strong drink, wherever indulged in, intensifies the other sins of which man is guilty. This presents a double reason why all men should be total abstainers from intoxicating drinks as a beverage. And while we are on this subject we might say, in passing, that most of the reasons why strong drink should not be used are also reasons against the use of tobacco. "Every one that striveth for the mastery is temperate in all things." Let us give heed to the testimonies of the beloved prophet:

Poverty and Wealth (8-12).—Isaiah starts out by pronouncing a woe upon those who are greedy of gain, then proceeds to name the things which ill-gotten wealth buys and the uses and abuses made of it. Wealth in itself is a blessing if used aright; a curse, if used for selfish purposes or spent for things that are worse than worthless. Among the things that he mentions are strong drink, the harp, the viol, midnight carousals, sumptuous feasts. Like the rich man, while faring sumptuously every day and gorgeously arrayed, such people will sooner or later reap the fruits of their own folly. As some one has said, "Every cup of pleasure has its bitter dregs." These are some of the things that God has not promised to add for those who seek "first the kingdom of God and his righteousness." "All these things" are the class that go with a righteous, holy life.

The Pride of Life (18-21).—The opening and closing sentences in these verses give us an idea of the sin which called forth the prophet's scathing denunciation: "Woe to them that draw iniquity with cords of vanity. . . . Woe to them that are wise in their own eyes, and prudent in their own sight." Reduced to modern plain English, this would read: "Woe to them that think they are uncommonly smart." The children of Israel had been a favored people. But instead of giving God thanks for all these blessings, praising His holy name and serving Him in the beauty of holiness, they proved themselves human in that they were puffed up with vanity and gave themselves over to vanity and

vile affections. In this the children of Israel were not so very much different from most people living at the present time. As we are often reminded, human nature is the same in all ages. The word-picture which the prophet paints of Israel would fit quite well to America. If all Americans, and Europeans as well, would give God credit for all things, recognize that it is from Him that all our blessings come and give Him an adequate return in thanks and service for the many unmerited favors He bestows upon us, we would not feel called upon to complain so bitterly of the "hard times" that are being felt the world over. Every blessing coming from God should bring a response of gratitude from us, and in humbleness of mind we should serve Him in the beauty of holiness. Whether in times of adversity or of prosperity, "we know that all things work together for good to them that love God."

Woes of Intemperance (22-24).—"Woe to them that are mighty to drink wine." Just now the word "beer" would make a very good substitute for the word "wine." Several months ago, soon after the sale of beer and light wines became legalized in the United States, a certain man was reported to have boasted that he had imbibed six large bottles of beer and couldn't feel that he had drunken

anything stronger than water. It reminded us of a young man that we used to know who could swallow a half pint of pure alcohol and stay on his feet. Such men are "mighty to drink wine," and show their little heads by boasting of what they have done. But there is a woe pronounced upon all such. Sooner or later they must all realize that "whatsoever a man soweth, that shall he also reap." Annually there are thousands of perishing souls, victims of strong drink, sinking into drunkards' graves and going down into the drunkards' hell! For a while they boast, and think they have done something great; but "at the last it biteth like a serpent, and stingeth like an adder." "Wine (or beer) is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."

The secret of all this is revealed in the last verse in our lesson: "Because they have cast away the law of the Lord of hosts, and despised the word of the holy one of Israel." It is this God-defying spirit that is accountable for the destructive sin of drunkenness and its attendant evils. The present wave of crime and debauchery has for its foundation the very spirit which the faithful prophet so eloquently condemns. Let the law-abiding, sober-minded, Christian people, and all who love perfect freedom beware, yield themselves unreservedly to God and practice total abstinence from all evil.

—K.

Bible Meeting Topic

REGENERATION.—Jno. 3:1-21

Topic for July 23

MOTTO

"Ye must be born again."

OUTLINE STUDY

I. What Is It?

1. A new creature.—II Cor. 5:17; Gal. 6:15-17.
2. Partaking of the divine nature.—II Pet. 1:4.
3. Christ in you.—Col. 1:27; II Cor. 13:5.
4. Born of water and of the Spirit.—Jno. 3:5.
5. The new man.—Col. 3:10.
6. A new heart.—Ezek. 36:26.
7. Spiritual resurrection.—Col. 2:10-13.

II. It is the Work of God.

1. Born of God.—Jno. 1:13.
2. Of incorruptible seed.—I Pet. 1:23; Jas. 1:18.
3. He washed us by regeneration.—Tit. 3:5.
4. His workmanship created in Christ Jesus.—Eph. 2:10.

III. How We Meet Our Side in Being Regenerated.

1. Receiving Him.—Jno. 1:12.
2. Drinking.—Jno. 4:14; 7:37-39.
3. Believing.—Jno. 6:47.
4. Confessing.—Rom. 10:9, 10; I Jno. 1:9.
5. Repenting.—Acts 26:20.
6. Obeying.—Acts 5:32.
7. Looking.—Jno. 3:15, 16; Heb. 12:2.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textwords, "New Heart," "New Creature," etc.
2. Memorize a Passage from the Outline.
3. Signs of the new life.
 - a. Righteousness (I Jno. 2:29).
 - b. Sinlessness (I Jno. 3:9).
 - c. Obedience (I Jno. 3:2).
 - d. Love (I Jno. 3:14).
 - e. Faith (I Jno. 5:1).
 - f. Victory (I Jno. 5:4).
4. Finding the New Life (See Outline).

For Seniors.

1. What is Regeneration?
2. Who Needs Regeneration?
3. God's Work in Regeneration.
4. Our Part in Receiving Regeneration.

PERSONAL THOUGHT

"Whosoever believeth in him should not perish, but have eternal life." This comes home to each one of us. None are excluded who will meet the conditions.

SEED THOUGHTS

What the human soul wants is not reformation, but regeneration.—Parker.

Finish, then, Thy new creation;
Pure, unspotted let us be;
Let us see our whole salvation
Perfectly secured by Thee:
Changed from glory into glory
Till in heaven we take our place—
Till we cast our crowns before Thee,
Lost in wonder, love, and praise.

—C. Wesley.

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THURSDAY, JULY 13, 1933

Field Notes

Bro. and Sister J. A. Ressler of this office, spent the past week-end with the brotherhood at Martinsburg, Pa., in the interests of the Lord's work.

Bro. Newton Weber of Waterloo, Ont., favored the small congregation at Cedar Grove, Ont., with a timely sermon on Sunday, July 2. Text, Rom. 6:23. B.

Bro. J. R. Mumaw of Harrisonburg, Va., has been secured to serve in the month-end Christian life conference at Frazer, Pa., July 29 and 30, beginning on Saturday evening. B.

The brotherhood at Harper, Kans., has made arrangements for a series of meetings in August, preceding General Conference, with Bro. Jesse Martin of Waterloo, Ont., in charge.

Bro. Elam Stauffer, prospective missionary to Africa, is expected to preach for the congregation worshipping at Frazer, Pa., Mennonite Church on Sunday morning, July 16. B.

Brethren Nelson Litwiller, returned missionary from South America, and J. B. Smith of Elida, Ohio, spent last week in Lancaster Co., Pa., filling appointments in a number of churches.

Bro. G. D. Shenk of Sheridan, Oreg., worshiped with the congregation at the Mennonite mission in Los Angeles, Calif., over Sunday, July 2, having charge of the communion service at that time.

Thursday, Aug. 3, is the time set for a harvest home and Sunday school meeting at Kauffman's Church near Manheim, Pa. Among the speakers

from a distance are Paul Huddle and John Kennel. S.

Bro. Samuel King and wife of Heston, Kans., who spent the past few years in school work in the Philippine Islands and are now enroute for home, spent about ten days with our missionaries in India. Their visit there was much appreciated.

The 23rd annual Sunday school conference of the Casselman Valley district was held at Springs, Pa., July 4. A good attendance and very good interest are reported. A report of the meeting will be published in these columns later, the Lord willing.

The brotherhood in the vicinity of Palmyra, Mo., expect, in the near future, to begin the work of rebuilding Pea Ridge Church, which was burned to the ground last winter. As the congregation there is quite small, any help that interested friends may be able to render will be appreciated.

The annual missionary and Sunday school meeting at Holly Grove Church near Westover, Md., is to be held this year on July 29 and 30. Besides local talent, there appear on the interesting program in our possession the names of Bro. John S. Hess of Lititz, Pa., and Bro. Nevin Bender of Greenwood, Del.

The bishops of the Lancaster Conference district held their quarterly meeting on Monday, July 3. One of the important questions before them was the African mission field. At this time several of the aged bishops in that district are unable to serve because of bodily ailments. May the Lord speedily restore them to active service.

Sunday, July 9, the brotherhood at Scottdale was favored by the presence of visiting brethren who took part in the regular services. Bro. J. S. Shoemaker preached in the morning on II Pet. 1:5-10, and in the evening Bro. H. S. Bender of Goshen, Ind., spoke on The Great Revival in the Mennonite Church During the Past Two Generations. Dr. Ernest Correll, of Washington, D. C., was also a week-end visitor.

Correspondence

Sheridan, Oreg.

Dear Herald Readers, Greetings:—We can say we had a very good conference. Many good things were presented.

On June 18 Bro. Ramer of Canada filled the pulpit in the morning, and in the evening Bro. Sanford Yoder of Goshen, Ind., preached to us. Bro.

Fred Gingerich of Aurora, Oreg., was also with us. We enjoy having the brethren from other congregations with us. May God bless them as they go from place to place.

Sister Nancy Shumaker who has been confined to her bed for about six months is slowly improving. She is being taken care of at the Jim Mishler home.

Yours in His service,
June 28, 1933. Frances Kilmer.

Ayr, Nebr.

(Roseland congregation)

Dear Herald Readers, Greeting in Jesus' Name:—On June 7 Bro. Milo Kauffman and wife came into our midst. Bro. Kauffman began a series of meetings which continued for 12 days, closing in the evening of June 18. The Word of God was preached in simplicity and in the power of the Holy Spirit. Quite a number of young people accepted Christ as their Savior and a number renewed their vows. We praise God for the spiritual help and inspiration received during these meetings.

Again we thank God for the blessings received and for all that He continually bestows.

June 28, 1933. Cor.

Elida, Ohio

(Central congregation)

Dear Herald Readers:—On Sunday, June 4, communion services were held at this place, at which time Bro. S. E. Allgyer was with us.

Some time ago Willis Hotchkiss, a missionary on furlough from Africa, met with us and gave a very interesting and informational message concerning the sad conditions and also the great needs of the dark continent for spiritual light.

On Sunday, June 18, our annual missionary meeting was held. Again, we were keenly reminded of our great responsibility in doing our part to spread the Gospel. Opportunities are constantly knocking at our doors. May none of them pass by untouched, but may we make use of each and every one.

Our Children's Day program was given on Sunday evening, June 25.

May we as a congregation have an interest in your prayers.

Blanche Brenneman.
June 29, 1933.

Wakarusa, Ind.

(Holdeman congregation)

Dear Herald Readers, Greetings in Jesus' Name:—On Saturday evening and Sunday, May 20, 21, Bro. C. F. Derstine of Kitchener, Ont., was here and conducted special meetings, giving us studies in prophecy and inspiring messages. Sunday evening two young men were willing to reconsecrate their lives to the service of the

ord. May the Lord bless and strengthen them in His service.

On Sunday afternoon and evening, May 28, the Sunday school meeting of the Elkhart, Olive, and Holdeman congregations was held with the Olive congregation. Many helpful and inspiring thoughts were given for the work of the Sunday school.

Many of the members of this congregation attended the Church Conference held with the Yellow Creek congregation May 31—June 2.

Sunday evening, June 18, new officers were elected for young people's meeting to serve for the next 6 months as follows: Supt., Otis Davidhizer; chor., Myron Weldy; Sec.-treas., Berna Yoder. Pray for them, that whatever they do may be done to God's honor and glory.

On June 18 Bro. Silas Weldy reached at Montgomery, Ind., in Daless Co., and on June 25 Bro. Henry Veldy preached for the Salem congregation in the absence of Bro. Ray Yoder.

Sunday morning, June 25, one of our brother deacons, Samuel Smeltzer, died. Pray that the Lord may comfort the widow and children in the loss of a dear one.

There are several of this congregation lying on beds of affliction who need an interest in your prayers.

June 30, 1933. Cor.

Detroit Lakes, Minn.

(Lake Region congregation)

Dear Herald Readers, Greetings in Jesus' Name:—God, the Creator of all things, has been very good to us, both temporal and spiritual.

Bro. C. J. Garber of Alpha, Minn., was with us one week and preached the Word with power. Saints were encouraged and sinners warned.

The first conference held at this place last week was well attended. There were over 100 visitors. Most of the speakers on the program were present and gave very interesting talks. I believe all who were present received their share of the blessings. Come again.

It has been very warm and dry here of late, but after our spiritual feast the Lord blessed us with rain for which we were very thankful. The Lord has promised never to leave us nor forsake us.

June 30, 1933. Fannie Stehman.

Kokomo, Ind.

(Howard-Miami congregation)

Dear Herald Readers:—We have great reasons to thank and praise the Lord for His wonderful goodness and mercy towards the children of men.

On May 14 Bro. Henry Weldy and Bro. Hartzler of Wakarusa, Ind., worshiped with us. Bro. Hartzler gave some thoughts on the Sunday school

lesson and Bro. Weldy preached a very interesting sermon.

Bro. Amos Hostetler of the Emma congregation preached for us June 25.

We had the privilege of having our bishop, Bro. J. K. Bixler with us over Sunday, July 1 and 2. He gave us a message on Saturday evening, Sunday morning, and Sunday evening. His messages were very helpful as well as encouraging. There were four received into church fellowship; one by baptism, one upon confession of faith, one from another denomination, and one restored. It is our prayer that they all will be true ambassadors for Christ.

July 3, 1933. Nellie Frey.

Greenwood, Del.

Dear Herald Readers, Greetings:—On June 25 we reorganized our Sunday school and the following officers elected: Supts., Dwight Warnick, Dwight Orendorff; Sec., Alice Banning; Treas., Sara Hostetler. July 2 Bro. E. D. Hess, Belleville, Pa., preached for us in the morning and brought us a very helpful message, giving us courage to press onward.

July 2, 1933. Mary Miller.

Chambersburg, Pa.

(Pleasant View congregation)

The Lord willing, we begin our series of meetings on the evening of July 19. Saturday afternoon and Sunday, July 22 and 23, an interesting program is arranged for a Bible meeting. Bro. Shetler has charge of the series of meetings and it will last till July 28 while Bro. J. I. Lehman and Bro. Shetler have charge of the Bible meeting. We ask an interest in your prayers for our meetings and extend a hearty invitation to all who can come.

July 3, 1933. Cor.

Dalton, Ohio

(Sonnenberg congregation)

Dear Herald Readers, Greeting in Jesus' Name:—On June 11 Brethren Jacob and Eli Frey of Wauseon, Ohio, worshiped with us. Bro. Jacob gave an interesting talk to the S. S. and Bro. Eli preached an appropriate sermon from 1 Cor. 15:2-4. The same Sunday Bro. and Sister Maurice O'Connell of the Lima mission also came in our midst but for some reason were a little late, and therefore, we are sad to say, they were not noticed. Come again, and we hope you will be noticed as we are always glad for ministering brethren visiting our church.

On the evening of June 23 Bro. John R. Mumaw of E. M. S. also was with us and had a powerful sermon on the "Prodigal Son."

We had a beautiful rain yesterday which is very refreshing. The subject of "Peace" was very well discussed last evening at the Y. P. B. M., which

should also be like a shower of rain to our hearts.

July 3, 1933.

Cor.

Flintstone, Md.

To all Herald Readers, Greeting:—The Lord is righteous in all His ways and holy in all His works. With beauty on every hand, the green trees, the wild flowers, the singing of birds, it makes us feel that God is near and cares for us all. We as a little flock at Flintstone were privileged to have several of the brethren and sisters from Hagerstown, Md., on June 25 to commemorate the suffering and death of our Lord and Savior by partaking of bread and fruit of the vine. Our son, Deiner Dolly, and wife from West Virginia were with us to take of the emblems of His broken body and shed blood. I wonder how many of us will be here next year to partake of the emblems. We know not the day nor the hour when the Lord cometh. May we be faithful witnesses for Him and do all we can to encourage the young people by living just as near to the gospel standard as possible. We ask an interest in your prayers.

July 3, 1933.

M. D.

Chicago, Ill.

(Grace Mission congregation)

We are glad to report an interest in our work, even though our number is very small, and we are so seriously handicapped as not to be able to hold regular services. On Sunday afternoon, June 11, we met in the church where we formerly worshiped, for baptismal and communion services. The brethren, J. A. Heiser and J. W. Shank, were present and conducted the service. Two were received into church fellowship, for which we praise God. Others, who previously confessed Christ in our meetings, are considering taking up their membership with us. We are praying that God may have His way altogether in this work.

July 5, 1933.

Cor.

Ephrata, Pa.

(Cocalico Station)

Dear Herald Readers, Greetings in the Master's Name:—It has been a little while since our last writing in the Herald. Our S. S. attendance is from 80 to 100. We have a few that moved away, and few came. We are glad that one of our families that moved away found another place in Sunday school. We are glad that she found the Lord and confessed Him. Let us pray for such.

Our prayer meetings are well attended. Our announced meetings will be July 10 and 24, Aug. 7 and 21. Come and help in the work, and pray for the work.

A series of meetings is to be held
(Continued on page 316)

Miscellaneous

HEAVEN

I've read of a beautiful city
My Savior has gone to prepare,
For all those who love His appearing
And cast on the Lord all their care.

No sorrow is found in that city,
No tears will be shed over there;
No heartaches when we get to heaven,
For there we shall be free from care.

In heaven there will be no darkness,
The glory of God is its light;
Just think when we get to that city,
We nevermore need say, "Good-night."

The streets are of gold, clear as crystal,
The gates are of pearl we are told;
The glory when we get to heaven
Has never by far yet been told.

We shall meet the Lord and the dear ones
Who followed their Savior's command,
And have left this world of affliction
To dwell in that beautiful land.

Just think of the meeting in heaven
With those who have gone on before;
There we shall behold our Redeemer
Whose wounds we should ever adore.

It's just through the love of the Father
In sending His Son down to earth
To suffer and die for poor sinners,
That we can be heirs to such wealth.

Here we are heirs of the Father,
Joint-heirs of the Savior I know,
And when we arrive up in heaven
Our funds there will never get low.

Come, friends, let us strive for that city,
Just follow our Savior's command,
Then we can clasp glad hands in heaven
With those who have gone before-hand.

There we shall be free from all sorrow,
From pain and affliction and woe;
And there'll be no death and no parting
When my Savior calls, I'll go.

—E. M. K.

UNDER THE CARE OF THE MASTER PRUNER

By Barbara Garber

For the Gospel Herald.

In his "Abide in Christ", Andrew Murray says: "In the whole plant world, there is not a tree to be found so specially suited to be the image of man in his relation to God, as the vine. There is none of which the fruit and its juice are so full of spirit, so quickening and stimulating. But there is also none of which the natural tendency is so entirely evil,—none where the growth is so ready to run into wood that is utterly worthless except for the fire. Of all plants, not one needs the pruning knife so unsparingly and so unceasingly. None is so dependent on cultivation and training, but with this none yields a richer reward to the husbandman."

In His wonderful parable in the 15th chapter of John, our Savior calls Himself the vine, His disciples the branches, and our heavenly Father the hus-

bandman. How like the vine we are—so prone to wander away from God; so easily satisfied with the things of this world—prosperity, pleasures, honor and self-gratification in a thousand ways, until our spiritual perception becomes dulled. And were it not for the pruning of the husbandman (our heavenly Father) our lives would become utterly useless in the purpose to which we have been called, that of fruit-bearing.

"Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (Jno. 15:2). Child of God, are you perplexed at the amount of trouble and afflictions which you are called upon to bear? It is only the knife in the hand of the Master pruner which you feel. He is expecting greater things of you, more fruit, so in His unspeakable love and mercy He comes with His chastisement, making the world around seem dark and unattractive, leading you to feel more deeply your sinfulness, your utter worthlessness, and causing you to lose your joy in what was becoming so dear, yet so dangerous to you.

"It is the branch that bears the fruit,
That feels the knife,
To prune it for a larger growth,
A fuller life;

"Though every budding twig be lopped,
And every grace
Of swaying tendril, springing leaf,
Be lost a space.

"O thou whose life of joy seems reft,
Of beauty shorn,
Whose aspirations lie in dust,
All bruised and torn,

"Rejoice; though each desire, each dream,
Each hope of thine,
Shall fall and fade. It is the hand
Of love divine,

"That holds the knife, that cuts and breaks
With tenderest touch,
That thou whose life has borne some fruit
May'st now bear much."

"My Father is the husbandman"—what confidence and trust this thought inspires. Since we have been grafted by Him into the true vine, Christ Jesus, we may rest assured that He will watch over and care for us safely to the end. And if we but allow Him, by yielding our lives completely and unreservedly to Him, He will cause us to bear much fruit. We too often look at our old nature and complain of our weakness as if God would call us to something we were unfitted for. Have we ever yet seen anything in all God's creation that was not perfectly fitted for its purpose? No, indeed! So when He "creates us in Christ Jesus unto good works," He certainly will not fail to fit us for the work He expects us to do.

Let us then joyfully and uncomplainingly yield our lives to the Master Pruner, knowing that even though the

pruning process seems hard at times it is only thus that we can bear much fruit. It is only through suffering that we can really learn to sympathize with the misery of others.

The Father has no pleasure in afflicting His children, but He knows that just as the natural vine becomes useless without the use of the pruner's knife, so our lives too would be worthless without the valuable lessons which He teaches us through afflictions. Would He teach us the blessed art of self-forgetfulness, of love and service to one another, then He allows afflictions and sorrows to come among us. Several individuals have expressed themselves very recently while in the midst of sore afflictions: "One only finds how many friends he has at a time like this." The softening which can only come through chastisements fits us for becoming, like our Master "the servant of all." Let us then not shrink from afflictions, but through them only draw nearer to God and yield ourselves more fully to Him, remembering that these times are only a preparation for richer fruit-bearing. Then shall our times of affliction become as times of choicest blessing to us.

In the natural vineyard the gardener ceases to prune and trim only when he expects no more fruit. So with our heavenly Father. As long as we can feel His pruning knife through afflictions and trials, we may know He is still expecting greater things of us; but, on the other hand, when once He ceases to prune and trim we can know He considers us useless. Would we then pray that our sufferings, our afflictions be removed? Nay, rather, in the time of sharp prunings, when the knife cuts deep and the pain is sore, we should be comforted with the thought, "My Father is the husbandman." Whatever touches us He also feels, and in His knowledge, wisdom, and His love for us, He will not cut an inch too deep. Each stroke of the knife is simply a channel to blessings we could never realize in any other way. "We should never forget that redemption, the world's greatest blessing, is the fruit of the world's greatest sorrow."

Filer, Idaho.

MOVIES AND MAGAZINES

By Edw. D. Jones

For the Gospel Herald.

This was brought to my mind when a mother, who thought it nothing to read a magazine such as True Story, Photo Play, etc.—utterly denounced the movies.

Is it possible that Mennonite people, with all their schools and learned men and women, fail to see the connection between the two?

In the magazine we have the story

recorded in a word picture whereas in the movies it is REPRODUCED and flashed on the screen in visible form. The story must first be written, proof read and O. K.'ed by the reproducers before it is permitted to be reproduced and flashed before the public.

Wherein we can see that the magazine is the forerunner or source of the movies, whether it is called True Story or whatever it is called.

Furthermore, not only the stories that are O. K.'ed for the screen, appear therein, but also those that are rejected.

The methods used in obtaining the objective of these stories put in the background and sometimes nullify the moral, such as it is.

Let us, as Christians, examine ourselves lest our words and actions contradict.

Let me add that, he that has given his whole heart to God, how can he desire such reading!

Middlebury, Ind.

SERMONETTES

Collected by Joseph G. Kennel

The Church in the world is like a ship at sea. The ship is safe as long as she is on the sea, but when the sea gets into the ship she will sink. When the world gets into the Church, the Church will sink.

The difference between the vile sinner and the godly saint on earth is brought about by the wondrous grace of God manifest through His Son Jesus Christ.

There is only one way to get rid of sin and the desire of it, and that is to repent of it.

Jesus Christ was a Jew, but He will not be jewed. If you want salvation you must meet the conditions.

Conviction is God's sense of touch to the child of God.

Honesty for policy's sake only, is not entire honesty.

Evil for evil and good for good is manlike, evil for good is devillike, but good for evil is Christlike.

One of the most popular ways of hindering the Lord's work is that of criticizing, and it is often resorted to.

To be dedicated to the Lord before birth is a wonderful heritage.

The only thing we get for serving the devil is a hard heart.

There are three things connected with a man's Christian life: What he is, what he believes, and what he does.

There is a vast difference of being introduced or acquainted with one. Many are introduced to Christ but few know Him.

If people expect to be saved without obedience to God they will be sadly disappointed some day.

The devil may be able to wall us around but he cannot roof us in.

It is better to suffer unjustly than to act unjustly.

Sin is not in the temptation but in yielding to the temptation.

The word evolution is not found in the Bible, neither is there any Bible found in evolution.

Atglen, Pa.

THE GRAPEVINE AND THE DEVIL

There is a curious story in Asia regarding the grapevine. The myth states that when the Almighty created the first grapevine the devil slipped up and watered its roots with the blood of a peacock. When the vine had grown until the first blossoms appeared, the devil came and poured about the roots of the vine the blood of a monkey. Then, when the vine set its first luscious fruit, the devil slipped up and bathed the roots of the vine with the blood of a lion. Later, when the purple fruit hung in full ripeness, ready for picking, the devil sneaked up and soaked the roots of the vine with the blood of a swine.

The legend has a fascinating meaning.

The first drink of wine is exhilarating and turns the wits of men to pride and folly. It makes them strut like peacocks in the barnyard, preening their feathers.

The second effect of wine produces an ape-likeness in men. Wine makes monkeys out of men. Often we laugh at the antics and tricks of people who are drinking.

As men drink more and more the lion stage is reached. They think themselves masters of the world. They boast great things. They come home to their families and roar like lions and make animals of themselves generally. Most murders are committed when people drink wine until they mistake the fumes of wine for the great strength they imagine they have.

The last stage of wine drinking is the hoggish state. That befouls and besots the angel in the heart and pulls a man's heaven down to the stink of a pig sty. Wine makes men fall so low that the farmer who breeds fancy swine would hesitate to introduce his pigs to them.

If drink could be kept to its first stage it would not be so terrible. If men and women only strutted when they drank it might seem amusing and half-innocent. But the goal of the drinker is the hog-wallow.

If young men who take their first drink of wine would listen closely, they would hear amid the sounds of stimulated talk and singing the grunting of the swine.

The scripture word, "At last it biteth like a serpent and stingeth like an adder," was not written against "hard liquor" but about the effects of "light

wine and beer."—Dr. J. W. Holland. Sel. by L. M.

WHAT IS THY NAME

This question is one that we should consider, for there is much more in a name than we would at first admit. In the Old Testament days it was customary for parents to give their children significant names. Joseph named his first-born Manasseh, which means one who causes to forget his hardships and trials. Pharaoh's daughter named the baby she took out of the water Moses which means to draw out. Hannah prayed, asking God to give her a son; and when the answer came she called him Samuel—heard of God. In Prov. 22:1 we read, "A good name is rather to be chosen than great riches," and Eccl. 7:1, "A good name is better than precious ointment."

What is thy name? Is it a good name? The prophets told of the coming of One whose name has great significance. Let us see what Isaiah has to say about Him: "For unto us a Child is born, unto us a Son is given: and the government shall be upon his shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6). When the angel announced the birth of this same Child nearly eight hundred years later he said, "Thou shalt call his name Jesus; for he shall save his people from their sins."

The name of Jesus should mean more to you and to me than any other name or anything else in this world. He came to save us from sin. "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12). "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth" (Phil. 2:9, 10).

You and I cannot afford to treat Jesus lightly for there is salvation only in Him. But let us come back to our question, What is thy name? Reed that Bends is an Indian name for a man who has no backbone. Ask God to turn the searchlight of heaven in upon your soul. Would reed that bends be a more suitable name for you than the one by which you are now known? Would it, my friend? Be honest with yourself. Or, is thy name Jacob—selfish, deceitful. Jacob came to the place where he was willing to tell God his name, then he received the blessing. Are you ready to confess to God what your name is? If we confess our sin the Lord will forgive us and give us a new name. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and

in the stone a new name written, which no man knoweth saving he that receiveth it" (Rev. 2:17).

Are you a Christian? It means a lot to be a Christian, a Christ-like person. To live a Christian life means a life of prayer with an earnest prayerful study of God's Word, our guide Book. Are you living up to the name of Christian? What is thy name? What would the Lord call you?

—Sel. by Peter Zehr.

CORRESPONDENCE

(Continued from page 313)

at this place, starting July 30, and continue for a week or 10 days, Bro. Elam Stauffer in charge. Remember him in your prayer. It is only those who know the value of a soul that can really pray for this work. The Bible says, "He that hath an ear to hear, let him hear." Let us lift such up that they may receive hearing ears and a conceiving heart, and may bring forth fruit unto everlasting life. We want to thank our visiting brothers and sisters for the help they gave us and we ask all to come back. We need you all, especially your prayers. David says God's foundation is in the holy mountain. The Lord loveth the gates of Sion more than all the dwellings of Jacob. "Glorious things of Thee are spoken," O city of God. Pray for the work and workers.

July 5, 1933. D. S. Stauffer.

Iowa City, Iowa

(Mennonite Mission)

Dear Herald Readers:—Summer Bible school opened with as large attendance as we closed with last year, and doubling our average for this year against last. On account of crowded conditions we gave the School a dinner in the City Park and had our program the same afternoon at the park.

Some are halting between two opinions. Pray for them and us.

July 5, 1933. The workers.

Grantsville, Md.

(Glade congregation)

Greetings to the Herald Readers:—The evangelistic meetings, held June 17-29, and Summer Bible School, held June 19-30, at the Glade Mennonite Church were well attended throughout. Bro. S. G. Shetler of Johnstown, Pa., conducted the meetings and was also principal of the Bible School.

Good interest was manifested during the meetings, and many helpful lessons were brought to mind. Nine souls confessed Christ and are receiving instruction prior to being received into church fellowship. One of these is from another community, where he expects to make his church home.

The closing exercises of the Bible School were held on Friday evening,

June 30, with about as many people outside of the building as were inside.

The school opened with an enrollment of 76 and increased until there were 137 on roll, and an average attendance of 111. Perfect attendance by 61.

Bro. Shetler was assisted by Sisters Anna Bender and Orpha Stevanus of the Springs congregation, Sister Nellie Beachey of Casselman, Sister Rhoda Brenneman and Bro. Carl Stephens of Glade.

On Wednesday morning the local school bus owned and operated by Bro. Homer Beachy (Church of the Brethren) was sent to Bittering, a small village of four miles distance, to gather up those who were unable to get there, but were anxious to attend. This bus transported upwards of 40 children scattered along the 4 miles. The closing program was interesting, and very well rendered by the school. We feel that much good was accomplished, and arrangements were made for another term in 1934, D. V.

We need a located minister at this place, the closest of us as ministers being 16 miles away. Our services are usually represented by about 7 different denominations, as there is no other church established in the immediate community.

This is the desire of the Glade people: "Come over to Macedonia (Glade) and help us" (Acts 16:9)! **Is there a response, "Here am I, send me" (Isa. 6:8)?**

July 5, 1933. M. B. Miller.

Kenmare, N. Dak.

Dear Herald Readers:—We were privileged to have a two-weeks vacation Bible school, with Sisters Margaret Horst and Fannie Chupp of Bloomfield, Mont., as teachers; the first one to be held in our district. We believe it has been a success. The average attendance was only about 24, yet we feel it has been a real blessing, and hope this work may go on in our district.

A number from this place attended our annual Sunday school and church conference, which was held at Detroit Lakes, Minn.

The week following conference Bro. J. P. Bontrager of Winton, Calif., conducted our evangelistic meetings. He allowed the Lord to use him mightily in His service. The Word was preached with power. While there were no visible results, yet we believe the church as a whole was strengthened and has resolved to live closer to Him who has done so much for us.

Bro. Raymond Jacques has been elected assistant superintendent of S. S., since Bro. Geo. Kauffman has gone to Oregon. Sister Agnes Ogburn of Westover, Md., is here visiting friends and relatives.

Our pastor, Bro. Archie Kauffman,

expects to be with the congregation at Bloomfield, Mont., Sunday, July 9, July 5, 1933. Stella Lehman.

Breslau, Ont.

(Cressman Mennonite Church)

Dear Herald Readers, Greetings:—We here at Breslau had the wonderful privilege of having the Ontario Mennonite Mission Board hold their annual meeting with us in May. We were very fortunate in having the mission interests of the church so well presented by Bro. and Sister Litwiller, recently returned from the Argentine, and Bro. and Sister Graber, who are soon to return to India, besides our city mission workers from our mission in Toronto and several workers from different rural fields.

I am sure the conference was a blessing to us all and will result in a renewed interest in the work of the Church both at home and abroad.

On July 2 we were pleased to have Sister Sarah Esch speak to us in our Sunday school. For quite a few years past Sister Sarah has been the "Missionary Child," supported from the children's quarter fund and savings boxes of our district (four Sunday schools). It is a real pleasure to the young people and the boys and girls of our district to have her spend the summer months among us and to learn to know her personally.

At our spring communion Bishop S. M. Kanagy was with us. We were indeed blessed as we again commemorated the death and suffering of our Lord and realized anew that it is possible to live the overcoming life in the power of His resurrection.

At the recent reorganization of our Y. P. B. M. for the next six months Bro. Mervin Cressman was elected President, John Randall, Vice Pres., Sister Greta Martin, Secy., Oren Gimble, Treas., and Layton Randall, Chor.

Up to the present time there are fifty-nine members of our Sunday school enrolled in the Memory Work Course as outlined by the Ontario M. S. S. Conf.

July 5, 1933. E. Cressman.

Fisher, Ill.

Dear Herald Readers:—On Sunday, June 25, a group of 10 boys and girls was baptized and received into church fellowship. May God bless them and help them to remain faithful.

Bro. C. F. Derstine of Kitchener, Ont., had charge of church services here on Monday evening, July 3. On Tuesday we had our 17th annual 4th of July meeting. Bro. Derstine preached 3 very helpful Gospel sermons to a large audience of about 450 people. The young men's chorus of our congregation sang several numbers.

May the Lord bless His work at this place.

July 6, 1933. Alta Heiser, Cor.

ONTARIO MENNONITE CONFERENCE

The Annual Conference was held at the Moyer Church, Vineand, Ont., on Wednesday and Thursday, June 7, 8, 1933.

Wednesday Forenoon

Conference opened in private session at 9:30 A. M. Bro. L. J. Burkholder conducted the devotional service, reading from Acts 20.

The Moderator appointed the following Committees: Resolutions: M. H. Shantz, Oscar Burkholder, Harold D. Groh. Arrangements: J. B. Martin, A. D. Grove, H. W. Stevanus. Church Records: Noah S. Weber, Geo. A. Weber.

The Secretary read the list of questions presented to Conference. The following were chosen for discussion in regular Conference session.

1. Nonconformity in attire.
2. Nonconformity in worldly alliances.
3. What is the decision of Conference re. members of the Church who carry Life Insurance?
4. Approval of Bible School Board appointments to the teaching staff of the Bible School.
5. Recognition of Endowment fund of Bible School.
6. Summer Bible Schools.
7. Disposition of Historical Material.
8. Printing of the Constitution of the Mission Board.
9. The Ordination of Ministerial Help in this Conference District.

Conference by unanimous vote, approved of the decision of York Co. Ministers' Meeting and Wideman congregation, in granting the request of Bro. M. R. Fretz for the ordination of a deacon to assist him in the Wideman congregation.

The private session of Conference closed at 11:25 and proceedings were continued in regular session.

Bro. S. M. Kanagy presented a Conference letter from the Illinois Conference and was welcomed as a Bishop in our Conference.

Bro. Harold D. Groh was introduced as a new Conference member, ordained since the last meeting of Conference.

An invitation was extended to Brethren Daniel Lebold, Chris. Jascho, Jacob R. Bender, and other members of the A. M. Conference who may attend, to take part in Conference discussions.

The minutes of last Annual Conference were accepted without editing.

The Moderator then called for the reports of standing committees, which were continued until adjournment at 12 o'clock. Closing prayer by Bro. Harold D. Groh.

Wednesday Afternoon

Conference session opened at 1:30. Bro. Oscar Burkholder read Ps. 16 and led in opening prayer.

The Conference sermon was preached by Bro. Moses M. Bruchacher. Text, Neh. 4:6. We were richly blessed in listening to the lessons drawn from the experiences of Nehemiah, of which we can resent only a few:

1. Nehemiah was a leader of men, and a patriot. His restoration went beyond the building of walls. He restored the Word of God and people were led to confess their sins and renew their covenant with Jehovah.

2. The enemies from without and within. We need to be equipped with tools to build and weapons to defend. "The weapons of our warfare are not carnal" (II Cor. 10:4). Christian men and women are able to discern the needs around them and to extend help and sympathy.

3. Cheerfulness, prayer, and co-operation were some of the guiding principles in the work of Nehemiah. We must place ourselves at God's disposal in the face of opposition and ridicule so that the Captain of our salvation may make use of a surrendered Church.

All of the bishops present and several of the ministers gave a few words of testimony and the congregation expressed approval by standing.

Bro. S. J. Miller of Pigeon, Mich., arrived at this time and was invited to join in Conference discussions.

The reading of reports of standing committees was then resumed and continued until adjournment at 4:30. Bro. Harold Groh led in closing prayer.

Wednesday Evening

The evening session opened with song service at 7:15. Bro. S. M. Kanagy led in opening service, reading Gal. 1.

The first subject discussed was "Biblical Education, its present results and future development."

1. Through Bible Schools, by Bro. Oscar Burkholder.

2. Through Summer Bible Schools, by C. F. Derstine.

The closing address of the evening session was given by Bro. J. J. Miller of Pigeon, Mich., on the subject, "That good thing" (II Tim. 2:14). This was committed to Timothy in his education as a Christian and in his ordination as a minister. The minister of the Gospel is a watchman. He has an inward call and a call from the Church. He must look upon his ministry like Paul, "Woe is me if I preach not the gospel." The great work of the minister is to preach in a way that all may understand. Five things are needed to cherish the Good Thing: a converted heart, a Scripture-stored mind, a love for souls, a prayerful life, the Spirit of God.

Thursday Forenoon

Conference session opened at 9:00 A. M. Bro. Manasseh Hallman read II Cor. 4, and led in prayer.

The report of standing committees was concluded. The following Committees handed in reports during these Conference sessions: Executive Committee, Treasurer and Auditors', Mission Board Sec., Chairman Rural Mission Comm., Chairman City Mission Comm., Chairman Finance Comm., Mission Board Treasurer, Educational Problems Comm., Board of Education, Colonization Board, Home Evangelist, Bishop for Toronto Mission, Conference Historian, Bible School, Young People's Committee, Trustee on Mennonite Board of Missions and Charities, Conference Charity fund, Church Records Committee. These reports were all accepted. The recommendations which were adopted are printed in their proper order.

Conference then took up the work of special committees.

The Report on "How to Make Our Inquiry Meetings more Effective" was presented and accepted.

The committee comprising the Conference treasurer and the auditors presented a set of rules to govern the office of Conference treasurer, as directed by last Annual Conference. The report was adopted and is printed with other reports.

The committee on "A Mutual Benefit Society" presented its report which was accepted. A resolution was passed which carries on the work of this committee.

Conference next began the consideration of questions recommended at private session and continued until adjournment for noon recess.

Thursday Afternoon

Conference session opened at 1:15 with song and prayer. Bro. N. J. Litwiller, missionary from Argentina, was present at this session and was tendered Conference privileges.

The discussion of Conference questions was concluded, of which we report the following results:

1. Worldly attire. See Resolution 1.
2. Worldly alliances. Referred to Resolution of 1921.
3. Life Insurance. After some discussion and references to former resolutions, this question was tabled.
4. The Bible School teaching staff. Conference approved of the following appointments:—S. F. Coffman, Principal. Oscar Burkholder, C. F. Derstine, J. B. Martin.
5. Bible School Fund. See Resolution 2.
6. Summer Bible Schools. See Resolution 3.
7. Disposition of Historical material. See Resolution 4.
8. Printing of the Mission Board Constitution. See Resolution 5.
9. The ordination of Ministerial help. Conference decided that the Executive Committee and the Bishops look into the matter of ordaining younger ministers.

The Resolutions Committee presented a number of Resolutions, which were all carried.

The Moderator then requested the Nominating Committee to take charge and the election of officers and committees for the coming year was carried out.

Conference adjourned at 5:30. The next Annual Conference will be held with the Wideman congregation at Markham on Wednesday and Thursday, June 6 and 7, 1934.

Thursday Evening

A meeting was held on this evening, at which Bro. N. J. Litwiller and Sister Litwiller, on furlough, were able to be present.

Bro. S. J. Miller first gave an inspirational address on "Evangelism; its Aims, Methods, and Results."

The next subject was "The Mission in the Argentine." Bro. and Sister Litwiller sang one of their Spanish hymns, and each of them addressed the meeting, telling of the everyday experiences which use up the time and energy of the Missionary.

Conference Resolutions and Recommendations

1. Summer Bible Schools. Since it is the consensus of opinion that the movement known as the Summer Bible School is a venture in the right direction, and since we believe that coöperation with Conference leadership is highly essential to efficient operation, and to the obtaining of satisfactory results, that the Ontario Mennonite S. S. Conference be appointed to supervise, plan, and govern all activities in the progress, growth and development of the Summer Bible School movement in Ont.
2. Extension Bible Study. Be it resolved, that we recognize the wisdom of the suggestion from the Y. P. Comm. relative to the short terms of Bible Study in congregations other than Kitchener, and that we grant the Bible School Board the privilege to coöperate wherever such requests are made.
3. Education Problems Comm. We recommend that this Comm. be increased to five members.
4. Young People's Institute. Since the Y. P. P. Comm. have given the question of a Y. P. Institute some consideration, be it resolved that they be given permission to proceed as they deem best.
5. Worldly Attire. A Motion was made and carried that this Conference appoint all the bishops of this Conference to study the dress question and

apply the results of their study to all the congregations by way of example, practice, and discipline.

6. Resolved, that the Executive Committee of Conference work conjointly with the Mission Board Exec. in the production of a centennial number of the Church Calendar.

7. A Mutual Benefit Society.

Resolved, that the Committee be retained, that we send to all members of Conference a copy of these recommendations, and that the deacons of Conference meet with the committee before next Conference and study this question. Also that we express our cordial appreciation of the efficient way in which this question has been studied and reported.

8. Conference Historian.

In view of the untiring efforts of the Conference historian, and in consideration of the valuable material and information which he has collected, be it resolved that we extend to him our appreciation for his work, and, in accordance with the recommendations in his report, appoint a committee of two to cooperate with him in arranging the aforesaid material and assist in bringing it to a satisfactory form for publication when that is deemed advisable.

9. Bible School Fund.

Resolved, that we as a Conference recognize the accumulated endowment fund for the Ont. Mennonite Bible School, that the interest of said fund be kept as a workable fund for Bible School purposes, and that it be known as the Bible School Endowment fund.

10. Recommendations of Comm. of Treasurer and Auditors.

We recommend: (1) that all contributions for Conference funds be in the hands of the treasurer not later than May 1st of each year; (2) that whenever possible, payments be made by cheque, and when payment is made in currency, and a receipt taken, that such receipt be made in duplicate; (3) that there be only one current banking account under the name of "The Mennonite Conference of Ontario Fund," and that each cheque issued shall indicate the specific account through which any amount withdrawn shall be chargeable, but that the treasurer shall keep three separate accounts in his records under the headings of:

Ministers' Aid Fund.

Ministers' Traveling Fund.

Conference Printing Fund.

Committee,

Ephraim Snider.

Angus Weber.

A. C. Kolb.

11. Owing to the serious illness of our co-laborer and brother, Isaiah Wismer, be it

Resolved, that we convey to him our sympathies, and that we pause a moment in this Conference session for special prayer for him.

12. Message of Condolence.

In the removal from our midst, by death, of our fellow ministers, the Brethren Jesse Martin, Osias Cressman, and Moses C. Bowman, we humbly submit to the will of God. We appreciate the interest they took in the work of this Conference, and the many wise counsels they gave us, and therefore we very keenly feel our loss by their removal. We wish at this time to give expression of our sympathy to the families thus bereaved, and also to the congregations which suffered the loss of their pastors. And we also di-

rect our Secretary to forward a copy of this resolution to these families and congregations.

13. To the Vineland congregation.

In consideration of the generous way in which the brethren and sisters of the Vineland congregation have ministered to our physical welfare, be it resolved that we extend to them our appreciation by a rising vote.

Conference Appointments

Moderator, S. F. Coffman.

Asst. Moderator, M. H. Shantz.

Secretary, Gilbert Bergey.

Treasurer, Ephraim Snider.

Auditors, Angus Weber, A. C. Kolb.

Executive Committee: Manasseh Hallman, Jonas Snider, C. F. Derstine.

Member on Colonization Board, S. F. Coffman.

Member on Publication Board, M. H. Shantz.

Member on Board of Education, C. C. Cressman.

Members on Bible School Board: (1 year) Moses M. Brubacher, J. W. Witmer, C. C. Cressman; (3 years) M. H. Shantz, G. A. Weber, J. B. Martin; (2 years) A. D. Grove, J. W. Birky, L. R. Wambold.

Bishop in charge of Toronto Mission, S. M. Kanagy.

Trustee on M. B. of M. & C., M. H. Shantz.

Home Evangelist, Jesse B. Martin.

Historian, L. J. Burkholder.

Conf. members on Mission Board: B. B. Shantz (1935), O. Burkholder (1934), M. M. Brubacher (1936).

Bishop for Rural Mission Stations, M. M. Brubacher.

Chairman Rural Mission Comm., L. J. Burkholder.

Chairman City Mission Comm., Alvin Culp.

Chairman Finance Comm., Angus S. Weber.

Ed. Prob. Comm.: J. C. Fretz, O. Burkholder, S. Brownsberger, H. D. Groh, S. M. Kanagy.

Y. P. Comm.: J. B. Martin, A. L. Fretz, A. D. Grove.

Ministers' Aid Fund Comm.: G. A. Weber, Ephraim Snider, E. G. Reesor, Alfred High, Gilbert Bergey.

Conference Charity Fund Comm.: G. A. Weber, Isaiah Hoover, Ira Yoder.

Special Committees

Historical: J. C. Fretz, S. F. Coffman.

Mutual Benefit Society: Alvin Culp, Angus Weber, A. C. Kolb, and all deacons in Conference.

Conference Members Present

Bishops: S. F. Coffman, Manasseh Hallman, C. F. Derstine, Moses M. Brubacher, S. M. Kanagy.

Ministers: I. A. Wambold, L. J. Burkholder, A. D. Grove, Harold D. Groh, J. W. Birky, N. Hunsberger, M. H. Shantz, B. B. Shantz, O. D. Snider, O. Burkholder, C. C. Cressman, H. W. Stevanus, J. W. Witmer, J. B. Martin, Simon B. Martin, Moses H. Roth.

Deacons: William Fretz, Ira Yoder, Ephraim Snider, Daniel Shantz, Noah S. Weber, George A. Weber, Jeremiah Good, Isaiah B. Witmer, Gilbert Bergey.

Visitors: Bishop—Dan. Lebold; Ministers—S. J. Miller, Chris. Gascho, Jacob Bender, Nelson J. Litwiller.

S. F. Coffman, Moderator.
Gilbert Bergey, Secretary.

SPECIAL MEETINGS

Mummasburg, Pa.

June 25 was a day greatly enjoyed by those who were privileged to attend the all day Sunday school meeting at Mummasburg.

The meeting started with song service and devotion. Our regular superintendent, Bro. Samuel Musselman, then reviewed the Sunday school lessons for the past quarter. Bro. William Martin of Menges Mills, Pa., gave us many helpful suggestions on the subject of "Lesson Preparation." Preparing ourselves must be the first step. Bro. O. O. Miller, Akron, Pa., told us of "Our Interests in South America." As Bro. Miller was an eye witness of the conditions in South America, his talk was very impressive. When we think of those who are less fortunate than ourselves we must truly say, "The Lord has greatly blessed us." May we share our blessings to others.

After the opening exercises in the afternoon, Raymond Myer conducted the "Children's Period." "Building in Youth" was discussed by Bro. Richard Danner, Hanover, Pa. The part of the parents and the part of the youth himself was emphasized. Youth is the time to build! Bro. O. O. Miller

spoke of the Great Commission. "Unto the Uttermost Parts." The commission is for Us. The whole Gospel is what we must take.

Song service and devotion opened the last session of the meeting. Bro. Martin spoke on the subject, "The Spirit's Power." The closing message was a sermon by Bro. Danner on "Christ's Return." "Watch therefore: for ye know not what hour the Lord doth come" (Matt. 21:42).

We were glad for a number of visitors at this meeting. We welcome you back again. Wilmer Shenk.

Greensburg, Kans.

Report of Sunday school meeting of the Protection, Greensburg, and Larned congregations held at Greensburg, Kans., June 11, 1933.

Organization.—Mod., Bro. Deurks; Chor., Truman Selzer; Sec., Velma Beyler.

Program.—Sunday school at the regular hour; Devotion conducted by D. D. Miller. Sermon, S. A. Yoder (S. S. Field Worker). A Sunday school sermon stressing the theme of lifting up Christ. (Afternoon) Inspirational opening, E. M. Yost. **Origin of the Sunday School**, S. E. Miller. In Old Testament times schools were held for study of

the Word. The S. S. became popular in latter part of 18th century and spread rapidly.

The Sunday School and its Relation to the Church, Willie Smith. Brings Word of God to children who must carry on future work of the Church.

The Superintendent and His Relation to the Sunday School, Christ Beyler. An organization needs a leader to be successful. The superintendent is leader of the S. S. and its success depends on him.

The Teacher: (1) His Life and Example, Ezra Haldeman. The teacher is the hinge on which the S. S. swings. He should have delight and joy in teaching. **(2) Effective Teaching**, Mable Zimmerman. The teacher must be a true Christian. Effective teaching comes through communication with God.

The Workers Meeting, Abner Zook. Must have a definite aim. The teacher must inspire the pupil to right living.

The Mission Spirit in the Sunday School, D. D. Miller. Every Sunday school should be a mission station, and will be if it has enthusiastic Christian workers. Starting at Jerusalem (home), every child should become a child of God. Then every child should be a missionary. Then to Judea, Samaria and uttermost parts of the world.

It was decided to have another meeting this kind in October.

Secretary.

Guernsey, Sask.

Quarterly Meeting held at the Sharon S. June 25, 1933.

Chairman, Delton Biehn.

Speakers.—Clem Snider, Bish. Moses Himmitt, Ira Gingrich, Alvah Bowman.

Thoughts Gleaned.—"He came not to be ministered unto but to minister, and to give his life for many." We must recognize God the One who will and can help if we show our petitions answered. Christ does it always answer as we wish, but as is best. We are commanded to deny ourselves, take

His cross, and follow Christ. A loved life will not violate the Mosaic law. Large things have small beginnings. Christ does not want idle people in His service. No matter how hard the task, we should take courage and do it. Our heart is the temple and we should be sure it is cleansed and have Christ living in it. Let us be true all times and all places. Comparison of Judas and Peter: Judas had his betrayal planned and fell; Peter, unknowingly at the time, denied Christ, fell, but repented. Christ was God and man combined. It is a great thing to be saved, but greater to stay saved.

Alda Rosenberger.

Marion, Pa.

Report of the 28th Annual S. S. Meeting held at the Marion Mennonite Church May 30, 1933.

Organization.—Mod., Walter H. Lehman; Clerks., J. E. Martin, Charles Eshleman; C'y's., Glenn Shank, John Eshleman.

Program and Speakers.—First Things first, Henry Lutz; Sermon, Milton Brackbill; Children's Meeting, J. I. Lehman; Shall we Invert Drift? Henry Lutz; Blessings of Christian Testimony, Milton Brackbill; The Bible Our Comforting Message, Henry Lutz; What does the S. S. Mean to: The Youth? Robert Stetter; The Home? S. H. Horst; The Church? H. E. Shank; Marks of Separated Life, Milton Brackbill; Burning Hearts, Milton Brackbill; Shepherdless Mul-tudes? Henry Lutz.

Thoughts Gleaned.—Seek the Lord first. Entrance to the Kingdom of God is by faith, repentance, baptism—bring forth fruits. Work with your people, and not for them. God is in the Word (the Bible) the same as He was in the bush. The bush is like God's word: it was not consumed, it did not change. The Lord Jesus Christ is the ongoing wonder of the Word. Professing religion does not mean conversion. The Bible can solve every problem. From the truth of the Bible civilization is based. The seed will grow in the youth. Are you sowing what the Lord has given you to sow? The S. S. has a bearing on the home. The church wins people to Christ. Salvation means separation from sin. Do not scoff, it help the youth in Christ. You never had a burning heart mixing with the world. Jesus is the shepherd of the Christian; "a stranger they will not follow." We wonder, sometimes, as shepherds, whether we are worthy of following.

Secretary.

Married

Hostetler—Lapp.—On May 28, 1933, Wilbur Hostetler of Goshen, Ind., and Velma Lapp of Ireland, Nebr., were united in marriage at the home of the bride by Bishop D. G. Lapp, father of the bride. May God's blessing attend them through life.

Herr—Hess.—Bro. Henry P. Herr and Sister M. Hess, both of the Manheim, Pa., congregation, were married May 18, 1933, at the

home of the officiating bishop, Bro. H. E. Lutz, Mt. Joy, Pa. May God bless them with many happy days.

Miller—Yoder.—On June 11, 1933, at the Portland, Oreg., Mennonite Mission, Bro. Ralph D. Miller and Sister Lovina Yoder were united in holy marriage, Bro. P. A. Heller of Los Angeles, Calif., officiating. May the Lord's blessing attend them through life.

Unruh—Ramer.—On June 4, 1933, at the Pleasant Valley Church near Harper, Kans., occurred the marriage of Bro. Irven Unruh and Sister Esther Ramer, Bro. R. M. Weaver officiating. May real happiness and success attend them throughout the coming years.

Kiener—Nussbaum.—At the home of the officiating minister, Bro. Lewis Amstutz, on June 4, 1933, Paul Kiener and Gladys Nussbaum, both members of the Sonnenberg Church near Dalton, Ohio, were united in marriage. May the Lord bless this union through their entire life.

Sauder—Landis.—Bro. Amos H. Sauder of the Masonville congregation and Sister Ruth S. Landis of the East Petersburg congregation were married June 1, 1933 at the home of the officiating bishop, Bro. H. E. Lutz, Mt. Joy, Pa. May God abundantly bless them in this holy bond.

Bomberger—Witmer.—Bro. Phares D. Bomberger, of the Erb congregation, and Sister Alta Mae Witmer, of the Mt. Joy and Krayhill congregation, were married June 7, 1933, at the home of the bride, Bro. H. E. Lutz of Mt. Joy, Pa., officiating. May the blessings of God be with them continually.

Stauffer—Hartman.—On Sunday, June 25, 1933, at the home of the bride's parents, near Wakarusa, Ind., Bro. Lloyd J. Stauffer of the Yellow Creek congregation, and Sister Elsie Hartman of the Olive congregation, were united in holy matrimony, Bro. C. A. Shank, uncle of the bride, officiating. May God's richest blessings accompany them through life's journey.

Obituary

Frey.—Robert Monroe, son of Mr. and Mrs. J. Mowery Frey, was born May 24, 1927; died at his home near West Lampeter, Pa., June 27, 1933; aged 6 y. 1 m. 3 d. Besides his parents he is survived by his grandparents (Mr. and Mrs. Monroe H. Metzler of Manheim, Mr. and Mrs. A. B. Frey of Mt. Joy). Robert was sick only 5 days with scarlet fever, then the Lord took him home. We cannot understand why, but God thought it best. We know that God's thoughts are not our thoughts, neither His ways our ways. Private services were held at the home by Bro. Jacob Harnish, with further services at the Erisman's Cemetery by Bro. Martin Metzler.

"Dearest Robert, thou hast left us,
Here thy loss we deeply feel;
But 'tis God who has bereft us,
He can all our sorrows heal."

Flury.—Mary Ann (Bixler) Flury was born in Berne, Switzerland, May 3, 1845; died June 19, 1933; aged 88 y. 1 m. 16 d. She united with the Reformed Church in her youth. In April, 1878, she was united in marriage with Edward Flury. No children were born to this union. In 1883 they came to America and finally settled down about 3 miles south of Dalton where they made their home together until she passed away, after a lingering illness of several months duration. In the last days of her life she suffered much pain from which she had a longing to be released and to be with her Savior. April 18, 1919 she with her husband united with the Sonnenberg Mennonite Church, and since have been faithful members. Funeral services were held June 21 by J. S.

Moser and Lewis Amstutz. She is survived by her husband, 2 nephews (Noah and William J. Bixler), 2 nieces (Mary—Mrs. Ed Zimmerly, and Hulda—Mrs. Clyde Budd) whom they have raised, being like a mother to her and their children took her for their grandmother. Sister Flury was a hard-working woman. Her labor is over, her trials are ended; may we meet her on that blissful shore.

Shenk.—Ruth S., daughter of Bro. Clayton R. and Elizabeth (Sangrey) Shenk of Lancaster Co., Pa., died June 22, 1933; aged 3 y. 7 m. 10 d. Surviving are her parents, grandfather Shenk (grandmother Shenk having been called home just a little over 6 months ago), Grandfather and Grandmother Sangrey, and the following brothers and sisters: Ahram, Landis, Myrtle, Clayton Jr., Mary, Benjamin, Raymond, Paul and her twin sister Naomi. Ruth was apparently in usual health, playing about in the evening. She was put to bed but by 12 o'clock the ever-waking parents heard restless moaning. The doctor was called but before morning light Ruth passed to the land of fadeless day, her death resulting from what the doctor termed acute intestinal obstruction. This so sudden a call should be a warning to all. On the day of her funeral the Masonville meeting house was filled, an exhibit of the sympathy felt by neighbors and friends. The services were conducted at the home by Jacob Heisey and at the church by John K. Charles. Text, Matt. 9:24, "The maid is not dead but sleepeth." We commit the hereaved ones to the care of the all wise God.

"Dearer to us than words can tell,
Are the thoughts of Ruth, whom we loved so well;
'Tis only those who have loved and lost,
Who can realize the bitter cost."

Smeltzer.—Samuel, son of Henry and Elizabeth Smeltzer, was born in Elkhart Co., Ind., Feb. 2, 1857; died June 25, 1933, aged 76 y. 4 m. 23 d. The greater part of his life was spent in the vicinity of Wakarusa. On Sept. 5, 1886, he was united in marriage to Saloma Burkey. They purchased a farm in St. Joseph Co., Ind., and there reared a family of eleven children. Soon after their marriage he, with his wife, united with the Mennonite Church, casting their lot with the Holdeman congregation. On April 16, 1898, he was ordained to the office of deacon in which capacity he served faithfully until recent years, when his health would not permit. Nine years ago he had a stroke of paralysis, after which he was in failing health, and four weeks prior to his death he had another stroke which confined him to his bed. He bore his affliction with great patience and Christian fortitude, trusting in his Savior until the end. Those left to mourn his departure are his sorrowing wife and 10 children (Calvin B. and George V. of Elkhart; Mrs. Francis Freed of Nappanee; Roscoe M. of Hammond; Mrs. Ray F. Yoder, John H., Elmer L., Joseph V., Arthur R., and Mrs. Ora Yoder, all of Wakarusa); 32 grandchildren, 1 brother, 3 sisters, and a host of relatives and friends. One daughter, Emma Freed, preceded him in death on Apr. 2, 1929. In his departure the family loses an affectionate husband and father, the Church a faithful servant, and the community a kind and respected neighbor. Funeral services were held at the home and at the Olive Mennonite Church, on June 27, conducted by S. L. Weldy and C. A. Shank. Interment in adjoining cemetery.

"Down from His throne in glory
The Father watched His son.
He knew, in His great wisdom
That life's great race was run.
His life was spent in service,
His hope was heaven to win;
Go. He deserves the mansion
And crown I have for him."

No young man is a novice when the Holy Spirit, the Church, and his associates, all unite in saying, "He'll do."—J. A. Ressler.

CONFERENCE ANNOUNCEMENTS

Virginia

The annual Virginia Mennonite Conference will be held, D. V., at Zion Church, Lower District, Rockingham County, beginning at 9:00 A. M., Thursday, August 3, and continuing until Friday noon, August 4.

Other meetings to be held in connection with Conference are as follows:

Tuesday, August 1

- 9:00 A. M. Virginia Mennonite Aid Plan Board.
1:00 P. M. Virginia Mennonite Board of Missions & Charities.
6:00 P. M. Conference Arranging Committee.
7:30 P. M. Preaching Service.

Wednesday, August 2

- 9:00 A. M. Preliminary Session of Conference.
2:00 P. M. Fundamentals Meeting.
7:30 P. M. Mission Program.

An invitation is extended to brethren and sisters of other conferences to be present.

H. D. Weaver, Secretary.

Southwestern Pennsylvania

The Mennonite Church Conference of the Southwestern Pa., District, and associated meetings, will hold their annual meeting at the Thomas Mennonite Church near Hollsopple, Pa. (Johnstown District), Aug. 7-11, 1933, D. V.

Those coming over the Lincoln Highway, east or west, take Route No. 219, north to Thomas Mills, thence west about 1 mile to Church.

Coming over Wm. Penn Highway, take Route No. 219 at Johnstown, to Thomas Mills, thence west about 1 mile to Church.

For information of Train or Bus traveling write Hiram Wingard, R. 3, Johnstown, Pa.

Programs sent on request.

For other information write

M. B. Miller, Sec'y.,
Grantsville, Md.

Missouri-Kansas

The Lord willing, the Missouri-Kansas Conference will meet to conduct the business of Conference on Friday afternoon at 2:00 P. M. following the close of General Conference, August 25. The meeting will be held in the Pennsylvania Church S. E. of Hesston 2½ mi.

All persons expected to report to Conference should have their reports in hand ready to present to Conference, the same to be given to the Secretary in written form. And while the session will be largely to handle the business of Conference in particular, we should not forget that the work is the Lord's and should be accompanied with much devotion and concern that His blessings may rest upon the work done. All ministers, bishops, deacons, and delegates should be present to perform their part in the work. It is desired that the brethren and sisters, as much as possible, be present and lend their interest and prayers and assistance in the work. It is our expectation to largely complete the work Friday afternoon and evening. To this end we need the coöperation of all concerned.

Those having questions for conference consideration will please send them to the undersigned.

J. R. Shank, Sec'y.,
Versailles, Mo.
Star Route.

Illinois

The Illinois Mennonite Conference will be held with the Waldo congregation near Flanagan, Ill., Aug. 29-31, 1933.

The Ministerial meeting will be in session Tuesday forenoon and afternoon.

The Sunday School Conference will begin Tuesday evening and continue until Wednesday evening. The Young People's Session will be held Wednesday evening.

Thursday forenoon, afternoon, and evening will be devoted to the Church Conference.

A cordial invitation is extended to all.

E. H. Oyer, Secretary.

ANNOUNCEMENT

The Lord willing, the Indiana-Michigan Mennonite Sunday School Conference will meet in annual session with the Howard-Miami Congregation near Kokomo, Ind., Aug. 7-9, 1933. A cordial invitation is extended to all.

Amos O. Hostetler, Secy.

OHIO MENNONITE SUNDAY SCHOOL CONFERENCE

Place.—Beech Church, near Louisville, O.
Time.—July 25-27, 1933.

Location.—Beech Church is located between Canton and Alliance. Take U. S. Route 62 to Harrisburg, and there turn south to the church, which is a distance of one and one-half miles from Harrisburg. There is a bus line from Canton to Alliance by way of Harrisburg. Any one desiring information concerning transportation, etc., write to Amos Schloneger, Louisville, Ohio, R. 3.

The Sunday schools of our district are urged to elect their delegates to the Conference. A cordial invitation is extended to all who are interested in Sunday school work. Come praying, and all will be amply repaid for your coming.

P. L. Frey, Chairman.
I. W. Royer, Secretary.

BIENNIAL MEETING OF THE MENNONITE PUBLICATION BOARD

This meeting will be held, the Lord willing, at the Yoder Church, Yoder, Kans., on Aug. 17, 18, 1933. A program has been arranged, with inspirational addresses interspersing the business sessions. Programs may be had by writing to the Mennonite Publishing House, Scottdale, Pa., or

O. N. Johns, Secretary,
Canton, Ohio, R. 3.

YOUNG PEOPLE'S INSTITUTE

Hesston, Kans.

Aug. 16-19, 1933

During the week preceding General Conference the Young People's Problems Committee will conduct a Young People's Institute, with a staff chosen from many sections of the Church. There will be no charge to those attending other than for board and a public offering for administration expenses. Fuller announcement later.

Paul Erb.

ANNOUNCEMENT

Young People's Institute at Goshen, Ind.

A Young People's Institute will be held at Goshen College for a period of six days just before the General Conference, beginning on Thursday morning, Aug. 10, and continuing to Tuesday evening, Aug. 15. Young people of the Middle West from the ages of 15 to 35 are cordially invited to attend, and all others traveling from the East to General Conference who might be interested in the program are urged to stop off to attend all of the sessions or take in as much of the program as possible. A well-filled, rich spiritual program is being prepared. The following brethren will be among the instructors and speakers: Oscar Burkholder, Breslau, Ont.; C. F. Derstine, Kitchener, Ont.; Nelson Litwiller, Argenta;

J. D. Graber, India; A. J. Metzler, Masontown, Pa.; H. S. Bender, Goshen, Ind.; I. W. Royer, Orrville, Ohio; Paul Miner, Kansas City, Kans.; Ira Eigsti, Buda, Ill.; A. J. Steiner, North Lima, Ohio; Homer North, Nappanee, Ind. There will be regular classes for five days in Colossians, Genesis, John 13-17, Plan of Salvation, Mennonite History, S. S. Administration, Young People's Activities, Summer and Weekday Bible School, Foreign Missions and Personal Evangelism. In addition there will be Open Forum, Sunset Hour, Morning Watch, and evening platform addresses. Sunday, Aug. 13, will be a special all-day consecration meeting. There will be a small fee of \$1.00 charged for registration, and a charge of \$3.00 for board and room for the six days. Address all inquiries to Paul Bender, Goshen College, Goshen, Ind. Come and enjoy this spiritual feast with us.

Harold S. Bender.

YOUNG PEOPLE'S INSTITUTE

Scottdale, Pa.

July 19-23, 1933

Wednesday afternoon, July 19, is the time for registration. The actual program of the Institute will begin that evening with a public address. Courses and instructors have been announced from time to time. Young people from any section of the church are invited to come and enjoy this season of instruction and Christian fellowship. Those desiring literature should address A. J. Metzler, Director, Masontown, Pa.

ANNOUNCEMENT

In the preparation of material for use in our Summer Bible Schools, three new booklets have been in the process of publication and we wish to announce that these will be ready for distribution this week. The Booklets have been written for the purpose of supplying supplemental work for the higher grades in our Summer Bible Schools and will fill a very definite place. With the addition of these booklets, we will have the following to offer:

Junior Catechism By Chester K. Lehman.
Christian Growth By Milo Kauffman.
Christian Service By J. Paul Graybill.
God's Plan of Salvation By J. F. Bressler.

The booklets are substantially bound with manila cover stock. Uniform Price: Each 10 cents; Dozen copies \$1.00; 100 copies \$7.00. Postpaid in each instance.

Address MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

Table of Contents

- 305—Editorial
- 306—Talks on Christian Growth and Victory
- 307—Defeat or Victory
- 308—From Our Mission Stations: Miner's Village, Ft. Wayne, Tampa
- 309—Was William Rittenhouse the First Mennonite Bishop in America?
- 310—News Letter from Argentina
- 311—Sunday School Lesson
- 312—Bible Meeting Topic
- 313—Field Notes
- 314—Correspondence
- 315—Heaven (Poem)
- 316—Under the Care of the Master Pruner
- 317—Movies and Magazines
- 318—Sermonettes
- 319—The Grapevine and the Devil
- 320—What Is Thy Name
- 321—Ontario Mennonite Conference
- 322—Special Meetings
- 323—Married
- 324—Obituary
- 325—Announcements, etc.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVI (Gospel Witness)
Established 1905

SCOTSDALE, PA., THURSDAY, JULY 20, 1933

(Herald of Truth)
Established 1864

No. 16

EDITORIAL

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

A good appetite helps to make you either strong or sick, depending upon what it is that you are hungering and thirsting after and how you govern your appetite.

If you would know the real character of a man, just "rub his hair the wrong way." And having learned the object-lesson, turn the application upon yourself, that you may know how to set a proper example to others in times of trial.

You have doubtless observed, by reading the conference reports that are appearing in the Gospel Herald week after week, that our brethren in the various fields are doing some constructive work in the way of caring for their flocks. The way to make this constructive work lasting is to translate resolution into action.

The Great Trio.—There are three things that are very necessary in the matter of achieving great things for God. They are "faith, hope, charity." While **faith** and **hope** are essentially important and immeasurably great, let us never lose sight of the fact that among these wonderful gifts of God "the **GREATEST** of these is **CHARITY**."

We desire to express our appreciation to the brethren of the Pacific Coast Conference who are responsible for that resolution of loyalty to the work of the Mennonite Publishing House in the way of supplying of literature to our people in home and church and Sunday school. It is our constant endeavor by the grace of God, to make a record that merits such confidence. Your prayers and coöperation are appreciated at this end.

The Triumph of Love is not always apparent on earth. That was a very dark hour when Christ paid the Supreme Sacrifice for the redemption of man. He had been betrayed by one of His disciples, disowned by another, and forsaken by the rest. He had suffered indescribable agony in Gethsemane. His own people, the Jews, had clamored for His blood, and a ruthless Roman soldier had carried out their request. All the favorable recognition that He got at that time, outside the miraculous demonstrations of the mighty power of God, was the sympathy of a few friends whose influence at the time was negligible. Yet when we look into eternity, and there behold the unnumbered millions of saints and angels around the Throne, we are impressed with the fact that the mightiest victory ever won was that wonderful triumph of love upon the Cross. If you would enjoy the overcoming and winning power which God alone can bestow, and which alone enables one to do great things for God, "see that ye **LOVE** one another with a **PURE HEART** fervently."

Fifty Years Ago, and Now.—We sometimes hear people compare the conditions of the church to-day with what it was fifty years ago. On the one hand, the activities of the church now are compared with apparent activity then, and a picture is painted which makes it appear that the church in the last century was about dead but that an awakening in the seventies and eighties started it on the upward grade; and that our present "transition" period points to glorious times ahead. On the other hand, there are those who see in the church a drift worldward, and who fear that the time is not far distant when all distinction between the church and the world will be entirely wiped out.

There are some things that substantiate both of these visions. In the first place, we recognize what the Mennon-

ite church lost during a large portion of the last century in not availing itself of a number of opportunities—the Sunday school, evening meetings, revival meetings, etc.—that have proven themselves actual church-builders during the past half century. We thank the Lord for men of vision a generation ago, and our daily prayer is that our efficient organization for aggressive and constructive Christian work may never become impaired through unscriptural alliances and methods.

On the other hand, in our launching out in aggressive work we have not kept ourselves wholly free from world standards. There are some who are not fully awake to the fact that there is a difference between religious activity and real spirituality; that it is possible to do "many wonderful works" and still a loving Savior must say, "I never knew you." With all our emphasis on Bible study, we do not witness very many people reading their Bibles as constantly and devotedly as some whom we knew fifty years ago. Neither is there the same clear and positive line of demarcation between the church and the world that there was in those days.

We might go on and enumerate other things that are either favorable or unfavorable to the present-day church as compared with the church of fifty years ago, but our purpose is not so much to moralize as to point out Christian duty and safety. Paul admonishes us to "Prove all things; hold fast that which is good." In comparing the church of to-day with the church of a half-century ago, let the Word of God be the standard by which we are to judge whether our changes are for the better or the worse. Here are the deciding questions: Are we more loyal to the standards of the Gospel than we used to be? Is our progress heavenward or worldward? Are we, both as individuals and as a church, becoming more devoted and reverent toward God and the Bible? Are we

growing more humble, more completely separated from the world, more peaceful and less contentious, more conscientious as to how we spend the Lord's money, more burdened for the ingathering of the lost and the spiritual upbuilding of the saved? It is by these standards whereby we may judge as to which direction we are moving. Here is a fact that will help us keep right with God and man: They who are

completely upon the altar of the Lord are also—so far as they have the light—completely “unspotted from the world.”

Our path of safety lies along the line of clinging closely to the things wherein we are nearer the standards of the Gospel than we used to be, and retracing our steps in the things wherein we have drifted in the other direction.

PREACHERS' PAGE

SERMON OUTLINES

THE SEVENFOLD MISSION OF THE CHURCH

By J. S. Shoemaker

For the Gospel Herald.

Introductory.

1. The Christian Church a missionary Organization
2. Divinely commissioned to evangelize the world
3. Seven distinct and positive commands given by our Lord
4. Seven stands for completeness in God's Word

I. “Lift up your eyes and look on the field” (Jno. 4:35)

1. Fields “white already to harvest”
2. Note their physical, moral, and spiritual needs
3. Seeing constrains us to act

II. “Pray ye the Lord of the harvest” (Matt. 9:38)

1. Jesus gives this command after He beholds the multitudes
2. Prayer the key that unlocks God's Storehouse
3. Prayer precedes the full surrender
4. Well to heed our Lord's example

III. “Go ye into all the world” (Mark 16:15)

1. Among our friends and neighbors
2. In the rural districts
3. In villages, towns, and cities—among the “down and outs”
4. Wherever and whenever the Lord opens the way

IV. “Preach the Gospel to every creature” (Mark 16:15)

1. The Gospel—“glad tidings of salvation”
2. Declare and publish it to all nations
3. To the Asiatics, Africans, Europeans, and Americans
4. Parthians, Scythians, Tartars, and Huns
5. Vandals, Franks, Saxons, Celts, and Goths
6. To the young, middle aged, and aged
7. To the black, yellow, brown, and white
8. To the wise and unwise; rich and poor
9. To the educated and ignorant; noble and ignoble; saint and sinner
10. “Preach the Word” not science, philosophy, moral culture, modernism, and other non-Christian doctrines

V. “Teaching them to observe all things” (Matt. 28:20)

1. All the doctrines recorded in the New Testament Scriptures
2. All the ordinances instituted by Christ and His apostles
3. All the fundamental doctrines of the Word
4. The doctrine of love and non-resistance
5. The doctrine of separation from the world
6. The doctrine of loyal obedience and

perfect submission to God's Will and Word

VI. “Give and it shall be given you” (Lu. 6:38)

1. “Freely ye have received; freely give” (Matt. 10:8)
2. “It is more blessed to give than to receive” (Acts 20:35)
3. Give as the Lord hath blessed;
 - a. To send mission workers into both home and foreign fields
 - b. To feed the hungry and clothe the naked
 - c. To shelter and care for the homeless
 - d. To advance Christ's cause along every line of Christian activity
4. Give in a sacrificial way as faithful stewards
5. Practice second-mile giving, or tithing

VII. “Ye shall be Witnesses unto Me” (Acts 1:8)

1. “In Jerusalem” the home and its surroundings
2. “In all Judea” surrounding communities
3. “In Samaria” outlying districts
4. “Unto the uttermost parts of the earth” foreign lands, among all nationalities
5. Witness for the Lord in the home, in business, secular affairs, in conversation, in social relations, and every line of religious work
6. By shining for Him, in exemplifying all the doctrines and teachings of Christ and His apostles.

Dakota, Ill.

LESSONS FROM MOUNT HOREB

By J. A. Ressler

For the Gospel Herald.

Synonymous with Sinai—Location between northern arms of the Red Sea

I. Introductory

II. God Appears to Moses on this Mountain

1. How Moses came to be there (Ex. 2:1-3:1)
2. God's appearance to Moses and the conversation with him (Ex. 3:2-4:23)
 - a. Moses' curiosity
 - b. God's warning
 - c. God's command to Moses
 - d. The objections of Moses considered in order
 - e. “I AM THAT I AM” revealed
 - f. The submission of Moses

III. Moses on Horeb as Leader of Israel (Ex. 19-40)

1. Moses ascends the mountain (Ex. 19)
2. The Ten Commandments (Ex. 20)
3. Various ceremonial commandments
4. Various moral and business statutes
5. Patterns of the Tabernacle shown to Moses
6. Idolatry of Israel
7. Moses as judge and leader after the departure from Horeb

IV. Elijah at Horeb (I Kings 18:1-19:8)

1. How Elijah came to be at Horeb—

Fleeing for his life yet requesting that he might die

2. Elijah's explanations and excuse (I Kings 19:9,10)

3. Wind, earthquake, fire, in succession—symbolical of the visible powers of nature, and of the greatest of human strength (I Kings 19:11,12)

4. Still, small voice, symbolical of the quiet power of God's Spirit (I Kings 19:12-14)

5. God's commands to Elijah (I Kings 19:15-21)

V. Elijah and Moses meet Jesus the Messiah on Hermon (Luke 9:28-36)

1. Comparisons and contrasts between the characters and work of Moses and Elijah

Scottdale, Pa.

AN APPEAL TO THE UNSAVED

To-day if ye hear his voice harden not your heart—Psalm 95:7,8.

This passage of Holy Writ seems to have been foreordained as a text for an evangelistic appeal. There are five reasons why you as a lost sinner should be moved by it:

1. The peril that awaits you.

If our forefathers painted hell too lurid, their sons now have gone to the opposite extreme. Consider therefore the words of our blessed Lord concerning it in Luke 16:19-31.

2. The danger of your delay.

There is always the uncertainty of life and the fact that truths oft repeated but neglected lose their influence. Sin continued in becomes at length a necessity. It is difficult to receive new impressions in old age.

3. The effort to restrain you.

Think of the personality of Satan, who while not omnipotent is practically ubiquitous through his many agents and representatives on this earth. Read in this connection the first chapter of Job and Ephesians 6:11,12.

4. The love of God for you.

This is set forth by its contrast with His wrath against sin. We cannot appreciate His love in nature or in providence, though it is seen in both. To know what it is we must behold it in grace as in John 3:16.

5. The simplicity of salvation.

Consider the New Testament illustrations: the thief on the cross (Luke 23:39-43); the Philippian jailer (Acts 16:31); and especially the words of our Lord in John 5:24.—J. M. G. in “Moody Monthly.”

FIVE PRINCIPAL FIGURES IN SCRIPTURE

I. Debt: A Legal Figure (Matt. 18:23-25).

1. Debtor to law (Gal. 5:3): fail to pay what law demands.
2. Debtor to all men (Rom. 1:14): fail to discharge our indebtedness.

II. Disease: A Physical Figure (Matt. 4:23).

1. Unsoundness of body type of spiritual disease (cf. Isa. 1:5,6).
2. No physician can heal (Mark 5:26).

III. Darkness: A Mental Figure (John 9:40,41).

1. No power in mind to discern spiritual truth (I Cor. 2:7,8).
2. All in darkness (John 1:5).

IV. Defilement: A Moral Figure (Matt. 15:18,19).

1. The most religious (Matt. 12:24).
2. The most learned (John 3:7).

V. Death: Not a Figure, a Fact (John 5:24,25; Eph. 2:1).

1. All need life (John 5:40).
2. All must come to Christ for life (John 6:37).

Conclusion: Christ Meets Every Phase of Sin (Matt. 1:21).

1. Debt (Matt. 18:27).
2. Disease (Matt. 9:35).
3. Darkness (John 8:12).
4. Defilement (I John 1:7).
5. Death (John 11:25,26).—E. Buckler, in “Moody Monthly.”

USES WHICH TEND TO PRODUCE BACKSLIDERS

1. Absence of spiritual leaders (Ex. 32: 1, 8).
2. Evil associations (I Kings 11:4).
3. Worldly success (II Chron. 25:2, 14).
4. Shallowness (Lk. 8:13).
5. Emptiness of life (Lk. 11:24-26).
6. Lack of spiritual insight (John 6:63-66).
7. Love of the world (II Tim. 4:10).

—C. R. B., in "King's Business."

GOD FORBIDS PESSIMISM

"Finally, brethren, whatsoever things are true, . . . think on these things" (Phil. 4: 8).

There are cheering facts in the world just as well as discouraging facts. We ought to "think on" the cheering things.

Looking at what is good makes us good; while looking at what is bad weakens and discourages us (Psa. 34:5).

Looking at the courage, truth, and love of men strengthens confidence (Phil. 4: 9).

Good thoughts will make us happy and grateful to God; and we need to rouse thankfulness (Deut. 8:2).

Among the good things are those activities in which we ought to find our place of work (Hag. 2:4).

There is perfect peace for those whose minds are stayed upon Him (Isa. 26:3). An everlasting Saviour gives everlasting life to every believer (John 10:27).

—Selected.

THIRTY SECONDS TOO LATE

Brother Bell was always punctual. Whoever might be late at meeting, at the funeral or anywhere else, they all knew that Brother Bell would not be. He was at first quite annoying to his flock to go according to their old habits to a funeral and meet it on the way to the grave or to go to a wedding and find it all over. So old Mr. Slow waited on the minister to ask him why he was always in a hurry and so afraid of being late. "Well, my good friend, I will tell you; and after hearing me you will not think that I am about right in this thing I will try to alter." "That's surely fair," slowly said Mr. Slow, as he was afraid to commit himself. "When I was a young man and had been preaching only a few months I was invited to go to a distant mountain town and preach to a destitute people. I went for some weeks and then returned home for a few days, promising to be back the next Lord's day. Well, I had a pleasant week among my relatives and was so much engaged that I hardly thought of solemn duties till Saturday returned and then my sister and friend of hers persuaded me to go out for a little while in the boat Cinderella on the lake. The day was fine. When we got ashore I found it two o'clock and I knew the cars started in fifteen minutes. I left the ladies and ran home, caught up my carpet bag and ran for the depot. I saw that cars had arrived, I heard the bell ring. With all my strength I ran. I saw them start.

I redoubled my efforts and got within fifteen feet of the cars. O for thirty seconds more. Thirty seconds too late, no more. The next day was a still, fair, sweet Lord's day. My mountain people gathered coming down from the glens and followed the rills and filled the house of worship. But there was no minister, and the hungry sheep had no shepherd to feed them. He was thirty seconds too late.

"There was a poor old blind man who lived four miles from church and very seldom could get to meeting. That day he ate his breakfast early and his little granddaughter led him all the way down the mountain to the church. How weary and sad and disappointed he was. There was no minister to speak to him. He was thirty seconds too late. There was a great gathering of children to the Sunday school and their eyes glistened, for their minister had promised to preach them a little sermon to-day. But he was not there: he was thirty seconds too late.

"There was a sick child up one of the glens of the mountain and she had been inquiring all the week for the minister. She was so desirous to see him and have him pray with her. How she hailed the Lord's day when he would be there. But no, he was not there.

"That poor blind man never came to church again. He was too feeble, and he never heard another sermon. The minister was thirty seconds too late. That little girl was dead before I could get back, and I could only shed tears over her cold corpse.

"On my bended knees I asked God's forgiveness and promised Him that if possible I would never be thirty seconds too late again.

"And now Mr. Slow, am I not right in my punctuality?"—Sel. by Peter Zehr.

THE MINISTER IN THE PULPIT, AND OUT OF THE PULPIT

As to the call and qualification of a minister, we shall not attempt to write. But we want to say some things about the minister in the pulpit and out of the pulpit.

First, we would say that he can not be more in the pulpit than he has fully determined to be, by every necessary preparation in addition, subtraction, multiplication, and division—addition of knowledge, subtraction of all unnecessary habit, prejudice, and pet notions, multiplication of grace and charity, and division of one's best self to meet the needs of every man.

The Minister Entering the Pulpit

The minister entering the pulpit, should convey to his audience, by every movement, the dignity and importance of the place. For a minister to drag himself into the pulpit, as if he had just aroused from a nap, not

having been previously occupied with the need of his congregation—old and young, adults and children, Christian and non-Christian—lazily falling into the rut worn by like habit, will make but a small contribution to that service, and that only to a few of his own age or caliber.

Habits

The minister in the pulpit should stand erect, read distinctly, clearly, give proper emphasis and pronunciation. To mumble over a scripture reading, if it be the background of the text, will lose much of its value.

To read without proper emphasis, is evidence that the minister does not care for results. For the minister to stand leaning lazily against the desk, he may think he has a feeling of humility, but in truth he is not more humble than the man who stands erect, and on both feet, with both knees straight. He is just relaxing a lazy or tired nerve.

Then the habit of running the fingers through the hair, or tracing channels of the ear, putting the hands into and out of the pockets, or resting the eye on a few notes until the congregation thinks you are reading your sermon, or looking to the gallery, out of the windows, down on the floor, in fact everywhere but the face of the audience—if you have a clear conscience look folks square in the eye.

Then the habit of unnecessary loud preaching, just because we have gotten into a careless habit, surely it is no mark of superior devotion, or earnestness, no show of culture or refinement. By so doing we refuse a fellow-feeling toward those who have begged us to preach after the manner of our Master (Matt. 5).

The Use of Slang

It is strange how careful some folks are of their dress, and yet how careless they are of their speech, which is the dress of the mind. The use of slang starves the mind of the discriminated use of synonyms. A man of large mental ability acquires an expressive vocabulary, sufficient for his need, without the use of slang.

Slang is the lazy man's vocabulary, it saves the time and trouble of thinking. Some are deceived into thinking that slang is wit. The use of slang is vulgar, and is a sign of low breeding or affected rowdiness. Slang eats the very vitals of sacredness in spiritual life. Someone has said, "Slang catches the people." Perhaps so, but what happens to them after they are caught.

The Minister as God Would Have US Be

The minister in the pulpit is God's mouthpiece, the ambassador of heaven. His is a place of tremendous responsibility. The gospel he preaches, and the manner in which he preaches it, has everything to do in directing a

(Continued on page 326)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Lima, Ohio

(825 N. Jefferson St.)

Dear Brethren and Sisters, Greeting in Jesus' Name:—The church at this place was privileged to have a communion service on Sunday, June 18. Our bishop, Bro. S. E. Allgyer, was present and had charge of the services. There were more members present who partook of the sacred emblems than at any former communion service on record. Our brother gave us a very instructive and inspiring message. The Spirit of God was manifest, and all received a blessing. In the afternoon communion was held at several homes of shut-ins. One was an aged grandmother. At the other home are a blind brother and sister. They can never attend our services, but they are faithful at home. Their Bibles, though much harder to read than ours, are always beside their chairs, and often they are reading when one enters. The Word of God is their only hope.

We were privileged to have Bro. Perry Heller of Los Angeles with us both morning and evening on Sunday, May 14. In the morning he gave a helpful talk on "Mother." In the evening service he described the recent earthquakes. The talks were much appreciated.

On May 24 Bros. Abner Yoder, Parnell, Ia., Warren Long, Peoria, Ill., Homer Hershberger, Wellman, Ia., and Fred Gingerich, Versailles, Mo., were present and gave us a meeting. Bro. Long opened the service with scripture reading and prayer, and Bro. Yoder preached on Jesus Christ meeting the need of the sinner.

Bro. J. L. Rutt of South America was present with us on June 1. We learned much about the mission in the Argentine and also about the great need there.

Bro. and Sister O'Connell and family at present are holding meetings at St. Jacobs, Ont., and also Pigeon, Mich. The Salem church gave an interesting Y. P. M. June 25. Bro. B. B. King gave the evening sermon. The service was not only interesting, but inspiring as well. Bro. Perry Smith, of Elida, preached to us morning and evening on Sunday, July 2. We are expecting Bro. N. E. Troyer of West Liberty, Ohio, to be with us on Sunday, July 9. We also appreciated having a program given to us by the Central church of Elida while some of the

workers here attended the Mission Board Meeting. Bro. Andrew Breneman gave us the evening message.

On Thursday evening, June 29, Bro. John R. Mumaw and Bro. Ray Emswiler of Harrisonburg, Va., were with us at our weekly meeting. Bro. Mumaw preached to us. It is a great encouragement to us to have ministers stop and give us the Word of Life. We all received a spiritual blessing.

The weather has been very warm but our attendance and interest have been good. Last Sunday we had heavy showers, but they did not keep people at home. Our services went on as usual even though a good many had to walk through the rain. One little boy said we should all thank God for the rain.

Remember us in prayer at this place that we may be faithful to Him who has called us out of the darkness of this world, into His marvelous light.

In His service,
July 7, 1933. Iva Sommers.

Portland, Oreg.

(2235 N. W. Xavier St.)

Dear Herald Readers:—"Hitherto hath the Lord helped us." During the past few weeks we have enjoyed visits from a number of brethren and sisters from various places. On the evening of May 27 Bro. E. Z. Yoder of Hubbard preached for us. Text, "Lo, I am with you always."

Bro. E. S. Garber, Filer, Idaho, was with us in the morning service on June 4. Bro. H. B. Ramer of Duchess, Alta. preached in the evening of the same day and again on June 11. These brethren attended the annual Church Conference at Sheridan, Oreg.

The workers here all enjoyed the privilege of attending the Conference. We praise God for the encouragement we received to be faithful in the service He has for us to render. On Sunday following Conference Bro. P. A. Heller of Los Angeles, Calif., preached for us both morning and evening. In the morning he delivered a message on Marriage, based on Eph. 5:15-33; Heb. 13:4. Just preceding the message he officiated at the marriage of Bro. Ralph Miller and Sister Lovina Yoder.

We were glad to have Bro. S. C. Yoder with us in our Thursday evening meeting on June 15. Instead of the regular Bible study he delivered a very much appreciated message on the Word of God. Besides these visits by the ministering brethren a number of young people from North Dakota and Idaho spent a few days with us.

We just closed our three-weeks' summer Bible school. The total enrollment was 68 and the average attendance was 60. Besides the workers here—Viola Wenger, Sadie King, Mabel Hershberger, and Myrtle Miller—

who taught, the following from churches in the Valley also assisted as teachers: Naomi Yoder, Anna Snyder, Paul Yoder, and Junior Lind. Sister Allie Miller of La Junta, Colo., also taught the last week of the school. Sister Elizabeth Miller from Harrisburg, Oreg., helped part of the time with the work in the kitchen. Sister Ethel Zool of La Junta, Colo., is also assisting at the present.

Bro. and Sister B. P. Swartzendrube of Upland, Calif., are spending a few days with us on their way east. We are looking forward to having Bro. and Sister George Beare with us also in the near future.

Pray for the work at this place; that during the summer months we may still retain our zeal and interest in the work.

June 30, 1933. Myrtle Miller.

Chicago, Ill.

(1907 S. Union Ave.)

Dear Herald Readers:—On June 27 we were favored with a visit from Bro. Clayton F. Derstine. He gave a very timely talk to the young people. We considered ourselves fortunate to have him stop with us on this trip.

Occasionally friends of the Mission make only passing calls. We received such from Bro. Paul Mininger and Bro. M. C. Lehman recently.

Our vacation Bible school was in session for three weeks this year. Sister Esther Brunk was in charge. The teachers in the various departments were Sister Alta Hartzler of Flanagan, Ill., Sister Ruth Brunk, Gilbert Johnstone, and Emma Shank. The attendance this year was very good and continued quite regularly. Sister Schrock and daughter from the Fisher congregation were here also, helping in the work during the Bible school.

On Sunday evening, July 2, Bro. Moyer of Bethany Bible School preached for us. He gave a very splendid message from II Tim. 4:6-8.

Next week a number of groups of fresh air children will go to the homes in the country that are opened to them. We are glad that it is possible to get these children into Christian homes in the country. Some of the members of the church here who are now married and have their own families tell of the influence for good that came from those experiences in the country when they were children.

Yours in His service,
July 8, 1933. J. W. Shank.

Knoxville, Tenn.

(709 N. University Ave.)

Dear Herald Readers, Greeting:—Following is a list of visitors who visited at the Mission since our last writing: Mr. and Mrs. Ezra Shank and son, Dallas, Texas; Menno J. Brunk, Harrisonburg, Va.; Tom Van Puffelen of

olland; Ralph E. Stevanus, Mrs. Wm. Stagg, Cresaptown, Md.; Sue G. Stevanus, Harrisonburg, Va.; Mr. and Mrs. I. W. Royer, three daughters—Mary, Katharine, and Elizabeth, and Mrs. Emma Rohrer all of Orrville, O.; H. H. Shenk, Lancaster, Pa.; H. F. Reist, Falfurrias, Texas; Mr. and Mrs. S. Geil, Mr. and Mrs. J. C. Geil, Ralph Miller, and D. S. Brunk all of Gulfport, Miss.

On Sunday, May 14, we had baptismal services at which time three souls were received into Church fellowship.

Sunday, May 28, Bro. I. W. Royer preached for us, and Sister Royer and three daughters favored us with some special music.

Bro. H. F. Reist while here also allowed himself to be used in the pulpit, bringing to us a gospel message on Wednesday night, June 21, and on Sunday, July 9, Bro. D. S. Brunk preached for us in the afternoon service and assisted in the evening services.

June 26 we began a summer Bible school and closed July 6 with an average attendance of eighty pupils. On the same evening the pupils rendered a program to a well filled house.

Saturday morning, July 8, Sister Jannie Showalter, one of our workers, left for her home in Virginia for a month's vacation.

In His glad service.

July 11, 1933. Hiram Weaver.

Altoona, Pa.

(2504 Fourth Ave.)

The congregation at this place was called to mourn the loss of one of our aged members, Bro. Henry McGeary, who was buried June 27. Our hearts were made to rejoice that our brother was reclaimed as a member in the congregation a few years ago and left a glorious testimony before his departure.

The following officers of the Altoona Sunday school were appointed for the coming year: Supts., Charles H. Weyand, William Foust; Secys., Mary E. Lauver, Ella Mae Weyand, Chors., Alice H. Nissley, Mamie Murtiff; Libr., Katie Wingard; Home Dept., Mary E. Lauver; Cradle Roll, Katie Wingard; Y. P. Com., C. H. Weyand, Mary E. Lauver, Margaret Stonerook; Children's Meeting Com., Katie Wingard, Ruth Weyand; delegate S. S. Conf., Wm. Foust. Mill Run Sunday School. Supts., Charles H. Weyand, Harry Cashman; Secys., Anna H. Weaver, Herbert Yanson; Treas., Mary E. Lauver; Chors., Helen McConnell, James McGarvey; Y. P. Com., Anna H. Weaver, Elsie Cashman, Florence Wimerich; Del. S. S. Conf., Walter Hampton. Canan Station: Supt., Joseph M. Nissley; Sec.-Treas., Katie Wingard; Chor., Anna H. Weaver.

Forty-five of our number attended

the annual mission meeting at the Salix Church in the Johnstown district, July 4.

Several of the brethren recently went to the Blair County Home to serve communion to four of our brethren inmates there. This service was much appreciated.

One of our sisters in this congregation who had moved out of the city 45 miles, not in touch with the brotherhood, lost out in her experience with the Lord. She recently got in touch with us again and was reclaimed in fellowship.

Bro. John E. Kauffman and daughter Martha spent a night with us and attended our mid-week Bible study.

The writer, wife, and the workers attended the funeral of the wife of Bro. Jno. Graybill of Richfield. She was an Aunt of Sister Mary Lauver.

Cash Received June

Southwest. Conf. Dist.	\$15.40
Special Charity	
Sisters' Sewing Circle, Marion	2.00

\$17.40

Altoona Summer Bible School

A Brother	\$30.00
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Cash Value Clothing

Hershey's Sewing Circle	\$ 2.97
Cross Road and Lauvers	7.59
Martinsburg	1.05
Belleville and Allensville	7.56
Reid	7.46
Strasburg	1.50
Conestoga	2.00
Marion	3.25
Beech, Ohio	3.00
Crown Hill, Ohio	4.19

\$40.57

Many thanks for your support. We beg a continued interest in your prayers.

July 7, 1933. Joseph M. Nissley.

Los Angeles, Calif.

(148 W. 74th St.)

Greetings of Love from the Los Angeles Mission:—Bro. G. D. Shenk of Sheridan, Oreg., spent a few days with us. During his presence with us, counsel meeting was held, and two communion services were enjoyed by the membership of the Mission. On Wednesday evening, June 28, the brethren G. D. Shenk and P. A. Heller, met with the members living in and near Upland, and a very impressive communion service was enjoyed by those present. The service was held at North Pomona, where the Upland brethren are conducting their services. There were twenty-four that partook of the bread and wine, and observed the command of feet washing.

On Sunday, June 2, communion service was held at the Mission, nearly all the members being present, excepting the brethren of Upland, who had previously communed on the preceding Wednesday evening at N. Pomona. While we certainly miss the fellowship and assistance of the brethren

at Upland, we rejoice with them that they have a place to worship and be busy for the Master; a place that is convenient for them to assemble, not many miles from where they live.

A number of our members are still visiting in the East, and more are contemplating going east in the near future, to visit relatives and old friends. Sister Mollie Schrock is leaving in a few weeks to visit relatives in and near Metamora, Ill. Sister Lena Stalter has asked for her church letter from the Mission, and is leaving for her former home in Illinois, for an indefinite period. Sister Della Showalter, who is making an extensive auto trip which will probably reach from coast to coast, called at the home of Bert and Ada Heller of Ft. Wayne, Ind. The acquaintanceship was formed when the Hellers' spent a winter in California, not so long ago.

Summer Bible school is under way at the Los Angeles Mission, having started July 10 to continue until July 21, a program to be rendered by the children Friday evening, July 21. The enrollment for the Summer Bible School last year was fifty-nine. The enrollment to date this year is seventy-four, and a further increase is anticipated. This is the second year for this kind of work for the Mission. The following members of the Mission are serving in the capacity of teachers in the summer Bible school this year: Bro. Glen Whitaker, Sisters Ella Zook, Elma Shoup and Minnie M. Heller.

Bro. Glen Whitaker is assisting us with his Ford to gather the children up and bring them to and fro to the school. One interesting feature of the work is the trip we make to Hoover City (so called by the inhabitants) to bring the children to the summer Bible school. The little fellows are tickled pink (I really mean pink, their faces just glow rosy) for the chance to get away from the place where they have to live, and attend the school. Some cannot attend because they do not have clothing presentable to a public gathering. We urge them to come if their clothes are not in the best of condition. Sixteen have responded to our invitation and have attended the S. B. S.

We are giving the children of the Hoover Camp a treat to-morrow. The plan is to bring them to the mission home after the morning work, and give them lunch. These unfortunate children do not enjoy many of the blessings of life that are granted unto us by our gracious Heavenly Father. While they are here we expect to do some hair trimming on the boys, and supply them with some of the most needy clothing (girls and boys included in the clothing proposition).

At the close of our S. B. S. we expect, D. V., to have our annual Sun-

(Continued on page 332)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.
Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.
Thy wife shall be as a fruitful vine by the side of shine house: thy children like olive plants around thy table.—Psalm 128:3.
Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.
Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

I SHALL SOON BE GOING HOME

By Edith B. Kennel

For the Gospel Herald.

(Tune: "Mother and Home.")

To that land afar, where the angels are,
Just beyond cold Jordan's foam,
With those gone before to that peaceful shore,

I shall soon be going home.

Cho.—I shall soon be going home
To that land from sorrow free;
I shall soon be going home.
There to spend eternity.

One by one my friends, all are gathering there,

Never more on earth to roam;
To that mansion fair that awaits me there,
I shall soon be going home.—Cho.

Oh I think I hear their song of joy,
As they reach that heavenly home;
But ere long I'll join in their triumph song,
I shall soon be going home.—Cho.

Three score years and ten I may wander here,

'Till my Lord shall call me home;
But the call may come morning, night, or noon,
I shall soon be going home.—Cho.
Coatesville, Pa.

A PICTURE OF HOME IDEALS

By J. S. Shoemaker

For the Gospel Herald.

There are but few words in the English language that sound as musical to the ear and as touching to the human heart as the word **Home**; and there is but one other institution that is fraught with such sacred memories to the true Christian: namely, the Christian Church.

Both the Home and the Church have been divinely instituted. It is, however, sad to know that both institutions have been more or less polluted through the influence of sin and disloyalty to the principles and commandments which were divinely given to govern them. The purity and faithfulness of the latter depends largely upon the purity, loyalty, and sacredness of the former.

No human being can estimate the far-reaching influences, either for good or for evil, which have their origin in the billions of homes which have been established in the past. The social, moral and religious status of the world, both in the past and present, give positive evidence that the homes in all ages and nations have been the moulders of character, and the means of setting on foot certain agencies which have been wielding a mighty power in

the world, either in building up and exemplifying, or ignoring and destroying the principles of righteousness in the nation, in the state, in society, and in the sacred institution known as the Church. This being true, it should be the earnest aim and desire, also the fervent prayer, of every husband and wife, every father and mother, and every member of the family circle to put forth the greatest possible effort to make their home life truly ideal; that they through the providence of God and guidance of the Holy Spirit may be instrumental in bringing about a marked change for the better, both in the world and in the Church.

There is no sanctuary more sacred, no institution fraught with greater responsibilities and vested with such momentous opportunities, as is the true Christian Home. Such a home is God's flower garden in which the soil is enriched with love, the seed sown with prayer and thoughtfulness, the plants watered daily with the life-giving Word, thus causing the buds to come forth at the proper time, opening into beautiful fragrant blossoms, which enrich and beautify the home and decorate it with the fruits of love, joy, peace, filial affection, kindness, and the principles of righteousness.

The Home is a real Eden to every member of the family who have closed the doors of their hearts against Satan and everything that is of a corrupt and sinful nature and opened the doors of their hearts to Christ and everything that is pure, true and uplifting to both mind and soul. The spirit and moral tone of the Home, brought about by godly teaching and exemplifying the principles of righteousness on the part of the parents, has an untold influence upon the youthful members of the family.

In order to make every Christian home as nearly ideal as possible, it is necessary for all that have been called to such a sacred charge to look to the great fountain source of divine wisdom, grace, and strength, and thus be enabled to make their immediate home a place where peace and harmony prevail, and where patience and forbearance have their perfect work; where sacrifices are made in loving service one toward another; where the principles of honesty and truthfulness are taught by the parents and practiced by every member of the family; where moral and religious instructions are thoughtfully, prayerfully, and diligently given; where children, young people, and parents, daily come to the throne of grace to draw from God's inexhaustible treasury the necessary wisdom, grace, and strength to manfully fight life's battles; and where most of life's difficult problems are satisfactorily solved.

It is the sacred mission of every Christian home to have within its walls

the purest affections, the most desirable associations, the unquestioned evidences of fidelity; an atmosphere of quietude, peace, and harmony; an ever increasing spirit of true piety and devotion; a nursery in which the children are nourished and trained along lines of usefulness; a training school in which the most successful methods are used in teaching, directing and training youthful lives to become useful in the loving Master's service, and stand firmly for all that is noble, pure and good, that they may be a blessing to the world, a credit to society, a valuable asset to the Church and an honor to God in helping to build up His causes and extend His kingdom on earth; by living real devoted, loyal and consecrated Christian lives. Such a home is indeed an earthly paradise typical of the blessed Home which the loving Father has prepared in the glory world for all who by an unwavering faith have accepted the Lord Jesus Christ as their Savior and Redeemer.
Dakota, Ill.

THE MINISTER IN THE PULPIT

(Continued from page 323)

good and right conscience, a right relation in the home, to our fellows, to the church, and to God. The pulpit is not the place to make a show of what we know or what we have done, but where that Gospel which is the power of God unto salvation must be preached, with the Holy Ghost sent down from heaven. And if we persistently cleave to this one purpose we shall leave behind us a track of life and light. Sin will have lost its power, death its sting, the grave its victory and hell its horror. And who is he who would not gladly correct habits, refrain from needless indulgences, and do all in his power to adorn the doctrine of God. He who would not is no worthy of that sacred trust.—See from Herold der Wahrheit.

THE FAREWELL TO THE DEAD

Come nearer! ere yet the dust
Soil the bright paleness of the settled brow
Look on your father, and embrace him now
In still and solemn trust.
Come nearer! once more let loving lips be pressed
On his cold cheek; then bear him to his rest
Yet weep and it is well;
For tears befit earth's partings. Yesterday
Song was upon the lips of this pale clay,
Where'er he moved—the welcome and the blessed
Now gaze! and bear the silent unto rest.
Look yet upon him whose eye
Meets yours no more, in sadness or in mirth
But now where death has power, may love be blessed;
Come near, and bear ye the beloved to rest.
Yet mourn ye not as they
Whose spirit's light is quenched!
For him the past is sealed.
He may not fall, he may not cast
His brightest hope away;
Of our beloved and blessed
Leave ye the sleeper with his God to rest.

—Sel. by Emma R. Denlinger.

SUNDAY SCHOOL LESSON

Lesson for July 30, 1933—Judges
7:4-21

GIDEON

Golden Text.—The Lord is my light and my salvation: whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?—Psa. 27:1.

Introductory.—After spending a week with our quarterly temperance lesson, we turn again to our study of Bible characters. This time we have the privilege of studying the life of another one of the judges—a most interesting character. As usual, the people had forgotten their signal deliverance from the power of the oppressor and turned again to their evil ways. This time it was the Midianites that proved to be the oppressors. In another sense, the Midianites were used as an instrument through whom God's people were brought back to their senses. God had some trouble to get Gideon fully enough given up to Him to undertake the task; but once having been fully convinced and fully surrendered to God, Gideon proved to be one of the most faithful and efficient of God's servants. The story of Gideon is a thrilling one. You can not appreciate this lesson to the full until after you have read the story of Gideon, as related in the book of Judges, several times.

Selecting an Army (1-7).—Gideon having accepted his commission from the Lord, the first thing on the program was the selection of an army. In this, likewise, Gideon had to let go his own ideas and accept the plan of God for victory. The idea is as essential for us as it was for Gideon. We need early in our Christian experience to learn the prayer: "Not my will, but thine be done." At first Gideon had collected an army of 32,000. God told Gideon that these were too many. While the Midianites far outnumbered the army which Gideon had recruited, yet with this small number, had Gideon won the victory over superior numbers the temptation would have been too great for the people to attribute their victory to their own superiority. So God told Gideon to send all these soldiers home who were afraid. 22,000 of them went home, leaving only 10,000. But still these were too many, the Lord said. Gideon had to learn the lesson of faith. So God directed Gideon to have the army cross a stream, and all those who would dip up the water with their hands and drink it that way should be accepted, while those who would stoop down and drink, lapping up the water like a dog, should be sent home. All but three hundred were sent home. The first was the test of courage, the second the test of vigilance—both es-

sential qualities of the real soldier. The number left was so pitifully small that everybody recognized that if under these circumstances victory would be won the credit would wholly be the Lord's. But Gideon and his noble band of three hundred merited the credit of being faithful and bold enough to trust the Lord and face overwhelming odds confident of victory. It is a test from which the soldier of the Cross dare not shrink.

The Victory through Faith and Obedience (8-25).—But Gideon and his men were not yet through in learning the lesson of perfect trust in God. The fighting was so completely different from that of ordinary carnal warfare that one can not help but notice it. Quietly the enemy's fortress was to be surrounded. Each soldier was to bear a pitcher in which was hidden a lighted candle. At a given signal all these pitchers were to be broken so that the lamps could shine brightly, and consternation be sent through the camps of the Midianites by the army of Israel shouting, "The sword of the Lord and of Gideon." Such military tactics would be ridiculed by the average critic as being the height of foolishness; but in this case it worked to perfection. These men were moving forward at the command of the Lord, and the Lord never makes a mistake.

Gideon divided his army into three companies of a hundred men each. In

every man's hand was a trumpet, an empty pitcher, and a lamp within the pitcher. His command to his men was simple, so that no man could misunderstand: "Look on me, and do likewise." The men obeyed. They surrounded the Midianite camps; silently, without being suspected by the enemy. At a given signal the trumpets were sounded, the pitchers broken, and "The sword of the Lord, and of Gideon" was heard on every side. The Midianites, surprised and bewildered, not having time to collect their wits, not knowing whether it was an army of three hundred or of three hundred thousands with which they were surrounded, were panic-stricken and fled. As the inspired writer describes the scene: "And they stood every man in his place round about the camp; and all the host ran, and cried, and fled."

It was a complete victory for Gideon and his small army. The Midianites were completely routed. For a description of this victory, read the seventh chapter of Judges. But the main lesson to be learned is not so much what became of the Midianites and what effect that had upon the Israelites as is the object-lesson we have and what we ought to learn from this victory. In Jesus Christ we have a Captain and a Leader who has never known defeat. Stay on His side, follow His leadership, and the overcoming life will be your record on earth and an everlasting crown your eternal reward. "Fight the good fight of faith; lay hold on eternal life."—K.

Bible Meeting Topic

HOW CREATE A GREATER INTEREST IN THE SUNDAY SCHOOL?

I Thes. 5:11-28; Heb. 10:19-25.

Topic for July 30

MOTTO

"Let us not sleep as do others; but let us watch and be sober."

OUTLINE STUDY

I. See that Every Worker is Awake.

1. In the spiritual life.—Eph. 5:14-21.
2. In spiritual Bible knowledge.—II Tim. 2:15.
3. In a love for souls.—I Tim. 2:1-6.
4. In a Christ-view of Christian service.—Acts 1:8.
5. In placing every talent at the Master's disposal.—Col. 1:9-12.

II. Strive to Reach Every Soul Possible.

1. The old and the young.—Deut. 31:12, 13.
2. The Christian.—Jude 20, 21.
3. The unsaved.—Jude 22, 23.
4. Labor to bring them all to the measure.—Eph. 4:11-16; Col. 1:27-29.

III. Don't Forget the Lord's Equipment for Your Labors.

1. Spiritual weapons.—II Cor. 10:3-6.
2. Power from on high.—Luke 24:49.
3. The throne of grace.—Heb. 4:16.
4. Remembering that His strength is made perfect in weakness.—II Cor. 12:9.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textwords, "Teachers," "Teaching."
2. Memorize a Passage from the Outline.
3. Taking Greater Interest in the Sunday School.
 - a. In Attendance.
 - b. In Our Classes.
 - c. In Our Own Hearts.
 - d. Encouraging Parents and Teachers and Pastors.
 - e. In Seeking to Exalt Jesus.

For Seniors.

1. The Ideal Working Force in the Sunday School.
2. The Goal for Our Labors.
3. The Way to Get Hold of Our Task.

PERSONAL THOUGHT

"There's a work for each of us now to do."

It is quite likely that the modern contrivances for making Sunday school amusing have given them a distaste for the more solemn services of the sanctuary. If so, the amusement is a sin. The schools should feed the Church. Children ought to be led by the one into the other, exposed to the preaching of the Gospel, taught the ways of God's house, and brought up under its influence, with all its hallowed and elevating influences.—S. I. Prime.

The Bible, the open Bible, the studied Bible, the Bible in the heart is the only hope of our land to-day.—H. M. Parsons.

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THURSDAY, JULY 20, 1933

Field Notes

A harvest home meeting is to be held at the Rohrerstown Mennonite Church in Rohrerstown, Pa., on Thursday, Aug. 17. Everybody welcome.

P. C. K.

A brother writes from Schellsburg, Pa., under date of July 10: "Meetings well attended here. One confession so far. Others are counting the cost. Remember us in prayer."

Sister Sarah Lapp, missionary on furlough from India, was with the congregation at Greenwood, Del., recently, giving a number of appreciated talks with reference to the work in India.

That is interesting news that comes to us from North Pomona, Calif., as brought to us in several messages from California, printed elsewhere in this issue. Long may the work grow and prosper at North Pomona.

Bro. Joe C. Driver of Garden City, Mo., spent Sunday, July 9, in Kansas City, Kans., at which time one precious soul was received into fellowship through water baptism. Another applicant there is to be received later.

Sunday School Meeting.—A program of a Sunday school meeting at Kraybill Mennonite Church near Mt. Joy, Pa., is before us. Practical subjects assigned to live speakers, are one reason why the meeting should be well attended.

An ordination service for deacon, at East Petersburg, Pa., will be held, the Lord willing, to fill the vacancy caused by the death of Bro. Amos G. Kauffman. The prayers of the brotherhood are solicited in behalf of this important work. L.

Bro. Noah H. Mack will preach at the Philadelphia Mennonite Mission in morning, afternoon, and evening services, Sunday, July 23. Summer Bible school children will rehearse Tuesday evening, July 25. This will be followed by a sermon by Bro. Mack or Bro. Stauffer.

J. P. G.

Bishop David Westenberger.—Word reaches us that Bro. David Westenberger, for many years a faithful bishop over the churches in Lebanon Co., Pa., has been called to his eternal reward. He had been ailing for several months, and his death was not unexpected. May God comfort the bereaved, and raise up another to fill his place.

Bro. Milo Kauffman of Hesston, Kans., closed a series of meetings at Alpha, Minn., on Sunday evening, July 2. A few made the good confession during the meetings. After filling an appointment at Kalispell, Mont., it was his intention to go on to Hubbard, Oreg., where arrangements had been made for him to begin a series of meetings at Zion Church.

Bro. Aaron Mast of Westover, Md., has been secured as the month-end speaker at the East Chestnut St. Mennonite Church in Lancaster, Pa., at the Bible meeting to be held there the latter part of this month. Subjects: Days of Heaven and Earth, A Quest for Souls, Our Young People the Hope of the Church, and two addresses on The Victorious Life.

A brother writes from Orrville, Ohio: "The Salem congregation had charge of the Sunday evening service at the Orrville Mennonite Church, July 9: The Y. P. Meeting was led by Bro. Harry Mumaw. Speakers: Wm. Kolb, Mrs. Daniel Mumaw, Stanford Mumaw, Gladys Mumaw. Sermon by Rudy Stauffer. Special songs by Mary Katherine and Ethel Mumaw and the Mumaw brethren. The services were much appreciated; a real spiritual feast.

Bro. Lloy Kniss of Johnstown, Pa., missionary on furlough from India who has recently undergone an operation for appendicitis, is recovering nicely from the effects of his operation and hopes to be about again in a few weeks. Because of this operation he was compelled to cancel a number of engagements, and will be obliged to miss a number of continued meetings that were to have been conducted by him in the near future. May the Lord speed his recovery.

Publication Board Meeting.—A program of the biennial meeting of the Mennonite Publication Board, to be held at Yoder, Kans., Mennonite Church Aug. 17 and 18, is before us.

The first day is to be devoted to committee meetings, during which time number of the committees are to prepare their work for Board consideration the next day. The meetings of Thursday evening, Friday, and Friday evening are for the public. The prayers of God's people in behalf of the meeting are solicited.

Among the recent visitors at the Publishing House and with friends in Scottdale are the following: Aaron E. Buckwalter, Hettie A. Mourer, and Landis B. Buckwalter of Lancaster, Pa.; Katie B. Kreider of Ronks, Pa.; Minnie Burkhardt and Ruth Burkhardt of Greensburg, Pa.; Ernst Correll of Washington, D. C.; John L. Landis and wife and daughter Anna Mary Noah O. Landis and wife and son Elvin of Lititz, Pa.; Vida King, Elida Ohio; A. J. Metzler and family and Pauline McCann, Masontown, Pa. John F. Harshberger and son and daughter John and Mary, and Elmer Thomas, all of Johnstown, Pa.; Mabel Hummel and Mary Brubaker, Rockton, Pa. Their visits were much appreciated.

Correspondence

Washington, Ind.

(Berea congregation)

Dear Gospel Herald Readers, Greetings of Love:—On Saturday evening, June 18, Bro. Silas Weldy was with us and gave us the message from God's precious Word. He also preached to us on Sunday morning and evening of June 19. Many inspiring thoughts were given. We also had services at the County Farm while the brother was here. We are always glad for visitors. Come again.

Pray for the work at this place, that we as God's children may stand true to His calling. Health in general is good which we can truly be grateful for.

June 31, 1933. Esther M. Graber.

Clarence Center, N. Y.

(Sand Hill congregation)

Dear Herald Readers, Greetings:— "Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men." We indeed have great reasons to thank our heavenly Father for both spiritual and temporal blessings received in the recent past.

Bro. Chester K. Lehman, in the interest of the Eastern Mennonite School, gave us a timely message on the evening of June 19. Bro. Ed Yoder of Hubbard, Oreg., preached to us on the evening of June 21.

A Sunday school meeting was held with our congregation on July 3 and 4. A number of the Canadian brethren

en took part on the program, Bro. Jesse B. Martin being the principal speaker. Our bishop, Bro. S. F. Coffman, was also here and received two into Church, one by baptism and one by letter.

Sister Edna Detweiler has been ill for some time, but we are glad to say he is better again.

July 5, 1933. Luella Troyer.

Casselton, N. Dak.

(Red River Valley congregation)

Dear Herald Readers, Greeting in Jesus' Name:—Bro. C. J. Garber of Alpha, Minn., held a series of meetings here June 12-17. The mission meeting was held here June 17, 18. Several auto loads stopped here for his meeting on their way to conference, held the following week at Detroit Lakes, Minn. June 25 two auto loads from Bloomfield, Mont., worshipped with us on their way home from conference. We were glad for their active part in Young People's Meeting. On July 2 Bro. J. C. Ginge- rich of Detroit Lakes, Minn., gave us two messages, in the absence of our pastor, on Christian Friendship and the Beauty of the Christian Church.

July 6, 1933. Eunice Mast.

St. Jacobs, Ont.

Dear Herald Readers, Greetings:—A series of meetings was held at this place from June 23 to July 2, in charge of Bro. Maurice O'Connell of Lima, Ohio. All-day meetings were held on June 25 and July 2. In these meetings the following gave much appreciated assistance: Bro. and Sister Nelson Litwiller, Moses H. Shantz, Jesse B. Martin, H. W. Stevanus, Addison Snyder, Delton Snider. Bro. O'Connell preached the Word with power, and 12 young people made the good choice of accepting Christ. Others are desiring a more consecrated life. Pray for them, and for the shepherds of this and other flocks.

July 6, 1933. Menno M. Brubacher.

Jackson, Minn.

Greetings to all Readers:—On June 18, we enjoyed our annual Joint Sunday School Conference with the Manson, Ia., congregation. We had quite a few visitors from Manson and greatly enjoyed their presence and help. Bro. Amon Egli of Manson delivered both the morning and evening sermon. We much appreciated his help. The Manson Chorus rendered a number of selections which were much enjoyed.

Following the Conference at Detroit Lakes, Minn., Bro. and Sister Milo Kauffman came and on Sunday, June 25, he began a series of inspirational meetings which lasted through the following Sunday. The meetings were of great benefit to members of our

church. Three made the stand for Christ and a number wanted prayers. Bro. Kauffman left for Oregon from here to be further used of the Lord.

On Tuesday, July 4, a number from our congregation attended the all-day meeting at the Valley Church near Mt. Lake. The meeting was largely attended.

Wednesday evening, July 5, at our midweek service, we enjoyed having with us a well-known friend, David Carlson, who is a Salvation Army worker from St. Louis, Mo. He gave a bright testimony for the Lord.

Crops here are fine, but Friday evening, June 30, we had a severe wind storm and much rain. Dozens of barns were completely or partially destroyed. Much other damage was evident also. Many farms were victims of hail and the threshing in this vicinity will be greatly lessened.

We heartily welcome visitors. If there are some who expect to go to General Conference and go through or near here, we will be glad to have them stop.

July 6, 1933. Irene Garber.

Masontown, Pa.

Dear Herald Readers, Greetings:—We are pleased to report evidences of the Lord's presence in and blessings upon His work at this place. The main feature in the work here recently has been the Summer Bible School which closed with a program last Friday evening. The Lord blessed richly. The daily attendance averaged 169. There were 187 enrolled, counting only those who were present four or more days; 215 were in attendance in all. Ten teachers rendered faithful service; five of them were local and five visitors. Those from a distance were Marie Bender, Springs, Pa.; Carrie Spory, Johnstown, Pa.; Gladys and Vida King, Elida, Ohio; and Daniel Mosemann, Lancaster, Pa. Visitation, personal work and cottage meetings were held during the same period of time. Several souls found Christ as their Savior.

July 6, 1933. Cor.

Elmira, Ont.

(Floradale congregation)

Dear Herald Readers, Greetings in Jesus' Name:—It has been quite a while since there has been any news from this place. We have many reasons to thank the Lord for His goodness and mercies extended toward us, both natural and spiritual. We were reminded these last few weeks that we are wholly dependent upon God as far as ruling the weather is concerned. It had been very dry and hot, and some of the crops were suffering. But we are glad to say that the Lord has graciously blessed us with an abundance of rain these last few days, and it is

much cooler and crops are refreshed.

We also had a season of spiritual refreshing when we were privileged to have a series of meetings from June 10 to 18 with Bro. Oscar Burkholder, Breslau, Ont., in charge. On both Sundays, July 11 and 18, we had three meetings each day. Bro. Burkholder was assisted by others from different places in the county in these meetings. The Lord used these speakers in a wonderful way to expound the truths contained in His Word. It is not that we do not hear enough these days, but rather that we hear and do not give it out to others. As some one has said about the things of the Spirit, "If we give out to others we keep our Christian life, but if we keep it to ourselves, we lose it." During these meetings three young souls decided to serve the Lord. May the Lord bless them that their lives may be given to the service for their Lord.

Floradale is one of those congregations that have but few members, but we are glad to say that the blessings of the Lord are not only for the large congregations but also for the smaller ones.

Our Sunday school is growing and interest is good. Bro. Israel Martin who has charge of the Golden Rule Book Store in Kitchener, is letting himself be used in helping in the Sunday school as superintendent and chorister. May the Lord bless him for his willingness to help. We appreciate it very much. He also has charge of a Sunday school which he started about two years ago at Hawksville, about seven miles from this place.

Isaiah G. Bauman.

Roaring, W. Va.

Greetings to Herald Readers:—On Sunday afternoon, July 2, we had the privilege of dedicating our new church on Brushy Run. Bro. Chester K. Lehman preached the sermon, using as a text, "Except the Lord build the house, they labour in vain that build it" (Psa. 127:1). Bro. S. H. Rhodes made a few remarks and then called for a brief report from the building committee. One interesting thing in this report is that the building is free of debt. We are truly grateful to all who helped in any way that we might have a house of worship. We have a seating capacity of about one hundred seventy-five. We could not seat all the people the day of the dedication, but as usual there was an overflowing crowd that day. There were about thirty Virginia brethren and sisters present for this service.

Our revival meetings are expected to be held in the new church in August. Bro. John R. Mumaw is the expected evangelist. Please remember the work at this place, and pray that the lost may be won for Christ.

(Continued on page 332)

Miscellaneous

THERE IS A KINGDOM THAT NEVER WILL FAIL

By Edith B. Kennel

For the Gospel Herald.

There were kings of pomp and glory
In those bygone days, we're told;
Once they ruled with pride and power
O'er a nation, brave and bold.

But 'twas of a short duration
And to-day beneath the sod,
Lies the hand once proudly ruling
With the sceptre and the rod.

There were monuments of splendor
That were built in ancient time,
But to-day in dust and ruin
Age is mouldering each shrine.

Kingdoms rise and kingdoms perish,
Ages come and ages go;
Each year sees some kingdom crumble,
Each year lays some warrior low.

But the Kingdom of our Savior,
Is forever safe and sure;
All who will may enter in it,
Large and small, and rich and poor.

Halt and lame men, weak and feeble,
Strong and great, and bond or free;
White and red men, black and yellow,
Jew and Gentile, you and me.

For the King of kings has offered
Heirship free to all who come,
And this everlasting Kingdom
Is prepared for every one.

So I've entered in the Kingdom
That shall never pass away,
And when life's short space is over
I shall reign in endless day.

Coatesville, Pa.

THAT UNIQUE VOLUME

By Mary Alice Brubaker

For the Gospel Herald.

"Lo, I come (in the volume of the book . . .)" (Heb. 10:7).

Notice, not volumes, but "the volume." Of volumes and books there is no end. For all the books and sets of volumes that were ever read by any one, yet was there not any found equal to our Holy Bible.

Beside, there is none else called "the Book" and "Book of books." A sister has magnified its great worth by saying, "Never book spake as this Book." Mr. Disinterest says it is a dry book. Lord, have mercy upon him and convict him to a life of interest and conviction.

The Bible is all it claims to be. Here it originates the fountain of grace and salvation, the water of life (take it freely) from a living Christ who redeemed us and made us sit together in heavenly places in Christ Jesus. Bro. Interest intimated (boldly) that he dare not, and can not, scan over its sacred pages hurriedly, neither lightly nor slightly, (for time is too precious, for the Lord is at hand, even nigh at our very door). He actually finds time

to read them with a real great concern (as God gives each ample time, even for worship). He also has a ready mind and a willing heart to obey and to abide in them, and to tell others of the wonderful hidden treasures he has found in that unique volume.

The Bible is the only book given by inspiration of God (I Tim. 3:16). It is the only guide we have here below to keep us in the fear and love of God, to show us how to walk and live in righteousness and true holiness, and finally conduct us to our homeland, the Celestial City—if our record be not found wanting, but waiting, hoping and trusting.

God's Word gives us exceeding joy and courage, and stirs us up to plod on more cheerfully in our rough and uneven journey. It makes us cry out all the more, "Oh, for a closer walk with God" on the strait and narrow way (that few find but room for all) that leadeth unto eternal life (Matt. 7:14).

Some say it is a book hard to understand. True—for those who do not want to. Why, then, does it say in Jno. 7:17, "If any man (disciple) will do His will, he shall know of the doctrine"? James says, "If any of you (disciples) lack wisdom, let him ask of God that giveth to all men (not some) liberally; and it shall be given him." Hosea 6:3 says, "Then shall we know, if we follow on to know the Lord." Therefore we ought to give the more earnest heed to the Word of God, instead of to unprofitable reading. When our earthly fathers, being evil, know how to give good things to their children—who are loving, kind, sympathetic and have a great concern for their welfare—how much greater is the concern of our all-knowing, all-sufficient, kind, loving heavenly Father for His children? He knows how to give good things to all that ask Him, even the Holy Spirit, the Spirit of wisdom, knowledge, and understanding. Ask in faith, doubting nothing, and it shall be given you to understand. Believe it, accept it, live it. "All things are possible to Him that believeth" (Mark 9:23).

It is not given us to know and understand unless we are spiritually discerned; in other words, willing to obey from the heart that form of doctrine that reproves and corrects our lives. His Word and way is so plain that way-faring men and fools cannot err therein. All who accept Him in faith have eternal life, with an added responsibility on our part to do the "all things" He commanded us. If we fail in one point, or deviate from any part, we are certainly guilty of all. "For the word of God is quick, and powerful . . . and is a discernor of the thoughts and intents of the heart . . . all things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:12, 13).

Why put so much stress and emphasis on its value? Why have such a concern? Because there is none other book on this side of eternity that reveals us the deceitfulness of riches and sin and the exceeding sinfulness of sin. There is none other name given under heaven whereby we must be saved, namely Jesus Christ the righteous. Cor. 3:11 says, "For other foundation can no man lay than that is laid which is Christ Jesus."

The Book has never changed, and never will. It is settled in heaven forever. "Jesus Christ, the same yesterday, to-day and forever" (Heb. 13:8). Heaven and earth pass away, but the unequalled Book, never. When we ponder upon Paul's inspired writing how fearless, how bold he was in faithful defense of the Gospel of Christ. It should give us more courage and still a greater zeal in witnessing more boldly in all humility and simplicity of the Gospel (in our day of apostasy we hold to so dear (or ought to). Even before there was life, before the foundation of the world, life eternal was settled through the slain Lamb of God the great I am. In the beginning was the Word—Father, Son, and Holy Spirit.

Oh blessed Book, thou sacred volume
That hath withstood and won through all the ages.
Our faithful guide, may we always therein abide,
Come, whosoever will, continue in its sacred pages.

Sterling, Ohio.

OUR DEPARTED LOVED ONES

By L. C. Kauffman

For the Gospel Herald.

During the second quarter of 1933 138 obituary notices appeared in the Gospel Herald. These ranged in ages from a few minutes to 94 y. 4 m. 2 d. Their ages given are as follows:

Above 90 years	4
From 80 to 90	18
From 70 to 80	37
From 60 to 70	22
From 50 to 60	9
From 40 to 50	7
From 30 to 40	10
From 20 to 30	7
From 10 to 20	5
From 1 to 10	10
Under 1 year	9
Average, 55 y. and nearly 2 m.	

Among them were 1 bishop, 4 ministers, and 4 deacons. 3 were born in Germany. Number of deaths in the different states: Pa., 54; Ohio, 21; Ind. 17; Iowa, 10; Va., 7; Ill., 5; Mich., 3; Ont. 3; Md., 2; Mo., 2; Neb., 2; Kans., 2; Colo., 2; Alta., 1; Idaho, 1; Calif., 1; Okla., 1; Oreg., 1; S. Dak., 1. Of 2 deaths we were unable to decide where they took place.

Kenmare, N. Dak.

THE SALOON, THE LODGE, PRIDE

By A. R. Kurtz

For the Gospel Herald.

Which is the greatest evil of these three: the saloon, the lodge or pride? 'Woe unto him that giveth his neighbor drink' (Hab. 2:15). I Cor. 6:10 says that no drunkard shall inherit the kingdom of God. There is much more scripture against strong drink and drunkenness. We can see for ourselves the great evil, many a time people are murdered by those under the influence of liquor.

Now the Lodge: Christ said, "In secret have I said nothing." "Be ye not unequally yoked together with unbelievers" (II Cor. 6:14). There is no justice in courts through the secret societies. I have seen that myself, as I have been on the jury and in court. If a man steals a million dollars and is a member of a great lodge or two, and the judge and attorneys are members of the same lodge, he will only get a few years. If a poor man steals a bottle of milk because he is hungry, he will get just as much time and not as fine food as the man that stole the million. Is that justice? In 1824 or 1825 Mr. Morgan saw the wrong of the lodge and gave the secrets away. He was taken in a boat on the river and thrown overboard. A number of years ago an old Presbyterian minister knew he would have but a short time to live and knew he could not die until he made an open confession. He called for some of his neighbors to come in and said: When I was a young man I was in a place I had no business. I was a Free Mason when Morgan gave the secrets away. It was voted that three should take him out on the river and drown him. It fell on me for one. I did not want to do it but I had to, as I was in a place where I had no business. When we had him in the boat, oh how he plead for his life, for the sake of his wife and six children, but we threw him overboard. As we did so he grabbed hold of the boat to pull himself in, but as I had a hatchet in my hand I cut off his fingers. Now Morgan is before me. Forty-four years ago I was a member of two lodges for nearly two years. I know that a Christian cannot be a lodge member, yet many church members and preachers are. Nearly thirty years ago I told a Free Mason my definition of the lodge, which is the devil's college to lead people to hell. He told me some weeks later that he knew if he wanted to be a Christian he could not be a Mason. The lodge is a greater evil, as more people are lost through it than through strong drink.

Pride is a great evil. Satan is the head of it. He was cast out of heaven on account of pride. Read Isa. 14:12-15; Ezek. 28:12-15. Now if Satan was

cast out of heaven through pride, no one with a proud heart or proud look ever can enter heaven. If people follow the fashions of this world, pride is the cause of it. Spurgeon once remarked, "Fashions in United States began in New York, New York got them from London, London from Paris, and Paris from hell. Those harlots in Paris start the fashions and the church women, or a lot of them, in this country take them up." Not so many years ago if a woman was seen walking the streets in the city with her dress just a little below her knees the people would say there goes a harlot. Why is it that so many women have the dresses only to the knees; even mothers? Do their husbands not give them money to buy enough dress goods? Why is not the bonnet good enough? The Dunkard Church was a plain church, and may be yet in some places, but I know some places where they wear the finest hats, they have not only their hair bobbed but shingled, they have musical instruments in their churches and have lodge members—and is not the Mennonite church following after? Does that not show that we are near the coming of Christ? People are lovers of the world more than lovers of God.

There are many evils such as lying, stealing, gossiping, etc. I saw a picture, not long ago, of two neighbor women talking across a fence gossiping. Satan had his arms around them.

As pride is the greatest evil in the churches and out of them, there is no pride in the true Church among true believers. They don't want the truth preached but heap to themselves teachers having itching ears. (Read I Jno. 2:15, 16).

THIS DEPRESSION, WHAT HAS IT TAUGHT US?

By E. R. Drange

For the Gospel Herald.

We read in the papers almost every week of some one who has in some way committed suicide, or some other crime, on account of disappointment, failing health, financial worries, etc. On the other hand, some have learned to lean on God more, even with the loss of jobs, money, home and friends, and seem to see the "God is in it" side of it. Friend, on which side are you?

We must remember that "God is in it," no matter how small our material or spiritual needs may be. A friend recently asked me, "Is it really so that some people are starving?" My answer was that I did not know. I do not know of any particular cases, but that God has promised to supply all our needs.

We must remember that the Word does not say "supply all you want," because in these last prosperous years perhaps we have **wanted** too much. If

these needs are not supplied, if we think that all we need to do is open our mouths and God will pour our mouths and stomachs full, is the trouble with us or with God? These needs may be supplied through our own efforts or through some other way. None of us honestly, truly, can put the blame on God.

Do we pray? Do we put our needs before God? and when those needs are supplied, do we thank God for the same? Remember "God is in it." In the smallest detail "God is in it."

A man recently said to me, "I do not believe that this depression is from God; it is man-made." Perhaps so, but remember God perhaps did not bring on the last war but He allowed it to go as far as He willed. He also has His finger in this depression. In your every-day life, the air you breathe, the food you eat, the fuel you burn, are all God-given. Do we pray? Is our prayer just a line of words, or supplication to God and answered prayer even some times in ways that we least expect? Last winter we had very little fuel and got down to two or three pieces of wood. The weather was cold and the streets icy. The matter was prayed about, and it was not long before we had access to 4 cords of wood in an unforeseen way. Yes, "God was in it," and it was not luck. I can not think that luck comes to one person all the time when these things are prayed about. God answers prayer. He should also have the praise.

This is the afternoon of the 4th of July and after hearing a few talks by different members of a S. S. Meeting I received the inspiration to write this. Perhaps it will do some good to some one.

Elkhart, Ind.

A LIFE OF FAITH

Faith calls for **action**. If you have faith in God as the Supreme Ruler of the universe, you must act as if He were in charge of this world. If you have faith in God as a loving Father, you must **act** as if He were your Father. What needless fears and anxieties such faith will at once eliminate from your heart! If you have faith that God answers prayer, you must **act** in that faith and pray. If you have faith in Jesus Christ and His teachings, you must **act** according to those teachings. Venture forth in faith daily. Claim the promises confidently. **Act** on them. You will have all needed light and strength to meet victoriously every experience that the day may bring to you. God will not fail you.—Selected.

It is the work of the evangelist to reach the men that the pastor can not reach.—C. F. Derstine.

FROM OUR MISSION STATIONS.

(Continued from page 325)

day school meeting, July 22. This is one of the big days of the entire year for the youngsters, and by the way the older children seem to enjoy the day too.

Pray and pay for us, please.—Thank you.

July 13, 1933.

P. A. H.

NEWS LETTER FROM ARGENTINA

(June 15)

By Mae H. Hershey

Winter is beginning to make itself known. The weather had been exceptionally fair for fall—nights quite cool and during the day quite pleasant, some days even warm. Last Sunday, we had a light thunder storm with some rain, which has since changed the atmosphere and now we are saying it is cold and we need fire to feel comfortable.

We have no heat in our churches, which is a saving in one sense, but in another it gives the spiritually-cold an excuse to say it is too cold to attend services. It is true that it is not very pleasant to sit in a high-ceiling-cement-floor church on a cold night without fire. Yet as soon as one mentions anything about heat, the majority rise up with "Hace mal, hace mal." They then go on to explain that if they should sit in a heated church an hour or more, on going out to go home, they would be the worse off for it—take a cold or even worse, take pneumonia.

It is amusing that they do not recognize that they do the same thing at home. When one makes a visit in these homes during the winter, they are always found in the kitchen where it is warm. The reason that they might see a difference in the heat from the kitchen stove and that of a heater is that they are not accustomed to the use of the latter. One step in advance that has been made in the last five or six years is that of heating the trains in winter.

Jose Di Pietro preached to a large and attentive audience in Trenque Lauquen Wednesday night. He and his wife are leaving for their home near Buenos Aires, but will stop in Bragado en route. His sermon was based on John 3, "The New Birth." They have been staying in the father's home most of the time since the mother died a few months ago.

A very sad death occurred recently. The Sastre Perez, a tailor, was working hard to get a suit finished. A friend dropped in and in conversation said, "Why, man, you are sick. You ought to go to bed." He replied that he knows, but he was trying to get this work done as it was for a well-paying customer. The poor man developed

pleurisy and it became necessary to tap the lungs. The doctors in Trenque Lauquen wanted to do the operating but he preferred going to Buenos Aires, which he did. The family received a telegram that the operation was successful and two hours later, they received another message saying that he had died.

What a shock for Trenque Lauquen who had learned to love the man and to appreciate his work! Had he heard the message of salvation? A few months before his death he came to the Mission to see about teaching his son English. On finding that we were at services, he came also and listened to a Gospel sermon which we hope may have been seed sown in good ground. Perhaps the Lord led him by His Spirit in search of one thing and thus received another of more importance.

Bro. Swartzentruber passed through Trenque Lauquen on his way to Pehuajo where he is to hold a series of evangelistic meetings. O that many hearts might be opened to receive the Gospel message!

Bro. Luayza just closed a series of similar meetings in Pelligrini.

T. K. Hershey returned from Bragado where they had communion and preaching Sunday and Monday.

The Orphanage children are all well again and going to school. Our great desire is that they may stay well this winter. We ask an interest in your prayers.

Trenque Lauquen, F. C. O., Argentina.

CORRESPONDENCE

(Continued from page 329)

Bro. Chester K. Lehman closed a series of meetings here at Roaring on Sunday night, July 2. During these meetings Bro. Lehman brought to us very forcibly the bondage of the sinner and God's wonderful plan of salvation as the way out. One soul was willing to acknowledge his wrongs and turn to Christ again. Others were under deep conviction, but would not yield. We are praying that they will yield their lives to Him before it is too late.

We have had quite a few visitors since our last writing. Space will hardly permit naming them, but we want to express our appreciation for these visitors and invite you to come again; also all others who can to visit us here. July 7, 1933. Paul Good.

Westover, Md.

(Holly Grove congregation)

Dear Herald Readers, Greetings in Jesus' Name:—We were very glad to have Sister Sarah Lapp with us on Sunday, June 25. She gave three talks on the work in India. We certainly enjoyed her messages and believe they will be the means of stirring us up that we will be more active in our mis-

sionary endeavors. May the Lord bless her in His service.

We also reorganized our Sunday school on June 25. The following were elected to office: Supts., Vernon Detwiler and Dave Kurtz; Chors., Menno Detwiler and Susie Hostetler; Sec. Sam Yoder.

We expect to have our revival meetings July 22-30; also our annual missionary meeting July 29, 30. Pray for these meetings. Everybody welcome. July 7, 1933. Ruth Hostetler.

Wooster, Ohio

(Salem congregation)

Dear Herald Readers, Greeting:—We have again enjoyed a season of refreshing. Bro. Claude C. Kulp of Chief, Mich., was with us from June 12 to 20 in a series of meetings. Five young souls confessed Christ as their Savior, and we feel that the Church has been strengthened.

On June 25 Bro. John R. Mumaw and family, also Bro. Ray Emswiler and Sister Elizabeth Mosemann, worshipped with us. Bro. Mumaw brought us the morning message. Other visitors from a distance on this date were Bro. Rutt with his three daughters and brother from New Holland, Pa. Quite a number from neighboring churches also were here. Come again.

July 8, 1933.

Cor.

Wolford, N. Dak.

Dear Herald Readers:—Again we have many reasons to say, "In everything give thanks: for this is the will of God in Christ Jesus concerning you."

On June 24 Bro. Alva Swartzentruber of Hydro, Okla., came here and began revival meetings which continued until the evening of July 2. During this time he expounded the Word of God to us in no uncertain sound. We also had three days of Bible conference in which the following subjects were considered: Nonresistance, Consecration, Signs of the Times, Insurance, both Life and Property, Parents—Their Work and Problems, Young People—Their Work and Problems, and book study—Job.

Each evening we were blessed with heart-searching sermons, sinners were warned to flee from the wrath to come, saints were encouraged to press onward. Surely the Lord is calling loud and long to man. To Christian people He is saying, "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." To the unsaved He is saying, "Prepare to meet thy God." Visible results of these meetings were six confessions.

The Lord be praised for His goodness.

July 10, 1933. Eli G. Hochstetler.

PACIFIC COAST CONFERENCE

Report of the thirteenth Annual Mennonite Conference of the Pacific Coast District, held in the Legion Hall, Sheridan, Oreg., June 6-9, 1933.

A meeting of the ministerial body was held afternoon of June 5, at which time work was arranged for Conference. Other meetings were held during Conference Session.

Officers of Conference. Mod., J. P. Bontrager; Assist. Mod., N. A. Lind; Secy., E. S. Garber; Treas., C. I. Kropf; Song Manager, Chris Yoder.

Committees:

Nominating: Dan Shank, Henry Wolfer, Henry Yoder, M. E. Brenneman, Chris Snyder.

Resolutions: Henry Wolfer, F. J. Gingerich, Henry Ramer.

Summary of Roll Call: Bishops present, 5, by proxy, 15; Ministers present, 10, by proxy, 5; Deacons present, 7, by proxy, 1; Lay delegates present, 22, by proxy, 7.

Recognitions: James Bucher and Henry Ramer were accorded privileges of Conference. D. A. Good and Amos Kilmer were received as members of Conference by letter. The ordination of Oliver King as deacon of Hopewell Congregation was recognized and approved.

Conference Sermon, by James Bucher. Text: "Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and those that hear thee" (I Tim. 4:16).

A minister is God's man, in God's place, in God's work, in God's way for God's glory. The great falling away of to-day is the last sign of the last time. It is time to heed the warning of God's Word and thus avoid side-stepping. If ministers had taken heed, many of our present difficulties could have been avoided.

We should heed doctrines of Word in light of churches atmosphere or spiritual condition. Take heed to the doctrine. Doctrine should stand, in spite of individual interpretation (Acts 2:42): (a) In fellowship, (b) in communion, (c) in prayer, (d) in unity. Outstanding doctrines: (1) New Birth; we cannot only teach and preach New Birth but must demand it. (2) Repentance; our troubles in a large way are a result of unrepented sins. Young people many times would yield if parents would not interfere. (3) Restitution; repentance will cut cords between heart and pocket book. (4) Separation; born again solves the problem of separation. A vision needed of conditions by us as ministers. Lastly, "Continue in them:" (a) Hold up the Standard, (b) preach the Word, (c) discipline, love a requisite in discipline. "Whom the Lord loveth He chasteneth." Worldliness is the outcome of smaller sins of days gone by (Dan. 9:3; 6:16). Individual responsibilities toward present day issues (Judges 7:21).

Sermon was followed by testimonies from a number of brethren and a rising vote of approval by all present.

Subjects Discussed

I. "In the World, but not of the World," M. E. Brenneman.

Resolution.—Be it resolved, since Christ has chosen us out of the world and ordained us that we should go and bring forth fruit, and further has sent us into the world to bring to it the Gospel of salvation, we need to be careful that we do not become again entangled with it in its follies and lose our testimony of Christ (Jno. 16; Eph. 2:1-3).

II. "Non-resistance—Love the Ruling Principle," Paul Roth.

Resolution.—Be it resolved, that non-resistance, with love as the ruling principle, is taught and lived by the Savior and His true disciples and is exercised in preference to sacrificing gifts (Matt. 5:23, 24), and that I Cor. 13 holds divine love as a remedy for every evil trait in man and exceeding also acquired virtues and abilities. Non-resistance is tested and proven by Scriptures such as Jno. 13:35, I Jno. 2:5; 4:20; 5:3.

III. "The Call to Faithfulness," D. F. Shenk.

Resolution.—Since we are traveling toward the promised land and all depends upon our faithfulness as to whether we reach it or not, be it

Resolved, that we urge our ministry to do more teaching along the line of faithfulness, because the world is making a strong appeal to our young people and us.

IV. "What Preparation is Necessary for Engaging in the Work of the Lord?" E. Z. Yoder.

Resolution.—Since the work of the Lord is so important and a careful preparation is necessary, therefore be it

Resolved, that there is preparation necessary for all workers (Jno. 3:2-5). To be a worker of the Lord we must be born again, which calls for more than simply rising to the feet; there must be a birth by the Bible way, a cleansing by the Word (Eph. 5:26), and a baptism of God, by asking for the Holy Spirit (Lu. 11:13). Study (II Tim. 2:15); be ready to labor, to suffer reproach, trust in the living God, be an example in word, in charity, in spirit, in faith, in purity; giving attendance to reading, to exhortation, to doctrine, neglecting not our duties and privileges; give thyself, take heed to thyself, to the Doctrine and thou shalt save thyself and them that hear (I Tim. 4:10-16).

Reports

Sunday School Conference, District Mission Board and Sister's Sewing Circle reports were approved.

Written reports by treasurer, historian, music director, publishing board member, delegate to Dakota-Montana Conference, Church History Committee, Colonization Committee, Portland Mission Building Committee, superintendent of Los Angeles Mission, and by bishops were approved. Information on these reports sent on request.

A number of verbal reports were also given and approved.

Miscellaneous Business

Further Resolutions:

1. We, the Pacific Coast Conference in session June 8, 9, 1933, do hereby express our appreciation to the Alberta-Saskatchewan Conference for their interest in our Conference by sending a delegate in the person of Bro. Henry Ramer, whose presence and help we believe has been a blessing to us in the Conference Session.

2. We, the Pacific Coast Conference in session at Sheridan, Oregon, June 8, 9, 1933, wish to praise God and express our appreciation to our aged brethren and sisters who have been an inspiration to this Conference by their presence and prayers.

3. We, the Pacific Coast Conference, regret the absence of our older bishops, Brethren A. P. Troyer and C. R. Gerig, also ministers L. J. Yoder, Daniel Erb, and other aged folks who because of infirmity were not able to be with us in this Conference session.

4. Whereas, one important means of indoctrination is through the reading of books and other literature, and whereas the publications of our own Publishing House, written by Mennonite authors, emphasize the policies and tenets of the faith of our Church, be it

Resolved, that we gratefully recognize the efforts of our Publication Board to provide our people with safe and sound literature, written by our own people;

That we urge each congregation of the District to encourage every member to make the greatest possible use of Mennonite periodicals and literature for reading and instruction; and when expedient provide regular courses of reading for their young people to the end they may be soundly indoctrinated; and

That we encourage congregations and individuals to offer financial support to defray expenses of placing the Gospel Herald and other periodicals in needy places.

Recommendations

Carried over from 1932.

First—Recommendation on Close Communion.

"When the Church is in proper order, Communion service should be held as taught in Matt. 26:26-28; I Cor. 11:23-26, etc., often enough to keep our Savior's sacrifice vividly before the minds of the Church, Luke 22:19, and the world, (I Cor. 11:26).

It shall be participated in by those only whose teaching and practice are in harmony with the doctrines as taught in the Scriptures and as herein set forth, (I Cor. 5:7-13, Gal. 5:19-21). Members shall not commune with bodies not in harmony with us; first in common faith (I Cor. 10:15-18); second, those who teach heretical doctrine (I Cor. 10:19-22)."

Second—Recommendation on Insurance Problem.

1. We recommend that we reaffirm our position on Life Insurance as scripturally defined in article IV of Constitution and Discipline of Mennonite Conference of Pacific Coast District and question two, page four, annual Conference of 1931.

2. That we define as kindred to life insurance such organizations of more recent origin, whose activities constitute traffic in human life for financial gain, whose aims and purposes are therefore identical with it.

3. That we define as unallied to Life Insurance such protection, compensation and indemnity as granted to individuals by the state or organization or employer—such as workmen's compensation, relief associations, and savings policies in which the objectionable feature of Life Insurance is non-existent. We however caution that each individual believer be governed by Gospel principles.

Motions

1. On motion the appeal of the Sister's Sewing Circle for an advisory committee was granted.

2. On motion the matter of the debt on the Portland Mission property was referred to the Building Committee to be worked out in conjunction with the District Mission Board and Executive Committee of Conference with full authority to dispose of the matter as they see fit.

3. On motion the Constitution for colonization work was accepted. A copy will be mailed on request.

4. On motion the present Committee on Colonization was retained for this year and the first member will be elected next year.

5. On motion the recommendation by the General Mission Board relative to changing Los Angeles Mission to a congregation was referred to the Executive Committee of Conference, Bishop Body and Executive Committee of District Mission Board for further consideration.

6. On motion the Filer congregation was granted the privilege to be provided with deacon service.

7. On motion the matter relative to Omar Miller's relationship in his congregation was referred to the Bishop Body.

8. On motion the \$100.00 held by the School Board will be returned to the donor at the discretion of said Board.

9. On motion the office of Moderator will continue to be supplied from the Bishop Body.

10. On motion bishop oversight of unsupplied congregations will be arranged by Bishop Body.

11. On motion the Church History Committee was retained to encourage the sale of printed books.

Organization for the Coming Year

Moderator, G. D. Shenk; Assistant Moderator, H. A. Wolfer; Secretary, E. S. Garber; Treasurer, C. I. Kropf; Music Director, Chris Yoder.

Member of Mennonite Board of Missions and Charities, M. E. Brenneman.

Member of Publication Board, L. F. Hilty.

Member of Educational Board, Orrie Yoder.

Delegate to Dakota-Montana Conference, D. F. Shenk.

Delegates to General Conference, Perry A. Heller; D. A. Good.

Committees

Member of General Conference Committee on arrangements, F. J. Gingerich.

District School Board: Orrie D. Yoder (1 year); for Idaho, E. S. Garber (1 year); for California, Irwin Wedel (1 year); H. A. Wolfer (2 years); N. A. Lind (3 years).

Colonization: N. A. Lind; E. S. Garber; J. P. Bontrager.

Remarks

Each day of Conference closed with a Gospel sermon; Tuesday and Friday evenings, by James Bucher; Wednesday, by Henry Ramer; and Thursday evening, by Perry Heller. The offering taken for the Conference was \$54.67.

Conference was well attended and interest was very good. Secretary, E. S. Garber.

Married

Spurbeck—Detweiler.—On Sunday evening, July 2, 1933, Bro. Harold Spurbeck and Sister Dorothy Detweiler, both members of the Sand Hill congregation near Akron, N. Y., were united in holy marriage, J. W. Birky officiating. May the Lord bless them through life.

Brunk—Good.—On Saturday evening, July 8, 1933, at the home of the groom's parents, S. M. Brunk of Elida, Ohio, occurred the wedding of their son Arthur Brunk to Sister Elizabeth Good, daughter of Bro. and Sister Henry Good of South Boston, Va., Bro. Ben B. King officiating. May the Lord direct and bless them in their life journey.

Obituary

Joseph.—Betty Lou, daughter of Beason and Lucartha (Trout) Joseph, of West Branch, Mich., formerly of Scottdale, Pa., was born June 24, 1933, and died the same day. Our darling budded on earth to bloom in heaven.

McGeary.—David Henry McGeary was born in Johnstown, Pa., Feb. 28, 1862; died at his home in Altoona, Pa., June 17, 1933. He was twice married and was the father of 23 children. He leaves his wife, 14 children, and 28 grandchildren. He was reinstated as a member of the First Mennonite Church in Altoona several years ago, remaining faithful until called home. Funeral services were held June 20 at the church in charge of Joseph M. Nissley. Text, Rev. 14:13.

Yost.—Raymond, son of E. D. and Amanda (Speicher) Yost, was born Oct. 11, 1928; died May 12, 1933. He is survived by his parents, 3 sisters (Grace, Catherine, and Dorothy Fern) and 2 brothers (Richard and James). Death was due to pneumonia. Funeral services were held at the Stahl Mennonite Church near Johnstown, Pa., by Brethren Sanford G. Shetler and W. C. Hershberger. Text, Prov. 20:11. "Even a child is known by his doings, whether his work be pure, and whether it be right." Interment in the Stahl Cemetery.

Scholl.—Clara Susan, infant daughter of Emory S. and Sarah C. (Brubaker) Scholl, died June 28, 1933; aged 1 m. 24 d. Her death was caused by pneumonia which developed from whooping cough. Funeral services were held in the Susquehanna church near Port Trevorton, Pa., June 30 with Bro. William Graybill officiating. Text, Job 1:21. She is survived by her parents, grandparents, and a host of relatives.

"Darling, thou hast left us lonely,
Sorrow fills our hearts to-day;
But beyond this vale of sorrow,
Tears will all be wiped away."

McDaniel.—Roy Conrad, son of Roy and Emma (Sala) McDaniel, died at the Memorial Hospital, Johnstown, Pa., April 28, 1933; aged 8 m. 12 d. He is survived by his parents, 2

brothers (William Henry and Robert Earl), and 2 half-sisters (Alma Louise and June Elizabeth). Death was due to tubercular meningitis. This little one suffered intense pain during the short illness, and it seemed better to have God call him home than to see him suffer. Services were conducted at the home by Brethren Sanford G. Shetler and Lloy Kniss, and at the Stahl Mennonite Church by Brethren Sanford G. Shetler and W. C. Hershberger. Text, Matt. 18:2.

Hershberger.—Charles Lester, son of Melvin and Elizabeth (Peden) Hershberger, was born near Thomas Mills, Pa., Aug. 4, 1928; died July 1, 1933. While visiting at Edward Hershberger's, his grandfather's home, he rode with his uncle Glenn Hershberger on a tractor. In some manner he lost his balance and fell to the ground, the wheel passing over his head before the uncle could bring the tractor to a stop. Besides his parents, he is survived by one sister (Helen Louise), his grandparents and many other relatives and friends. Funeral services were conducted in the Thomas Mennonite Church by C. W. Rawley, assisted by S. G. Shetler. The body was laid to rest in the adjoining cemetery.

Chupp.—Katharine Miller Chupp was born in Holmes Co., Ohio, Oct. 1, 1863; died June 25, 1933; aged 69 y. 8 m. 24 d. She confessed her personal Savior when 19 years of age and remained faithful until death. Though many obstacles confronted her, she bore them with patience. She had many trials, but each trial made her stronger. On Feb. 6, 1887, she was married to Daniel D. Chupp. To this union were born 6 children (Albert of Goshen, Fannie of near Dunlap, Ada of Elkhart, Katy of Goshen, and Lydia of Millersburg survive her; an infant son having preceded her in death). Funeral services were held at the Clinton Brick Church near Goshen, Ind., by Amos Nusbaum, John Garber, and Amos Cripe. Burial in the cemetery nearby.

Schrock.—Mary Maurer Schrock was born in Holmes Co., Ohio, Nov. 13, 1855; died June 21, 1933; aged 78 y. 7 m. 8 d. She moved with her parents to Elkhart Co., Ind., at the age of 8, where she resided ever since until her death. On Feb. 18, 1874, she was united in marriage to David Schrock, who preceded her in death. To this union were born 2 sons and 1 daughter (Ira, Clarence, and Carrie, all of Goshen, Ind.). She is survived by 2 sons, 1 daughter, 3 grandchildren, 4 great-grandchildren, and 2 brothers (Christian of Goshen, Ind., and George of California). She accepted Christ as her personal Savior at the age of twenty, united with the Clinton Frame Mennonite Church, and lived a faithful and consistent life until death. Funeral services held at the Clinton Frame Church, conducted by D. D. Troyer, assisted by Allen Yoder of the Silver Street Church.

Speicher.—Annie Edith, daughter of Stephen (deceased) and Amanda Thomas, was born near Thomas Mills, Pa.; died near Jerome at her home July 5, 1933; aged 53 y. 1 m. 19 d. She was married to Henry Speicher, who died

a number of years ago. To this union were born two sons (Cletus and John). Later she married her first husband's brother (John) who also preceded her to the grave. To this union the following children were born: Thomas, Mrs. Clair Varner, Mrs. John Thomas, Mrs. John Lohr, Wilbert, and Richard. Besides her children, she is survived by her mother, 13 grandchildren, and many other relatives. Funeral services were held in the Maple Springs Church of the Brethren, of which she was a faithful member, by her pastor M. L. Weaver, assisted by Charles Blough and S. G. Shetler. The body was laid between her two husbands in the Maple Spring Cemetery.

Yoder.—Samuel M. Yoder was born near Blooming Glen, Pa., April 22, 1854; died May 17, 1933; aged 79 y. 25 d. He was a son of the late Reuben and Anna Moyer Yoder. On Nov. 19, 1887, he was married to Rose Emma Rickert. To this union were born 6 children (Valeria—wife of Ephraim Gehman, Norman, Katie—wife of Oswin Keeler, Wilmer and Lloyd) survive, 1 daughter (Florence) having passed away Dec. 25, 1918. He was a faithful member of the Blooming Glen Mennonite Church for 44 years. Funeral services were conducted at the house by Frank Swartz and Henry Lutz, and at the Blooming Glen Church by Melvin Bishop and A. O. Hestand. Text, II Cor. 5:1.

"He sleeps, he sleeps, and never more
Will his footsteps fall by the old home door;
Nor his voice be heard by his loving tone,
By the loved ones left 'round his own hearthstone.
He has gone, he has gone, to his home afar,
To the beautiful land where the angels are."

Nissley.—Barbara, daughter of Shem and Sarah (Swartzendruber) Schlabach, was born May 14, 1887; died June 8, 1933, following the birth of a son; aged 46 y. 25 d. She was united in marriage to Ira Nissley (who is now a Bishop in the Old Order Amish Church) near Thomas, Okla., Dec. 14, 1911. To this union were born 4 sons and 3 daughters. Two sons died in infancy. The living children are, Irene, Ellen, Bertha, Eli, and the infant son. Beside the husband and children she leaves 3 brothers and 3 sisters (Lydia Ann Bontrager, Middlebury, Ind.; Matilda Hochstetler and Ezra, Goshen, Ind.; Lorenzo, Greenwood, Del.; Katherine Yoder and Elias, Thomas, Okla.), and many other relatives and friends. She was a faithful member of the Old Order Amish Church and was a great help to her companion in carrying on the work of the church, as well as filling her place faithfully in the home. Funeral services were held June 11 in the home of Mr. and Mrs. Wm. B. Miller conducted by the Bishops, T. T. Yoder and S. W. Bender, where a great number of people gathered to pay their last respects. We know not why she should be taken away from us so suddenly, but we humbly submit to the Father who knows what is best at all times and doeth all things well. A brother.

Good.—John, fifth child of a family of six of Daniel and Sarah (Gaster) Good, was born in

Fairfield Co., O., April 24, 1853; died from infirmities of old age at the home of his daughter near Wakarusa, Ind., July 4, 1933; aged 80 y. 2 m. 10 d. His wife died Feb. 19, 1922, after which he made his home with his children. He was reared as a farmer's boy and was early taught the lessons of industry and honesty. He was also a diligent student and delighted to talk of the deeper truths of God's Word. At the age of 15 he left home and went to Whitley Co., Ind., from whence he removed to Huntington Co., and in 1881 he came to St. Joseph Co., where he established his home, living there until he moved north of Wakarusa. He was united in marriage to Catherine Rebecca Holdeman of Elkhart Co., Ind., Dec. 19, 1880. To this union were born 2 children (Anna, wife of William S. Weaver, and Joseph C., who resides near Fort Wayne). In 1879, he was converted and united with the Mennonite Church and worshiped with the Holdeman congregation, and was for years actively engaged in different capacities in Church and Sunday school. He was a strong defender of the faith. He leaves 2 children and companions, 8 grandchildren, 2 great-grandchildren, and many other relatives and friends. Funeral services were conducted July 7 at the Olive Church by Brethren C. A. Shank and Jacob K. Bixler, with interment in the adjoining cemetery.

Felix.—Frank, son of Adam and Anna Felix, was born at Burton City, Ohio, Feb. 10, 1873; died at the home of Mr. and Mrs. John B. Kurtz near Smithville, Ohio, July 7, 1933; aged 60 y. 4 m. 27 d. On Thanksgiving Day, Nov. 29, 1900, he was united in marriage with Bertha Royer who preceded him in death over 12 years. Their home was childless. Since the death of his companion he worked among friends and acquaintances and made his home with his sister, Mrs. John B. Kurtz, who with the brothers, her husband and family tenderly cared for him during his late illness. For the last six weeks he was practically helpless. He is survived by 2 brothers (Peter of Orrville and William of Smithville); 1 sister (Mrs. John Kurtz of Smithville); 2 half-sisters (Mrs. Solomon Goon of Perryville, Ohio, and Mrs. Nicholas Stempfli of Columbiana, Ohio); and many other relatives and friends. In his early life he was received into the Lower Lutheran Church. Later he and his wife were received into the Midway Mennonite Church near Columbiana, Ohio, by Bishop A. J. Steiner. He became a charter member of the Orrville Mission Church in which fellowship he continued faithful unto death. Brother Felix was of a retiring disposition and faithful in known duty, loyal to his church and his Savior. Funeral services were conducted from the home of his sister and at the Oak Grove Church. Interment in Crown Hill Cemetery. Ministers: I. W. Royer, J. S. Gerig, J. N. Smucker, and C. Z. Yoder.

Kaylor.—Elizabeth (Sherk) Kaylor was born March 16, 1862; died June 2, 1933; aged 71 y. 2 m. 16 d. She was the ninth of ten children born to Joseph and Mary Greider Sherk and was born and reared in the vicinity of Chestnut Hill, Lancaster Co., Pa. On Dec. 8, 1881, she was united in marriage to Aaron Kaylor. To this union was born 1 daughter (Maud, wife of Elmer Eby) who survives her, as well as 2 granddaughters (Mary and Helen Eby). Her husband preceded her in death April 9, 1932. She is further survived by 2 brothers (Andrew Sherk of Plant City, Fla., and Christian Sherk of Lititz who resided with her). In 1905 she became a member of the Mennonite Church, a relation which she enjoyed here, and which, we believe, is now continued in fuller realization and perfection over there.

"So—one by one—

We are nearing the journey's end,
Where time and eternity meet and blend.
We are fading down life's weary way
That leads to the gate of a better day.
We are slowly folding our tents away

And passing in silence at close of day.
The book will be closed and the prayers said,
And we shall be part of the countless dead,
Awaiting the time when the Master will say
"Arise—'tis the dawn of eternal day."

The funeral was held June 6 with a short service at her home in Lititz, Pa., with further services at the Lititz Mennonite Church, after which her body was laid to rest in the Hess Cemetery. John S. Hess, Jacob H. Hershey, and Noah Landis officiated. Text, Jno. 14:1-3, which was selected by her.

Zimmerman.—Martin M., son of the late Christian and Mary Martin Zimmerman, was born in Lancaster Co., Pa., Nov. 30, 1866; died at the home of his daughter May 7, 1933; aged 66 y. 5 m. 7 d. He was a member of the Mennonite Church for the past 49 years. His wife preceded him in death 11 years ago, a twin son and daughter also preceded him in death. He had been stricken with paralysis 8 months before his death of which he never fully recovered. The last day he lived his children were all home to see him except 1 son who lives in Beirut, Syria. Those left to mourn his departure are 3 sons and 3 daughters (Mary, wife of Aaron Weaver, Lititz, Pa., with whom he resided for the past 10 years; Amos, Ephrata, Pa.; Lena, wife of David Musser, Ephrata, Pa.; Anna, wife of Grube Ressler, Bareville; David, Beirut, Syria; John, Reinholds; also an adopted daughter, Mabel J. Martin, Sterling, Ill.). Besides his children the following brothers and sisters survive: Mrs. Emma Martin of Blue Ball, Barbara of Lancaster, Jacob of California, Mrs. Mary Wanner of Old People's Home, Oreville, Mrs. John Delp of Neffsville and Christian of Witmer; 23 grandchildren also survive. The funeral was held May 11, 1933 from the home of his daughter. Services were conducted at the house by Bro. Joseph Hostetler, further services at the Groffdale church by Bros. John Sauder and Benjamin Wenger. Texts, Matt. 25:13; Jas. 4:14. Interment in the adjoining cemetery.

"How we long to cross that river,
Long to rest upon that shore,
There to see, and know, and love them,
With the Savior, evermore."

Sutter.—Rudolph Sutter was born Dec. 27, 1863, near Basil, Switzerland; died at his home near Pryor, Okla., June 28, 1933; aged 69 y. 6 m. 1 d. He was united in marriage to Helena (Nofziger) Sutter on Jan. 23, 1890. To this union were born 10 children. He is survived by his wife, 9 children (Samuel, Jacob, Susie, Lizzie, Katie, Rudolph Jr., Louise and Joseph, all of Pryor, John of East Lynne, Mo.), 25 grandchildren, and a foster brother and sister (John and Katie Rich). The deceased with his parents migrated to America and with his brother and sister was orphaned soon after the arrival in America. He was adopted by Jacob and Susan Yoder of Ohio at the age of 2 years. He was preceded in death by his foster parents, a foster sister (Mrs. John Springer), his brother Samuel, sister Louise and daughter Christina. He died 19 years to the day after his foster father. When a young man he united with the Amish Mennonite Church and was faithful to the end. He was taken to the hospital at Muskogee the last of March and underwent four major operations in 7 weeks and was brought home with no chance for recovery. During the 5 weeks at home he enjoyed the constant companionship of his life long friend John Springer, also neighbors and friends. Services at the home and Mt. Zion Church in charge of B. F. Hartzler. Text, Amos 4:12. He was assisted by I. G. Hartzler. Texts, Zech. 1:5; Job 14:14.

"Dearer to us than words can tell,
Are the thoughts of Father whom we loved so well.

'Tis only those who have loved and lost,
Who can realize the bitter cost."

Gingerich.—Catherine, daughter of Elizabeth (Gingerich) and John Shambaugh, was born

March 14, 1852; died July 9, 1933; aged 81 y. 3 m. 24 d. In youth she accepted Christ as her Savior and united with the Mennonite Church near Kalona, Ia., of which she remained a faithful member until death. On Nov. 12, 1874, she united in marriage with Jeremiah Gingerich. To this union were born three children (Menno S., Chris J., and Mary wife of Abner Yoder) all three living on the old homestead near Parnell, Ia. Her husband preceded her in death Nov. 2, 1904. With the children there remain 12 grandchildren, 2 great-grandchildren, also one sister (Mrs. Joel Swartzendruber of Kalona, Ia.). After the death of Grandpa Gingerich, Grandmother has had her home with her daughter (Sister Yoder) with the exception of the last 6 months, which were spent in the homes of her sons; this change being due on account of the failing health of Sister Yoder. Infirmities of old age were possibly the cause of Grandmother's death. She bore her suffering patiently and often expressed her trust in Him who is abundantly able to care for His own. Funeral July 11 from the West Union Church near Parnell, Ia. Brethren Elmer Swartzendruber and Amos Swartzendruber officiated assisted by Bro. Harvey Yoder. Texts, Psal. 71; II Tim. 4:7, 8; Col. 1:27. Burial in nearby cemetery. She was loved by those who knew her, and will be greatly missed in the home and church.

"Farewell, dear mother, sweet thy rest,
Weary with years and worn with pain,
Farewell till in some happy place
We shall behold thy face again."

Hurst.—Elizabeth Virginia, only child of Jacob and Ina (Rhodes) Hurst, was born in Lancaster Co., Pa., Jan. 3, 1911; died March 25, 1933; aged 22 y. 2 m. 22 d. She was a member of the Weaverland Mennonite Church. Besides her parents she is survived by her grandparents (Pre. and Mrs. Frank Hurst of Martindale) and her Grandmother Rhodes of Virginia, also a great-grandmother (Mrs. Lucy Gehman of Weaverland) and a host of relatives, friends and associates. Three years ago she was taken ill with what proved to be consumption. About half the time of her illness she spent at a Sanitarium for treatment. Many an hour she spent in home-sickness and many a lonely day she spent there. After taking treatment for some time she seemed to be growing better and they thought 'ere long she would be well again. But God's way was not so. The last few months of her life she spent at home with her parents. A short time before she died she told a friend that her time on earth was short and she must soon leave this world, but she can not tell her parents. All was done that loving hands could do, but God saw fit to take her home. Funeral services were held March 29 at the Weaverland Church conducted by Hershey Sensenig and Amos H. Martin. Text, Rom. 8:28. Interment in the adjoining cemetery. While at the Sanitarium she wrote the following poem and sent it home to her parents:

Why must I weep while others sing,
To test the depths of suffering?
Why must I work while others rest,
To spend my strength at God's request?
Why must I lose while others gain,
To understand defeat's sharp pain?
Why must this lot of life be mine,
While that which fairer seems to thine?
Because God knows what plans for me
Shall blossom in eternity.

Burkholder.—Harold Le Roy, son of the late Phares D. and Laura (Sherk) Burkholder, was born in Markham, Ont., Sept. 25, 1905; died at Goshen, Ind., May 13, 1933, in his 28th year. Harold and a group of 3 other students of Goshen College were out on the Elkhart Canal boating, when suddenly they struck a steam flue-line slightly above the water, overthrowing the occupants. Two escaped, while Ellen Hertzler of Hesston, Kans., and Harold lost their lives. On March 21, 1920, Harold was baptized, united with the Cedar Grove Mennonite Church, and continued faithful in the Lord's

work. For a number of years before and after the death of his father in 1928 he continued farming on the home farm. Following his desire for better fitting himself for the Lord's Cause he commenced work at Goshen College in the fall of 1930. With diligent application in his studies he graduated from the academy in 1932 and at the time of his death was in the sophomore class of the College. He had practically decided to continue in the special 2-year Bible course. He was also interested in mission work. Of a friendly, sociable disposition, he won for himself many friends both in the U. S. and Canada. Being a member of the Goshen College for 3 years, he came in contact with and formed many friends. While we cannot understand why the Lord should remove so early in life a young man who showed evidences of a sterling Christian character, yet we bow in humble submission to the will of God. He leaves behind his sorrowing mother, 2 brothers (Lorne and Harvey), 1 sister (Florence), an aged grandmother (Nancy Sherk) and a large circle of relatives and friends. Funeral services were held May 14 at Goshen College, in charge of S. C. Yoder and Gustav Enss. His body was then sent to his home at Markham, Ont., where services were held on May 17, Aaron Grove and S. F. Coffman assisting at the home, L. W. Hoover, S. C. Yoder, and S. F. Coffman assisting at the church. Text, I Sam. 20:3. Interment in Wideman's Cemetery. "Dearer to us than words can tell, Are the thoughts of Harold whom we loved so well.

'Tis only those who have loved and lost,
Who can realize the bitter cost."

CONFERENCE ANNOUNCEMENTS

Virginia

The annual Virginia Mennonite Conference will be held, D. V., at Zion Church, Lower District, Rockingham County, beginning at 9:00 A. M., Thursday, August 3, and continuing until Friday noon, August 4.

Other meetings to be held in connection with Conference are as follows:

Tuesday, August 1

- 9:00 A. M. Virginia Mennonite Aid Plan Board.
- 1:00 P. M. Virginia Mennonite Board of Missions & Charities.
- 6:00 P. M. Conference Arranging Committee.
- 7:30 P. M. Preaching Service.

Wednesday, August 2

- 9:00 A. M. Preliminary Session of Conference.
- 2:00 P. M. Fundamentals Meeting.
- 7:30 P. M. Mission Program.

An invitation is extended to brethren and sisters of other conferences to be present.

H. D. Weaver, Secretary.

Southwestern Pennsylvania

The Mennonite Church Conference of the Southwestern Pa., District, and associated meetings, will hold their annual meeting at the Thomas Mennonite Church near Hollsopple, Pa. (Johnstown District), Aug. 7-11, 1933, D. V.

Those coming over the Lincoln Highway, east or west, take Route No. 219, north to Thomas Mills, thence west about 1 mile to Church.

Coming over Wm. Penn Highway, take Route No. 219 at Johnstown, to Thomas Mills, thence west about 1 mile to Church.

For information of Train or Bus traveling write Hiram Wingard, R. 3, Johnstown, Pa. Programs sent on request.

For other information write

M. B. Miller, Sec'y.,
Grantsville, Md.

Missouri-Kansas

The Lord willing, the Missouri-Kansas Conference will meet to conduct the business of Conference on Friday afternoon at

2:00 P. M. following the close of General Conference, August 25. The meeting will be held in the Pennsylvania Church S. E. of Hesston 2½ mi.

All persons expected to report to Conference should have their reports in hand ready to present to Conference, the same to be given to the Secretary in written form. And while the session will be largely to handle the business of Conference in particular, we should not forget that the work is the Lord's and should be accompanied with much devotion and concern that His blessings may rest upon the work done. All ministers, bishops, deacons, and delegates should be present to perform their part in the work. It is desired that the brethren and sisters, as much as possible, be present and lend their interest and prayers and assistance in the work. It is our expectation to largely complete the work Friday afternoon and evening. To this end we need the coöperation of all concerned.

Those having questions for conference consideration will please send them to the undersigned.

J. R. Shank, Sec'y.,
Versailles, Mo.
Star Route.

Illinois

The Illinois Mennonite Conference will be held with the Waldo congregation near Flanagan, Ill., Aug. 29-31, 1933.

The Ministerial meeting will be in session Tuesday forenoon and afternoon.

The Sunday School Conference will begin Tuesday evening and continue until Wednesday evening. The Young People's Session will be held Wednesday evening.

Thursday forenoon, afternoon, and evening will be devoted to the Church Conference.

A cordial invitation is extended to all.

E. H. Oyer, Secretary.

ANNOUNCEMENT

The Lord willing, the Indiana-Michigan Mennonite Sunday School Conference will meet in annual session with the Howard-Miami Congregation near Kokomo, Ind., Aug. 7-9, 1933. A cordial invitation is extended to all.

Amos O. Hostetler, Secy.

OHIO MENNONITE SUNDAY SCHOOL CONFERENCE

Place.—Beech Church, near Louisville, O.
Time.—July 25-27, 1933.

Location.—Beech Church is located between Canton and Alliance. Take U. S. Route 62 to Harrisburg, and there turn south to the church, which is a distance of one and one-half miles from Harrisburg. There is a bus line from Canton to Alliance by way of Harrisburg. Any one desiring information concerning transportation, etc., write to Amos Schloneger, Louisville, Ohio, R. 3.

The Sunday schools of our district are urged to elect their delegates to the Conference. A cordial invitation is extended to all who are interested in Sunday school work. Come praying, and all will be amply repaid for your coming.

P. L. Frey, Chairman.
I. W. Royer, Secretary.

BIENNIAL MEETING OF THE MENNONITE PUBLICATION BOARD

This meeting will be held, the Lord willing, at the Yoder Church, Yoder, Kans., on Aug. 17, 18, 1933. A program has been arranged, with inspirational addresses interspersing the business sessions. Programs may be had by writing to the Mennonite Publishing House, Scottsdale, Pa., or

O. N. Johns, Secretary,
Canton, Ohio, R. 3.

ANNOUNCEMENT

Young People's Institute Hesston, Kansas

The Young People's Problems Committee of the General Conference will conduct Young People's Institute at Hesston, Kans. beginning Wednesday evening, Aug. 16, and continuing until Saturday evening, Aug. 19. Sessions under the auspices of General Conference will begin on the same ground Aug. 20, and so there is afforded an unusual opportunity to take in in one trip a Young People's Institute and the sessions of a General Conference. Because the General Conference is bringing together at this time brethren from many sections of the Church, it has been possible to arrange an unusually strong program.

The following will be among the speakers and instructors: A. J. Metzler, Masontown, Pa.; C. K. Lehman, Harrisonburg, Va.; H. S. Bender, Goshen, Ind.; J. D. Graber, Dhamtari, India; C. F. Derstine, Kitchener, Ont.; Milo Kauffman, Hesston, Kans.; Paul Erb, Hesston, Kans.; Lloy Kniss, Dhamtari, India; E. M. Yost, Greensburg, Kans.; O. O. Miller, Akron, Pa.; Emma Zimmerman, Harrisonburg, Va.

There will be daily classes in Teaching Principles, Why I Believe the Bible, Young People's Activities, Ephesians, The Mennonite Heritage, The Sermon on the Mount, India Missions, and The Seven Churches in Asia. In addition there will be each day an assembly address, a personal or group conference hour, a song hour, an inspirational sunset meeting, and a public evening address.

There will be no registration fee, but a public offering will be taken for administration expenses. Rooms will be furnished free in the homes of the community, and board will be furnished in the College Dining Hall at \$2.00 for the Institute period.

All those planning to attend should be here for registration on Wednesday evening. Please send advance notice of your coming, and all inquiries to the Assistant Director, I. E. Burkhart, Hesston, Kans. Printed programs on request.

Throw out the lifeline across the dark wave,
There is a brother whom some one should save,
Somebody's brother! Oh, who then will dare
To throw out the life line, his peril to share!
—E. S. Ufford.

Table of Contents

- 321—Editorial
- 322—Sermon Outlines
- 323—Thirty Seconds too Late
The Minister in the Pulpit and out of the Pulpit
- 324—From Our Mission Stations: Lima, Portland, Altoona, Chicago, Knoxville, Los Angeles
- 325—I shall Soon be Going Home (Poem)
A Picture of Home Ideals
The Farewell to the Dead (Poem)
- 327—Sunday School Lesson
Bible Meeting Topic
- 328—Field Notes
Correspondence
- 330—There is a Kingdom that never will Fail (Poem)
That Unique Volume
Our Departed Loved Ones
- 331—The Saloon, the Lodge, and Pride
This Depression, what it has Taught Us
A Life of Faith
- 332—News Letter from Argentina
- 333—Pacific Coast Conference
- 334—Married
Obituary
- 336—Announcements, etc.

Christian Doctrine

A Quarterly Supplement to the Gospel Herald

"All Scripture is given
by inspiration of God."

July 20, 1933

"Adorn the doctrine of God
our Saviour in all things."

EDITORIAL

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"

Paul gave voice to the same feeling of confidence and security as that expressed by the psalmist when he propounded the question, "If God be for us, who can be against us?" As John says, "Perfect love casteth out fear."

And the only way in which we can get to this same state and standing before God is to walk in the way of the Lord. When we say, "way of the Lord," we mean "the narrow way" of faith which begins with the Cross and ends in a glorious passing over into the glory world. "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Contents of this Number.—This number of the Supplement has several special features to which we wish to call your attention.

Bro. Edward Yoder furnishes us with another installment of enlightening discussions on the subject of Peace. You will be interested in what he has to say on his subject. You will not read very far until you are impressed with the fact that nonresistance is more than a mere technical point in Church doctrine, but a very vital part of the Christian soldier's makeup. "The weapons of our warfare are not carnal," is a truth that must not be overlooked by those who would, in a Heaven-approved way, "fight the good fight of faith."

Immediately preceding Bro. Yoder's

discussions you will find a rather lengthy discussion of the question of which day of the week Christ was crucified. Three brethren who have given this subject more than usual attention have favored us with their views, and we gladly pass their discussions on to our readers. The editor offered his comments as an introductory part of these three articles, so will not attempt any discussion here.

As for the rest of the articles herein presented, they speak for themselves. They are both enlightening and instructive. In behalf of our readers we extend this word of appreciation to the contributors to this number of our

his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life."—Titus 3:3-7.

"And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh and of the mind; and were by nature the children of wrath, even as others.

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For

by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. 2:1-10.

CONTENTS OF THIS NUMBER

Page

337—Editorial

338—Talks on Christian Growth and Victory J. K. Bixler

339—The Controversy on Baptism in the
Reformation Period John Horsch

340—The Results of Spiritual Power Philip Kreider

341—Scheme of Hell (Poem)

342—From Our Exchanges

343—On Which Day of the Week was Christ Crucified?

Can it be Proved by the Scriptures what Day in
the Week Jesus was Crucified? Emanuel Stahley

Our Lord Three Days and Three Nights in the
Heart of the Earth Elmer Martin

The Day of Christ's Crucifixion and the Day
of His Resurrection A. D. Wenger

350—Peace Principles from a Scriptural
Viewpoint Edward Yoder

Doctrinal Supplement.

We trust that you may find all of these articles both interesting and profitable, and in the language of inspiration we say, "Prove all things; hold fast that which is good."

The Wondrous Change.—"We ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice, hateful, and hating one another.

"But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to

OUR CONCEPTION OF GOD

Practically all people (even atheists) give some recognition to the idea of God. But the conception which different classes of people have of Him ranges all the way from the crudest kind of an idol to that of the Infinite

Creator and Governor of the Universe.

It is important that our conception of God is that held forth in Scripture—for two reasons: (1) It is He through whom we have eternal redemption, and who holds in the hollow of His hand our eternal destiny. (2) Man invariably becomes like the God (or idols) whom (which) he worships. As the face of God is seen in the lives of His true worshipers, so are the characteristics of the numerous idols in evidence by the characteristics of idolatrous nations and peoples.

Our conception of God is that He is a personal Being—not a great Pantheon, not merely an “all-pervading force,” not the creation of people’s minds or imaginations; but a real Person, an Infinite Being of Whom man is a finite image, moving in His limitless sphere as man moves in his limited sphere.

We think of God as the Mighty Creator of all things visible and invisible. “In the beginning God created the heaven and the earth.” “All things were made by him, and without him was not anything made that was made.” With “science, falsely so-called,” blasting away at the Rock of Ages, God is still on the Throne, demonstrating His power throughout the Universe which He called into being.

We think of God as a Holy Trinity, sometimes called “a compound unity,” infinite in power and wisdom and goodness, as the only true God manifesting Himself to finite man as Father, Son, and Holy Ghost. With God as our loving Father, Jesus Christ as our Elder Brother and Savior and Redeemer, and the Holy Ghost as our Comforter and Guide, we are blessed with incalculable riches though in this world’s goods we may be as poor as Lazarus.

We think of God as One who possesses infinite miracle-working power. In the beginning He spoke the word, and heaven and earth came into existence. At the end of time He will speak again, and the righteous will “go into life eternal” while they who die in their sins will go “into everlasting fire.” He governs the universe of nature through fixed laws, but the great Law-giver can suspend or interfere with these laws as easily as He invoked these laws in the first place. The great Deluge in the days of Noah, the dividing of the waters of the Red Sea and of Jordan, the sun standing still in the days of Joshua, the raising of Lazarus and the resurrection of Christ, are but a few among many demonstrations of God’s miracle-working power, which is one among a number of “infallible proofs” that He, and He alone, is God.

We think of God as the God of love and mercy. The many unmerited favors He showers upon us find their climax in the giving of His Son as a ransom for the sins of the whole world. And we can only “love him, because he first loved us.”

We think of God as the God of justice. Notwithstanding His great love and mer-

cy, it is nevertheless true that “whatsoever a man soweth, that shall he also reap;” that “the soul that sinneth, it shall die.” The great sacrifice upon the Cross satisfies the demands of justice as well as of mercy. The only way that mercy can extend beyond the grave is for man to meet the conditions of God’s grace on this side of it.

We think of God as a perfectly Holy Being. Goodness, love, mercy, righteousness, purity, truth, and all the other attributes of a pure and holy life are His to perfection. Throughout all Christen-

dom we hear His loving voice, “Be ye holy, for I am holy.” As we behold Him standing forth in His infinite grace and power and majestic splendor and glory we can not but regard Him “with reverence and godly fear.”

We think of God as our blessed and beneficent Companion in time and in eternity. Here it is our blessed privilege to testify, “Truly our fellowship is with the Father, and with his Son Jesus Christ.” Over yonder we behold the eternal Kingdom where we “shall reign with Him forever and ever.”

TALKS ON CHRISTIAN GROWTH AND VICTORY

XVI. Conquering, and to Conquer

By J. K. Bixler

For the Gospel Herald.

The Christian’s life is a continual warfare. While the battle is not raging at its highest all the time, yet our life is filled with a constant series of skirmishes and battles. There may be an occasional cessation for a brief period, but usually it is the lull before the storm. When the storm does break, it seems to be all the more furious. At no time may the saint safely lay aside his weapons, even for a moment. We are safe only as we practice the tactics of Nehemiah and his men, when they labored on the wall with their weapons at their sides, and kept constant vigilance for the enemy. A minister asked his congregation for a vacation. One of the deacons gave his consent only on condition that a committee be delegated to ascertain when Satan takes his vacation and then the minister take his at the same time. Needless to say that the minister did not have his request granted.

The Christian’s warfare is not one of carnal weapons, a contest of flesh and blood in which the flower of manhood is placed into the front ranks to become fodder for the cannons of the opposite side. It is a far greater, more intense conflict. It is a contest of mankind with the greatest enemy of mankind, and of Deity too. It includes all men, but especially those who are trusting in Christ for salvation. Satan has a special enmity to all that love God. Outside of Deity, Satan is the most powerful personality in the universe. He is not omnipotent, but he is super-human. Man in his own strength is not able to cope with him. I dislike to hear any one speak lightly of the devil, especially so when I remember that before him every human being, outside of our Lord, has fallen. Even our Lord had His heel bruised by him and yielded to death for the time being to manifest His strength a few days later in His resurrection (Gen. 3:15). But our Lord’s death meant the beginning of the end of Satan. His head

was bruised, and every victory by God’s children over sin and the evil in the world, adds to the death-throes of Satan. Christ through His victory has become the Captain of our salvation.

Holy Writ compares the Christian’s life to that of a soldier. “Thou therefore endure hardness, as a good soldier of Jesus Christ” (II Tim. 2:3). Paul in Eph. 6:10-18 gives us a list of the weapons in the saints’ armor of Christian warfare. It is evident that the Christian must continually face the enemy, since no protection for the back is named. God placed our eyes in the head to look forward. Paul states the purpose of the armor “that ye may be able to stand against the wiles of the devil”. The word *wiles* indicates the sly, deceptive, strategic methods to which the devil resorts. There is no method, fair or foul, to which he does not stoop. The individual that thinks he has acquired sufficient ability in his brief lifetime to combat Satan with his 6,000 years of experience will at the end of the fray be sadly disillusioned! You never know what his next move is; coming now as an angel of light, then as a roaring lion.

That the battle against evil is to be more than an equal contest, but will be a glorious victory, is taught by the expression, “that ye may be able to withstand in the evil day, and **having done all, to stand.**” If our conflicts do not result in a series of victories through life, it is not because Christ has failed us. All heaven’s powers are our resource. “More than conquerors through Him that loved us” is Paul’s slogan after enumerating the things that generally turn backsliders from the ranks of professing Christians, namely: tribulation, distress, persecution, famine, nakedness, peril, or the sword (Rom. 8:35, 37). To Paul, victory through Christ was an assured fact.

Paul’s retrospect of his life as recorded in II Tim. 4:6-8 gives a glorious

end of one that stood the test of many battles. "I have fought a good fight, I have finished my course, I have kept the faith." What better epitaph could one wish? What language could convey better the clearness of conscience in duty well performed? What life could be in better readiness for the future prospect—"a crown of righteousness, which the Lord, the righteous judge, shall give me at that day?" Paul's life traced from his spectacular conversion to its close is one round of aggressively pushing back the forces of unrighteousness. He fought far more valiantly for his Lord than prior to his conversion, he had fought against Him. There was nothing too difficult for him to undertake, no danger too serious to turn him back from carrying the message of salvation through Christ! Read II Cor. 11:22-28 for the summary of things he endured for Christ's sake. And this was some years before his death.

Our battles are seldom the same as others have and in the same setting. They are seldom along the same line twice in our own life. Each person is likely to think that his battles are the most intense. Considering ability, each person's battles are for him the hardest. The reward for faithfulness is the same to each, regardless as to the nature of their struggle—"the crown of righteousness . . . for all them also that love His appearing."

While Paul may have been a strong character and possessed natural ability, it was far more what he received through his second birth that impelled him not to spare his life for Christ's sake. He knew sin, and now he knew the Savior. He felt to the depth of his soul, "Woe is me if I preach not the gospel." To accomplish this end, every ounce of human strength, every degree of mental capacity, and all the dynamic power of his faith in the cross of Christ was consecrated unto God for the one purpose of bringing the message of the cross to lost souls. Who dares say that he did not conquer in the fullest sense? No soldier in any national army ever deported himself more courageously than this hero of the Cross!

Elkhart, Ind.

WHERE FOLKS SAY, "AMEN"

By Evelyn M. White

I'm going back where folks say "amen,"
And love the Lord with all their heart;
Who let their light shine to all men—
They and their Christ you cannot part.

Their plain and homely mountain life
Is lived for God and God alone;
They care not for the pain, the strife,
But look to God upon His throne,

And know some day they'll see His face,
Sing songs of glory to His name;
And share that all-sufficient grace—
They, in their hearts, this joy proclaim.
Detroit, Mich.

THE CONTROVERSY ON BAPTISM IN THE REFORMATION PERIOD

By John Horsch

For the Gospel Herald.

In the Protestant state churches, as well as in the Roman Church, the rejection of infant baptism was generally considered an indication of fanaticism. The evangelical Anabaptists were grossly maligned and defamed on account of this supposed heresy. All who declined to have their infants baptized were considered to be of the same party, or movement, as the fanatical, revolutionary sect of Münster. In fact, after the rise of the Munsterites the designation "Anabaptist" was commonly used as a synonym for "Munsterite." Some of the prominent leaders in the state churches wrote learned treatises attempting to show that in the final analysis all who rejected infant baptism were Munsterites.

A Definition for Infant Baptism Sought

This is all the more surprising since, clearly, neither Luther nor Zwingli was able to find a definition for baptism which was satisfactory from the viewpoint of infant baptism, or which, in other words, would make the baptism of infants justifiable. Both these reformers, as well as Martin Butzer and others of their associates, defined baptism in a way which plainly called for the baptism of believers. "Baptism is a rite," says Zwingli, in his "Book on Baptism," "laying definite obligations on those who accept it and indicate that they are resolved to mend their lives and follow Christ."¹ The Reformed (Zwinglian) church historian, Johann Martin Usteri, wrote: "Zwingli [though he defended infant baptism] looked upon baptism as an act of confession and of acceptance of definite duty."² Even in his later writings, Zwingli defined baptism in agreement with this view, thus, in plain fact, leaving no ground for the baptism of infants.

Based on Scripture or on Expediency?

Martin Butzer of Strasburg, one of the most prominent Protestant reformers, confessed freely that "the baptism of believers would be far more in accord with the practice of the early Church and also with Scripture."³ He defined baptism as "an outward testimony by which those who are baptized testify that they are decided wholly to deny the old man and all the world and to die unto sin." However, Butzer consented to the establishment of a state church and consequently could not dispense with infant baptism.

The fact was soon forgotten that, before the rise of Protestant state church-

ism, Zwingli and a number of other prominent reformers had held that infant baptism is unscriptural. And, as just stated, these reformers even in later periods failed to find a definition for baptism which would justify the baptism of infants. Furthermore, the greatest uncertainty prevailed among them as concerns the defense of this practice.⁴ A biographer of Martin Butzer says: "Though the leading reformers of Strasburg retained infant baptism, and Butzer defended it on the ground that it is not contrary to Scripture, nevertheless they showed a certain reluctance in the defence of this practice."⁵ The early leaders of the state church type of Protestantism were obviously at a loss to know how to defend it. Strange indeed were the arguments which they advanced for infant baptism.

Luther on the Baptism of Infants

Luther based his principal argument for infant baptism on the supposition that infants are believers. However, he was unable to say what he meant by this proposition, or to explain what constituted the faith of infants.

Luther wrote: "Baptism should be administered to no one except those who personally believe, and no one should be baptized except on his own faith."⁶ "Now if we can not prove that infants believe for themselves and have faith, then my honest judgment and advice is straightway to cease, the sooner the better, and nevermore baptize an infant, so that we may not mock and blaspheme the high majesty of God with such foolish and deceptive work which would be nothing but empty show."⁷

Menno Simons, commenting on this passage from Luther's writings, says:

"Luther writes that infants should be baptized because of their own faith, and adds, if infants had no faith, to baptize them would be blaspheming the sacrament of baptism. I believe it to be a great error of so highly learned a man through whom the Lord at the beginning of his labors effected much good, to hold that infants who are unable to hear and to understand, have faith, while the Scriptures so plainly state that they know neither good nor evil, that they can not discern right from wrong (Deut. 1:39; Jonah 4:11)."⁸

Zwingli's Arguments for Infant Baptism

Concerning Zwingli's argumentation for infant baptism, Johann Martin Usteri said, "The attempt to justify infant baptism as altogether scriptural misled Zwingli to various acts of exegetical violence."⁹ And again the same author says, with reference to Zwingli's controversy with the Anabaptists: "The impulses which led him in this instance were not the result of theological thinking but had their origin in

the consideration of the needs of the church."¹⁰ It was therefore but natural that Zwingli's arguments were not convincing. "It is now almost unanimously admitted that in this controversy the opponents of infant baptism were only apparently silenced, not refuted," says Professor Friedrich Nippold; "both Zwingli and Luther saw themselves compelled, in view of the objections of the Anabaptists, to modify their original position whose implications clearly favored the view of the Anabaptists."¹¹ Professor Walther Koehler, one of the editors of the new edition of Zwingli's Works, says: "In the last analysis Zwingli could maintain infant baptism only as a concession to human weakness and historical development."¹²

Professor Johann Loserth says: "On the basis of his own premises Zwingli was now opposed by his former associates, and only by carrying the conflict over into the political field was he able to hold his own."¹³ In this controversy Zwingli was forced to admit that infant baptism is not taught in the New Testament Scriptures.¹⁴ Balthasar Hubmaier published a resumé of the arguments for infant baptism as found in Zwingli's writings, and added his refutation showing the true nature of these arguments.¹⁵ In the face of the weakness of the argumentation of the state church theologians, it is certainly surprising that the rejection of infant baptism should be considered unsound or an evidence of fanaticism.

Origin of the Rite of Confirmation

Martin Butzer expressed regret that "at the present time the usage prevails that people are baptized in their infancy and cannot confess the faith when baptism is administered to them."¹⁶ The Anabaptists often called attention to the fact that infants are baptized without their knowledge, and without the possibility of entering into personal covenant relations with God. Butzer finally decided upon the introduction of confirmation as a rite complementary to baptism and as a concession to the Anabaptists whose spread caused him and his collaborators great concern. It was Butzer who first introduced this rite in Protestantism. Later, confirmation was practiced by the Lutherans and Zwinglians and was believed to be a necessary supplement to infant baptism and a strong factor for justifying it. In subsequent centuries a number of religious denominations arose which retained infant baptism but did not consider baptism as the rite of initiation into the Church and as conveying the right of membership, an idea that is foreign to the Scriptures. Zwingli, in his last book against the Anabaptists, made the doctrine of predestination the main argument for infant baptism.¹⁷ In plain fact, he developed his teaching on pre-

destination in his controversy with the Anabaptists.¹⁸

John Calvin on Infant Baptism

John Calvin defended infant baptism on the ground of the covenant of God with His people. He held that infants born into Christian families, are within the divine covenant and should therefore be baptized. And yet, Calvin believed in obvious fact that only those infants who are predestined to be saved, will be true Christians and that only they are in reality within God's covenant of grace.

The argument that infants should be baptized because their parents are believers carried no weight with the Anabaptists. They believed that all infants, regardless of parenthood, are, through the great work of redemption, within the divine covenant of grace, and are saved. Whether they should be baptized without their knowledge and without the ability to accept the obligations implied in baptism, is quite another question. If the fact that they are within the divine covenant of grace made infants fit subjects for baptism, the practice of Roman Catholic missionaries who baptized infants of heathen parents without the latter's knowledge and contrary to their wishes, would have been justifiable. The Anabaptists believed that the conditions of salvation are the same for all responsible persons regardless of parenthood.

Circumcision as the Basis of an Argument for Infant Baptism

Circumcision was made the basis of an argument for infant baptism by the reformers of the state church type. The Anabaptist writers pointed out that Christian baptism differs from circumcision as the nature of the New Covenant differs from the Old. The Old Covenant was made with the natural descendants of Abraham through Isaac and Jacob; it was of a national character. All Jewish children were born into this national covenant; they were Jews by birth. To be a Christian, on the other hand, requires a second birth through faith in the Gospel. Under the Old Covenant the "sign"—circumcision—was administered by virtue and right of the natural birth. However, the "sign" was not received by all Jewish infants, but only by approximately half of them, though all were included in the national covenant. Those who did not receive the "sign" did not find themselves at a disadvantage. Circumcision did not imply a particular spiritual relationship with God. "For he is not a Jew which is one outwardly," says Paul, "neither is that circumcision which is outward in the flesh; but he is a Jew, which is one inwardly, and circumcision is that of the heart" (Rom. 2:27,28). Circumcision going with the natural birth, no

condition was required for receiving it, except to be born of Jewish parents. Baptism, as already stated, in contrast to circumcision, goes with the second birth. It is conditioned on faith.

Infant Communion

Again, the Anabaptists urged that only those should be baptized who could participate in the communion. In fact, in one of the Eastern churches—the Abyssinian—infants are immediately after baptism, in an artificial way, made to partake of the communion. It is administered to them by intinction.

An argument for infant baptism was taken from I Cor. 7:14, where it is stated that children of believers are holy. The Anabaptists pointed out that in the same place it is also said that the unbelieving wife of a believing husband, and the unbelieving husband of a believing wife, are holy in a similar sense. The thought is not by any means that an unbeliever is a fit subject for baptism because of the faith of his or her marriage partner, nor that an infant should be baptized because of the faith of his parents.

¹ Zwingli's Werke, IV, p. 231.

² Darstellung der Tauflehre Zwinglis, p. 20.

³ Lang, Evangelienkommentar Martin Butzers, p. 214.

⁴ Tschackert, Entstehung d. luth. u. ref. Kirchenlehre, p. 171.

⁵ Anrich, Martin Bucer, p. 37.

⁶ Luthers Werke, Erlangen, XI, p. 64.

⁷ The same work, XI, p. 62.

⁸ Complete Works of Menno Simons, vol. p. 29a.

⁹ Darstellung der Tauflehre Zwinglis, p. 283 compare p. 263.

¹⁰ The same work, p. 212.

¹¹ Strasser, Beitrage z. Gesch. d. Schweiz. Ref.-Kirchen, p. 440.

¹² Zwingli's Werke, II, p. 364.

¹³ Wiedertaeufer in Steiermark, p. 119. Compare also Eissenloeffel, Franz Kolb, p. 59.

¹⁴ Egli, Reformations-Geschichte, p. 296.

¹⁵ Horsch, Infant Baptism, pp. 79-90.

¹⁶ Hansen, Gesch. d. Konfirmation, p. 49.

¹⁷ Jackson, Selected Works of Huldreich Zwingli, pp. 237-247.

¹⁸ Lang, Zwingli and Calvin, p. 61.

Scottdale, Pa.

THE RESULTS OF SPIRITUAL POWER

(A paper written by Philip Kreider for the Nampa Y. P. M.)

I reluctantly venture upon this task of writing a paper on the "Results of Spiritual Power." I would by no means pose as one who has experienced these results in their fullness or this power in its completeness. I am confident, however, that it is the blessed will of God that each one of us be filled with "all the fullness of God," as Paul prays for the Ephesians.

When we speak of the Holy Spirit we are on sacred ground. Let us tread softly with reverence. He is the third person of the triune God—three in one and one in three. As believers out-

odies are temples of the Holy Spirit; God indwells us. Brethren, be it emphatically understood that where God there is power; and where there is power it must follow that there are the results of power. If you have followed the outlines given in our church papers you have just listened to talks on the source of power and conditions for receiving that power. Truly, Christian friends, we may know the source and the condition for receiving that power, and yet never realize the results of this dynamo in our lives.

As I write the conviction is growing upon me that the greatest need of the churches is more spiritual power. This is the paramount need of the Mennonite Church as a whole; not only the Mennonite Church, but of the Christian churches as a body. Yes, we need more Pentecostal power, more old time Peter-and-John boldness and the ferocity of Apollos. It has been said, "The early Church was characterized by poverty and power; the present church is characterized by wealth and weakness."

I wish in this paper to discuss the results of Power in the individual after he has once found its source and met the conditions for receiving the spirit. If we have experienced the New Birth and are assured that we are His new creatures and yet do not have Power there can be only one reason; we have not yielded ourselves to the Spirit's power. The steam engine has no power until it is yielded to the team and the engineer. Are we yielded to the steam? Does Christ our Engineer have control? God's Spirit works through any clean vessel provided it is consecrated to Him.

The primary result of power in any believer's life is witnessing for Christ. There are personal blessings to the individual but the chief result is witnessing for Christ in some way. What does our Savior say? "Ye shall receive power (or more literally, dynamite) after that the Holy Ghost is come upon you and ye shall be witnesses unto me." We need more of that spiritual dynamite, the dynamic power which turns the world upside down as the Jews of Thessalonica accused Paul and his fellow-workers of doing. Again Christ says, "All power is given unto me, go ye therefore and teach all nations." As much as to say, "Go! check on my power."

Nowhere in the Bible can we find more examples of Holy Ghost power than are found in the Gospel of the Holy Spirit, as some one has called "The Acts." Let us take a look at the apostolic Church and see what the results of spiritual power are. When Peter and John were questioned as to how they healed the lame man, Peter, filled with the Holy Ghost said that it was through the power of Christ and

that it is alone in Him that we can be saved. Then the Word says, "When they beheld the boldness of Peter and John they took knowledge of them that they had been with Jesus." Here we have boldness in witnessing a result of spiritual power. When Paul was down in Corinth on his second missionary journey we see the power of the Spirit urging him to be bold as Timothy and Silas come down from Macedonia. Acts 18:5. He was "pressed in the Spirit and testified to the Jews that Jesus is the Christ."

Not only were the leaders of the Church bold in witnessing but in Acts 8:1 we read that there was a great persecution against the Jerusalem Church and they were all scattered abroad excepting apostles. In verse four the writer says, "Therefore they that were scattered abroad went every where preaching the word." No, witnessing for Christ is not limited to Church leaders. Brother and sister, you and I as laymen should continually be experiencing as a result of spiritual power, boldness for Christ in the presence of those who do not know Him.

There were other forms of witnessing which demonstrated the power of the Spirit. On the day of Pentecost those who received the Spirit spake with tongues "as the Spirit gave them utterance." The apostles were led to cast out demons, to raise the dead, and to heal the sick under the guidance of the Holy Spirit. When Paul was on his second missionary journey he was definitely guided by the Spirit as to where he should preach and where he should not preach. The Word says, "And were forbidden of the Holy Spirit to preach the word in Asia, . . . They assayed to go into Bithynia but the Spirit suffered them not." Have we experienced this blessed result of spiritual power? Is the Spirit leading us and guarding us against the great mistake of going into Asia at the wrong time? It is our privilege to have the Holy Spirit to definitely guide us through life as did Paul.

In summarizing the results of spiritual power we have the following: The primary result of spiritual power is witnessing for Christ. Acts 1:8. This witnessing is characterized by spiritual boldness and may manifest itself in preaching, performing miracles, and in being definitely guided by God's Spirit. We might add to this the fact that the Spirit definitely reveals the truth of God's Word to the believer.

In closing, let us examine ourselves. Are these results seen in our congregation? in my own life? Thank God that there are still men who speak with boldness; men who are fervent in spirit; yes, men who are on fire for God. But I fear the percentage of Spirit-filled members in the Christian Church

to-day is much lower than that of the early Church. Have we left our first love? Does not God have the power He once had? Are we yielded to that power? Little yieldedness, few results of power; more yieldedness, more results of power; much yieldedness, many results of power. May God help us to yield our lives as a channel for His Spirit, that the results of spiritual power may be manifest!

Canby, Oregon.

"SCHEME OF HELL"

Of all the schemes ever hatched in hell,
None so effective and strange to tell
As the immodest dress, the leg brigade
On public highway, on dress parade.

Twenty years ago 'twould not have been
seen,
But now 'tis hard to discern between
The lowest of women down in the slum,
And the lofty pretender, tho dressed as the
bum.

Yes, they're in the churches, on the platform,
Singing and shouting, yet blind to the charm
In showing their limbs plumb to their knee,
While the boys come in these sights to see.

There was a time, when the church wouldn't
dare
To display the limbs of ought to be fair;
But now to Baal they're bowing down,
They have to do it or take a frown.

Great inducements are offered, they beg and
implore
To come to their skirts 13 inches or more;
We must have short skirts, no ifs nor thats,
Otherwise our church, will be filled with
bats.

So the preachers have hung their signs on
the door,
"We'll take all the skirts, at 13 inches or
more,
For if we do not, we'll lose our job;
Short skirts we must have and with the hair
bobbed.

"God called me to preach and the world I
must please,
The girls must come in tho showing their
knees;
For the mothers it seems like the Paris
styles
So to see the girls' legs, brings a big smile.

"Yes, I'm a holiness preacher, and my pews
are full,
We've plenty of money, I'm in the pull;
My wife and my daughter wear skirts to
their knees,
So I am preaching, the people to please.

"I pity these fogies that live as of yore,
As these times demand a 15 inch from the
floor.
My views being broad, I take them all in,
I preach to please people, say little about
sin.

"There are Wesleys and Inskips, and Fin-
neys and Knox.
They had the long skirts, but we've got the
sox;
They must be displayed, they must not be
hid,
Because if you do, down goes your lid.

"The Lord gave the women these beautiful
charms
So we as preachers can view no harm,

We're no 2-by-4 preacher, we're broad in our views,
We invite the short skirts, hence fill up our pews.

"If money is lacking we fire up the stove,
We send out committees and then there's a move,
Set out the oyster stews, fan drill and cake,
Short skirts and bobbed hair, and all are awake.

"For the legs, bare arms, bosoms, and stews,
Will bring in the money that will beat all the Jews.

We're no short-sighted preacher, we're up-to-date,
Our pews must be filled, so must the plate.

"So I'm no 2-by-4 preacher, I'm broad in my views,
I draw the big folks, hence fill up my pews;
I don't preach at people, I preach to please,
And most of my audience are showing their knees."

—Tract by A. C. Bevington, Sel. by J. A. Liechty.

A church may be judged by the character of its literature.—Milo Kauffman.

FROM OUR EXCHANGES

Regeneration

Regeneration is not brought about by any act or ceremony on the part of the individual or the church. The discourse between Jesus and Nicodemus can but convince all unprejudiced minds on this subject.

In the first place it was necessary to impress upon the mind of Nicodemus that a second or new birth was necessary, namely, a birth from above or from the Spirit is plainly implied (not by literal water, as often advocated). Jesus further emphasized the importance of the new birth by adding, "that which is born of the flesh is flesh" (John 3:6) and "flesh and blood cannot inherit the Kingdom of God" (I Cor. 15:50). It is, however, a very great satisfaction that our Lord has not ceased His explanation here. If so, we would certainly be left to the mercy of the many explainers and dictators; but Jesus, very plainly, in the simplest language, gives the manner in which the new birth is brought about.

First, from a Jewish standpoint, namely, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3:14, 15).

From the Gospel standpoint He says, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (new birth) (John 3:16). So we plainly see that "no faith" means perish and faith in Jesus—life, new life. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). The first birth is of the flesh—human life. The second—or new birth is of the Spirit—everlasting life.—Gospel Herald (Cleveland).

The Bible as God Gave it to Us

"The Shorter Bible" was advertised a while ago, but we have heard little of it lately. Now there is being advertised what is called "The Supplemen-

tary Bible," which is perhaps a "longer Bible." It is compiled from the writings of 800 of the greatest writers of the era, we are told. The recommendation of Cadman, the first one in the advertising matter, does not especially commend it to us. It seems people will not be satisfied just with the Bible—it must be shorter or longer, any way to discount its worth by discount or comparison.—The Gospel Minister.

The Christian's Hope

How easy it would be at the present time to paint a dark picture with words by merely relating the conditions of the world to-day. In fact we often do that very thing without being conscious of the fact.

On the other hand how easy it is for the Christian to paint a bright picture with words in spite of any conditions that might exist in this old world. The Christian has 33,000 promises of a God that never fails to do as He says. Surely, it is wonderful to have fellowship with One who says, "My grace is sufficient for thee."—Hesston College Journal.

"Re-Thinking Missions"

Some few weeks ago, we were inquired of by a pastor concerning that unhallowed book, "Re-Thinking Missions," being the report of an unofficial committee of laymen. We were unable to say to the pastor all that was on our mind and heart, but perhaps the little that we did say might be useful to other pastors who may read this.

We said that, of course, there were certain values in the report. For example, the native churches, no doubt, should have more consideration than hitherto concerning the missionaries placed in charge of them, more co-operation should be fostered among them, and instead of attacking the native religions the missionaries might rather lay emphasis on the supremacy of the Christian faith. On the other hand, we emphasized, and now re-emphasize, that the personnel of the Laymen's Committee itself forecast a report out of harmony with the evangelical faith of the centuries. Out of

harmony is the report in the most vital matters. It has a different objective from that of the evangelical faith, namely, the making of a social order instead of the salvation of souls, and a different method, secular education instead of gospel preaching. Furthermore, it relies upon a different energy or power, that is to say, a co-ordinated home base instead of the Holy Ghost.

We expressed our belief, and renewed the expression, that the God of the Bible, the God and Father of our Lord Jesus Christ, will not use or bless such a plan and program as these laymen propose. Moreover, were that plan and program adopted by the denominations generally, it would mean, in our judgment, the end of foreign missions in the sense in which that work has always been conceived and carried out by the redeemed people of God.—Moody Monthly.

"Peace, Peace, When There Is No Peace"

We may scrap all our guns and battleships but if we keep our souls bristling with race prejudice, race arrogance, race hatred, and race pride, these will build new navies and new armies in a day. The greatest need of the world is good will. The final hope of the world rests upon this Christian doctrine of peace and good will, which was set forth by Him of whom the angels sang, "Peace on earth, good will toward men." The devil was not fully satisfied with the awful blow of sin he brought upon man by the World War, so he gave us the finishing blow by the destruction of motherhood by immoral dress. With prayerful thought why should any one ask us, "What has led to this terrible distress?"—Our Home Missionary.

Grey Matter and the Holy Ghost

There is a spirit abroad in our churches on the part of certain ones to insist that there should be full reliance upon God for results and that any personal effort is sure to work harm. Thus we frequently hear it said that it is the business of the kingdom worker not to exert himself to accomplish anything for the cause of Christ but to wait upon the Lord, be directed of Him, and then be obedient to that which He directs one to do. The idea seems to be, if we understand it rightly, that effort on the part of oneself can only work harm, and that we should not undertake anything except as God orders and undertakes through us, with the agent performing the minimum of effort. Surely, it seems to us that that makes the work of God the lazy man's task, if indeed it is proper to call it such.

We have not so understood the teaching of the Book, and we are puzzled by the seeming understanding of others. To us the Bible plainly

teaches diligence and sacrificial effort on the part of kingdom workers. We cannot see anything of the nature of a lazy man's job about kingdom work. It is surely required of a Christian and worker of the kingdom that he invest in the Master's service the full of the talents which he possesses; and not only so, it is required that he develop to the utmost capacity the talents which he possesses that he may do more and better work for the Christ. Indeed God seems to hold him responsible for doing so. Yet it is just as plain that when he puts his best, the developed best, into the work of the kingdom, he is not at liberty so to do except under the guidance and help of God through His Holy Spirit.—The Christian Conservator.

Amen to the remarks about "the lazy man." Besides this, we suggest that to add the idea of perfect trust in God with faithful exercise of God-given talents will keep us on Gospel ground.—Editor.

Gethsemane

See Him that tragic night in the garden of Gethsemane! The sweat that bathed His brow was blood. A physician will tell you that only one thing can make a person sweat blood and that is a rupture, a torn, broken, heart.

The heart of the Christ was actually, physically broken. There is such a thing of loving so deep and feeling the emotional impact so terrifically that the physical organ shatters, gives way. He died of a broken heart. This is the way Christ loved sinners. Had there been but one sinner in the world His heart would have broken for that one. His atonement is rooted in love. "God so loved that he gave." In Gethsemane Jesus was fulfilling Psa. 69:20, "Reproach hath broken my heart."

Let us again hear His cries as they pierce the night air. "O my Father, if it be possible, let this cup pass from me; nevertheless not my will, but as thou wilt." It was in Gethsemane that Jesus fought and won the battle of Calvary. What we saw on the cross was the after effect of what took place in the Garden. When I meet people who say that they have terrible struggles in their Christian experience and respond to temptation in spite of their best efforts; when they tell me that the cross of Christian living is heavier than they can bear, I know that it is invariably because they do not have enough Gethsemane.—The Defender.

If you expect an easy time on the mission field, don't go.—S. C. Yoder.

ON WHICH DAY OF THE WEEK WAS CHRIST CRUCIFIED?

Considerable interest has in recent times been manifested in this question. There are three views on the question, and each of these views is set forth in the three following articles. These articles are all forcibly presented, and the interested reader will find in all three of them much thought for profitable meditation. As pointed out by our brethren, this is not a new question; but because it has been slumbering for many centuries it appears new to many readers. We welcome these articles, for therein are set forth the reasons favoring the several views in clear, impressive, enlightening style. Each of the articles has some vulnerable points, as well as merits, nevertheless they make profitable reading. We get most out of them when we keep in mind the following:

1. This is not intended as a revival of the bitter controversies that raged over the disputed question between the Roman Catholic and other churches centuries ago.
2. While the element of time is important, it is but one of the second-rate questions connected with the crucifixion of our Lord. Here are facts which should never be questioned: Christ was crucified. He was "three days and three nights in the heart of the earth." The third day He rose again. Holding on to these three facts, we may well afford to be charitable with one another with reference to interpretations put on controverted points.

Believing that the ground has been well covered in these three articles, there will be no more articles to appear in the Gospel Herald on this subject, at least for the time being.—Editor.

CAN IT BE PROVEN BY THE SCRIPTURES WHAT DAY IN THE WEEK JESUS WAS CRUCIFIED?

By Emmanuel Stahley

For the Gospel Herald.

Historical Setting of the Question

Let us consider the historic side first. History is not silent on the subject, as is supposed by many deep Bible students; and contrary to general opinion the fiercest controversies raged for centuries in the early Church on this very subject. Its history is one of the most interesting developments of the Latin

Church. The reason it seems obscured in history is because the quarrel was known as the "Easter Controversy" and neither Wednesday nor Friday appeared as the objective, as will be explained shortly.

As a matter of fact, outside the Bible itself the records of the first century fail to disclose any information on the subject of the week-day our Lord was crucified. In A. D. 120, we learn from a letter of Irenaeus that was extant in the early centuries, a divergence existed between the Oriental or Asian Christians and the Western Church, on the observance of Easter.

It seems that the Asian Christians had from

earliest times observed the 14th of the Jewish month Nisan as the day of crucifixion; and this 14th fell on a different week-day each year, every day from Sunday to Saturday inclusive had its annual turn in this observance. The emphasis was on the 14th day of the month, and not on the original week-day on which this event occurred; and these Asiatic Christians had the name of quartodecimans given them to designate their customs in this respect. (Farrai's Early Days of Christianity, p. 391)

In the passing of these early years, however, there developed in the Western Church a growing emphasis on the observance of the week-day of His resurrection, rather than on the yearly date of His death. The Sunday of this event was determined as the Sunday following the 14th of Nisan; and should this monthly date, for instance, fall on Sunday or Monday, or Friday or Saturday, the coming Sunday was celebrated as the yearly Easter.

It will thus be seen that sometimes a week intervened between the day of crucifixion and Easter, as thus celebrated. And it came about that the 14th day of Nisan was important to the Roman Church in this early time as a date to determine the Easter sabbath which followed, rather than a celebration of the crucifixion week-day.

In fact, every Sunday became a week-day to commemorate the resurrection, until in the fourth century Constantine gave this day a legal status in the Roman empire. The Catholic Encyclopaedia Vol. V., p. 229 says, "It must be admitted that while in the New Testament we have definite mention of the observance of the Sunday, or Lord's day, there is no conclusive evidence in the first century or more of the (Pasch Good Friday) as a festival."

By 190 A. D. the controversy between the Church and the quartodecimans of the East became so pronounced on this subject that the Bishop of Rome withdrew fellowship from the Christians of Asia.

During the century following a fierce controversy continued to rage in the Western Church as to fixed date for the celebration of Easter. Eusebius, in speaking of the date above mentioned (190), says that synods and assemblies of bishops were held and drew up an Ecclesiastical decree that the mystery of the resurrection of the Lord should be celebrated on no other day but the Sunday. In other words, while the 14th fell on different week-days, the yearly celebration of the resurrection must be deferred after that date to a Sunday, and these differences were all finally settled at the Council of Nice (325 A. D.) "when Friday was accepted as the day of crucifixion and the Sunday following as that of the rising from the dead" (Standard Dictionary, p. 1804).

This action of the Roman Council, however, did not meet the approval of the Church in Britain. As we know, the Gospel was taken to Ireland by Roman Christians early in the Christian era, and was carried by Scotch-Irish converts into north Britain. The celebration of the 14th Nisan as the crucifixion day was therefore taught them, just as it was originally brought to Rome from Asia, and thence into the British Isles. Removed as they were from the center of controversy during these first three hundred years, they still preserved

the monthly date of the 14th, just as the quartodecimans of Asia had done; and notwithstanding the decree of the Council of Nice they persisted for three hundred years longer in observing the day of crucifixion on every day of the week, and refusing Good Friday as a fixed day for that event.

"The Northern Irish and Scots, together with the Picts, observed the customs of the Britons, keeping their Easter upon the Sunday that fell between the 14th and 20th day of the moon" (Religion of the Ancient Irish IX, in Wordsworth's Church of Ireland p. 54).

During these three centuries the controversy raged fiercely in England, just as it had done in Rome the previous or third century. Finally the English Church succumbed, and in A. D. 664 at the Council of Whitby an agreement was reached, and they conformed. Meantime the excommunication of the Oriental Christians had gradually reconciled them, and Good Friday prevailed: not however, before the "Westerns had taunted the Easterns with subservience to Judaic custom, and the Easterns accused the Westerns of innovation and departure from the ways of Jesus Christ and His Apostles" in their change of usage in the celebration of the solemnities of Passion week (Encyclopaedia Americana, Vol. 7 Easter).

It is therefore obvious how the original week-day in which our Lord was crucified became lost during the passing years, from the custom of celebrating every day of the week upon which the 14th of Nisan fell, and for a century neither Wednesday nor Friday was observed as a crucifixion day. The emphasis was on the day of the month and not on the day of the week during the first century. A fixed week-day for the crucifixion as a festival of the church came about because Sunday had from apostolic days been observed as the Lord's day in celebration of His resurrection, instead of a monthly date, that changed the week-day every year, and became an obsession with the growing hierarchy of the Latin Church, which they finally put over with the mailed fist.

"Up to the Nicene Council the church kept Easter coincident with the Jewish Passover, but after that period took elaborate precautions to dissociate the two" (Enc. Brit. Vol. 20, p. 890).

The above was copied from a book called "Harmony of The Last Week" written by Eugene Charles Callaway, Atlanta, Georgia. The book is not copyrighted. The writer has permission to use the chart and writings from Mr. Callaway. The price of the book is 50¢ for paper back, cloth back \$1.00 postpaid.

New Testament Proofs

Let us now turn to the New Testament and see what proof we can find as to the day in the week that Jesus was crucified. Was the 14th not Passover, when the Paschal supper was eaten? When John said (12:1) "Six days before Passover" Jesus came to Bethany, by what authority do we count these six days from the 15th instead of counting back from the 14th? "Then led they Jesus from Caiaphas unto the hall of judgment: and it was early, and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover" (Jno. 18:28). "And it was the preparation of the passover,

and about the sixth hour; and he saith unto the Jews, Behold your king!" (Jno. 19:14). "And the day was the preparation, and the sabbath drew on" (Luke 23:54). We learn from these quotations that the day Jesus died was a day of preparation for the sabbath, and that sabbath was Passover, and a "high day" (Jno. 19:31).

Are we not justified therefore in calling that high sabbath "Passover," just as John does? And does it need further authority than John and Luke in identifying the day of crucifixion as a preparation day, and the day thereafter as Passover sabbath and plainly called "Passover" by John?

The reader is requested to bear this part of our study in mind, as a fierce fight is waged against calling the 15th of Nisan "Passover" and from which we count back six days of Jesus' journey from Jericho to Bethany. Further testimony, however, is produced from the fact that when John calls the day after Jesus died, "Passover," and in 12:1 says, "six days before passover," we are justified in counting back six days from the day following the crucifixion.

It took me just twenty-eight years after beginning this study before this unanswerable reply became clear to my mind. The difficulty in demonstrating the day following Jesus' death as "Passover" is because that term was originally applied to the 14th, the day the lambs were slain and eaten, back in Egypt. Now however, it was not only applied to the 14th when the lambs were only eaten, but sometimes, as above quoted from John, it meant the great passover sabbath of the 15th, at other times the word passover was applied to the entire paschal feast on the 14th and including the seven days of the feast of unleavened bread that followed.

One dear brother wrote to know how I could be dogmatic about its being the 15th when it was used to designate the above three separate and distinct divisions of time; and furthermore reminded me that Josephus used to designate both the 14th and 15th as passover. But when we reflect that John is the one who uses it to identify the day succeeding the crucifixion, and it is he also that says it was six days before that same designated day that Jesus came to Bethany, our uncertainties should disappear; as that is one scripture explaining another scripture, and by the same writer. And from the further fact that by accepting the 15th as Passover, just as John calls it, a harmony of passion week is produced whereby all the occurrences of that sacred period fit into one another in point of time; and, conversely, no other day than the 15th as "Passover" can ever do so, and thereby fulfill Jesus' prophecy of three days and three nights.

But whatever week-day that 15th fell upon, John's six days before destroys either Good Friday or Palm Sunday—or, as is herein claimed, both. If either of the former, then the Church councils that proclaimed them were at fault. If the church was fallible in one of these, then perhaps in both.

Now, what did the Lord of the Sabbath do when He reached the temple? "And Jesus entered into Jerusalem and into the temple; and when He had looked round about on all things, now that eventide was come He went out unto

Bethany with the twelve" (Mark 11:11). "Why did He not drive out the money changers? Why was not a small corded whip used to stop these traders? Why did He not cleanse the temple of its unholy traffic? Simply because this was the quiet Jewish sabbath, and there was no trading on that day. Surely He would have done so had the opportunity presented. It could not be supposed that He had to consider for twenty-four hours whether He would take issue with them on this point. The answer proves the triumphal entry to have been made on the Jewish sabbath, as the Lord would not have permitted the selling of doves and the changing of money on that day, had it been in evidence."—Callaway.

I believe the reader will admit that Mr. Callaway has proven, first by what is on record as accepted authority historically, how the day Friday came to be accepted as the day of crucifixion and Easter to be celebrated on Sunday and on no other day of the week, and he has proven by Scripture that Wednesday is the day Jesus was crucified.

No doubt many have difficulties in accepting the above statement, and is it to be wondered at, when we stop to think how all Christendom has been hoodwinked for nearly thirteen centuries?

Let us consider the following scriptures and comments. Why was the passover Lamb killed on the afternoon of the thirteenth of Nisan in the time of Christ, instead of the beginning of the fourteenth of Nisan after sundown, as the Lord commanded the children of Israel in Egypt? Gen. 12.

In Egypt every man slew his own lamb. In the time of Christ, the lambs were slain in the temple. Furthermore by this time the number of lambs required for the passover was so great that it required some time to slay them. It is estimated that the number of lambs needed for this passover sacrifice was two hundred and fifty thousand. "Thou mayest not sacrifice the passover within any of thy gates, which the Lord thy God giveth thee: But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt" (Deut. 16:5, 6). "In the fourteenth day of the first month at even is the Lord's passover. And the fifteenth of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread" (Lev. 23:5, 6). On the fourteenth when Jesus was tried before Pilate and crucified, the Jews would not go into the judgment hall, lest they should be defiled, so they could not partake of the feast of unleavened bread, on the passover sabbath "for that sabbath day was an high day" (Jno. 19:31). (Please read Luke 22:1; Ex. 12:17.)

Jesus' body was not anointed when Joseph wrapped it in a clean linen cloth and laid Him in his own tomb. The women were at the tomb when Joseph laid the body of Jesus in the tomb and they knew that that body was not anointed. When the passover sabbath was past the women bought sweet spices and prepared them to anoint the body of Jesus, the day had now ended. The next day was the seventh day Sabbath. The women rested according to the commandment. Evidently Nicodemus (no doubt

seph was with him) came early the next morning (Friday the sixteenth) after the Passover sabbath and anointed the body of Jesus, before the tomb was sealed and a Roman guard placed to guard the tomb.

The Jews could not seal the tomb on the sixteenth, it being the Passover sabbath. No doubt the women did not know that Nicodemus had anointed the body of Jesus. That is why they were going early to the sepulchre to anoint the body of Jesus on the first day of the week.

"In the end of the sabbath, and, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. As it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay" (Matt. 28:1-6).

Matt. 28:1-6 rearranged—nothing added and nothing taken from the scripture. I believe this arrangement is easy to understand as to what took place on the first day of the week, and when.

Friday evening after sundown the Jewish sabbath began and ended Saturday evening after sundown. Matt. 28:1 says, "In the end of the sabbath," when the first day began (Sunday) there was a great earthquake. (Matt. 27:50, 51 says when He died the earth did quake.)

The time of "three days and three nights" in the tomb were now ended, or, in other words, the end of seventy-two hours since Jesus' body was in the tomb had now come, and He arose from the dead.

No doubt many Bible students have difficulties along the line of "after three days," and "the third day." Jesus used both terms. Mr. Callaway reminds us of the difference between "ordinal" numbers and "numerals." "Ordinal numbers—such as 1st, 2nd, and 3rd and so on are relative because they count from something else—and in using them there is always an uncertainty as to what they signify; because we may either include that which we count from, or may exclude it. And although that is the case with ordinal numbers, we must not make the mistake of supposing that numerals such as one, two, three, and so on, are also uncertain in their meaning. They never change, because they are absolute and not relative. So that 'two' is always two and 'three' is always three.

"When we have said this we expose the fallacy of all the paragraphs that commentators bring to show that three days and three nights may mean two days and two nights. They bring passages to show that the third day is sometimes inclusive of the day from which it is counted. Sometimes it is exclusive, but that cannot affect the meaning of this verse in which there are no ordinal numbers, but only numerals. Three days can never mean anything but three days. Three nights can never mean anything but three nights."—Callaway.

Now in conclusion I will ask the readers to

do as the Bereans did of old: search the Scriptures and see whether these things are true.

Terra Bella, Calif.

OUR LORD THREE DAYS AND THREE NIGHTS IN THE HEART OF THE EARTH

By Elmer Martin

For the Gospel Herald.

Many believe that Friday was the day of our Lord's crucifixion. This is evidently an error, that has been hid for generations, due to the negligence of teaching concerning the day of holy convocation, or Passover Sabbath, which followed the Lord's Passover.

Would Christ have been crucified Friday, He could not have been in the tomb three nights, rising according to the Gospels the first day of the week, or Sunday. Some have included the day of crucifixion, in interpreting the three days and three nights. But, to say the least, Jesus including this day said, "That the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, AND AFTER THREE DAYS RISE AGAIN" (Mark 8:31). Therefore if He would have been crucified on Friday, and counting this day in, He would have risen after three days, which would be Monday. And this is not according to the Word.

Beyond doubt many have meditated, and have been taught, as the writer also experienced, that the Lord was crucified the day before the seventh day, or Jewish Sabbath: not having in mind the custom of the Jews' Passover, concerning the day of holy convocation; which is esteemed as to that of the seventh day Sabbath, which is also a day of holy convocation: and therefore concluded, it must have been Friday.

Thus the perplexing question has often risen in the Sunday school, and to the Bible students' minds, as to how our Lord was three days and three nights in the tomb. Some have concluded, that in order to have Christ three days and three nights in the heart of the earth, totalling seventy-two hours, He must have been crucified on Wednesday. But they have not meditated upon the other fourteen scriptures, giving evidence that He rose the third day, and appeared the same day He rose; which was on the first day of the week, therefore the crucifixion could not have been Wednesday.

Looking into the Word, we have one scripture signifying Christ in the tomb, "three days and three nights;" two scriptures saying, "after three days;" and then fourteen scriptures saying, "the third day."

What then? Are the synoptic parallels contradictory? Nay, nay; God forbid that we should even doubt or question the authority of their records. While in their details they show their independence of each other; yet they are so fully in accord that they manifest clearly that the same Spirit directed the writers.

DEFINING THE SCRIPTURE

One Scripture—"Three days and three nights"

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the

heart of the earth" (Matt. 12:40). Here the Lord referred to the scripture as found in Jonah 1:17: "And Jonah was in the belly of the fish three days and three nights."

This incident occurring almost 900 years before these sayings of Christ, we need to consider the reckoning of time according to the Hebrews, which will help us to understand. Christ, according to the Hebrew, was literally three days and three nights in the heart of the earth.

"Yom," the Hebrew word for day, is used as the whole of a day; or, in a subordinate sense, even a portion thereof was called one YOM. YOM is used to express day, and "LAYIL" to express night. Therefore as Christ was placed in the tomb Thursday, the day before the Passover Sabbath; this day, or portion thereof, would be the first YOM, Friday the second YOM, and Saturday the third YOM that Christ was in the tomb; and as He appeared in the end of the sabbath, toward the first day of the week, this would also make the first, second, and third LAYIL or night in the tomb. Thus it was fulfilled that the Son of man was three days and three nights in the heart of the earth. (See chart, page 21.)

TWO SCRIPTURES—"After three days"

Jesus at Caesarea-Philippi, Mark 8:31—"And he began to teach them, that the Son of man must suffer many things and be rejected of the elders and of the chief priests and scribes . . . and be killed, and after three days rise again." In this verse Mark includes the rejecting of Christ by the elders, and by the chief priests, and scribes; taking in the 14th Nisan. Thus it was after three days, including the day of rejection and crucifixion; or on the third day, not including the day of rejection and crucifixion.

Matt. 27:62, 63—"Now the next day, that followed the day of preparation, (i. e. The slaying of the lambs, and crucifixion.) the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again."

This verse is in synonymous terms with the preceding verse, for the chief priests and Pharisees reiterate the saying of Christ at Caesarea-Philippi. Thus the interpretation thereof is the same.

FOURTEEN SCRIPTURES—"He shall rise the third day."

Jesus in the first cleansing of the Temple, spake of the temple of His body; when He said, "Destroy this temple, and in three days I will raise it up" (Jno. 2:19-21).

"As Jesus was brought before the high priest and Sanhedrin, they bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands" (Mark 14:58).

Matthew (16:21) and Luke (9:22), in recording the sayings of our Lord at Caesarea-Philippi, have written, "And be raised again the third day."

After the transfiguration at Mount Hermon, Christ again foretells His death (Matt. 17:23; Mark 9:31), saying, "And after that he is killed he shall rise the third day."

Also in Perea shortly before the Passover week, as recorded in Matt. 20:19; Mark 10:34; Luke 18:33, Jesus closes the foretelling of His death by saying, "And the third day he shall rise again."

On the resurrection morning (Luke 24:7) the angels gave testimony to the words which Jesus spake, saying: "And the third day rise again."

And that same day, as two apostles were on their way to Emmaus, (Luke 24:21) Jesus met them and they knew Him not, nor that He was risen from the dead. In speaking concerning Jesus of Nazareth they said, "But we trusted that it had been He which should have redeemed Israel: and beside this, to-day is the third day since these things were done."

That same evening, when He appeared to them at Jerusalem (Luke 24:45, 46) "Then opened he their understanding, that they might understand the scriptures; and said unto them, Thus it behoved Christ to suffer, and to rise from the dead the third day."

In Peter's sermon in the house of Cornelius, after the ascension of our Lord (Acts 10:39, 40) he said, "And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and showed him openly."

We also have the apostle Paul preaching to the Corinthians (I Cor. 15:4), and that he was buried, "and that he rose again the third day, according to the scriptures."

Thus it is evident that our Lord rose triumphantly from the grave, on the third day; and beyond doubt, as signified in the Egyptian Passover: at the time of the morning watch, as the morning appeared. And as the Gospel writers also signify, That early in the morning (Luke 24:1), when it was yet dark (Jno. 20:1), as it began to dawn (Matt. 28:1), and at the rising of the sun (Mark 16:2), remembering there was a great earthquake, and as they were on their way to the sepulchre, they said among themselves, "Who shall roll away the stone?" no doubt not knowing the stone had been sealed the day following the burial, Matt. 27:62-66. But in entering the sepulchre upon the first day of the week, they found it empty; and Christ had risen triumphantly from the grave.

Sincerely and prayerfully meditating upon this greatest of all and most important scene of all ages, THE LORD'S PASSOVER, certainly God's Word bears testimony, this was set in order; occurred at the appointed time: symbolically arranged, as was appointed.

FURTHER PROOFS

Having a definite record in the Gospels, of the scenes of our Lord, each day of passion week; let us note especially a few sayings pointing definitely to the Lord's Passover.

Jno. 12:1-9: Jesus came to Bethany six days before the passover: The 9th Nisan, or Saturday, the day prior to coming to Jerusalem. This falls on Thursday.

On Tuesday, as found in the defining of the Lord's Passover; referring to the events of our Lord, the Pharisees warn Jesus to get out of Jerusalem, Luke 13:31-33. In answering them, Jesus said, I do cures to-day and to-

morrow, and the third day I shall be perfected.

Tuesday evening, as found in the defining of the Lord's Passover, after the Olivet discourse, Jesus said, Matt. 26:1, 2: "Ye know that after two days is the feast of the passover." Notice: "After two days." The passover feast followed the day of preparation, upon which day Christ was crucified. This again falls on Thursday.

Again, on Tuesday evening another scene took place at Jerusalem, in the house of the high priest called Caiaphas, where the chief priests and the scribes, and the elders of the people assembled; and consulted that they might take Jesus by subtilty, and kill Him. Matt. 26:3-5. "But they said, Not on the feast day, lest there be an uproar among the people." (Bears evidence Christ was not crucified Friday). Therefore the chief priests and scribes and elders wasted no time in the speedy trial of Jesus on the 14th, so that He might be crucified before the feast day.

Lancaster, Pa.

THE DAY OF CHRIST'S CRUCIFIXION AND THE DAY OF HIS RESURRECTION

By A. D. Wenger

For the Gospel Herald.

The Son of man must . . . be crucified and the third day rise again.—Luke 24:7.

As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.—Matt. 12:40.

The crucifixion and the bodily resurrection of Christ are the greatest facts of all history. They are fundamental to the Christian faith. Paul received of the Lord and delivered to us "how that Christ died for our sins, according to the scriptures; and that he was buried and that he rose again the third day, according to the scriptures" (I Cor. 15:3, 4). "And if Christ be not raised your faith is vain; ye are yet in your sins" (I Cor. 15:17). Since we have been gloriously redeemed by Christ our Savior, does it really matter on what days of the week He died and arose? This may not be essential to our salvation, but to avoid confusion by really understanding the Scriptures by right principles of interpretation and to have unity among Christians in believing and commemorating events is upbuilding to the Church and spiritually strengthening to individuals.

I. All History Favors Friday Crucifixion.

All history has been silent on any other day for the crucifixion than Friday. Recently some have advocated Wednesday, and a smaller number Thursday. Eusebius (Ecclesiastical History page 30) even quotes Josephus, a Jewish writer, who wrote about Christ while the apostle John yet lived, as follows: "For He appeared to them alive again on the third day." All the other church fathers immediately after the apostles, and other writers on down the centuries say nothing about any other day. In the Apostles Creed, evidently written shortly after the days of the apostles, it says of Christ, "Rose from the dead the third day." In the confessions drawn up by Christians in the days of the martyrs we have expressions like these: "He was raised from the dead on

the third day." He "rose triumphantly from the dead on the third day." They believed it was on the third day, not after it had closed. Apparently no other day than Friday ever dawned upon their minds. All through these age controversies raged on many Biblical subjects but this one was never touched until some Christians, in the nineteenth century, rose up against higher critics who claimed that Matt. 12:40 was a contradiction to other scripture. If it had not been for critics the question would likely not yet have arisen among Christians. If it were any other day, how could the early Church universally begin to keep Friday immediately after the apostolic times? On this point a recent able writer is clear and strong: "That Friday was the day on which our Lord died is an unquestioned and undisputed fact of history. . . . The early Church knew the day on which Christ died. With them it was not a problem of reconciling it with anything. It was a fact. Everything that could possibly be questioned as to the Scriptures has been the occasion of controversy between believers and the enemies of the Gospel, as well as between different groups of believers. But here is one fact that never was questioned in all the history of the Church. If Christ died on Wednesday, or on Thursday, the complete and quiet settling upon another day would be a miracle of history without any parallel, especially if, as is claimed, the Friday view makes it difficult to vindicate the Scriptures. What possible motive could there be in making the change, and what possible chance could there be that people who knew the day He died, who could never forget it, would one and all agree to the change, and also agree to erase every evidence that such a change had occurred?"

II. Historical Observance is in Harmony With the Scriptures.

Our chief interest is in what the Word of God says, even though the historical argument that Friday is the day seems to be unanswerable. "If the Scriptures did not confirm this testimony of history, it is very evident there would not be such a testimony." If the sincere seeker after truth will patiently follow this necessarily lengthy scriptural discussion, we believe that some seemingly hard and contradictory scriptures will be made clear and prove a blessing to the reader.

III. Resurrected the Third Day From the Cross.

"The Son of man must . . . be crucified and the third day arise again." These words or their equivalent occur at least ten times in the New Testament. When we have to-day, tomorrow, and the next day we have the third day. Day after to-morrow is always "the third day." Jesus shows us that "to-day and to-morrow and the third day," and "to-day, and to-morrow, and the day following" are the same thing (Luke 13:32, 33). Therefore when Jesus rose from the dead the third day He rose the day following the morrow after He was crucified. If He was crucified on Friday, the morrow was Saturday, and the day following the morrow was Sunday.

IV. The Oft-repeated Third Day.

Jesus said He must "be killed, and be raised

again the third day" (Matt. 16:21). "And they shall kill him, and the third day he shall be raised again" (Matt. 17:23). "After that he is killed he shall rise the third day" (Mark 9:11). "And they shall kill him; and the third day he shall rise again" (10:34). "The son of man must . . . be slain and be raised the third day" (Luke 9:22). "And . . . put him to death: and the third day he shall rise again" (Luke 18:33). "The Son of man must . . . be crucified and the third day rise again" (Luke 24:7). "It behoved Christ to suffer, and to rise from the dead the third day" (Luke 24:46). "Him God raised up the third day" (Acts 10:40). "He rose again the third day" (1 Cor. 15:34). This is quite an array of testimony, overwhelming testimony to the fact that Jesus suffered and died on Friday and rose again on Sunday, the third day. The witnesses here are Christ Himself before and after His resurrection, an angel from heaven, the two who walked to Emmaus with Him, Paul, the holy women, and others. Not Wednesday, not Thursday but Good Friday is the day to keep in commemoration of His crucifixion, and Sunday is the right day to keep sacred in memory of His resurrection. It never takes more than three days for a third day. To require four or five is without precedent in all history.

V. Bible Way of Counting Days.

A part of a day was counted as a whole day. Rehoboam said, "Depart yet for three days then come again to me" (1 Kings 12:5). They knew what to do. "So Jeroboam and all the people came to Rehoboam the third day as the king had appointed them, saying, Come to me again the third day" (1 Kings 12:12). Israel understood the third day to be in three days, and in three days to be the third day. Esther said to Mordecai, "Go . . . and fast ye for me, and neither eat nor drink three days night or day . . . and so will I go in unto the king" (Est. 4:16). "Now is come to pass on the third day" that she went in unto the king (Est. 5:1-3). The first day was partly spent when Esther finally sent word to Mordecai to fast three days. Perhaps as much of the day was already past as was the day when Christ died. Then there was a night, then the whole day for Esther and the Jews to fast, just as there was one whole Sabbath day for Christ to be in the tomb. Then there was another night, then a third day when Esther went before the king in the morning to bid him to a banquet, but of course not as early as Christ arose the third day. After the banquet, Haman had time yet that day to build a gallows seventy-five feet high. In this instance, just as in Christ's death and entombment, there was a part of a day, a night, a whole day, a night, and then the beginning of another day. This short time of probably less than forty-eight hours was three days, including the nights.

VI. Bible Way of Counting Twenty-Four-Hour Periods.

"For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40). All agree that this means the time that Jesus' body was in the tomb. He knew exactly how long Jonah was in the whale, whether it was exactly three

days or less. Had it not been for the recent wrong interpretation of this one verse of scripture, the belief in Wednesday or Thursday crucifixion would likely never have arisen. It is important that we understand it, otherwise we are confused in hundreds of other scriptures. Some wonder how it can be three days and three nights from Friday afternoon to early Sunday. There is a third day, but not three full days nor three nights as we count them. Perhaps the scriptural way of counting time has not been clear to you, how that any part of a day more than one day, is counted another day, that a twenty-four-hour period of day and night was called an onah in the original Hebrew, and that any part of an onah more than one onah was counted another onah, that any part of a year to the life of a patriarch or the reign of a king was counted another year. Then an onah is the whole or any part of the twenty-four-hour period. The Hebrew says Jonah was in the belly of the fish three "onahs" (Jonah 1:17). The noted Hebrew scholar, Dr. Lightfoot, quotes two Jewish rabbis in the Talmud as saying, "A day and a night make an onah, and part of an onah is as the whole." Lightfoot further says, "So our Lord was in the tomb part of Friday before sunset, all of Saturday, and arose early Sunday, the third day."

VII. Bible Way of Counting Years.

The years were not counted in the Bible as we count them. When a child was born in the days of the patriarchs, the part of the year that yet remained was not counted to the child. The child's first year was the next year. When a man died even if it was near the beginning of the year, that year in which he died was added to his age. Compare the years of Methuselah and the total ages of his descendants until the flood, and we find he died the year of the flood. Since the flood began the second month of the year it swept over his newly made grave, for that year was nine hundred sixty nine for him. He may have died only a week or two after the beginning of the year, yet the year was counted to him. In the case of Noah's age his six hundred years was the same as the beginning of his six hundredth year. (Gen. 7:6, 11). To a king of Judah was counted the year in which he died even if he died at the beginning of it. The son began to count his reign the beginning of the next year. Carefully compare the reigns of the kings of Judah with those of Israel and be convinced. If we can appreciate the Bible modes of counting time we can solve the Old and the New Testament time problems much better.

VIII. Why Not Wednesday?

Some Wednesday advocates say that He was buried at six o'clock that evening, and that He arose at six o'clock on Saturday evening, thus having been in the grave exactly three full twenty-four-hour days, or seventy-two hours to the very fraction of a second. He could have arisen between the seconds but was not buried that quickly. This could not be, for the women had time after seeing the body laid in the sepulchre to make all preparations yet before the Sabbath to anoint Him. They rested only "the sabbath day" not three days, until they went to the sepulchre and found Him risen. If He had been crucified on Wed-

nesday He would then have been in the grave until the fifth day, while we are told so frequently He arose "the third day." Neither is there any record of other days beside *the Sabbath* between the crucifixion and the resurrection. All the Gospels give the day before the Sabbath, Friday, for the day of the crucifixion and Sunday morning, the day after the Sabbath for the resurrection.

IX. Should not Exceed the Scriptures with Extremes.

Some who think they must have the three days and the three nights so exact that the burial was right between Wednesday and Thursday and the resurrection between Friday and Saturday in order to have them both "in three days" (Jno. 2:19), and "after three days" (Mark 8:31), have gone to the limit of letter-killing. "The letter killeth," especially when the letter is wrong. Brethren, I cannot believe the Lord ever intended for us to resort to such technical second-separating differentiation of days in order to make it both "in" and "after three days" for the purpose of answering faultfinding, unbelieving, modern critics, while He includes any part of a third-day period and calls it three days, any part of a third twenty-four-hour period or onah and calls it three onahs, and any part of a third year period and calls it three years. If the Word never measured time by minutes and seconds why should we? The closest it counted was the first hour, the second hour, and the third hour, etc., and often then only "about."

X. Making a Difference Where There is None.

All the technical discriminations that are attempted in the time of "three days and three nights," "in three days" "within three days" "after three days," "the third day," and "the third day since" are without foundation. They are simply different ways of saying things after the Hebraic manner. Jesus in His earlier ministry used the terms "three days," "after three days," and "three days and three nights," to express the days from His crucifixion and burial to His resurrection (Jno. 2:19; Mark 8:31; Matt. 12:40). Later in His ministry, when He spoke of the same period He always gave the time as "the third day." The Jews understood this. The Pharisees said to Pilate, "Sir, we remember that that deceiver said while he was yet alive, After three days I will rise again. Command therefore, that the sepulchre be made sure until the third day" (Matt. 27:62-64). This shows that the expressions "after three days" and "the third day" are equivalent. Jesus was buried the same day He was crucified. If He was crucified and buried on Wednesday, Sunday would be the fifth day; if on Thursday, Sunday would be the fourth day. Only if on Friday could Sunday be the third day after He was killed and buried. The Wednesday advocates overlook that fact and count from His burial only which was *on* the same day also and not on the imaginary moment between Wednesday and Thursday. He rose again the third day after He was buried (1 Cor. 15:4). Luke tells us that Sunday, the day of the resurrection, was the third day after the condemnation and the crucifixion (Luke 24:1, 13, 20, 21). So the condemnation, crucifixion, and burial all took

place on Friday. Otherwise Sunday could not have been the third day "since these things were done." If He was buried between Wednesday and Thursday, which day was it? If He arose between Saturday and Sunday, which day was it? Who can answer? No one can, for it was *on* a day when He was crucified and buried, and *on* a day when He arose. Jesus was therefore "three days and three nights in the heart of the earth:" (1) From late in the day-time of Friday when He was buried until Sunday morning it was three onahs or three days and three nights (Jonah 1:17; Matt. 12:40). (2) From the time of His death until He arose it was longer but was not more than three days and three nights (John 2:19). (3) From the time He was condemned to death, which was early in the morning, until He arose it was still longer but was not more than three days and three nights, for it was only "the third day" (Luke 24:20, 21).

XI. Why Not Thursday?

Others say, He was crucified and buried on Thursday and arose on Sunday. This is nearer right, but the day for the crucifixion is one day too early for reasons given above. He then would have risen the fourth day, which is not in harmony with the frequent statements that He arose the third day. To stretch out the Biblical and abundantly proven third day to the length of a fourth and a fifth day is at least unscriptural.

XII. The Plain Gospel Narrative of the Burial.

Luke makes it plain that Jesus died and was buried on the same day, on Friday just before the regular Sabbath, and rose on Sunday just after the same Sabbath (Luke 23:46-24:3). They took the body of Jesus "and laid it in a sepulchre." After that was done on the preparation day, the day was not yet over, "and the sabbath drew on," but was not yet on. It had not yet come. The women still had time before the Sabbath, Saturday, began to return from the sepulchre, buy "sweet spices" (Mark 16:1), and prepare "spices and ointments" before six o'clock in the evening when the Sabbath began. Then they "rested the Sabbath day according to the commandment." "The Sabbath" was always Saturday. "According to the commandment" undoubtedly means that commandment on the tables of stone, "Remember the sabbath day, to keep it holy." If the Sabbath that "drew on," in verse 54, is an extra passover Sabbath, as some claim, and not the weekly Sabbath of verse 56, it is a most obscure Sabbath. Perhaps no Bible reader ever imagined he found it, and another day yet beside, until recently. The Wednesday advocates are driven to the extremity of involving five days in order to get the time of seventy-two hours they think they must have. The simple Gospel story does not admit of such interpretation. How could any reader who did not have a theory to prop up ever find such extra days in the inspired narrative?

XIII. Only One Sabbath in Passover Week.

Those who claim Wednesday as the crucifixion day avoid the plain meaning of Luke by saying the Sabbath that "drew on" was a special passover Sabbath on Thursday, that the

women rested on that day, then were buying and preparing spices on Friday, then rested the weekly Sabbath (Saturday) and came early Sunday to the tomb and found Him risen. It is indeed hard to imagine three whole days—Thursday, Friday, and Saturday—in between the day of the crucifixion and the day of the resurrection, involving five days. Would the women who so dearly loved the Lord have moved so slowly as to take a whole day to get ready and not go to anoint Him until after He was dead so many days, until after the fifth day had come and four whole nights had passed, and then *hasten* there so early in the morning? Two of these days have been invented in the last hundred years and were unknown to Christendom for over eighteen hundred years. No, He ate the passover on Thursday at even, was condemned, crucified, and buried on Friday, on which day the women had time yet to prepare spices and ointments before the beginning of the Sabbath. They rested on only one day, the weekly Sabbath day, and came to the tomb early on Sunday morning. No other day than the weekly Sabbath in the week of the passover and unleavened bread, was ever called "the Sabbath" in the scriptures. Then why say there were two Sabbaths? It cannot be proven that the women rested two Sabbaths and took a whole day yet between the Sabbaths to prepare for anointing.

XIV. "The Sabbath" Makes It Clear.

The Sabbath "drew on" after Jesus was buried. "The Sabbath," whenever used in the Scriptures, when it has reference to a certain day of the week, always means Saturday. It is so used in the Old Testament fifty-seven times and in the New Testament fifty-three times. Many other references to "the seventh day" also mean *the Sabbath*, Saturday. If *the Sabbath* never meant any day but Saturday for a thousand years in Old Testament history, we have no right to claim that it means any other day of the week in the New Testament. "A Sabbath" occurs ten times in the Old Testament and once in the New. Three times, twice in the Old Testament and once in the New, "a sabbath" means Saturday, and the references clearly show it. See Ex. 16:25; 35:2; Acts 1:12. But not once in the one hundred ten references to *the Sabbath* as a special day, is any day meant but Saturday. In every instance the setting makes it clear whether it is "the Sabbath," or "a Sabbath" of less frequent occurrence. *The Sabbath*, so frequently mentioned and so frequently kept, was *the Sabbath* of all the Sabbaths. Read it with emphasis on *the*. There are several minor Sabbaths mentioned but a few times in all the Bible but the seventh day was *the Sabbath*. The Sabbath that followed the day of the crucifixion was Saturday (Mark 15:42; Luke 23:54; John 19:31).

XV. The Preparation Day Proves Friday Crucifixion.

From the time the manna began to fall in the Wilderness, and perhaps before, the Hebrews had to make preparation on Friday for the Saturday Sabbath. They could not do any servile work, not even build a fire on the Sabbath. During the week of the passover they had to make *special* preparation on Friday for

the next day, the Sabbath day of the week of the feast of unleavened bread. Sometimes this whole feast was called the Passover. *That* Friday was annually a *special* day of preparation. Six references to preparation day thus show that Jesus was tried, crucified and buried on Friday (Matt. 27:62; Mark 15:42; Luke 22:54; Jno. 19:14, 31, 42). Mark clearly explains that the "preparation" or "preparation day" was Friday, the day before the Sabbath. Here is the Bible definition of "preparation." Read carefully, "Now when the even was come because it was the preparation, that is the day before the sabbath" (Mark 15:42). The Sabbath day that fell in the passover week was always a great or "high day" because it was a double celebration of the weekly Sabbath and the passover. See Jno. 19:31. This also proves that preparation meant Friday, the day of the crucifixion and the day before the Sabbath. It was the Friday preparation for the Sabbath day part of the seven-day passover in the morning at six o'clock, Roman time, (Jno. 19:14), and late the same day when "the sabbath drew on," it was still preparation day (Luke 23:54). The Friday that came in the passover week was preparation day every year for the "high day" Sabbath that followed.

XVI. Jesus Ate the Passover on the Right Day and on the Right Hour.

The Passover festival makes clear the solution of this time-problem. I have often been astonished at the efforts of those who want to prove that Jesus died earlier in the week than Friday and before the Jewish Passover, how they avoid the scriptures that so clearly teach that Jesus did eat it at the right time and fulfill it. "Now the first day of the feast of unleavened bread the disciples came to Jesus saying unto him, Where wilt thou that we prepare for thee to eat the passover." Jesus said, "I will keep the passover," and "they made ready the passover" (Matt. 26:17-21). They began to eat unleavened bread with the passover in the first month on the fourteenth day of the month Abib or Nisan and continued the feast of unleavened bread until the twenty-first day (Ex. 12:18; Num. 9:11). The real passover was always held at the beginning of the seven-day feast of unleavened bread. The disciples knew the time and came to Jesus about it. "And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we prepare, that thou mayest eat the passover" (Mark 14:12-18). "Then came the day of unleavened bread, when the passover must be killed" (Luke 22:7-18). "And he sent Peter and John saying, Go and prepare us the passover that we may eat." What other passover could be meant but the one on the first day of unleavened bread that the Jews had been observing for about fifteen hundred years? Who had ever heard of any *other* passover? The good man of the house understood it. "And they made ready the passover. And when the hour was come they sat down." Not only did Jesus wait and observe the passover on the right day, but He did not sit "down" until the right "hour." Read the fourteenth verse again. He "desired to eat this passover" before suffering. "I will not any more eat thereof, until it be fulfilled in the kingdom

of God." It was fulfilled and should never be eaten any more by anyone. The next day when "the handwriting of ordinances that was against us" was nailed "to the cross" it was "fulfilled in the kingdom of God" (Col. 2:14).

XVII. Christ is Our Passover.

"Christ our passover was sacrificed for us" (I Cor. 5:7). Some think Jesus died at the exact time of killing the Jewish passover. He could not eat it and die at the same time. When it could not be kept at the usual time, it was permissible to observe the passover later (Num. 9:6-11; II Chron. 30:15). That was the Lord's arrangement. Our business is to know that Jesus kept the passover on the first day of unleavened bread, the proper day. At that time Jesus gave us the celebration of His passover even though it was the day before He died. He said, "Take eat, this is my body; This is my blood . . . which is shed for many," although His body was not yet really broken, nor His blood shed. In symbol He was already sacrificed for us. Another striking fact is that on every day of the feast that followed for seven days, seven male lambs of the first year without blemish were sacrificed (Num. 28:18-25). They also typified Christ. Some were offered the same day of His crucifixion. Jesus could not keep all of the seven-day feast if He died in the midst of it. He fulfilled enough of it by actual observance. As He was Lord of the Sabbath, He was also Lord of the passover. Once when all Israel could not keep the passover at the appointed time they kept it a month later (II Chron. 30:15). Jesus fulfilled all the passovers, the regular and the irregular, both by observance and by His death. Like the paschal lamb, He was without blemish or broken bone, and His blood was a token before God. A type always ended before its antitype. Thus the passover legally ceased before Christ our passover was sacrificed for us. "For the law having a shadow of good things to come" was "not the very image of the things" (Heb. 10:1; Col. 2:16). Neither the passover nor anything else under the law was the very image of Christ or other good things to come. Some say there must be a perfect meeting of type and antitype in every respect but the Bible says otherwise. They were just a shadow of things to come and "not the very image."

XVIII. Details of First Passover Dropped.

We do not find that some of the details of the first passover, when Israel left Egypt, were ever observed later, such as loins girded, shoes on the feet, staff in hand, eating in haste, and staying in the house all night. We know their shoes were off and they went out at night from the supper. There were some new features added too, feet-washing and the Lord's supper. Our purpose in this article is to establish the main facts of Scripture, and if the Lord is silent on some particulars we need not burden ourselves with them. Jesus kept everything necessary to be kept through all the previous years and at that time.

XIX. Harmony between Gospel Narratives.

The passover as recorded by John is in harmony with the other Gospels. "Now before

the feast of the passover," is earlier than "supper being ended" (Jno. 13:1, 2). There is often a lapse of time, even days between two verses. The supper Jesus ate here was the passover supper, the same full meal He ate on the first day of the feast of unleavened bread as recorded in the other three Gospels. Luke, as well as John, calls it a supper as well as the passover (Luke 22:15-20). We know it was the same meal, by the fact that all four record that Jesus made known the betrayer to the other disciples at that last feast. From the same feast all four say He went to the Mount of Olives. It was the passover on the fourteenth day of the first month Abib. Jesus died the fifteenth, the day before *the Sabbath*. He kept the ceremonies of the law regularly and would not, and never did to our knowledge, celebrate the passover or any other ordinance a day before the legal time.

XX. The Seven-day Feast of Unleavened Bread Sometimes Called Passover.

The passover yet to be eaten after Jesus had eaten it confuses some. "They themselves went not into the judgment hall, lest they should be defiled but that they might eat the passover" (Jno. 18:28, 35). "And it was the preparation of the passover" (Jno. 19:14). That is easily understood when we know that sometimes the whole seven-day feast of unleavened bread was called the passover. "Now the feast of unleavened bread drew nigh, which is called the passover" (Luke 22:1). "In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten" (Ezek. 45:21). The Jews had six days of this seven-day passover feast yet to eat. They had killed and eaten the passover proper with unleavened bread on the fourteenth day of the month at even, and they were to continue the seven-day feast yet for six more days. When Judas left the supper table the other disciples thought he went to buy things for the feast (Jno. 13:29). "And it was the preparation of the passover, and about the sixth hour; and he saith unto the Jews, Behold your King" (Jno. 19:14). The trial continued yet for some time. After the trial was over, Pilate scourged Him and gave Him to the soldiers who took Him to the "common hall" where they punished Him for some time before taking Him to Golgotha. It was before nine o'clock in the morning when Jesus was crucified. Perhaps the Roman method of counting hours from midnight as we count them was quite common in Palestine by the time John wrote, which was after the destruction of Jerusalem by the Romans and many years after Mark wrote that He was crucified the "third hour of the day." Jesus spoke of daytime only when He said, "Are there not twelve hours in the day?" When Jesus was brought before Pilate "it was early" (Jno. 18:28), probably about five o'clock in the morning. In the midst of the trial, at the sixth hour or at six o'clock, likely began the Friday preparation for the "high day" Sabbath of the passover week. The passover feast continued for an entire week.

XXI. Wrong Interpretations Confuse Believers.

Some take the passover references in John to attempt to prove that Jesus instituted a full

meal for Christians to eat before the time of the regular passover and that He died just at the time of the passover. They are never heard to quote and explain, "Then came the day of unleavened bread when the passover *must* be killed" (Luke 22:7). Neither do they explain or observe the cup that belongeth to that passover supper (Luke 22:17). Neither can they find a commandment to keep such a feast.

XXII. Risen Early Proves Friday Crucifixion.

We all know Jesus rose on Sunday, therefore He must have been crucified on Friday. "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene" (Mark 16:9; Matt. 28:1; Luke 24:1). "Then the same day at evening being the first day of the week . . . came Jesus and stood in the midst" (John 20:1, 19). The women "came unto the sepulchre at the rising of the sun" "the first day of the week" (Mark 16:2). The women beheld the earthquake, talked with the angel that rolled the stone away, and saw the trembling keepers (Matt. 28:1-8). This was early Sunday, the first day of the week. The word "early" is used seventy-two times in reference to the time of day and always means in the morning, never in the evening; therefore Jesus rose in the morning and not in the evening. When did He rise? Read again, "Jesus was risen early the first day of the week" and then He appeared to Mary. The fact of Jesus' rising in the morning on the first day of the week the third day from Friday, eliminates Thursday and Wednesday crucifixion. Besides this, the beginning of the night, or evening, was never called "early," or the early part of a day, or morning. Morning was always morning as we know it, and the events of the resurrection are so connected that they cannot be separated and some of them placed on the evening previous. "Sabbath past," Jesus risen, day dawn, earthquake, descent of the angel, stone rolled away, fear of the watch, and angel message to women all took place in the morning. The women of that early morn were witnesses to all these things. There was an earthquake when Jesus died, and another when He arose.

XXIII. All the Days of Passion Week.

Sunday, the first day of the week, is a fixed day for the resurrection. The other days may also be definitely known. Counting back we have Saturday, the seventh day, *the Sabbath* of rest, the day on which the women rested while Jesus was in the tomb; Friday, the day of preparation for the great and weekly Sabbath day of the Passover week, the day of the crucifixion; Thursday, the fourteenth day of Nisan, the first day of the feast of unleavened bread, and the day of the killing of the Jewish passover lamb which Jesus ate in the evening and fulfilled; Wednesday, the day of silence when it is supposed Jesus quietly rested, and prepared for the end; and Tuesday, the day of His public ministry in the temple to the multitude and the discourse on the Mount of Olives to His disciples (Matt. 21:18-25:46). How do we know that was Tuesday? "And it came to pass, when Jesus had finished all these sayings, He said unto his disciples, Ye know that after two days is the feast of the passover and

the Son of man is betrayed to be crucified" (Matt. 26:1, 2). Therefore two days before the passover was Tuesday. Monday, the day previous, He cleansed the temple (Mark 11:12-19). On Sunday was the triumphal entry, when He went to the temple and only "looked around about upon all things" (Mark 11:1-11). Here we have accounted for eight days, the two Sundays and all the days between, that seem fixed and certain in their connection with the events of Passion Week.

XXIV. The Word "when" Proves Friday Crucifixion.

"And it came to pass when Jesus had finished all these sayings He said unto His disciples, Ye know that after two days is the feast of the passover and the Son of man is betrayed to be crucified" (Matt. 26:1, 2). "All these sayings" were made on the last day of His public ministry in the temple and in the Olivet discourse to His disciples the same day, four and one-half chapters of sayings (Matt. 21-25). Observe "*when*" He finished these sayings it was two days until the passover. Nearly all agree, that the passover that year was on Thursday, so Jesus made His sayings on Tuesday, kept the passover two days later on Thursday, and was crucified the next day, which was Friday, the preparation for the "high day" Sabbath of passover week. After these sayings of Jesus, Mark also says in 14:1, "After two days was the feast of the passover and of unleavened bread." Luke's account also corresponds with this order of events. John in no way contradicts the other writers but he omits much that they have written. Matthew, Mark, and John tell of a supper in Bethany but none of them say just when it was. "When" it was "two days" until the passover we have a fixed time with which the days of other events can be connected. We have the resurrection on Sunday the third day, the seventeenth day of Nisan. Counting the days backward again, we then have the resting of the women on Saturday, the Sabbath, the sixteenth day of Nisan; the crucifixion on Friday, the preparation day, the fifteenth day of Nisan; the passover on Thursday the first day of unleavened bread, the fourteenth day of Nisan; the silence on Wednesday, the thirteenth day of Nisan; the discourses on Tuesday, two days before the passover, the twelfth day of Nisan; the cleansing of the temple on Monday the eleventh day of Nisan; and the triumphal entry on Sunday,

the tenth day of Nisan when they were to, and no doubt did, select the paschal lamb. This is a chain of eight links of scripture truth. "The scripture cannot be broken."

XXV. Efforts to Disprove Friday.

1. These efforts perhaps all sprang originally from the statement about Jonah in the whale (Matt. 12:40). It has been explained how that the whole or any part of a twenty-four-hour period of a day and a night is an *onah* in Hebrew. We have shown that the Lord never counted the time for us closer than the hour, and often not so close, and that Wednesday crucifixion would make Sunday resurrection the fifth day or fifth *onah* and Thursday the fourth day or fourth *onah*.

2. In order to give a long time for Jesus to be in the tomb some make the triumphal entry on the Jewish Sabbath instead of Sunday. A Sabbath day's journey was 2000 cubits which was about 3000 feet. That would reach from the wall of Jerusalem a little beyond the top of the Mount of Olives to the sight of Bethany which is fifteen furlongs or nearly two miles from Jerusalem (Jno. 11:18). The Mount of Olives is a Sabbath day's journey from Jerusalem (Acts 1:12), but Bethany is much more, and too far for Jesus on the Sabbath.

3. Those who oppose Friday and want to have the crucifixion just at the time the Jews killed their passover never attempt to explain the full meal passover Jesus ate. All the Gospels show that He ate the Jewish Passover on the right day, Luke even on the right "hour."

4. Some think the darkness of the sun when Jesus was on the cross was an eclipse, and that Wednesday can be proven by tracing the recurring eclipses back to that time. The fifteenth of a lunar month always had a full moon. As Jesus was crucified on the fifteenth of Nisan there was no natural eclipse for there never was an eclipse of the sun when the moon was full or anywhere near it. True astronomical calculations harmonize with the Bible in events and dates, for the God who gave us the Bible also made the heavens.

XXVI. Many Proofs of Friday Crucifixion.

1. History proves it by the universal observance of all Christendom from the apostles down to recent times.

2. The Bible mode of counting time harmonizes all the statements concerning the time from the crucifixion to the resurrection.

3. Jesus' own restatement of His earlier statements about the time makes the meaning clear.

4. There is nothing in all the Bible about a Sabbath during passover week other than the Saturday Sabbath, so the crucifixion just before the Sabbath was on Friday.

5. The straight-forward Gospel narrative should be accepted without adding a day or two in order to make the time longer.

6. The word "early" shows the resurrection was in the morning and not in the evening, and that alone eliminates Wednesday.

7. The fact that Jesus was crucified on the preparation day, which was always Friday, proves Friday crucifixion.

8. *The Sabbath* was always Saturday, the seventh day. Jesus was crucified the day before the Sabbath which therefore was Friday.

9. Jesus arose "the third day." The Biblical third day is always the day after the morrow. He arose on Sunday. Day after the morrow from Friday is Sunday. Therefore He was crucified on Friday.

10. He was crucified and buried, not between days, so it became impossible to tell on which days the events took place, but *on* a certain day and arose *on* the third day.

11. The time-terms "when," "the first day of unleavened bread," "the preparation day," "the sabbath day," and "the first day of the week" are all clearly fixed and certain days by which all the other days of Passion Week can be ascertained.

Conclusion

Every line of evidence appears to point to the passover as having been kept by Christ and the disciples on Thursday, to the condemnation, the crucifixion, and the burial as having taken place on Friday, and to the resurrection as having occurred early on Sunday morning, on the third day "after" or "since these things were done." Not a single difficult scripture on this subject has been purposely omitted. It is the hope of the writer that through this message others may be kept from error and confusion, may see harmony in the Scriptures, be strengthened in faith, and edified by understanding the truth.

Harrisonburg, Va.

PEACE PRINCIPLES FROM A SCRIPTURAL VIEWPOINT

The following discussions, by Edward Yoder of Hesston, Kansas, and published under the auspices of the Mennonite Peace Problems Committee, contain much valuable information pertaining to the Bible doctrine of nonresistance. We commend these messages to the thoughtful consideration of every one interested in the cause of righteousness and peace.—Editor.

THE DOCTRINE OF LOVE

Jesus plainly taught His disciples that they must not employ violent means for influencing or for coercing their fellowmen. His teaching implied too that they will never do injury or wrong to others, for He asks them to do unto others as it is their wish that others do to them. When it happens that they are the victims of aggression, when they are wronged or injured because of no fault of their own, Jesus teaches that they shall not retaliate, as it is the usual impulse of the natural man to do. Not even in defense of themselves or of others may they

resort to the use of force or of legal redress. His words as recorded by Matthew (chapter 5:38-48, Revised Version) are:

Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him two. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and

pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.

These words of Jesus are very plain and direct. Yet during the centuries they have been interpreted in many different ways by the people that have professed themselves His followers. The Christians who have taken these words in earnest and have acted as though they believed Jesus was speaking seriously when He said them have often been in a small minority. Many have been content to ignore the real and true import of these words. Some have labored seriously to explain the words in accordance with various ideas as to what Jesus might have meant. A brief review of a number of these attempted explanations may be of interest here.

First, it is claimed by some that Jesus did not mean that these teachings were to be practiced in an imperfect and evil world. At a future time, when society will be more nearly perfect, then such conduct will be practicable. At the best, they say, these rules are now only to be considered as ideals at which we may aim and which we should strive to reach to such an extent as we may find possible. If this were a correct interpretation, the question arises, how can we love enemies that do not exist, or how can we practice non-resistance toward evil men where there are no longer any evil men? It is unreasonable to regard this simple language of Jesus merely as a counsel of perfection with no practical application.

Again it is urged by some that these words are meant to be applied in spirit, but not necessarily literally. They who regard them in this way would doubtless try to feel kindly towards their enemies and towards evil men, treating them in ways that are not so crude, not so brutal nor so barbarous, as was the common practice in much of that ancient world in which Jesus lived. They will probably explain that Jesus in this passage used the conventional hyperbolic language common to Oriental teachers in which He purposely overstated the idea He had in His mind in order to render it the more emphatic. But against this interpretation it must be said that there is no evident reason for regarding the language as hyperbole. Nor can the spirit of a teaching be conceived to be the opposite of its letter, as such an interpretation would require in this case.

Another explanation offered is that this teaching applies only to the Christian's personal conduct, to his individual relations with his fellowmen, but that it cannot be applied to his conduct as a citizen of the State. He must love his personal enemies and do them good, but the enemies of his country he may hate and resist when the State calls upon him to do so. The argument for such an unusual ethical dualism probably rests upon the notion that when the state issues orders to its citizen subjects, they can and should for the moment surrender their own individuality and personal moral responsibility for this conduct, leaving this responsibility with the state. In answer to this it must be said that there is no ground for assuming that the collectivity called the state can in the sight of God relieve the individual's conscience of the responsibility it has to obey the commandments of God, commandments that are not qualified or limited in any direction.

This teaching of Jesus is commonly spoken of as the *Doctrine of Non-resistance*. It is correctly interpreted as forbidding the use of violence for the Christian in his relations with fellowmen. But a careful reading of this passage reveals the fact that the abstention from violence is scarcely half of the truth which Jesus was teaching here. The term, nonresistance, is in this respect an unfortunate one. It suggests only the negative phase of the doctrine which Jesus meant to teach. Unless we grasp also the positive side of this teaching, we may fall into the mistake of thinking that our obedience to Christ on this point is complete when we abstain from harming others, when we have withdrawn ourselves as far as we can from those who might do us harm, and when we have ignored as far as possible the evil and the wrong-doing that exists among men. Such half-way obedience may be easy and comfortable, but it is not what Christ meant.

The positive side of this doctrine, which could more appropriately be spoken of as the *Doctrine of Love*, is the doing of good, returning of good for evil, overcoming evil by means of good. It is not enough to suffer wrong patiently. On every such occasion it is required that the Christian do some act to show his good will and his love for the wrong-doer. He is to "turn the other cheek," "Let him have the cloak too,"

"go the second mile," or whatever deed at the moment will serve to express his good will and show forth the spirit of Christ, whose he is and whom he serves.

In the world of human affairs provision is everywhere made for means with which to restrain wrong-doers by force, to coerce and to punish the evil men. To this end civil society has instituted legislatures, laws, courts, prisons, police, and the like. But it is significant that Jesus made no provision for the use of such means among His followers for repressing the evil that is everywhere prevalent in society. He was keenly conscious of the presence of evil in the world, but He apparently ignored the established political and legal institutions of the world, excepting when on occasion someone raised a question with Him about them.

So much is perfectly clear, that He did not count upon any of these coercive means for advancing the Kingdom of God. Incidents such as that of the woman taken in adultery, of the brothers who were in dispute about an inheritance, of the imprisonment and the murder of His friend and forerunner, John the Baptist, an injustice against which He made no recorded remonstrance, all these show the indifference of Jesus to the common legal means of using force against injustice, impurity, and other evils.

Yet Jesus did much to promote justice, righteousness, purity in human society. But His method was one far removed from that of force and violence. He had a profound respect for human life and for human personality. He saw in every individual something that is of more value than the entire world. His method was to change evil people into good people. It seems not too much to believe that Jesus during His ministry, through His influence upon the "publicans and sinners" who flocked into His presence, did more for the protection of life and property and virtue, for the restraint of sin and crime, than the police did. The doctrine of love which Jesus taught, He meant should be applied practicably by those folks who have His spirit and His life, because it is the most effective means not only for winning men and women to Christ's way of life, but also for raising the level of justice and of righteousness among mankind in general.

The doctrine of love is the all-important corollary to the doctrine of nonresistance and it needs the greater emphasis because it is positive and aggressive. Christians to-day by the influence of their life and spirit, the Spirit of Christ who dwells in them, can and should, even as the early Christians did, do more for the maintenance of righteousness and the restraint of crime than the police and the law-makers. The multiplication of converts in the early centuries and their change on conversion from sinfulness to moral goodness and purity were achieved through the agency of Christians without any application of physical force. The following quotation from an article in "*Christian Faith and Life*" is well to the point, so far as method is concerned:

"A saint is a man or woman vitalized in moral personality by the divine Christ as Redeemer, so as to be identified as belonging to and partaking of the nature of God. . . . That quality of life alone accounts for the Christian Church's amazing power amid pagan civilization in the first three centuries. Edward Gibbon, the historian, no champion of Christianity, reached the conclusion that the first Christians beat the world and won an empire in their day by their 'sheer goodness.' An English editor said several years ago: 'The Church will conquer the world when she faces it with sheer goodness and with nothing else at all.' The Christian Church is potentially the most amazing fellowship the world has ever seen, capable of shocking the world into attention and of crushingly convicting the world of its sin. A fellowship of men and women of such personal purity, pure love, moral power, and radiant joy would be sought by multitudes of men and women seeking release from sin. Such a fellowship is the final argument for Christian truth."

CADOUX ON NON-RESISTANCE

In his book entitled, *The Early Christian Attitude to War*, Professor C. J. Cadoux, an English author, has the following pertinent words to say about the practice of nonresistance. The quotation is taken from pages 42-44:

"It is commonly assumed that obedience to the nonresistance teaching of Jesus is so obviously inconsistent with the peace and well-being of society that He could not have meant this teaching to be taken literally. Thus Professor Bethune-Baker says: 'If the right of using force to maintain order be denied, utter social disorganization must result. Who can imagine that this was the aim of one who . . . ? It was not Christ's aim; and He never gave any such command.' 'The self-forgetting altruism, the ideal humanity and charity,' says Schell, 'would, by a literal fulfillment of certain precepts of the Sermon on the Mount, offer welcome encouragement to

evil propensities, and by its indulgence would even provoke the bad to riot in undisciplined excess.' 'A country,' says Lolsy, 'where all the good people conformed to these maxims would, instead of resembling the kingdom of heaven, be the paradise of thieves and criminals.' This plausible argument is however erroneous, for it ignores in one way or another three important facts: (1) The ability to practice this teaching of Jesus is strictly relative to the status of discipleship: the Teacher issues it for immediate acceptance, not by the whole of unredeemed humanity, still less by any arbitrarily chosen local group of people (one nation, for instance, as distinct from others), but by the small though growing company of His own personal disciples. It is essentially a law for the Christian community. (2) The negative attitude which this teaching involves is more than compensated for by its positive counterpart. Jesus and His disciples use no force, but they are on that account by no means ciphers in the struggle against sin. The changes wrought by Jesus in the Gerasene maniac, the prostitute, the adulteress, the extortionate tax-gatherer, and the thief on the cross, show what a far more efficient reformer of morals He was than the police. As we shall see later, His first followers worked on the same lines, and met with the same splendid success. Nor is it very difficult to see how enfeebled would have been this policy of Jesus and the early Christians, if it had been combined by them with a use of coercion or of the punitive power of the State. True, as long as man's will is free, moral suasion is not bound to succeed in any particular case; but the same is true also of the use of force. The point is that the principles of Jesus, as a general policy, so far from leaving human sin unchecked, check it more effectively than any coercion or penalization can do. (3) The growth of the Christian community is a gradual growth, proceeding by the accession of one life at a time. Two gradual processes have thus to go on *pari passu*, firstly, a gradual diminution in the number of those who use violence to restrain wrong, and secondly, a gradual diminution in the number of those who seem to them to need forcible restraint. The concomitance of these processes obviously means no such 'utter social disorganization' as is often imagined, but a gradual and steady transition to greater social security."

BOOK REVIEW

WAR! Behind The Smoke Screen, by William C. Allen. Published by the John C. Winston Co., Philadelphia, Pa. (1929) 192 pages.

The author of this little book has traveled widely and much. He made repeated journeys around the world in the interest of international understanding and goodwill before the Great War, during the time of that conflict, as well as since the time of its close. He has been able to make personal contact with many people in all the walks of life, even with officials in high places, and he has gathered together here much material that is thoroughly tinged with deep human interest. In this book he writes briefly and interestingly on twenty-two different chapter subjects.

This book gives the reader numerous glimpses of what is found behind the gilded front, or, as the author speaks of it, behind the smoke screen of war's outward appearance. It sweeps away much of the exterior glamour and glory of modern warfare which the militarists paint to catch the imagination of the unthinking and the uninformed. Some of the stark and ugly realities of war and its consequences are here revealed. It deals with the facts in a plain, straightforward way. Numerous quotations from books and periodicals are given in support of the facts that are presented. These deal almost entirely with the last great World War.

Several chapters are given to a description of the methods which the war departments in different countries used for arousing the spirit and the passions of their populations to a pitch where these would support the war after it was declared. The author shows up the propaganda which was systematically scattered through the press, the pulpit, the lecture platform. It is now known that a strict censorship at the time permitted only a part of the news to reach the reading public, always that part which would serve the war interests. Various other forms of deception were continuously practiced; and all this with the aim to create and foster a passionate hatred and a frenzied fear of those who had been declared enemies of the country.

This abrogation of even the ordinary standards of morals and ethics upon the people, especially the young, had some terrible consequences which are also described. How offensive to non-Christian peoples was the stench of so-called Christians brutally murdering each other is almost beyond description. The cowardly manner in which many of the churches and their ministers in all the countries betrayed and denied the principles of their Master by supporting the war machinery in teaching their people to hate the enemy and in blessing those who slew their fellowmen, all this makes a sordid tale. Some notice is also taken in the book of the experiences which those had

who lived true to the teachings of Christ and the principles of peace in that critical time.

While the matter of the book is not very pleasant to contemplate the author does not write of it with any spirit of bitterness or denunciation. But he shows throughout an attitude of pity and sympathy towards those who were so badly misguided at the time. At the same time he speaks plainly, often with an effective irony, as he appeals to people to see war for what it really is. It is to be hoped that the information he presents will serve a useful purpose in helping people to guard against such insidious propaganda and mob patriotism in the future.

The book is written in simple and direct language, is easy to read and sure to grip the interest. Every young person of the Mennonite Church should read the book through. Homes and Sunday school libraries would do well to have a copy and see that it is used. Ministers and speakers on peace topics will find a great deal in the book that can be used as illustrative material for sermons and addresses.

PEACE ITEMS OF INTEREST

Some months ago, during a recess of the disarmament conference at Geneva in Switzerland, a delegation of 8000 crippled men, veterans of the World War—some blind, some maimed, some gassed—met in the hall used by the conference. They enacted a vigorous demonstration against all forms of war, appealing eloquently for disarmament at any price. They claimed to represent eight millions of men in all countries who had returned from the conflict of 1914-1918. The American veterans, it is said, opposed the general resolution that was passed because in it was condemned the manufacture of arms for private profit.

The extent to which the peace of nations is imperilled by the influence and the propaganda of those who make profits through the manufacture of arms and of war munitions is hard to estimate. But there is evidence that such influence is no small one. So long as the manufacture of war materials is in private hands and the traffic in them is free and unregulated, it is very natural that the destructive efficiency of weapons of war will be further increased by normal business competition. Besides this, it is recognized as the right of all business enterprises to stimulate demand for their products and to create demand where none already exists. Hence it is that the manufacturers of arms and munitions continually oppose disarmament and seek to promote wars. Truly the love of money is the root of this evil also.

A writer in the "North American Review" for July, 1933, gives a review of the efforts which have been made during the past fourteen years to bring the traffic in arms and munitions under some kind of international control. According to the analysis made in this article the government of the United States has most persistently blocked the way for any effective regulation of this nefarious traffic. The explanation is probably to be found in the fact that the largest armament manufactures are located in the United States, and further in the powerful influence which financial interests have in our government at Washington. Nonetheless a great step forward in this respect was taken by the last Congress when it conferred upon the President the power at any time to declare an embargo on the shipment of war materials to nations that are at war.

In many European nations an increasing number of men refuse to take the regular military training required of them. Many serve prison sentences and even suffer banishment for their refusal. In France, where conscientious objection to military service has been almost unknown, the government has been forced to take official, although secret, cognizance of objectors. Reports show that young men are imprisoned for refusing military drill in Switzerland, Holland, Bulgaria, Denmark, Belgium, Poland, and in other countries. There is an organization which endeavors to unite into a common fellowship these scattered resisters and by propaganda to spread their practice, called the War Resisters International. The official declaration made by members of this organization is as follows: "War is a crime against humanity. We therefore are determined not to support any kind of war and to strive for the removal of all causes of war." This movement is commendable so far as it goes. Its basis is merely humanitarian, not religious. Some of its adherents not only resist war but also resist government as well. Thus the doctrine of peace is sometimes brought into disrepute by socialists and anarchists who advocate resistance to war.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

It was in this spirit that the heavenly host sang, "Glory to God in the highest." It is a call to the children of God that they might exalt Jesus Christ, "that in all things he should have the preëminence."

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands. Therefore are my people gone into captivity."

And the very worst kind of captivity it is. They who are captives to strong drink are not only slaves to the bottle but also wrecks in character and ruined in soul—unless they repent and are delivered by the power of God from the chains of their terrible taskmaster. Legalized beer and wine is but the forerunner of legalized saloon domination.

"Peace on earth, good will toward men," was the heavenly refrain that followed the announcement by the angel of the Lord that the Prince of Peace and Savior of men had come to earth. But poor, fallen man, while desperately desiring peace, is too much absorbed with self-interest to realize that "peace on earth" is impossible without the "good will toward men" which holds us to the Second Commandment: "Love thy neighbor as thyself." Strifes of all kinds will cease as soon as the heart is cleansed from every form of selfishness, pride, and self-will. Only the grace of God and the cleansing power of the blood can

accomplish this. And the cleansing power of the blood is available for those only who submit themselves fully to Him.

Those interested in seeing "the first commandment with promise" kept and hallowed should not fail to read the article on "The Fifth Commandment," found on Family Circle page of this number. Many children are thoughtless, make the same mistake that the young man described in that article did, not knowing the seriousness of their folly. As a rule, outside of Christ, our parents are our very best friends. Let us return their friendship and give them reason to feel that their labor of sacrificial love has not been in vain. Parents should spare no pains in doing the very best they know how for their children, among other things setting them an example worthy to follow. Praise God for God-fearing and God-honoring mothers, and pray God for obedient children.

That is a striking temperance lesson that we are having in our Sunday school lesson this quarter. And the truths therein presented are all the more striking because they come direct from God through the eloquent voice of the prophet. But while Isaiah warned "the drunkards of Ephraim" and spoke for the benefit of all Israel, our chief profit from his message comes from applying these truths to ourselves. Where he says "Ephraim" let us say "America." And here in America, while we would like to see laws that are favorable to the promotion of the temperance cause, we are more interested in the laws of God than we are in the laws of man. Whatever men or nations may do, let the people of God remember that "every one that striveth for the mastery is temperate in all things." "Look not thou upon the wine when it is red," is equivalent to, "Have nothing to do with intoxicating drink."

"Wine (beer) is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."

World's Fair in Chicago.— Elsewhere in this number of the Gospel Herald will be found an illuminating article on "The Christian and the World's Fair," taken from one of our exchanges. The article is quite clear and, as we look at it, is on the right side of the question. There are a few points that might have been made a little stronger, and the message might have been still more impressive had it given more facts concerning the conditions actually existing there. As it is, the article should have the effect of strengthening consciences of some who may be tempted to yield to pressure and allow themselves to be persuaded to go. For most of our readers it will be in order to substitute the word "Mennonite" for the word "Holiness" wherever it appears in the article, as pertaining to the propriety or impropriety of attending the Fair. We are quite sure that the article will be approved and appreciated by most of our readers. Those of our people who are planning to attend our coming General Conference next month, and who are in the least tempted to patronize a World's Fair, had better choose some other route to Hesston besides one going through Chicago.

"Lost in the Church."—Turn over one leaf, and you will find an article headed by these words. We want everybody to read that article—and that is saying nothing that would minimize the importance of any other article found in this number of the Gospel Herald. Bro. Stauffer brings us no new doctrine, but he does bring a number of things that are familiar to us in a way that makes these truths impressive. The final test of our salvation will be when we shall all stand before the judgment seat of Christ. To be found safe at that time means to

be blessed with an everlasting salvation. To be saved in the Church means to be saved from the sins of which we were guilty before we gave our hearts to God and, if we continue faithful to the end of our earthly pilgrimage, it will mean an eternal salvation in the presence and fellowship of God, and of saints and angels. The warnings found in the article referred to ought not only to help inconsistent church members to turn from the error of their way, but ought also to be an inspiration to those who are right with God and encourage them to press on until the Master touches them with the finger of death and bids them "Come up higher."

Getting, or Keeping, out of Trouble.

—Here are three things that will keep you out of trouble, or, being in trouble, will help you get out:

1. Be sure you are right with God. To be right with God means that you have repented of your sins, that you have given your heart and soul and life to Him, that you can look God and man in the face and, upon the authority of God's Word, are able to say, "I know nothing against myself."
2. When it comes to confessing shortcomings or sins, be sure that you confess your own, and leave it to your brother to do the same for himself. Not only is it true that "an honest confession is good for the soul," but when you have made all your own wrongs right you are in so much better position to help others than if you had nothing but justification for yourself and condemnation for those who find fault with you.
3. "Be kindly affectioned one toward another." It will help you to bear with charity those who find fault with you, and at the same time your efforts to help others get rid of their faults will be taken more kindly than if you were given to rasping criticisms. Love always wins; even though you may be crucified on the cross of persecution before your love comes to full fruition.

Sometimes people imagine that they must be like the world so as to hold the respect of the world. Do you know that even the world is disappointed with us when they find us just like themselves.—Milo Kauffman.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Timothy 4:16.

TALKS ON CHRISTIAN GROWTH AND VICTORY

XVI. Failures and Defeats

By J. K. Bixler

For the Gospel Herald.

Some of our hardest battles are the ones in which we expected the least opposition and the easiest victory. In the first attempt to conquer Ai, Joshua ordered, "let about two or three thousand men go up and smite Ai;" but when it was finally taken, "Joshua chose out thirty thousand mighty men of valor." What was intended to be a before-breakfast-task became a serious conflict; all because the enemy was not attacked by a godly, united, consecrated army. Sin in the heart will defeat any Christian, or any number of them. The one enemy inside of the citadel can accomplish more harm than a large force on the outside. God can bless with victory only those who are clean in His sight.

One good result, however, came from Israel's defeat at Ai. It brought about a heart-searching of the whole army, and the culprit when found was dealt with, and all Israel was disciplined. The same thing was true when King David attempted to haul the ark of the covenant to Jerusalem. God had given specific orders how the ark was to be moved. He will not allow any infraction of His laws without sending chastisement. He is a just God, but when He has clearly stated His will, His justice demands that He enforce His laws. Man permitted to take his own way in self-will always defeats himself and weakens spiritually. In this case, they may have forgotten the instructions of the Lord, but ignorance is no excuse, especially so when we might and should know. It is love on God's part to correct erring mankind, and to bring them into the paths of obedience. If God did not discipline us, we would make complete failures of ourselves. The discipline inflicted on Ananias and Sapphira seems rather severe, but the sin was more than a common lie. They had agreed together to tempt the Spirit, and they lied to Deity. The discipline to the Church was most valuable, and the loss of two may have saved others from entering upon the same sin.

One of the chief reasons for defeat in Christian lives is the lack of separation from the world. God is holy, and without holiness "no man shall see the Lord" (Heb. 12:14). Holiness and worldliness can not mix any more than oil and water. Holiness is the life and Spirit of Deity manifested in our bodies and interpreted to our associates through our moral at-

titude and conduct. Worldliness is the love of and friendship with the things which disassociate our minds and hearts from God and spiritual values. These two are antagonistic to each other. (II Cor. 6:14-18.) So much are they opposites that from God's viewpoint, the love of the world on the part of professors is called *adultery*. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be the friend of the world is the enemy of God" (Jas. 4:4). The real child of God can not love that system which hated our Lord, and crucified Him, nor can he love any one that belongs to the world sufficiently to be unequally yoked with them. The beloved apostle John declares, "If any man love the world, the love of the Father is not in him" (I John 2:15).

It is very seldom that professing Christians admit a real love for the world. Usually they hem and hedge as to whether the thing they do and love is of the world or not. They tell you it is not so bad. They compare it with something that someone else has or does. It is at times possible that the line of demarcation may be rather indistinct on the surface, but if the motives are challenged, you generally discover the real issue. If the thing is in any way for the gratification of self, or to call attention to the person or to his ability, it can readily be declared as worldly. "For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (I Jno. 2:16).

There are many things which can not be declared as vicious, and yet the time spent upon them could be used to far greater advantage. The soul is robbed of the best. The time might have been spent in meditation, a lost art by many in this fast age. The example of the one indulging in light pastimes may be taken as an excuse by someone to indulge in questionable things. His followers will go into still more questionable ones, and thus the chain goes from liberty to license—all because someone felt that he could take just a little more pleasure without endangering his soul.

The person that desires to make a real success of his spiritual life must deny himself, personally, of many things which others may allow. He may be considered "narrow" but, in the end, when they need a confidential friend, the one that is right with God is sought. Lot, the city judge, and his two daughters were saved from Sodom's destruction by intercession of Abraham, the separated man.

Borderland Christians have always been the bane of the Church. It was the "mixed multitude" that followed Israel from Egypt which led Israel to lusting, and through which all over twenty years of age, except Caleb and Joshua and some of the priests, lost their lives. It was the tribes east of the

Jordan, not in Canaan proper, that first fell prey to other nations' influence. It is through those just inside of the visible Church, yet unspiritual, that worldliness in attire, in social affairs, in politics, in amusements, worldly methods in worship, etc., creep into the Church. They become the leaven and corrupt the whole lump.

Victory in grace never comes to the libertine. He is not willing to pay the price. Self-denial is the price of power and the life of victory. It blesses the individual in a twofold way. Self-denial requires strength of will, and the practice of it develops the will still more; and, secondly, when practiced for the Lord's sake, for other's welfare, it never goes unrewarded. To deny ourselves is to give first consideration to the good of others. It is to fulfill the injunction, "in honor preferring one another." "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" (Matt. 16:24).

Elkhart, Ind.

LOST IN THE CHURCH

By J. L. Stauffer

For the Gospel Herald.

What a startling phrase! "Lost" is a chilling word to anyone who has had the experience. Our emotions are stirred and whole communities and nations are aroused when some child strays away in the wilderness, or some daring aviator is lost in the forests of Canada, or the frozen ice fields of the north. Thousands of men will volunteer to search for the child, nations will send rescue planes, spend millions of dollars, and forfeit additional lives to rescue the stranded aviators. But where is the interest and concern to be found for the multitudes who are LOST in the Church; lost church members, lost in the very place where their presence should be a testimony concerning their salvation from sin?

The Samaritan woman of John 4 was a spectacular character, lost in sin. Korah, Dathan, and Abiram, while Levites, were lost in rebellion and gain-saying against the order of God. Zachaeus was a Jewish tax-gatherer and was lost with his political office. Cain had a bloodless religion, was a servant of the evil one and was lost because of his rejection of the divinely appointed means of approach to God. The prodigal son was lost in the far country, but the elder brother, by his revealed attitude, was lost under the home roof.

The saddest illustrations of lost men in the Scriptures, however, are Judas Iscariot and Simon the sorcerer. Judas Iscariot was a personal disciple and apostle of our Lord. Judas is an illustration of one who did not continue in the grace of God and who later went into apostasy and died without hope. The

awful sin of covetousness was used by the devil to trip Judas and eventually he yielded to the sin that culminated in selling his Lord for fifteen dollars. Of course there are those who do not believe that Judas was ever saved, that he was a devil from the beginning, but the Word nowhere sustains such an idea. Certainly our Lord would not have chosen a devil (demon) as an apostle, nor would He have sent out such an one to cast out demons, heal the sick, and preach the Gospel as He did the twelve, two by two. Judas is an illustration of a man lost under the personal ministry of the Son of God Himself. God has never promised to keep a free moral agent who departs from the conditions of safe-keeping as laid down by the Gospel of Christ.

Simon the sorcerer in Acts 8 believed the Gospel message as preached by Philip, but he never received Christ as his personal Saviour and Lord. His heart was not right with God, although he was baptized in the apostolic way and became a visible member of the apostolic Church. The unreality of his Christian experience became evident when he talked about spiritual things in money terms. Simon was told to repent of his wickedness and false profession, but history records the fact that he did not, but instead became an opponent of Christianity and fought against it until death.

The question of greatest importance to everyone is: **"Is thy heart right with God?"** It is evident that many people will discover the sad fact that they are lost after it is too late to get saved. Sad will be the awakening when they discover they have trusted in a broken reed, instead of the blood of Christ.

You may have had Christian parents, but that will not pass you through the gates of pearl without Christ.

You may observe the ordinances of the household of God, which are right and proper for saved people, but it will not avail you anything if your sins are unforgiven, and you are devoid of salvation.

You may deny yourself of many worldly pleasures and pay all of your financial obligations to the world and to the Church, but this is no passport to glory without the grace of God.

You may be a Sunday school teacher, a church worker, a class leader and spend much of your time in Christian activity and yet not know the Lord. "Many shall say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then I will profess unto them, I never knew you; depart from me, ye that work iniquity" (Matt. 7:22, 23).

You cannot know the joy of salvation if you have never known the horror of being LOST. "The Son of man came to seek and save that which was lost"

(Luke 19:10). No one but a lost one can have any claim on the grace of God. "Christ Jesus came into the world to save sinners." If you have never realized your sinful state, you have no salvation. Christ can do nothing for you. Have you confessed your sin? Has this confession led you to make restitution as far as humanly possible? Has the world lost its attraction to your soul? Does Jesus Christ have the pre-eminence in your life? Do you know that old things have passed away in your life and all things have become new? Does the Word of God feed your soul? Do you have a desire for it? When you hear others taking the name of your Lord in vain, does it send a chill of horror over your soul? Have you found the old companionship unhealthy for the new Christian experience? Do you long to go to the house of God to worship? Does it grieve your heart to see professed Christians going to a ball game, dance, swimming pool, social party, or some other worldly attraction? Do you have a desire to see others saved? Do you witness to others about the Christian experience you now enjoy, or are you blind to opportunities to win souls for Christ? In other words, are you saved and do you know it because you have the inner witness of the Spirit, the love for brethren, the peace of God within, and the conscience void of offense toward God and man?

Dear reader, it is highly important that we "know in whom we have believed." The "signs of the times" appear to forecast the speedy return of our Lord. "Yet a little while, and He that shall come will come, and will not tarry." Will you be ready for this event, or will you, as an unsaved church member, be lost in the Church? To be lost in the Church when death finds you, or the Lord returns, means to be forever lost. Salvation is too precious, the Saviour too loving, eternity too long, and the opportunities to be saved too numerous to justify anyone going on in an unsaved condition. "Now is the accepted time, behold now is the day of salvation."

Harrisonburg, Va.

"The New York Times" recently reported America's recreation bill, just before the depression set in, to be, conservatively, \$10,165,857,000. In a volume, "Americans at Play," the author states that American recreation during the last decade has been dominated by the automobile, the motion picture, the radio, and competitive sports "organized on a grand scale following patterns set by the business world," and he notes the significant fact of the increasing costliness and elaborateness of recreation in this country. His research, however, does not include a vast range of recreation largely cultural and individual, such as reading, amateur photography, etc.; or another range which might be classified as dissipation. "Attention has been chiefly centered upon sports, games, pleasure, travel, amusements, clubs, and leisure-time associations."—The Alliance Weekly.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

AN ACROSTIC

By O. J. Miller

For the Gospel Herald.

C hrist for the sinner died;
O h! what a price it cost.
A nd now a home He gives
T o those that love the lost.
E ven when we were dead in sin,
S ought us His sheep to be;
V ilest of the vilest men
I n Him alone can see
L ove, peace, and good-will,
L ight of the world is He.
E ternal life He brings.
P rayer changes things
A nd helps our hearts to fill.
Elverson, Pa.

FROM OUR MISSION STATIONS

New Holland, Pa.

(Welsh Mountain Mission and Samaritan Home)

To the Readers of the Herald, Greeting:—The Lord has still been mindful of us in supplying the many needs, health in mind and body, supplies for body and spiritual needs, plenty to do and faithful helpers to do the work. May the Lord help us to give faithful service in return for His love to us. David said, "Thou hast set my feet in a large room." Paul speaks of "An open door" and "many adversaries," which is very true in this place.

Since our last report one inmate died and was buried at Paoli in Chester Co. He was baptized on his death-bed by Bishop Abram Martin. He seemed glad for the hope it gave him, yet lamented the fact that he waited so long. Three of our inmates died this summer, leaving us 14 now.

Sunday school attendance is somewhat better than last summer, but many more should come and accept the Word to their salvation.

Visitors from a distance were J. S. Shoemaker of Dakota, Ill.; C. B. Shoemaker and wife of Scottdale, Pa.; Clayton Yake and wife of Scottdale, Pa.; Sister Yake's parents, Bro. and Sister Ephraim Eby and some of their family of Lititz. Come again.

We expect tent meetings to begin Aug. 29, with an all-day meeting on Labor day.

Will you continue to pray that the work at this place may not cease to be a blessing?

July 16, 1933. John L. Musser.

West Liberty, Ohio

(Mennonite Orphans' Home)

Dear Herald Readers, Greetings:—The God of our fathers, by whose

grace, and through whose Spirit, brethren were led to start the work of this Home, is still supplying our needs, and is hearing and answering prayers.

We are happy to report good health in the Home, and also glad to say that the boys and girls manifest true gratefulness, many times, for what has been done for them.

The number of children in the Home is rather low this summer. In fact, it is lower than it has been since July, 1927, with perhaps a few possible exceptions of a few days at a time. This condition was brought about largely because of the homes which were opened for children this spring and summer. Some were placed for permanent homes, while a few are out only for the summer. We truly appreciate the co-operation which we receive in this work. It is agreeable, too, that there are not too many small children here while some special repair work is being done. Because of lack of funds, we are only doing the most necessary repair work, and leaving some of the much needed work until more funds are available. The main building of the Home, or the old building, is being reroofed this week. We are entirely confident that there will be sufficient funds contributed, so that other work may be completed later. It is evident that it will only be a short time until more children will be admitted, or readmitted.

We have already sent out some empty glass jars to be filled with fruit and vegetables. And we shall be glad to correspond with other individuals or sewing circles who are interested in helping the work along in this way.

We are looking forward with pleasure to the meetings which are planned for Aug. 1 to 15. Evangelistic meetings will be conducted in a large tent, on the Orphans' Home grounds. We are looking for rich blessings from the Lord, for the town and community at large, for the churches in this community, and certainly for our individual souls. The children at the Home are looking forward with glad anticipation, and we pray that no one will be disappointed.

Yours for the child's welfare,
July 17, 1933. L. L. Swartzentruber.

Lancaster, Pa.

(112 E. Vine St.)

Dear Readers:—This nation is lifted up with pride, pleasure seeking, selfishness and covetousness. Surely the Lord will punish this nation for her haughtiness.

When we look out into the world and see conditions we can truly thank the Lord that we are not a part of it, but called out from among the world. The more separate we keep ourselves (save for their salvation) the greater the Lord can bless us as a church.

The tent meetings held in this city by Bro. J. W. Hess closed with a good interest and a number of confessions and others counting the cost. Pray for them daily, that they may come all the way, "and so shall ye be my disciples."

The attendance in Sunday school has dropped off quite a bit. This always happens during the summer months.

Our Bible school opened July 17 with an enrollment of 264, with others coming. What a privilege to teach God's Word. Come to visit us. School continues until Aug. 4.

We have a large number of empty fruit jars again that should be filled for the coming need this winter. Could you fill a dozen or two with fruit and vegetables? We wish to thank you in advance for your co-operation in this work.

In glad service,
July 19, 1933. D. S. Krady.

Columbia, Pa.

(Fourth and Mill Sts.)

Greetings in Jesus' Name:—The attendance at all our regular meetings is fair, with the warm weather that has come and the many outside attractions that draw away. Some go away for a vacation and some of the children do not have shoes and will do the best they can till the opening of day school in September. The average attendance for June was 180. 72 rewards were given out to those who did not miss Sunday during April, May, and June. On July 9 every one in the Sunday school received one picture of the Lesson Picture Roll. They are very greatly appreciated in the homes.

Over the week end of July 2 we had a very profitable Bible Conference with the following brethren serving: John F. Bressler, Jacob L. Rutt, and J. P. Smith. Bro. Bressler spoke on The Humanity of Christ, The Deity of Christ, and The Works of Christ; Bro. Rutt on The Supreme Test of Faith and Bro. Smith on The Attributes of God. May the blessing of God accompany the messages presented to us.

Other brethren who preached for us during the past month were Abram Metzler, David Mosemann, Samuel Frey, Orrie D. Yoder, and C. Z. Martin. On July 9, we had the privilege of having Bro. and Sister Henry F. Garber with us in our Sunday school, Bro. Garber giving a talk to the boys and girls. Visitors at the Mission were the following: Sisters Martha Gerlach, Maggie Mease, Eva Yost, Lottie Snyder, Cora Smith, Blanche Brubaker, Bro. Lewis Martin's wife, Bro. and Sister Merle Eshleman, and Sister Catharine F. Lefever.

Bro. Samuel Kise, one of our aged members, had been very sick but is up again and improving slowly. Sister Edna Hess, one of the workers at the Mission, was at the Columbia Hospital

a few days but is home again and proving nicely. The prayers of God's people are requested for her recovery. Sister Eva Yost is helping out at the present time.

During the month of June we came in touch with about forty-two different families. Recently we came in touch with some where the mother and her three children are coming to Sunday school.

We are looking forward to our tent meetings which will begin on Saturday evening July 29, instead of Aug. 2, as announced beforehand. Bro. Elias Kulp of Bally, Pa., will conduct them. The tent will be on Manor St., between 10th and 12th Sts. Pray in a definite way for these meetings, that many unevangelized may accept Christ as their Savior. Come and help by your presence.

Yours "Till He come,"

July 19, 1933. Gertrude M. Lefever.

Kansas City, Kans.

(2409 Farrow Ave.)

Sister Anna D. Smith, (wife of our pastor, Bro. W. M. Smith) has been unusually busy making arrangements with local hospital officials for the care of the sick and needy. Through her instrumentality folks have received hospital care, at the Provident, Mercy, and St. Margaret's hospitals. To-day she is at Bell Memorial Hospital with a patient on a similar errand.

Sisters Mary Stalter and Blanche Kopp, our loyal co-workers, are both spending some time at their parental homes, Elida, Ohio, and Kalona, Iowa, respectively. Sisters Marie and Vera Brunk of Elida, Ohio, are here to help out with the work, prior to attending General Conference.

Sister Bessie Smith is greatly missed in our various meetings, because of her having had a surgical operation. She has been a patient in St. Margaret's hospital for over four weeks. Her friends will be glad to learn that she is getting along reasonably well. Besides being a needy mother with five children, Sister Bessie has served as janitor, Sunday school teacher, and has taught three classes in the week day bible school for a number of years. She lived at Midway formerly. Mail intended for Sister Smith will reach her if addressed in care of the writer.

Live interest was manifested in our recent quarterly members' meeting. It was a pleasure to see the sacrificial cooperation on the part of the K. C. Mission congregation. Bro. R. P. Horst was elected leader for the next meeting. The attendance at our Sunday services is quite encouraging. It is not an unusual occurrence to see our janitor provide folding chairs to accommodate worshippers at our regular Sunday morning services.

It is a pleasure to see Sister Jane Randolph with us again at our wor-

ship periods. She has returned just recently from Chicago, where she spent the winter with her daughter, Olive. While in Chicago, Sister R. worshipped with the Home Mission congregation there. It will be remembered that she found Christ in Kansas City over twenty years ago.

Since our last correspondence to the Herald a number of converts have been received into Church fellowship by water baptism. Twice our bishop, Bro. Joe C. Driver, held baptismal services. It is a joy to know that the Spirit of God is still striving with souls, and to see that they are finding pardon, peace, purity, and power through the Christ of Calvary. Two of these converts are from our branch mission station near Morris. It is a pleasure to hear their testimonies—another illustration of the blessedness of actually getting the glorious Gospel out among the unsaved. Bro. Edward Yoder has been serving as superintendent of the Sunday school at Morris, and is also in charge of the Y. P. meetings there.

Another one of the converts (though not from Morris) is a man 78 yrs. old. He spent many years away from God and it is indeed a miracle of grace to see him "break" with his former sinful habits, to see him happy in the Lord and to see him go after other lost souls and to try to win them for Christ. The man who was baptized last Sunday morning was brought through the testimony of this 78-year-old convert. To God alone be all the praise.

Among those who have visited here recently are Bro. Byron Nice and family from Denbigh, Va., and Sister Margaret Horst of Bloomfield, Mont. Sister Margaret conducted a girls' meeting Sunday evening, and is allowing herself to be used in various ways while with us.

It is a new experience for the writer and his wife to have our two children, Ruth and Paul, to leave us. Ruth and her husband, (Bro. M. T. Brackbill) left for Harrisonburg, Va., where he is to resume his work as teacher at E. M. S. Paul and his wife are temporarily in Iowa, where they are allowing themselves to be used in the Lord's service, as opportunity affords. Only Edward is with us, and he plans (D. V.) to return to near Parnell, Iowa, to again teach the same school he taught last year.

July 19, 1933. J. D. Mininger.

Canton, Ohio

(1939 Third Street, S. E.)

Since our last correspondence we have had our summer Bible school. It opened on June 12, and continued for three weeks, closing June 30. The attendance and interest were good. The average attendance was 109. Fifty pupils had a perfect attendance for the three weeks, and another 23 missed

only one or two days. The faculty consisted of the following teachers: Gladys Johns, Mrs. Henry Smucker (one week), Canton; Ella Smucker, Smithville; Kathryn Royer, Sarah Hartzler, Elizabeth Royer (two weeks), Helen Moser (two weeks), Orrville; Lavina Hilty (one week), Marshallville; Orpha Troyer, Mildred Troyer, Walnut Creek; and Elsie Yoder, Kent. We deeply appreciate the sincere efforts and the very fine work of the teachers. They manifested a very fine spirit and attitude. We praise God for their services. The school gave a public program to an audience that filled the church on Thursday evening, June 29. After the pupils' part, Bro. I. W. Royer gave a short address.

Sister Bowen, one of our aged members, went to be with Jesus on June 17. See obituary. We have had quite a large number of aged members in proportion to the size of our congregation. Three are past eighty, and quite a number are in the sixties and seventies. But we are glad that there are younger ones coming along to take their places. Last Sunday four children out of one family were received into Church fellowship by water baptism. The parents and others are counting the cost. Pray for them. Bro. O. N. Johns administered baptism after preaching a fitting sermon on Baptism.

We are glad for the visits of the following brethren who preached recently at this place: O. N. Johns, S. E. Allgover, C. Z. Yoder, and J. R. Mumaw. We acknowledge with thanks the food and clothing sent by the following during the month of June:

Provisions

Dan. Slabaugh, Canton Cong.	.18
Orpha Troyer, Walnut Creek	1.00
Mrs. Milnes, Canton Cong.	.40
Becher's Dairy Farm, Beech Cong.	4.50
Sara Hartzler, Orrville	1.32
Elsie Yoder, Kent	.40
Beech Cong.	22.71
Total Provisions	\$30.51

Clothing

Beech Ever Ready S. C.	2.45
Oak Grove S. C.	8.50
Total Clothing	\$10.95

July 19, 1933. Wm. G. Detweiler.

Lancaster, Pa.

(Mennonite Home)

Dear Readers of the Gospel Herald, Greetings in His Holy Name:—We can say with the Psalmist of old, "I was young, now I am old; yet have I not seen the righteous forsaken nor his seed begging bread." We have been wonderfully blessed, both spiritually and temporally.

We have a few on the weak side of life, one who had a stroke and a few very feeble which is natural at a place

(Continued on page 364)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.
Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.
Thy wife shall be as a fruitful vine by the side of thine house: thy children like olive plants around thy table.—Psalm 128:3.
Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.
Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

THE FIFTH COMMANDMENT

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.—Ex. 20:12.

Dear children: I am very much afraid that most of you break this commandment sometimes; or at least you stretch it very much. Perhaps you do not think how great a sin it is in breaking this commandment. You offend two parties; you not only offend your parents, but you offend God. He commands you to love and obey them, and by not doing so you dishonor them.

I want all disobedient children to remember that God will raise up some instrument to punish every one that violates this commandment. I will now give you a story which I wish were read by every boy and girl in our land. A man, my father, after an absence of three years, returned home. He had made his last voyage on board ship. During this voyage I had grown from a babe into a rough, headstrong boy. My mother's voice no longer restrained me. I was wilful and disobedient, and would no longer be controlled by a woman's influence. My father's return was a fortunate circumstance for me. He saw my disregard for my mother's authority and it displeased him, although for a few days he said nothing to me about it. It was an afternoon in October, bright and golden, when my father told me to get my hat and take a walk with him. We turned down a narrow lane to an open field, a private playground for children. After talking cheerfully on different subjects for a while my father asked me if I saw that huge shadow thrown by a mass of rocks that stood in the middle field. I replied that I did. "My father owned the land," said he; "it was my playground when a boy. That rock stood there then. To me it is a beacon, and whenever I look at it I recall a dark spot in my life—an event painful to dwell upon, and if it were not to warn you I would not speak of it. Listen, my dear boy, and learn wisdom from your father's errors. My dear father died when I was a child, I was the only son. My mother was a gentle and lovely woman, devoted to her children and loved by every one that knew her. I remember her pale, beautiful face; her sweet, affectionate smile; her kind and tender voice. I loved her intensely. I was never happy apart from her, and she, fearing I was becoming too much a

baby, sent me to a high school in a village.

"After associating for a time with rude boys, I lost in a measure my love of home and my reverence for my mother, and it became more and more difficult to restrain my impetuous nature. I thought it showed a lack of manliness to yield to her authority, or to appear penitent when I did wrong. The epithet I most dreaded was to be called a girl boy, and I could not bear to hear it said by my companions that I was tied to my mother's apron strings.

"From a quiet, home-loving child, I soon became a wild, disobedient boy. My dear mother used every means in her power to induce me to seek my happiness at home, and my sister followed her self-sacrificing example. I saw all this, but did not heed. It was a pleasant afternoon when I was about to leave the dining table to spend the recess of school in the street as usual. My mother laid her hand on my shoulder and said mildly but firmly, 'My son, I wish you would come with me.' I would have rebelled, but something in her awed me. I followed her in silence. As I was passing the door I observed one of my rude companions skulking about the house. I knew he was waiting for me. He sneered as I went past him. My pride was wounded to the quick. He was a very bad boy, but being some older than I he exercised a great influence over me. I followed my mother sulkily till we reached the spot where we now stand beneath the shadow of this huge rock. Oh, my boy, could that hour be blotted from my memory which has cast a dark shadow over my whole life, gladly would I exchange all that the world can offer me for the quiet peace of mind I should enjoy. But no, this huge, unsightly pile stands as the monument of my guilt forever. My mother being feeble in body, sat down and beckoned me to sit beside her. Her look, so full of tender sorrow is present to me now. I would not sit but continued to stand sullenly beside her. 'Alfred, my dear son,' said she, 'have you lost all love for your mother?' I did not reply. 'I fear you have,' she continued, 'and may God help you to see your own heart. I mean to do my duty.'

"She then talked to me of my misdeeds, of the various consequences of the course I was pursuing. By tears, entreaties, and prayers she tried to make an impression on me; she placed before me the lives and examples of good men and sought to stimulate my ambition. I was moved, but too proud to show it, and remained standing in dogged silence beside her. I thought, what will my companions say if after all my boasting, I yield at last to be led by a woman?

"What agony was visible on my mother's face when she saw that all

she said and suffered failed to move me. She arose to go home and I followed at a distance. She spoke no more till we had reached our own door. 'It is school time now,' she said; 'go my son, and once more let me beseech you.' 'I shan't go to school,' said I. She looked astonished at my boldness but replied firmly, 'Certainly you will go, Alfred.' God knows I knew what I said. 'Will you go Alfred?' 'No,' replied, but quailed before her eyes. 'Then follow me,' she said as she grasped my arm firmly. I raised my foot—Oh, my son, hear me—an I kicked my sainted mother. How my head reels as the torment of memory rushes over me. She staggered back a few steps and leaned against the wall. She did not look at me. I saw her heart beat against her breast; 'Oh heavenly Father,' she cried, 'forgive him, for he knows not what he has done.' The gardener just then passed the door, and seeing my mother pale and almost unable to support herself he stopped. She beckoned him in. 'Take this boy upstairs and lock him in his own room,' said she, and turned from me. Looking back as she was entering her room, she gave me such a look; it will forever follow me. It was a look of agony mingled with interest of love; it was the last unutterable pang from a heart that was broken. In a moment I would fling myself from the window and dash out my brain but I was afraid to die. I was not penitent.

"At times my heart was subdued, but my pride rose in an instant and bade me not to yield. The pale face of mother haunted me. I threw myself on the bed and fell asleep. I awoke at midnight, stiffened by the damp night air and terrified with frightful dreams. I would have sought my mother at that moment but my door was fast. With the daylight my terrors were dissipated. The servant brought me food but I would not taste it. I thought the day would never end. Just at twilight I heard a light step approach the room; it was my sister who called me by my name. 'What may I tell mother from you?' she asked. 'Nothing,' I replied. 'Oh Alfred,' said my sister in a pleading voice. 'No, I won't,' said I, 'and you need not say a word more about it.' 'Oh brother, you will kill her and then you can never have a happy moment.' I made no reply to this. My feelings were touched, but I still resisted their influence. My sister called me, but I would not answer. I heard her footsteps slowly retreating. And again I flung myself on the bed to pass another night—how wretched, I did not know. Another footstep slower and feebler than my sister's disturbed me. 'Alfred, my son, shall I come in? Are you sorry for what you have done?'

(Continued on page 363)

SUNDAY SCHOOL LESSON

Lesson for Aug. 6, 1933—Ruth 1:6-19

RUTH

Golden Text.—Let us love one another: for love is of God.—I Jno. 4:7.

Introductory.—The story of Ruth reads like a romance. If you call it "a love story," let it be understood that it is a story of true love, with every vestige of degraded love left out of it. After you have read the story, this is the outstanding theme that sticks to your mind: Faithfulness and Loyalty Rewarded. The entire book of Ruth should be read before we begin seriously to confine ourselves to the lesson text. In the few verses preceding our lesson text we are told how the family of Elimelech, because of a famine in Judah, went over into the land of Moab to better their financial condition. While there the two sons, Mahlon and Chilion, married Moabitish women, named Ruth and Orpah. After this both the father and the sons took sick and died, leaving the mother and two daughters-in-law widows. In her distress the mother-in-law, Naomi, decided to return to her home land, and here is where our lesson narrative begins.

An Affectionate Leave-taking (6-14).

—That is, it was an attempted leave-taking. That is what it was for Orpah, but Ruth was more determined. Naomi recounted their past mournful experiences, pointed out to her daughters-in-law how hopeless it would be for them if they would accompany her to the land of Judah, and begged them to return to their own people. In response to this plea both Ruth and Orpah wept, and gave voice to their feeling, saying: "Surely we will return with thee unto thy people."

Evidently Naomi felt that the daughters-in-law did not fully realize what it meant to leave their homes and kindred and go among a people of a different race and religion, so she rehearsed her reasons for advising them to go back to their own people. She painted the future before them very dark, unless they chose to return to their own people. Was she justified in doing so? On this question there are different opinions. It probably depends entirely upon her motive. If it was to make Ruth and Orpah conscious of what it meant to forsake their own country and kindred without an apparent prospect of anything desirable for them in Judah, she was right. Whatever we do should be with our eyes open. If she actually favored, for expediency's sake, her daughters-in-law choosing the idolatry of Moab in preference to the religion of God's people, she was wrong. But we are constrained to believe it was the former motive that prompted her.

Orpah yielded to the considerations

set before her by Naomi, and returned to her own people. This is the last glimpse that we have of her, but we can never cease to regret that she did not, like her sister-in-law, choose the path of right rather than of expediency.

Ruth's Noble Choice (14-19).—One of the noblest acts of man now looms up before us. Doubtless Ruth felt the same sorrow that Orpah did. But there was something else in her vision that meant more than the love of kindred or prospect of another husband or anything else that appealed to the flesh. She had doubtless had a vision of her mother-in-law's God, and that meant more to her than all the alluring things of this world. Upon this issue she staked her life. After Orpah had kissed her mother-in-law goodbye, Ruth began: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried."

Did you ever see any decision that went beyond that for nobility of soul? It was an act of supreme faith. She had forsaken all — home, kindred, wealth, social position, the glare of idolatrous superstition — for Naomi's God. A dark future seemed to stare her in the face. Naomi had offered her

nothing that was appealing to the flesh. She had stood the supreme test, and all people in every generation have an object-lesson to which we should never close our eyes. And yet, as we shall see hereafter, it was the wisest choice of her life.

When Naomi saw that Ruth would not be dissuaded from her purpose, she left off pleading with her, and the two went on to Bethlehem, the former home of Naomi. Well might Naomi have reflected upon the failure of their moving to a land of idolaters, even if there seemed a brighter financial prospect ahead of them there than at Bethlehem; and well might people of the present time think seriously when they feel called upon to move to some other country because there seem brighter financial prospects ahead of them at some other place.

But to return to Ruth, and the results of her choice. She had chosen Naomi's God, and, though it was not yet apparent, she was to reap the blessings that follow that kind of a choice. It was harvest time when they reached Bethlehem. Through the providence of God she was led into the favor of Boaz, whom she afterwards married; and it proved that she was in the royal line, became the great-grandmother of David and one of the ancestors of Christ. In her was manifested the promise of God to them that put their trust in Him, "I will never leave thee nor forsake thee."—K.

Bible Meeting Topic

MOTIVES IN SECURING AN EDUCATION.—Matt. 6:19-34

Topic for August 6

MOTTO

"Do all in the name of the Lord Jesus."

OUTLINE STUDY

- I. The Motives that Stand at the Head.
 1. Supreme love to God.—Deut. 10:12; Eph. 6:7.
 2. With the Lord Jesus as its center.—Col. 3:17.
 3. With fellow men in equal relation with ourselves.—Luke 10:27.
- II. Highest Motives Must Prevail in all Preparation.
 1. In preparation for secular occupations.—Eph. 4:28; Tit. 3:14.
 2. All occupations should render service to others.—Matt. 20:20-28.
 3. All service to others must forward the kingdom.—Col. 3:23, 24; Matt. 6:33.
 4. In increasing our gifts.—I Tim. 4:12-16; II Tim. 2:15.
 5. Every talent a living sacrifice.—Rom. 12:1; I Cor. 6:19, 20; Rom. 6:13.
 6. Self must be sacrificed.—Phil. 2:1-8, 21, 29, 30.
- III. Our Responsibility in Learning.
 1. We are stewards.—I Pet. 4:10, 11; Rom. 12:3-8.
 2. We have an account to render.—Matt. 25:14-30.
 3. No time to be wasted.—Mark 13:33-37; Eph. 5:15, 16, 17.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Purpose."
2. Memorize a Passage from the Outline.
3. Why We Go to School.
 - a. To Learn Good Things.
 - b. To Prepare to be Useful.
 - c. To Do Our Best Work for the Lord.
4. Making the Most of Our School Days.
 - a. Giving the Lord First Place in My Heart.
 - b. Keeping Self under God's Will.
 - c. Striving to Do Good to Others.

For Seniors.

1. The Highest End of Life.
2. Relating All Activities to the Highest Motives.
3. The Stewardship of Improving Our Talents.

PERSONAL THOUGHT

"And whatsoever ye do, do it heartily, as to the Lord and not to men."

SEED THOUGHTS

Education without God is like a ship without a compass.—Sel.

The true object of education should be to train one to think clearly and to act rightly.—Vandyke.

A college education is for self discipline. A man who cannot govern himself cannot govern others. We must add self-sacrifice, self-denial, and self-renunciation. When these are combined the result is a fully rounded, splendid, radiant Christian manhood.—E. Y. Mullins.

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THURSDAY, JULY 27, 1933

Field Notes

Bro. D. W. Lehman of Harrisonburg, Va., is spending some time in Lancaster Co., Pa., in the interests of the Eastern Mennonite School.

Arrangements have been made for a series of meetings at Cocalico station, Lancaster Co., Pa., beginning July 30, with Bro. Elam Stauffer in charge.

A harvest home and Sunday school meeting is to be held at the Mountville Mennonite Church, Lancaster Co., Pa., Aug. 9. A general invitation is extended to all interested ones to attend. G.

Thursday, Aug. 10, is the time set for a harvest home and Gospel meeting at Mechanics Grove Mennonite Church, Lancaster Co., Pa. The program provides for forenoon and afternoon sessions only.

Arrangements have been made for a Sunday school meeting at Dohner's Church, Lebanon Co., Pa., on Saturday evening and Sunday, Aug. 12 and 13. Instructors: A. A. Landis, Ira Landis, D. M. Wenger.

Bro. Elam Horst and wife, formerly of Smithville, Ohio, are now located with the Medway congregation near Osborn, Ohio, helping out in the work. May the Lord bless them abundantly in their new field of labor.

The singing class conducted by Bro. S. A. Sholtzberger at the Chambersburg, Pa., Mennonite Church will give a closing program on July 30 at 2 P. M., eastern standard time. An invitation is extended to all. J. E. M.

Bro. C. K. Lehman of Harrisonburg, Va., has spent a week or more recent-

ly in the Franconia and Lancaster Conference districts, looking after the interests of the Eastern Mennonite School and filling appointments in a number of churches.

The tent meetings of the Columbia Mennonite Mission will begin on Saturday evening, July 29, instead of Aug. 2, as previously announced. Bro. Elias Kulp, Bally, Pa., will conduct them. Pray for the work and come and help by your presence. L.

Three new members, two by baptism and one by confession, were received into Church fellowship at the Mennonite mission in Peoria, Ill., Sunday evening, July 16. Bro. C. A. Hartzler of Tiskilwa, Ill., was present and had charge of the services.

Sunday School Meeting.—We are in possession of a program of the 30th annual Sunday school meeting at the Slate Hill Mennonite Church near Shiremanstown, Pa., to be held Aug. 10. It is an interesting program, and we hope to hear of an interesting meeting.

Bro. Daniel Augsburg of Dayton, Ohio, we are sorry to learn, has been in feeble health, so that for a number of months he has been unable to fill his place in the pulpit. May the Lord speedily restore him to normal health and make his service a blessing to the Church for a number of years to come.

Bro. S. G. Shetler will preach the harvest sermon at the Stony Brook Mennonite Church, York Co., Pa., Saturday evening, Aug. 12. The following Sunday, Aug. 13, the brother will be at the following places: morning at Manchester; afternoon, at York; evening, at Stony Brook.

W. H. G.

Bro. Jesse Martin and family of Waterloo, Ont., are spending a little while in California, visiting Sister Martin's parents, Bro. and Sister L. L. Collier, formerly of Carver, Mo., and also visiting a few congregations. They expect, D. V., to attend the General Conference at Hesston, Kans., next month.

The summer Bible school of Kitchener, Ont., gave its program on Friday night, July 21. The enrollment of the school was 416. Bro. C. F. Derstine directed the school, and was ably assisted by ten teachers, and eleven workers. For good work the staff felt it was one of the best years of the school, the pioneering work of the past years beginning to bear fruitage. Cor.

The first order for Church Hymnals to come in response to our recent special offer came from the Allensville congregation, Mifflin Co., Pa. The

special offer was made on the ground that these books might as well be in the hands of a congregation in need of them as on our book shelves. Those interested will please write to Mennonite Publishing House, Scottsdale, Pa.

An impressive ordination service was held at the East Petersburg, Pa., Mennonite Church on Thursday, July 20, at which time Bro. Wallace Hottenstein was ordained a deacon. Bro. H. has also been appointed a trustee of the Old People's Home near Lancaster, and manager of the Home farm. May the Lord give him abundance of grace and wisdom to bear his responsible load.

The brotherhood of the three Logan County churches are arranging for a series of Tent Meetings, August 1st to 13th to be held on the Orphanage grounds at West Liberty, Ohio. Bro. C. F. Derstine is to be the evangelist. His wife and several others from Kitchener will accompany him. The fervent prayers of the brotherhood are requested, for a real work of grace in many hearts, and the salvation of the lost. Cor.

Bro. D. L. Landis of Lancaster, Pa., and Bro. J. W. Hess, Reading, Pa., spent several days in Ontario, enroute to the coast. They preached at the First Mennonite Church, Kitchener, in the morning and evening. Their visit was gratefully appreciated. They also preached at the Amish Mennonite Church near Tavistock on Monday evening. Traveling ministers always find a hearty welcome with this brotherhood. D.

Following is a list of ministers who were present a day or more at the recent young people's institute at Scottsdale:

Marcus Swanenburg, West Chester, Pa.

O. N. Johns, Canton, Ohio.

J. I. Lehman, Chambersburg, Pa.

A. J. Metzler, Masontown, Pa.

Roy Otto, Springs, Pa.

Harry C. Blough, Hollsopple, Pa.

Elmer Yoder, Belleville, Pa.

Eli Zook, Belleville, Pa.

Stanford Mumaw, Dalton, Ohio.

J. S. Shoemaker, Dakota, Ill.

Information Wanted.—In the early days of the West Liberty Orphans' Home a Brother and Sister, Edward F. and Blanche Van Horn, were admitted into the institution. Later they were placed into homes. Edward took the name of his adopted parents, Van Court, and is now living at 4407 Sixth Ave., Brooklyn, N. Y., under the name of Edw. F. Van Court. Any one who can give any information concerning Blanche, will confer a great favor by

communicating with either Bro. Lann Swartzentruber, West Liberty, Ohio, or Mr. Van Court.—R.

A cheering article from the pen of Bro. Paul Erb with reference to the coming General Conference at Hesston, Kans., came too late for publication this week, so we are compelled to hold it over a week. Many have been interested in the severe and widespread drought that took in the Hesston area. Among other things Bro. Erb informs us that they have had refreshing rains that have given vegetation a new start and prospects for fall crops seem quite encouraging. But you must read Bro. Erb's article to get his story, which will be your privilege next week, the Lord willing.

A very helpful young people's institute was held at Scottdale last week, beginning on Wednesday evening. Altogether, there were 172 young people enrolled, all parts of Pennsylvania and several neighboring states being represented. Besides several resident workers, the following served as instructors: Otis N. Johns, Canton, O.; Lester K. Lehman, Harrisonburg, Va.; Ezra C. Bender, Martinsburg, Va.; Selena Gamber, Manheim, Pa.; J. Metzler, Masontown, Pa. On the last day of the meeting, Sunday, there was a forenoon, afternoon, and evening service—preaching services in the forenoon, there being visiting ministers at Scottdale, East Scottdale, and Masontown. The Y. P. Institute was held under the auspices of the Southwestern Pennsylvania Conference, and all people present who were interested in the welfare of our young people felt that it was a meeting worth while.

Concerning Railroad Rates to General Conference.—The Executive Committee of our Mennonite General Conference has been working on the problem of securing reduced rates for those interested in going to the General Conference by rail. They were confirmed in the opinion held by most of us that the body of those expecting to attend will probably go via auto, and most of those expecting to go by train travel on clergy permits, leaving a very few who are interested in reduced fares. This prepares us for the following announcement by Bro. Simon Gingerich, secretary of Mennonite General Conference.

"Since I received only two inquiries relative to special railroad rates to General Conference I do not deem it advisable to take it up further with the railroads. Individuals who are interested are advised to take the matter up with their local agents who no doubt will be glad to assist them to any advantages of low rates available."

Simon Gingerich.

Correspondence

Winton, Calif.

Dear Herald Readers, Greetings in the Name of Jesus:—Sunday, June 25, this congregation was again privileged to have with them Bro. George Beare and wife and daughter Alene of India, who are spending a year in America. Many helpful instructions were received on the need of missionary work in the foreign field—India. Sister Beare showed to us the dress of the Christian people there, as well as many samples of implements used by the Hindu people. We are all blessed by the visits of these missionaries who by experience are able to bring us a message that should make us appreciate our Christian homes and be willing to do everything within our ability to help those in need of a Savior. May the Lord bless them on their tour is our prayer.

The following Sunday, July 2, we held our 9th Quarterly Mission Meeting, the main topic being Prayer. Many were blessed by the helps presented and we pray that we are remembered in the prayers of God's children so His will may be done at all times.

July 8, 1933. Lena Dirks, Cor.

Upland, Calif.

Dear Herald Readers, Greetings in our Savior's Name:—We are indeed glad to give a short report from this part of God's vineyard. Praises be to His name for His blessings upon us.

Over a year ago the Mennonite brotherhood residing at Upland called a meeting, with Bro. G. D. Shenk of Sheridan, Oreg., and Bro. P. A. Heller of Los Angeles, Calif., in charge, to discuss the matter of starting a church at Upland. The majority recommended starting a work in some neglected district near Upland. Nothing more definite was done until last December when several brethren investigated nearby fields. As North Pomona seemed the most favorable, we succeeded in securing the use of a good-sized church building, which had not been in use for some time, from the American S. S. Union. Revival meetings were held from Jan. 29 to Feb. 19 with Bro. James Bucher, formerly of Montgomery, Ind., in charge. One soul confessed her need of Christ and others renewed their covenant with God.

At the beginning of the second quarter, Sunday school was organized with the following officers: Supts., Ed Harder, J. S. Roth; Sec.-Treas., Harold Bucher; Chor., Sister James Bucher. The average attendance for this quarter was 31. We are encouraged to push forward in this work of the Lord. Any one coming this way will find a welcome with the group worshipping at North Pomona. The church is 7 miles west of Upland and 1 mile north of Pomona.

We crave an interest in your prayers that we may reach others of the community who need Christ.

On the evening of June 28 Bro. Shenk was again with us and held communion services. One young sister was baptized and 24 took part in the services. The presence and blessing of the Lord was keenly felt and we praise Him.

July 9, 1933.

J. S. Roth.

Kalona, Iowa

(Lower Deer Creek congregation)

Dear Herald Readers, Greetings:—On June 25 our Sunday school was reorganized and the following officers elected: Supts., Edward Swartzentruber, Edward Brenneman; Prim. Supts., C. E. Hershberger, Truman Erb; Secy., Earl Hershberger; Chor., Alta Brenneman Keiser. As we are now starting another year's work in the Sunday school, we trust that each member whether officer, teacher or pupil will feel his responsibility in making the Sunday school a soul-saving institution.

There have also been other recent elections in our church work. In the Y. P. M. Ray Hochstetler was elected to serve on the program Com. and Orval Troyer as Secy. John Hershberger is our new Church chorister.

On July 4 an all day meeting was held at this place. This annual gathering together of workers from the different congregations in this community is a great blessing to all those who attend. We were especially glad to have Bro. J. D. Graber, returned missionary from India, with us to preach the evening sermon.

July 10, 1933.

Bessie Yoder.

Fairview, Mich.

Dear Readers of the Herald, Greetings:—We have not forgotten the encouraging words that came through Bro. E. Hartzler, of Marshallville, Ohio, during our recent evangelistic meetings. Meetings were well attended every night, considering such a busy time just then. There were 4 confessions. The converts will be baptized next Sunday, if the Lord wills. There were others who confessed that they want to live better lives, and the Church was strengthened. We were glad to have with us at the beginning of the meetings, Bro. E. A. Bontrager and son Ernest, and Mrs. Rosa Hershberger of Midland. Bro. Bontrager opened the meeting on Saturday night. Bro. Floyd Bontrager and family were with us a few weeks ago on Sunday. We appreciate the visits of the brethren.

A successful 2-weeks Bible school closed last Friday night, with a program. There were 11 teachers, all home talent except Ezra Beachy of Goshen, Ind., and Virgil Weaver, also

(Continued on page 365)

Miscellaneous

LIFE'S PATHWAY

Life is but a little pathway,
God has planned for you and me;
And He walks the way before us,
Oft our path we cannot see.
And we sometimes get discouraged,
When the briars pierce us sore,
Then He comes to us and whispers,
"I am with thee evermore."

Then, how beautiful the roses
Which along our path we meet!
If it were not for the briars,
Would the roses seem so sweet?
Now the day is getting cloudy,
And before us lies a hill;
Then our Guide in love assures us,
"Fear not, I am with thee still."

Up the hill He gently leads us,
Through the clouds His eyes can see;
And it makes us trust our Savior,
As we say "Lord, I love Thee."
Ofttimes Satan comes to try us,
He would like to bend us low,
Then we tell it all to Jesus,
And He answers, "Child, I know."

If it were not for the briars,
If the days were never dim,
If we met no disappointments,
Could we see our need of Him?
And if Satan never tried us,
Would we flee to Christ for aid?
Could we know the joy of trusting,
When He says, "Be not afraid?"

But the joy that there awaits us
When we reach our journey's end;
Is a joy that human mortals
Can not nearly comprehend.
It is worth all toil and patience,
And our efforts every one,
When we hear His words of welcome
"Faithful one, thou hast well done."
—Sel. by a brother.

DREAMS

By George Hostetler

For the Gospel Herald.

The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord.—Jer. 23:28.

This shows that dreams without the Word of God in them are as worthless as chaff without wheat in it. But a dream with the Word of God in it is worth telling faithfully. For example, an old man dreamed that he was walking in the river of life with his mother. The width and depth was unknown to them, it was only ankle deep where they walked, and was delightfully warm to their feet. He said to his mother, "As long as we walk here we will never have cold feet." And now he wishes to tell everybody that as long as we walk with our Mother (the Church) in the water of life (the Word of God) we will never have cold feet in His service.

A mother dreamed she saw the Mennonites quietly worshiping in their church, and heard a loud noise upstairs, and found another group of people, and a woman dressed (or almost undressed) in the height of the fashions of the world. A woman was

on the floor leading the song and wildly slinging her bare arms, and dancing to the music. Then they all came down to the Mennonites and were seated with them. But when the bishop began to preach to them they all got up and walked out, and most of the Mennonites went out with them. What a vivid picture of the worshiping of the golden calf (which was composed of the fashionable golden ornaments of Egypt). They sang loud, danced, and were naked. And the anger of the Lord waxed hot against them, and He threatened to destroy the whole nation. But Moses (as a type of Christ) prayed for them, and offered himself in their stead. So the Lord had mercy on them that repented. And when Moses saw them his anger also waxed hot and he called for a separation and said, "Who is on the Lord's side? let him come over to me." But those that stood their ground with the world were slain with the sword (which is a type of the Word of God). Therefore the fashions of the world to-day are the anti-type of the golden calf. The Gospel calls for a separation from it, and not to touch it, or be conformed to it, but to be transformed from it by the renewing of our minds (or new birth).

A recent tract calls for dress reform. It has much to say on the indecency of the present-day styles and has a dress reform pledge attached for women to sign, promising not to dress so and so after the present style. This may give many the impression that if the world would come down to decency or to our level it would be all right to follow it, and therefore walk out after it; forgetting that the Lord calls for a separation all the time, and that we must yield our obedience to Him if we would be His servants. To walk out and forsake the assembling of ourselves together, as many are doing, is certainly not obeying the Gospel. And to go away from His ordinances and not keeping them is going away from God. The only way to get back to Him is to return to His ordinances and do them. Mal. 3:7.

Two dreams came to a comeouter who joined himself to the sect called, "Free People." Of course they deny being a sect, but a sect is a body of persons who have separated themselves from all others in virtue of some special doctrine or doctrines which they hold in common. This seems to be what they are doing, and one of the specials seems to be because divisions are forbidden, and unity in Christ is commanded, therefore all sects are wrong and must be abandoned, and all come together in one new sect. But why call it "Free People?" Why not call it "Church of God" or "Church of Christ?" If there is any salvation in a name, then these should save them. But if "free people" means free from

all restraint, and every man his own boss, then they will also be free from unity in Christ.

In his first dream he was handed a bowl of noodles. They looked good but soon he discovered some small maggots at the edge, and soon they all heaved up showing the presence of big worms in it. In his explanation of it he thought it meant the wrong and perverted doctrines that they were trying to feed to him. Then he was cited to Num. 16:20, where you see that the manna (which was a type of Christ and His everlasting Word) bred worms and stank in one night. But it was not the fault of the manna or of the Giver, but the disobedient receiver.

In his next dream he was on a mountain and saw a big pile of wood and brush burning vehemently and yet was not consumed. Then he saw more fire partly under ground, also burning furiously. He became alarmed and started down to get help, to put them out. Then he met a large man, the owner of the place, who smiled and smiled away his fears. In his explanation he said the wood in the fire represents the hypocrites and sectarians in the churches. He was right as far as he went, but he was cited to Mal. 4:1-3 where you see that all the wicked (in and out of the churches) shall burn like stubble, but will not consume like ashes, and the fires represent hell, and the big man the chief who smiles people into false security where he can, and on the mountain top represents self-exaltation like the Laodiceans who said they were so rich and had gained so much that they did not need any more, and that condition made them so sickening like lukewarm water they had to be spued out. And the fire under the ground shows where hell is. Read it in Isa. 34:9,10; the whole chapter deals with judgment and hell.

We have told you the best we could of four dreams as we heard them. The first one gives the blessing and pleasure of being loyal to Christ and His Church. The next one shows how hard the devil tries to lure us out of the Church and away from His ordinances. If the Church was all dead and gone then the devil would leave us alone. The next one shows how disgusting and obnoxious the Word of God is in the mouth of one who openly disobeys it, and the last one shows the terrible consequence of being disobedient and among the many who seek to enter and shall not be able, the disappointment and anguish will be far beyond our conception. Therefore we say,

"Come back, come back, we cry in grief,
Across the hills and waters,
And you'll be pardoned by our Chief,
And be His sons and daughters."

Hubbard, Oreg.

THE CHRISTIAN AND THE WORLD'S FAIR

Some Consideration of the Question of Attending the Century of Progress Exposition

Probably every reader of "The Gospel Minister" knows that a great world's fair, said to be the greatest in history, is in progress at Chicago. It is noticeable that religious institutions located in Chicago are encouraging people when they come to the world's fair to call around and see the institutions and make their homes there while visiting the exposition. While these invitations do not in so many words endorse attending the world's fair, they take it for granted that Christian people generally will attend the exposition, and what they say virtually endorses going to the fair.

Lawfulness and Expediency

We have no disposition to un-Christianize anyone who attends the world's fair, for we know that motive has a good deal to do with the moral aspect of all actions. There are many educational features of the fair that will teach people a good many things they want to know, and that there is no harm in knowing. But there are other considerations.

Paul tells us in I Cor. 6:12 that "all things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any." There is no law forbidding a Christian attending the world's fair, but that is not the highest type of guidance for a Christian. A person that will do everything that does not cut his connection with God is on a very low plane of Christian living. That man is using his religion merely as insurance against hell fire who tests every question of conduct with the question, "Will it keep me out of heaven?"

How about Your Testimony?

Pretty generally Holiness preachers and Holiness people have abstained of late years from attending street fairs, county fairs, state fairs, etc., classifying them quite generally with moving picture theatres and circuses.

While it may be argued that the exposition at Chicago is different, we would like to know what those preachers and Christians are going to do with their testimony who go to the world's fair. When a man goes to the biggest thing in the fair line the world has ever seen, we would like to know what testimony he can have against a little street fair, a little county fair, or a state fair.

Every fair has some good things in it as a bait for good people to come, but there is an admixture of badness that characterizes the whole thing. The world's fair is no exception. There are

many good things to bait the unwary Christian to lay down his scruples, but we may be sure that there will be enough evil in the thing to contaminate the whole affair. We know, and so does every thoughtful person, that there are thousands of Christians who will conscientiously remain away from the world's fair. For these Christians to see Holiness preachers and Holiness people going to the fair may lead some of them to violate their consciences and go with the result that they come under condemnation. The preachers who go may excuse themselves by saying that it did not do them a bit of harm, and really did them some good. Paul might have said the same thing about eating meat offered to idols. He knew that the meat was not changed by offering it to idols, and it would not hurt his health; but he knew that there were people who believed it was wrong, so he abstained for their sakes. If for no other reason "strong" Christians should bear with the weak in this matter. These "strong" Christians may not be as strong in truth as they think themselves.

Some Comparisons

When the world's fair of 1893 was held at Chicago there was a great deal of agitation on the part of Christian people when it was decided to open the gates on Sundays. If we remember rightly the promoters of the fair closed the gates on Sundays for a while, but later yielded to the demand of some who wanted it open and made it a wide-open affair seven days in a week.

So far as we know the question of opening on Sundays has not so much as been considered in this fair. We have not seen a word in print as to whether it is open on Sundays or not, but undoubtedly it is. We notice of late years that Indiana State fair advertises Sunday as the big day of the fair. No doubt a great deal is made of the hall of religions, but that very thing is abominable in the sight of God, for there Christianity is made only one of many religions, and Christ is made to stand on the same platform with many other so-called "saviours." He is there made only one of many great leaders. God hates this we may be sure.

Coming Glories

We may expect people to come back from the fair telling of the wonders they have seen there, but what real help will this be to the Christian? We know without going that there is no city with gold streets there, no gates of pearl, no river of life with the tree of life growing on either side of the river. No one is going to see the face of the Son of God. No angels' feet are treading there.

The Christian is momentarily expecting to be transported to glorious realms, compared with which all the boasted works of man are but hollow

sham and imitation. Do you think Paul who looked into the third heaven, John who had unfolded before him the panorama of the ages, Moses who spent forty days at a time with God in the mountain could be interested in the tinsel show of a world about to pass away? They are the ones with whom we claim spiritual kinship, and we should act like them.

A Practical Point

Missionary societies report there is a great falling off in missionary contributions the past few years. It is not at all unlikely that the money spent by professing Christians going to the world's fair this year would more than make up the deficit. Does not this prove that they love the world more than they love the work of God? Be careful not to start down the broad way, lest you find yourself down beyond hope of recovery. It takes good bait to catch a Christian, and the old excuse of "I see no harm in it" may be a sure sign there is harm where one does not see.—The Gospel Minister.

THE FIFTH COMMANDMENT

(Continued from page 358)

she asked. I cannot tell what made me speak aversely my feelings for the gentle voice of my mother thrilled through my hard heart and I longed to throw myself on her bosom, but I did not. My words gave the lie to my heart when I said I was not sorry. I heard her withdraw. I heard her groan and longed to call her back but I did not.

"I was awakened soon after from an uneasy slumber by hearing my name called loudly and my sister stood by my bedside, 'Get up, Alfred, oh don't wait a moment. Get up and come with me; mother is dying.' I thought I was dreaming but I got up and followed my sister. On the bed, pale and cold as marble, lay my mother. She had not undressed but had thrown herself on the bed to rest. Raising again to go to me, she was seized with a palpitation of the heart and was borne senseless to her room. I cannot tell you my agony as I looked upon her. My remorse was tenfold more bitter from the thought that she would never know it. I believed myself to be her murderer. I fell on the bed beside her—I could not weep. My heart burned in my bosom and my brain seemed to be on fire. My sister threw her arms around me and wept in silence. Suddenly we saw a slight motion of my mother's hand, her eyes unclosed. She had recovered consciousness but not speech. She looked at me and moved her lips, but I could not understand her words. 'Mother! mother!' I shrieked, 'say only forgive me.' She could not say it with her lips, but her hands pressed mine. She smiled upon me, and lifting her thin, white hands, clasped mine within them and cast her

eyes upward. She moved her lips in prayer and thus she died.

"I remained on my knees by that dear form until my gentle sister removed me. She comforted me, for she knew my heart was loaded with sorrow heavier than grief for the loss of a mother. It was a load of sorrow for sin. The joy of youth had left me forever. The sufferings of such memories awaken and must continue as long as life."

My father ceased speaking and buried his face in his hands. He saw the impression this narrative made on me, and I have never forgotten it.

Boys who spurn a mother's control, who are ashamed to own they are wrong, who think it manly to resist her authority or refuse to yield to her influence, Beware. Consider what you are doing. Lay not up for yourselves bitter memories for future years. Dear children, let this awful tale of sin and remorse sink deep in your hearts and whenever you find rebelling thoughts against parental authority, arise; call this sad case to mind and yield instantly.

While there may be but few cases that result like this sudden death, no doubt hundreds of parents die every year with hearts broken over disobedient children. Many a father's and mother's chamber is bedewed with tears over such that the world knows nothing of.

Remember, the time is coming when you will have to account for every act of disobedience. If you feel inclined to disobey your parents, read it again; the narrative of this youthful son, and think of it till you feel rebellious passions subdued within you. Never stop to question any command of your parents, unless they command you to break God's law, but few parents are so wicked as to do that. If you will resolve now to obey the commands of your parents, magistrates, and laws of the land as long as they are not against God's law and obey God's law you will, through the grace of God, live happy and die happy, and be happy through all eternity.

—Sel. by Ethel M. Tweed.

FROM OUR MISSION STATIONS

(Continued from page 357)

like this. We admitted one new inmate this month, making our number 60 besides the workers.

The times for our services were regularly filled by our ministering brethren: On June 18 Bros. Jacob Harnish and Frank Herr were with us. Bro. Herr read for a lesson Psalms 145 and Bro. Harnish took for a text, Zechariah 4:16. July 2, Bros. Elmer Martin and Deacon Aaron Groff were with us. Bro. Groff read for opening lesson Hebrews 12:1-14, Bro. Martin took for text Psalms 107:15; July 16, Bros. Hiram

Kauffman, Martin Miller, and Deacon Daniel Miller, who read for lesson 1 John 4 and Bro. Kauffman preached. Bro. Martin Miller also gave a talk.

We ask an interest in your prayers for us.

July 17, 1933. T. E. Moyer, Supt.

Washington, D. C.

(Cottage City, Md.)

We had the pleasure of seeing our little church full for the second time on Friday night, as a public program was given at the close of Bible School. The children gave a good demonstration of the work done during the three weeks. Parents expressed their appreciation by a liberal offering, words of praise and thanksgiving, and tears of joy. The teachers felt well repaid for their three weeks of strenuous labor. The enrollment was 100; average attendance, 71.

Bro. L. A. Blough of Johnstown, Pa., is visiting his daughter, Mrs. Clarence Collins, for a few weeks. He has given us two very helpful sermons.

Sunday morning, July 23, Bro. John Mosemann Jr. of Lancaster, Pa., will preach for us. Bro. J. B. Smith, Elida, O., will give a series of Bible lessons each evening of the following week.

A class of ten applicants is under instruction at the present time.

The Sunday school attendance last Sunday was 146. This was the largest attendance of our school.

Sister Walter Grove has had another relapse. At this time she is a little better. She is a wonderful testimony to us of patience through suffering.

We thank you for your remembrance of our work here in prayer. We hope you will continue. The need is great, for Satan is hindering us.

July 19, 1933. Esther Hestand.

NEWS LETTER FROM ARGENTINA

(June 29, 1933)

By Mae H. Hershey

For the Gospel Herald.

The cold weather continues colder and still colder. Some say it has not been so cold since 1916. Although Argentine winters are not very pleasant, we should not want it to be summer heat all the time, but that it continue as the Lord has said, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

This morning the grandmother of one of the boys in the Home (Raul Marino) called to see him. She lives in Chivilcoy, about 200 miles away, but was called to the bedside of her daughter, Raul's mother, who is very sick in the hospital with little hope of recovery. The grandmother asked that in case the mother should not get well,

whether she might take Raul with her. We have not given her the answer yet, but more than likely she will be allowed to take him, as the contract with the Home was made with the mother who had been left a widow in very poor circumstances.

Last night another mother asked us to take her two boys, aged 3 and 5 years. When she was told that the Committee thought it best to not admit any more children under the present circumstances, her eyes filled with tears, and she begged us to take at least one of them. Her husband left her, and what can she do to care for these two little boys. They have been living on milk only. We have not given her our final answer. These are opportunities to sow the seed of the Word of God in the tender hearts.

The Executive Committee met at the Children's Home this week to consider some very important business. The Government demands that the book-keeping of the Mission be kept in Spanish and according to their instructions, and that the books be open to their inspection.

A meeting of this kind is a long, hard day for Bro. Lantz to come from Bragado. He leaves Bragado about 2 o'clock in the morning, gets to Trenque Lauquen about 8; is in the meeting all day; takes the train after 8 in the evening and reaches Bragado about 2 o'clock the next morning—a 24-hour job. Bro. Lauver has about 2 hours advantage.

The congregation in Bragado is very happy in having heard the evangelist, Sr. Jose Di Pietro, preach for them several nights.

The school children are looking forward to mid-winter vacation, in July.

The Children's Home was made happy by a donation from Tres Lomas in the form of a fat porker, killed and cleaned, ready for sausage-making. The boys are delighted in being allowed to help. Their appetites increase when they think of the "chorizo", the Spanish name for sausage.

The minister in charge of the Trenque Lauquen congregation is better again, and is working with great zeal. The Bible reader, Srta. Laura Rivas, found it necessary to consult the doctor about her throat and stitches of pain in her chest and back. Trenque Lauquen is not a very favorable town for the Bible reader. There is much light sand which the almost daily wind drives around very easily.

May our praying brethren and sisters remember those who are daily witnessing for Christ, that their faith may never falter but grow stronger every day; and that their Christian life may be as a light pointing lost souls to "the way, the truth, and the life."

Trenque Lauquen, F. C. O., Argentina.

OUR INDIA LETTER

By A. C. Brunk

For the Gospel Herald.

The monsoon is here again, and as a result we have been having hard rains for the last four days. On June 10 a severe storm in Dhamtari did considerable damage to a number of the buildings at the Medical station. On Sunday afternoon, June 11, a storm in Dondi blew down a large tree in our garden. We were not sorry that the tree was blown down; for some time we had wished for the right to cut down the tree, but such right could only be given by the Zamindarin of this state. And as she was not very willing to give permission we hesitated to approach her. But now there will be no need. Because of the frequent showers of rain during the month of May and the early part of June the coming of the monsoon this year is not as important an event as in other years.

During the month of May a group of four young men from our Academy and Bible School came to Dondi to spend a part of their summer vacation helping us in our special evangelistic meetings. The series of meetings created special interest this year. The crowds were large and the attention very good. We were invited to hold meetings in a number of villages. We tried to accept all such invitations that we could. All the meetings were open air meetings, and as a result rain interfered with our meetings several times. Many were deeply impressed with the truth given in the messages. Will you pray that they may have the courage to accept Christ?

Sister Mary Holsopple returned to her work from Darjeeling on June 3. The other workers will be returning soon. Word has come from Bro. Smucker that his stay in the hills has not been a very pleasant one due to an attack of dysentery. As he had been having periodic attacks of this disease for several years, it was thought best that he enter the hospital with the hope of getting a more permanent cure.

During this hot season the members of the Dondi congregation have been building for themselves a place of worship. Many of them helped in the work with their own hands. The building is now nearing completion. They will be very happy to have a place especially set aside for worship.

Dondi via Rajnandgaon, C. P., India.
June 16, 1933.

CORRESPONDENCE

(Continued from page 361)

of Indiana. Their help was much appreciated. There were 192 enrolled; lowest number in attendance 115. More would like to have attended but it was a very busy time.

Bro. Menno Esch gave us a very good message last Sunday from Eph. 4:11, and, sorry to say, 1 sister was expelled from Church by going wrong. May it be a warning to others.

Y. P. M. was reorganized. These brethren elected were: Floyd Esch, Kenneth Gusler; (third member) M. S. Steiner. May God bless the work and workers for the needy cause.

July 11, 1933. Mary M. Troyer.

Greenwood, Del.

(A. M. congregation)

The Lord has been good to us, and we feel we have much to be thankful for.

On Saturday, July 8, the brethren, M. S. Zehr and C. W. Bender, came into our midst and began their ministrations. In the afternoon the converts were called together for final instructions before baptism. On Sunday, after the regular Sunday school, baptismal services were held, when a class of 11 were received by water baptism. Several very impressive features were in evidence, one of which was that the candidates ranged in age from 9 to 86 years. Sunday evening examination meeting was held and on Monday evening the suffering and death of our Lord was commemorated in the bread and cup. Many of us will long remember this occasion as a time when the Spirit's presence could be felt and the tears of joy flowed freely. With a few exceptions, all present partook. On Tuesday morning communion was observed in the home of Grandpa Bender who was physically not able to attend the service the night before.

In the evening of July 11 ordination services were held. God spoke through the medium of the lot and the solemn charge of the office of bishop was laid upon our brother, Nevin Bender. May God, who knows all things and doeth all things well, also give abundant grace to bear the weighty responsibilities thus invoked.

We feel very grateful to our Lord for the way in which He moved the bishop brethren to labor among us with the utmost carefulness and utter dependence upon the Holy Ghost for guidance.

July 12, 1933. Lorenzo Schlabach.

Morton, Ill.

Greetings to all Herald Readers:—Bro. C. F. Derstine of Kitchener, Ont., who has been visiting a number of Illinois churches, stopped with the Pleasant Hill congregation on July 7. His message was appreciated. Attendance and attention good.

On Sunday evening, July 9, Bro. Leland Bachman of Pleasant Grove congregation near Tremont, Ill., preached for us. Last month, June 11, Bro. Henry Schertz of Metamora, Ill., and June 25 Bro. Chauncey Hartzler of

Tiskilwa, Ill., gave us some interesting messages.

We feel grateful to these brethren who so kindly render their services at this place.

July 16 the one hundredth quarterly meeting is to be held at this place. These meetings have been held for some time previous between Roanoke, Metamora, Peoria, and Harmony churches. Several years ago the Harmony church building was torn down and rebuilt here at Pleasant Hill. So consequently the Pleasant Hill congregation is among this group. We are looking forward to a good program, and trust much spiritual good may be received from this meeting.

July 13, 1933. Amelia Conrad.

Sterling, Ill.

Greeting to Herald Readers:—Many and varied have been the blessings and experiences since our last letter to the Herald readers. The Lord has been good to us. We appreciate both spiritual and temporal blessings received from His bountiful hand.

Missionary Day (July 9) has come and gone, we were very grateful to have with us the ministering brethren—J. D. Graber, Chris Graber, and A. E. Kreider—and their families; and since the Graber family reunion was held at Bro. and Sister Clark Wade's home the same day, we were favored with several selections of song by the Graber and Conrad brethren and sisters.

Bro. J. D. Graber preached the Missionary sermon in the morning from the latter clause of Gen. 12:6. In the evening he also had charge of the first hour of worship in song and reading, while Bro. A. E. Kreider preached the sermon from Rom. 8:9. Monday and Tuesday evenings we also enjoyed interesting talks on India by Bro. Graber. How grateful we should be for these services of inspiration to sit together in heavenly places and enjoy that Christian fellowship which helps us so much in our Christian life.

Other visitors who worshiped with us were Bro. and Sister Allen Kreider, Bro. and Sister Paul Martin of Lancaster, Pa., and Chris Habecker of Rohrerstown, Pa.

July 4 about 100 of our Sterling congregation enjoyed an all-day meeting at the Shannon Brethren Church in a joint service with the Freeport congregation where the brethren, A. H. Leaman and A. C. Good, each gave two helpful and inspiring messages. The day was ideal in every way to make the trip to and from Shannon. How could we spend a holiday more profitably than in worship to our kind heavenly Father?

We are looking forward to a week of evangelistic services beginning Aug. 13 with Bro. M. C. Lehman in charge.
July 13, 1933. Cor.

ALBERTA-SASKATCHEWAN CONFERENCE

Report of the Alberta-Saskatchewan Mennonite Conference, held with the Salem congregation near Tofield, Alta., July 6, 1933.

The ministry met in a special meeting on the afternoon of July 3 to arrange for the work of Conference and discuss the problems that arise in their work.

Conference proper opened in the morning of July 6 with singing, and N. E. Roth read Phil. 2:1-16 and led in prayer.

The conference sermon was preached by Bro. J. P. Bontrager. Text, Luke 1:4—"That thou mightest know." God has made ample provision for every one to know and gives grace to obey. We may know the certainty of these things because God is the author and He is infallible. To know God is to exemplify Him and the principles of His blessed Word.

That which has been once delivered unto the saints has been maintained by our forefathers at the expense of their life blood in many cases.

The following brethren gave testimony to the sermon:

Bishops: Isaac Miller, N. E. Roth, M. H. Schmitt.

Ministers: Clarence J. Ramer, M. D. Stutzman, H. B. Ramer, H. J. Harder, I. S. Rosenberger, Noah Weber, J. G. Hochstetler.

Deacons: Marlin Brubaker, Aaron Biehn, A. H. Wambold, J. E. Kauffman, Norman Buschert.

Minutes of the last conference were read and approved.

Church records were read and accepted.

Report of the homestead committee was given by Bro. Jacob Brenneman and accepted.

At the request of Bro. A. K. Erb he was relieved as member of the homestead committee and Bro. Edwin Bauman was appointed in his place. The brethren, Jacob Brenneman, Norman Krempien and Edwin Bauman constitute this committee.

It was moved and carried that Bro. Marlin Brubaker of Duchess, Alta., who was ordained as deacon for the Duchess congregation in the past year, be accepted as a member of this conference district. It was moved and carried that Bro. J. P. Bontrager of Winton, Cal., be accepted as a temporary member of this Conference.

The following committees were appointed for this Conference session:

Resolutions: J. P. Bontrager, J. G. Hochstetler, C. J. Ramer.

Nominating:

The minutes of the district Mission Board were read and approved.

Questions and Resolutions

Question 1. Does this conference deem it advisable to appoint a standing Peace Committee? by C. J. Ramer.

Ans.—Realizing that any compromise is deviating from God's standards and is undermining and harmful to individual, home and church, and since nonresistance is one of the vital doctrines of the Bible (Matt. 5:39), we recommend that this Conference appoint a peace committee and prepare for any emergency that may confront the Church in the future. We further recommend that the bishops constitute this committee.

Question 2. The need and value of nonconformity and uniformity in attire. Opened by J. P. Bontrager.

Ans.—Since the doctrine of nonconformity to the world in attire is so specifically taught throughout the Bible (Rom. 12:2; Jas. 4:4; I Jno. 2:15-17; I Tim. 2:9, 10; I Pet. 3:3, 4), and uniformity adds power and influence to our lives, be it

Resolved, that we strive unitedly to make practical Article XII in our Discipline as well as resolutions adopted by General Conference on nonconformity in dress.

Question 3. Christian Principles in Business Life? Opened by M. D. Stutzman.

Ans.—In view of the facts presented in Scripture that the children of God are separate from the children of this world in word and deed,

We recommend that every child of God practice Christian principles in their business life and refrain from taking part in any of the political problems of the government.

Request was made to ordain more bishops in the conference district and it was moved and carried that the matter be left in the hands of our bishops to be dealt with according to their judgment.

Resolutions of Appreciation and Greeting

1. We, the Alberta-Saskatchewan Mennonite Conference, in session July 6, 1933, do hereby express our appreciation for the presence of Bro. and Sister Fred S. Brenneman and for their help during this Conference session, and wish them God's blessing in their new field of labor. We also wish them a safe journey to India, their chosen field, and assure them of our hearty support in our prayers. We also send our greetings to the church and conference in India.

2. Since we have enjoyed the Christian coöperation and fellowship of Bro. J. P. Bontrager, we hereby express our appreciation for his help and advice, and send greetings of love and unity to the Pacific Coast Conference.

Resolution of Sympathy

Since it has pleased Almighty God to lay the hand of affliction on our brother and fellow laborer, J. K. Lehman, be it

Resolved, that we express our regrets that Bro. Lehman cannot be with us in these conference sessions, and wish him the blessings of God for a speedy recovery.

We request that a copy of this resolution be given to Bro. Lehman.

Resolution of Thanks

We hereby express our gratitude and appreciation to the Salem congregation for their kind hospitality which was afforded us as visitors during Conference.

It was decided that the next conference be held with the West Zion congregation near Carstairs, Alberta.

Election of Officers

Moderator for next conference, N. E. Roth.

Secretary of Conference for 3 years, M. D. Stutzman.

Delegate to Pacific Coast Conference, M. D. Stutzman.

General Board Members:

Missions and Charities, H. J. Harder.

Publication, H. B. Ramer.

Educational, M. D. Stutzman.

Mennonite Board of Colonization, Alvah Bauman.

Delegate to General Conference, M. D. Stutzman.

Members of District Mission Board: Pres., M. D. Stutzman; Vice Pres., M. H. Schmitt; Secy., H. J. Harder; Treas., Jacob Brenneman.

Sister's Sewing Circle Committee: Sister H. J. Harder for three years, Sister M. D. Stutzman for two years, Sister H. B. Ramer for one year.

Moderator, M. H. Schmitt.

Secretary, M. D. Stutzman.

SPECIAL MEETINGS

Alpha, Minn.

Report of the joint S. S. Convention of the Sunday Schools of Manson, Iowa, and Alpha, Minn., held at Alpha, Minn., June 18, 1933.

Organization.—Mods., Noah Landis, John Weidman; Chor., E. E. Zehr; Secy's., Delilah Roth, Edward Bute.

Program.—(Morning) Song Service; Devotion, Dave Lehman; The Purpose of this S. S. Conference, Lloyd Garber; The Importance of the S. S. Teacher Being at His or Her Post of Duty, Aaron Bachman; Sermon, "Present Day Conditions a Challenge to Consecration," Amon Egli; (Afternoon) Devotion, Aaron Bachman; Song Service; Children's Meeting, Cora Zehr; The Importance of Teaching Church Doctrine in the S. S., Charles Bute; The S. S. Workers' Equipment, Marietta Miller; The Duty of Child Training, Vernon Hooley; Important Lessons Gleaned from the Gospel of Mark, one-minute talks by Helen Egli, Elmer Landis, Elna Bachman; (Evening) Song Serv-

ice; Devotion, Leonard Garber; Christ the Pattern for My Life, John Weidman, Irene Garber; Our Task Till Jesus Comes, Elsie Egli, Edward Bute; Sermon, "Jesus Christ, the Same Yesterday, Today and Forever," Amon Egli.

Thoughts Gleaned.—We must pray as Christ prayed. We must pray, have faith and works, have fellowship and hospitality. It is important that the teacher be regular in attendance, be a Bible student, live a Christian life every day, depend on the Holy Spirit. We should teach our children in S. S. so they will not depart from Him when they grow old. The teacher should be a Bible student and have a regenerated heart. The teacher should have a passion to cultivate as well as to save souls. Children must be instructed in the ways of the Lord. "Train up a child in the way he should go; and when he is old, he will not depart from it." For parents to train children in this way, they must live consistent lives. Jesus' life was a continuous work for others. He hates self-seeking and commands reverence in worship. Jesus proved Himself the Son of God and became "the firstfruits of them

that slept." He was tempted as we are, and He overcame so we ought to overcome our temptations. To follow Christ we must have love, faith, self-denial and have a daily life of Christian living. We should be obedient, have confidence in Christ, and lay up treasures in heaven rather than on earth. We must work socially, physically, and spiritually, loving our neighbors, making friends, preaching and teaching God's Word. Jesus is an outstanding figure; no other man ever attaining such heights, God having given Him all power in heaven and on earth.

Walnut Creek, Ohio

Report of Missionary Meeting held at the Walnut Creek Church July 3, 4, 1933.

Organization.—Mod., I. J. Buckwalter; Chor., Carl Hostetler; Secy., Orpha Troyer.

Program and Speakers.—(Evening) Devotion, led by D. M. Freidt; Missionary Sermon, S. E. Allgyer (Matt. 9:36). (Morning) Song service; Devotion, led by A. W. Miller; How to Meet the Challenge to Our Church of Our Communities, M. B. Hostetler; The Challenge of Other Fields, S. E. Allgyer.

(afternoon) Children's Program, in charge Fyrne Miller; Talk to the Children, Mrs. m. G. Detweiler; Paul, the Consecrated Missionary, Wm. G. Detweiler; Consecration of the Entire Church, S. E. Allgyer. (Evening) Devotion, I. W. Royer; Five Minute Talks—Answering the Call for Service, Wallace Hamsher, John Hershberger, Orpha Royer, Mrs. Noah D. Miller; Sermon (Matt. 19), Wm. G. Detweiler.

Thoughts Emphasized.—Christ's purpose is "to seek and to save that which was lost," "to heal the broken-hearted, to preach the gospel to the captives, to restore sight to the blind." What is our attitude to the world? are we living streams or stagnant pools? The Church has something very vital to bring to our communities which no other organization will bring. The greatest challenge of the Mennonite Church today is to keep her missionary activities going. The commanding order of the Church "Go ye," it is not an optional matter. Characteristics which made Paul a great missionary: (1) He was born again. (2) He was baptized with the Holy Spirit—he worked in the power of the Spirit. (3) He did not reach man's Gospel. (4) He was a man of deep prayer. (5) He had a vision of his responsibility. (6) He loved his Christ. Concentration is the dedication of one's self to the service of God to be His possession forever. A yielded life is more than a surrendered life. Victory results from following the Lord. Christ wants us to follow Him in self-denial, suffering, service, submission, sacrifice, sympathy, supplication, speech, sinlessness.

Married

King—Martin.—On July 15, 1933, William King of the Morgantown congregation and Elizabeth A. Martin of the Ephrata congregation were united in marriage by Bro. N. L. Landis at his home at Neffsville, Pa. May the Lord's blessing attend them through life.

Kuhns—Birky.—On April 12, 1933, Bro. Erick Kuhns and Sister Arlis Birky, both members of the Thurman, Colo., congregation, were united in holy marriage at the home of the bride, Bro. N. M. Birky, father of the bride, officiating. May God's blessings attend them through life.

Eby—Leaman.—On June 8, 1933, at the home of the bride's parents, Mechanicsburg, Pa., Lloyd M. Eby of the Paradise congregation and Sister Martha W. Leaman of the Mount Pleasant congregation were united in holy marriage by Bro. David L. Landis. May God's best blessings attend them through life.

Obituary

Randall.—Leah Clemmer was born Feb. 7, 1879. United in holy matrimony with John Randall Oct. 7, 1879. This union was blessed with 9 children. On June 29, 1933, she peacefully passed away; aged 74 y. 4 m. 22 d. Her husband and 3 children (John, Alson and Barbara)—Mrs. Alson Cressman) predeceased her. Those remaining are: Lizzie, Jacob, Amos, Elias, Nathan, Mary Ann (Mrs. Abner Good), grandchildren, and many friends and relatives. In youth she united with the Mennonite Church and remained true to the end. Funeral services July 1 at St. Jacobs Mennonite Church, Waterloo Co., Ont., conducted by Bros. Alson Snider and Moses M. Brubacher.

Bitner.—Catherine, daughter of Mary and Christian Snyder was born near Freeport, Ill., Feb. 18, 1867; died at the family home in Juniata, Nebr., June 27, 1933; aged 65 y. 9 m. 9 d. She is survived by her husband, 3 sons, 2 daughters, and 10 grandchildren. Her oldest son preceded her in death in 1918. In 1884 she

moved to Nebraska and was married to Daniel N. Bitner, Dec. 24, 1885. She was a loyal member of the Methodist Church, an ardent worker in the home and foreign missionary societies. Funeral services were held in the Juniata Methodist Church June 30 with Arthur Monkman and D. G. Lapp in charge. Burial in Roseland Cemetery.

Graybill.—Lucie (Whiteley) Graybill was born June 3, 1877, near Richfield, Pa.; died July 1, 1933; aged 56 y. 28 d. After a week's illness and intense suffering she peacefully fell asleep. She united with the United Brethren Church when a young girl, and later united with the Cross Road Mennonite Church, remaining faithful until death. She was married to John Graybill in June, 1898. As a devoted wife and mother she will be greatly missed. She took an active part in Sunday school and church, and was a member of the sisters' sewing circle. Her husband, 3 sons, 3 daughters, 9 grandchildren, and 3 brothers survive to mourn her death. The funeral services were held July 4 in the Cross Road Mennonite Church, and the body laid to rest in the Brick church cemetery.

Brubacher.—Malinda, oldest daughter of Mr. and Mrs. Eli Good, was born Nov. 20, 1884, at New Hamburg, Ont.; died July 8, 1933, near Heidelberg, Ont.; aged 48 y. 7 m. 18 d. On March 8, 1911, she was married to Simon M. Brubacher. This union was blessed with 4 children: Wilbert, Beulah (died in infancy), Anna, and Leonard. She had failed in health for some time, but patiently bore it all without complaint. She united with the Mennonite Church in early youth and remained a faithful member till death. She was of a quiet disposition and will be missed by all who knew her.

"Then let us wipe our tears away,
And let us trust in God's dear Son;
Oh! Father help us all to say,
Not ours, but Thy will be done."

Funeral services July 11 at St. Jacobs Mennonite Church conducted by Oliver Snider and C. F. Derstine.

Denlinger.—Anna, widow of Jacob M. Denlinger, died April 6, 1933; aged 80 y. 3 m. 24 d. She suffered a stroke on her whole right side, which left her entirely helpless and speechless for two and a half years. Mother was very patient in her affliction and always had a smile for those who came to see her, although often she did not realize nor did she know who came to visit her. There were times she did not know those about her. She had her home with her daughter, Mrs. Henry S. Huber at Landis Valley, Lancaster Co., Pa. She is survived by 2 children, 2 grandchildren, 4 brothers, and 3 sisters; 2 brothers and 1 sister are gone before. She was a daughter of John M. and Susanna (Wenger) Musser. Her husband passed away 30 years ago. She was a member of the Stumptown Mennonite Church for 50 years. Funeral services at the house and church by Bros. Noah Landis and Ira Landis. Texts, Rom. 8:18; John 14.

"Mother, you are not forgotten,
Though on earth you are no more;
Still in memory you are with us,
As you always were before."

Pletcher.—William Franklin Pletcher, son of John and Christina Pletcher, was born July 1, 1869, in Elkhart Co., Ind., on the farm where he lived until his death. He married Catherine Sherman Dec. 23, 1888. To this union 11 children were born (Roy, Mrs. John Nusbaum, Ralph, Earl, Mrs. Ray Blake, Myrtle, Mrs. Geo. Hunsberger, Treva, Lowell, Edna, and Celestia). Roy, Myrtle, and Lowell preceded him in death. For the past year he suffered with cancer and became serious a week ago. He passed on July 3; aged 64 y. 2 d. He leaves his wife, 8 children, 4 grandchildren, 3 sisters, and many other relatives and friends. He was a man who was always ready to do a good turn for a neighbor when in need. Funeral services

held at the Olive Church, conducted by D. A. Yoder assisted by C. A. Shank and L. L. Rossi.

Duvall.—After suffering a year of failing health, Olin Eugene Duvall died June 14, 1933; aged 62 y. 4 m. 9 d. The cause of his affliction is undetermined. The best of medical help was given him, but he continued to lose ground to the end. He was one of 12 children of Josiah and Emmaline (Wilson) Duvall. He was born near Allentown on Feb. 5, 1871. He was married to Almira Short on March 6, 1890. To this union were born 4 daughters. He is survived by his widow, 3 daughters (Mrs. Stella Zook of Rankin, Ill.; Mrs. Mabel Hufford of near Peoria, Ill.; and Mrs. Beava Waldon of Chatham, Ill.), 2 brothers (Charles of Dayton, Ohio, and Ira of Chenoa, Ill.), 4 sisters (Mrs. Frank Strubhar of Morton, Mrs. Della Oliver, Peoria, Minnie and Daisy, Pekin, Ill.), 10 grandchildren and 2 great-grandchildren. He was a member of the Pleasant Hill Mennonite Church near Morton, Ill. Funeral services were held June 16 from the Mackinaw M. E. Church. A. L. Bradbury and Carl E. Heam conducted the services. Interment in Mackinaw Cemetery.

"Dearest father, you're not forgotten,
Though on earth you are no more;
Still in memory you are with us,
As you always were before."

Gehman.—Katie Alice (Buck), wife of Israel B. Gehman, was born Jan. 11, 1878; died June 22, 1933; aged 55 y. 5 m. 11 d. She was the mother of 8 children, all of whom are looking forward to meeting her in that blissful eternity where sickness has no power to limit and where cares cannot even dull the supreme joy and repose. Those bereaved by her departure are her husband, 5 sons and 3 daughters (Barton, Elizabeth, Homer, Esther, Cora, Israel, Lewis and Abel), 1 sister, and 1 brother. Mother's strength had been failing for a long time, but when three short weeks before she passed on she was taken sick, little did we think that we would be called to give her up so soon. She passed away peacefully on the morning of June 22 in St. Joseph's Hospital five days after an operation had been performed. Even though we were unprepared for her going and though we miss her everywhere, yet we know that what God does is well done. We rejoice in knowing that Mother's trials and sufferings are ended. Services were conducted on June 25 at the home by Martin Miller of Landisville and at the Bowmansville, Pa., Mennonite Church by Bros. Moses Gehman and John Sauder. Interment in the adjoining cemetery.

"Some day, in joy of glad greeting
Some day, with hand clasped in hand,
Pain lost in rapturous meeting,
Some day we'll all understand."
Family.

Boshart.—Mary Boshart (nee Reck) was born Sept. 5, 1868, at Alsace Lorraine; died at the home of her daughter Lydia, near Albany, Oreg., June 22, 1933; aged 64 y. 8 m. 17 d. She emigrated to America with her parents when 12 years of age, leaving first in Illinois, remaining there for about 7 years before moving to Nebraska, where she was united in marriage to Jacob B. Boshart March 27, 1888. To this union were born the following children: Mrs. Ben Reil, Joe C. and Elmer E. of Milford, Nebr.; Mrs. Ira Stutzman of Wood River, Nebr.; Mrs. Calvin Roth of Chappell, Nebr.; Harry J. of Condon, Oreg.; David of Scio, Oreg.; Mrs. Amos C. Gerig, Mrs. Chris C. Gerig, Mrs. Henry C. Gerig and Dan R. of Albany, Oreg.; 2 sons and 1 daughter preceded her in death. She also leaves her husband, 2 brothers (David and William Reck), 4 sisters (Mrs. Anna Sutter, Mrs. Elizabeth Miller, Mrs. Chris Springer and Mrs. John Dierberger, all of Nebraska), and 50 grandchildren. She united with the Mennonite Church at the age of 11 while yet in Alsace Lorraine, remaining a member in the faith until death. She with her family moved to Oregon in Feb., 1919, where she

lived the rest of her days. Funeral services were held June 26 at the home by Bro. C. R. Gerig (reading Psa. 23) and at the church by M. E. Brenneman (reading Rev. 22) and a message by N. A. Lind based on Psa. 17:15. Interment in Riverside Cemetery.

Bowen.—Ann Evans Bowen was born in England on Dec. 25, 1854. She came to the United States, in 1871, at the age of 17. Since that time she has spent most of the time around Canton, Ohio. She was married to Frederick Cooper on June 3, 1872. To this union were born 13 children. Three sons died in infancy. Six sons and four daughters survive (James, John, William, and Harry of Canton; Frederick of Cleveland; Howard, of Keego Harbor, Mich.; Anna, wife of Elmer Adkins, and Ella, wife of Walter Dunlap, both of Los Angeles, Calif.; Ida, wife of Frank Knouff, and Lillie, wife of Harry Barton, both of Canton). Mr. Cooper died in 1900. On Feb. 1, 1914, she was united in marriage to Bro. Edwin R. Bowen of Canton. A number of years ago her eyesight began to fail. This resulted in almost total blindness due to a cataract on each eye. In August, 1931, an operation was successfully performed on one eye. This gave her the use of her one eye. Last fall another operation was performed on the other eye. A short time after that, in November, she suffered two strokes. These left her a helpless sufferer until her death on Saturday morning, June 17; aged 78 y. 5 m. 22 d. She expressed peace and a desire to depart and be with Christ. She was greatly concerned that her entire family know the Lord. She is survived by her husband, 6 sons, 4 daughters, 19 grandchildren, 4 great-grandchildren, and 6 step-children. She united with the Mennonite Church in 1910, and was a faithful member since. A private service was conducted from her home in Canton, and a public service at the Mennonite Church, Canton, on June 19. Services were conducted by O. N. Johns, assisted by Wm. G. Detweiler. Interment in Forest Hill Cemetery.

Saltzman.—Barbara, daughter of Jacob and Katie Lauber, was born near Gridley, Ill., June 30, 1866; died at her home in Shickley, Nebr., July 12, 1933, after a week's illness of gall bladder trouble followed by an acute heart attack which caused her unexpected death; aged 67 y. 12 d. At the age of 7 she lost her mother and at 12 took up the responsibility of homemaking for her father. She united with the Mennonite Church in her youth and was a faithful member to the end. She was much interested in church affairs and lived to see all her children unite with the same church. The spiritual welfare of her family being her first concern. She came to Milford, Nebraska with her father and family at 17. She was united in holy matrimony to John B. Saltzman on Feb. 21, 1892. A few years later they moved to a farm near Shickley, Nebr., where she lived until 6 years ago, when they moved to Shickley, where she spent the remainder of her life. Besides her husband she is survived by 7 children (Anna, Jacob, Katie, Emma, wife of Lee Steider, Benjamin, John, and Elma, all of Shickley); also 15 grandchildren, a host of relatives and friends. One son (Joseph) preceded her in death 17 years ago, 1 sister (Mrs. Phoebe Springer), 2 brothers (Jacob and Benjamin), also survive her. Her parents, 2 brothers, and 1 sister preceded her in death. The home has lost a faithful mother, but our loss is her eternal gain. Funeral services conducted at the home and church and cemetery by the home ministers.

"Dear mother, you are not forgotten,
Though on earth you are no more;
Still in memory you are with us,
As you always were before."
The family.

Snider.—Susannah (Horst), wife of Bishop Jonas Snider, was born June 2, 1862, passed away at her home near Waterloo, Ont., July 3, 1933; aged 71 y. 1 m. 1 d. Acute dilatation of

the heart caused her death, which came as a shock to all. She was engaged in her household duties until two hours before death. She manifested a special joy the last two days of her life. At the age of seventeen she accepted Christ as her Savior and united with the Mennonite church, remaining true and faithful till the end. Her special vision of the cross had been a great help to her in life's experiences. July 5, 1887, she was united in marriage to Jonas Snider. She was a loving and faithful companion and mother, and was a great help both temporally and spiritually, in the ministry and in the home. She was deeply concerned for the spiritual welfare of the rising generation and of the Church in general. There remain to mourn their loss, her husband, 8 sons, 2 daughters (Edgar, Clayton, Deldon, Addison, Walter, Gilbert, all of Waterloo; Omar of New Dundee; Benjamin, Clara, Hannah at home). Three daughters died in infancy. There remain also 25 grandchildren and a host of relatives and friends. Her only sister (Mary—Mrs. Moses Hunsberger) predeceased her Dec. 1, 1932. Funeral services were held July 6, and conducted at the home by Noah Hunsberger, and at the First Mennonite Church, Kitchener, by Moses H. Shantz, assisted by M. M. Brubacher and J. B. Martin. Text, Num. 23:10. "Let me die the death of the righteous, and let my last end be like his." Interment in adjoining cemetery.

"Though mother has departed,
Still we feel her spirit near,
As she pleads before the heavenly Father's throne;
And her prayers our life shall answer,
For we long to meet her there,
And to see the Christ who bought us for His own."

CONFERENCE ANNOUNCEMENTS

Virginia

The annual Virginia Mennonite Conference will be held, D. V., at Zion Church, Lower District, Rockingham County, beginning at 9:00 A. M., Thursday, August 3, and continuing until Friday noon, August 4.

Other meetings to be held in connection with Conference are as follows:

Tuesday, August 1

- 9:00 A. M. Virginia Mennonite Aid Plan Board.
- 1:00 P. M. Virginia Mennonite Board of Missions & Charities.
- 6:00 P. M. Conference Arranging Committee.
- 7:30 P. M. Preaching Service.

Wednesday, August 2

- 9:00 A. M. Preliminary Session of Conference.
- 2:00 P. M. Fundamentals Meeting.
- 7:30 P. M. Mission Program.

An invitation is extended to brethren and sisters of other conferences to be present.

Fundamentals Meeting, Wednesday, 2:00 P. M.

- 2:00 P. M. Song 'service and Devotion
- 2:15 P. M. Holy Spirit's Work:
In the World,
In the Church,
In the Individual
J. S. Martin.
- 2:50 P. M. Principles of Nonresistance
J. L. Stauffer.
- 3:25 P. M. Worship:
Improvements we can make in our Public Worship
Etter F. Heatwole.

Mission Meeting, Wednesday, 7:00 P. M.

- 7:00 P. M. Song service and Devotion
- 7:15 P. M. The Missionary: Paul an Example of Sacrifice and Service
Frank Showalter.
- 7:40 P. M. How Create a Greater Interest in Our Mission Activities
John Garber.

- 8:05 P. M. "Lengthen Thy Cords, and Strengthen Thy Stakes"
Melvin Heatwole
- 8:30 P. M. Results Realized and Anticipated in your Field (5 min. talk)
Warwick Henry Sher
Lower Dist. Paul Showalter
Upper Dist. Ira Showalter
Roaring Paul Goetz
Job A. D. Heatwole
Tenn. Hiram Weaver

Moderator, Timothy Showalter.
Secretary, Oliver Keener.
Chorister, Joe Brunk.

H. D. Weaver, Secretary.

Southwestern Pennsylvania

The Mennonite Church Conference of the Southwestern Pa., District, and associated meetings, will hold their annual meeting at the Thomas Mennonite Church near Holsopple, Pa. (Johnstown District), Aug. 7-11, 1933, D. V.

Those coming over the Lincoln Highway east or west, take Route No. 219, north to Thomas Mills, thence west about 1 mile to Church.

Coming over Wm. Penn Highway, take Route No. 219 at Johnstown, to Thomas Mills, thence west about 1 mile to Church.

For information of Train or Bus travelers write Hiram Wingard, R. 3, Johnstown, Pa. Programs sent on request.

For other information write

M. B. Miller, Sec'y.,
Grantsville, Md.

Iowa-Nebraska

The Lord willing, the Iowa-Nebraska Conference will be held with the brotherhood of the Salem congregation near Shickley, Nebr., Aug. 30 to Sept. 1, 1933.

An all-day Ministers' Meeting will be held on Tuesday, Aug. 29.

Wednesday, all day, and Thursday forenoon will be devoted to Church Conference.

Thursday afternoon and all day Friday will be devoted to a Workers' Conference divided as follows: Sunday School, Y. F. B. M., Sewing Circle, and Missions.

Any one desiring any information as to local arrangements, railroads, auto roads, etc., will please write to any of the following: P. R. Kennel, Fred Reeb, or Ben Schlegel, all of Shickley, Nebr.

A cordial invitation is extended to all to meet with us in this session of Conference.

W. R. Eicher, Secretary.

Table of Contents

- 353—Editorial
- 354—Talks on Christian Growth and Victory
- 355—Lost in the Church
- 356—An Acrostic
From Our Mission Stations: New Holland, West Liberty, Lancaster, Columbia, Canton, Lancaster, Washington
- 358—The Fifth Commandment
- 359—Sunday School Lesson
Bible Meeting Topic
- 360—Field Notes
- 361—Correspondence
- 362—Life's Pathway (Poem)
Dreams
- 363—The Christian and the World's Fair
- 364—News Letter from Argentina
- 365—Our India Letter
- 366—Alberta-Saskatchewan Conference
Special Meetings
- 367—Married
Obituary
- 368—Announcements, etc.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVI (Gospel Witness)
Established 1905

SCOTSDALE, PA., THURSDAY, AUG. 3, 1933

(Herald of Truth)
Established 1864

No. 18

EDITORIAL

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."

The greatest text-book on righteousness that has ever been written is the Bible. But this, like every other text-book, must be studied and its truths accepted and put into practice if it is to benefit us any.

"Talks on Christian Growth and Victory."—On another page we print the last of a series of articles on this subject, by Bro. J. K. Bixler. As our readers may suppose, it required much time and meditation and effort to write such a long series. But our brother felt the burden, and we believe the effort put forth was a pleasure to him as well as a laborious task. But whatever may have been the cost to him, we are quite sure that it was both a pleasure and a profit to many of our readers to follow the reading as week after week this series of practical thoughts was presented. In behalf of our readers we take this privilege of thanking our brother for his painstaking care in writing his weekly messages.

An Item of Interest.—It is interesting, sometimes, to hear of others who think about as you do along certain lines. Here is something that we clipped from one of our exchanges, and which we believe that many of our readers will read with approval:

"Charivari Objections.—The embarrassing and abusing of young married couples by their relatives and other 'fun-makers' has come to such a stage that the Mennonites of Berne, Indiana, to the number of 2,000 have signed a petition that the practice be discontinued. It is a remnant of left-over barbarism that might well be out-lawed, along with what is called Hallowe'en and like practices."

This item does not need commenting upon so much as it calls for sober meditation. As the writer intimates,

charivaris are not the only relics of barbarism that have a standing among people of whom we have a reason to expect better things. There are two things which we may all do: Think right ourselves, and use our testimony to the end that others may be led to think and to act right. Here is a text that will help keep us straight on all points of this kind: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

"Just Children."—Sometimes we hear our younger generation referred to as "just children." That expression may be used in two senses. By the term we may mean that they are as yet undeveloped, and that therefore we should make more allowance for their shortcomings than we would if the same things were done by people of more mature years. In that sense, the expression is all right. Or, we may mean that since it is "just children" that we are talking about the subject is not of very great importance. That is NOT all right. It was "just children" that Christ spoke of when He said, "Of such is the kingdom of heaven." There was a time when Enoch and Noah and Moses and Samuel and Jesus were "just children." Every child in our midst reminds us of our obligation: "Bring them up in the nurture and admonition of the Lord." Your family may be composed largely of "just children," but in twenty or thirty years from now they will be either men and women who shine in the Kingdom of our God, or the reverse, depending largely upon what you are now doing in the way of bringing them up in the way they should go.

Following Strange Voices.—Something less than a hundred years ago, a number of us were talking about prevailing heresies about us. One brother remarked, "It must be that our people are not being fed from the

pulpit and otherwise wisely shepherded, or there would not be so many of our people ready to be carried away with every fad that comes along." Another brother replied, "That may be so. It is true that none of us is perfect, and we know also that too many preachers neglect their duties to their flocks because they are otherwise too much occupied. But it would be wrong to lay all the blame to this source, for with the best of preaching and faithful pastoral care, there are always some who are ready to follow strange voices."

We want to enlarge on the last thought. Even in Christ's time there were those who cried, "Not this man, but Barabbas." In our time, and in many communities, there are those who take it as a matter of course that their own preachers are quite inferior to strangers who come highly advertised and wearing their Sunday faces; that their own literature is to be read, if at all, because it was written by their own people, but that for real spiritual food they must read other people's literature; that their own schools should be patronized, if at all, because they are conducted by their own people, but if they want to secure a training that is worth while they must go elsewhere than in their own schools to get it; that unless the activities of their own church are patterned after the activities of some other church that they are especially infatuated with, they are not worth supporting.

Such an attitude of disloyalty always means trouble; both for the individuals holding it and for the church to which they belong. This disposition to follow strange voices meant the ruin of Israel, was a hindrance to the cause of Christ in apostolic times, and has worked untold harm in every generation since that time. What we want is a hundred percent loyalty; first to God and His Word, and second to the Church.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Timothy 4:16.

TALKS ON CHRISTIAN GROWTH AND VICTORY

XVII. Ultimate Victory!

By J. K. Bixler

For the Gospel Herald.

The book of Revelation is the book of victory. While many feel that it is too difficult to understand (although its name indicates that it is **an opening up, or disclosing of truth**), to those that read it and study it a blessing is pronounced. It is rich in encouragement for the weary veteran of the cross, or those passing through the furnace of affliction. Its place in Holy Writ is last, and to us it appears that its order in the canon of Scripture was determined by the Holy Spirit. It follows in order, the Gospel messages, the missionary activities, and the messages to the church militant in her decline and apostasy. If we did not have Revelation to give us a glimpse into the future glory, and in the meantime could use it as a present encouragement, I fear that it would take the heart out of our service. It would appear to us that evil was triumphant. The work of the Church would appear fruitless, and in the end a failure. But the Father knew our weaknesses. He foresaw our need of encouragement, and He did not withhold what His servants so much need in their experience in the end of the age.

The messages of the Holy Spirit to the leaders of the seven churches located in Asia Minor, as recorded in Revelation 2 and 3, each contain a promise of reward to overcomers. Let us note briefly these rewards and messages of cheer and victory:

1. Access to eat of the tree of life. Mankind through the fall was barred from this tree as an act of mercy. For man to partake of it and live forever in a state of sin would have been hell itself. In the New Jerusalem, access to this tree is restored and the fruit eaten constantly. Immortality is restored in full redemption.

2. Not to be injured by the second death and to have crowns of life. Separation from God forever is not to be thought of for His people. His presence is the most enjoyable blessing possible. After receiving their crowns, they cast them before the throne of God, because all honor and glory belong to Him. (Rev. 4:10.)

3. The privilege to eat of the hidden manna and to receive a white stone with a new name written thereon. A

pot of manna, as a memorial of Israel's experiences, was preserved or hidden in the ark of the covenant. It symbolized the supernatural strength of the believer. Of this the victor eats. The white stone and new name possibly refer to the Urim and Thummim connected with the breastplate of the high priest and through which God revealed His will unto Israel. To receive this is to be authorized with an eternal priesthood, with constant knowledge of His will.

4. The power to rule the nations and receive the Morning Star. This reaffirms the promise of Jesus that the saints shall rule the world and sit upon thrones to judge Israel. (I Cor. 6:2; Matt. 19:28.) The morning star shines until the dawn of day. From starlight to daylight, from hope to reality, from faith to Christ is the privilege of saints.

5. To be clothed in white and their names inscribed in the book of life. Fine linen, clean and white, is the righteousness of the saints. (Rev. 19:8.) They shall not only possess through Christ an imputed righteousness, but through their walk with Him, they acquire an inherent righteousness.

6. The overcomers in the church of Philadelphia, or brotherly love, shall be pillars in the temple of God. Pillars are for beauty and solidarity in construction. Solomon's temple had two large pillars named Jachin and Boaz. The New Jerusalem is contrasted with the old and eclipses it as greatly as grace does law, and as Christ does the types of Himself.

7. Overcomers in the church of the Laodiceans shall sit with Christ in His throne, even as Christ sits with the Father in His throne. Here the climax of reward is reached! To be with Christ means to be in the throne with the Father, the highest honor the Father can bestow. Think of it! Lifted from the slime pits of sin, cleansed by the blood of the Lamb, filled with the Spirit, translated into the kingdom of His dear Son, and finally raptured or raised to the throne of God.

These, my friends, are the stages on the route of God's children, when stripped from the scenes of trials, suffering, disappointments, and battles. But the latter will all be forgotten in anticipation of and in full realization of victory. "He that overcometh shall inherit all things: and I will be his God and he shall be My son" (Rev. 21:7). The Accuser of the brethren now is very busy in the earth. Woe and misery are in his wake day and night. His presence can be traced by the debauchery of lives, the carnage of national strifes and wars, and by many defeated ideals of Christians. But, praise the Lord, there is an army of overcomers, and "they overcame him by the blood of the Lamb, and by the

word of their testimony; and they loved not their lives unto the death" (Rev. 12:11). Heaven in retrospect gives all the glory of our salvation to the blood of Christ and to the testimony of the saints to its efficacy. Heaven is here teaching earth the virtue of His blood and the glory of His cross!

Victories seldom stand alone. Each victory gained by a soul is an incentive and encouragement to another soul. Only heaven can reveal the number of lives that have fought and triumphed because they were incited and animated by the example of Paul, or by some faithful father or mother, or by the sacrificing spirit of some missionary. But, better than all, each victory won by an individual Christian is a victory for and by Jesus Christ. When all the conflicts are over, and all are given their recompense of reward, our crowns of reward shall all be cheerfully cast at the feet of Jesus Christ, and rightly so, for to Him belongs all the credit for our victories. Had He not been incarnated, had He not made the supreme sacrifice, we would have been born in vain and died without hope. "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 24, 25).

Elkhart, Ind.

IS THE BROADCASTING OVER THE RADIO BY OUR BRETHREN AN ASSET OR MENACE TO THE MENNONITE CHURCH?

By T. E. Schrock

For the Gospel Herald.

There are those of us who think that the privilege of preaching, singing, or speaking over the radio is a wonderful opportunity to spread the Gospel of our Lord Jesus Christ, and that to fail to do so would be violating God's commands.

Again, there are those of us who think that the radio is a right arm of the devil to break up the Church in that folks are inclined to stay at home and tune in instead of assembling at the house of God and fellowshiping with believers.

We do not consider the radio wrong because it uses electricity, or because it comes through the air, neither because it comes through a sound-magnifying instrument. We do not want to question the sincerity of those who have taken part in broadcasting, or those in favor of it, nor those that are opposed to it.

Because of the things that are being broadcasted—such as political speeches, jazz music, gospel songs, theater

lays, scriptural and unscriptural sermons, base ball games, dance music, church music, prize fights, market reports, comedy, etc., the questions arise: (1) Will it be an asset to a plain people's spiritual life to enter into this great program and to convert this way of reaching thousands of folks at once, into a useful instrument for the Lord, or at least as much as possible? (2) Will it be an undermining and breaking down of this separated life, a jumbling and confusing program that may destroy our faith in God, that will fill our minds with things that starve the soul? Let us make a few comparisons and notice a few facts:

1. "There is no question but that some folks have been helped spiritually through the radio." It is also true that there are others who have had their trust in God undermined "and concerning faith have made shipwreck" (of these we shall not attempt to estimate how many, but because the majority of these sermons are modernistic and unscriptural, and because that humanity has always been prone to doubt rather than believe God, we venture to say they are legion.)

2. "In our missions the work is carried on in about the same way other denominations do." Yet there are "trade names"—Mennonite, Methodist, Lutheran, etc.—and folks that come in contact with them soon learn to distinguish between them. This is not true in broadcasting over the radio. If Menno Simons speaks, then after while Mr. Russell brings his hopes of a chance after death, etc., with all the sound(?) reasoning, the chances are that Menno Simons might as well have stayed at home. But here they come together, are met in the same place through the same instrument, and to the average listener are equal, as far as spirituality is concerned—what would keep him from thinking so? Many Christian professors read their Bibles very little; some are Mennonites. It will have about the same effect as meeting Menno, Luther, Mrs. Eddy, and Russell walking arm in arm down the street and having all their work in common.

3. "Because of the present corruptness of the messages going out thus we ought to put forth special effort to counteract this." This same argument is raised in favor of politics, unions, and associations. Let us see if this is practical, or even possible. Perhaps all of our people who have taken part in broadcasting have done so at some one else's expense, as an advertisement for his line of merchandise, etc. Well, Bro. Menno can speak generally along the sky-line about God, but he dare not let his vision come so low as to speak his convictions on a number of vital doctrines according to the Word of God. He may touch on

them once in a while, but let him preach with telling effect against drink, and with the alleged control the wet element has at the present time, see how soon he is not asked to speak any more. The same could be said of life insurance, lodges, divorces, fashions. He dare not say much about these or he may not be able to speak any more. Even floral shops would oppose him if he spoke against the waste of money spent for flowers at funerals, that came too late to do the departed any good. Separation from the world or the unequal yoke could hardly be consistently taught over the radio.

The rendering of musical programs in the churches of other denominations by the students of our Church schools is considered harmful, and rightly so, because it tends to break down separation and weakens the conscience on Bible teachings that are ignored in said Churches. Yet in our estimation the harm done there is on a small scale compared with the yoking up on a worldly program and thereby sanctioning by actions, if not in words, the installing of radios in order to receive such messages and all the aforementioned things that come along with common consent, forever closing his own mouth and largely nullifying the efforts of those who have long stood and testified against their use because of the things that are spread over it.

Nonresistance—he can hardly be expected to say much on this subject, and especially in time of war, when needed. One can only wonder what control the pastor of the nonresistant faith will have over a radio-minded young man, strong, vigorous, a love for his country, filled up continually with propaganda (true or false) against the enemy, of all sorts of heinous crimes claimed against them, and these brought forth in Gospel(?) sermons, on loyalty to one's country, the promise of heaven if killed in action, and the teaching of the Bible "an eye for an eye and a tooth for a tooth." If Bro. Menno keeps silent on these things, along with others that might be mentioned, he may keep on broadcasting, providing he is called upon, but one wonders what his flock and others will think if he never speaks on these things. Yea, what will God think? He may however, pay his own way or have the Church pay it, but this for a number of reasons may not work. One is, till pressure is brought on the broadcasting station and he is left out.

4. One brother tells how he gets his sermons over the radio. He turns it on and listens, and if everything sounds O K everything goes fine. But just as soon as he hears anything unsound he switches it off. However, many folks probably did not detect it

and are still listening. Or they may have some of our forefathers' curiosity and wonder what it tastes like this morning. It reminds one of going to the medicine cabinet in the dark that contains anything from rank poison to soothing syrup, tasting each till he gets the desired one. If he gets poisoned he may get over it and he may not. Most purgatives are poisonous, but sugar-coated, pleasant to take in the mouth, but will do its intended work in the system. So has false sugar-coated teaching, taken unawares, deadened and purged out many a person's sweet faith in God.

5. "We are obligated to do something because we have the opportunity, and if we fail to take advantage we displease God." With the same argument one should take part in High School plays, hold office, take part in politics, go with somebody to questionable places to bring them back pure, take part in lodge burial ceremonies in order to preach the funeral sermon and bring them the much needed Word of God. If it is expected of others, certainly God requires Church leaders to use reason and judgment as to what they ought or ought not to do regardless of what they are asked to do. He should be more than a water puddle that plows out the way of least resistance.

6. "We use somewhat the same material at our General Conference so that all can hear." If we had the same control over their program and the people like we have at our Conference, the radio might possibly be used to some advantage. But until they are heaven controlled, or some heaven-sent invention is made in the form of a receiving set that will let only sound Gospel truths and Gospel songs pass through, messages only that will meet the Lord's approval, and perhaps the correct time, weather and market reports, but utterly fail to function on unscriptural messages, base ball games, political speeches, prize fights, theater plays, jazz, simple foolishness, and such like, there will remain a vast difference; yet the attempted selling of such an instrument might bring out some facts not generally admitted. We will make no estimate but only raise the question, How many Christian professors would be willing to trade in their present receiving set for such a one that would automatically shut all the worldly things out? They might hesitate for several reasons (1) because it would be silent most of the time, (2) because other things are wanted.

It is our steadfast conviction that regardless, whether preacher or laymember, old or young, and regardless of denomination, the radios now in use by enthusiastic radio supporters that are being used only for real soul food

and for the spiritual help received are very few indeed.

We believe the greatest asset would be to have grace and wisdom to effectively teach against the use of the radio, to convince and persuade our people to take the money, instead of

spending for radios and their upkeep, and bring those folks the Gospel and so fulfill the command of Christ, "Go ye into all the world," with the attendant assurance, "I am with you always."

Clarksville, Mich.

PREACHERS' PAGE

THOUGHTS GLEANED FROM SERMONS

By A. W. Birky

For the Gospel Herald.

Apr. 2. Not the fear of hell but the joy of service should cause us to follow the Lord. B. S.

Apr. 9. If Adam's sin affected the whole world, what might be the final result of your transgressions and mine? P. K.

Apr. 16. Light drives darkness away: darkness comes only when light leaves or goes out. F. R.

Apr. 23. We may not attain a life of absolute sinlessness, but we can live a life of safety. B. S.

Apr. 30. Jesus the Prince of Peace is the only source of that real peace sought by nations, churches, organizations, homes, and individuals. P. K.

May 7. The Christian need not acquaint himself with all evils to withstand them, he need only to follow the faithful guidance of the Holy Spirit. F. R.

May 14. What would happen to the Mennonite Church if her doors were closed or we neglected regular attendance for one year? B. S.

May 21. It is easy to confess and profess the Lord among believers but how about our conduct when we are "Without the camp?" P. K.

May 28. Joining Church should be the result of the Lord drawing us to Him. F. R.

June 4. The Adamic sin is washed away only when we accept and partake of the atoning merits of Jesus' cleansing blood. B. S.

June 11. Adoption into the heavenly family brings about a happy family relationship in more ways than one. P. K.

June 18. All efforts of all successful missionaries and workers must be centered on Jesus Christ and Him crucified. F. R.

June 25. We have either consolation or shame by the things we have done in our youth. B. S.

Shickley, Nebr.

WHOM HIS MOTHER COMFORTETH

Years ago a widow in the Highlands of Scotland, unable to pay the rent demanded of her, was threatened with eviction. She decided to seek refuge

with a kinsman who lived on the other side of the mountains.

Early one morning she left home for the ten-mile journey over the lofty pass. She took her only child with her. The weather was mild and calm when she started, but when she was scarcely half way across masses of cloud and sudden gusts of wind overtook her. Then followed a blinding storm of rain and sleet, followed by a driving snowstorm though it was in May. It is still remembered as the great "May storm."

As she did not reach the house of her kinsman, to whom she had sent word she expected to come that day, next day a dozen men started out in search for her. At the summit of the pass, where the wind had been fiercest and the snow had drifted deepest, they found her dead close under an overhanging granite cliff. All of her clothing was gone except only a tattered garment, and her body was frozen stiff.

A shepherd, searching farther, soon found the child, sheltered in a nook in the rock, and covered with the clothing which the mother had taken from her own body. The words of the minister at the funeral of that mother were never forgotten by the throng that heard them with weeping sympathy.

Fifty years passed, and that minister's son, himself then a preacher of the Gospel, went to deliver a sermon in Glasgow. The heavy snow that fell unexpectedly late that day recalled to him the story of the widow's sacrifice, which he had often heard from his own father's lips. In his sermon he related it as showing something of Jesus' sacrifice to give sinners eternal life.

Just then a man cried out: "O, sir. I am that son! But not till now did I see how Jesus so loved me as to die that I might live. God led you and me, here, and God told you to tell me that story. My mother did not die in vain. Her prayer is answered now!" —Canadian Baptist.

SERMONETTES

Collected by J. G. K.

Salvation is free, but unless a man desires it he will never get it.

It oftentimes requires more power to remain silent than to speak.

Doctrine is the root of true religion, regeneration the body and life of it, and a true life the fruit thereof.

He that boasts of his own knowledge only proclaims his own ignorance.

To know the holy Scriptures from a child is a great blessing, if its truths are applied to the life.

When life becomes easy, then sacrifice becomes hard.

Impure speech never comes from a pure heart.

He who has the mind of Christ gives, as the spring by the roadside gives—not what he can spare, but he gives his all and gives it for the joy of giving.

Many speak of the doctrines they do not like as "non-essentials;" but what folly to take the stand that God has filled up the Bible with inspired non-essentials.

The first step in Christianity is to receive the true doctrine of Christ; the second step is to receive a true experience, and the third step is to live a true life.

He who brings reproach upon the ministry by disrespect and lack of esteem, brings reproach upon Christ, the Head of the Church, whose ambassadors the ministers are.

Heaven's gates are not so highly arched as king's palaces; but they that enter there must go upon their knees.

No weapon formed against God's people can prosper.

Heeding the moral sign boards along the way of life is a safe way of traveling the unknown road.

The enemy got Joseph's coat, but not his character.

Good homes and good mothers are the greatest forces against crime.

Atglen, Pa.

WHY MINISTERS GO ASTRAY

"Why do ministers go astray?" That was not a bad question. The conversation centered around Modernists in the pulpit. Many such questions arise to-day.

We should say, first of all, that many men have had nothing from which to go astray. They just need to be converted to Christ the same as any other sinner. But in defence of those who have been born again let us say that such are just sinners saved by grace and are therefore as susceptible to the devil's wiles and their own deceitful hearts as any one else. When dollars and cents rather than souls are uppermost in the minister's mind he can easily go into modern error. "While some coveted after (cash), they have erred from the faith" (I Tim. 6:10).

We would further illustrate and explain this question, by asking another,

How is it that people in the pew can go astray by attending or otherwise supporting a church where no souls are being saved?" In other words, "after they know the preacher is out for cash how can people go astray through con-

tinuing to support such a man?" This question is as much in order as "How do ministers go astray?" To sum up, "Why do either ministers or people go astray?" Simply because they both compromise for cash or for the sake of

saving their faces before society. They both sell their souls for a mess of pottage. "The prophets prophesy falsely . . . and my people love to have it so" (Jer. 5:31). How deplorable!—The Prairie Pastor.

WHY I BELIEVE THE BIBLE

Chester K. Lehman

Introduction.

Reasons for studying this subject.

- To establish our own faith in God and the Scriptures.
- To help us in establishing others in their faith.
- Matters of supreme importance hinge on the truth of the Bible.

The scientific method of proving facts which we ourselves have not experienced.

- Testimony of eye-witnesses.
- Testimony of competent eye-witnesses.
- Testimony of trustworthy eye-witnesses.

The Bible's Strict Adherence to Scientific Methods of Presenting Evidence.

Testimony of eye-witnesses:

- The Apostle John.
Jno. 1:7, 8, 14, 15-51; 5:31-39; 20:30, 31, I Jno. 1:1, 2.
- Luke, the historian.
Luke 1:1-4; Acts 1:1-3.
- The Apostle Peter.
Acts 1:21, 22; 2:32; 5:32; II Pet. 1:16-18.
- The Apostle Paul.
Gal. 1:1, 12; Acts 26:13-15.

Their competency.

Judged by the character of their writings.

Their trustworthiness.

Judged by their attitude toward sin and righteousness.

The Bible's Claims for Divine Origin.

The claims:

II Tim. 3:16; II Pet. 1:20, 21; Jno. 10:35; Heb. 1:1, 2. See also Ex. 20:1; 25:1; 30:11; Isa. 1:1; 2:1; Jer. 1:1, 2, 4, etc.

The evaluation of these claims:

- The alternatives: These claims are either true or false.
- The problems to solve if claims are false:
 - How account for these stupendous claims?
 - How account for origin of the Book?
 - How account for the fact of Christianity?
- The supreme worth of the moral quality of the Book.

The Supernaturalism of the Bible.

The predictive prophecies:

- Of Christ.
Isa. 7:14; 9:6; 53.
- Concerning the chosen people.
Gen. 15:13-16 (Cf. Ex. 12:40, 41); Deut. 28.
- Concerning other individuals, nations, or events.
Josh. 6:26 (Cf. I Kings 16:34); II Kings 7:1, 2 (Cf. vv. 16-20); Isa. 13:19-22; 14:23.
- Their significance.
Luke 1:70; 24:25-27; Eph. 4:11-13; II Pet. 1:19-21.

The Miracles.

- Their credibility.
Gen. 17:1; 18:14; Luke 1:37; 18:27; Acts 26:8.
- Their purpose.
Ex. 4:1-9; Jno. 2:11; Acts 2:22; Heb. 2:4.

- The four great periods of miracles and their significance:

- Connected with the deliverance of Israel from Egypt.
Significance: Salvation is of the Lord.
- Connected with crisis of the true religion in an apostate nation.
Significance: There is only one true and living God.
- Connected with crisis of God's people in captivity under a heathen nation.
Significance: God's people in apostasy may be overpowered, but not their God.
- Connected with the life of our Lord and the founding of the Church.
Significance: Jesus is God manifest in the flesh.

V. The Central Figure of the Bible, Jesus Christ.

- Jesus Christ, the central figure of prophecy, of the Gospels, of the Epistles, and of the Revelation.
- The supreme question: Who is this Jesus?
- The answer of the Apostle John (taken from his Gospel):
 - The Apostle's introduction of Jesus. 1:1-14.
 - Jesus and the Baptist. 1:15-34.
 - Jesus and the first disciples. 1:35-51.
 - Jesus at the marriage feast in Cana. 2:1-12.
 - Jesus at the passover. 2:13-25.
 - Jesus and Nicodemus. 3:1-21.
 - The Baptist's last testimony. 3:22-36.
 - Jesus and the Samaritan woman. 4:1-45.
 - Jesus and the nobleman. 4:46-54.
 - Jesus and the Jews. 5:1-47.
 - The conclusion. 20:31.

VI. The Testimony of Christian Experience.

- Dr. Keyser's definition of Christian experience:
"By Christian experience is meant the inner witness vouchsafed to the penitent and receptive inquirer by the Holy Spirit, through the teaching of the Scriptures, assuring him of truth, pardon and salvation through Jesus Christ."
- Content of Christian experience:
 - The reality of Christian experience.
Acts 19:4; II Cor. 7:9-11.
 - Assurance of pardon. I Jno. 1:9.
 - Peace in the soul. Rom. 5:1-5; 15:13.
 - Deliverance from the bondage and power of sin.
Jno. 8:31-36; Rom. 8:1-4.
 - Assurance of life eternal. Jno. 3:36; I Cor. 2:9, 10.
 - Answer to prayer. Matt. 7:7-11; I Jno. 5:14, 15.
 - Fellowship with Him. Jno. 14:16-21.
 - Assurance of sonship. Rom. 8:14-17.
 - Assurance that the Bible is God's Word.
- Leading lessons:
 - The reality of Christian experience.
 - Christian experience gives us the strongest confirmation that the Bible is the Word of God.

VII. Conclusion.

- Moral proofs are as valid as the character of the witnesses is trustworthy.
- The reasons for believing the Bible are such that to reject them proves us lovers of sin rather than lovers of righteousness. Jno. 3:18-21.

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

SCATTERING SUNSHINE

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you
By its humble, pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of two or three in prayer?

If you see the hot tears falling
From a brother's weeping eyes,
Share them. And by kindly sharing
Own your kinship in the skies.
Why should any one be glad
When a brother's heart is sad?

If your work is made more easy
By a friendly helping hand,
Say so. Speak out brave and truly
Ere the darkness vale the land.
Should a brother workman, dear,
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go,
Leave them. Trust the harvest Giver
He will make each seed to grow.
So until the happy end
Your life shall never lack a friend.
—Selected.

"The inner side of every cloud
Is white and shining;
I therefore turn my clouds about
And always wear them inside out
To show their silver lining."—Sel.

A MESSAGE TO THE SHUT-INS

By Mary Alice Brubaker

For the Gospel Herald.

Even though our body is broken,
yet can we be thankful that the spirit
is not. There still remains much to
be thankful for. When I think of all
the shut-ins, especially one a young
sister that cannot hear a sound, an ag-
ed brother and father that cannot talk
and is entirely helpless, not even able
to move a finger, yet we feel to rejoice
even in all this. We can all make a
joyful noise before the Lord in our
heart. "Rejoice evermore." "Speak-
ing to yourselves in psalms and hymns
and spiritual songs, making melody in
your heart to the Lord." You will un-
derstand when we mention sleepless
moments, yea even hours, because of
pain and various disturbances of the
nervous system, in various ways; yet

through all this, the time that is highly
seasoned with the above text, will find
it a great joy, in adoration, in inspira-
tion, and last but not least find a great
consolation to know we have that
blessed assurance in Christ.

Feeling sure we all have our medita-
tions and the hope of the soul, we
should all "meditate day and night"
(Josh. 1:8; Psa. 1:2; and 119:97).
There is plenty of time allotted to each
of us to be thus engaged. For time is
on the wing and on our hands for prof-
it; and not time only, but we too get
out of our shut-in life just what we
put into it. For pleasant hours profit-
ably spent are always short. In this
way it lies much in our own power to
make the time short. There is noth-
ing under the sun that shortens time
more rapidly than to be engaged in
the service of our Lord. It goes with-
out saying that what is good for Susie
is also good for Bettie and Willie.
When we have something good we en-
joy so very much it is wise to also im-
part to others. I am a great lover of
music that comes from the heart. Our
heavenly Father meant for His chil-
dren everywhere to have their voices
attuned to the music of heaven, and
also made provisions so wisely and so
kindly for all those that are not able
to talk, hear, nor see that they too can
enjoy heavenly joy begun here below.

"Praise God from whom all bless-
ings flow." All have free access to
His throne. I find great comfort and
consolation in these lines below by
connecting them in singing them in
their respective tunes. They are not
hard to learn and easy to remember. I
am quite confident that many will
know them, even from childhood. Our
heart is a great treasure box, to be
used even in the silent watches of the
night. "Out of the heart are the issues
of life," if none else can hear but God.
What seems more consoling than to
have treasured song for the night and
"honey out of the Rock" at the end of
our tongue that so satisfies the hungry
soul.

"I must tell Jesus, I must tell Jesus,
I cannot bear my burden alone;
I must tell Jesus, all of my trials,
Jesus can help me, Jesus alone."

"Ask the Savior to help you,
Comfort, strengthen, and keep you;
He is willing to aid you,
He will carry you through."

"Savior, Savior, hear my humble cry,
While on others Thou art calling,
Do not pass me by."

"I am coming, Lord, coming now to Thee;
Wash me, cleanse me in Thy blood,
That flowed on Calvary."

"At the cross, at the cross where I first saw
the light,
And the burden of my heart rolled away,
It was there by faith, I received my sight,
And now I am happy all the day."

"Happy day, happy day, when Jesus washed
my sins away.
He taught me how to watch and pray,
And live rejoicing every day,
Happy day, happy day, when Jesus washed
my sins away."

"Wonderful, wonderful, wonderful,
Wonderful story of love."

"This is my story, this is my song,
Praising my Savior all the day long;
This is my story, this is my song,
Praising my Savior all the day long."

"Hallelujah, Thine the glory,
Hallelujah, Amen;
Hallelujah, Thine the glory—"

"I'm going home, I'm going home,
I'm going home, to die no more;
To die no more, to die no more,
I'm going home, to die no more."

"Oh, that beautiful, beautiful land,
Is for you and for me;
There to be with the glorified band,
Oh, how sweet it will be."

"Over there, over there,
O think of the home over there;
Over there, over there, over there,
O think of the home over there."

"There is no night there, there is no night
there,
Hallelujah, there's no night there.
Where Jesus is the light, in that city bright;
Hallelujah, there's no night there."

"I shall not be, I shall not be moved,
I shall not be, I shall not be moved;
Just like a tree that's planted by the waters,
I shall not be moved. Amen."

Sterling, Ohio.

THE RAINBOW

By Jonas H. Swartz

There's a covenant between God and man;
A reminder, the rainbow in the sky;
It's very plain for us to understand
Its being there, and reason why.

It is a very lovely work to see—
The splendid colors, yellow, pink, blue,
and all
Show the mighty love, the truth of He
Who created all things, both great and
small.

It's worth your while to look and also know
The Maker of the same is looking too;
He points us back four thousand years ago
When dwellers didn't know their end was
due.

When Prophet Noah labored day by day;
Gave warning as he built in every sound;
When unbelievers laughed the thought away
That water should cover o'er all the
ground.

Calls of mercy ended, God shut the door;
Then clouds began to darken the heaven;
A pleading, a welcome was heard no more;
No invitation, no warning given.

Water gushed from beneath and from above;
So much water was never seen before.
'Twas the mighty work of God of love,
Who said, "There'll be a flood no more."
Spring City, Pa.

SUNDAY SCHOOL LESSON

Lesson for Aug. 13, 1933—I Sam.
1:9-2:2

HANNAH

Golden Text.—A woman that fear-
eth the Lord, she shall be praised.—
Prov. 31:30.

Introductory.—The story of Ruth
being still fresh on our minds, let us
notice the story of another Hebrew
woman that is no less interesting and
instructive. This lesson has an espe-
cial interest for mothers whose great-
est desire is to see their children
brought up for God and dedicated to
His service.

Hannah's Vow (9-11).—It was the
burden of Hannah's heart that she
might be the mother of a man child
who would be a glory to God and a
help to his fellow men. To this end
he made a vow before the Lord. This
was her prayer: "O Lord of hosts, if
thou wilt indeed look on the affliction
of thine handmaid, and remember me,
and not forget thine handmaid, and
wilt give unto thine handmaid a man
child, then will I give him unto the
Lord all the days of his life."

There are two points of difference
between Hannah and some women of
to-day: (1) Hannah prayed that she
might have a child; they, if they pray
at all concerning such matters, would
rather pray that they might not have
to be bothered with any. (2) She pro-
posed to give this child to the Lord
"all the days of his life;" they, if they
have any children, propose to make
pets out of them, or to bring them up
for some other purpose that is not in
accordance with God's plan for our
lives. Motherhood naturally belongs
to married life. It is one of the pur-
poses for which marriage was divine-
ly instituted, and all parents should be
true to the plan of God in this as well
as all other things ordered by the Lord.
Let the burden of Hannah be the bur-
den of every married woman of proper
age. Great blessings follow such con-
secrated aims.

Samuel Presented to God (24-28).—
God heard the prayer of Hannah, and
in due time a man child came to her
home. There was but one burden on
her heart, and that was that this child
should be in every way worthy of the
cause to which she had consecrated
him. She cherished and nourished
him. At the proper time the parents
brought the child to Eli the priest, and
a proper sacrifice was made. Coming
to Eli she said: "I am the woman that
stood by thee here, praying unto the
Lord. For this child I prayed; and
the Lord hath given my petition which
I have asked of him; therefore also I
have lent him to the Lord; as long as
he liveth he shall be lent to the Lord."
Noble woman, Blessed of the Lord

in answer to her prayer, she was now
ready to carry out her resolve to be a
blessing by giving this child to the
work of the Lord. Notice her remark:
"Lent to the Lord." She expected to
receive something back, and without
doubt was repaid by the Lord a thou-
sand-fold. But it was not merely a
temporary lending, for she said, "As
long as he liveth he shall be lent to the
Lord." Every mother has in this ex-
ample a pattern of what it means to
lend a child to the Lord. True, we do
not give our children away bodily, as
Hannah did, at as early an age as
Samuel was given to the Lord; but in
reality, and just as fully as Hannah
gave up Samuel, should we consecrate
our children to the Lord, even before
they are born. In that day, when the
ceremonial law of Moses was in force,
it required a ceremony. In our day,
when the ceremonial law is nailed to
the cross, it requires only a giving to
the Lord, without form or ceremony.
The present tendency to make a pub-
lic ceremony out of the act of dedi-
cating infants to the Lord is a ten-
dency to leave the Gospel of grace and
go back to the ceremonialism of Juda-
ism. But, without ceremony, let every

mother, with all her children, follow
the example of Hannah.

Hannah's Song of Praise (2:1, 2).—
Notice what this consecration did
for Hannah. Instead of weeping over
the separation, or the thought of giv-
ing up her darling child, she sang a
song of praise. Well she knew that
the child was better off in the hands of
the Lord than he could possibly be in
her hands. It was a song of praise,
and this song of praise was her con-
tinuance in prayer. There is nothing
that brings greater joy to the heart
than a sacrifice that to the carnal mind
is painful to the flesh.

And well may Hannah praise the
Lord because of the sacrifice she had
made. The career of Samuel justified
her deed. He grew up to be a faithful
man in the service of the Lord. The
sacrificial love of his mother was re-
flected in his own life, and her deep
and fervent piety was also a part of
his makeup. He early gave evidence
of his loyalty to God, and as the lead-
ing man among his people he proved
one of the very best rulers that Israel
ever had. Not only were his own peo-
ple in his day blessed by his noble
service, but his life has been an inspi-
ration to people in every generation
since that time.—K.

Bible Meeting Topic

MOUNTAIN SCENES—CARMEL. (Jr.)
—I Kings 18

Topic for August 13

MOTTO

"The effectual fervent prayer of a righteous
man availeth much."

OUTLINE STUDY

- I. **A Notable Meeting on Mount Carmel.**
 1. Elijah, the prophet, is the leader of the meeting.
 2. Events leading up to the meeting.
 - a. The great drought.—I Kings 17:1.
 - b. Elijah kept by God.—I Kings 17:2-16.
 - c. The land of Israel is sore pressed.—I Kings 18:1-6.
 - d. Meeting Ahab's servant.—I Kings 18:7-16.
 - e. Meeting of Ahab and Elijah.—I Kings 18:17, 18.
 - f. Elijah calls for a meeting of all Israel on Carmel.—I Kings 18:19, 20.
 3. Elijah's proposed test.—I Kings 18:21-24.
 4. The test of Baal's power to answer prayer.—I Kings 18:25-29.
 5. The test of the Lord's power to answer.—I Kings 18:30-39.
 6. Destroying the prophets of Baal.—I Kings 18:40.
 7. Elijah prays for rain on the mountain top.—I Kings 18:41-46.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Prayer."
2. Memorize a Passage from the Outline.
3. Prayer and Drought.
4. How God Kept Elijah During the Drought.

5. The Wicked King and Queen in Is-
rael.
6. How Elijah Showed Himself to Ahab.
7. The Test of God on Carmel.
8. The Rain That Came When Elijah
Prayed.

For Seniors.

1. The Effectual Fervent Prayer of the
Righteous Man.
2. Idolatry against Godliness.
3. Compare Elijah, Ahab, Jezebel, Oba-
diah, Prophets of Baal, Israel.

PERSONAL THOUGHT

Shall we allow ourselves to be swept away
with the doings of the times, or will we
stand true to God who always is ready to
bless those who put their trust in Him?

SEED THOUGHTS

Ever Will I Pray

Father in the morning
Unto Thee I pray;
Let Thy loving kindness
Keep me through this day.

At the busy noontide,
Pressed with work and care,
Then I'll wait with Jesus
Till He hear my prayer.

When the evening shadows
Chase away the light,
Father, then I'll pray Thee,
Bless Thy child to-night.

Thus in life's glad morning,
In its bright noonday,
In the shadowy evening,
Ever will I pray.—A. Cummings.

Confounded be all they that serve graven
images, that boast themselves of idols.—Psa.
97:7.

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THURSDAY, AUGUST 3, 1933

Field Notes

A harvest home and Sunday school meeting is to be held at Metzler's Church near Akron, Pa., Aug. 5, afternoon and evening. Cor.

A congregational song service is to be held at the Slate Hill Mennonite Church near Shiremanstown, Pa., on Sunday afternoon, Aug. 20, at 1:30 P. M. L.

An all-day and evening Sunday school meeting is to be held at Willow Street Mennonite Church, Lancaster Co., Pa., on Wednesday, Aug. 9. Everybody welcome. C. H.

The congregation near New Wilmington, Pa., is looking forward to a series of meetings beginning about Aug. 5. The prayers of God's people in behalf of the meetings are desired.

Bro. J. L. Horst of Scottdale filled the regular week-end appointments at Masontown, Pa., last Sunday; at Masontown Mennonite Church in the morning and evening, and Alicia in the afternoon.

The Lord willing, the annual meeting of the Michigan Mennonite ministerial and Sunday school meeting will be held at Brutus, Mich., Aug. 30 and 31. Brutus is on the Penna. R. R. and on Highway No. 31. C. C. C.

The singing class conducted by Bro. S. A. Shotzberger at the Willow Street, Pa., Mennonite Church will give a closing program on Sunday, Aug. 6, at 2 P. M. eastern standard time. Everybody welcome. M. H.

A harvest and Gospel meeting is to be held at Bowmansville, Pa., Mennonite Church on Wednesday, Aug. 16, with Brethren Noah Risser, J. Paul Graybill and John Gochbauer on the program. All invited. A. L. G.

A brother writes from Thomas Mills, Pa., under date of July 24: "Our oldest member in the Thomas congregation died last evening—Sister Lucinda Thomas, widow of the late Daniel Thomas." May God comfort the bereaved.

The Liberty congregation at South English, Iowa, has decided to hold the opening services in the new church on Sunday, Aug. 13. At this time Bro. Simon Gingerich of Wayland, Iowa, is expected to be present and assist in the services.

Bro. Elmer Martin of Lancaster, Pa., was a pleasant caller at the Publishing House on Saturday of last week. He was on his way to Pinesburg, Md., to begin a series of meetings at that place. The Lord add His blessings to the work.

A brother writes us from Christiana, Pa.: "The 16th annual Gospel meeting is to be held Aug. 16, 1933, at Long Green, Md." It has never been our privilege to attend any of those annual gatherings at Long Green, but those attending report very inspiring meetings.

A program of the fourteenth annual Sunday school meeting held at Stony Brook Mennonite Church, York Co., Pa., is before us. The meeting is to be held on Saturday evening and Sunday, Aug. 5 and 6. Instructors: J. H. Mosemann, Jr., Henry E. Lutz, Ira D. Landis, David Groff.

Following are among the recent visitors at the Publishing House: Eli L. Landis and wife, Browntown, Pa.; Willis J. Rohrer and wife, Lancaster, Pa.; Margaret J. Miller, Mt. Joy, Pa.; Howard E. Garber, Lancaster, Pa.; J. W. Yoder, Huntingdon, Pa.; Gladys and Vida King, Elida, Ohio.

A brother writes us from Chambersburg, Pa., under date of July 25: "Please note in Gospel Herald that Bro. S. G. Shetler is expected to hold meetings at Pond Bank from July 29 to Aug. 6. Pray for the work. He is now holding meetings at Pleasant View Church with good interest."

A brother from Manheim, Pa., writes us under a recent date: "Our bishop, Bro. Isaac Brubaker is, at this writing, very weak and needs the prayers of God's people." We trust that ere this he may not only have these prayers but that the prayers will have been answered in a very definite way.

Bro. Warren G. Bean of Creamery, Pa., sends us the following appointments of harvest meetings in his bishop district:

Skippack, Aug. 8, (forenoon).
Providence, Aug. 10 (forenoon).
Worcester, Aug. 15 (forenoon).

A general invitation is extended to everybody to attend.

The annual Ohio Mennonite Sunday School Conference was held at the Beech Church near Louisville, Ohio, July 25-27. As usual there was a large crowd present, good interest, and live topics discussed. The spirit of evangelism and propagation of the fundamentals of the Christian faith were among the themes that got their share of attention.

We were pleased to have a number of our visitors remain with us a few days after our recent Y. P. Institute at Scottdale. Among these were Bro. C. K. Lehman of Harrisonburg, Va., and Bro. H. S. Bender of Goshen, Ind., both of whom left Tuesday morning of last week to attend the Ohio Mennonite Sunday School Conference at the Beech Church near Louisville.

Bro. J. S. Shoemaker left his relatives and friends at Scottdale on Tuesday morning of last week, after an extended visit here of a number of weeks. It is always a pleasure to have him around. It was his intention, after attending the annual meeting of the Ohio Sunday School Conference near Louisville, Ohio, to move on westward, visiting in a number of places enroute, and take his place at the head of the annual meeting of the Mennonite Publication Board at Yoder, Kans., a few weeks hence.

Correspondence

Middlebury, Ind.

Herald Readers, Greeting:—On July 2 Bro. D. D. Troyer gave us a message in the evening service. Bro. Early Bontrager gave a very inspiring talk on Phil. 2:5 on July 9. The same afternoon 22 brethren and sisters went about 17 miles to have a service with some old people. They enjoyed it very much and asked us to come back again this fall. We all enjoyed it. Such meetings are inspiring to our souls.

Our Sisters' sewing circle met Thursday with 16 present. Quilting and sewing for India was the order of the day.

July 14, 1933. Anna Messinger.

Schellsburg, Pa.

Dear Herald Readers, Greetings:—Since our last letter we have had the privilege of attending a series of meetings held by Bro. S. G. Shetler. We are thankful that the Spirit of the Lord was with us and that eight precious souls confessed Christ. We had a good attendance and fine order throughout the meetings, and we wish to express our appreciation to the members of the different congregations for their presence and help in song and prayer during the meetings.

There will be S. S. Sunday morning 10 o'clock and preaching following, Bro. Hiram Wingard, and instruction meeting Sunday evening. All are invited to attend our services. We had very interesting S. S. the past Sunday morning, with a total attendance 79.
July 17, 1933. Fanny M. Rose.

Dagmar, Mont.

Dear Readers of the Gospel Herald: We have had many things for which we are thankful.

Bro. Eli G. Hochstetler of Wolford, Dak., was with us during the week of June 5 and held meetings. We sure appreciated it and hope he'll visit again in the near future. During that week, we can surely say with whole heartedness, was a continual feast for our souls. Our whole congregation is eagerly waiting for some time soon when we may have him or some other minister with us again.

Bro. Emmett Harshbarger made a trip to Detroit Lakes, Minn., with a load for our annual Conference. It surely was an enjoyable trip for all who went and much food was gained for the soul.

Sisters Esther and Emma Huether are staying at Minot for the summer. We wish you God's richest blessings:
Cor.

Hollsopple, Pa.

(Thomas congregation)

Dear Herald Readers, Greetings:—On May 28 we reorganized our Sunday school, with the following officers elected: Supts., Harold Thomas, John J. Lehman; Secys., Elsie Eash, Mary Saylor; Treas., Lawrence Thomas; Libr., Virginia Blough, Willard Thomas, Ethel Grimes.

May 29 our summer Bible school began with an enrollment of 85. Interest was good throughout the two weeks. On June 10, Saturday evening, we had our commencement program, with a large crowd of people.

June 13 our series of meetings began, with Bro. Lloy Kniss, returned missionary from India, in charge. Interest was good. The Word was preached with power; the Church was strengthened; lost souls were made to confess Christ as their personal Savior. Nine dear young people came out on the Lord's side. Our meetings closed June 25.

On July 2 Bro. J. S. Shoemaker of Dakota, Ill., was with us and gave us a good old timely Spirit-filled message. After the message Bro. Shoemaker, by request of our home bishop Bro. James Saylor, received these nine dear young people into church fellowship by water baptism.

May they become bright and shining lights before a lost and sinful world.
July 17, 1933. Joseph Saylor.

Johnstown, Pa.

The following Mission Meeting program was given at the Pleasant Grove Mennonite Church on July 4, 1933: Devotion, L. H. Weaver; The Mission of Jesus, J. S. Shoemaker; God's Plan of Spreading the Gospel, S. G. Shetler; Sermon, Harry C. Blough. (Afternoon) Devotion, W. E. Replogle; Children's Meeting, Mrs. Calvin Heller; The Child in the Midst, Harry Y. Shetler; The Christian Home, Alex Weaver; Recitation, The Work of the Nation, Theda Marsh; The Way of the Cross and the Crown, Levi Thomas. (Evening Session) Devotion, W. C. Hershberger; Outward Forms versus Inward Purity and Life, D. L. Kauffman; Recitation—Are We Doing Our Part, Evelyn Knavel; Is It Worth While, J. S. Shoemaker.

There was a vacation Bible school held at the Pleasant Grove Mennonite Church from June 21-30. There was an enrollment of 92 pupils. An average attendance of 82. The children were very much interested in the work. This was the first Vacation Bible School held at this place.

July 18, 1933.

L. B.

New Wilmington, Pa.

Dear Herald Readers:—Sabbath evening, July 16, the young folks of this place motored to the Midway Church, of Columbiana, Ohio, and gave a very interesting program.

We are looking forward to the Ohio Sabbath School Conference to be held at the Beech Church, July 25-27. A number are planning to attend at least a part of the session.

The revival meetings are scheduled to begin here Aug. 6, with Bro. B. B. King of Elida, Ohio, in charge. All invited to attend.
Cor.

July 21, 1933.

Loogootee, Ind.

(Berea congregation)

Dear Herald Readers:—Our bishop, Bro. Jacob K. Bixler, and Bro. Clarence Shank were with us from Thursday evening, July 13, to Sunday evening, July 16. While here they spoke on the following subjects:—Bro. Shank: "The Victory that Overcometh," "The Believer's Exalted Position." Bro. Bixler spoke on the following subjects: "Spiritual Assets of the Primitive Church," "Unconscious Spiritual Loss." On Sunday afternoon Bro. Shank spoke to the inmates of the county farm on "The Water of Life;" on Sunday evening, at the church, on "The Rock, Jesus Christ."

We heartily invite brethren and sisters passing through on their way to and from General Conference to stop with us. Those traveling on the road 50 turn north at Montgomery, Ind., go north five miles, then east one and a half miles to the Church. Our deacon, Bro. Amos Weldy, lives one-half mile

east of the church. Ministering brethren are especially asked to stop. We assure you of a hearty welcome.

A good rain would be appreciated.
July 21, 1933. Rosie Miller.

Ashley, Mich.

Dear Herald Readers:—On Sunday, July 9, Bro. Eli Bontrager of Midland, Mich., brought us an inspiring message. Text, Psalms 91:11. Sister Rose Hershberger, who accompanied Bro. Bontrager and family, remained here to visit a week with friends and relatives.

On Sunday, July 16, Bro. Floyd Bontrager of Midland, Mich., was with us. Mark 10:21 was used as the basis for a sermon.

Saturday evening, July 22, and Sunday morning, July 23, Bro. J. W. Shank, returned missionary from South America, gave us two very helpful messages. May the Lord bless his work.

We have greatly appreciated these messages from the visiting brethren.

July 21, 1933. Arline D. Conrad.

Hopedale, Ill.

To all Herald Readers, Greetings:—We have great reasons to be thankful for the many spiritual blessings we are privileged to enjoy. During the past month we had with us a number of visiting ministers.

On Sunday, June 25, a very interesting all day Sunday school meeting was held at this place. Brethren J. D. Hartzler of Gridley, Ill., and H. R. Schertz of Metamora, Ill., were the speakers.

On Sunday, July 2, Bro. Niles M. Slabaugh of Kokomo, Ind., was with us, and preached for us.

On July 5 Bro. C. F. Derstine of Kitchener, Ont., came into our midst and delivered to us a message in the evening.

On July 16, Bro. Jonas Litwiller of Morton, Ill., worshiped with us and preached the morning sermon.

On the evening of July 23, Bro. Warren C. Long of the Peoria Mission was with us in our young people's meeting and gave an interesting talk on some of his experiences in city mission work. May the Lord continue to bless him in his labor for the lost and dying in the city.

July 23, 1933.

Cor.

Yoder, Kans.

Dear Herald Readers, Greetings:—On the evening of May 31 Bro. Erva Yost of Greensburg, Kans., began our revival meetings which were continued for ten days. These meetings were much enjoyed by all. We believe that a number of souls were awakened to the fact that "to-day is the day of salvation." Five souls accepted Christ as their Savior, and were received into

(Continued on page 380)

Miscellaneous

WHAT MUST I DO TO BE SAVED?

By O. J. Miller

For the Gospel Herald.

(The following poem was suggested by a sermon by Bishop John A. Kennel at Coatesville on the evening of June 18, 1933. The text was the title (Acts 16:30). It may be sung to the tune, "Is Not This the Land of Beulah?")

"What must I do, then, to be saved?"

The jailor asked of old,
For in his heart he greatly craved,
That the answer might be told.
The message that unto him came,
Has down through all the ages rolled,
Is to, Believe upon Christ's name
And be baptized into the fold.

Refrain:

Only believe, and thou shalt receive,
The gift of God so very true.
His only Son the work has done,
He will cleanse you through and through.

What must you do, then, to be saved?

O weary soul, sick and forlorn,
Who have been by Satan enslaved,
Ye truly must be born again;
If you would enter the pearly gate,
And in that grand glory share,
You must accept, before too late,
The One who now our sins doth bear.

You must believe with all your heart,
And bring forth fruit for repentance.

He will then new life impart,
And thus suspend your sentence.
No matter what your present state,
How far from Christ you've strayed,
Return unto the way that's strait,
For on Him your sins are laid.

Elverson, Pa.

MORE ABOUT GENERAL CONFERENCE

By Paul Erb

For the Gospel Herald.

One month from the present writing the General Conference will be in session, the Lord willing, at Hesston, Kansas. The people of Hesston and the surrounding communities are carefully and gladly preparing for their first venture in caring for the great gathering of people that it is expected the Conference will bring to our town. A month ago there were some fears expressed concerning our ability to carry through the part of host, as a long-extended and wide-reaching drought had visited our part of the country. Fields were parched, gardens were desolate, and even grass and trees were dying. But now the good Lord has sent us refreshing rains, hay and fall feed crops are making a rapid growth, and grass lawns are reviving. It is still time to plant fall gardens which, with a favorable season, will yet supply us some food to put away for the winter. Our God does not forget.

So with glad confidence in a kind Providence we renew our invitation to all our brethren and sisters to come to

the Conference at Hesston. If you have a camping outfit, you will find here a good place to set it up. Any sheets or pillows that can be brought along will no doubt find use.

Many will no doubt drive in cars from states farther east. Good roads to the West are numerous and easy to find. Probably the best road across Missouri is U. S. 36 to St. Joseph or Kansas City. From St. Joseph follow K4 to Topeka, 75 to 50S, 50S to Newton, and U. S. 81 to Hesston. From Kansas City a good road would be U. S. 50 and 50S to Newton and U. S. 81 to Hesston. Hesston is but a small town, about eight miles from Newton, so when inquiring about roads ask for the road to Newton. Arrived at Hesston, turn south off the highway to the campus of Hesston College and Bible School.

Those coming by rail will come on the Santa Fe to Newton. Inter-state buses also pass through Newton. There is bus service from Newton to Hesston during the day, but we shall be glad to meet anyone at Newton. Notify Paul Erb, Hesston, Kansas, by phone or by mail, of the hour of your arrival.

May the Lord make the coming General Conference an unmixed blessing to our beloved Church.

Hesston, Kans.

THE POWER FOR PEACE-MAKING

By Hattie Koger

For the Gospel Herald.

It is only when we make a full surrender to God that we receive the spirit of peace. We have to crucify the flesh with its anger, lust, and pride, and cultivate the Christian virtues which prevent carnal strife with tongue or sword in the home, church, or world. Gospel peace is based upon the supernatural change which takes place in the Christian when he is regenerated and made a partaker of the divine nature.

If we do not know what great peace is, it is because we are not obeying God's law. It is a true sign we have not been regenerated. When we love and seek the welfare and salvation of enemies, then we have the power for peace-making. If we love God's law we have great peace; for He says, "Great peace have they who love thy law; and nothing shall offend them."

If we have peace we want to share it with our neighbors. Even though we know they are our enemies, we will love them for Jesus' sake. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law" (Rom. 13:10).

A man said to me some time ago, "The Lord knew that we couldn't love our enemies. How could we love any

one who had wronged us; any one who had told untruths on us and tried to ruin our character?" But we know we can; for Paul says, "I can do all things through Christ which strengtheneth me." If we are living by the Gospel standard of peace and letting the peace of God rule in our hearts, we know we can forgive and love our enemies. And too, because the Lord has told us to do it, and we love Him and want to obey Him. Of course, it is through Him that we can overcome the evil one. Sometimes we think we can hardly bear the trials that come to us, but when we turn to Jno. 16:33 and read what our blessed Savior says it brings joy and peace to our hearts. He says, "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." There are many more such promises for those who are obedient to God's law. "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee" (Isa. 26:3).

Sometimes we are asked whether Christians have to suffer. Sure, they suffer in many ways, but not always. Very often we are falsely accused and it hurts, it grieves us. But then we can turn to Matt. 5:11, 12 and get comfort. Jesus knew what we would have to suffer in this world and so He said, "Blessed are ye when men shall revile you, and shall persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven." If for Jesus' sake, we are falsely accused, we will receive a blessing that nothing in this world can compare with.

Two men were talking one day about the problems of life. One said to the other, "I have been accustomed to think that if one became a follower of Christ he would be saved from a lot of trials and difficulties which come to other people; but I have been watching your career since you became a Christian and it seems to me that you have met with more misfortunes (as we term them) than ever before." His friend then spoke of the sorrow that had come to his home, of the loss of property and of an accident which would perhaps leave him a cripple for life. When he had completed the list, he looked his Christian friend in the face as he put the question, "How do you account for all these things?" With a smile on his face he said, "I do

ot know if I can answer your question satisfactorily, but I think I understand." He went on to tell how he would put a piece of iron in the fire and bring it to a white heat. If he thought it would take a temper he would plunge it into water. This process would be repeated several times until the piece of iron was ready to be shaped into some useful tool. It was then filed and polished so it could do its share of the world's work. "But suppose," he continued, "that when the piece of iron is heated and I give it a few strokes with the hammer, I am convinced that it will not take a temper, I throw it into the scrap heap and it is sold for a fraction of a cent per pound. I think my heavenly Father has been trying me to see if I will stand the test; to see if my life will take a temper necessary for a tool of His. So as the trials come and the shocks, like the plunge into the cold water, are experienced, my constant prayer is, Father do what you will with me; but save me from the scrap heap."

If we will let the Lord use us to His honor and glory He will give us the lasting peace. Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Do we want this wonderful peace?

Satan has many ways to entrap us and many pretty things to tempt us with, but it does not pay to serve him when we know that his time is short and that if we have served him all the days of our life we have not gained one thing but have lost all the treasures of eternity. I wish all of us could say like the washer woman said, "Jesus' religion was no lean religion; I have love for breakfast, joy for dinner, and peace for supper." He supplies our every need. He will never leave us nor forsake us. His promises are sure. Let us be true to Him no matter what the world may say about us. "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace" (Eph. 6:13-15).

The peacemaker's service is to have the loving spirit, the nonresistant conduct, denying self, patiently suffering for righteousness, praying for enemies, using the tongue for peace, exercising meekness and forgiveness.

Halifax, Va.

Just as the challenge of a lost world is new to each generation, so the challenge of the call to service is new to each generation.—J. I. Lehman.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Jno. 19:11. To whom did Jesus refer as having the greater sin? Also, did Judas still have a chance to repent after he had betrayed his Lord? O. O. H.

Jno. 19:11 reads as follows: "Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin."

These words were spoken to Pilate, who had hesitated to pass the sentence of death upon Jesus. Christ being convicted upon perjured evidence, neither Pilate nor any other official had authority to pass judgment upon Him. But, as Peter afterwards testified, Christ was "delivered by the determinate counsel and foreknowledge of God," and both Pilate and Judas, God having foreknown their exact characters, were used in their part of offering up of Christ as "the Lamb slain from the foundation of the world" (Rev. 13:8). This did in no way excuse either of them for the dastardly crime which they committed; for both these men, as free agents, were acting upon their own volitions and were therefore responsible for what they did. But Pilate, weak and vacillating and desiring to please the Jews who were bent on having Christ crucified, was responsible in less degree than the Jews were, and therefore theirs was the greater sin.

From our Savior's own declaration that "All manner of sin and blasphemy shall be forgiven unto man, but the blasphemy against the Holy Ghost" (Matt. 12:31), we take it that Judas committed a forgivable sin, had he like Peter come back to Christ and met the conditions upon which forgiveness can be granted; but Christ, foreknowing what he would do, just as the Father foreknew what kind of an end he would come to, said plainly that "it had been good for that man if he had not been born." Responsibility for our own sins is clearly taught by these events.

What part should children have in the reorganization of Sunday schools, Church business meetings, Church counsels when there are serious problems to consider, etc.? E. D.

We have no "Thus saith the Lord" as to what part children should have in the organization of Sunday schools, Church business meetings, and Church counsels.

If Church conferences or congregations have no rules or regulations as to what part children, or junior mem-

bers of the Church, should have in the appointment of teachers and officers in the Sunday school and in business meetings and counsels of a problematic nature, it should be the aim and endeavor of the Church leaders of each congregation to so direct the Sunday school and Church work that the best interests of the Sunday school and Church will be enhanced.

It is the opinion of the writer that the teachers of the primary and junior departments should be appointed by the superintendents, in coöperation with the ministerial body of the Church.

In the senior department it may, in some cases, be favorable to give the various classes the privilege to choose their teachers, with the endorsement of the Sunday school and Church officials.

The Sunday school officials should be chosen and elected by the majority vote of the adult department of the Church and Sunday school.

In order to maintain the best interests of the Church and her activities, we believe that it would be the part of wisdom, if only those who are of mature minds, being able to exercise good judgment and are spiritually qualified to take part in business meetings and Church counsels, be given the privilege to have part in such meetings, especially when serious problems are to be considered while those who are still in their early teens and below that age (even though they be considered faithful members) should be excused from voting on problems that ought to be left to people of mature age. It is hard to fix, arbitrarily, an age limit.

J. S. S.

A FIRM FOUNDATION

There is not much in sight to stand on, these days. But there is plenty for faith to stand on. A Christian business man who has been living in a fiery furnace of unexpected affliction writes to a friend: "I have been hanging like the sword of Damocles by a hair so long that it seems now the natural way to be supported. I can't see a thing, hardly, holding things up from month to month; but then no man can see a thing holding the earth up. The will of God is, after all, pretty substantial; and when I reflect that the very earth we walk on is only a form of God's Word, His power which goes out keeping the electrons in motion, without which motion the whole material universe would 'vanish and leave not a wrack behind,' the believer's security in resting on God's Word is seen as solid as the earth which is the standard of reality, for they are but different forms of the same thing—the will and word of God." If indeed we have the Word of God to stand on, we may well

sing, "with joy unspeakable and full of glory,"

"How firm a foundation,
Ye saints of the Lord,
Is laid for your faith
In His excellent Word."

—Sunday School Times.

CORRESPONDENCE

(Continued from page 377)

Church fellowship by water baptism. May the Lord bless them and make them a blessing.

On July 9 Bro. Henry King of Harper, Kans., was with us in our morning services and preached a very timely sermon which was very much appreciated.

The building of a basement for the Hutchinson Mission has been in progress the past week. A number of our brethren and of the West Liberty congregation have been keeping things going at a rapid speed.

July 24, 1933. Alpha J. Kauffman.

Hydro, Okla.

Dear Herald Readers, Greetings:—We are glad to say we were again privileged to partake of the sacred emblems of our Savior and observe the commandment of feet washing some time ago.

We also reorganized our Sunday school for the last half of the year. Officers as follows: Supts., Bros. S. E. Stutzman and Alvin Schantz; Secys., Sisters Mabel Miller and Ethel Detweiler; Chor., Bro. Willie Schantz; Prim. Chors., Sisters Mattie Swartzendruber and Emma Slagell; Librs., Sisters Sylvia Schrock and Barbara Swartzendruber. Our young people's meeting was also reorganized. Bros. Emory Miller and Ben Detweiler were elected moderators.

Health is about as usual with exception of Bro. C. Blum. May we pray for him in his sickness.

July 24, 1933. Nora Eichelberger.

Conway, Kans.

(West Liberty congregation)

Greetings in Jesus' Name:—We were again privileged to enjoy our semiannual Sunday school conference on the evening of July 23. Children's meeting was conducted by Sister Ida Miller. The importance of the Sunday school to the children was brought out

throughout the program. Whatever a child learns or whatever habits he forms while a child will not depart from him.

The men's chorus of our congregation furnished special music.

We are looking forward to the time when the children from the Kansas City Home will be with us. The group has been divided between the West Liberty congregation and Spring Valley congregation at Canton.

July 24, 1933. Mabel Zirk, Cor.

Johnstown, Pa.

(Weaver congregation)

Dear Herald Readers, Greetings:—On July 23 Bro. John Mumaw of the Eastern Mennonite School worshiped with us. He preached an appropriate sermon from Heb. 7:16. We are sorry to hear of the illness of our dear beloved minister, Bro. Hiram Wingard, but we hope the Lord will soon restore him to good health again. We have from 100 to 147 pupils in our Sunday school. But we as a congregation have difficulty getting the young folks to stay for Church services. It is not only the young folks. Some of the older folks leave too after Sunday school. We need your prayers that something may be done to encourage the young folks to stay for the Church services. May we as a congregation have an interest in your prayers.

July 24, 1933. Mary H. Weaver.

Kitchener, Ont.

Dear Herald Readers, Greetings:—On Sunday morning, July 16, the brethren, David L. Landis and wife of Lancaster, Pa., and J. W. Hess and wife of Akron, Pa., who are on an extended trip to the western coast, came into our midst quite unexpectedly and agreeably surprised us. Bro. Landis gave us a Gospel message at the morning services and Bro. Hess an evangelistic sermon in the evening. We wish them God speed on their journey. Other recent visitors in the community from a distance were Bro. John L. Landis and wife, Bro. Noah O. Landis, wife and son Elvin, and Sister Anna May Landis all of Lititz, Pa., Bro. and Sister Milton Martin of Albany, Oreg., and Sister Ruth Burkholder, Elkhart, Ind.

The summer Bible school was again well attended this year. Closing exercises were given on Friday evening July 21, when about a thousand people including the boys and girls with their parents and friends gathered together. A very suitable program was given. Bro. C. F. Derstine was director of the school and was assisted by 10 regular teachers and 13 assistants. The secretary, Sister Elmeda Kolb, reported a total enrollment of 422 children. Altogether 10,700 scripture verses were memorized by the pupils during the ten-day period. Twenty-four pupils memorized over a hundred each, the highest being 425. Twelve senior pupils received their diplomas for having finished the full course of study.

Baptismal services are announced to be held at this place next Sunday.

We wish God's richest blessings to all Herald readers.

July 25, 1933. Geo. A. Weber.

Beemer, Nebr.

(Plum Creek congregation)

To all Herald Readers, Greetings:—We feel to say with the Psalmist, "O give thanks unto the Lord, for he is good: for his mercy endureth for ever." We have received many blessings, both spiritual and temporal, in the past few months.

April 30, Bro. J. E. Zimmerman of Milford, Nebr., was with us for communion service, in the morning, and also, for preaching in the evening.

On June 19, Bro. Milo Kauffman and wife of Hesston, Kans., stopped over one night, on their way to North Dakota. Bro. Kauffman preached for us that evening.

On July 26 Bro. J. W. Hess and wife of Akron, Pa., and Bro. David Landis and wife of Lancaster, Pa., stopped over night while on their way to points farther west. Bro. Hess and Bro. Landis both gave us a sermon in the evening.

We thank all of these brethren and sisters for remembering us in this way, and especially for the inspiring messages they brought to us from God's Word. May the Lord richly reward them for their labors of love. We all appreciate their visits very much.

July 27, 1933. D. Z. Birky.

CONSERVATIVE A. M. CONFERENCE

Report of the Twenty-third Annual Meeting of the Conservative Amish Mennonite Conference held with the Lewis County, New York, congregation near Croghan, N. Y., June 11-15, 1933.

Sunday forenoon, regular church services.

Song service.

Devotional exercises were conducted by Bro. Eli Swartzendruber, who read from Ephesians 3 and led in prayer.

The messages were given by Brethren J. B. Miller and Amos Swartzendruber; Bro. Miller using as a basis Ex. 4:2; Jgs. 15:15-17; I Sam. 17:40-50; Jno. 6:9-13 and Bro. Swartzendruber using as a basis Eph. 3:14-19. Testimony was given by Brethren C. M. Naf-

ziger and C. W. Bender.

Closing prayer by Bro. J. B. Miller.

Sunday Evening

Song service.

Devotional services were conducted by Bro. Shem Peachy who read Eph. 5:14-33 and led in prayer.

The evening messages were given by Brethren C. W. Bender and J. D. Yoder.

The first brother spoke on the subject of "Home," using as examples, the home in the Garden, the home of Abraham, the home of Lot, the home of Noah, the home of Timothy, and several others. The second brother emphasized the need of humiliation, prayer and righteousness.

Closing prayer by Bro. J. H. Mosemann.

Monday Forenoon

The ministers met Monday forenoon, June 12, in the church house, in work preliminary to the opening of Conference.

The meeting was opened by singing a hymn.

Bro. M. S. Zehr led in prayer.

In the absence of both the Moderator and the Assistant Moderator, the secretary called for the appointment of a chairman. Bro. Amos Swartzendruber was appointed chairman.

A lengthy problem was considered in the forenoon, after which Bro. C. M. Nafziger led in prayer and the meeting adjourned.

Afternoon Session

Prayer, led by Bro. Amos Swartzendruber.

Various questions were considered in the afternoon the report of which will be given in a combined report of questions considered in various ministerial sessions held during conference.

The Executive Committee made the necessary arrangements and assignments. The meeting was then closed with prayer.

Monday Evening

Song service.

Devotional services were conducted by Bro. Mose Yantzi who read Luke 14:16-22 and led in prayer.

The evening messages were given by Brethren J. L. Mast and Noah Mack. Bro. Mast used as a basis II Tim. 4:1-4. Bro. Mack used as a basis Rom. 13:11-14.

Closing prayer by Bro. J. L. Mast.

Tuesday Forenoon

(Opening of Conference proper)

Song service.

Devotional exercises were conducted by Bro. John Bontrager who read Col. 3:1-16 and led in prayer.

Organization.—Mod., Bro. Samuel T. Eash; Ass't Mod., Bro. Moses J. Swartzendruber; Sec'y-treas., Bro. Nevin Bender; Resolutions Committee: Elmer Swartzendruber, M. S. Zehr, John J. S. Yoder; Nominating Committee: J. B. Miller, Edwin Albrecht, Albert Miller; Sunday School Program Committee: Earl J. Maust, Gideon Glick, Shem Peachy.

After a number of fitting remarks were made by the home bishop, Bro. C. M. Nafziger, and by the Moderator, the Conference sermon was preached by Bro. M. S. Zehr. Text, I Tim. 3:15. After referring to the depraved nature of man and the many devices of the enemy to make havoc in human lives and in God's great plan, the brother beautifully portrayed God's great plan in calling out the Church—His precious treasure—His blood purchased possession. The word Church means—called out from the world and separated unto God. Christ is the chief corner stone. Eph. 2:20, 21. Oh, the great need of the body (the Church) being in perfect submission to the Head, which is Christ. Eph. 5:24. First clause, that the Christ life may dwell in us and find expression in every detail of life. The matter of all importance is to hold up the Word.

Testimony was then given by the following brethren: C. W. Bender, C. M. Nafziger, J. L. Mast, N. H. Mack, John Bontrager, J. H. Mosemann, E. G. Swartzendruber, J. B. Miller.

The forenoon session closed with prayer.

Tuesday Afternoon

After song service Bro. John Yoder conducted the devotional service by reading Psalm 103 and leading in prayer.

First subject: "The Standard of Purity of Faith, and Life among us." Brethren Shem Peachy and J. D. Yoder.

First brother: Col. 3:1-17; Psa. 127:1; I Cor. 10:31; Rom. 14:23. The essential point is to agree with God's Word. If our standards are too low what is the reason? Answer: A lack in early home training. What are the standards we hold? We need definite effort and united effort that we may attain higher and truly Biblical standards along every line.

Second brother: We need to preach repentance that we may live a clean life. We need salvation.

Bro. Orie D. Yoder: I trust our supreme purpose in being here is that we may uphold the true standard of purity of faith and Christian living. We are as Mennonites to-day because God called out people to uphold His standard of faith and doctrine. We of necessity need spirit and form. A number of other brethren also added several thoughts.

Resolution: The standard of purity of Faith and Life among us, moving as we believe much room for improvement in order that we may measure up to the standard of the Bible, and since the correct interpretation and practical application of the Biblical standard is the only safe rule of Christian living, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31); "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17); and "Having our life hid with Christ in God" (Col. 3:3); and "whatsoever is not of faith is sin" (Rom. 14:23).

Therefore, be it resolved that we strive with all earnestness to hold the true unfeigned faith as set forth in the Word and as held by our forefathers and that in life we free ourselves from every touch of sin and inconsistent practice and press toward the true standard of perfection "That we may grow up into Christ in all things" (Eph. 4:15).

Second Subject: "The Christian Home and its Influence on the Church." Brethren A. C. Swartzendruber and Edwin Albrecht.

Bro. Swartzendruber: Col. 3:17-25; II Tim. 1:5. Things which happen in the home will have a great influence upon the Church. The one great need is the presence of love in the home and in the Church.

Tuesday Evening

Song service.

The devotional services were conducted by Bro. John Zook who read from II Pet. 3:1-18 and led in prayer.

The messages were given by Brethren Elmer Swartzendruber and John Mosemann. The first brother used as a basis, Mark 8:36. The greatest incentive to Christian living is the hope that Christ is coming again. There is no comparison between the joys the world has to offer and the joy God offers.

The second brother used as a basis, Rom. 14:12. Christ came to save sinners, and one of the great tasks is to get people to see their sinfulness. We need to realize our sinfulness before we can have our sins taken away. Blessed is the man to whom the Lord will not impute sin. Rom. 4:8.

The evening service was closed with prayer.

Wednesday Morning

Song service.

Devotional services were conducted by Bro. Simon Coblentz who read from III John 3-14 and led in prayer.

Second subject (continued) by Bro. Albrecht. Thinking of the Church and the influence the home exerts upon the Church we must conclude; the homes are not what they should be. Of Abraham, God said, I know him, that he will command his children, and his household after him, etc. Gen. 18:19. One of the great needs in the home is faithful teaching. Deut. 6:7. Jesus is the one perfect example of submission to His parents in childhood (Luke 2:51) and concern for His mother in His dying moment. Jno. 19:27.

Third Subject: "The Incarnation of Christ." Brethren John Bontrager and M. S. Zehr.

First speaker: The fact that Jesus was weary, thirsty, tired, hungry shows His human side.

Second speaker: Jesus is the Son of God and as such we confessed Him. God sent His Son in the likeness of sinful flesh. Rom. 8:3.

Bro. C. M. Nafziger: Jno. 17:3; Jno. 1:1, 14; I Jno. 4:3. The Word says, "The Word was made flesh" and that settles it. Jesus Christ is our only hope; we dare not trifle with Him as God sets Him forth.

Bro. John H. Mosemann: Heb. 10:5 shows Jesus received His body from God.

Fourth Subject: "How deal with members that leave and renounce the Church that stands for nonresistant faith, and unite with one of the popular churches?" Brethren C. W. Bender and C. M. Nafziger.

First speaker: Thinking of non-resistance: I am unable to see how a Christian can take the life of another. The scripture speaks of an avoidance but avoidance is not to destroy but to win. Jno. 4:9; I Thess. 5:14; II Thess. 3:6, 14, 15. In dealing with the unruly we should not deal harshly but warn them and in love seek to help them.

Prayer by Bro. Shem Peachy.

Wednesday Afternoon

Song service.

Devotional services were conducted by Bro. Joe Lehman who read from Heb. 4, and led in prayer.

Fourth subject (continued by second speaker). We must deal according to that which we know and see. If one should renounce the faith and blaspheme the Church I believe he should be dealt with according to Matt. 18:17. The duty of the Church is to restore those who err, in the spirit of meekness according to Gal. 6:1 and James 5:20. Oh dear brethren, be on guard, be on the watch, we must appear before an Almighty God.

Resolution: Since the conditions of such as leave the Church are various, that a set rule could not well be made, therefore be it

Resolved, that we recognize that all who leave the Church, forfeit their membership with us (I Jno. 2:19), and that the Church deal with individual cases according as evidences may reveal error or guilt. Matt. 18:15-17; I Thess. 5:14; II Thess. 3:6, 14, 15; Tit. 3:11; I Cor. 5:13.

Fifth Subject: "Our children and the present public school situation." Brethren Eli Swartzendruber and J. B. Miller.

Bro. Swartzendruber: Our longing for our children is that they may grow up to be of service to God. The present school situation is in many cases not such that will be for their good, but much to their hurt. We believe in preparation for life and for service, but that our children may be safeguarded for God and for truth.

Bro. Miller: First, we want to think of the child. The seriousness that is connected with the life of a child touches us deeply. We should have a deep concern for the child. Jud. 13:8. The blessedness mentioned in Psa. 127:3-5 is possible only when our children are led aright. The present public school situation is in many cases appalling. True indoctrination in the life of a child is a great factor. "Train up a child in the way he should go" etc. (Prov. 22:6).

Further remarks were made by Brethren Eli Swartzendruber and Shem Peachy relative to possibilities in the private schools, and the terrible influence existing in the public schools.

Bro. J. L. Mast made further comments on the blessings possible in a private school.

The afternoon session closed with prayer.

Wednesday Evening

Song service.

Devotional services, conducted by Bro. Noah Miller who read from Eph. 2 and led in prayer.

Children's meeting, led by Bro. Noah Swartzentruber.

The messages were given by Brethren Nevin Bender and Chester Lehman; the first brother using Matt. 24:46; the second brother speaking on the theme, Laying the Foundations for the Home Beautiful. Text, Solomon's Song 6:3, first clause.

Homes which attract us. Foundations laid in love. Absolute confidence between husband and wife. Some ideals a young woman should look for in a young man. One who respects mother. One who is dutiful at home. One who has learned to provide for a home. One who has learned to economize. One who has clean habits. One who will not make a plaything out of your person. One who is unselfish. Some ideals a young man should look for in a young woman: One who appreciates the calling of home making. One who recognizes the God-ordained headship of the house. One who has learned to work and to save. One who attires herself neatly and modestly. One who is clothed with a meek and quiet spirit. Some ideals for both young men and young women: Guard sanctity of the home. Pray for God's guidance. Do not be a slave of your affections. Disregard money and family connections. Only in the Lord. Show yourself worthy of confidence. Keep thyself pure.

Closing prayer by Bro. Chester K. Lehman.

Reports, Appointments, etc.

1. Problem relative to Joe Gingerich, Holmes County, Ohio.

Answer: We the ministerial body of the Conservative Amish Mennonite Conference assembled near Croghan, Lewis County, N. Y., June 12, 1933, after due consideration ask J. M. Gingerich and wife to make a peaceful settlement with Bro. M. M. Beachy to the satisfaction of the Executive Committee, and until this is done they cannot be regarded as communicant members, which means to be restricted from the council and communion of the Church and serving in official capacities.

We furthermore regard at fault, the work of calling in one to preach for them who has forfeited his membership and feel that due acknowledgment should be made by those responsible for the error.

Pertaining to the charges made against the Executive Committee. They no doubt make mistakes but in this happening, we can recognize only such mistakes as are common to servants who are made responsible for such complicated work, and are willing to ask forbearance and forgiveness wherein they have offended any one. We therefore feel unable to hold any charges against the Executive Committee.

2. The Mercer County, Pa., Congregation asked to again be received into the Conservative Amish Mennonite Conference.

Answer: The request was willingly granted.

3. Report of the Executive Committee relative to ordaining a bishop in the Greenwood, Del., Congregation.

Answer: This ministerial body recognizes that there is without a doubt a need for that congregation to be supplied with a bishop, but also recognizes the grave danger in taking up so important a matter under the present evident lack of unity and peace, and we deem it unwise and unsafe to proceed with such ordination unless a more satisfactory status of unity and peace is attained. But we caution against any one obstructing the necessary procedure without scriptural cause. Should changed conditions warrant, then it is also deemed advisable that the bishops in charge may proceed in regular order.

4. Question relative to ordaining a minister in the Allen County, Indiana Congregation.

It was recommended that the bishop in charge, laboring with the congregation, proceed in regular order if found favorable.

5. Question relative to ordaining a minister in the Mercer County, Pa., congregation.

It was recommended that the bishop in charge labor with the congregation and proceed in regular order if found favorable.

6. Question relative to the ministry of Bro. Levi Bontrager, Greenwood, Del.

It was recommended that Bro. Bontrager be advised to wait in patience until convening of next Conference.

7. Bro. Enos J. Miller was reelected as Board member for a term of five years.

8. The congregations in Holmes County and Stark County, Ohio, and Mercer County, Pa., are to be under the bishop oversight of Bro. C. W. Bender.

9. The congregation in Allen County, Indiana, is to be under the bishop oversight of Bro. M. S. Zehr.

10. A report of the business transactions of the trustees of the Orphans' Home was read and approved.

11. A report was given and approved of the work done in the congregation in Erie County, New York.

12. Executive Committee authorization: In connection with the duties of the Executive Committee as given on page 3 of 1925 Conference report, we, the ministerial body of Conference, authorize said committee of bishops to deal with problems as they may arise to the best of their knowledge and ability in accordance with Scripture, recognizing the fact that they exercise the full authority of bishops in the discharge of their executive duties between Con-

ference sessions, being subject to the ministerial body of Conference

13. The election of officers of Conference for 1934 is as follows

Moderator, Bro. Elmer G. Swartzendruber.

Assistant Mod., Bro. Jake Gingerich.

Sec'y-Treas., Bro. Shem Peachy.

Executive Committee: Brethren, M. S. Zehr, C. W. Bender, E. G. Swartzendruber.

Mission Board: Bro. Nevin Bender (one year), Bro. E. G. Swartzendruber (two years), Bro. J. B. Miller (three years).

Sunday School Program Committee: Bro. Walter Beachy, Bro. Roman Miller, Bro. Christ Bontrager.

14. An offering was lifted during Conference which amounted to \$163.55, part of which is to be used for the printing of Conference reports, and the balance given to the Orphans' Home and the Flin Mission.

Thursday Forenoon

Thursday was devoted to a Sunday School Conference.

Song service.

Devotional services were conducted by Bro. Albert S. Miller who read I John 1 and led in prayer.

Moderator, Noah Swartzentruber; Ass't Mod., Abner Zehr.

Subjects as follows:

1. The superintendent's responsibility to the Sunday school. Bro. Gid Peachy.

2. Our lack of thorough scriptural indoctrination: Its absolute necessity, and the duty of the home and Sunday school in implanting the doctrines of the Word in the hearts of our youth, Bro. Dan Esch.

3. How may the Sunday school best conserve her interests in the present age, Bro. Abner Zehr.

4. How wisely deal with otherwise qualified Sunday school officials who are addicted to the tobacco habit and more or less connected with worldly organizations, Bro. Jake Yousey.

5. Right interpretation and practical application of the Scriptures to bring conviction, Bro. Floyd Miller.

6. Ideals for which we should strive in the Sunday school, Bro. Albert Yoder.

Closing prayer.

Thursday Evening

Song service.

Devotional services were conducted by Bro. Moses Swartzentruber who read Luke 16:19-31 and led in prayer.

The messages were given by brethren John J. S. Yoder and Earl Maust; Bro. Yoder using as a basis II Tim. 4:1-8 and Bro. Maust using Neh. 2:18.

List of Conference Members

Bishops

Bender, C. W., Salisbury, Pa.
Bontrager, John, Darien Center, N. Y.
Eash, Samuel T., Shipshewana, Ind.
Nafziger, Christ, Lowville, N. Y.
Mast, John L., Belleville, Pa.
Swartzendruber, Elmer G., Wellman, Iowa.
*Yoder, Gideon A., Wellman, Iowa.
Zehr, M. S., Pigeon, Mich.

Ministers

Albrecht, Edwin, Bayport, Mich.
Bender, Nevin, Greenwood, Del.
*Brenneman, Noah, Grantsville, Md.
*Coblentz, Menno, Mark Center, Ohio.
Coblentz, Simon, Uniontown, Ohio.
Gingerich, Jake, Lowville, N. Y.
Lehman, Joseph, Croghan, N. Y.
Miller, J. B., Grantsville, Md.
*Miller, Noah C., Au Gres, Mich.
*Miller, Joseph D., Hartsville, Ohio.
*Miller, Manasseh, Goshen, Ind.
Miller, Noah D., Alden, N. Y.
Miller, Albert S., Kalona, Iowa.
Maust, Earl J., Bayport, Mich.
Peachy, Shem, Salisbury, Pa.
Swartzendruber, A. C., Wellman, Iowa.
Swartzentruber, Eli, Greenwood, Del.
*Swartzentruber, John M., Dundee, Ohio.
*Swartzentruber, M. J., Dundee, Ohio.
*Slabach, Abner, Charm, Ohio.
*Swartz, Peter, Turner, Mich.
*Yoder, Jonas D., Belleville, Pa.
*Yoder, Samuel T., Belleville, Pa.
Yoder, J. J. S., Middlebury, Ind.
Zehr, Joseph J., Croghan, N. Y.
Zook, John B., Belleville, Pa.
*Yoder, P. V., Hadley, Pa.
*Miller, Joseph, Hadley, Pa.

Deacons

*Eash, Daniel J., Topeka, Ind.
*Glick, Benjamin, Belleville, Pa.
*Helmuth, John, Lancaster, N. Y.
*Hershberger, Joel, Meyersdale, Pa.

*Miller, Noah S., Kalona, Iowa.
 Miller, Menno D., Grabill, Ind.
 Roggie, Jacob, Castorland, N. Y.
 *Shetler, Daniel J., Pigeon, Mich.
 Swartzentruber, Noah, 336 E. and Williamson Ave., Flint, Mich.

Visiting Bishops and Ministers
 (Bishops)

Mosemann, John H., Lancaster, Pa.

Mack, Noah H., New Holland, Pa.
 (Ministers)

Lehman, Chester K., Harrisonburg, Va.
 Yoder, Orie D., Hubbard, Oreg.
 Jantzi, Moses, Baden, Ont.

Secretary.

*Conference members who were not present.

Married

Martin—Eshleman.—The marriage of Bro. orman Martin and Sister Elizabeth Eshleman took place at the home of the officiating bishop, Bro. J. S. Burkholder on July 13, 1933. May joy and happiness accompany them through life in the fear of the Lord.

Clugston—Horst.—On June 21, 1933, Bro. Joseph A. Clugston of the Row congregation, Pa., and Sister Ruth S. Horst of the Clearing congregation, Md., were united in holy matrimony by Bishop John S. Burkholder at his residence near Chambersburg, Pa. May the Lord direct them through life.

Byers—Shetter.—Bro. Paul B. Byers of Chess, Alta., and Sister Anna B. Shetter of the Pleasant View congregation near Chambersburg, Pa., were united in marriage by Bishop John S. Burkholder at his home on July 20, 1933. May their married life prove a blessing to them in the service of the Lord.

Swartzendruber—Mast.—On Saturday evening, July 22, Bro. Thomas Swartzendruber of Aymore, Mo., and Sister Elsie Mast of Hope, Ill., were united in holy matrimony at the home of the bride's sister, Bro. and Sister Levi Irky of Hope, Ill., Bro. Simon Litwiller officiating. May the blessings of God attend them in their life's journey.

Shank—Martin.—On June 13, 1933, Bro. Leonard E., son of Bro. and Sister Christian Shank, member of the Miller congregation, Md., and Sister Luella M., daughter of Bro. and Sister Jacob Martin, member of the Row congregation, Pa., were united in marriage at the home of the officiating bishop, Bro. John S. Burkholder, Chambersburg, Pa. May God's choicest blessing accompany them through life.

Obituary

Runnels.—Burnham Charles, youngest son of Charles and Annie (Miller) Runnels, was born May 20, 1920, in Big Prairie near White Cloud, Mich.; died of drowning in the newly constructed swimming pool in Oxbow Park, near Hardy Dam on the Muskegon River, July 2, 1933; aged 13 y. 1 m. 12 d. He is survived by his parents and 2 brothers (Frank and Paul) and was preceded in death by 1 brother and 2 sisters. Funeral was conducted July 5 in the Union Church on Big Prairie, conducted by T. U. Nelson, pastor of the Mennonite church where he attended Sunday school, burial in the adjoining cemetery.

Weber.—Lydia M., daughter of Abram Weber and Judith Martin Weber, was born at Freeport, Ont., in 1866; died on Friday, July 14, 1933; aged 67 y. 6 m. 3 d. She is survived by 1 brother and 3 sisters (Elizabeth Horst, E. Jacobs; Mrs. Peter Shirk, Bridgeport; Mary and Tillman at home). She was a faithful member of the Mennonite Church and a consistent Christian since her youth. Her passing was a release from suffering and our loss was her gain. Funeral services were held at the First Mennonite Church, Kitchener, Ont., in charge of C. F. Derstine (Text, Psal. 27:5), assisted by — Zimmerman and —enzen.

De Gorden.—William, son of Charles and Marie De Gorden, was born in Gilly, Pa., Mar. 6, 1895. He came to Ohio in 1917. He was married to Bessie Hill April 30, 1918. To this union were born 4 children (Chas., Edward, Ira, and Francis). He took sick about a month ago with typhoid and was taken to the Mason City Hospital, where he died July 13 at the age of 38 y. 4 m. 7 d. He gave his heart to Jesus and was baptized and received into the Pleasant View Church near Bowdill, Ohio Nov. 29, 1931. He enjoyed his new relation to his Master in Church, Sunday school, and other religious activities. Funeral services were conducted by I. J. Buchwalter assisted by Aaron Eberly at the Pleasant View Church July 16. Text, Jas. 4:14. Interment in Pleasant View Cemetery.

Martin.—Daniel L. Martin was born Sept. 2, 1864; died May 17, 1933, at St. Jacobs, Ont.; aged 68 y. 8 m. 15 d. On April 13, 1890, he was married to Annie Brubacher, and after her decease he was married to Magdalene Weber in 1921. Besides the wife there remain 4 brothers (Ezra, Jonathan, Levi, and Noah), 4 sisters (Mrs. Henry Horst, Mrs. Seth Bowman, Mrs. Eli Martin, and Mrs. Enos Bowman), and many other relatives and friends. For about one year he suffered from liver trouble and other complications. In his youth he united with the Mennonite Church and attended services as long as health permitted. Funeral services on May 20 at the St. Jacobs Mennonite Church, conducted by bishops Jonas Snider and Moses M. Brubacher. Burial at Martin's Cemetery.

"So far with me no farther now
 Our journey all so brief is done;
 Thou goest on thine unseen way
 And I must tread my path alone."

Chupp.—Moses J., son of Mr. and Mrs. Jonas Chupp, was born Feb. 24, 1881, near Nappanee, Ind.; died of apoplexy July 19, 1933, near White Cloud, Mich.; aged 52 y. 4 m. 25 d. In December, 1904, he was married to Ella, daughter of Jacob A. Kaufman, who preceded him in death in January, 1930. In April of 1932 his youngest daughter, Alma, followed the mother, and in June of the same year his father was called. He leaves to mourn his departure the following children: Mrs. Benlah McClond of Nappanee, Ind., Mrs. Millie Hauserman of Lake Odessa, Mich., Mable, and Roy at home; also 4 brothers and 3 sisters. In his early life he became a member of the Amish Church, in which faith he continued until several years before his wife died they united with the Mennonite Church at Big Prairie. Funeral services were held July 22 at the Fulkerson schoolhouse Saturday afternoon conducted by T. U. Nelson. Burial in the Amish cemetery by.

Lauver.—Jacob G. Lauver was born near Richfield, Pa., Nov. 19, 1853; died at his home near Millintown, Pa., Feb. 24, 1933; aged 79 y. 3 m. 5 d. He was united in marriage to Elizabeth, daughter of the late Bishop William Auker of near Millerstown, Pa. There remain to mourn his departure, his widow, 1 son, 3 daughters, and a number of grandchildren besides many other relatives and friends. During their early married life they confessed Christ as their Savior, and united with the Lutheran Church, but owing to their parental training, they later became dissatisfied, and united with the Mennonite Church, as members of the Lost Creek congregation, near Onkland Mills, on April 21, 1928. They found great joy in their later Christian experiences, until

he fell asleep in Jesus, while his bereft companion, though lonely, hopefully continues her homeward journey of faith. Funeral services were conducted Feb. 27 at the home and at the Lost Creek Church, by A. G. Brubaker, assisted by Banks Weaver (Text, Matt. 25:34), after which the body was laid to rest in the adjoining cemetery.

Burkhardt.—Nellie Mardell Burkhardt, aged 9 y. 3 m. 3 d., was of a pleasant nature and had a ready smile for those she knew. She leaves her sorrowing parents, one brother Donald, and one sister Joan, a great-grandfather, grandparents, uncles, aunts, and a host of friends. Our Father has let us have Nellie for nine happy years. The sunshine of her smile will always stay with us and give us courage to go on. He has called her home but has promised that we shall see her in that better land. Hers is a larger life and He knows best. The Lord was her shepherd, and she did "not want;" and even with her limited powers she had her task and did it. Since we have so much more, can we, like Nellie, live up to His expectations?

"There is a word of grief, the sounding token,
 There is a word bejewelled with bright tears;
 The saddest words fond lips have ever spoken
 A little word that breaks the chain of years."

The funeral services were held at the home of the parents in Bridgeport, Ont. Bro. C. F. Derstine spoke on the "Ministry of the Handicapped." Texts, Jno. 9:3 and 11 Cor. 12:1-10. Interment at the Mennonite Church Cemetery, Kitchener, Ont.

King.—Benjamin, second son of Absalom and Susannah King, was born in Tuscarawas Co., Ohio, March 3, 1861; died July 18, 1933, at the hospital in the epileptic village in Newcastle, Ind.; aged 72 y. 4 m. 15 d. At the age of 15 he moved with his parents to Miami Co., Ind., and grew to manhood in this vicinity. He chose the carpenter trade and became quite proficient in his work. He was united in marriage in 1889 to Tina McClain and they moved to Arkansas to make their home. To this union was born one son, William. Soon after the birth of the son, the wife and mother passed to her eternal reward. He returned to Indiana about 1898 and has since resided here. Early in youth he was converted and joined the Mennonite Church, and during the long years of his affliction remained true to the faith as much as was possible under the circumstances. He often expressed a willingness and a desire to leave this world, although he commented frequently on the kindnesses and courtesies shown him by the hospital officials. He was preceded in death by his parents and two sisters (Emma Miller, and one who died in infancy). He leaves, besides the son already mentioned, 4 grandchildren (Paul, Mildred, Mildred, and Rozella King), 3 sisters and 4 brothers (Mrs. Elizabeth Hughes, Mrs. Amanda Mishler, Nonh, Levi, and Seth, all of this vicinity; Mrs. Rebecca Emmert of Fairview, Mich.; Isaac of Lafayette, Ind.), a step-mother (Mrs. Polly King of Topeka, Ind.), besides a host of other relatives and friends. The family feels as the poet who said:—

"We shall shortly know that lengthened brenth
 Is not the sweetest gift God sends to men.
 Sometimes the sable pall of death
 Conveys the fairest gift His love can send,
 And trust that their loss is his eternal gain."

Funeral services were held at the Mennonite Church conducted by Niles Slabaugh and Joe Horner. Interment in Hershberger Cemetery.

MENNONITE GENERAL CONFERENCE

The Lord willing, the Mennonite General Conference will be held on the campus of Hesston College and Bible School at Hesston, Kans., Aug. 23-25, 1933. The following schedule of programs is arranged for the convenience of those who expect to attend:—

Sunday, August 20. Regular services in the forenoon at all the Mennonite churches in the surrounding community of Hesston, Kans. In the afternoon and evening it is planned to have Fundamentals Programs at these churches.

Monday, August 21. The Young People's Topics and the Young People's Problems Committees have jointly arranged a program for the afternoon and evening. This is the first meeting to be held in the tent and is open to the public.

Tuesday, August 22. The program for the forenoon has been arranged by the Board of Education. The afternoon and evening programs are under the direction of the General Sunday School Committee.

Wednesday to Friday, August 23-25. General Conference convenes on Wednesday morning and continues, expecting to close on Friday at noon.

Committee on Arrangements. The Committee on Arrangements will meet on Monday morning, August 21, and will likely continue its work during Monday and Tuesday. This body will be in executive session while the public programs are going on in the tent, and will meet in the school building.

Reports. All Boards and Committees reporting to General Conference should be prepared to present their reports to the Committee on Arrangements while in session.

A cordial invitation is extended to all who are interested in the work of the Church. May we come boldly to the Throne of Grace, asking for divine guidance, so that the Lord may have His way in all the deliberations and decisions.

S. F. Coffman, Moderator.
Simon Gingerich, Secretary.

CONFERENCE ANNOUNCEMENTS

Southwestern Pennsylvania

The Mennonite Church Conference of the Southwestern Pa., District, and associated meetings, will hold their annual meeting at the Thomas Mennonite Church near Hollsopple, Pa. (Johnstown District), Aug. 7-11, 1933, D. V.

Those coming over the Lincoln Highway, east or west, take Route No. 219, north to Thomas Mills, thence west about 1 mile to Church.

Coming over Wm. Penn Highway, take Route No. 219 at Johnstown, to Thomas Mills, thence west about 1 mile to Church.

For information of Train or Bus traveling write Hiram Wingard, R. 3, Johnstown, Pa. Programs sent on request.

For other information write

M. B. Miller, Sec'y.,
Grantsville, Md.

Illinois

The Illinois Mennonite Conference will be held with the Waldo congregation near Flanagan, Ill., Aug. 29-31, 1933.

The Ministerial meeting will be in session Tuesday forenoon and afternoon.

The Sunday School Conference will begin Tuesday evening and continue until Wednesday evening. The Young People's Session will be held Wednesday evening.

Thursday forenoon, afternoon, and evening will be devoted to the Church Conference.

A cordial invitation is extended to all.

E. H. Oyer, Secretary.

Iowa-Nebraska

The Lord willing, the Iowa-Nebraska Conference will be held with the brotherhood of the Salem congregation near Shickley, Nebr., Aug. 30 to Sept. 1, 1933.

An all-day Ministers' Meeting will be held on Tuesday, Aug. 29.

Wednesday, all day, and Thursday forenoon will be devoted to Church Conference.

Thursday afternoon and all day Friday will be devoted to a Workers' Conference, divided as follows: Sunday School, Y. P. B. M., Sewing Circle, and Missions.

Any one desiring any information as to local arrangements, railroads, auto roads, etc., will please write to any of the following: P. R. Kennel, Fred Reeb, or Ben J. Schlegel, all of Shickley, Nebr.

A cordial invitation is extended to all to meet with us in this session of Conference.

W. R. Eicher, Secretary.

ANNOUNCEMENT

The Lord willing, the Indiana-Michigan Mennonite Sunday School Conference will meet in annual session with the Howard-Miami Congregation near Kokomo, Ind., Aug. 7-9, 1933. A cordial invitation is extended to all. Amos O. Hostetler, Secy.

BIENNIAL MEETING OF THE MENNONITE PUBLICATION BOARD

This meeting will be held, the Lord willing, at the Yoder Church, Yoder, Kans., on Aug. 17, 18, 1933. A program has been arranged, with inspirational addresses interspersing the business sessions. Programs may be had by writing to the Mennonite Publishing House, Scottsdale, Pa., or

O. N. Johns, Secretary,
Canton, Ohio, R. 3.

ANNOUNCEMENT

Young People's Institute Hesston, Kansas

The Young People's Problems Committee of the General Conference will conduct a Young People's Institute at Hesston, Kans., beginning Wednesday evening, Aug. 16, and continuing until Saturday evening, Aug. 19. Sessions under the auspices of General Conference will begin on the same ground Aug. 20, and so there is afforded an unusual opportunity to take in in one trip a Young People's Institute and the sessions of a General Conference. Because the General Conference is bringing together at this time brethren from many sections of the Church, it has been possible to arrange an unusually strong program.

The following will be among the speakers and instructors: A. J. Metzler, Masontown, Pa.; C. K. Lehman, Harrisonburg, Va.; H. S. Bender, Goshen, Ind.; J. D. Graber, Dhamtari, India; C. F. Derstine, Kitchener, Ont.; Milo Kauffman, Hesston, Kans.; Paul Erb, Hesston, Kans.; Lloy Kniss, Dhamtari, India; E. M. Yost, Greensburg, Kans.; O. O. Miller, Akron, Pa.; Emma Zimmerman, Harrisonburg, Va.

There will be daily classes in Teaching Principles, Why I Believe the Bible, Young People's Activities, Ephesians, The Mennonite Heritage, The Sermon on the Mount, India Missions, and The Seven Churches in Asia. In addition there will be each day an assembly address, a personal or group conference hour, a song hour, an inspirational sunset meeting, and a public evening address.

There will be no registration fee, but a public offering will be taken for administration expenses. Rooms will be furnished free in the homes of the community, and board will be furnished in the College Dining Hall at \$2.00 for the Institute period.

All those planning to attend should be here for registration on Wednesday evening.

Please send advance notice of your coming and all inquiries to the Assistant Director I. E. Burkhart, Hesston, Kans. Printed programs on request.

ANNOUNCEMENT

Young People's Institute at Goshen, Ind.

A Young People's Institute will be held at Goshen College for a period of six days just before the General Conference, beginning on Thursday morning, Aug. 10, and continuing to Tuesday evening, Aug. 15. Young people of the Middle West from the ages of 15 to 35 are cordially invited to attend, and all others traveling from the East to General Conference who might be interested in the program are urged to stop off to attend all of the sessions or take in as much of the program as possible. A well filled, rich spiritual program is being prepared. The following brethren will be among the instructors and speakers: Oscar Burkholder, Breslau, Ont.; D. A. Yoder, Goshen, Ind.; Nelson Litwiller, Argentina; J. D. Graber, India; A. J. Metzler, Masontown, Pa.; H. S. Bender, Goshen, Ind.; I. W. Royer, Orrville, Ohio; Paul Mingler, Kansas City, Kans.; Ira Eigsti, Buda, Ill.; A. J. Steiner, North Lima, Ohio; Homer North, Nappanee, Ind. There will be regular classes for five days in Colossians, Genesis, John 13-17, Plan of Salvation, Mennonite History, S. S. Administration, Young People's Activities, Summer and Weekday Bible School, Foreign Missions and Personal Evangelism. In addition there will be Open Forum, Sunset Hour, Morning Watch, and evening platform addresses. Sunday, Aug. 13, will be a special all-day consecration meeting. There will be a small fee of \$1.00 charged for registration, and a charge of \$3.00 for board and room for the six days. Address all inquiries to Paul Bender, Goshen College, Goshen, Ind. Come and enjoy this spiritual feast with us.

Harold S. Bender.

Table of Contents

- 369—Editorial
- 370—Talks on Christian Growth and Victory
 - Is the Broadcasting over the Radio by Our Brethren an Asset or a Menace to the Mennonite Church?
- 372—Thoughts Gleaned from Sermons
 - Whom His Mother Comforteth
 - Sermonettes
 - Why Ministers Go Astray
- 373—Why I Believe the Bible
- 374—Scattering Sunshine (Poem)
 - A Message to Shut-ins
 - The Rainbow (Poem)
- 375—Sunday School Lesson
 - Bible Meeting Topic
- 376—Field Notes
 - Correspondence
- 378—"What Must I Do to be Saved?" (Poem)
 - More about General Conference
 - The Power for Peace-making
- 379—Question Drawer
 - A Firm Foundation
- 380—Conservative A. M. Conference
- 383—Married
 - Obituary
- 384—Announcements, etc.
- 385—Editorial
- 386—396—Thirty-third Annual Report of American Mennonite Mission, Dhamtari, C. P., India, 1932
- 396—India Mission News
- 397—Sewing Circle Corner
 - A Message from Sister Friesen
 - From Our Mission Stations: West Liberty, Meckville
 - News Letter from Argentina
- 398—Financial Report
- 399—Gleanings

GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

August 3, 1933

J. A. RESSLER, Editor

EDITORIAL

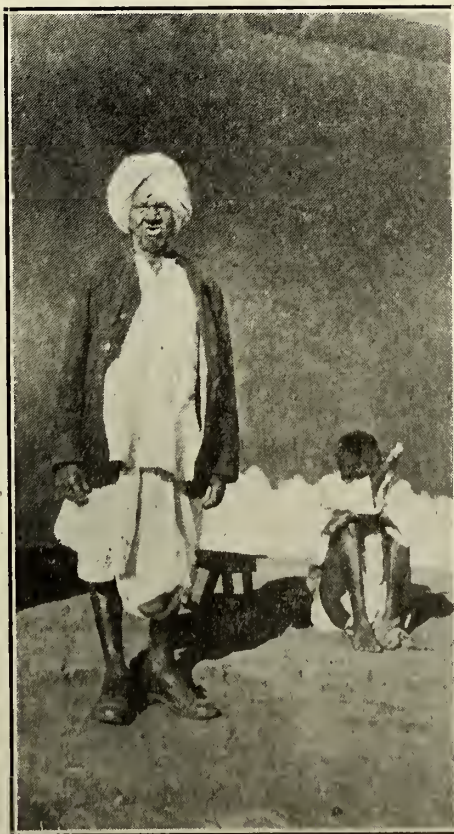
"And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles" (Acts 14:27).

The India Mission Report takes up a large part of this number of the Mission Supplement. I think you will find it the "best ever" in many respects. It is condensed, so that you will have time to read it; it has variety, so that you will not be so apt to tire of the reading; the missionaries have hit a happy plan of writing about each other and the work of others, and so are not under the necessity of minimizing results in order to remain within the accepted bounds of modesty; the challenge of the modernistic "laymen" is met with firmness and decision.

One excellent reason for the Annual Report is given in the text quoted above. Home people have a right to know how their representatives are doing the work they have been sent to do, and how they are spending the money that is sent—often with great sacrifice—to keep the work going. The home Church has a right to know how "God has done with them" the work of witnessing to the resurrection and redeeming power of the Lord Jesus Christ.

It would be miraculous if the missionaries should escape criticism,—and their plans and methods share in the criticism. It would be equally miraculous if they did not in some respects fall short of perfection. But they have the consolation that in both respects they are in good company. No; I'm not talking about the criticism Paul and Peter and Silas and James and the Lord Jesus suffered at the hands of

their enemies. It was at the hands of the "home church" at Jerusalem that Paul met his bitterest attacks. And Paul was ready to acknowledge his shortcomings and continually prayed for grace to meet his trials. So we may expect that there will be both imperfections and criticisms. But the fact that this is so only proves that we are



Leper Asylum Carpenter
(The Man Sitting Has No Fingers)

living in the same age as did the apostles, the age of the invitation to the world to accept the grace of our Lord Jesus Christ for salvation, and we can expect the same conditions now as then. The missionaries sincerely crave the prayers of God's people, especially those with whom they have reason to feel the closest spiritual ties—those by whose choice they were sent out, by whose means they are supported.

The Report as given in this issue will be reprinted in pamphlet form in connection with the Report of the meeting of the General Mission Board last May at Springs, Pa., and the Report of the Mennonite Mission in the Argentine, just as soon as possible. The official Report of the Board Meeting is now in our hands, but not the addresses. The Argentine Report is still in the hands of the Board. If we receive the addresses in time, you may expect an extra edition of the Supplement August 17, and if the South American Report reaches us in time we hope to complete the publication of Reports September 7. Since there are a number of conferences and general committee meetings that claim our attention before the last mentioned date, our full program may not carry thru. We beg a share of your patience and indulgence.

Soon after this issue of the Supplement reaches you, many will be making their final preparations for attending the Mennonite General Conference at Hesston, Kansas. This will be the farthest west our General Conference has ever attempted to meet. It is also one of the most important meetings we have ever had in prospect. The General Conference has far-reaching influence. It influences all district conferences—even reaching beyond the limits of our denomination—and all boards and committees directly or indirectly associated with the General Conference. Especially does the influence of the publication work, which is under the direction of the General Conference, reach out to the uttermost parts of the earth. Pray for the work of the General Conference. You may disclaim responsibility, perhaps, but we are responsible wherever our influence for good or bad may reach—therefore, PRAY YE!

INDIA

Thirty-third Annual Report of the American Mennonite Mission, Dhamtari, C. P., India, 1932

EDITORIALS

THE GREAT COMMISSION

S. Jay Hostetler

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world. Amen."

Was ever commission given to man more stirring and vast in extent? The very euphony of the words sends a thrill through the heart which is attuned to catch the Master's voice. And how gripping is the thought! One feels the horizon of his vision fade into the distance. There is a subtle magnetism that seems to draw the spiritual vision "unto the uttermost parts of the earth." Note how all comprehensive is the short commission. It links "ye," "all nations," "the Father," "the Son," and "the Holy Ghost" all together. The links are "go," "teach," "baptizing," "observe," protected and insured against any possible failure by "lo, I am with you alway, even unto the end of the world." And the whole is made doubly real by the solemn "Amen" of Christ.

It is our wonderful privilege to have a part in the forming of the chain, to be used in bringing others into it. This vision constitutes a great deal of the "romance" of mission work. In actual conditions we find wearisome labor, disappointments, unromantic drudgery, stony hearts, apparent failure, scorn; these seem to neutralize the force first awakened by this great call of Jesus. But is not that the very reason we need the call. At such times we can fall back upon the words of this great Scripture. When people respond readily to the efforts of the messenger of Christ, when everything goes smoothly and there is great cause for rejoicing, then we are naturally zealous. But when we face the conditions as they are so often found—indifference, lack of faith, failure, no concrete results apparent—then it is that the words of the great commission are a source of inspiration. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world. Amen."

* * * *

MISSION PERSONNEL

In March Bro. and Sister J. D. Graber, and son, Ronald proceeded on furlough to America, and in November we were glad to have Sisters Minnie Kanagy and Ada Hartzler return to us. After this change in personnel in the Mission family we mustered 27 missionaries and 19 missionary children, exactly the same numbers as those of a year previous—at the close of 1931. At the close of the year 1930 there were 29 and 26 respectively.

* * * *

SPIRITUAL PROGRESS

Distinct growth in spirituality is evident both in the ranks of the missionaries and of the Indian brethren. The days set apart for special prayer and study among the workers in the Evangelistic Samaj in the various places have meant much in the lives of all participating. The Holy Spirit was able to stir the hearts of many listeners because the message bearers "had been with Jesus." The Spirit is striving with people, both in the Church and among those whom we are evangelizing, in a way more apparent than before. We are working with more and more faith that the day is not far distant when there will be many more who can not resist the Spirit's power and will yield themselves to the Savior.

* * * *

LAYMEN'S FOREIGN MISSIONS INQUIRY

In any report of mission work of the year 1932 it is pertinent to touch on the Report of the Appraisal Commission of the above named organization. This organization undertook a thoroughgoing investigation of the work of the missions of seven denominations in India, Burma, China, and Japan. The investigation consisted of two steps. (1) A group of specialists spent a year on the fields gathering facts,

(2) An appraisal commission of fifteen leading laymen spent nine months on the fields appraising the work. Now their report has been published. The Mennonite Church of course was not one of those directly concerned, but the report has a vital bearing on all Christian mission work.

There are naturally many valuable suggestions and recommendations to be found in the report which is a volume of over three hundred pages entitled "Re-Thinking Missions." But the report as a whole and the recommendations embodied therein are very emphatically not aimed at promulgating the Gospel of Christ and converting souls, but seem to be aimed at altruistic social uplift. The Report gives as the motives for Missions "a concern for the spiritual welfare of the Orient, a fundamental groping for the moral unity of the world, and a regard for the inner health and truth of the existing church."

We do not wish to enter into any prolonged discussion of the Report, but our object here is simply to register our attitude toward it. We cannot assent to its ideas. Jesus said, "I am the way, the truth and the life; no man cometh unto the Father, but by me," and "Except a man be born again, he cannot see the Kingdom of God." This is the Gospel; it is our message, it is the basis of all true Christian mission work.

* * * *

This Report for 1932 is given by departments of work as you will see. In a general way the Committee chose the writers from those whose work is not in the department which they were asked to report, in order to lend a little more perspective to the articles. However this was not always possible, and in no case was it possible, or probably desirable, to find one who did not already know much about that work which he reported.

We trust that you will find in these pages information and inspiration which will enable you to work with us in a larger and larger way in our common cause—the cause of Christ in India. We wish to thank all of you for your interest in our work as shown by your letters and prayers and by your continued financial support when it has meant great sacrifice to many of you. We assure you that we appreciate these tokens of your sharing of our responsibilities. The Lord has been very good in giving us real causes for rejoicing in spite of the financial handicaps. "And we know that all things work together for good to them that love God."

THE CHURCH

Ernest Miller

The establishment of a Christian Church is the object of all our endeavour. It represents the permanent aspect of our many activities. In trying to summarize our present status of achievements it occurred to me that it might be profitable to measure our progress in terms of the characteristics most dominant in the early Church. I find that Dr. Luke in the second chapter of the book of Acts catalogs five outstanding qualities of the community formed following the preaching of those early disciples.

1. **It was a sharing community.** "They had all things common." Our community is in no sense communistic as was that band of early followers. Many of our Christian families do carry over the family property idea, which is characteristic of Hindus; but, in no sense is this family property considered the possession of the community. When it comes to the spirit of sharing, however, it is not wholly lacking. In instances, the local church is taking the responsibility of caring for some of its poor. The spirit of hospitality is indicated at weddings and the numerous other occasions when they have "Khanas" meals in common. The charity of the Mission has no doubt been a hindrance in the proper development of the Christian grace of giving.

2. **It was a joyful community.** "They did eat their meat with gladness." I am glad that extreme piousness has not been associated with the Christian presentation of the Christian message in India, but that from the first it has been emphasized that Christians are a joyful people. And most of our people don't spend a lot of time worrying. We often feel they are too self-satisfied. But since the industrial West is about concluding that less **desires bring more contentment**; one cannot but feel that the simple religious philosophy of trusting the Lord and being happy over it is good enough. On the whole one would need to say that the community is a happy one.

They enjoy their meagre food; they enter into the simple community activities with gladness; and they do get a lot of satisfaction out of their possessions. A new shirt, or sarie, or ribbon is an occasion associated with a joy similar to, if not greater than, the annual new outfit I used to get as a boy while on the farm at home.

3. **A worshipping community.** "Continued daily with one accord." Yes, our Church is a praying church. They don't respond well to regular organized meeting for prayer. This is too western. But, let a need arise and there is spontaneous response. Someone is sick, someone needs to go away, a friend comes, or there is a difficult task to be done; these are the occasions which produce family and group



A Village Priest and his Place "in the Grove"

praying. Recently, our son Donald was very sick and indeed we were very anxious. I learned that groups of boys, day laborers, and school teachers, each had prayer meetings making intercession for his recovery. I find that boys pray earnestly for each other at the time of school examinations. Even the illiterate would not think of taking food without returning thanks.

The members of our Evangelistic Samaj (Board) had a retreat over a week end last November, for meditation and prayer. There are eighteen members of the Evangelistic Board; half of whom are Europeans and half Indians. That retreat was one of the happy experiences of my missionary life. The high spiritual level pervading the entire group was unique. There was penitence; a desire for strength; and a fellowship which brought us into the very presence of Christ. And our Indian brethren were not followers, but leaders in the enterprise. I came away with a feeling of certainty about the permanence of the Church in India which I had not had before.

4. **A respected community.** "And being in favour with all the people." This is a rather difficult test to put to a community which has been formed from various communities holding divergent social standards. And, in many instances made up out of the less desirable members of these divergent groups. To take the physically maimed, the socially ostracized, and the morally weak; and produce a "respected community" is the task undertaken by the Christian Church. In all fairness it must be admitted that constantly there are found those who bring disgrace to the Christian Church. When caste restrictions are removed nominal Christians often turn their new found liberties into license. Adultery, stealing, and backbiting are the most common forms in which this license takes expression and it takes much teaching, discipline, and patience to help the rebuilding of these lives.

But with all those shortcomings I feel that one can say with truthfulness that gradually the Christian community is gaining the respect of the people. They are looked upon as being more thrifty, more interested in their own health and that of their children, more ambitious for education and special training, more truthful, and more ready to sacrifice for the common good.

Without doubt the low moral tone of the Christian community has often acted as a deterrent to many who should have liked to profess Christ openly. The level of the spiritual life of the Church

must be raised. The hopeful factor is the growing consciousness on the part of our Indian Church leadership of this very need. An Indian ministry can do far more in rooting out the hidden sins of the Indian Church than missionary pastors were ever able to do. Our two largest congregations are now under the pastorship of Indian brethren with missionaries to council and assist. This step, although rather belated and fraught with certain attendant risks, is, I believe, without exception **the most significant and courageous forward move which we have made in connection with our mission work in India.** Indian leaders who had a tendency to be critical are being tempered through experience and burdened for the spiritual progress of the Church.

5. **A growing community.** "The Lord added to the church daily." According to the record twenty-one members have been added to the church during the current year. So the church is growing but hardly daily! It should grow more rapidly. This has been a burden on many of our hearts. A certain lethargy seemed to be creeping over the Indian brotherhood about propagating it. There were so many internal problems in church and community that a rather widespread feeling existed that more members had better not be added now.

The Mission had also always acted as the propagating agency. They employed the evangelists and Bible women; and they supported from foreign funds and so free from the necessity of making a livelihood could go out and preach the Gospel. The Indian Church felt no necessity of putting a hand into an enterprise so ably handled by foreigners. It was such a mental attitude that needed to be broken down and the Evangelistic Board was organized with this purpose in mind.

This Board is responsible jointly with the Mission and the Church Conference, and consists of sixteen members, half of whom are chosen by the Mission and half by the eight Indian churches. This Board now administers all the evangelistic work; taking the gifts received from the Church in America, and the quarterly offerings given by each of the churches on the field, and using it as they think best. In order to stimulate voluntary evangelistic work on the part of lay members, the Board has removed paid members from the immediate areas about our larger churches and asks the pastors to take over this work by engaging bands of volunteers. This has been a move in the right direction and has helped the laity to see more need for supporting evangelistic work with their money.

The church in India is not a perfect church but it is His Church, and it needs your continued support in gifts and intercessory prayer.

CHARITABLE INSTITUTIONS

Dora Shantz

Six charitable institutions will be discussed in this article, Widows' Home and Girls' Boarding at Balodgahan, Boys' Boarding, Junior and Senior Hostels, and Old Men's Home at Sundarganj. The Girls' Industrial School at Ghatula and the Leper Home might rightly be classed as charitable institutions, but in this report are mentioned under the headings of Industrial and Medical work.

First let us visit the Widows' Home. At present there are 99 women here, less than there have been for some years. An effort has been made to decrease the number, by only admitting the most deserving, and by returning others to their relatives. Many of the older women have only Hindu relatives, and so are in real need of a home. All degrees of physical disability are found here, blind, lame, crippled, and helpless. About twenty are helpless and entirely unable to work, or to do their own cooking. For these helpless people a common kitchen has been established where their food is prepared. Here they get two hot meals a day. This has helped the general health of these old people by giving them better nourishment.

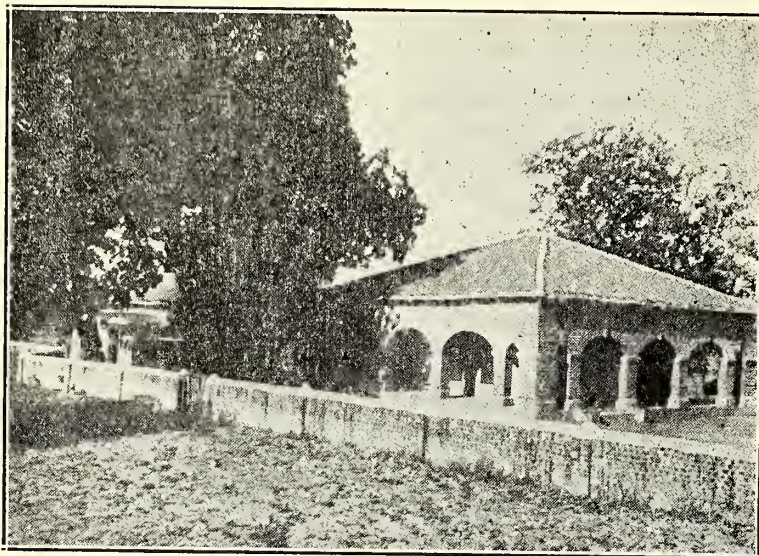
All who are able, do regular work; some do weaving and rug making, others work in the garden, fields, and other available work. About twenty acres of land are farmed by these women under the direction of a farmer. Besides, there is a large garden from which missionaries and Indians may buy vegetables. Those working at the weaving prepare the thread and do every step in the weaving process until the finished cloth is made. This last year about 50 saris were made. The women like these saris as they are very strong.

Each able-bodied woman received a weekly sum of 11 annas, which at present exchange would be equal to about 17c. From this

they buy their rice and vegetables. Each is furnished her clothes and blankets besides.

There are nine children here below school age. Five are children of inmates here, and four were transferred here when the Babies' Home was closed. Several will be ready for school this year and will be transferred to the Girls' Boarding at the beginning of the school year.

The Old Men's Home at Sundarganj has six members, who are



Dondi Dispensary, Completed 1932

left from famine days without relatives. These men are poor, old, and blind, yet their general health has been remarkably good during the year. Each one who is able is required to do some little tasks. During the hot weather some are given work pulling punkha ropes. One old man who had a few cents of his own, built a little mud room joining the main room used by the other old men. He is now happy to have his own home in this way.

The Boys' "Boarding" at Dhamtari includes the boys of the Primary and first year Middle Schools, and a few boys who are working and do not have homes of their own. During the year there were 59 different boys in the "Boarding." At the end of the year the number of boys was 49. Of these 12 are full orphans, and many others have only one parent.

The boys are now making all of their own clothing instead of getting a part from the Sewing Circles in America. The experience they get in this way will be helpful when they establish their own homes.

One of the outstanding features of the year was the week of special evening meetings held with the boys in October. As a result of these meetings twelve boys made confessions, nine for the first time. The spiritual life of all was deepened.

There are 55 boys in the Junior Hostel, or dormitory. All but three of these are Christians. There are daily devotional periods to help the boys in their spiritual lives.

In the Senior Hostel are 37 boys, all Christians and all in school. These too have daily prayer meetings and weekly Bible classes.

The Girls "Boarding" at Balodgahan had 128 girls at the close of the year. Of these 40 are in the primary school, 80 in the middle school, and 8 working girls. During the year 10 married and left for homes of their own, and four finished the course given here and returned to their homes. Five who have homes near are attending from their homes. Ten are away for further study in normal training, nursing, and Bible.

The health this past year has been good. Some have had malaria and have been cared for in the Hospital rooms in connection with the "Boarding" dispensary. All minor ailments are treated here by the Indian nurse under the supervision of the Missionary nurse. During the year 22 tonsillectomies were performed, and syphilitic tests and treatments were given.

The girls are grouped in cottages, 11 to 14 in one cottage. Each group cook, eat, and live together as a family. They change about in their household tasks thus giving experience to each. The five small-

er girls are gathered in one cottage with older girls to do their cooking and help care for them.

Discipline during the year has been good. One older girl is responsible for the girls in her room. In this way the girls are helping solve some of their own problems.

During the year a number of improvements were made in the way of repair and permanency. The remaining kitchen walls were made permanent, by laying the bricks in lime mortar, walls were built around the cottages, and a full number of cooking utensils was placed into each unit. The Hospital rooms were supplied with niwar (tape) beds, and a verandah was built on the house where the little girls live. The sewing shed roof is being rebuilt now.

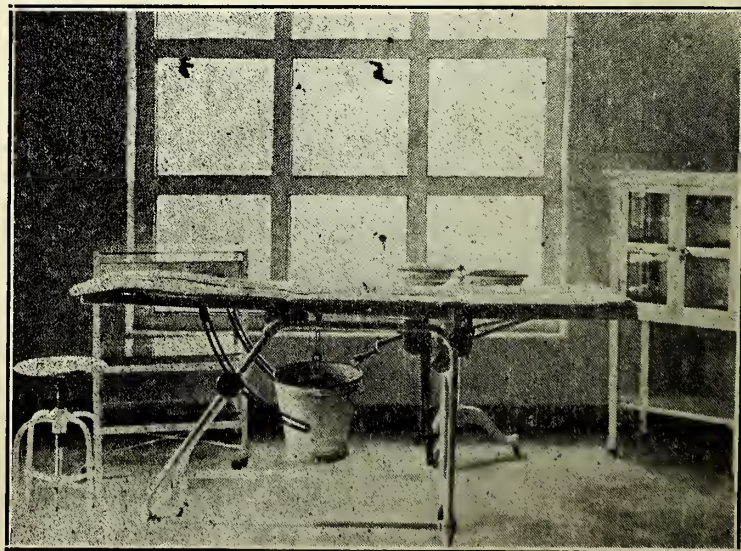
In all of these institutions there are regular prayer and devotional meetings. In some, prayers are conducted both morning and evening, in others once a day, with a special weekly meeting. An effort is made to help each one in daily Christian living. We need your prayers especially for these boys and girls who are being trained for manhood and womanhood.

THE CHRISTIAN ACADEMY

S. Jay Hostetler

The Academy is now in the second year of its existence. The first school year following its inauguration closed on the first of May, 1932, and the second year began on the first of July. E. E. Miller continues as principal, J. N. Kaufman as head of the Bible department, and J. M. Ram as headmaster of the high and middle school.

In order to help you to recall the nature of the school, a brief outline is here given. Previously the institution consisted of the middle and high schools for boys. A normal school had been operated in Dhamtari separately and in Ghatula the former Bible School provided Biblical training. With the school year beginning July 1, 1931 these were all combined into one institution called the Christian Academy. It was the desire of the Mission that not only those who take up the special work of evangelism, but all of our young people who study beyond the middle school should have more Bible training. But the government curriculum in high school is so full that there is not adequate time left for Bible training. Hence it was decided to add an additional year to the course of all of our students. So now all Christian students who complete the middle school course and desire to go further must first of all take the special



Interior of Dondi Dispensary

course of one year consisting of Bible and related subjects, English, agriculture, and physiology. After this special year the students may enter high school, or normal, or compounding in our own school and hospital. Throughout the latter courses also some Bible subjects are taught. Thus all of our students who go on for further training receive first a substantial Bible education. Boys from other Missions who wish to enter our training institutions must go through the same course.

The normal and compounding courses are two years in extent, and since this is only the second year of the functioning of the Academy we have no finished products of the new courses yet. However we have graduates of our high school department each year as before, and they have been taught considerable Bible in spite of the time handicap, and there are some good dependable young people among those who have come from the institution in the past. There are now two in college preparing for further usefulness. We shall be happy when we will be able to utilize products of our own school in our secondary educational work. Out of the first year's special course 8 boys are now studying in the Normal course, and one is engaged in learning compounding and three are going to high school. Most of these are members of our own Church; the others are from other Missions. The special Bible course is designed to train Christian workers, and although non-Christians have not been excluded, they do not receive scholarships from the Mission, and so none of them have taken this course. They are taught the Bible in the middle and high schools with the Christian students. There are 17 boys taking the special Bible course this year. At the end of the year they will also separate into the normal, high school, and compounding courses.

In the middle department of the Academy the four classes (V, VI, VII, and VIIIth standards) comprise six separate sections, the two lower standards containing two sections each. In these six sections there are enrolled in the current year, beginning July 1932, 183 boys of whom 95 are Christian. Of these 183 boys 32 are in the VIIIth or final class of the middle school of whom 6 are Christian. The special Bible class for next year will consist of those out of the six who pass, and others who will come from other Missions.

In the three classes of the high school (IX, X, and XIth standards) there are 41 boys enrolled of whom 15 are Christian. Ten of these 41 boys are in the XIth or final standard, and 5 of them are Christian.

Our aim in the work of the Academy is to train boys to come back to our own people, that is, to the villages, and consecrate their lives to humble service to their own people. It is common for people here who get sufficient training to go off to the more comfortable positions, but we need capable trained young people to come back to give their lives among the village people who form the overwhelming portion of our field. It is our hope that we may be able through this particular training to stimulate their interest in village life, and

venient quarters for some months to come. However the new building will then be more appreciated.

The Dhamtari Primary School is being utilized as a practice school for the normal department. Plans have also been made to use the nearby Jodhapur school as a village practice school. This is an evangelistic school operated by the Evangelistic Samaj and the Dhamtari Church. Here the boys who are preparing for village work in schools can get first-hand experience. The Government has granted the Normal department two years provisional recognition which means that the graduates of the course will be able to secure posi-



The New Academy Building Under Construction

tions in Government schools if there are not sufficient vacancies in Mission schools.

Thus far only boys have been entered in the Academy, but the original plan was to utilize it for our girls as well, and we are still expecting to make that plan a reality as soon as the way opens.

We are eagerly looking forward to the time when we can recruit young people from the Academy for places in our evangelistic work who will bring with them sound faith, spiritual vision, high ideals, practical preparation, and youthful vigor.

MISSION PRIMARY SCHOOLS

G. J. Lapp

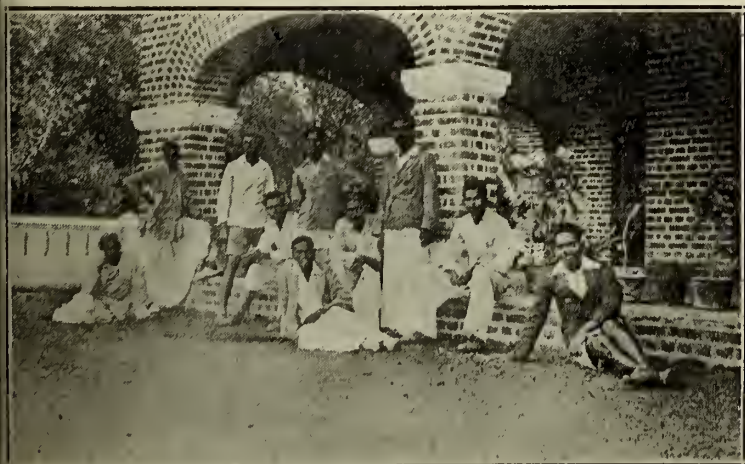
There were six station and eight village primary Mission schools conducted during the year. They were Dhamtari, Balodgahan, Shantipur, Sankra, and Ghatula station primary schools and Bhatgaon, Bagtarai, Gopalpuri, Kamaipur, Umargaon, Jeridihi, Maramsili, and Jodhapur village primary schools.

Dhamtari Primary School.—It is for both boys and girls the most of whom attend from the Christian community. But many children from non-Christian homes also attend. The school is in what is called a compulsory area and the children of the feeder homes are compelled by law to attend. The matter of compulsory education is finding greater favor with the people. The children from both Christian and non-Christian homes attend the Scripture classes.

Balodgahan station primary schools were for boys and girls respectively. The boys' school was housed in the village school building and the girls' school was held in connection with the girls' boarding school. During the year it was decided to unite the two schools into a co-educational primary school. Girls and boys attend all our primary schools and it is hoped that the co-educational system may be established for our schools of higher grade as well.

Sankra station primary school is attended almost exclusively by children from the Christian homes. Many of the families are poor and their children would be left illiterate were it not for such a school provided for them. It is difficult to get them to even understand that even the "three Rs" are essential to their welfare.

Ghatula primary school has been boycotted several times during the past years by rabid non-coöperating nationalists but during the last year it was left in peace and the children from the surrounding villages attended regularly. Ghatula district is the only one which has schools in which fees are collected from the children to help



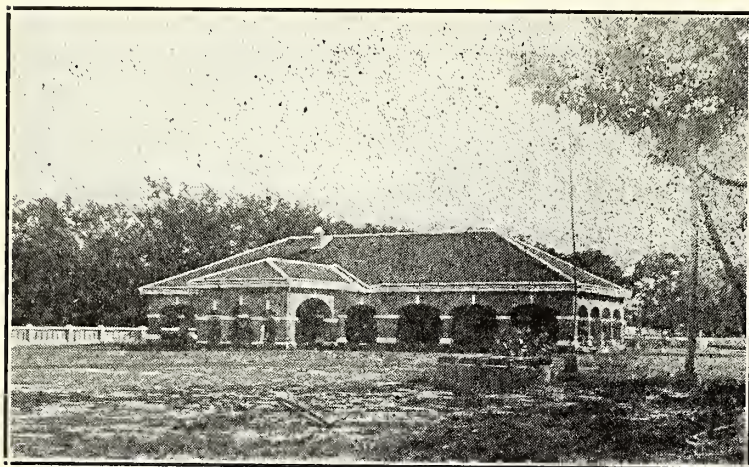
High School Graduating Class, 1933

to bring to them the challenge of a life of consecrated service in a place that is lowly but promising.

The work has been going on under handicaps thus far because of the limited space. The old building which never was very well suited to the use of a school, has been in poor condition for some years, and there has not been enough room to take proper care of all of the classes. This necessitated improvising quarters for some of the work. And now the new plant is in process of construction and we need the material in the old building to put into the new. So of course it becomes necessary to raise the old building before the new is ready for occupation. This means still more cramped and incon-

pay for the running expenses. We hope that fees may again be collected in all the schools as soon as times become better.

Shantipur has two primary schools, one for the clean children of the community and two nearby villages and a school for leper children conducted in the Leper Home. During the last year we granted the petitions of the people of two villages to allow their children to attend the school thus raising the attendance from ten to over forty almost over night. This has also afforded an oppor-



The New Academy Building Completed in 1932

tunity for evangelizing both the children and their parents thru Scripture and village visitation work. The school for leper children cannot be run strictly according to any special standard but each pupil attending is taught according to his individual ability. Both Shantipur schools are supported by the Mission to Lepers.

Just where are the village schools? Umargaon is two miles east and Jeridihi is four miles west of Ghatula. Kamaipur is about thirteen miles south of Mohadi. Bhatgaon is four miles and Gopalpur nine miles northeast, of Dhamtari; Bagtarai is eleven miles northwest and Maramsili is 16 miles southeast of Dhamtari. Jodhapur is a suburb of Dhamtari. Bhatgaon school is the oldest, having been opened twenty-five years ago, and Kamaipur is the newest school. All are set among ignorant, superstitious, idolatrous village people who in the words of the Lord in the prophecy of Jonah "Know not their right hand from their left" morally or religiously. All have Scripture teaching every day according to a carefully outlined plan of Bible teaching. The regular secular subjects are taught in each. Jodhapur is unique in that it was opened by the teacher on his own account and sponsored by the Dhamtari congregation and finally taken over and jointly supervised by the Dhamtari congregation and the evangelistic Samaj. All the schools are increasingly evangelistic and are telling in their influence on the lives of the people. Many who have at one time been students have received a different outlook upon life and are more ready to give every encouragement to listening to the Gospel message. One man who as a boy was a pupil in the Bhatgaon school is a headman in a village near Shantipur. He has asked that Christian farmers move into his village who will help him to eliminate idol worship and superstition from his village. He said that he learned the foolishness of worshipping idols from the Bible teaching and Christian hymns in the school. Another young man, more recently one of our village school pupils, told the writer that he is putting on an anti-tobacco campaign from the example of his Christian teachers. We have noted at different times the friendliness of the village people whose children or who themselves have attended our Mission village schools. The seed sowing will bear fruit in the Lord's own time. It takes patience and we must leave the results with Him.

Another unique feature which was tried with a measure of success during the year was the conducting of adult schools at night. The teacher in the Maramsili school at one time had an attendance of sixteen young men who wanted to learn to read or to study in advance of what they had learned in the primary school. Scripture teaching was also provided for. At Dondi Bro. and Sister Brunk and their Indian helpers conducted an adult school. The students attending ranged from youth to people fifty or more years of age.

They took work according to their needs which included English for some and the most elementary teaching for others. This school has formed a point of contact with the Indian people.

The Mission has decided to close the Maramsili school because of poor attendance and because the school itself is located in a very malarious area and is below the water level of the large reservoir which supplies water to the Mahanadi canal system. The seed sowing should be followed up however with evangelistic effort among the villages.

EVANGELISM—ANNUAL REPORT

J. N. Kaufman

Several years ago the so-called "direct" evangelistic work of the Mission was transferred to a specially constituted Board called the Evangelistic Samaj with sixteen members, the Samaj being supported with funds contributed by both the Church and the Mission. During the year under review this Samaj conducted the work of evangelism through its appointed whole-time workers.

Their activities this year have been seen in many centers—in long established stations, in distant villages and out-posts, and, by intensive efforts, in places where the signs point favorably to the early reception of the Gospel. To give the reader some little idea of the whole-time force as at work throughout the Mission we give below a few details in the form of a simple table:—

Manager	Station	Out-station	No. of Workers	
			Men	Women
A. C. & Eva Brunk	Dondi		3	3
R. R. & Alma Smucker	Sankra		4	4
Mukut Bhelwa	Ghatula	Balod	1	1
			3	2
		Gatasilli		1
		Umargaon		1
L. A. & Elizabeth Kniss	Mohadi	Johardi	1	1
			1	2
S. J. Hostetler	Maradeo	Kamaipur	1	1
		Korgaon	1	1
			2	2
G. D. Troyer	Balodgahan	Seodi	1	1
		Kurud	1	1
				4
Sarah Lapp			1	
		Chikli	1	1
		Mogragahan	1	1
M. Sukhlal	Dhamtari		1	
		Jodhapur	1	
John Haidar		Potiadih	1	
Elsie Kaufman	Dhamtari			4
			24	31

Note: Not all the managers were whole time evangelistic workers as they also had other appointments.



A Scene in the Women's Compound in the Leper Asylum

I shall not trouble the reader with a list of the more than 150 villages where the Gospel is preached by these workers nor with the list of listeners which run into thousands. Suffice it to say that the Heralds of a living hope in Christ, as indicated in the foregoing outline, have spent their major time in this ministry and eternity alone will reveal the good which has been accomplished.

A group of workers had been appointed by the Samaj which we know here as the Gospel Team. Five workers make up the Team, the leader of whom is a missionary. Equipped with books and pictures, armed with the Sword of the Spirit, inspired by the command of Christ to preach the Gospel, and urged on because of the spiritual needs of the people, this Team has carried on evangelistic campaigns in at least four centers. In one of these centers they were assisted by a number of high school boys who, at the time, had their summer vacation from school. "Thou art not far from the kingdom," could be said of a number of earnest listeners and seekers of the Truth but always, it seems, there was a final hindrance and the baptism did not take place. To bring men and women so near the Kingdom and then to see them slip away from before our very eyes is not only disappointing; it is heartbreaking.

This disappointment was experienced not only by the members of the Gospel Team but also by others of the Samaj workers. The Mohadi workers spent some time in a village some nine miles from the station at a village called Korgaon. There was excellent interest. There were seven inquirers of more than the ordinary type. One of these was Ganga who seemed to give evidence of a real change of heart. He became an applicant for baptism and the day was set for him to be received into church fellowship by water baptism. He failed to turn up and subsequent investigations revealed the fact that his relatives kept a very close guard over him and would not let him take the step which would forever separate him from his caste. He is still unbaptized. There are others in this district and in the Balodgahan district and in the Sankra district and in other districts who are weighing heavily the question of deciding openly for Christ. One thing is certain. All the workers feel that there has been a more serious and honest consideration of the claims of Christ on



A Ride On the Camel

the part of Hindus and Mohammedans of our Mission field than has been noticed for many years. Are we on the eve of a general movement to accept Christ? I can not say but, oh, how we long that it might be so!

For several days the members of the Evangelistic Samaj together with the Managers of workers spent a time of quiet retreat in the jungle in Bible reading, meditation, and prayer. There was no set program. They moved as the Spirit directed. The unanimous testimony of the workers is that they were brought consciously nearer to God as a direct result of the retreat and have realized more keenly than ever before the responsibilities devolving upon them as Christ's representatives. They have expressed the desire to have more such opportunities. Following this several of the managers of Bible women spent a day with their workers with similarly encouraging results.

Bro. Brunk, while away in the hot season on his regular vacation, took a special course in the art of Bible story-telling. After returning to his station he called his workers together and taught them the same course. Immediately following this they spent a month in a village telling the people the wonderful truths of the Bible with telling effect.

In October all the workers were called together in special conference to receive instruction on important subjects which included Bible story telling. For the last three days of the conference all our Christian school teachers were also present. This workers' conference meant a great blessing to every one who participated.

Is all the evangelistic work of the Mission confined to the work of the Samaj? Emphatically not. What about the 400 Hindu children in our eleven primary schools who receive regular Bible teaching through the twenty-eight Christian teachers? What about the hundred village Sunday schools carried on by volunteer workers for the spiritual help of a thousand Hindu boys and girls who attend the classes? What about the evangelistic work carried on by the hospital staff with the numerous patients who come and go? What about the hundreds of patients who come for medical help to the five Mission dispensaries, who receive religious teaching as well as medical help? What about the roadside clinics conducted from Sankra where upwards of 150 leper and other patients are treated and taught weekly? What about the fine Christian lives many unassuming persons live whose light and character are closely watched by their Hindu neighbors? And what about the regular Christian teaching which is given to our more than six hundred Christian inmates of our institutions? These activities are and have been a regular feature during the year 1932 and not until we are "called up yonder" will we be able to estimate the results of this year's evangelism.

INDUSTRIAL WORK

L. A. Kniss

This department is one of the smaller ones of the Mission, and industrial training is not carried on as an end in itself but it is considered necessary, and has become one of the most fascinating departments of our Mission work here.

The Carpentry School at Dhamtari is one of the oldest institutions of the Mission, having served the community well for years. At present it has grown so that it uses ten work benches and provides hostel rooms for about thirty boys. The enrollment this year is twenty-eight, which is the largest number ever enrolled in one year. Just half of these are Christian boys and the rest are non-Christians. Eleven of the Christian boys have scholarships from the Mission while all the rest have scholarships from the Government.

The Carpentry School is always a good place to go to for anyone who loves industry, for come in when you may, during school hours, you will find no one idling. There are only the ten benches, but the boys take turns at them. The first year students take five hours of theory and drawing, and 2 hours of practice in a day. The second year they have 3 hours of theory and 5 hours of practice, while in the third year they have 8 hours of practical work with a little theory about twice a week. The course is a three year one, and last year there were five graduates from the school. This year there will be five boys taking the third year examination. Three of them are Christians.

Besides learning their lessons the boys also earn money for the school by making furniture and other articles to order. They make the wooden part of all their tools, and anything from boxes or trays to doors and door frames. This affords the most practical form of practice work as they must work to satisfy their customers as well as their teachers. Some of the boys come to be very proficient cabinet makers. The past year the boys made furniture the sale of which amounted to Rs. 1657.

The School also receives a regular grant from the Government. This year the Government gives the privilege to all the Carpentry schools, of the Central Provinces who wish, to set up a shop for making furniture for Government offices. Furniture so made is then purchased by the Government. It will be no expense whatever to the School, but will bring many advantages. Only boys who had previously passed the Carpentry School course may be employed. It is a means of furnishing a good quality of furniture for Government

offices and at the same time furnishes employment for the former students of the school. Formerly the Government gave contracts to large companies for the furniture that they needed.

This year at Christmas time invitations were given to all the former students of the School to attend a special program given by the School. A part of the program was a display of articles made by them. The articles brought by a Hindu, who was the highest grade "pass" in 1930 were considered the best. This boy is in the employ of the Landlord of Pandhoria, a small native state, and is earning Rs. ½ per day which is a very high wage for a carpenter at this time. Many are earning only eight annas, less than half of that amount. Rs. ½ is equal to about 36 cents at par. This man is furnished with free board and lodging besides.

The work of the Carpentry School is a very large factor toward establishing a self supporting Christian community, besides helping to gain and keep the good will of the non-Christian community, which is important. Many of our Christian people are independent as a result of their training received in the School.

For the girls we have the Girls' Industrial School at Ghatula. At present there are 54 girls enrolled. A head matron, Sister Phulmat, is employed. Phulmat is a "cured" leper from the leper home. The girls love her and Phulmat's work so far is very satisfactory. Under her there are again matrons of groups of five to eight girls, who are responsible for the respective rooms assigned to them. The girls live in small separate cottages. They do their own cooking, washing, cleaning, and all that is connected with housekeeping. This year the yard around their living quarters was increased in size and improved. Swings were also put up and trees planted. One can readily see the legitimate pride the girls take in keeping their home in order, when one visits them.

The work of the girls is divided into two parts. Half the day they do school work and the other half is spent in field work. In school they learn sewing and other forms of hand work. Some make baskets and some make tape (niwar) for beds. Fifteen minutes daily are spent in memorizing scriptures. They are taught reading, arithmetic, hygiene, and scripture also. Several teachers are employed and the missionary in charge takes some of the teaching responsibility herself.

The institution includes a farm where the girls raise rice. For the plowing and a few other things that a man must do, a farmer is employed, but most of the hard labor, such as planting, weeding, harvesting, repairing fields, etc., is done by the girls themselves. The rice they raise is sufficient for the whole year's supply for the girls, but the hulling which is done by hand can not be done fast enough. Hence much rice is bought already hulled, and the crop is used up in another form. In the end the crop from the fields is only a nominal gain. The real value and object of having fields is that of teaching the girls to farm and to fit them for real life. A garden is also kept in which the girls raise peppers, eggplant, papaya, peanuts, corn, etc.

The girls are taught to do their own buying, selling, and keeping of accounts. They are not ashamed to get down to honest hard labor and they combine this with their literary training in fitting themselves for life. The custom in India is that when one can read and write, he no longer disgraces himself with manual labor.

In mentioning the industrial work of the Mission one will also refer to the Mission farm at Balodgahan. The village contains 800 acres. Forty-five of the farmers are Christians. The land included in the Christians' farms amounts to 258 acres. About 33 acres is farmed by the widows of our Widows' Home. Some of the fields are still owned by the Mission and farmed by two hired farmers. This last year new building sites were parceled out and many of the residents of the village who were overcrowded in their quarters were given the privilege of building on new and more spacious sites.

The farmers of the village are raising more and more of wheat and other crops besides rice. This is considered an advance, for many of the native peoples have an idea that rice is the only thing they should plant.

We remember that the industrial work of our Mission is not an object, but a means to a higher object. This affects the methods and the proportions of the industrial work done and so the net profits in money are very little if any. The whole object of all of this work is the evangelizing of our community, and the establishing of an

independent Christian community, the object of which is again the same, or that of bringing our neighbors to Christ.

MEDICAL

Ida Hostetler

In summarizing the past year's work along this line of our Mission activities it is impossible to tell all that has been done, or to estimate its far reaching influences. We can only state some facts from which you may get some idea of the efforts that have been put forth and with what results.

At Dhamtari we have our hospital, our only missionary doctor and a number of assistants and, as one might expect, a greater number of patients than at the out stations where the medical work is often carried on along with many other things. Here the total number of patients was about the same as in 1931, although there was an increase of about 50% in the number who stayed in the wards for treatment. This may be due to the fact that for about seven months during 1931 there was no missionary doctor in attendance, or it may be due in part too, to a growing confidence among the people in our hospital and its staff. The total income from operation fees and sales of medicines has been slightly less.

The attendance of patients varies on different days of the week. On Sunday the hospital is closed after 8:00 A. M. so on Monday there is a rush because of the many who have had to wait. Many people from the surrounding villages come to Dhamtari on Sunday for that is the big bazaar day, then wait all night and come for treatment on Monday morning. On Tuesday there are fewer because people have learned that this is the day Dr. Troyer goes to Kuruc for clinic there. Wednesday is very busy again. On Thursday treat-



High Water in the Highway Near Dhamtari, July, 1932

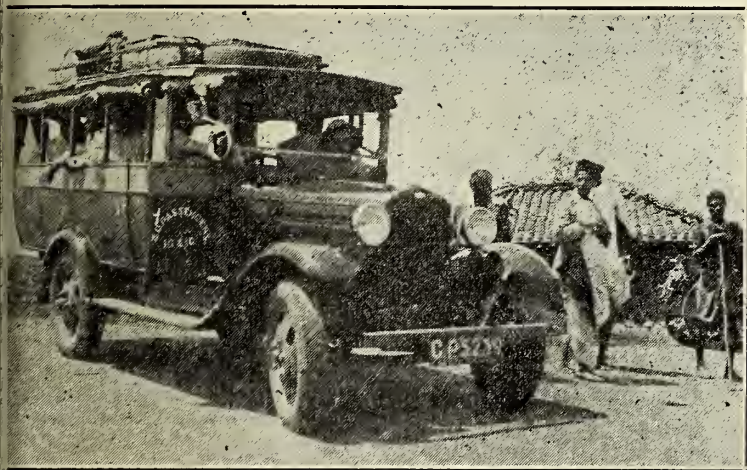
ments are given to lepers and on this day many of these unfortunates come for their weekly treatment. On Friday and Saturday there are usually fewer again.

With all this in addition to outside calls and the unexpected, which often happens, the workers are kept very busy. But they are never too busy to remind the patients of the Great Healer and to tell of Him as a Savior. Pictures from the large Sunday school charts are hung on the walls of each room in the wards. The nurses and compounders are encouraged to speak to patients about Jesus, not preach sermons, but nevertheless witness for Him. Every morning prayers are held on the hospital veranda for the workers and any patients who are able to attend.

Several out stations report a decrease in the number of patients this year as compared to former years, while others have had an increase. At Sankra the evangelistic appeal has been specially stressed. The interest in the Gospel messages seems to be very keen, the people are eager to listen and to ask questions. At Dondi there was an increase of 300 patients over the previous year. This shows that the people's confidence in the missionaries has been growing.

We are glad to report that some very necessary and long look-

ed for buildings have been put up this year. The nurses bungalow at Dhamtari altio not nearly finished yet, is well under way. And the Dondi dispensary has been completed. This is a fine little building that shows thoughtful planning and careful attention to details. It contains a dispensing room, an operating room, store room, and office. In connection with these are two new wards. The medical



Raipur-Dhamtari Bus (or "Greyhound")

work is doing much to win the confidence of the people in this new field, especially is this true when patients stay in the wards and the workers take time to visit and pray with them.

SPECIAL MEETINGS

Mary M. Good

The meetings that are held in our India Mennonite Church from year to year are some of the milestones along the way that show the progress that is being made. This was especially felt in the Sunday School Conference this year. The forenoon was given to talks on methods in the Sunday School and a report was given of the work done in the various Sunday schools in the Mission during the year. The report showed that 62 village Sunday schools were conducted during the year among the Hindus with an average attendance of 1628. In the Station Sunday Schools there were 1060 students in attendance and 163 teachers and officers.

In the afternoon was the young people's session. The general subject was "My Life Work." Three young men and one young woman, all students in our schools, talked on the subject—"to my village," "to my school," "to my country" and "to my Church." It indeed was inspiring to hear the earnest and able speeches given by these young people of our Indian Church.

The Annual Christian Life Conference which was held two days preceding the Sunday School Conference was also a time of refreshing to the large number of our Christian people who were privileged to attend.

The general theme of the Conference was "The Life of a Christian." The following subjects were discussed:

"The Spirit of a Christian"

"Let this Mind be in You" (Phil. 2:5) J. N. Kaufman,

"The Love of Christ Constrains" A. M. Sukhlal,

"The Ministry of the Christian"

"Through Teaching" Sidh Gopal

"Through Healing" Sonai Bai

"Through Farming" David Ganjir

"Through Preaching" G. H. Beare

"The Duty of a Christian"

"Do Justly and Love Mercy" M. C. Vogt

"Walk Humbly with Thy God" L. A. Kniss

"Ye shall be My Witnesses"

"In Jerusalem and Judea" J. Haidar

"In Samaria and Uttermost parts" M. Bhelwa

"What shall I Render to the Lord?" R. N. K. Biswas

Sectional meetings were held each day for the people of different ages and a song and praise service each evening followed by a sermon.

A "Normal" was held for Christian workers in October. The first eight days were given to the men and women engaged in evangelistic work. After that all the school teachers, nurses, and compounders in the Mission service were also present. Classes were conducted in "The Life and Teachings of St. Paul," "Menno Simons and the Mennonite Church," and "Jesus the World Teacher." A course was also given in teaching Bible stories. The devotional periods and the seasons given to prayer were times of special blessing. The number of men and women in evangelistic work who attended the eleven days was sixty-four. The last three days when they were joined by the school teachers and medical workers the number reached one hundred thirty-four.

Following these meetings a number of different groups of missionaries and Indian workers at different times retreated to quiet places for a day or two of prayer together. These times of drawing apart have indeed been a blessing to us all.

In the annual Church Conference which was held in December the problem of Indian pastors and their support claimed much of the time for discussion. Our Indian brethren are taking over more and more responsibility that was formerly carried by Missionaries. Difficult problems present themselves, but for the greater part it has been encouraging to see how the Indian Church is responding in the face of the difficulties that must necessarily come in a time of growth and transition. Indian pastors have now been chosen in our two largest congregations, Sundarganj and Balodgahan. Will the Church in the Homeland unite in prayer with the Church in India for these two brethren Haidar and Sukhlal?

As we face a new year new problems arise. Pray that our heavenly Father may direct very definitely in the Meetings that will be held in this new year in our Indian Church that it may indeed be a year of blessing and drawing closer to Him. Pray that the Father may use the Church through such means in bringing the thousands about us to His feet.

OPEN DOORS FOR AND EXPANSION OF OUR WORK DURING 1932

A. C. Brunk

During the year under review there has been very little done by way of expansion in the work of the India Mission. By that I mean that we have not opened any work in new fields. The lack of expansion was not due to the lack of opportunity; but rather to a shortage in missionary personnel and an endeavour on the part of the Mission to economize in expenditure because of diminished contributions for the work.

However we have been able to do considerable building work in connection with work which has been established for many years. This was due to the fact that the funds for these buildings had been contributed before the depression had become acute. The major part of the building work was done in Dhamtari in connection with the Academy and the Hospital. In connection with the Academy the missionary home has been completed and occupied by the Miller family. The foundation for the main Academy building has been put in. This building is urgently needed, and it is hoped that Bro. Miller, who has this work in hand, may be able to push the work to rapid completion.

At the hospital a home for the missionary nurse, which will also have a room for missionary patients, is well under way, as the walls are being constructed. Dr. Troyer has this work in charge and it is hoped that he will be able to complete the building early this year. We have found it quite advantageous to build at this time for materials are considerably cheaper than formerly. Wages are also lower than in former years. Then, too, this work has been a real help to poor people who were unable to find work.

At Dondi, in connection with the dispensary, a two-room ward and a home for an Indian nurse have been completed. The need for the ward has been amply shown by the fact that it has been more than full of patients even before it was completed and since its completion it has been in continuous use.

At Mohadi a house was built for a compounder to live in. And at the Girls' "Boarding" at Balodgahan some kitchens in connection with the cottages in which the girls live have been rebuilt of brick.

All the buildings built this year were built on land that the Mis-

sion has owned for a number of years. During the year practically no land was purchased by the mission. However during the last few days of the year, we received very welcome news from the owner of the state (Zamindar of Dondi Lohara Zamindari) in which Dondi Station is located, that she was going to donate one additional acre of land adjoining the four acre plot donated by the former owner of the state. This will very greatly improve the location of our new dispensary. The Mission greatly appreciates this liberality and evidence of good will on the part of the authorities of this state.

Regarding open doors or opportunities for entering new or unworked parts of our mission field; there are still unworked districts in our field. At least four more main mission stations will be needed to properly occupy our field. We already own land for one of these stations at Likma; this was purchased some years ago. It is located eighteen miles southeast of Ghatula. As soon as missionary personnel and funds are available we shall be able to bring the Gospel to thousands of other people who will otherwise be deprived of the precious Gospel which has meant so much to us. Will you pray that those people will not have to wait too long.

CALENDAR—1932

January—

1. On the afternoon of New Year's Day the ground-breaking ceremony of the first building of the Academy was held. The feeling of the meeting was expressed in these words: "Hitherto hath the Lord led us."
3. Deacon John Haidar was unanimously chosen Pastor of the Sundarganj Church. Sunday school was opened at Kurud.
10. Brother John Haidar was ordained to the ministry at Sundarganj. This makes him the first Indian Pastor in the Mennonite Church in India. Month of January touring is done in Dhondi, Sankra, Mohadi, and Kanker districts.
21. An open air evangelistic service was held at a large fair in Kanker state.
30. Commencement exercises were held for compounders who finished their training at the Hospital. The boys who graduated were: Sim Kushal, Samuel Dixon, and Mandal.

February—

3. The new Gospel Team: Brethren Sukhlal, Premsingh, Persadi, Harchand, and Hostetler, go on a tour for two weeks in Kanker State.
11. Baby day was held at Dhamtari. 23 babies were examined.
- 16-21. Chhattisgarh Mela was held at Madhughat. Lapps, Vogts, Smuckers and Millers attended.
22. Shanti Jagu, a village school teacher, from Mohadi district passed away at Hospital with double pneumonia.
25. Pennsylvania fruit box was divided and gratefully received by all missionaries on the field. A meeting of the Evangelistic Samaj was held and some of the workers were transferred to other places.
26. Geo. Lapps move to Shantipur. Sarah Lapp moves to Ladies' bungalow Balodgahan.
28. A Sunday School Jalsa was held of all the Sunday schools in Dhamtari and 63 certificates were distributed to those who passed the examinations.

March—

2. The Evangelistic Samaj meets. Purian and Umthi Bai leave for Nurses training at Bilaspur Christian Hospital. The Queen's Hill School party leave for Darjeeling: Harriet Lapp, Sister Troyer and children, Sister Kniss and children.
4. Leper Home farewell to Grabers.
7. Early morning of the 7th Grabers leave Dhamtari for Bombay. Passion week services and sunrise meetings held by the various Churches.

April—

- Fifteen acres of farming land was bought by the mission for the Girls' Industrial School.
4. Work was begun on the Nurses Bungalow at the Medical Station. Permission was obtained from Government to cut down 59 mango trees in the Sundarganj mango orchard. The space was required for the Christian Academy building and grounds. Phulmat Bai an inmate of the leper home being pronounced symptom-free is now a matron of the Girls' Industrial School at Ghatula.

May—

- Two Gospel Teams of four High School boys each, left Dhamtari in beginning of May for Ghatula and Sankra, where they gave their one month summer vacation to preaching the Gospel in those places.

10. Premsingh and wife, evangelistic workers, move to Kurud.
21. Jewarbi Ma, our aged devoted Bible woman was called to her eternal reward.

June—

10. Rachal Haidar, the eldest daughter of John Haidar, was engaged to Fredrick Biswas.

July—

2. Mrs. Umed Singh a primary school teacher of Sankra died at the Dhamtari Hospital.
4. Girls' school at Balodgahan and Boys' school at Dhamtari reopened.

August—

5. E. E. Miller and the family move into the new Academy bungalow.
19. The Deputy Commissioner of the District visited the Leper Home.

September—

- 16-19. Miss Tailor of the Methodist Mission, Sironchi, Hyderabad visited Mangam Bai who was brought to our leper Home ten years ago.

September 29 to October 5—

Evangelistic meetings were held with boys in the orphanage.

October—

10. George Weldon Troyer was born.
- 5-12. Workers' Conference for men and women evangelists.
- 13-15. Meetings for all classes of Christian workers. Mid-India Christian Council at Nagpur.

November—

3. Mrs. R. N. Biswas, former Head Mistress of the Dhamtari Girls' School passed away at Maradeo after prolonged illness of goiter. The first "Old Boys' Day" was held at the High School, where many of the old students of the school met for a program and to renew old acquaintances.
4. Ministerial meeting was held at Shantipur.
- 5-6. The evangelistic Samaj held a retreat in the jungle near Balodgahan where the members spent time in meditation and prayer.
8. Miss Hartzler and Miss Kanagy arrive at Dhamtari after furlough in America.
14. The meeting of the W. C. C. W. was held at Balodgahan village Bungalow.
- 15-18. Later part of November evangelistic touring season opens. Annual Business meeting held at Dhamtari South Sundarganj Bungalow.
- 21-22. Retreat of Christian workers of Dhondi area held in the jungle near Dhondi.

December—

- 24-25. Christmas services held throughout the Churches.
29. Church conference at Dhamtari.
- 30-31. Jalsa.

MISSION DIRECTORY 1933

Mennonite Board of Missions and Charities

Headquarters, 1711 Prairie St., Elkhart, Ind., U. S. A.
Gen. Secretary, S. C. Yoder, 1139 S. 8th St., Goshen, Ind., U. S. A.
Gen. Treasurer, V. E. Reiff, 1711 Prairie St., Elkhart, Ind., U. S. A.

American Mennonite Mission, Dhamtari, C. P., India

Secretary, J. N. Kaufman, Dhamtari, C. P., India.
Treasurer, E. E. Miller, Dhamtari, C. P. India.

Stations Where Missionaries Are Located

Sundarganj (Dhamtari)—Medical Station (Dhamtari)—Balodgahan
Shantipur—Sankra—Ghatula—Mohadi—Dondi

ORGANIZED CHURCHES

Location	Pastor
Dhamtari (Sundarganj)	John Haidar
Balodgahan	M. Sukhlal
Shantipur	G. J. Lapp
Sankra	R. R. Smucker
Ghatula	M. C. Vogt—P. A. Friesen
Mohadi	S. J. Hostetler
Dondi	A. C. Brunk
Maradeo	J. N. Kaufman

MEDICAL

General Hospital, Medical Station

Superintendent, Mary J. Holsopple, R. N.
Medical Director, G. D. Troyer, M. D.

Dispensaries and Clinics

Location	Missionaries in Charge
Balodgahan	Mary A. Wenger, R. N.
Leper Asylum	G. J. Lapp
Sankra	Ada Hartzler, R. N.
Sikosa Clinic	Ada Hartzler, R. N.
Ghatula	Florence C. Friesen, M. D.
Mohadi	Dora Shantz, R. N.
Dondi	Eva Brunk

SCHOOLS

Name	Location	Manager
Carpentry School	Dhamtari	J. N. Kaufman
Christian Academy	Dhamtari	E. E. Miller
Girls' Middle School	Balodgahan	Mary M. Good
Girls' Industrial School	Ghatula	Minnie Kanagy
Station Primary	Dhamtari	E. E. Miller
Station Primary	Balodgahan	G. J. Lapp
Station Primary	Sankra	R. R. Smucker
Station Primary	Ghatula	P. A. Friesen
Village Primary	Umargaon	P. A. Friesen
Village Primary	Jhardahi	P. A. Friesen
Village Primary	Bhatgaon	G. J. Lapp
Village Primary	Gopalpuri	G. J. Lapp
Village Primary	Bagtarai	G. J. Lapp

CHARITABLE INSTITUTIONS

Institution	Location	Manager
Girls' "Boarding"	Balodgahan	Mary M. Good
Boys' Orphanage	Dhamtari	J. N. Kaufman
Academy Hostel	Dhamtari	E. E. Miller
Widows' Home	Balodgahan	Esther Vogt
Carpentry School Hostel	Dhamtari	J. N. Kaufman
Leper Asylum	Shantipur	G. J. Lapp
Old Men's Home	Dhamtari	J. N. Kaufman

EVANGELISTIC WORK

Samaj Appointments

Station and Out-Stations	Managers
Ghatula, Gatasili, Kaspur	Mukut
Mohadi, Kamaipur, Koragaon	S. J. and Ida Hostetler
Sankra and Balod	R. R. and Alma Smucker
Medical Station and Kurud	G. D. and Kathryn Troyer
Shantipur	G. J. Lapp
Balodgahan, Chikli, and Mogragahan	M. C. and Esther Vogt
Dhamtari	Elsie Kaufman
Jodhapur	E. E. Miller and John Haidar
Maradeo, Seodi, Potiadihi	Parsadi
Dondi	A. C. and Eva Brunk

The Mission appointments of the following also includes evangelistic work:

P. A. and Florence Friesen
J. N. Kaufman
Hospital—Mary J. Holsopple

MISSIONARY DIRECTORY FOR 1933

Name	Station and P. O. Address	Arrival
J. N. Kaufman	Dhamtari, Dhamtari, C. P.	1905
Elsie Kaufman	Dhamtari, Dhamtari, C. P.	1908
G. J. Lapp	Shantipur, Dhamtari, C. P.	1905
Fannie Lapp	Shantipur, Dhamtari, C. P.	1913
*P. A. Friesen	Ghatula, Sihawa via Dhamtari, C. P.	1907
*Florence Friesen	Ghatula, Sihawa via Dhamtari, C. P.	1916
A. C. Brunk	Dondi, Dondi via Raj Nandgaon, C. P.	1912
Eva Brunk	Dondi, Dondi via Raj Nandgaon, C. P.	1908
R. R. Smucker	Sankra, Jamgaon via Drug, C. P.	1920
Alma Smucker	Sankra, Jamgaon via Drug, C. P.	1920
Mary M. Good	Balodgahan, Balodgahan via Dhamtari	1920
E. E. Miller	Dhamtari, Dhamtari, C. P.	1921
Ruth B. Miller	Dhamtari, Dhamtari, C. P.	1921
Mary A. Wenger	Balodgahan, Balodgahan via Dhamtari	1921
G. D. Troyer	Medical Station, Dhamtari, C. P.	1923
Kathryn Troyer	Medical Station, Dhamtari, C. P.	1923
Minnie Kanagy	Ghatula, Sihawa via Dhamtari, C. P.	1925
Ada Hartzler	Sankra, Jamgaon via Drug, C. P.	1925
M. C. Vogt	Balodgahan, Balodgahan via Dhamtari	1927
Esther Vogt	Balodgahan, Balodgahan via Dhamtari	1927
S. J. Hostetler	Mohadi, Dhamtari, C. P.	1928
Ida Hostetler	Mohadi, Dhamtari, C. P.	1928
Mary Holsopple	Medical Station, Dhamtari, C. P.	1929
Dora Shantz	Mohadi, Dhamtari, C. P.	1931

* After returning from furlough in July.

MISSIONARIES ON FURLOUGH

Sarah Lapp	1901	Minnie R. Graber	1925
M. C. Lehman	1906	L. A. Kniss	1926
Lydia Lehman	1906	Elizabeth Kniss	1926
Mina Esch	1910	G. H. Beare	1926
J. D. Graber	1925	Ida Beare	1926

STANDING COMMITTEES FOR 1933

Elected by Business Meeting

Managing	Educational
A. C. Brunk	E. E. Miller, Chairman
J. N. Kaufman	G. J. Lapp
M. C. Vogt	Manager Widows' Home
G. D. Troyer	Mary M. Good
E. E. Miller	Minnie Kanagy
Ada Hartzler	M. C. Vogt
Mary M. Good	J. N. Kaufman
S. J. Hostetler	
R. R. Smucker	
G. J. Lapp	
Publicity	Medical
S. J. Hostetler, Chairman	G. D. Troyer, Chairman
Ada Hartzler	Mary A. Wenger
Ruth B. Miller	Supt. of Hospital
G. J. Lapp	Eva Brunk
Mary A. Wenger	R. R. Smucker
Language and Literature	Auditing
J. N. Kaufman, Chairman	G. H. Beare, Chairman
Minnie Kanagy	J. N. Kaufman
G. J. Lapp	Dora Shantz
A. C. Brunk	
	Continuation
	J. N. Kaufman, Chairman
	A. C. Brunk
	E. E. Miller

Evangelistic Samaj

Missionaries	Indians
R. R. Smucker	(Elected by congregations)
M. C. Vogt	Shivrajsingh, Ghatula
E. E. Miller	Bisahu, Mohadi
S. J. Hostetler	J. Haidar, Dhamtari
Elsie Kaufman	David, Shantipur
P. A. Friesen	Obed P. Ram, Balodgahan
A. C. Brunk	Hirchand, Sankra
Kathryn Troyer	Parsadi, Maradeo
	Prasano, Dondi

STATISTICS FOR 1932

TABLE I. INDIAN CHURCH

Membership at the beginning of the year.....	1339
Received by—	
Baptism	49
Letter	10
Reclamation	19
Total Received	78
Lost by—	
Letter	9
Death	19
Expulsion	26
Total Lost	54
Net gain in membership during year	21
Total membership at end of year	1360
Christian Children—	
Number at beginning of year	647
Number born or moved in with parents	91
Number of deaths	8
Number moved away with parents	14
Number baptized on confession of faith	18
Number at close of year	698
Total number of Christian community at close of year	2058

TABLE II. SUNDAY SCHOOLS

Number of Station Sunday Schools	22
Number of Village Sunday Schools	59
Average attendance in all Station Sunday Schools	1060
Average attendance in all Village Sunday Schools	1628
Number of teachers in Station Sunday Schools	130
Number of teachers in Village Sunday Schools	82
Condition of Sunday School Funds	
Opening Cash Balance	Rs. 110-11-9
Sunday School Collections	Rs. 341-0-9
Total Receipts	Rs. 451-12-6
Expenditures for supplies and religious work	Rs. 269-1-3
Closing Cash Balance	Rs. 182-11-3

TABLE III. EVANGELISTIC

Number of Evangelists	25
Number of Bible Women	31
Men's Work—	
Number of meetings held	5104
Average number of listeners per meeting	22
Number of villages visited regularly	239
Number of books sold	1593
Women's Work—	
Number of meetings held	8174
Average number of listeners per meeting	18
Number of villages visited regularly	115
Number of books sold	1003
Number of zenana homes visited (in which women are kept in seclusion)	46

TABLE IV. CHARITABLE INSTITUTIONS

Number of Charitable Institutions	9
Number of Inmates at beginning of year	707
Number admitted during year	166
Number lost during the year	
By death	25
By marriage	23
Absconded, dismissed, or transferred	136
Number of inmates at close of the year	689
Number baptized during the year	30

TABLE V. EDUCATIONAL

Number of schools conducted by the Mission	14
Number of Christian teachers employed—	
Men	35
Women	22
Number of non-Christian teachers employed	10
Enrollment in the schools—	
Christian pupils	523
Hindu pupils	535
Mohammedan pupils	23
Low caste or outcaste pupils	135
Total enrollment in all schools	1216
Average attendance in all schools	1091
Number appeared in Bible examinations	890
Number passed in Bible examinations	672
Number appeared in secular examinations	864

TABLE VI. MEDICAL WORK

Number of hospitals	1
Number of medical dispensaries	7
Number of beds for in-patients	33
Number of out-patients treated	47,646
Number of in-patients treated	359
Number of doctors in the Mission—	
Missionary	1
Indian	1
Number of nurses—	
Missionary	3
Indian	5
Number of compounders in hospitals and dispensaries	5
Number of other helpers in hospitals and dispensaries	14
Number of major operations	71
Number of minor operations	280

Number of evangelists and Bible women doing Christian work	3
Number of books sold	55

TABLE VII. INDUSTRIES

Mission Carpentry School	
Number of employees	2
Number of Christian students	14
Number of non-Christian students	14
Financial Statement	
Opening Cash Balance	Rs. 41-12-0
Government grant and sale of products	Rs. 1657-13-6
From American Mennonite Mission	Rs. 825- 6-0
Total Receipts	Rs. 2524-15-6
Total Expenditures	Rs. 2518-15-9
Closing Cash Balance	Rs. 5-15-0
Balodgahan Farm	
Number of employees	4
Acres of land farmed	32
Population of village—	
Christians	500
Hindus	568
Total	1068
Number of castes in village	13

TABLE VIII. ANNUAL FINANCIAL STATEMENT for 1932

	Receipts			Expenditures		
	*Rs.	An.	Pi.	Rs.	An.	Pi.
Credit balance from last year	28728	8	9			
American Menn. Board of Missions	183569	9	8			
Direct remittances to missionaries	440	8	9			
Interest from banks	394	3				
Balance turned over by missionaries	748	9	10			
Miscellaneous	60	6	6			
Charitable Institutions				42483	9	3
Evangelistic				19743	10	
Educational				24069	12	
Medical				10223		
Literature				450		
Administration				3162	11	
Emergency				2145	11	
Building Repair				577	13	6
Interest and Discount				984	5	
Missionaries' Maintenance				50894	4	
Dental, Medical and Oculist				791	1	6
Passage Money				3000		
Personal				681	15	3
Lepers				281	6	9
Special Donations				370	6	
Furniture Allowance				300		
Building				26388	9	
Dishonoured Check				11365	7	4
Hongkong and Shanghai Bank- ing Corporation				1069	7	9
National City Bank of N. Y.				5541	13	11
American Express Company, Inc. ..				1710	1	6
Closing cash balance				7706	13	9
Grand Total	213941	14	6	213941	14	6
* 12 pies = 1 anna						
16 annas = 1 rupee						
1 rupee = \$0.32 (at par)						

INDIA MISSION NEWS

Dhamtari

There has been quite a lot of rain during May so that the temperature has not gone as high as usual. On May 15 the thermometer registered only 75, when one is accustomed to have it register anywhere from 110 to 115 at that time of the year. The frequent rains have retarded some of the building work.

The trusses are being put on the new academy building and it is hoped that the entire roof will be on by the time the monsoons commence, in the middle of June.

The Carpentry School began its annual vacation of one month from the 16th of May. The annual examinations

were held in April. There were five candidates and all of them passed.

Seven out of ten matriculation candidates of the Academy passed this year—a very satisfactory result.

Because of school vacation, the dormitory boys of Dhamtari are widely scattered. Some went for a few weeks and some went for the entire two months of vacation. All will come again at the beginning of July.

Two gentlemen from Calcutta—one a retired station master—a European, and the other an Anglo-Indian, started business here at Dhamtari. We were interested to know how they will succeed as it has some bearing on the possibility of missionaries undertaking their own support by similar methods. They closed their business on May 19,

and will do their future purchases through agents at Dhamtari and carry on in Calcutta. One of the men withdrew from the company.

Ghatula

A woman, who had been a village convert, and who later had to be disciplined, was again received into church fellowship and is showing by her daily life that she is trying to live a true Christian life.

The building work being done by Bro. Mukut at Likhma is progressing nicely. The roof timber is being put on one house. The well is ready to be walled up.

"Herein is my Father glorified, that ye bear much fruit."

SEWING CIRCLE CORNER

"She hath done what she could."

* * *

We are so apt to think that because we cannot do much, it is useless to try to do anything. We were reminded of this this morning when we heard that for two months the contributions for the Altoona Mission pantry shelves which are supposed to be sent by the near by Sewing Circles regularly had failed to arrive. There may have been very good reasons for these omissions, but even a very little might have helped make the need less keenly felt, and the workers would have felt happy over the thought that they were being remembered.

A MESSAGE FROM SISTER FRIESEN

Dhamtari, C. P., India,
June 28, 1933.

Dear Herald Readers, Greeting in Jesus' name. Home again—and how happy we are to be here! Many of the Herald readers have no doubt heard that we had a very pleasant voyage. We left New York May 27, and arrived in Bombay in the early morning of June 26. Between New York and Bombay we called at thirteen different ports, we spent one Sunday going thru the Suez Canal, and we spent two and one half days in a hotel in Italy where we changed boats. We found the Red Sea very warm, but not as bad as we had expected. The officers told us it was worse at this time last year. The Arabian Sea was a trifle rough. Only one member of our family experienced a little sea sickness for nearly two days.

India is beautiful now, as they have been having some rain. Some of the missionaries have just returned from the hills, others are just going soon. Bro. and Sister King who have been in the Philippine Islands arrived at the Mission yesterday just ahead of us. We are glad to have them with us. Again we thank you who have made it possible for us to return to this needy land. We are especially glad to be here because of the message we have to give to the people. Pray for us that we may be able to give it in a way that they will receive it.

In His service,
Florence Friesen.

REPORT

Of Springs Sewing Circle for Year
July 1, 1932 to July 1, 1933

No. of meetings held	20
Average number of members present	18
No. quilts quilted	24
No. comforters made	4
No. prayer head coverings made	110
In treasury June 30, 1932	\$7.21
Received for fees	25.15
Received for work done	108.70
Received for merchandise sold	11.04

Donations	1.60
Paid out:	
For store bill	67.27
For home charity and other expenses	79.74
For Lillie Burkholder fund	11.04
For India Garments	3.02
In Treasury June 30, 1933	\$25.51
Mrs. Norman Miller, Sec.-treas.	

REPORT

Of the Kaufman Sewing Circle, Johnstown,
Pa., July 1, 1932 to June 30, 1933

Number of meetings	12
Average attendance	29
Number of garments made	17
Number of quilts made	27
In treasury July 1, 1932	\$34.02
Money received during year	99.14
Money spent during year	76.58
Balance in treasury June 30, 1933	56.58
Mary Livingston, Secy.	

REPORT

Of Pleasant Valley Sewing Circle, Harper,
Kans., for Year, April 1, 1932 to
March 31, 1933

No. meetings	10
Average attendance	19
No. garments made	107
No. quilts and comforters made	13
Bal. on hand beginning of year	\$13.52
Money received during year	56.07
Expenses	61.63
Money in Treasury	7.96
Dora Brubaker, Sec.-treas.	

FROM OUR MISSION STATIONS

West Liberty, Ohio

During the recent past a number of missionaries and others have visited the vicinity of West Liberty, O. Bro. J. L. Rutt was here for the last Quarterly Mission Meeting, held at the South Union Church. J. D. Graber stopped one night on his way west, and preached at the Oak Grove Church. John R. Mumaw preached at the Bethel Church one night, and last Wednesday night Bro. M. C. Lehman preached at the South Union Church. These visits were all appreciated, and the latch string is out for the visitors to return.

Arrangements are being made to hold a tent meeting on the Orphans' Home ground, in West Liberty, beginning, D. V., Aug. 1, and continuing until Aug. 13, with C. F. Derstine as evangelist. Will you join us in prayer, in behalf of these meetings?

July 24, 1933. S. E. Allgyer.

Jonestown, Pa.
(Meckville Mission)

Dear Herald Readers, Greetings:—The church at this place can truly say, "The Lord hath done great things for us, whereof we are glad." For the benefit of those who do not get the "Messenger," we wish to mention here, of the dear soul who spent nearly fifty years in a sinful wandering life, but finally came in touch with the work here. On his death bed, he made a frank confession of his sinful life desiring to be baptized. The rite was

administered June 18 and on June 27 he died. It surely was a joyous scene to behold how glad and anxious he was, could hardly wait to answer, until the questions were asked by Bishop Noah Landis who officiated. His lifeless body was the first to be buried in the Meckville Cemetery—July 1, 1933.

On Sunday, July 16 another dear soul was received into church fellowship by baptism, Bish. J. H. Mosemann officiating, and there are two more applicants for baptism, to be received later. Surely the labors are not in vain in the Lord.

On July 9 Bro. J. B. Smith from Ohio brought a heart-searching message. Bro. Ezra Brubaker is still conducting singing class. Will you lend a helping hand, by your presence or prayer, as the Lord prompts?

July 20, 1933.

J. D. Wert.

NEWS LETTER FROM ARGENTINA

Bro. Swartzentruber closed a series of meetings in Pehuajo. Although the weather was not so favorable, yet there were visible results—souls manifesting a desire to find peace for their troubled soul, and the faithful ones strengthened. There were several confessions.

In Bro. Swartzentruber's absence, T. K. Hershey filled the appointments in 30 de Agosto and Tres Lomas, Sunday afternoon and Sunday night, respectively. The attendance was good.

Sunday night was the first of several nights of very cold weather, when the thermometer stood below freezing point. Pumps were frozen up and water left out was covered with ice. This kind of weather does not usually last longer than three or four nights at a time.

Pedro Lanik and Josefa were married last Saturday. Both are members of the Carlos Casares congregation.

There were also two deaths among the attendants of the Carlos Casares congregation recently—Maria Esther Carranza, a young girl of 15 years; Sra. Clotilde F. de Urquiza, a young mother, leaving three small children.

The attendance in the Women's Meeting last Thursday was not so large, but the spirit was exceptionally good. Most of the time was spent in testimony and prayer for sick and other members of the congregation.

The minister in charge of the Trenque Lauquen Church, Santiago Battaglia, has been on the sick list the last few days. He asks prayer in his behalf. He has had chronic stomach ailments for some years, since a boy, but he is very ambitious in his work, an untiring worker greatly interested in the progress of the Church; teaching the Word of God, visiting and working for the salvation of lost souls.

June 22, 1933. Mae H. Hershey.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

June, 1933

GENERAL		CI O	
Sharon Cong O	\$ 4 63		
Paul & Martha Hershey	5 00		
Tri-annual convention of Hopedale			
Goodfield and Tremont			
Congs III	2 09		
East Union Cong Ia	9 20		
Chappel Cong Nebr	13 88		
Daytonville Cong Ia	12 16		
West Union Cong Ia	57 88		
Sugar Creek Cong Ia	35 33		
Crystal Spgs Cong Kans	6 50		
Pleasant View Cong Okla	18 90		
Forks Cong Ind	18 15		
J. H. Eigsti	5 00		
Zurich SS Ont	14 05		
Morrison's Cove			
Congs Pa	1 57		
Schellsburg Cong Pa	1 00		
Bethel Cong O	14 00		
Beech Cong O	25 00		
O Grove SS Champ Co O	42 38		
Midway SS O	19 90		
Acadia Valley SS Alta	15 03		
	321 62		
INDIA			
General			
Geo & Ida Beare	10 00		
A Sister Colo	1 00		
E Fairview Cong Nebr	26 00		
Spring City Cong Pa	65 00		
Alvin Schantz	16 00		
Mt Zion Cong Mo	1 00		
LaJunta Cong Colo	6 25		
E Holbrook SS Colo	2 95		
Morrison Cong Ill	7 06		
Zion Cong Ore	5 92		
Fairview Cong Ore	14 57		
Waterloo Cong Ont	54 00		
Vineland SS Ont	23 00		
Hagey Cong Ont	9 00		
Bethel Cong Medina Co O	11 00		
Martins SS O	16 04		
Acadia Valley SS Alta	50 00		
	318 79		
Missionary			
Holdeman Cong Ind	82 00		
Lockport SS O	15 74		
Salem Cong Nebr	10 81		
E Fairview Cong Nebr	26 61		
W Fairview Cong Nebr	16 77		
Spring Valley SS Kans	37 50		
Penna Cong Kans	37 79		
S W Pa Conf Miss Fd	13 00		
Roanoke SS Ill	75 00		
Millersville SS Pa:			
Lydia Sauder SS Cl	4 50		
Levi Sauder SS Cl	4 50		
Hazel Stauffer SS Cl	4 50		
Susanna Musser Cl	4 50		
Lanc SS Mrs J Harnish Cl			
Pa	4 50		
	337 72		
Missionary Children			
Waldo SS Ill	26 00		
Evangelist			
A Brother Pa	15 00		
Matt 6:3 Pa	5 00		
E Petersburg SS Y M B Cl			
Pa	6 75		
Millersville SS Lydia Sauder			
Cl Pa	22 00		
Hagey—Wanner Y P M			
Ont	30 00		
Markham Y P M Ont	22 00		
S Union SS Cls 11 & 12 O	26 25		
S Union Cong Y Mothers			

Bible Women

Salem SS O	11 00
O Grove SS Wayne Co	
Y W B Cl O	22 00
South Union SS Ohio:	
Class 5	11 00
Class 14	8 60
Class 17	5 00
W H. Lehman	11 00
Acadia Valley SS Alta	20 00
	88 60
S C Contributions:	
Weaver S C Pa	14 00
Martinsburg S C Pa	11 00
	25 00
Total India Bible W	113 60

Teacher

New Holland SS Pa	24 00
Five Sisters Lanc Pa	16 00
Several Sis Landis Valley	
Cong Pa	3 00
A Sis Mellingers Cong Pa	5 00
A Bro & Sis Lanc Pa	5 00
Beech SS Ohio	60 00
South Union SS Ohio:	
Class 13	10 25
Class 16	14 00
Half Century Cl	9 64
Charles D. Kulp	5 00
Chambersburg SS Pa	46 00
	197 89

Orphan

Metamora SS Mary Bach-	
man's Cl Ill	8 00
Mr & Mrs A J Miller	3 00
Bethel SS Prim Dept Mo	8 00
A Bro & Sister O	10 00
Lewis Hoover	25 00
A Bro & Sister Mich	20 00
Lower Deer Crk Cong Ia	
Prim Dept	8 31
W Union SS Prim Dept	
Ia	15 65
Pinto SS Md	21 00
Berlin SS Cl 1 O	9 00
Mollie Schrock	10 00
Yellow Crk SS Ind	64 00
Forks SS Ind	28 91
Paradise SS Pa:	
Samuel Ressler & Aaron	
Metzler Cls	27 00
J J Shirk & H E Den-	
linger Cls	25 00
Elizabethtown SS Dora	
Aungst Cl Pa	8 00
New Holland SS Pa	16 00
Mr & Mrs H Gingerich	8 00
M J Schlabach	9 00
Oak Gr SS Champ Co O	10 00
South Union SS Ohio:	
Class 4	8 25
Class 18	1 00
Class 6	5 00
Junior Dept	5 70
Khedu Class	8 00
Walnut Creek SS Ohio:	
Class 13	32 00
Class 1	6 28
	400 10

Widows

Metamora SS Cl Ill	20 00
Lewis Hoover	31 00
Sugar Crk Cong Ia	20 00
Lower Deer Crk Cong Ia:	
Classes 14 & 15	11 75

Edward Brenneman & Ed	
Swartzendruber	10 00
Pa SS Sis King's Cl Kans	17 00
Cedar Grove Cong Ont	4 50
Almira SS Ont	20 00
South Union SS Ohio:	
Class 2	5 00
Class 8	9 25
Class 15	6 00
	154 50

Medical

L R Troyer & Family	10 00
Mr & Mrs Ira Birming-	
ham	15 00
Mary L Bower	40 00
Manson Cong Ia	17 00
A Strasburg SS Teacher	
Pa	5 00
Elizabethtown SS Paul Gar-	
ber Cl Pa	10 00
Conestoga SS Mary Peter-	
sheim Cl Pa	10 00
Bethel Cong Medina Co O	10 00
	117 00
S C Contributions:	
Lower Deer Crk S C Ia	15 50
	132 50

Evangelistic Budget

G G Marner	5 00
Blooming Glen SS Robert	
Nase Cl Pa	4 00
	9 00

Personal

Pac Coast S C Ore	45 00
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Boys' Dormitory

Brother Hallman	2 00
Bienheim Cong Ont	2 00
Ephraim Weber	5 00
Kitchener Cong Ont	20 10
Elmira Cong Ont	18 15
	47 25

Lickma Evangelistic Station

Marion Cong Pa	12 21
Marion SS Pa	5 01
	17 22

Friesen Auto

A Bro Paradise Cong Pa	25 00
Chambersburg SS Pa	14 25
	39 25

Lepers

E Petersburg SS Elizabeth	
Garber's Cl Pa	5 00

Guest Room Furnishings

Assoc S Cs Lanc Conf	
Dist Pa	28 00

New Missionary

Salem SS Alta	41 30
Total for India	2,073 15

SOUTH AMERICA

General

Milford A M Cong Nebr	15 00
A Sister Colo	1 00
Lower Salford SS Pa	52 86
Plumstead Cong Pa	10 25
Doylestown Cong Pa	19 73
Mt Zion Cong Mo	1 00
LaJunta Cong Colo	6 25
E Holbrook SS Colo	2 94
Science Ridge Cong Ill	15 12
Roanoke Cong Ill	6 98
Hopewell Cong Ind	14 00
Bowne Cong Mich	5 00
Ontario A M Conf	11 10
Floradale Cong Ont	10 07
Leetonia SS O	9 41
Pleasant View SS O	6 31

Acadia Valley SS Alta	50 00
	237 00

Missionary

A Bro & Sister Ont	37 50
Souderton SS Pa	37 50
LaJunta Cong Colo	7 50
Pleasant Valley SS Kans	12 40
Sycamore Gr Cong Mo	8 40
Good Cong Pa	54 00
Elizabethtown Cong &	
S S Pa	52 60
Toronto Mission SS Ont	2 20
East Zora A M Cong Ont	75 00
Poole A M Cong Ont	36 00
Belleville Cong Pa	100 00
	423 30

Missionary Children

E Petersburg SS Pa	75 00
Elizabethtown SS Alta	
Nunemaker Cl Pa	12 50
Toronto Mission SS Ont	2 00
Missionary & SS Meeting	
Vineland, Ont	13 00
Wanner SS Ont	7 50
Latschar SS Ont	10 00
Weber SS Ont	7 50
	127 50

Evangelist

East Union Cong Ia	22 60
Shore Y P B M Ind	9 00
Sonnenberg SS Girls Cl O	12 50
	44 10

Orphans

Lewis Hoover	30 00
U Deer Cr SS Ia	21 30
E Scottdale Summer Bible	
School Pa	2 30
Lancaster SS Mrs Rohrs	
Cl Pa	4 00
	66 00

Medical Missionary Work

Mr & Mrs Ira Birmingham	19 20
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Publication

A Bro & Sister Lanc Pa	5 00
Bragado Station Building	
Charles D. Kulp	5 00
Total for South America	927 20

CITY MISSIONS

Altoona, Pa.

Scottdale Cong Pa	40 00
Allensville Cong Pa	22 50
Pleasant Grove Cong Pa	2 30
Thomas Cong Pa	2 60
Mary S King	4 00
Blough Cong Pa	2 00
	73 60

Altoona Mill Run Worker's

Home

Scottdale Cong Pa	14 50
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Canton, Ohio

Martins & Pleasant View	
YPBM Ohio	5 00
A Sister Ohio	1 00
Mr and Mrs Joseph Yoder	3 20
Cora Hostettler	4 00
Sara Bender	1 00
Beech Y P B M Ohio	5 10
Beech Cong Ohio	7 00
Canton SS Ohio	6 00
	32 30

Chicago, Ill.

East Bend SS Ill	10 00
Hopedale Cong Ill	15 00
Cullom SS Ill	3 30
Goodfield Cong Ill	5 00
Geneva Brunk	1 00
Amos Weaver & Friends	2 00
Ruth Ebersole & Jennie	
Snyder	2 00

Miss Schertz	1 00
Joe Brunk, Benner & Others	10 00
Vera Snyder	1 00
O Rhodes	1 00
Elmer Schrock	1 00
Mrs Prout	3 00
C B Nafziger	2 00

57 35

Detroit, Mich.

Bethel Cong Mich	6 14
Berea Cong Ind	2 10
Olive Cong Ind	15 64
Pigeon River SS Mich	18 84
Detroit Cong Mich	3 66
Ashley Cong Mich	19 25
Marshallville YPBM O	7 00

72 63

Iowa City, Ia.

Daytonville Cong Ia	10 48
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Kansas City, Kans.

A Sister Colo	1 00
Plum Crk Cong Nebr	10 00
E Fairview Cong Nebr	22 01
Tuleta Cong Texas	2 84
Dak-Mont Dist Conf	11 43
Kans City W D B S Kans	1 00

48 28

Hutchinson, Kans.

Protection Cong Kans	6 74
Pa Cong Kans	8 50

15 24

Lima, Ohio

Nappanee Cong Ind	4 00
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Los Angeles, Calif.

Nampa Cong Ida	2 43
L Angeles Cong Cal (May)	17 58
L Angeles Cong Cal	21 29
Grace Frey	1 00

42 30

Peoria, Ill.

Roanoke Cong Ill	16 66
Waldo Cong Ill	21 52
Hopedale Cong Ill	11 00
A Friend	5 00
Hopedale Cong Ill	16 00
Metamora SS Y Women's Cl Ill	9 00
Peoria Mission Ill	2 53

81 71

Toronto, Ont.

Ont SS Executive	3 50
Toronto SS Fund Ont	5 00
Weber Cong Ont	7 25
Latschar Cong Ont	30 25
St Jacobs Cong Ont	27 00
Snyder Cong Ont	9 00
Wideman SS Ont	15 16
Kitchener Cong Ont	38 25

135 41

Total for City Mis 588 01

CHARITABLE INSTI-TUTIONS

Children's Home, Kansas City

Plum Crk Cong Nebr	10 37
Mt Zion Cong Mo	1 00
Special Support	223 00
Dorothy Troyer	1 00
Eula Yoder	2 50

237 87

Orphan's Home, Ohio

Pryor Cong Okla	2 75
Special Support	150 00
Farm Income	2 38
Toronto Mis SS Ont	4 20
Plain View SS O	14 73

174 06

Home for Aged—Ill.

Special Support	430 31
Produce Sold	6 32
Contributions	2 55

439 18

La Junta Hospital

Roanoke Cong Ill	6 99
Naomi Hershberger,	20 00
Mrs Robinson	2 00
John Good	55 00
Mabel Chaney	20 00
Allen H Erb	85 00
Fannie Good	20 00
Una Cressman	8 00
Marion Kauffman	2 50
Lola Schertz	2 50
Grace Brunk	35 00
Hosp Sales—Charged	2,324 27
Hosp Sales—Out Patients	98 00
Hosp Sales—Cash	632 20
Rental Income	141 00

3,452 46

Millersville Orphanage

Souderton Cong Pa	24 13
Total Char Institutions	4,327 70

Annuity

Fannie G Good	150 00
J H Shank	100 00

250 00

OTHER FUNDS

Missionary Preparation

Manson Cong Ia	12 75
Sugar Crk Cong Ia	35 00

47 75

Hesston College

Spg Valley SS Kans	17 00
Salem Cong Nebr	5 40

22 40

Jews Evangelization

Pinto, Cong Md	3 00
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Goshen College

Roanoke Cong Ill	28 70
Kitchener SS Ont	30 34
Kitchener Cong Ont	34 66
Kitchener Y P M Ont	10 00
Floradale Cong Ont	9 15
Elmira Cong Ont	4 00

116 85

District General

La Junta Cong Colo	15 50
W Liberty Cong Kans	10 50
Sycamore Gr Cong Mo	3 85
Spg Valley Cong Kans	19 50
Milan Valley Cong Okla	2 75
Mt Zion Cong Mo	16 35
Pleasant Valley Cong Kans	12 00
E Holbrook Cong Colo	5 92
Cherry Box Cong Mo	2 75
Birch Tree SS & Per-	1 00

sonal Mo 1 00

Penna Cong Kans 24 00

Towamencin SS Pa 17 00

Thomas Cong Pa 5 38

Morrison's Cove Congs Pa 1 60

Oak Grove Cong Md 0 50

Blough Cong Pa 3 00

Leo Cong Ind 8 92

Howard-Miami Cong Ind 11 36

Clinton Frame Cong Ind 24 21

Middlebury Cong Ind 9 53

Shore Y P B M Ind 3 17

Holdeman Cong Ind 12 07

Midland Cong Mich 10 10

Hopewell Cong Ore 3 43

Pac Coast Conf Treas 30 00

Filer Cong Ida 3 25

Freeport Cong Ill 31 63

Hopedale Cong Ill 10 00

East Bend Cong Ill 29 15

328 42

Rural Missions

Snyder Cong Ont	10 68
Waterloo Cong Ont	19 00
Cressman Cong Ont	9 00
Geiger Cong Ont	10 50
Leo Cong Ind	8 11
Salem Cong Ind	6 26
Yellow Crk Cong Ind	27 01
Oak Grove Cong Md	0 50
Mt Zion Cong Mo	1 00

92 06

Hutchinson Church Bldg.

Penna Cong Kans	10 00
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Portland Mission Bldg.

Filer Cong Ida	1 22
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Pacific Coast Bible School

S E Eicher	6 00
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Rural Evangel

Salem SS Ind	3 50
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Colportage & Tracts

Salem SS Ind	6 68
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Bethel Cong Mich 6 13

12 81

S. W. Pa. Conference Fund

Masontown Cong Pa 0 40

Scottsdale Cong Pa 6 17

6 57

Johnstown Bible School

Morrison's Cove Congs Pa 1 58

Schellsburg Cong Pa 1 00

2 58

Board of Education

Masontown Cong Pa 0 85

Willow Spgs Cong Ill 8 80

Scottsdale Cong Pa 17 35

27 00

Illinois Conf Expenses

Hopedale Cong Ill 15 70

Pleasant Hill

Cullom SS Ill 5 49

Metamora SS Ill 10 61

Metamora Cong Ill 24 45

40 55

Total for Other Funds 736 41

RELIEF FUNDS

General

Thurman Cong Colo 7 50

SUMMARY

Alta-Sask Dist Bd 176 30

Dak-Mont Dist Bd 11 43

Franconia Dist Bd 246 47

Ind-Mich Dist Bd 252 93

Ia-Nebr Dist Bd 442 98

Ill Dist Bd 348 21

Lancaster Dist Bd 443 94

Mo-Kans Dist Bd 327 71

Ohio Dist Bd 409 74

Ontario Dist Bd 683 06

Pac Coast Dist Bd 43 90

S W Pa Dist Bd 254 13

S W Pa SS Conf Dist 39 32

Wash Co Md Frank Co Pa Bd 77 47

S C Contributions 91 00

Menn Bd of M & C 5,292 05

9,231 64

India Mission Funds 2,073 15

S America Mis Fds 927 25

City Mission Funds 588 01

Char Institution Fds 4,327 70

Annuity 250 00

General & Other Fds 1,058 03

Relief Funds 7 50

9,231 64

Respectfully submitted and

Gratefully received,

V. E. Reiff, Gen'l. Treas.,

1711 Prairie St.,

Elkhart, Indiana.

GLEANINGS

Religion of the Tibetans

The religion of Northeast Tibet is a combination of two religions. Before Buddhism became the acknowledged religion of the land a dark system of witchcraft and demons, spirits of springs, caverns and mountain tops, held sway. Buddhism assimilated all this, but also gave the Tibetan a formal creed with incarnations, sin atonements and a dogma. This dual system now dominates every aspect of existence for the Tibetan.

Innumerable prayers, ceremonies, pilgrimages, offerings, penances and observances confirm his belief that sin, salvation and the destined rebirths of his future are settled if he will walk in the way of his fathers. No camp is made without prayers and offerings, and even a hunting trip is safeguarded with sacrificial fires around which the hunters march with incantations and shoutings. From the bowl of sour milk the religious Tibetan flicks an offering to the hovering spirits of the air, for religion is all and in all.

Because of their nomadic life the missionary must travel great distances through a land where there is neither accommodation nor official protection, and when he reaches the great circle of black tents that is a nomad encampment, the proper contacts must be made before he can meet the people or witness for his Lord.—Evangelical Christian.

Great Commission Prayer League

As it enters its twenty-third year, this League reports a total of more than 250,000 confessions of Christ in answer to prayer.

Millions of pages of tracts, leaflets and bulletins on prayer have been mailed to members upon request.

Funds for this movement are received in answer to prayer. Seven principles laid down by Thomas E. Stevens, the founder, have guided the League's efforts.

They are:

1. The exaltation of Christ rather than any human name.
2. Full devotion to the vital doctrines of the Word of God.
3. The showing of the Spirit of Christ to all similar movements and every evangelical church, without "entangling alliances."
4. Strict avoidance of debt, commercialism and fleshly ambition.
5. Its methods to be kept open to the members of the Body of Christ.
6. All correspondence kept as a sacred trust.
7. No personal or public appeals for money on behalf of the League.

—Sunday School Times.

Save-A-Life League

Among the many welfare agencies found necessary in these times of stress is the National Save-a-Life League, with headquarters at 299 Madison Ave., New York. Officials of this League have evidence that the suicide impulse is almost always induced by sudden loss of mental poise which can be restored by the right influence. The fact that suicides in New York City for 1932 numbered 111 less than the total for 1931, a period when suicides in the nation as a whole have been steadily increasing,—is substantial proof that the League's efforts are bringing results. In one day, 18 persons were won over to a more hopeful outlook on life. During the first six months of 1932, 1,738 persons came to Dr. H. M. Warren, president of the League, both by letter and personal call. He and his assistants first persuaded them to delay, there is never argument, then work toward rebuilding confidence. To those amenable to such method, the religious appeal is used, and when this appeal goes home it is most effective of all.

"God's Acre"

The spread of the "God's Acre" movement is infusing new life into hundreds of country churches, according to the New York Times. The number of people participating is double that of last year. Some of the mission churches in the Philippines, Burma, Siam, India and South Africa are adopting this plan for raising money. Different names are applied in different places as "God's Acre," the "Lord's Acre," the "Lord's Plot," "Planting for the Lord" and the "Lord's Portion." The participants dedicate a certain part of their portion to the church, the proceeds being given to carry on the activity of the church.—United Presbyterian.

Japanese-Americans

The Japanese in California are steadily decreasing through return of considerable numbers to their home country, but there is a rising tide of second generation Japanese. The California Health Bureau reports 76,-

000 American-born Japanese in California. The birth rate is estimated at 5,000 a year. The decline of the first generation and the rise of the second is expected to be greater and greater, due to the fact that the influx of the first generation from Japan has been greatly cut off during the past 18 years, and the average age of the first generation is thought to be between 50 and 55. Therefore the Christianization of the Japanese community rests largely upon the second generation. There is at present a real spiritual awakening among them.

The Reformed Church in the United States has sent missionaries, kindergarten, social and educational directors to California to take up the challenge to help these Japanese-Americans to become responsible Christians. They endeavor to give religious instruction to the young people through well-organized Sunday schools, through young people's societies, leader's training classes, Boy Scout and personal counseling.—Outlook of Missions.

The Indian and Missions

The Indians may be called a "Vanishing Race," but their imprint will always remain upon America. Consider that:

One-half our states have Indian names.

Thirty counties in Michigan are named after Indians.

In both New York and Iowa are seventeen counties bearing Indian names.

From Mt. Katahdin to Tacoma most of our mountains have been named by the Indians.

As to our rivers—Piscataqua, Ohio, Monongahela, Mississippi, Missouri, and on to the Yakima are Indian names.

Indians named Lake Winnepesaukee, the Finger Lakes, and all the Great Lakes except Superior.

George W. Hinman, in his book, "The American Indian and Christian Missions," tells the story of missionary work among these "first families."

Black Man's Burden

Negroes form one-tenth of the population of the United States, but own only 1/140 per cent of the wealth. Their per capita wealth is \$215 as compared with \$3,000, for the average American. In those southern states where eight of the twelve million Negroes live there is not one Negro member of a legislature, not a Negro who holds a county office, not a member of a city council. Negroes are thus taxed without representation. In the sixteen former slave states, during 1930, over a million Negro children of school age were not in school one day in the year. Southern Negro children, forming a third of the school population, received but a tenth of the school funds, while the average term for the million and a half who attended school was only six months. Many of the persons thus called and treated as "Negroes" are predominantly of Nordic blood, with perhaps one Negro great-grandparent out of sixteen.—The Crisis.

Against Odds in Puerto Rico

Two destructive hurricanes within a short period might well prevent the paying off of a church mortgage, yet Puerto Rican Baptists in Rio Piedras sent the following letter to the Home Mission Society:

With the loan of \$5,000 six years ago a parsonage was erected . . . Each year with the exception of 1928, when the hurricane hit the island, we have repaid \$1,000. In September, 1932, when another hurricane hit us and did great damage to the parsonage as well as destroying over 30 homes of members of the church, we felt that it would be impossible to complete the payment. But we trusted in God and went forward, with the result that as we closed the year, we were able to cancel our complete debt.

—Missions.

Obstacles in Venezuela

Mr. George W. Jackson, of the Orinoco River Mission, Venezuela, gives the following account of an evangelistic trip to San Antonio:

The people had been told I was a black man with burning red eyes, that I was a devil, and that I was paying each convert twenty cents a day and two bottles of milk. We entered the town, to find the doorways crowded with curious people. Securing a house for meetings we held the first service with a good crowd and good order. In the evening there was some disorder outside. Presently, the mayor appeared with twelve armed men, and took fourteen of our Christian men prisoners. I tried to speak with him, but was curtly told to appear at the police station in the morning. The men were not permitted to take their hats, hammocks or blankets. I asked permission to accompany them, but was refused. After spending most of the night in prayer I was preparing to go to the police station, when two policemen arrived to take the women of the house prisoners and to bring me before the mayor. After some palaver he finally dismissed me, and I asked if we were free to continue the meetings, to which he replied, "Yes." But when the men arrived they came with a different story. He had threatened to shoot them and to put the women to sweeping the streets if they did not give up their religion. They all said they would be quite glad to do that for Christ's sake. After another interview with the mayor the heart of a lawyer was moved so that he wrote a permit which he requested the mayor to sign, granting us freedom to hold meetings. In the two following public meetings souls were really saved.

Gipsies in Germany

The Gipsy mission in Berlin has a real gipsy caravan, with two horses, and a worker for the British and Foreign Bible Society worked among the Gipsies for two months the past summer, accompanied by a young Gipsy convert as driver. The first visit was in Pomerania, where, in certain sections, police are hostile to the Gipsies; but upon reading the words "Gospel Caravan of the Gipsy Mission" allowed the workers to remain. Three meetings were held at Naugard horse market, where two thirds of the listeners were men. Sixty-nine Gospels were sold. Gipsies met on the road proudly displayed the Gospels of John which they had bought the year before. One knew the entire Gospel of John by heart. In the course of this journey 400 copies of the Gospel were sold.

—Bible in the World.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVI (Gospel Witness)
Established 1905

SCOTSDALE, PA., THURSDAY, AUGUST 10, 1933

(Herald of Truth)
Established 1864

No. 19

EDITORIAL

"They that feared the Lord spake often one to another."

Notice the two expressions: "feared the Lord," "spake often one to another."

Which reminds us that when our souls are full of the love of God and our minds are fixed on Him, this holy reverence will find its way into our conversation.

Another thing that this scripture brings to our minds is that when our minds are fixed upon God it puts within us a burden for the well being of others. As our Savior would put it, "Out of the abundance of the heart the mouth speaketh."

"Spake often one to another." And the fuller the heart is the more we speak. And this depends upon two things as to how often we speak and what we have to say when we do speak: (1) how full our hearts are; (2) what they are filled with. Very few people talk too much. Where the fault lies with some people, is that their hearts are filled with the wrong things and because of this they often say things that they ought not to say—not too much, but too out-andish.

Where shall we go for the desired heart infilling? (1) Go to the Lord. When we "pray without ceasing" and ask "according to his will" God's answers to our prayers will fill our souls with heavenly wisdom. (2) "Give attendance to reading." It helps you to become "a full man" and to talk intelligently and enlighteningly when you do talk. And in your reading habits be sure that the Bible has THE central place in all that you read. (3) Keep in the fellowship of people who are Spirit-filled and whose habitual life stands

out "unspotted from the world." And in this fellowship speak "often one to another"—in a way and about things that will strengthen spiritually both yourself and those with whom you are in fellowship.

"Why I Believe the Bible."—On another page will be found a helpful outline on this subject, by Bro. Chester K. Lehman. Perhaps some who noticed this same outline in last week's paper will wonder why we repeat so soon. The reason is that there were some important additions in the form of suggestions and explanations submitted to be added to this outline before it should be printed, and we failed to get these additions until after the outline was in print. So we decided to reprint the corrected outline again, and perhaps the repetition will serve to emphasize the outline to an extent that some will study it who otherwise would have passed it by. We consider it a very instructive outline. Be sure you read it. In the language of Peter, "Be ready always to give answer to every one that asketh you a reason of the hope that is in you."

Concerning Conference Reports.—As our readers are aware, we are printing one conference report each week. As soon as our list of conference reports is exhausted, we mean to begin publishing the reports of Sunday school conferences, mission meetings, etc., and continue until that list is exhausted. We are sorry that we can not publish some of these reports as promptly as we would like, but we are going to the limit of our available space. We are doing the best we can along this line, and appreciate the patience of those who have favored us and our readers by sending in these reports. We ask your continued coöperation. Here are a few ways in which we may coöperate:

1. Reports should be sent in

promptly after the meeting is held. Sometimes the secretary is so much occupied with other duties that he is unable to get out his report within a few days after the meeting is held. Where this is impossible, he should get some help from some source. Those responsible for the appointment or selection of secretaries should see to it that secretaries are elected that are not so much overworked, so long as competent writers are to be had who are not overworked. But well written reports a few weeks old are better than poorly written reports at any age. Other things being equal, however, the sooner the report is published after the meeting is held, the fresher the news. Therefore, send your reports **EARLY**. People don't like to read stale news.

2. You can help us get the reports printed early by not making the reports any longer than is necessary to tell the story. We understand that a report of a busy meeting lasting several days must of necessity be longer than a report of a single session. So we have no rules as to how long a conference report should be. But the more unnecessary words and sentences we can leave out, and still tell the story that we want to impart, the better the report will be and the more people there will be to read it. Not only this, but the shorter these reports the more nearly up-to-date we can be in publishing them.

Send in your reports. We will do the best we can in the way of publishing them as soon as our limited space will allow. Where these reports are intended for distribution in pamphlet form, we will try to get them into pamphlet form within a week or two after we get your copy. We are interested, with you, in getting the news sent out before it gets stale.

Young People's Institutes.—Elsewhere in this number of the Gospel

Herald will be found an article by Bro. Stanford Mumaw giving his impressions of the young people's institute held recently at Scottdale. What you find in that article are the impressions of one who attended the meeting to which he refers. Dismissing this meeting, as well as all other similar meetings, from our minds, let us meditate for a time on the subject of young people's institutes in general.

The first thought we have to submit is that this kind of meeting is still in the pioneer stage, at least so far as our own people are concerned. No matter what line of activity is under consideration, the first efforts are largely experimental, usually attended with enthusiasm, and with this enthusiasm usually accompanied by some errors which disappear as this particular line of activity passes out of the experimental stage. As an illustration, the young people's institutes being held this year are hedged about with more caution, and with a more intelligent grasp of what all is involved, than those held in previous years. As years roll by, though the wire edge which is usually in evidence in connection with pioneer efforts may wear off to some extent, we hope to see still greater improvements and still more practical results achieved.

We see a wonderful opportunity connected with these meetings. As there is an advantage in holding parents' meetings, teachers' meetings, song leaders' meetings, men's meetings, women's meetings, and other meetings of special classes, so is there an advantage in young people from various sections coming together in meetings where the problems and opportunities and dangers peculiar to young people may be intelligently discussed, and where there is an opportunity for these young people to exchange ideas and profit by one an-

other's experiences. We feel like encouraging every effort being put forth for the temporal and spiritual welfare of our young people, and through them the consequent temporal and spiritual welfare of the Church.

As with all other activities, so with young people's meetings, we need to be watchful lest well meant efforts be nullified through misleading methods or influences. There never was anything good intended but that the enemy of souls was ready to thwart the efforts and nullify the intended good if possible. Things that in themselves may seem very trifling have often worked incalculable mischief and harm. A certain statesman of a former generation once said, "Eternal vigilance is the price of liberty." This is true in religious affairs as well as in civil matters. Keep your young people's institutes under proper environments, and you have a potent factor in helping our young people to become valiant soldiers of the Cross and faithful workers for God.

As previously stated, this meeting was held under the auspices of the Southwestern Pennsylvania Conference. We rather like the idea of local control of such activities, for it keeps local activities in closer touch with local leadership and more nearly in line with standards prevailing in such districts. This does not say that our Young People's Problems Committee may not or should not render valuable help in such activities. In fact, our Young People's Problems Committee deserves much credit for its active interest in the welfare of our young people. And having a Church-wide vision of our religious activities, this committee can be of substantial aid to any organization, from coast to coast, that is interested in this kind of a meeting. But as said before, we believe that, considering all things, the cause of our young people can be

served best when such meetings are under immediate control of local leadership.

Another point to look after is that of what kind of recreation should be tolerated in connection with such meetings. We do not see the same need for athletics in connection with such meetings that we do in connection with schools; for these meetings are a matter of days whereas schools are a matter of months. Then when it comes to outings, we believe that safety calls for their elimination from such gatherings. Invariably they foster the picnic idea, even though under the strictest surveillance. It is not wrong to go out and behold the wonders of nature; but sight-seeing has less dangers when the groups are not too large and when not connected with any religious meeting. One of the most alluring temptations confronting young people is the matter of introducing the spirit of play in connection with religious activities and eventually causing it to undermine and supplant the spirit of real devotion. The gaming spirit does not harmonize with the spirit of devotion. Such things may be dismissed as "little things," but we have observed that some of these "little things" have become elephants.

One of the important things in connection with such activities is the arrangement of programs that appeal to thoughtful, pure-minded, noble-hearted young people whose foremost desire it is to fit themselves for active, God-honoring service. If the other kind of young people come around, as they sometimes do, they should be taken into the number and all done for them that can be done, but there should be nothing about the program that lends encouragement to curiosity seekers. Keep in mind an uplifting, helpful program, and put that meeting in charge of leaders who in intellectual, moral, and spiritual life stand as "an example of the believers," and we may expect great things for God.

WHY I BELIEVE THE BIBLE

Chester K. Lehman

I. Introduction.

1. Reasons for studying this subject.
 - a. To establish our own faith in God and the Scriptures.
 - b. To help us in establishing others in their faith.
 - c. Matters of supreme importance hinge on the truth of the Bible.

2. The scientific method of proving facts which we ourselves have not experienced.

- a. Testimony of eye-witnesses.
- b. Testimony of competent eye-witnesses.
- c. Testimony of trustworthy eye-witnesses.

II. The Bible's Strict Adherence to Scientific Methods of Presenting Evidence.

1. Testimony of eye-witnesses:
 - a. The Apostle John.

Jno. 1:7, 8, 14, 15-51; 5:31-39; 20:30, 31, I Jno. 1:1, 2.

John gives his own testimony first, then the testimony of the Baptist, of the first disciples, of the disciples at the marriage feast at Cana and of others in turn throughout the Gospel. Observe his conclusion in 20:30, 31. The form of the testimony as given in the Epistle is also that of an eye-witness.

b. Luke, the historian.

Luke 1:1-4; Acts 1:1-3.

Luke uses the method of a true historian. His method of investigation and the results attained are such that Theophilus may know the **certainty** of what had taken place. Observe that the resurrection of Christ is attested to by "many infallible proofs."

c. The Apostle Peter.

Acts 1:21, 22; 2:32; 5:32; II Pet. 1:16-18.

When the vacancy in the apostleship is to be filled Peter states the official work of that office. The apostles are official witnesses of the marvelous events in the life of our Lord, particularly to His resurrection. Notice also Peter's reference to his being a **witness** of the transfiguration.

d. The Apostle Paul.

Gal. 1:1, 12; Acts 26:13-15.

Paul testifies that he was witness to a revelation of Jesus Christ.

2. Their competency.

Judged by the character of their writings.

3. Their trustworthiness.

Judged by their attitude toward sin and righteousness.

I. The Bible's Claims for Divine Origin.

1. The claims:

II Tim. 3:16; II Pet. 1:20, 21; Jno. 10:35; Heb. 1:1, 2. See also Ex. 20:1; 25:1; 30:11; Isa. 1:1; 2:1; Jer. 1:1, 2, 4, etc.

The specific point in Paul's statement with reference to the Scripture is that its origin is God. It is God-breathed.

In Peter's statement the method used by God is stated. The Holy Spirit so worked on men that what they wrote came from God.

Christ saves Himself from being stoned as a blasphemer by quoting three words, "ye are gods." The Scripture cannot be broken. Its authority extends to the minutest part of it.

The whole of Scripture is the Word of God, whether prophecy, history, poetry, or the Word of His Son.

The Old Testament references are a few out of hundreds that specifically declare God to be author of definite portions of Scripture.

2. The evaluation of these claims:

a. The alternatives: These claims are either true or false.

b. The problems to solve if claims are false:

(1) How account for these stupendous claims?

(2) How account for origin of the Book?

(3) How account for the fact of Christianity?

c. The supreme worth of the moral quality of the Book.

V. The Supernaturalism of the Bible.

1. The predictive prophecies:

a. Of Christ.

Isa. 7:14; 9:6; 53.

b. Concerning the chosen people.

Gen. 15:13-16 (Cf. Ex. 12:40, 41); Deut. 28.

c. Concerning other individuals, nations, or events.

Josh. 6:26 (Cf. I Kings 16:34); II Kings 7:1, 2 (Cf. vv. 16-20); Isa. 13:19-22; 14:23.

d. Their significance.

Luke 1:70; 24:25-27; Eph. 4:11-13; II Pet. 1:19-21.

These prophecies and hundreds of others form one of the most wonderful phenomena of Scripture, its power of prediction. The fulfillment of predictions prove beyond question the divine origin of the Book.

2. The Miracles.

a. Their credibility.

Gen. 17:1; 18:14; Luke 1:37; 18:27; Acts 26:8.

b. Their purpose.

Ex. 4:1-9; Jno. 2:11; Acts 2:22; Heb. 2:4.

God did not exhaust His powers in the creation of the universe. He has power to infuse new laws into it or to make inoperative those already in force. How else can God vouchsafe a message to us than through the manifestation of the supernatural?

c. The four great periods of miracles and their significance:

(1) Connected with the deliverance of Israel from Egypt.

Significance: Salvation is of the Lord.

(2) Connected with crisis of the true religion in an apostate nation.

Significance: There is only one true and living God.

(3) Connected with crisis of God's people in captivity under a heathen nation.

Significance: God's people in apostasy may be overpowered, but not their God.

(4) Connected with the life of our Lord and the founding of the Church.

Significance: Jesus is God manifest in the flesh.

V. The Central Figure of the Bible, Jesus Christ.

1. Jesus Christ, the central figure of prophecy, of the Gospels, of the Epistles, and of the Revelation.

2. The supreme question: Who is this Jesus?

3. The answer of the Apostle John (taken from his Gospel):

a. The Apostle's introduction of Jesus. 1:1-14.

b. Jesus and the Baptist. 1:15-34.

c. Jesus and the first disciples. 1:35-51.

d. Jesus at the marriage feast in Cana. 2:1-12.

e. Jesus at the passover. 2:13-25.

f. Jesus and Nicodemus. 3:1-21.

g. The Baptist's last testimony. 3:22-36.

h. Jesus and the Samaritan woman. 4:1-45.

i. Jesus and the nobleman. 4:46-54.

j. Jesus and the Jews. 5:1-47.

k. The conclusion. 20:31.

VI. The Testimony of Christian Experience.

1. Dr. Keyser's definition of Christian experience:

"By Christian experience is meant the inner witness vouchsafed to the penitent and receptive inquirer by the Holy Spirit, through the teaching of the Scriptures, assuring him of truth, pardon and salvation through Jesus Christ."

2. Content of Christian experience:

a. The reality of Christian experience.

Acts 19:4; II Cor. 7:9-11.

b. Assurance of pardon. I Jno. 1:9.

c. Peace in the soul. Rom. 5:1-5; 15:13.

d. Deliverance from the bondage and power of sin.

Jno. 8:31-36; Rom. 8:1-4.

e. Assurance of life eternal. Jno. 3:36; I Cor. 2:9, 10.

f. Answer to prayer. Matt. 7:7-11; I Jno. 5:14, 15.

g. Fellowship with Him. Jno. 14:16-21.

h. Assurance of sonship. Rom. 8:14-17.

i. Assurance that the Bible is God's Word.

3. Leading lessons:

a. The reality of Christian experience.

b. Christian experience gives us the strongest confirmation that the Bible is the Word of God.

VII. Conclusion.

1. Moral proofs are as valid as the character of the witnesses is trustworthy.

2. The reasons for believing the Bible are such that to reject them proves us lovers of sin rather than lovers of righteousness. Jno. 3:18-21.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Manitou, Colo.

Dear Herald Readers, Greetings in the Master's Name:—We are indeed glad for the Lord, and all His goodness towards us.

The Manitou and Limon Sunday schools had a short joint program in the Black Forest on the fourth of July. The program was held out in the open, and I am sure it was enjoyed by all, giving us encouragement in our Christian life.

Wednesday evening, July 19, Bro. John Thut of Harper, Kans., came to our small group and started a series of meetings in prophecy. He was with us twelve days. The lectures he gave were very inspiring and encouraging.

In Bro. Thut's lectures he especially emphasized the fact that we should not become discouraged and give up because of all the sin in the world, but we should trust in the Lord and serve Him until He comes again. I am sure that all those who could be there to hear him have been encouraged in their Christian life, and it also gives us a greater desire to study God's Word more, and find out what His will is for us.

Pray for us at this place.

In His service,
July 31, 1933. Katie Yoder.

Kansas City, Kans.

(Mennonite Children's Home)

Dear Christian Friends:—We have experienced Psa. 115:13 many times in the past few months.

Last Thursday the children went to Canton and West Liberty congregations for their summer outing. Bro. A. O. Miller of near Hutchinson was very kind in furnishing the truck for their transportation.

The last few weeks we have had an unusually large number of calls from people who wanted us to care for their children.

Sister Miller is having her teeth taken out while the children are in the country, and will not enjoy much of a rest.

We are not having the usual number of requests for empty fruit jars and the result is that we have large store of empties and the fruit supply is getting lower every day. There are a number of barrels packed with jars ready to ship. We will be very glad if friends from this district ask for them

and fill them with just anything that can be put in jars.

Provisions for the past month were from

West Union S. C.	\$3.00
South English S. C.	1.50
Beemer, Nebr., congregation	8.00
S. S. Hershberger and C. V. Hartzler	15.00
E. Hochstetler	7.00

Will you continue to pray for the work here? Chris. E. Miller.

Aug. 1, 1933.

Coatesville, Pa.

(625 Walnut St.)

Dear Herald Readers:—"Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered." Another day is dawning and as the sun is rising above the eastern horizon we are reminded of God's mercy which is granted anew unto us every day.

Visitors from a distance who worshipped with us during the past month are: Bro. and Sister John Musser and daughter, Mary Hoover, Sadie Musser, Paul Stauffer and family, Naomi and Thelma McConnell, Ruth Saner, Franklin D. Letever, Elam Landis, Gideon Eberly, Orie Yoder, Nelson Litwiller and family, Bro. and Sister John Mosemann Jr., and Annie Kauffman; also Sister Lydia Stoltzfus of Morgantown spent a week here. Her help was much appreciated. May God richly reward all who visited us and helped along with the work.

Last Sunday Sisters Alta and Erma Kennel and Leroy Stoltzfus and Melvin Kauffman of the Millwood congregation spent the afternoon in singing in homes where there are inmates who are afflicted or aged, and when I saw the tears of joy in the eyes of an aged woman who has been afflicted all her life I knew her words of appreciation were sincere. May God bless them for dedicating to Him their talent; also for their visit which was an encouragement.

Sometimes we who have sacrificed our former associations and are laboring among people who are often ungrateful and who are strangers to us the cross grows somewhat heavy. But God's grace is sufficient for our need, and "there is a Friend that sticketh closer than a brother." If but one soul is helped on the upward way all our sacrifices have been rewarded an hundred-fold.

The average attendance from the city for the past month is about 72. It is sad to see some of our scholars spending their Sundays in the swimming pools and parks, instead of coming to Sunday school, but when we see this manifestation of Satan's power it im-

presses upon us our need of the help of the Almighty.

We are looking forward with pleasure to our coming tent meetings to begin, if the Lord is willing, the 15th., of August and continue till the 23rd. Bro. Ray J. Shenk, Brentwood, Md., is to be the evangelist. The tent will be situated on the 2nd block south of Lincoln Highway, between 1st., and 3rd., Ave. All are invited to attend, also remember these meetings in your prayers that God's blessings may accompany the work.

Yours for the needy,
Aug. 2, 1933. Edith B. Kennel.

Iowa City, Iowa

(Mennonite Mission)

Greetings to all Herald Readers:—On July 19 three were received into the Church here. One young man was received by water baptism. His mother and another sister, who had formerly belonged to another church, were received by confession. This makes the second service of the kind here within the last two months. Bro. D. J. Fisher of Kalona officiated in the services.

The Lord willing, we expect Bro. George Miller of Milford, Neb., to begin revival meetings here in the near future.

July 31, 1933. The workers.

ARGENTINE MISSION NEWS LETTER

(July 9, 1933)

By Mary Fretz Snyder

Dear Herald Readers, Greetings of Love in Jesus' Name:—The cold weather was intervaled by a few days of spring-like warmth and dampness, making us all susceptible to colds and gripes. Our little boy's old enemy came back, bronchitis. He doesn't like being housed in, and will soon be out again. Bro. Lantz writes from Bragado that he had a five-day spell of gripe which kept him in bed and applying home remedies. Sister Lantz's spell was more readily gotten rid of. They are both well again. Otherwise, in so far as I am able to tell, the health of the missionaries has been excellent, for which we praise the Lord.

Bro. Lantz also informs us about Alberti, one of the Bragado district outstations as follows:

"In Alberti the young believers are earnestly taking their studies for baptism. Several families have been converted and our young helpers, Bro. Feliciano and Sister Maria Gorjon, are very much encouraged with the work there. Although the opposition is working with more force than ever, it is not so noisy (referring to the meetings) as formerly."

Bragado: "The meetings held by Bro. Di Pietro in June were very in-

structive and evangelistic. About thirty persons are in the class of converts this winter."

Tres Lomas: Sister Swartzentruber writes the following: "There are four converts ready for baptism. We have five more in the converts' class who are nicely started in their studies. Of these, four are men and one is a jeweler by trade. His wife and daughters are members already. Isn't it fine when a man and wife are both members? We suspended our Friday night meeting on account of the cold. We thought this would be a wise thing to do during this kind of weather, when so many are so poorly clad."

The Church in Carlos Casares, in charge of Bro. and Sister Lauver, has been having a special season of rejoicing. Two young couples are being married. They are Pedro Lanik and Josefa Fernandez, and, Natividad Gorjon and Albert Cramer. The last named sister was a faithful helper in the work with Sister Lauver. May the Lord make these newly formed homes a source of blessing to their respective towns and may they find their joy in serving Him.

Possibly some of you have been reading of the death of the ex-president Irigoyen. He was eighty-two years old. He had been re-elected to the presidency but upon his second term of office was overthrown by General Uriburu and his followers on Sept. 6, 1930. On that memorable day many of his friends left him and he was left powerless before his foe. His life went into practical obscurity until on July 3, 1933, at the occasion of his death and at his funeral on the sixth, he was again honored as one of the greatest of Argentine presidents. It was estimated that 50,000 people from the interior attended the funeral in Buenos Aires. Special trains were run on all railway lines. Half a million people are estimated to have filed by the corpse which was then carried by men of the Radical Party to the cemetery.

Evidently this man still lives in the hearts of many Argentine people, and is worshipped by his followers. One paper remarked, "Never has anything been seen equal to this" in reference to the great tribute paid at his death and funeral. Both he and his political foe, General Uriburu, have gone to their eternal reward. Were they prepared? God alone knows.

Bro. Hershey writes that during the past week he has been busily engaged in complying with the request of the Government in regard to the Mission's books which now must be open to government inspection. He also had to make an up-to-date inventory of all mission equipment at the various stations. For this "privilege" (of having the books inspected) the Mission may be charged two hundred pesos annually. At present Bro. Hershey is applying for exemption from this tax on the

grounds that the Mission is a charitable institution and not a commercial one. This, however, must be proved to the Government's satisfaction which has cost our brother a new experience in legal affairs. We trust that all requirements will be so met that we will not only be exempt from this charge but, if God wills, that we also may not encounter future difficulties along this line.

Bro. Hershey has also been busily occupied with the special project of the Mission: the Twenty-Year-Plan for self-support of our Argentine Church. Pray earnestly, dear home people, that our national pastors and workers may be faced by the great responsibility of this phase of the work. They need your prayers that first the Spirit may reveal His will in regard to this plan, and then that each may shoulder his share of the responsibility, that the Gospel may continue to be preached in power and purity. God help us missionaries with wisdom and grace from on high to be true examples in His work in this land.

America, F. C. O., Argentina.

INDIA NEWS LETTER

Dear Brethren and Sisters:—Greeting in our Savior's name. This is to be a news letter, but from whom and where shall I get the news? During the hot season those who remain on the plains often get very little news. Especially those who are out in the jungles do not know what is going on in the other stations.

The hot season, which was not severe this year, is past and rains have come. We have had hard rains and the rivers and streams are flooded. It is early for such heavy rains and the people fear there will be a dry spell later on. But we hope and pray it will not turn out so. Here around Ghatula much of the rice has been sown and some is up already. The fields belonging to the Girls' Industrial School are all sown and the garden is being plowed. The fields were full of water, but this was let run off so the seeds will not rot.

The small bungalow that was being repaired for Sister Kanagy to live in has been finished and we are living in it. She is very happy to have it.

Most of the evangelists and Bible women have had their vacations and are back at work again, going to the near-by villages and into homes to sing, teach, and preach. Pray for them that they may give the real message and that it may convict and draw souls to Christ.

We are looking forward to the arrival of Bro. Friesens in Ghatula in several weeks. They are needed in the work here. Next week I expect to return to my work in Sankra. The missionaries from the hills will also be

returning within the next week or two and then work will go normally again.

We want to thank you all for your many prayers and financial help. The work cannot go on without your support. May you be blessed abundantly for your sacrifices and help is our prayer.

Yours in His service,
June 18, 1933. Ada Hartzler.

IS IT NOTHING TO YOU?

That one-third the world is still illiterate, ignorant of true health, and beyond the reach of medical skill?

That the most far-reaching movements in human history are now taking place, affecting three-fourths of the human race?

That the thirst for Western education has gripped the Far East with a startling rapidity, breaking down age-long traditions as to womanhood and caste, and sending to school in Japan a larger proportion of children of school age than in any other land? Soon 50,000,000 will be at school in China.

That doors hitherto locked and barred are now "off the hinges," with the literati of China ready to hear the gospel message, and in the mass movements of India, scores of thousands turned away from the church because of no teachers to instruct them?

That America is growing rich at the rate of about nine millions a day, the wealth of Protestant church members in America alone being estimated at \$23,000,000,000?

That not one-half of these church members give to support a local church, nor are they helping financially or otherwise enlisted in any active Christian work?

That Jesus Christ, the great Captain, waits, with the banner of the Cross in His hands, for His people, whom He has so richly blessed, to follow His lead?—The Missionary Intelligencer.

THE SUNDAY SCHOOL

The Sunday school, that blessed place,
Oh! I would rather stay
Within its walls, a child of grace,
Than spend the hours in play.

'Tis there I learn that Jesus died
For sinners such as I;
Oh, what has all the world beside,
That I should prize so high?

Then let our grateful tribute rise,
And songs of praise be given
To Him who dwells above the skies,
For such a blessing given.

And welcome, then, the Sunday school,
We'll read, and sing, and pray,
That we may keep the golden rule,
And never from it stray.

—From Songs of Cheer for Children.

It takes two to save your soul—your Savior and yourself.—Sel.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.
Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.
Thy wife shall be as a fruitful vine by the side of thine house: thy children like olive plants around thy table.—Psalm 128:3.
Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.
Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

A CONVERSATION ON DRESS "Adorn themselves in modest apparel."

The following article was sent in by one of our subscribers who suggested that the message would be appropriate to pass on to our readers. It has doubtless been read by some of our readers, being one of the chapters which appears in the book, "Beautiful Girlhood," by Mabel Hale. Many mothers and daughters will be interested in reading it again.—Editor.

"Mother," said Jennie Vane one day as they two sat together sewing, "why do you not want me to wear my dress-necks low?"

"What would you consider a low-necked dress?" asked her mother.

"You know how the girls mostly wear them, low like this," said Jennie, with her finger making on her bosom a line that she called low. Mrs. Vane looked up to God for wisdom to rightly answer, and to direct the conversation that some of the principles of dress might be planted deeply in Jennie's mind.

"I do not require you to make your dresses with close-fitting necks, Jennie, but I have reasons which I am only too glad to explain to you why I do not approve such necks as you have described."

"I want to know just why, Mother; for sometimes I feel a little queer that none of my dresses are made that way."

"One of the first requisites of a real lady is that she should be modest. By modesty we mean that she shall not say, do, nor wear anything that would cause her to appear 'loud,' vulgar, or unchaste. There should be nothing about her to attract unfavorable attention, nothing in her dress or manner that would give evil-minded men an excuse for vulgar comment. For many generations the good women of our country have believed that modesty requires them to wear clothing that covers their bodies and limbs. Wherever this rule has been broken, many blighted lives have been the cost. When we dress contrary to this rule we give excuse for evil thoughts in the minds of those who look upon us, and every girl who oversteps these bounds makes herself liable to misunderstanding and insult, though she may be innocent of any such intention."

"Can not men learn to take care of their thoughts?" asked Jennie.

"There," replied her mother, "is the very question, put in a little different form, that Cain gave to God about his brother. Yes, Jennie, to a great extent we are responsible for our brothers' thoughts. But I would not have you think that all men are so weak. There are strong, true, pure-minded men and boys to whom these weaknesses of women are not a temptation. But there are the weaker also, and for them we are partly responsible."

"Let us suppose that upon the street corner there stands a group of men and boys, among them being two boys whose minds are pure. You and another girl are dressed with very low necks, very thin waists, and your skirts quite short. The scantiness of your dress attracts attention to your person. You may behave as perfect ladies, but as you pass the corner your appearance causes the evil-minded to think and say vulgar things about you. The pure-minded boys hear, and their minds are defiled. You girls are as much to blame for what has happened as the impure man or boy who said the evil things."

"I never thought of it that way, Mother, never!" said Jennie looking up with a new understanding in her eyes.

"Your dress-necks should be high and close fitting enough that at no angle does your bosom show, and your sleeves and skirts should always be long enough so that there is no naked or startling appearances. Also the very thin clothes that are sometimes called dresses are not really modest. We see some on the streets that are no more than a pretense of covering the flesh."

"But, Mother, they wear nice undergarments with those kind of dresses," said Jennie quickly.

"Yes, Jennie; but does a really modest woman want to publicly display her undergarments? Is that a fair show of modesty?"

The two sewed on in silence for a while, then Jennie spoke again. "Mother, I know many nice women who do not think as you do about dress. Many church-members dress the very way you have been condemning. Do you think they are not nice women, or are not Christians? I can not think that."

"That is entirely another side of the question, Jennie. I must answer for myself before God, and so must they. But it remains a fact that many nice women dress in a way that is not strictly modest. Many do not think, they just do as the rest do. It is the same with some women who profess to love the Lord. Their minds and hearts are not awake on this line. They follow where the present fads lead with no thought of the consequences."

"I can not say to you that nice women do not dress as I have been condemning, for you and I both know nice women often do. Nor can we say that Christians never wear such things, for we have seen examples where those who professed to be Christians, through lack of proper understanding, did wear them. So we can not look around at others for examples. We must have a conscience toward God ourselves, and answer these questions before Him in our own hearts. As for myself I can not wear what I know is not becomingly modest for a Christian to wear."

"But I am not a Christian. I have not been converted," suggested Jennie, as if she had now found an excuse.

"But you should be, Jennie. That does not change your responsibility before God. If it is not right for a Christian to do it, it is wrong for any one to do it."

Mrs. Vane sat still a little while, thinking, then continued. "It is not merely a matter of opinion, but of principle. Do startling clothes cause unfavorable attention and comment? Are they modest? Should modest women wear them? Am I discharging my duty as a Christian either to wear them or to permit my daughter to do so? Is my daughter safe with them on, from the insults of base men?"

"Of course, if you put it that way, Mother, it certainly looks as if wearing such things is wrong. But it seems queer to me that we should need to be so different from other people."

"That is all owing to the way you look, Jennie. If you will look in the right direction you will find many, many women and girls who are not overstepping the bounds of womanly modesty, and they do not look queer either."

"Is it for the same reason that you want me always to do my hair simply?" again asked Jennie.

"Partly. The manner of dressing the hair will give a girl a modest, or a bold, exaggerated look. And then, many of the extravagant head-dresses are unbecoming to most faces. I can not see why you should make yourself look outlandish by your head-dress just because six out of every seven girls are doing it. It is far better to choose a mode of hair-dress that becomes your face and stick to it, than to be changing from one thing to another. Besides, we wish you to take good care of your hair that you may preserve its beauty."

"But, Mother, I like to do as the rest do. I hate to be different from other girls," persisted Jennie.

"Be frank with me, Jennie: Are

(Continued on page 407)

SUNDAY SCHOOL LESSON

Lesson for Aug. 20, 1933—I Sam. 3:1-10; 12:1-4

SAMUEL

Golden Text.—Serve the Lord with all your heart.—I Sam. 12:28.

Introductory.—In our last lesson we were introduced to the character of Samuel. In this lesson we have a few glimpses into his life. When Samuel admonished his people to serve the Lord with all their hearts he simply gave expression to what was in his own heart and life. Samuel's life is one of consecration; of singleness of purpose and whole-hearted devotion to God and His people. Two sketches are herein presented; one in the fore part of his life, the other in the latter part.

The Call of Samuel (3:1-10).—How old was Samuel when he received this call? The Bible is silent on this point. Nor is it important that we know. We are not in the dark, however, on these two points: (1) He was yet a child, a small boy. (2) He was responsive to the heavenly voice, although at first he did not know where the voice came from or whose voice it was. Every child, at some age, hears a voice from God. It does not come, perhaps, in the same way that this voice came to Samuel, and not always at the same age; but it is a voice that can be heard, and it should be responded to in the same way that Samuel did. In other words, there comes a time in the life of every child when something tells him or her that there is something wrong. It is the Spirit of God, convicting such child of sin, and pointing him or her "to the Lamb of God that taketh away the sin of the world." Happy the boy or girl who has some Eli within reach to give instruction as to where this voice comes from.

Eli gave Samuel good instruction on this occasion. One can not help but feel what a blessed thing it might have been had he given his own sons like wholesome instructions on all occasions and restrained them when they were minded not to heed these instructions. But, unlike Eli's sons, Samuel obeyed. His attitude of "Speak, Lord, for thy servant heareth" brought the heavenly response, and Samuel was put on a course in life that meant much to him and his nation. His message for Eli was a most painful one, but the Lord gave grace to him as well as to Eli; so that even this part of the message was received with profit. The early part of Samuel's life was an earnest of what followed in the latter part of his earthly career. It was not only a call to service, but to a most responsible station in life. The early part of his life was a preparation for it.

Samuel's Farewell (12:1-4).—Samuel was approaching the evening of his life. For many years he had been a judge in Israel. In all his responsibilities he had proven himself faithful and capable, but this did not keep his people from clamoring for a king. They wanted to be "like other nations." He remonstrated, pointing out to them what their request would mean for them. But the Lord told Samuel to grant their request; that they had rejected, not Samuel but the Lord. So Samuel reluctantly gave them what they clamored for, and Saul became their king.

After Saul was chosen, Samuel appeared before the assembled multitudes and delivered his farewell address. He recounted the events of the past, especially during the time he had served them as judge. He reminded them that he had walked before them from childhood on, and called them to witness what he had done. Why then should they have called for another to be their king? Had he defrauded them in any way? Had he oppressed them, or in other ways proved himself unfaithful or unjust? Had he taken bribes, as unfaithful public officials sometimes do? Upon his offer to restore anything taken from them

wrongfully, the people replied: "Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand." By their testimony his record was clear. He could look God and man in the face and honestly say, "I know nothing against myself." Neither did the people know anything against him. From this we gather a number of points for reflection:

1. It is a blessed thing to have a clear record before God and man. Such was Samuel's. Is that true of us?

2. In Samuel we have an illustration of the old saying: "Like parents, like children." If God visits "the iniquity of the parents upon the children unto the third or fourth generation," so the virtues of parents are likewise transmitted to their offspring.

3. While rulers have a responsibility and often mean the uplift or downfall of their people, this is not saying that people themselves have no responsibilities. Samuel was of an exemplary character, but that did not keep his people from clamoring for the ways of the world about them. The responsibility was theirs, not Samuel's.

4. They who look back upon a faithful, God-honoring career, can also look forward with hope and say with Paul, "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me in that day."—K.

Bible Meeting Topic

THE LORD'S DAY.—Rev. 1:10; Jno. 20:1; Acts 20:7; I Cor. 16:2

Topic for August 20

MOTTO

"Delight thyself in the Lord."

OUTLINE STUDY

I. Events Recorded in Scripture Occurring on the Lord's Day.

1. The day of Jesus' resurrection.—Mark 16:9.
2. Jesus appeared to disciples.—Luke 24:13-15; Jno. 20:19.
3. A regular meeting day with Paul present.—Acts 20:7.
4. A regular meeting day in which offerings were set apart.—I Cor. 16:2.
5. A day when John was in the Spirit and saw visions.—Rev. 1:10, 11.

II. Assembling in Worship is God's Plan.

1. Not to be forsaken.—Heb. 10:25.
2. It was thus commanded of old.—Deut. 31:11-13.
3. It was thus practiced in Gospel times.—I Cor. 14:23-25; 11:33; Jas. 2:2-4.
4. The Lord's day was a day of assembly.—I Cor. 16:1, 2; Acts 20:7.

III. How to Spend the Day.

1. God's example.—Gen. 2:1-3.
2. God's command.—Ex. 20:8-11.
3. For a holy gathering.—Lev. 23:3.
4. To delight ourselves in the Lord.—Isa. 58:13, 14.
5. To do good.—Matt. 12:10-12.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Sabbath."
2. Memorize a Verse from the Outline.

3. Blessings the Lord's Day Brings:

- a. In Thoughts of God.
- b. In Learning More of His Word.
- c. In Worshiping God.
- d. In Resting from Earthly Labors.

4. How the Day is Misspent:

- a. In Secular Work.
- b. In Godless Thoughts.
- c. In Vain Pleasures.
- d. In Neglect of God's House.

For Seniors.

1. The Day of the Resurrection Kept as a Day of Rest and Worship.
2. The Right and Wrong Use of the Lord's Day.
3. Importance of Going to the Lord's Day Services.

A CONVERSATION ON DRESS

(Continued from page 406)

you so different from others? Are there not many of your schoolgirl friends who dress just as modestly as you do? And are there not a number of girls yet who are not extravagant in their hair-dressing? Be honest with me: Are there not many girls like you?"

"Oh, yes, for that matter. But they are not the ones we look at. Some of the girls have a new way of dressing their hair every week."

"But the quiet, sensible girls run a far greater chance of coming to pure, wholesome womanhood. Jennie, dear, sometime you will be thankful that you are one of them."—By Mabel Hale.

GOSPEL HERALD

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THURSDAY, AUGUST 10, 1933

Field Notes

Bro. Elam Stauffer, missionary under appointment for Africa, filled appointments in the Franconia, Pa., district July 26-28. C.

Bro. Daniel Kauffman of this office spent last week-end with the brotherhood at Martinsburg, Pa., in the interests of the Lord's work.

From Pond Bank Church near Chambersburg, Pa., we get this note: "Meetings well attended (Bro. Shetler in charge). Eleven confessions at Pleasant View. None here thus far. Remember us."

"Next Sunday, Aug. 6, we expect to have an all-day Sunday school meeting, with Bro. and Sister Fred (Dr.) Brenneman among the speakers," writes Bro. H. B. Ramer of the Duchess, Alta., congregation.

Evangelistic meetings are to begin at Miners' Village, Lancaster Co., Pa., Aug. 6. A brother writing from that district says: "Many souls yet out in sin. Two confessions made; pray for more. Pray for a great revival at this place."

Bro. J. S. Shoemaker of Dakota, Ill., preached for the congregation worshipping at Martins Church near Orrville, Ohio, on Sunday morning, July 29, and performed a similar service at Salem Church, a few miles distant, in the evening.

A brother writes from Milford, Nebr.: "A children's Bible school is in progress at the East Fairview Church at this time, with Sister Margaret Horst in charge. Pray that it may result in the greatest good to the children and to God's glory."

Bro. M. C. Lehman of Goshen, Ind., has been busy in the Lord's service in filling special appointments in various churches in Iowa. He is engaged for series of meetings at Sterling, Ill., preceding General Conference and similar services at Harper, Kans., after General Conference.

We received the following sad news from West Liberty, Ohio; "Mrs. Earl M. Yoder passed away to-day, July 31. Funeral at the Oak Grove Church Thursday. Obituary later." Sister Yoder is a daughter of Bro. and Sister S. E. Allgyer, well known to many of our readers. The family has the sympathy of a wide circle of friends.

From Kalona, Iowa, we learn that "revival meetings are in progress (July 31) at the East Union Church, with Bro. J. D. Graber in charge;" also that Bro. Milo Kauffman of Hesston, Kans., preached at West Union Church on Sunday morning, July 29, at South English in the evening, and at East Union on Monday evening, July 30.

An interesting meeting is reported from Rockton, Pa., where Bro. E. W. Kulp of Bally, Pa., proclaimed the Word in the power of the Spirit. Bro. Kulp having been called home because of a funeral, Bro. J. A. Ressler of Scottsdale took charge of the meetings the last three evenings. The meetings closed on Sunday evening, July 29.

The congregation at Scottsdale has recently been favored with visits from visiting ministers. On Sunday, July 29, Bro. and Sister Roy Otto of the Springs community worshiped with us, and Bro. O. preached for us in the morning. On Monday we were favored with a visit from Bro. and Sister Ira Hershey and Bro. and Sister Henry Hershey, all of Lancaster Co., Pa., and in the evening Bro. Ira Hershey preached for us. Both messages were delivered in the power of the Spirit and were well received and appreciated.

A Joint Meeting of the Executive and Mission Committee meetings of the Mennonite Board of Missions and Charities is announced to be held at Yoder, Kans., beginning Saturday morning Aug. 19, and continuing until the work of the committee is completed. This is notice to the members of those committees to be present, and others having matters to bring before this joint committee for its consideration are also requested to be present. Further information may be had by writing to Bro. D. D. Miller, Middlebury, Ind.

Mennonite General Conference.—Programs for the forthcoming meeting of Mennonite General Conference

are now printed, and copies sent to members of the various congregations where fundamentals conferences are to be held on Sunday previous to the general meeting. We are impressed with the important themes to be discussed, both in the General Conference proper and in the associated meetings held just previous to the Conference. Let our prayers continue to ascend in behalf of these meetings. See official announcement on last page.

Meeting of Mennonite Publication Board.—A letter from Bro. Harry A. Diener of Hutchinson, Kans., suggests that those aiming to come to the Board meeting by train might notify him, and he will see to it that they will be met at Hutchinson at the time they expect to reach Hutchinson. While the work in connection with the Board will not begin before Thursday, there will be a meeting at the Yoder Mennonite Church on Wednesday evening, Aug. 16, at which time an appropriate sermon will be preached and necessary announcements made.

Bro. C. F. Derstine, accompanied by Bro. David Betzner and wife and daughter Helen of Kitchener, Ont., has planned an extensive preaching tour through the Middle West before and after General Conference. Following is a schedule of appointments:

Eureka, Ill., Aug. 17.
Kansas City, Kans., Aug. 18
Hesston, Kans., Aug. 18-24.
Greensburg, Kans., Aug. 25.
La Junta, Colo., Aug. 26-31.
Manitou, Colo., Sept. 2, 3.
Milford, Nebr., Sept. 5.
Kalona, Iowa, Sept. 6.
Sterling, Ill., Sept. 7.

Evangelistic Meetings.—We are in possession of a program of the third annual series of meetings to be held in Coatesville, Pa., under the auspices of the Mennonite Gospel Mission, 625 Walnut St., with Bro. Ray Sherk of Brentwood, Md., in charge as evangelist. The meetings will be held at the Mennonite Mission tent, on the second block south of Lincoln High. between first and third Ave., Aug. 15-23. The last two days will be given over to all day meetings, with a number of active workers from surrounding congregations on the program. The Lord add His blessings to the efforts put forth.

Correspondence

Hespeler, Ont.

(Wanner congregation)

Dear Herald Readers, Greetings:—A daily vacation Bible school was held at this place, commencing, July 10 and continuing for two weeks. This was our first experience with vacation Bi-

ple school. With the coöperation of the Breslau and Hagey congregations we thought that possibly we might have ninety or one hundred children, and made preparations accordingly. The opening day brought nearly 150, and the second day an additional 60 children. Parents and interested parties were kept very busy for a few days getting equipment together for the increased attendance. A number of additional teachers and helpers were also needed, and freely responded as the appeal came to them to help. Only because of the willing coöperation of the above congregations was it possible to care for this large attendance. The total enrollment reached 261, and the average attendance after the first day was 202. One hundred twenty children were present every day and twenty-six more missed only one day.

Besides children from the three churches named, the entire community responded to the invitation to attend. There were twelve denominations represented, a goodly number of children coming from several of the surrounding towns. There were 54 children registered in the kindergarten department, 74 in the primary, 82 in the Junior, and 51 in the Intermediate, ranging in age from two to seventeen years.

On the evening of the closing day a large gathering attended the program given by the school. Work done by the scholars was on display and created a great deal of interest.

We were specially gratified that Sister Kanagy was given strength to be present every day and superintend the school. We were also glad to have Sister Sarah Esch's help in the school, as well as her presence and help in the four congregations east of the river, for several weeks this summer. Bro. J. C. Fretz of Baden and Bro. Lorne Burkholder of Markham also assisted. The rest of the teachers were all members of the three churches coöperating.

Our Sunday school has been growing. All are in usual health, except our aged brother J. S. Shantz, who is patiently awaiting the call to cross the River.

May the Lord continue to bless the work and workers in the smaller congregations and outlying districts. Our work is important even though our numbers are not as great as in the more central locations. Some seed has been sown. The Lord has promised that it shall not return unto Him void. Continue to pray with us for the harvest.

Mabel Groh.

Hubbard, Oreg.

(Zion congregation)

To the Readers of the Gospel Herald, Greeting:—Bro. Milo Kauffman of Hesston, Kans., has just finished a series of meetings in which God's Word was taught in a clear and force-

ful manner. Souls were converted and others renewed their covenant with God. Attendance throughout was good, considering the busy season of the year.

On the 9th and 16th, all day meetings were held, at which time Bro. Kauffman spoke on some subject of vital interest to the Church.

Bro. and Sister Baere, returned missionaries from India, were in our midst visiting the different churches the first part of July. Their visit was much appreciated as we learned much about the great work being carried on in India.

Health is fair in general and everyone is busy, as all kinds of fruit are in season and haying time is here.

Crops are good as we had plenty of rain late in the spring, and the indications are good for a bountiful harvest.

Remember us in the Master's service.

July 17, 1933.

Loney Yoder.

Nampa, Idaho

Dear Herald Readers, Greetings:—On June 22, Bro. S. C. Yoder of Goshen, Ind., stopped with us and brought us a very good message. Text, Psa. 91:1.

We had with us Bro. B. P. Swartzendruber and wife of Upland, Calif., who were here visiting relatives and friends. Bro. S. preached for us both Sundays they were here, and his sermons were enjoyed by all.

July 19, Bro. Milo Kauffman of Hesston, Kans., stopped for one evening and spoke to us. The next evening Bro. George Baere and family were with us and told us many things about India.

Our first vacation Bible school for this place closed July 28. The highest attendance was 78, and an average of 62. The children all enjoyed it.

Seedtime is past and the fields of grain are being gathered in. But in the Lord's work seedtime and harvest should be all the year round. The workers here are few, but we trust we may be found faithful in gathering in the precious fruit, for which our Lord is patiently waiting.

July 29, 1933.

Bessie Good.

Garden City, Mo.

(Bethel congregation)

Dear Herald Readers:—On the evening of July 16, a number of brethren and sisters of the Kansas City Mission gave us a program on "Witnessing in the City." This program was greatly appreciated, and we hope it may not be long until we may have such privilege again.

During the past several weeks Bro. J. E. Hartzler of Bluffton, Ohio, has been in our community making improvements on his farm. We were privileged to have him speak to us four different times. All of these mes-

sages were inspirational and strengthening to the Christian faith. He spoke very forcibly and put within his listeners a burning desire to continue in the great work of God regardless of opposition.

Recently our Sunday school held its semi-annual election. Bro. Owen Kanagy is now our Superintendent and Bro. Floyd Helmuth Assistant.

July 31, 1933.

Cor.

South English, Iowa (Liberty congregation)

Dear Herald Readers:—Last Thursday morning Bro. D. D. Kauffman underwent a second operation at the University Hospital in Iowa City. At this time he is getting along well, and enjoys having company.

The same day Sister Abbie Blosser had an operation at the Mercy Hospital. She is expected home soon.

Sunday night, July 30, Bro. Milo Kauffman of Hesston, Kans., was with us. We were glad for the sermon on Christian Service. Text, John 21:19—"Follow me."

July 31, 1933.

I. H. P.

Markham, Ont.

(Wideman congregation)

Dear Herald Readers:—On the evening of July 12 we enjoyed a spiritual feast, when 4 young people sealed their vows to God with water baptism and 1 sister was received into fellowship. Bro. C. F. Derstine of Kitchener conducted the service. He was accompanied by his wife, and by Bro. David Betzner and wife and daughter Helen. Bro. Derstine gave a short talk on "Instructions to Young Believers," followed by the sermon on "Evangelical Christianity."

The annual Ontario Sunday School Conference is to be held at our church over Labor Day, Sept. 2-4. We are making plans and anticipating rich spiritual blessings. We ask an interest in your prayers, that His will might be done in all things.

May God's richest blessing attend each one.

July 31, 1933.

Cor.

Elida, Ohio

(Pike and Salem congregation)

Many people will be glad to hear of the progress of the work here. About three years ago, through misfortune, the Pike Church burned down one cold Sunday morning, and steps were immediately taken to rebuild. A church house was bought in a town some distance away, some lumber was sawed for the framework, and then the banks at Elida and Lima had the misfortune of many other banks, and the work of building was dropped for the time being.

The congregation met and worshipped at the Salem Church which is lo-

(Continued on page 412)

Miscellaneous

OUR PEACE AND HOPE

(Tune: "Am I A Soldier of the Cross")

By Noah A. Koehn

For the Gospel Herald.

O, God, we cast our care on Thee;
We triumph and adore;
To know our great concern shall be
To please and love Thee more.

This privilege our heart desires;
Oh, grant us an abode
To reign among the heavenly heirs
In Temples of our God.

Some day we'll join in Jerusalem,
The loved ones gone before;
The Son who's born in Bethlehem,
We'll meet on yonder shore.

We feel our resurrection's near,
Our hopes in Christ concealed,
And with His glorious presence here
Our earthly journey filled.

O, what a blessed hope is ours!
While here on earth we stay,
And more than feel the heavenly powers,
The longing for that day.

For those who find Thee, find a bliss
No tongue nor pen can show:
The love of Jesus, what it is,
None but His loved ones know!

To whom, O Savior, should we go,
If we from Thee depart?
Our Guide through all this vale of woe,
Is Jesus from the start.

Long as we live we'll bless Thy name,
Our King, our God, our Love;
Our work and joy will be the same
In Thy bright world above.

O Jesus, come and rule my heart;
Yes, make me wholly Thine;
So I may never more depart,
Nor grieve Thy love divine.

We love to think on mercies past,
And future good implore;
Will all our cares and sorrows cast
On Him whom we adore.

Yes, we are hast'ning to the tomb;
And may we ready stand;
Then, dearest Lord, receive us home,
To reign in Spirit-land.

O, God, Thou hast revealed anew,
To us this transient Zone,
When Thy death Angel called so true
To take our Wilbur home.
Winton, Calif.

IMPRESSIONS FROM THE RECENT Y. P. INSTITUTE AT SCOTSDALE

By Stanford Mumaw

For the Gospel Herald.

David said, "I was glad when they said unto me, Let us go unto the house of the Lord." The same thought of gladness came into the writer's mind when he first learned of the plans that were being made for another Y. P. institute. It is also his impression that many more could testify likewise, for surely the gather-

ing together of one hundred seventy-two or more young people from far and near would indicate an interest in things spiritual and uplifting.

In work of this kind there must be a consciousness of the learner and his needs before effective teaching can be accomplished. This consciousness was pronounced at the institute, for instructors approached their classes with conviction and a desire to have that conviction grip the student. There is perhaps no better way for a teacher to arouse enthusiasm in the pupil and inspire him with conviction than to manifest those characteristics in his own life and attitude.

Another outstanding feature was the interest shown by the students through their attention, punctuality, and coöperation with those who had charge of the work. The students were not only interested in the material the instructors presented, but they made a substantial contribution by presenting their own problems and questions. Some of the most interesting and perhaps the most helpful instruction was received through the discussion groups where live problems were frankly considered in the light of the scriptures. Would it not prove helpful for young people to get together occasionally in their respective communities and study their problems under the direction of their pastor, minister, or a faithful Bible teacher?

It was noted that a large majority of students gave evidence of a heart conviction in the service of the Lord. To have seen young men and women who have stepped out on the Lord's side and who are, by the grace of God, living lives of loyal devotion to Him, His Word, and to the Church was inspiring and encouraging.

The courses of study for selection were of a practical variety. By way of suggestion, may it be stated that a more definite course of study with a limited number of subjects varied from year to year might prove to be more satisfactory. There is a possibility of trying to study too much and not learning anything thoroughly. A statement heard more than once was, "We are getting so much that we can't keep it all."

In conclusion, my conviction is that God's blessings are resting upon this work for the benefit of individual souls, the congregations represented, and His eternal glory and will continue to do so in the future if conducted under the leadership of Spirit-filled and Spirit-led men according to the principles of the Gospel. May we pray that more meetings of this kind will be held in the future, in other communities possibly, to further provide for the spiritual needs of our youth.

Dalton, Ohio.

AN ILLUSTRATION OF A CHRISTIAN EDUCATIONAL SYSTEM IN A SMALL EVANGELICAL DENOMINATION

By Harold S. Bender

For the Gospel Herald.

A few weeks ago the writer and several students from Goshen College attended the annual convention of the League of Evangelical Students, which was held at Calvin College, Grand Rapids, Mich. The visit was profitable, not only for the helpful addresses which were heard dealing with the defence and vindication of the evangelical Christian faith, but also for the privilege of becoming acquainted with a denomination and a church school which in several respects are similar to our own church and her schools. Perhaps some of those interested in our own program of Christian education might welcome a brief report of our observations.

Calvin College is the church school of the Christian Reformed Church, a small denomination of about the same size as the Mennonite Church in America, about 53,000 members. The history of this denomination goes back for almost a hundred years to the time when there was a secession from the Reformed State Church in Holland. At that time a party in the Dutch State Church who were dissatisfied with the worldliness and looseness in the mother church and the tendency to be indifferent in matters of theology, and who longed for a church which was thoroughly sound in the faith and at the same time ready to propagate an uncompromisingly Christian standard of life in the face of the worldliness of the age, decided to secede. The secession movement in Holland assumed rather large proportions, and the church resulting from it became and has remained a powerful factor in the religious life of Holland. Among its outstanding leaders have been such men as Dr. Kuiper and Dr. Bavinck. Dr. Kuiper became one of the great prime ministers of Holland.

When the Dutch immigration from Holland to the United States began in a large way about one hundred years ago, naturally a considerable number of the "secession" church membership came to America. It is from this immigration that the Christian Reformed Church in America has grown. Practically all of its present membership are descendants of immigrants or immigrants themselves, since the immigrant movement continued until the recent stringent regulations of the U. S. Department of Labor were put into effect. In many of the churches of this denomination the Dutch language is still the only language of worship and preaching, and in many of the churches it has become the source of a diffi-

cult problem. Those of us who recall the difficulty in our own denomination due to the transition from the German to the English will understand the difficulty in the Christian Reformed Church due to the problem of transition of the Dutch to the English. However it is not our purpose to discuss here the problems of the Christian Reformed Church. We merely wish to point out a few similarities to our own church. Although the theology of this church, which is strict Calvinism, is different from our own, the church is otherwise much like us in faith and practice. It is fundamentalist in theology, Biblical in faith, and wants to be loyal to the Word. Furthermore it is strictly opposed to such forms of worldliness as the lodge, the theatre, dancing, card-playing, and other unscriptural practices.

From the beginning, this church insisted upon a trained ministry, such as it had been used to in Holland. For this reason it early established its own theological seminary at Grand Rapids, which is called Calvin Theological Seminary. This is still to-day a strong though small institution. The seminary with its vigorous and well-supported program has continued to produce the leaders for the denomination and has been the means of maintaining loyalty to the principles on which it was founded.

However, the Christian Reformed Church has not only a system for the training of its ministry, but a fairly complete program of Christian education from the elementary schools on up to the seminary. They have, for instance, a system of Christian elementary schools and Christian high schools which are established wherever the local communities are strong enough to support them. These schools are not directly controlled and operated by the church but are controlled and operated by voluntary associations of Christian parents who are willing to sacrifice for the sake of giving their children a Christian education. A large number of these Christian elementary schools are scattered throughout the denomination, and a number of Christian high schools have been established. The leading one of these Christian high schools is that conducted in Grand Rapids.

The cap stone on the Christian education program of the Christian Reformed Church is its church college, known as Calvin College, located in Grand Rapids. This is a well-organized liberal arts college of high scholastic standing with a good set of buildings and good equipment. According to the statement of the president of the college, the school has never had any difficulty with finances. It has always been directly supported by the Church. The financial support is composed of the income from a small en-

dowment, and the income from a very effective church tax of three dollars per family, which is regularly collected from all the families of the denomination. This church tax has been producing between \$70,000 and \$80,000 annually, a sum which is adequate for the financing of the institution and development of its building and equipment. The college is governed by a board of trustees consisting of ministers from the various district conferences, or "classes," of the denomination, who in turn appoint a board of finance which controls the financial affairs of the institution. The board of finance is composed almost exclusively of laymen.

The college is operated primarily for the benefit of the young people of the church. For this reason it is organized on a definitely church basis, with a definite program for promoting the faith and principles of the church. The Christian Reformed Church, as mentioned above, is opposed to lodges, theatres, card-playing, dancing, etc., hence all of these things are forbidden in the school. Again, since the church is a strong believer in Calvinism, the teachings of Calvinism and the theology of the Church are made a regular part of the curriculum. All students of the school are required to take ten semester hours of Bible work, which includes among other things a regular course in Calvinism. Again, the members of the faculty are chosen from the point of view of their contribution to the church program. The instructors are men and women of high scholastic standing, many of them with doctor's degrees which they have secured from universities of Europe and America, and are at the same time active Christian characters. They are paid generous salaries. They are expected to take part in the religious life of the school, and each one has a definite assignment of a number of students which he is to be personally responsible for during the course of the school year. It is from the graduates of this college that teachers are secured for the various Christian elementary schools and Christian high schools supported by the denomination.

We were impressed very much by our visit to Calvin College. It seemed to us to furnish a good object-lesson in what can be accomplished in Christian education, if the vision is present. Here is a small denomination of much the same size as our own, which has a faith and principles which are almost as much in conflict with the so-called "modern mind" as the faith and principles of our own church. It is also a church which is composed chiefly of rural people. Yet it has succeeded in organizing a complete educational system and seems to be able to finance it adequately even in times of depres-

sion like these. It has succeeded in developing and maintaining a strong degree of church unity with a strong program of propagating its principles. Not only is it active in educational work, but it has a strong foreign mission program, and its ministers and leaders are able to produce a good deal of sound and readable literature. The denomination as a whole is known to be one of the outstanding churches of our day for orthodoxy and loyalty to the Word of God and the evangelical faith.

Where lies the secret of the success of this denomination? We would not wish to be understood as saying that it is to be followed in every respect or that it has been perfectly successful; but we believe that we can learn from it. We wonder whether it may not be true that one of the main reasons why the Christian Reformed people have succeeded is because they have seen the wisdom of a prepared ministry and of a strong educational program; a program to teach their children, to help their young people as they prepare for life's duties to be grounded in a strong Christian faith. We believe that it is possible for the Mennonite Church in America to be just as successful in maintaining its unity and in propagating its faith, and in developing its own program to meet the needs of our day, if we are willing to pay the price. We believe that in the end a sound educational program is a part of the price which has to be paid. That such a program can be operated on the basis of a strictly sound evangelical faith, and that it can be made of great service to the Church has been amply demonstrated to our minds, by the experience of the Christian Reformed Church.

Goshen, Ind.

TO OUR FRIENDS

By Melinda King

For the Gospel Herald.

Greeting to you in the East, West, North, and South.

A number of friends have asked to see a note in the Gospel Herald when we get settled.

We are now near Elida, Ohio. Friends from the East will take 30S. at Mansfield. Friends from the West take 30S. from Delphos and turn north at Harvest Moon filling station 1 mile west of Elida, and we live in the first house on the road. We will be glad to see friends.

We have a large field in which to work, and lovely people to live among. They are kind and thoughtful of us in every way.

Bro. King will be able to be at home more since we are more centrally located. He is at home now, but will be leaving for revival meet-

ings in Pennsylvania by Aug. 5, returning home about the 28th, and hold a revival at a mission station near us for ten days, then leaves for Iowa in September, then several other dates; but will be at home between, for which we as a family are glad.

Plans are being made to rebuild the Pike Church, which burned down several years ago. We ask an interest in your prayers in behalf of the work here.

God bless all our friends and repay them for all their interest in us.

Elida, Ohio, R. R. 2.

CORRESPONDENCE

(Continued from page 409)

cated in the extreme northeastern part of the settlement. Those who could afford it made a 14-mile drive to church, and the natural result was that their attendance at church could not be regular.

A few weeks ago the matter was again presented to the Church. By ballot vote it was decided to rebuild, to begin the work at once with the money and building material on hand, and to put forth every effort through the Sunday school offerings to raise the money to complete the building at the earliest date possible. It was also agreed that the work should proceed no faster than the money was available to do the work.

The location of the Pike Church could not be improved. In taking a survey of the field we found there were 32 Mennonite homes within one and a half mile, or within walking distance of the place. There are 76 homes in this area, representing three or four hundred people in this district, and many of these cannot financially afford to go any distance to church.

Many of the brethren have suffered financial losses in a way that they could not control, and if any brethren or congregation is interested in the work of the Pike Church house we would appreciate your offering at this time if you care to give. You may send your offering to Reuben Brunk, Elida, Ohio, R. R., and your offering will be gratefully acknowledged.

Yours in His service,

Aug. 1, 1933. Ben B. King.

Gridley, Illinois

(Waldo congregation)

Dear Herald Readers:—Greetings: July 2 we enjoyed our joint Sunday school quarterly meeting of the Waldo and Cullom Sunday schools, held at our church, Bro. C. F. Derstine of Kitchener, Ont., being the principal speaker, morning, afternoon, and evening. Many inspiring thoughts were presented. His message was appreciated and the attendance good.

On July 4 our Sunday school met at

Bro. Joe Orendorf's home, with a short program at noon. Talks were given by the Brethren Joe Davis, J. D. Hartzler, D. W. Slagel. Singing was led by Emery Schrock.

Sunday morning, July 23, Bro. and Sister Leland Bachman of Pleasant Grove congregation, near Tremont, Ill., were with us. He preached for us. In the evening Bro. Joe Davis, of Flanagan, Ill., preached for us after the Y. P. meeting.

Sunday evening, July 30, Bro. Geo. Gundy, pastor of the Church at Meadows, Ill., preached for us. Pray for the work at this place, that we as God's children may stand true to His calling.

Aug. 1, 1933. Barbara Stalter.

Midland, Mich.

Dear Herald Readers:—Greeting in Jesus' name. On June 25 our Sunday school and Y. P. B. meetings were reorganized, resulting as follows: Sunday school supts., Clarence Yoder, Oscar Wyse; Primary supt., Monroe Wyse; Chors., Ernest Bontrager, Ray Bontrager; Sec.-treas., Myron Short, Otis Yoder; Y. P. M. Mods., Ernest Bontrager, Otis Yoder; Third member, Floyd Bontrager.

On July 4 quite a number from this place attended the all-day meeting at Pigeon, Mich. A good meeting was reported. In the evening Bro. and Sister Maurice O'Connell and family of Lima, Ohio, and Bro. and Sister S. J. Miller of Pigeon, Mich., were here. Bro. O'Connell brought a message on the "Home" after which Bro. Ray Wyse and Sister Selvina Ropp were united in marriage.

On the evening of July 21 Bro. J. W. Shank of South America was here and told us of the work there. We are always interested in hearing of the work as it is carried on at other places.

On Sunday evening, July 23, Bro. S. J. Miller of Pigeon discussed the topic of "Regeneration." We certainly have appreciated their visits and invite them back again, and others also.

Aug. 1, 1933.

Dora Wyse.

Pigeon, Mich.

Dear Herald Readers:—On July 4 Midland and Berne congregations had an all-day program. Many good things were presented. In the evening of the same day our evangelistic services began, conducted by Bro. Maurice O'Connell of Lima, Ohio. These services continued until July 16, and all attendance records were broken. Bro. and Sister O'Connell labored faithfully in singing and preaching. Eternity also will reveal the good that came from these meetings. A few have made the wise choice, and others are counting the cost.

We were glad for the presence of Bro. Geo. Sommers of Ashley, Mich.

on July 16. On July 17, Bro. John Y. Swartzentruber was with us and preached for us in the evening. On the evening of the 19th, Bro. J. W. Shank of South America was here and gave us some interesting facts about that field.

Bro. Eli Bontrager of Midland preached here July 23 in the absence of the pastor, and in the evening of the same date and on Wednesday evening, Bro. Norman Hobbs of Iowa City, Ia., preached for us. These visits by different ministers were much appreciated. Come again!

Some will be leaving this week and next for the Sunday school conference at Kokomo, Ind., and some are leaving for General Conference in Kansas. Bro. and Sister Joseph Shetler left Monday for parts of Iowa, and then to General Conference. The writer and family leave Wednesday for parts in Ohio and then to the Sunday school conference. Bro. and Sister Swartzentruber are leaving next week for Iowa, and then will go to General Conference.

The Lord willing, Bro. Floyd Bontrager of Midland will preach here next Sunday.

Aug. 1, 1933.

S. J. M.

Westover, Md.

(Holly Grove congregation)

Dear Readers of the Gospel Herald:—The Lord has richly blessed the brotherhood at this place the past week.

July 20, Bro. A. D. Wenger of Harrisonburg, Va., gave us a very interesting message on the theme, "I am not ashamed of the Gospel of Christ."

Saturday evening, Bro. John S. Hess of Lititz, Pa., began our evangelistic meetings, which continued until Sunday evening, July 30. Some outward manifestations of these meetings were that eight souls confessed Christ, besides a number of members who reconsecrated their lives to God. May God bless the results of these meetings and still continue to convict and draw those who have not yet yielded their lives to Him.

Our annual missionary and Sunday school meeting took place Saturday and Sunday, July 29, 30. Those on the program from a distance were Bros. Nevin Bender and Eli Swartzentruber, Greenwood, Del.; Bro. John S. Mast, Elverson, Pa.; Bro. John S. Hess, Lititz, Pa.; Bro. Mart Yoder, Greenwood, Del.; and Sister Genevieve King, Harrisonville, Mo.

Others took part in song and devotional exercises. A number of visitors were present from Pennsylvania, Virginia, and Delaware, 11 different congregations being represented.

Pray for the work at this place that we may remain faithful, and that souls may be won for Christ.

Aug. 1, 1933.

Ruth Hostetler.

Dagmar, Mont.

Dear Readers of the Gospel Herald, Greeting you in the name of Jesus:—We can surely say that we have many things to be glad for.

Bro. Milo Kauffman of Hesston, Kans., gave us a fine sermon last Wednesday night. One soul took the stand for Jesus. Many were made stronger as a regular feast for our souls was given.

Bro. L. C. Kauffman, Sister Rebecca Kauffman, Alma Kauffman of Kenmare, and Sister Grace Kauffman of Hubbard, Oreg., were also with us on Wednesday night, June 26.

Bro. Ernest Kauffman of Surrey, N. Dak., is here working for Bro. J. E. Harshbarger, through harvest.

Crops here are not as good as expected earlier in the season. Grasshoppers are doing great damage to the crops and gardens. Rain also is needed badly.

Aug. 2, 1933.

Cor.

Wadsworth, Ohio

(Bethel congregation)

Greetings in Jesus' Name:—We have indeed many reasons to thank and praise God for the blessings He has showered on us the past few months.

On June 11, Bro. P. R. Lantz of Wooster, Ohio, was with us in our regular Sunday morning worship bringing us a fine message on the life of Job.

Brethren J. R. Mumaw and Ray Emswiler of Harrisonburg, Va., were in our midst on June 27 in the interests of the E. M. S. In the evening we had services and Bro. Mumaw preached a very helpful sermon, using Deut. 22:9-11 as his text.

In the evening of July 2 three precious young souls were received into the visible Church by water baptism. Our bishop, Bro. O. N. Johns, officiated and also brought a very timely message that was heart-searching to all of us.

The next Sunday morning, July 9, Bro. A. J. Steiner of North Lima, O., was with us. He spoke to us on God's loving care.

On Wednesday evening, July 19, Bro. M. C. Lehman was with us here. Text, Acts 26:19.

Aug. 3, 1933. Mildred Gehman.

Harper, Kans.

Greetings to the "Saints Scattered Abroad":—We trust that you are prospering spiritually at least, and otherwise to the extent that God sees best.

Our daily vacation Bible school began June 5 and closed the 16th. This was the second annual school of this kind for our congregation. It is a pleasure to report that the pupils were very much interested in the work. Two years ago, as I quite well remem-

ber, this work was initiated with some question as to results, but the prospects are that it will be more or less of a permanent arrangement.

On July 4 there was a forenoon and afternoon meeting at the Crystal Springs Church. In the forenoon Bro. I. E. Burkhart of Hesston delivered the message. The afternoon was devoted to Sunday school work and problems. Then in the evening there was a song service at the Pleasant Valley Church. This certainly was a hot day, but if the world can celebrate in torrid weather, why would a meeting of God's people be out of order, even though it be a disagreeable day?

Charles, Vernon, and Ferris Loucks, and Clarence Sommerfeld, of Canton, Kans., were with us July 9. They sang a number of sacred songs for us, and are invited to come back whenever they can.

The coming session of General Conference to be held at Hesston, Kans., is only a few weeks away, and soon it will be a matter of history. We extend a hearty welcome to any or all ministers and lay members who may have an opportunity of paying us a visit. If your time permits as you go to or from the Conference, we invite you to stop. If you can't stop then, please remember that you are always welcome.

Aug. 3, 1933. John S. Hamilton.

SPECIAL MEETINGS**Chappell, Nebr.**

Report of the 27th Annual Meeting of the Nebraska Mennonite Sunday School Conference held with the Chappell congregation near Chappell, Neb., May 25, 26, 1933.

Opening address by John Roth.

Organization.—Mod., Wm. R. Eicher, John Yeackley; Secy's., Ezra Roth, J. Kore Zook; Chor., D. D. Stutzman.

Program.—Marks of a Spirit-filled Sunday School; The S. S., a Help to Growth in Grace and Knowledge; Practical Teaching in S. S.; Neh. 8:8; What God's Word can Do for Children; The Value of a Soul; Witnessing for Jesus; The Hidden Talent; Rewards for Faithful Service; Power of Prayer; The Superintendent as a Factor in Strengthening the Unity of the Church and Sunday School; How Can a Deeper Spiritual Interest be Created by the Larger Sunday Schools to Help the Smaller or Weaker Ones? Childhood, Its Possibilities, Its Demands; Our Mission Cause; Short Talks on Blessing, Home, Consecration, Love, Faithfulness.

George Miller was elected moderator for next year.

Mission offering was taken at close of meeting.

Thoughts Gleaned.—Some marks of a Spirit-filled S. S. are unity and submission among teachers and pupils. There should be a definite conviction on the part of each one that the S. S. is the Lord's work and an avenue for carrying out the "great commission." Important factors are: regular attendance, punctuality, reverence, orderliness and a whole-hearted interest on the part of teacher and pupil in lesson preparation. Growth is the law of life; and in order to grow we must have proper food, proper environment and exercise. The teacher is a great factor and needs to pay especial atten-

tion to growth in attractive traits of character. Knowing the Master, the Word, the pupil, and a diligent prayer life are most essential. Our teaching in S. S., in order to be practical, must deal with common problems. The teacher must know how to use his tools. The pupil must be taught reverence and respect for sacred things, the value of good associates, the need of resisting temptation, honesty, the distinctive doctrines of the church and especially respect for the ministry. The Holy Spirit must be the teacher. God's Word is the greatest asset a child can possess. It gives light on life's problems, brings comfort, is a help in temptation, creates a love for that which is good and noble, and makes possible a life of service for the Master. God's estimate of the value of a soul does not consist of material values. He has revealed the value of a soul in the sacrifice of His Son. It is the believer's first duty to give out the message. The most effective way of witnessing is living a consistent life at home and away from home. Our life and conduct will bear testimony either for or against our Master. The superintendent has a unique privilege in maintaining the unity of the Church and S. S. Great care should be exercised in choosing a person for this office. Aside from having a definite Christian experience and being a man of prayer, he should have a pleasing personality and ability as an organizer. The large Sunday schools should be looking for opportunities to launch out in the work of the Lord. Sometimes workers need be definitely appointed to assist in the small and struggling school within the circle of contact. There must be some material equipment, but the most essential equipment, is a deep spirituality which creates a prayerful and sacrificial spirit in the individual. In all of our S. S. work the child involves the greatest possibilities and as such demands our very best in the way of teaching and training. Parents are first responsible to show the child a proper example as well as to teach. A knowledge of the Word is the child's greatest asset. Missionary autobiography is a good way to impart wholesome and inspirational knowledge. The home, Church, and school are avenues of child education and training. These should be supplemented wherever possible by the week-day Bible school.

Los Angeles, Calif.

Quarterly Mission Meeting was held at the Los Angeles Mennonite Mission, at 151 West 73rd St., Los Angeles, Calif., July 9, 1933.

(Morning session) Talk to the children was given by Sister Elvina Blosser. Illustration was given by using a dry gladiolus bulb, and a gladiolus flower; the bulb representing the selfish life and the flower a life that is beautiful, full of joy and love. Mission sermon, by Bro. P. A. Heller. Text, Acts 10:33. All Christians should be missionaries. Every Christian is included in this missionary call. We have the same Holy Ghost power as the apostles, in this great work. Love for God constrains us to this missionary calling.

(Afternoon session) Devotion, Jesse Swartzendruber. Romans 12. Diligent Work (Eccl. 9:10).

I. The work we have to do. (Ten minute talks)

1. Secular pursuits, by Glenn Whitaker.

2. Social duties, by Menno Stoner.

3. Personal salvation. (Open discussion).

4. Labor for souls, by Clara Ebersole.

II. Manner of Performing It. (Twenty minute talks)

1. Willingness and Promptitude. (Open discussion).

2. With faith and fervency, by Harry Erisman.

III. The Motive Enforcing it.

1. Life is fleeting and death is the end

of opportunities, by P. A. Heller.

Time does not wait for any one. Life is full of opportunities. If we can't attain our goal we can work as the Spirit moves. This is a world of service. Rest is later on.

Organization.—Mod., Harry Shoup; Chor., Menno Stoner; Secys., Elma Shoup, Ruth Whitaker.

Lititz, Pa.

Report of Sunday School Meeting held at Erb's Meeting House near Lititz, June 1, 1933.

Organization.—Mod., John Gochenauer; Sec'y., Clarence Nissley; Chors., Elam Stauffer, Homer Bomberger.

Program.—Devotional and address of welcome, Joseph Boll; Christian Liberty, Henry Lutz; Methods of Teaching Used by the Master, Nevin Bender; The Home Forgotten—Why? John W. Hess; Devotional, Noah Landis; Children's Meeting, Elam Stauffer; How Create a Deeper Missionary Zeal in the Sunday School, Nevin Bender; The Power of the Resurrection, Noah W. Risser; The Second Coming of Christ, J. D. Mininger; Devotional, Frank Martin; A Message to Young People, John W. Weaver; Sermon (I Chron. 21:23), John S. Hess.

Some Thoughts Presented.—Christian liberty in Jesus costs something. Jesus taught the truth very direct, but gentle. The home

is the basis of the nation. The breaking down of home life is a most dangerous sign of the times. Seek to get closer to God and get rid of all hindrances. Study the Word and seek open doors of activity with more agonizing in prayer. The resurrection is necessary, or our faith is in vain. It is the greatest fact in the history of Christianity and the greatest reality in our faith, the assurance of Christ's second coming. Christ is coming to take to Himself the Church, the Bride. His coming will be unexpected; therefore, it is necessary that we be ready at all times. Disobedience to parents is a sign of the last times. The energies of young people should not be held in check, but directed into proper channels. Some day the duties of the older will fall on the younger ones. The sacrifice of Jesus is the only means of staying sin.

Secy.

Marietta, Pa.

Report of all-day meeting held in tent near Marietta Mission.

Organization.—Mod., Martin R. Kraybill; Sec., Beni. Z. Miller; Chors., John Wissler, Mahlon Hollinger.

Program.—(morning session) S. S. Lesson, Martin Hershey; Expressions of Our Appreciation to the Lord for His goodness, Amos Horst; The Child of To-day, J. W.

Hess; (Afternoon session) Devotion, Henry E. Lutz (Col. 3:1-17); Meeting the Problems of the Modern Home, Noah W. Risser; Our Young People, Their Opportunities and Influence, Elias Kulp; Value of Youthful Missionary Impressions, Elam Stauffer; (Evening session) Devotion, Simon Garber; Children's Meeting, Frank Garman; How Establish Our Children in the Principles for which Our Fathers Lived, Elias Kulp; Evangelistic Sermon, J. W. Hess.

Thoughts Gleaned.—We should recognize children as a heritage from the Lord. Children disobedient to parents is very prevalent to-day. Children should be taught to respect old age. We should not neglect the family altar. Children should be taught to recognize authority and to make themselves responsible for a livelihood. It is not Christ-like to become dependents. Love is the strongest law of childhood. Devotion to God the first essential to Christian living. Opportunities are always greater when they are gone. The Church is judged by the character of its members. Influence does not stop at the end of life. Youth is the formative time, a time when impressions are easily made. It is a valuable asset to erase evil impressions. Missionary impressions have a lasting value; they become a great factor in leading the child to Christ. Eighty per cent of impressions go in through the eye gate.

ONTARIO A. M. CONFERENCE

Report of the Ontario A. M. Church Conference held at the East Zorra Church near Tavistock, Ont., June 20, 21, 1933.

Moderator, D. S. Jutzi.

Devotion, M. Kipfer, reading Eph. 3:14-21 and prayer.

Conference sermon by J. R. Bender. Text, Prov. 11:14 and Prov. 15:22.

Resolution Committee: J. R. Bender, Peter Boshart, Nelson Litwiller.

Subject 1. What advice has this Conference to offer as encouragement in contending for the faith as to proclaiming the old Gospel in the new or latter times? (II Thess. 2:15), by Peter Boshart.

Answer. Since the signs of the times indicate that we are living in the last days, which are perilous times, full of unbelief and false doctrine, and since there is danger of the Christian Church becoming cold and careless, we advise firstly, ministers and teachers to be an example in word and conversation, to preach and teach the whole and pure Gospel of Jesus Christ, to be fearless in condemning sin and worldliness, and all false modern doctrine; secondly, that all members of the Church be faithful, obedient followers of the Lord Jesus Christ, and show by their daily lives that they are seeking first the kingdom. (Jude 3; I Jno. 2:18-22; II Tim. 3:1; I Tim. 4:1,2; II Pet. 3:4,5; I Tim. 4:12; Acts 20:27; Ezek. 33.)

Subject 2. The work or duty of the ministry in regard to shepherding and visiting the brotherhood, by D. Lebold.

Answer. Since Christ is the chief Shepherd and gave His life for the sheep (John 10:11), He feeds His sheep (Psa. 23:1,2). He gives us an example that we should follow (I Pet. 2:21; I Jno. 3:16). Therefore the duty of the ministry is first, to lead the flock, not to drive them (Jno. 10:4); second, to feed the flock (Jno. 21:15-17; I Pet. 2:3; Acts 20:28); third, to visit all the brotherhood, especially the weak and discouraged and erring ones, and help them in their infirmities, "speaking the truth in love" (Eph. 4:15); also the sick and aged, and read God's Word with them and encourage and comfort them in their afflictions; pray with them and anoint them with oil in the name of the Lord if desired (Jas. 5:13-15); fourth, it is also the duty of the ministry to supply all the churches with workers and to fill the vacant places (Tit. 1:5); fifth, it is the duty of the congregation, according to I Cor. 9:14, to stand by and help their ministers in every way so the spiritual and pastoral work of the church be not hindered.

Subject 3. What is the sentiment of this Conference in regard to unconcerned members, neglecting communion? By Chr. Gascho.

Answer. Whereas, Christ instituted communion as an emblem of His suffering and commanded the Church to keep it as a memorial of His broken body and shed blood (Luke 22:19,20), and a sign of fellowship among the brotherhood, therefore it should not be neglected by any members and we advise the ministers to visit such members and find out and help them to remove the cause, and admonish them of the importance of communion, as well as the

danger of neglecting it. But if any should be unconcerned and will not amend it is evident that they are not a member of the body of Jesus Christ, and should not be considered members in full fellowship in the church.

Subject 4. What have we accomplished since we have become an organized Conference? by Bro. D. S. Jutzi.

Answer. Since the Church is confronted with serious problems, since Scripture teaches that "in the multitude of counsellors there is safety" (Prov. 11:14; Prov. 15:22), and since we have Scriptural authority, according to Acts 15, of a church conference, therefore we believe that our conferences are pleasing to God, and inspired by the Holy Spirit and believe that church conferences promote unity, brotherly love, and spiritual power, as well as avoiding divisions and dissensions (I Cor. 1:10).

Subject 5. Spiritual Life and Growth, by M. Wagler. (Phil. 2:12,13), by Ben Gingerich.

Resolution: Since the whole human family is through sin in a lost condition (Rom. 5:12; Rom. 3:9-12), therefore to have spiritual life we have to repent and be converted (Acts 3:19; Matt. 3:17), and be born again (Jno. 3:3), to put off the old man and put on the new man (Eph. 4:22-24; Col. 3:8-10; II Cor. 5:17). To grow in the new life we have to be in daily communion with our Lord Jesus Christ, and glorify Him who has bought us with a price (I Cor. 6:20). To watch and pray (Matt. 26:41).

Subject 6. Explain Jas. 5:13-16. Discussed by Bro. Peter Nafziger.

Answer. Since anointing with oil (Jas. 5:13-15) is an ordinance and should be practiced in the Christian Church for the healing of the body, therefore we advise the ministers to be examples in keeping this ordinance and to teach and preach it more definitely to the brotherhood that they will have a true and living faith in God and not in men or means which the Bible condemns (Deut. 18:9-15).

Subject 7. How can we more successfully teach and exemplify the nonresistant faith including I Cor. 6:1-8. By C. Schultz.

Answer. Whereas Christ is the Prince of Peace (Isa. 9:6) "Who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (I Pet. 2:23). And since the Word of God plainly teaches us to resist not evil (Matt. 5:38-42), nor to go to law under any circumstances (I Cor. 6:11). We advise all our brethren to faithfully heed God's Word and be willing to suffer for Christ's sake whenever occasion requires. (Rom. 12:17-21; Matt. 5:10; Heb. 10:34).

Subject 8. What is the proper attitude of a penitent sinner and how should he be dealt with? By Nelson Litwiller.

Closing sermon and prayer by C. F. Derstine.

Bishops Present.—D. S. Jutzi, C. F. Derstine, D. Lebold, C. Schultz, S. F. Coffman, P. Goertzen.

Ministers.—J. R. Bender, P. Boshart, Chr. Gascho, B. Gingerich, M. Wagler, C. S. Zehr, L. Burkholder, M. Schantz, M. H. Roth, J. B. Martin, N. Litwiller, Curtis Cressman.

Deacons.—Peter Nafziger, S. Baechler, D. Oesch, J. Wagler, N. Weber, Peter Zehr, M. O. Jantzi, C. R. Brunk, D. Lichti.

Secretary.

Married

Keim—Naylor.—On July 4, 1933, Bro. Johiah Keim of the Pleasant Grove congregation and Sister Maude Ethel Naylor were united in holy marriage at his home, Bro. Alex. Weaver officiating. May God richly bless them through life.

Burkholder—Miller.—On July 21, 1933, Bro. Edward Burkholder of the East Union congregation, Kalona, Iowa, and Sister Niva Miller, of the West Union congregation, were united in marriage, Bro. D. J. Fisher officiating. May God's blessings attend them through life.

Yoder—Hostetler.—June 21, 1933, at the home of the bride's parents at Sheridan, Oreg., Bro. Silas Yoder and Sister Lillie Hostetler of the Zion congregation, near Hubbard, Oreg., were united in marriage by Bishop A. P. Croyer. May God's blessing attend them through life.

Birky—Danner.—On Sunday, July 2, 1933, Bro. Simon Birky of the Manson, Iowa, congregation, and Sister Irma Danner of the East Fairview, Nebr., congregation, were united in holy marriage, Bro. J. E. Zimmerman performing the ceremony. May God's choicest blessings be theirs.

Horst—Shultz.—On Thursday morning, June 3, 1933, at the home of the bride's parents, Bro. Abram S. Horst of the Weaverland, Pa., congregation, and Sister Ruth H. Shultz of the Strashurg, Pa., congregation, were united in holy marriage by Bishop Abram L. Martin of Intercourse, Pa. May God richly bless this union.

Groff—Reeser.—On June 30, 1933, at the home of the bride's parents, Bro. Martin H. Groff and Sister Mary T. Reeser, both members of the White Horse congregation, Lancaster Co., Pa., were united in holy marriage by Bishop Abram L. Martin of Intercourse, Pa. May the Lord's blessings attend them through life.

Keiser—Brenneman.—Bro. Ora M. Keiser and Sister Alta Brenneman were united in marriage about 7:30 P. M., June 28, 1933. The ceremony took place at the home of the bride's parents, Wm. Brenneman, Wellman, Iowa, and was performed by Bro. Simon Gingerich, Wayland, Iowa. May the Lord richly bless them.

Denlinger—Hershey.—On Thursday morning, June 22, 1933, at the home of the officiating bishop, Bro. Abram L. Martin of Intercourse, Pa., Bro. Paul R. Denlinger of Meltinger's congregation near Lancaster, Pa., and Sister Ruth A. Hershey of the Hershey congregation near Kinzers, Pa., were united in holy matrimony. May Heaven's blessings be upon them.

Mumaw—Hilty.—On Aug. 1, 1933, at the Crown Hill Mennonite Church near Marshallville, Ohio, Bro. Stunford Mumaw of Dalton, Ohio, and Sister Lavina Hilty of Marshallville, Ohio, were united in holy marriage, Bro. Noah Hilty, brother of the bride, officiating. An appropriate sermon on Marriage was preached by Bro. E. F. Hartzler previous to the ceremony. May God's richest blessings attend them through life.

Obituary

Longacre.—Susan K. Longacre (nee Schmitz), widow of Isaac W. Longacre, was born Feb. 14, 1850, died July 25, 1933; aged 83 y. 5 m. 11 d. She was a faithful member of the Swamp Mennonite Church near Shelley, Pa., proving an example of meekness and of a quiet, loving Christian for many years. Five

sons and two daughters survive her together with 23 grandchildren, 8 great-grandchildren, and a host of friends. Services were conducted by Bro. John Gehman at the house, and Bros. Jonas Mininger and Elias Kulp at the church. A staunch pillar called home. Text, Rev. 13:14.

Yoder.—Melvin S., son of John H. and Anna (Stoltzfus) Yoder, died at the Reading Hospital, Reading, Pa., July 5, 1933; aged 4 y. 10 m. 19 d. He is survived by his parents, 4 brothers (Thomas, Jesse, Maynard and Lester), 2 sisters (Mary and Rosanna). His death was due to peritonitis. Although reviving from an operation performed the preceding day, he was taken to the eternal haven of rest where he has no more suffering. May we all meet him again in Heaven is our prayer. Funeral services conducted by Christian Z. Kurtz and John S. Mast, both of Elverson, Pa. The Parents.

Geissinger.—Eva Geissinger (nee Alderfer), wife of Henry N. Geissinger, aged 30 y. 10 m. 7 d., a faithful member of the Swamp Mennonite church, near Shelley, Pa., was called home on July 1, 1933. She is survived by her husband and 4 children (Darwin, Frances, Anna, and Willard). She was a worker in Sunday school. She could hardly be spared in her home as well as elsewhere in her callings. A large funeral proves her sad departure. She requested family prayer before leaving for the hospital from which she never returned home alive. Services were conducted by Bro. John Gehman at the house, and by Bros. Jonas Mininger and Jacob Moyer at the church. Interment in adjoining cemetery. Text, Matt. 24:44.

Eshleman.—Susan Royer, wife of P. L. Eshleman, who preceded her 14 months ago, was born April 11, 1846; died at her home in Greencastle, Pa., May 26, 1933; aged 87 y. 1 m. 15 d. She was ill only a short time. Surviving her are 1 son, 5 daughters, 14 grandchildren, and 8 great-grandchildren. She was a member of the Mennonite Church. She will be greatly missed, but we do not mourn as those who have no hope, as she lived a very quiet life for the good of others. Services were held at the home by Bro. Lehman. Text, Phil. 1:21.

"Farewell, dear mother, sweet thy rest,
Weary with years and worn with pain;
Farewell till in some happy place
We shall behold thy face again."

By the Family.

Schmitt.—Casper Schmitt passed away at the home of his son Harvey in German Mills, Ont., on Sunday evening, July 23, 1933; aged 76 y. 5 m. 15 d. He was born near Waterloo, Ont., on Feb. 8, 1857, and was the son of the late Mr. and Mrs. Martin Schmitt. Although he had been failing in health for some time, he became seriously ill only three weeks ago. Deceased was joined in holy matrimony to Matilda Weber in 1877, who predeceased him in death March 10, 1923. This union was blessed by four sons and two daughters. One son and two daughters predeceased him. He is survived by three sons (Harvey of German Mills, Isaiah of Hespeler, Leander of Preston), three brothers (John of Elmira, George and Cyrus of Waterloo), and one sister (Mrs. Joseph Hauch of Waterloo). There also survive him 16 grandchildren and 8 great-grandchildren.

Helmuth.—Ruth, daughter of G. B. and Fanny Helmuth, was born at Millersburg, O., Aug. 27, 1917; died July 23, 1933; aged 15 y. 10 m. 26 d. Her health had been failing since 1931. However, it was not serious until about May 15, 1933, when she had an attack of heart trouble, and was compelled to sit up for weeks, day and night, in order to breathe. While she had a desire to get well, she also expressed herself willing to go to Jesus, as she was fully resigned to the Lord. Her great

comfort and delight was in her parents and friends reading to her and praying with her. She was deeply concerned for the spiritual and natural welfare of her parents and brothers and sisters. On Sunday morning, July 23, while the family were kneeling around her bedside in prayer, the Lord took her home. Her influence lives on. She leaves father, mother, 4 sisters (Wilma, Mary, Naomi, and Orpha), 3 brothers in Ohio (Gilbert, Alvin, and Atlee), and 2 foster-brothers (Earl and Charles). Funeral services were held July 25 at the Weaver Church near Harrisonburg, Va., conducted by Leonard Jones, S. H. Rhodes, and J. L. Stauffer.

"Dearer to us than words can tell,
Are the thoughts of Ruth whom we loved so well;

'Tis only those who have loved and lost,
Who can realize the bitter cost."

Yoder.—Rebecca, daughter of John and Susanna Bontrager, was born in Elkhart Co., Ind., Nov. 23, 1871; died at her home in Pigeon, Mich., July 12, 1933; aged 61 y. 7 m. 19 d. Her death was due to a weak heart and other ailments from which she suffered for the last 5 weeks, very patiently, never complaining, but ever appreciating the kindness that was ministered unto her by those about her. She united with the Amish Mennonite Church in her youth and remained faithful until death, devoted to the welfare of her family and the Church. On Feb. 27, 1897 she was united in marriage to Jacob S. Yoder with whom she lived in matrimony 27 years. To this union were born 5 sons and 2 daughters (Monroe of Flint, Mich.; Eva, Walter, Maynard, Joseph and Andrew at home; and Minerva, who preceded her in 1918). She leaves 1 daughter, 5 sons, 1 step-daughter (Mrs. John Y. Swartzendruber of Kalona, Iowa), 1 adopted daughter (Sadie Wilburn), 4 grandchildren, 8 sisters, 4 brothers, and many other relatives and friends. Funeral services were held July 15 at the Pigeon River Mennonite Church, conducted by Edwin Albrecht and Earl Maust. Texts, II Kings 4:26; Zech. 1:5.

"Rest on, dear mother, your labor is o'er,
Your willing hands will toil no more;
A faithful mother true and kind,
No friend on earth like you we'll find."

Reed.—Noah Weaver, son of Abraham and Mary Weaver Reed, was born Oct. 7, 1847, in Mahoning Co., Ohio; died at his home near Nappanee, Ind., July 5, 1933; aged 85 y. 8 m. 28 d. At the age of 14 years he came with his parents to Indiana and settled in Union Tp. In 1882 he was united in marriage to Catharine Pepple. To this union were born 5 children (Jesse, who lives on the Reed homestead; Charles, of Helena, Mo.; Mrs. David Kilmer, of Seville, Ohio.) A daughter (Elnora, wife of Samuel B. Metzler) died in 1907, and William A. Reed died in 1918. His wife died in 1892. In 1894 he was married to Barbara Metzler, who preceded him in death in 1915. Surviving are the children, 10 grandchildren, 6 great-grandchildren, 2 brothers (Aaron of Wakarusa, and Abram of Nappanee), and 2 sisters (Mrs. Lydia Ramer of Nappanee, and Mrs. Mary Musser of Goshen). He united with the Mennonite Church in 1894 and has been a faithful member since that time, attending church services when health permitted. He has been in failing health for sometime, although sick only two weeks. He was well known as a thresher for a period of 14 years in Elkhart, St. Joseph, and Marshall counties. He also operated a saw mill for many years on the Reed homestead. Funeral services were held at the Union Center church on July 7, conducted by Ray F. Yoder, assisted by John Frederick. Interment in the adjoining cemetery. Pence to his ashes.

Boller.—Mary, daughter of Joseph J. and Lydia (Kauffman) Swartzendruber, was born in Iowa Co., Ia., Oct. 10, 1865; died at her late home near Kalona, Ia., July 22, 1933; aged 67 y. 9 m. 12 d. On Oct. 14, 1888, she was united

in marriage to Jacob J. Boller, with whom she lived in matrimony nearly 45 years. To this union 3 children were born (Jason, Willard, and Mrs. Alva Miller, all of near Kalona, Ia.). Her death is mourned by her husband, three children and six grandchildren, also 4 sisters (Mrs. J. K. Yoder, Mrs. Daniel Miller, Mrs. John Y. Yoder, of near Wellman, Ia., and Mrs. William Eicher of Wayland, Iowa), and 2 brothers (Christian J. and John, of Wellman), and a large number of near relatives and friends. She was a sufferer with diabetes for 10 years, which later developed other complications, and for the last 9 months she was confined to her home, during which time she suffered a great deal, until relieved by death. At the age of 16 years she accepted Christ as her Savior, united with the Mennonite Church, and was a faithful and consistent member until death. Sister Boller always took an active interest in all the activities of the Church, was a teacher in the Sunday school for many years, and her place was seldom vacant when health permitted. She will not only be missed in the home and Church but in the community as well, where because of her loving disposition she made many friends. Sister Boller bore her affliction with Christian fortitude, never complaining, fully resigned to the Lord's will, often expressing herself ready to go when the Lord called. We humbly submit to His will. Funeral services were held July 25 from the East Union Church, and interment in the East Union Cemetery, conducted by Bros. Ed. Shetler and D. J. Fisher.

"Rest on, dear mother, your labor is o'er,
Your willing hands will toil no more;
A faithful mother true and kind,
No friend on earth like you we'll find."

MENNONITE GENERAL CONFERENCE

The Lord willing, the Mennonite General Conference will be held on the campus of Hesston College and Bible School at Hesston, Kans., Aug. 23-25, 1933. The following schedule of programs is arranged for the convenience of those who expect to attend:—

Sunday, August 20. Regular services in the forenoon at all the Mennonite churches in the surrounding community of Hesston, Kans. In the afternoon and evening it is planned to have Fundamentals Programs at these churches.

Monday, August 21. The Young People's Topics and the Young People's Problems Committees have jointly arranged a program for the afternoon and evening. This is the first meeting to be held in the tent and is open to the public.

Tuesday, August 22. The program for the forenoon has been arranged by the Board of Education. The afternoon and evening programs are under the direction of the General Sunday School Committee.

Wednesday to Friday, August 23-25. General Conference convenes on Wednesday morning and continues, expecting to close on Friday at noon.

Committee on Arrangements. The Committee on Arrangements will meet on Monday morning, August 21, and will likely continue its work during Monday and Tuesday. This body will be in executive session while the public programs are going on in the tent, and will meet in the school building.

Reports. All Boards and Committees reporting to General Conference should be prepared to present their reports to the Committee on Arrangements while in session.

A cordial invitation is extended to all who are interested in the work of the Church. May we come boldly to the Throne of Grace, asking for divine guidance, so that the Lord may have His way in all the deliberations and decisions.

S. F. Coffman, Moderator.
Simon Gingerich, Secretary.

CONFERENCE ANNOUNCEMENTS

Missouri-Kansas

The Lord willing, the Missouri-Kansas Conference will meet to conduct the business of Conference on Friday afternoon at 2:00 P. M. following the close of General Conference, August 25. The meeting will be held in the Pennsylvania Church S. E. of Hesston 2½ mi.

All persons expected to report to Conference should have their reports in hand ready to present to Conference, the same to be given to the Secretary in written form. And while the session will be largely to handle the business of Conference in particular, we should not forget that the work is the Lord's and should be accompanied with much devotion and concern that His blessings may rest upon the work done. All ministers, bishops, deacons, and delegates should be present to perform their part in the work. It is desired that the brethren and sisters, as much as possible, be present and lend their interest and prayers and assistance in the work. It is our expectation to largely complete the work Friday afternoon and evening. To this end we need the coöperation of all concerned.

Those having questions for conference consideration will please send them to the undersigned.

J. R. Shank, Sec'y.,
Versailles, Mo.
Star Route.

Illinois

The Illinois Mennonite Conference will be held with the Waldo congregation near Flanagan, Ill., Aug. 29-31, 1933.

The Ministerial meeting will be in session Tuesday forenoon and afternoon.

The Sunday School Conference will begin Tuesday evening and continue until Wednesday evening. The Young People's Session will be held Wednesday evening.

Thursday forenoon, afternoon, and evening will be devoted to the Church Conference.

A cordial invitation is extended to all.
E. H. Oyer, Secretary.

Iowa-Nebraska

The Lord willing, the Iowa-Nebraska Conference will be held with the brotherhood of the Salem congregation near Shickley, Nebr., Aug. 30 to Sept. 1, 1933.

An all-day Ministers' Meeting will be held on Tuesday, Aug. 29.

Wednesday, all day, and Thursday forenoon will be devoted to Church Conference.

Thursday afternoon and all day Friday will be devoted to a Workers' Conference, divided as follows: Sunday School, Y. P. B. M., Sewing Circle, and Missions.

Any one desiring any information as to local arrangements, railroads, auto roads, etc., will please write to any of the following: P. R. Kennel, Fred Reeb, or Ben J. Schlegel, all of Shickley, Nebr.

A cordial invitation is extended to all to meet with us in this session of Conference.

W. R. Eicher, Secretary.

BIENNIAL MEETING OF THE MENNONITE PUBLICATION BOARD

This meeting will be held, the Lord willing, at the Yoder Church, Yoder, Kans., on Aug. 17, 18, 1933. A program has been arranged, with inspirational addresses interspersing the business sessions. Programs may be had by writing to the Mennonite Publishing House, Scottsdale, Pa., or

O. N. Johns, Secretary,
Canton, Ohio, R. 3.

Prophecy is light shining in a dark place.—
J. B. Smith.

GOSHEN COLLEGE

Offers opportunities for a thorough college education in a wholesome Christian environment.

Has a strong faculty of Christian men and women trained in the best universities of America and Europe, who have the welfare of the Church and her young people at heart.

Offers a curriculum with a wide range of courses designed to meet the needs of those desiring a broader outlook on life and a greater knowledge of the Bible and the work of the Church as well as those expecting to enter the professions.

The liberal arts college offers courses leading to the B. A. and B. S. degrees. Students are able to major in the following subjects: Bible, Biological Science, Education, English, History, Home Economics, Mathematics, French, German, Latin, Physical Science, Social Science. Special courses are offered in Art, Music, Mechanical drawing, etc.

Is accredited by the Indiana State Department of Public Instruction for offering courses leading to the regular High School Teacher's License in the following subjects: English, History, Social Science, Biological Science, Home Economics. The Home Economics department also prepares students for the special license in this.

The Bible School offers a two-year Bible course for those who desire to fit themselves for Christian work. The first year of graduate work in Bible is also being offered this year. Tuition in both the two-year and the graduate courses is free, providing the students take the prescribed courses. Students desiring to major in Bible may elect their courses from the regular offerings in the Bible Department.

Rates reasonable, pleasant surroundings, good environment. School opens September 12. Address,

S. C. Yoder, President.

OF INTEREST TO THOSE EXPECTING TO ATTEND GENERAL CONFERENCE

For those who expect to attend General Conference held at Hesston, Kans., and who will travel by train, the Chicago, Rock Island, and Pacific Railway Co., (Rock Island Lines) will have on sale daily from Chicago and St. Louis to Canton, McPherson, and Hutchinson, Kans., first-class round trip tickets good for ten days at rate of fare and two-thirds.

Table of Contents

- 401—Editorial
- 402—Why I Believe the Bible
- 404—From Our Mission Stations: Manitou, Kansas City, Coatesville, Iowa City
- Argentine Mission News Letter
- 405—India News Letter
- Is It Nothing to You.
- The Sunday School (Poem)
- 407—A Conversation on Dress
- 407—Sunday School Lesson
- Bible Meeting Topic
- 409—Field Notes
- Correspondence
- 410—Our Peace and Hope (Poem)
- Impressions from the Recent Y. P. Institute at Scottsdale
- An Illustration of a Christian Educational System in a Small Evangelical Denomination
- 411—To Our Friends
- 413—Special Meetings
- 414—Ontario A. M. Conference
- 415—Married
- Obituary
- 416—Announcements, etc.

GOSPEL HERALD

In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVI (Gospel Witness
Established 1905)

SCOTTDAL, PA., THURSDAY, AUGUST 17, 1933 (Herald of Truth
Established 1864)

No. 20

EDITORIAL

"Prepare to meet thy God."

This is our foremost duty in life. And the second is like unto it and equally important: Keep up this state of being prepared to the end.

Upon whom does the responsibility of our salvation rest? First, it rests upon the Lord. Had it not been for God's grace and the sacrifice of Christ, none of us could have been saved. Secondly, it rests upon ourselves. God's plan of salvation is perfect. But no man will be saved unless he accepts and fits into his plan. If we are not saved, it is our own fault.

If there is trouble among members in your congregation, here is one very substantial way in which you may help get rid of it: Look at your own self to see whether you yourself are individually involved. Should you find yourself involved in any way, do all within your power to have such matters scripturally and amicably adjusted. If all members will go to the limit of their own ability and opportunity along this line, by the time this is done all troubles that mar the peace of the brotherhood will have disappeared.

If this paper does not reach your home promptly at the regular time it is because the editor and a number of the workers in the House are attending conferences. Last week we attended the annual meeting of the Southwestern Pennsylvania Conference at Johnstown. About the time this reaches the eye of the readers we expect to be attending the biennial meeting of the Mennonite Publication Board at Yoder, Kans. Next week is the time of the Mennonite General Conference at Hesston. But we still have a number of faithful workers who are "staying by the stuff" in the Publishing House, and we are trusting them to get out a readable paper in due time. Should

you have occasion to write to the editor this week or next, our address will be Hesston, Kans., until Aug. 26.

Our Greatest Needs.—At the recent district Mission Board meeting held in connection with the Southwestern Pennsylvania Conference one brother said this: "Our greatest need is the awakening of each individual to his own personal responsibility in the matter of bringing the Gospel to the Lost." This corresponds with our Savior's last command to His disciples that they should go "into all the world, and preach the Gospel to every creature."

MINISTERIAL LIST

The work of gathering material for the 1934 number of the Family Almanac is proceeding. One of the duties connected with the work is that of bringing the ministerial list found in the latter part of the Almanac up-to-date. You that are interested in this work will please get your copy of the Mennonite Year Book and Directory and send us the following corrections:

1. Names of Bishops, Ministers, and Deacons who have been ordained since Jan. 1, 1933.
2. Names of Bishops, Ministers, and Deacons who, through oversight, or other cause, are not found in the Year Book lists.
3. Names of Bishops, Ministers, and Deacons who have been removed by death or otherwise during the past year. If moved from one community to another, please give old and new addresses.
4. Any other corrections which you think should be made.

We will appreciate your early response. Thanks in advance for your kindness.

Mennonite Publishing House.

This command, which we know as "The Great Commission," is in keeping with God's Plan of Salvation, which makes abundant provision for the salvation of every man, woman, and child on the face of the globe. God never does His work by halves. Will we cooperate with Him? Let us put

down as one of our greatest needs the great awakening of which our brother spoke.

Who should attend our conferences?
In the first place, all who are in any way connected with our congregations should attend. Even though voice may not be heard in conference, by attending conferences regularly and keeping wide awake while in attendance, it will enable your voice to ring more clearly, more accurately, and more effectively in your home congregations. Then it is an advantage to all wide-awake members in our congregations, regardless of what their position in the church may be, to attend conferences and thereby keep in closer touch with the work of the church than is otherwise possible.

But if it is not possible for us to be present in person among "the multitude of counsellors" present, there is still another opportunity before us: We may all assemble around the Throne and join in intercessory prayer in behalf of the work of our conferences.

The Sermon on the Mount.—On another page will be found a very pertinent discussion of the question, "Is the Sermon on the Mount for Today?" by Bro. J. A. Ressler. The error which he condemns is the theory that is sometimes called "the postponement theory." By this theory Christ came to establish a literal, corporeal kingdom exalting His people, the Jews. Finding that His people rejected Him, He postponed His plans for the setting up of His literal Kingdom, set up the Church instead, and at some future time will come again to revive the Kingdom idea. As Bro. Ressler points out, such a theory is in direct conflict with the Scripture teaching that God had His plans complete "from the foundation of the world"—ages before there were any Jews to reject His Kingdom—and all

these plans have been, are being, and will be carried out according to His foreknowledge and wisdom and power and love.

Yes, the Sermon on the Mount is for US. It is a part of the Gospel of Christ which we are told is "the power of God unto salvation." They who accept this gracious provision for salvation from sin will have a part in "the resurrection of life." They who die in their sins will have a part in "the resurrection of damnation." Let us not make the mistake of postponing to some future age the truth and the instruction which God intends for us NOW.

"IS THE SERMON ON THE MOUNT FOR TO-DAY?"

By J. A. Ressler

For the Gospel Herald.

That is the chapter heading in a borrowed book that lies on the desk at my side. The answer given by the author is, "No."

With the attitude of the author toward the events that shall take place at the close of this age, we do not, for the present article, take issue.

And we are in hearty accord with the sentence that closes the opening paragraph of the chapter whose heading we use in quotation marks at the beginning of this writing. This is the closing sentence: "But God has made it possible in the death of Jesus Christ to have the righteousness of Jesus Christ placed to our account, so that we stand in the sight of God, justified." That's orthodoxy according to II Cor. 5:21, and much other Scripture.

And why should God love us so, to that measureless extent, that He should place His Son in our stead to bear our sin, not only that we might go free, but that His righteousness—His absolutely perfect righteousness—should be ascribed to us? The answer to that is given in Ephesians 2:4-8: "But God . . . for his great love wherewith he loved us . . . hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." Now read that entire passage, omitting nothing, and see whether we have quoted it correctly.

It was not our need, not our wickedness, not our asking or pleading, not our good works, not anything we are or have or did or can do, but God's love, mercy, grace, and kindness, that brought Jesus Christ to earth to pay the price of our redemption and assure us of eternal glory in Him.

With that much clearly in mind,

let us look a little further into the teaching of this "borrowed book." At the bottom of page 17 begins this paragraph:

"When Jesus came, He made a bona fide offer of this Kingdom and power to the people of Israel. But they were not willing to accept it on His terms. He knew before He came that they would refuse it,—knew it from all eternity; hence, there are prophecies which speak of His coming to die for us. Both were fully known to Him in His eternal plan; but the fact of His foreknowledge in no case alters the fact that He came and offered the literal Kingdom to Israel."

The "saving feature" in this paragraph, from the standpoint of argument, is that it places the foreknowledge of Christ in its proper place. But even this does not justify a violation of the Righteous Law of Christ as given in the Sermon on the Mount. The Law of the Ten Commandments was intended for literal observance in the age in which it was given, and yet not an Israelite observed it fully except Jesus Christ. Sacrifices and offerings held sin in remembrance until the perfect offering of Christ made atonement for the sin of all the world.

Just so the Sermon on the Mount was given for perfect observance in the present age of grace. No one has ever observed it, but "by grace through faith" we are freed from the penalty of the broken Law of Christ. Conversion from sin unto God involved the same mental and spiritual process in all past ages—involves the same to this day—and shall to the end of this age. Every consciousness of transgression brings the true believer in God to repentance for any particular sin he has committed. The miraculous change of heart we call regeneration makes our whole being different in its attitudes toward God, toward our fellow creatures on earth, and in our desires and actions. Looking at the perfect Law of Christ in Matthew 5-7, makes us fall down before Him with the confession, "I have sinned—save me or I perish."

The danger and mischief of the teaching of our "borrowed book" come out in such teachings as we find, for instance, on pages 40 and 41. We quote another paragraph entire (top of page 41): "It is quite clear, therefore, that the Word of God itself shows us that the Sermon on the Mount cannot be forced literally into the individual life. We shall see, further, that it cannot be forced into business life."

As much as to say that the "Golden Rule" and the Sermon on the Mount are not practical, and will not "work" in the ordinary life of the Christian of the present age, and that, therefore, they are to be disregarded when we find that the particular case before us calls for their violation by us, and we are justified in excusing ourselves by

referring the whole sermon to a future age.

It is an often proved truth, that both the Golden Rule and the Matchless Sermon will and do "work" in the everyday, practical life of the trusting follower of the Lord Jesus Christ. And in no case is their practical working more striking than in the case of contact with those who know nothing of them. Missionaries and others who go unarmed amid ferocious savages are far safer while trusting in God alone than those who trust in armed guards.

We passed thru Egypt a few years ago. A high British official had been assassinated a few weeks before. As we left the boat to tramp on Egyptian soil two soldiers armed to the teeth felt us all over to see whether we were armed. We were not. Had they found firearms on our persons it is probable that we should have remained in Egypt until long after our passports had expired.

The examples given by our author of dealing in a business way with those who would cheat, lie, and steal at any and every opportunity, were the "last straw" that called forth this article. There is no excuse anywhere in the New Testament for treating the unbeliever with violence while receiving the abuse of a "believer" with forbearance and nonresistance. Nonresistance that does not include our conduct toward wicked, designing men is not Christlike at all. He left us an example, that we "should walk in his steps." Christ's steps led unresistingly where wicked men led Him, "all the way to Calvary," all the way to the cross. We may need to follow Him to martyrdom, but that would be glorious compared with slaying a fellow man in self-defence.

Let us be clear: The Sermon on the Mount is not the rule of conduct for non-Christians, and when they try to operate it they fail. Not even Gandhi can make it serve his ends. It is when its spirit, and the Spirit of Him who gave it, controls us that it works. We can never make God's Word serve our selfish ends. But why generalize?

The poor in spirit, having nothing of their own, are filled with the Spirit of Christ, and to Him belongs all power in heaven and earth, and the kingdom of heaven is theirs. Mourners shall be comforted, hence they are blessed. It seems like a paradox, but it's true. What would you know about joy if you had never felt a sorrow?

The meek shall inherit the earth—get it for nothing. World rulers say that the power of the sword must help you or you have nothing. How much of the earth does Napoleon Bonaparte own? Or Caesar? Ever see a meek politician asking for office? The politician does not believe the third Beatitude. The trouble with the politicians is that they do not look far enough ahead.

Who was it who thought himself big enough to smite Jeremiah? His name is recorded, but who remembers it? But we all remember the meek, weeping man who was smitten.

And the rest of the Beatitudes work out just the same way.

Go on to the second paragraph—vv. 13-16, about the salt of the earth and the light of the world. That's very modern. Hitler and the rest of his kind do wonderful things, but Christ spoke to the persons who heard Him that day, and to those who accepted their testimony later. That part is very much applicable to the present age. Only the righteous in Christ hold real power.

Now take Matt. 5:17-20. Christ came not to destroy but to fulfil the Law. Your (our) righteousness must exceed the righteousness of the scribes and Pharisees if we are to have any hope of entering the kingdom of heaven. Thank God it may exceed theirs. We need not lay hold on, but just accept, the perfect righteousness of our Savior, and we are as far from the righteousness of the scribes and Pharisees as the east is from the west. Very much applicable to this present age.

And now for several paragraphs included in Matt. 5:21-37. Splendid texts for a modern evangelist. It's not what you do, not what you say or profess, not even what you are on Sunday, but what you ARE all thru the day and night and all the years thru, that counts with God. "That we should BE to the praise of his glory," is the way Paul puts it. We ARE what we permit Christ to make us. And that's modern.

From the 38th verse to the close of the chapter the author of the "borrowed book" (pp. 41-47) seems to try to show that, since the Sermon on the Mount on these points (turning the other cheek, loving your enemies, etc.) is impracticable, it does not belong to our age. Is it just to condemn the physician and his medicine if the patient refuses to take the prescription and use it? The people who are fleeced by the shrewd New York lawyer have no cause for complaint—they're in the same game. If Tolstoy had read the Book on thru, the results of his "noble experiment" might have been different.

It is curious that our author comes so near, so very near, the actualities and yet slips. On p. 47, begins a correct interpretation of the heart attitude of the believer toward the Sermon on the Mount. Breaking into the midst of a paragraph on p. 48, we quote: "We receive a new nature. We are able to say, 'It is no longer I that live, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me' (Gal. 2:20). We find that many of the principles expressed in the Sermon on the Mount are repeated in no uncertain terms for the daily walk of the believ-

er. Are not all the implications of the Beatitudes in that great promise to the Galatian Church, 'The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, self-control: against such there is no law' (Gal. 5:22, 23)?"

How beautiful would have been the teaching, if our author had just allowed the "implications" of the Beatitudes to be taken literally, and permitted us to trust our Lord and Master fully for the life that now is as well as for the life to come!

All thru the Sermon, the truth is emphasized over and over, that it is the inner life that is real, and that life comes from God alone. Outward formalities without the inner life are worthless. But a bare profession of faith without deeds is in itself a denial of real righteousness (Matthew 7:24-27), and that's been good, sound orthodoxy right along from the day Christ spoke the words until this day, and will remain in force until Christ comes to end this day of grace with a proclamation of tribulation and judgment.

Note.—The "borrowed book" is "His Own Received Him Not, But . . ." By Donald Grey Barnhouse, D. D., Published, 1933, by Fleming H. Revell Company, New York.

Scottdale, Pa.

THE VICTORIOUS CHRISTIAN LIFE

By D. L. Christophel

For the Gospel Herald.

II

Doctrine signifies teaching, which means to instruct others,—causing them to learn. It causes them to hear and collect knowledge, to admonish, to put into one's mind. When the world brings you before magistrates and powers, take you no thought how or what things ye shall answer, or what ye shall say, for the Holy Ghost shall teach you in that same hour what ye ought to say (Luke 12:11, 12). Jesus was in the temple teaching on a feast day when there were many Jews in Jerusalem and they marveled and said, How can this man teach, and has never received any learning? But Jesus frankly told them that the doctrine which He teaches is not His but it belongs to the One (the Father) who sent Him. It is a heaven-sent blessing of the grace of God that brings honor and glory and justification to the child of God, and it will bring the child of God to a higher standard of Christian living. Grace and peace shall be multiplied unto the Christian as a follower of the lowly Lamb of God who according to God's divine power has given unto His children all things that pertain unto life and godliness through the

knowledge of Him that hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises, so that we might be partakers of the divine nature. Then the child of God has escaped the corruption that is in the world through lust.

It is vitally necessary to add these rich blessings of grace to our lives. Peter says that we should "give all diligence, to add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (I Pet. 1:4-8).

The New Birth

Then there is the doctrine of being "born again." The necessity of the new birth grows out of the incapacity of the natural man to see or to enter into the kingdom of God. However gifted, moral or refined, the natural man is absolutely blind to spiritual truth for he can neither see nor obey, understand nor please God (Jno. 3:3, 5, 6). "Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51:4, 5). That original or Adamic sin is yet claiming jurisdiction in the body of the natural man. Therefore man is born in sin and iniquity, but children yet in their infancy or before they come to the years of understanding of the truth or, in other words, before they know what to believe, if they die in that state they are saved. But there is also provision made for the one that has come to the age of maturity and understanding. "For God sent not His Son into the world to condemn the world; but that the world through him might be saved." Notice the condition here that if He is accepted as the personal, crucified, and resurrected Savior, an all sufficient Christ—if we can appreciate Him as having taken our place which we were guilty of, having paid the ransom by laying down His life, that we through the merits of God's dear Son might be born again and be a new creature in Christ Jesus.

Regeneration

Regeneration is inseparable from the new birth. It consists of the infusion of the spiritual life into the soul. Jesus says, "Verily, verily (very emphatically), I say unto you, The hour is coming and now is, when the dead (in sin) shall hear the voice

(Continued on page 427)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Hutchinson, Kans.

(721 E. 4th St.)

Dear Herald Readers:—Greeting in Jesus' name. "O praise the Lord for he is good, for his mercy endureth forever."

Our basement is completed, except for a few finishing touches. We had our first Sunday school in it yesterday, with 197 in attendance. We also had our second annual Sunday school conference. The Primary children gave an interesting program in song and readings. Two of our Hutchinson sisters gave interesting talks on change in my life "since Jesus came into my heart."

Bros. Joe Yoder and L. O. King were also on the program.

We thank God for the progress that has been made, the souls that have been saved in the past, and trust we will be able to accomplish more in the future. Every one "had a mind to work," as many as thirty helping in one day. With teams, trucks, shovels, they were on the job. We thank all who helped in any way; by your means, prayer, labor, etc., to make the "Hutchinson Mission" a success.

Plans are being made to have the dedication services on Aug. 27. Come!

"Except the Lord build the house they labor in vain that build it" (Psa. 127:1).

Continue to pray for the work, workers, and the unsaved that they may be brought to Christ.

Yours for the lost in Hutchinson,
Aug. 7, 1933. J. F. Brunk.

Millersville, Pa.

(Mennonite Children's Home)

Dear Readers of the Herald:—Greetings of love in our Master's name. The visiting committee of the Children's Home finished their annual visit to each foster home, on July 28, and, with few exceptions, found the one hundred and fifty children well and happy in their foster homes. No serious illness was found in the entire group. A number of them became sick and tired of sin during the year, and accepted Christ as their Savior, for which we are grateful. We are encouraged to press on in the work of caring for the unfortunate, but find that only the most needy can be considered for admission during these strenuous times.

The Lord has supplied our needs

thus far, and we want to thank Him for being mindful of us, and, you, for your liberality. To the one who enclosed a five dollar bill for maintenance recently, we herewith gratefully acknowledge your gift. The new pump has been installed and nearly all the playground equipment is put up on the playground. About twenty-five dollars is needed for this fund.

Funds in the treasury are quite low but we look to Him for future blessings. Bills are paid monthly and we hope to have enough to meet the bills for the month of August, by September 1. Your boy (or girl) is still in the institution. Write to the superintendent for an application blank, and have the child transferred to your home.

May the Lord direct you in this matter.

Yours for the children,

The Workers,

Aug. 7, 1933. Per Levi Sauder.

Reading, Pa.

(1202 Windsor St.)

Since our last writing we have had our summer Bible school. It opened July 10 and continued for three weeks. We praise God for the opportunities for definite Bible teaching provided in the summer Bible school. The interest this year was good. There was an average attendance of 196. Perfect attendance cards were given to 91 pupils; 24 others missed only one day. Approximately one-half of our total enrollment (272) are pupils who have attended our summer Bible school one or more previous years. An audience that filled the church to capacity heard a public program given by the school on Friday evening, July 28. Bro. Amos Horst gave a short address at the close of the program. We gratefully appreciate the cooperation and help given by those who assisted in teaching. The following brethren and sisters made up our teaching staff: J. B. Gehman, Reading; Elam Hartz, Ida Stoltzfus, Elverson; Grace Mosemann, Ephrata; Evelyn Martin, Goodville; Esther Habecker, Washingtonboro; Gladys King, Elida, O.; Lela Eshleman, Maugansville, Md.; and the home mission workers. We know that the pure Word of God planted into the hearts of these children will bear fruit. "For the Word of God is quick and powerful, and sharper than any two-edged sword." On Sunday evening, July 30, two girls joined the instruction class. They were deeply convicted through teaching received during Bible school.

Attendance in the Sunday schools has dropped off somewhat. This is usually the case in summer time.

Bro. and Sister J. W. Hess are on an extended trip through the West during the months of July and Au-

gust. We miss them at our services. Bro. Amos Horst is appointed to Bro. Hess's place during his absence. Ministers who preached for us recently were Bros. Horst, John W. Weaver, and Orrie Yoder. Bro. Yoder brought us a helpful message by special appointment Monday evening, July 10.

Through the kindness of Sister Cora Kauffman a very convenient gas stove was added to the mission home equipment. The workers gratefully acknowledge this improvement.

Of late we have had quite a few worthy calls for shoes, clothing, and food; but because of limited funds these needs must go unfilled. We are making a careful study of relief work. It is our concern not to give to the hurt of any one, yet it is a part of our work to help the needy. Recently we have been obliged to turn away numbers of requests because there is a lack of supplies. Second-hand children's shoes, clothing for all ages, and surplus vegetables or foods of any kind will be gladly received. We also have a number of empty jars that should be filled for winter needs. We thank you in advance for any help you can give.

Contributions for "The Way" are needed; 1500 copies are distributed each month.

Sunday evening, Aug. 27, is the date set for the next inspirational song service. Singing will be in charge of Bro. David Wenger. Street singers will meet at the church promptly at 6:15 daylight saving time. You are invited to attend.

Pray for those in the instruction class at this place. Pray that the older members may be a true encouragement to them. Pray that we all may yield ourselves wholly to our Lord's leading.

In Jesus' name,

Aug. 8, 1933. Luke A. Hurst.

Knoxville, Tenn.

(709 N. University Ave.)

Dear Herald Readers, Greeting:—Since our last writing Bro. Frank Raber and family of Detroit, Mich., have favored us with a visit, Bro. R. preaching for us on Sunday afternoons of July 23 and 30.

July 31, Bro. Hiram Weaver and wife and Bro. William Jennings left for Virginia to attend Virginia Conference. Bro. Jennings has returned while Bro. Weaver expects to spend some time in Pennsylvania, Virginia, and West Virginia.

Aug. 5 Bro. Jason Weaver of Stuart's Draft, Va., arrived to take care of the work here in Bro. Hiram Weaver's absence. He was accompanied by his parents, Bro. and Sister David Weaver of Waynesboro, Va. They expect to visit in Mississippi before returning to their home.

Sister Nannie Showalter, one of the workers here, has returned from her home near Broadway, Va. We appreciate the visits of brethren and sisters, and invite others to come.

Satan is very busy here, and we ask that you continue to remember us in prayer.

Aug. 9, 1933. Lena Wenger.

Lancaster, Pa.

(Vine St. Mission)

Dear Readers, Greetings:—"Some trust in chariots, and some in horses, but we will remember the name of the Lord our God" (Psa. 20:7).

Our tent meetings and summer Bible school are over once more, but we trust that the effects of the same will go on indefinitely, even throughout eternity. However, we expect to have another series of tent meetings, starting Sept. 6 in the north end of the city, near the new depot, with Bro. Milton Brackbill of Frazer as the evangelist in charge. We would solicit your earnest prayers in behalf of these services. We also invite you to attend when possible. Will you also pray for those who have recently confessed Christ? Many of them have difficulties and opposition of which we who were brought up in Christian homes know nothing.

We had over three hundred enrolled in summer Bible school, 277 was the average attendance, and 147 in perfect attendance. One girl memorized 162 Scripture verses, another girl memorized 153 verses, just during Bible School. What an opportunity we have in the summer Bible school for planting the good seed of God's Word into many young hearts and minds.

As usual we expect to have an all-day meeting here again on Labor Day, Sept. 4. Pray for the meeting, and attend if possible.

Some visiting brethren who preached for us recently were Bros. Nelson Litwiller, missionary from S. America, Martin Metzler of Erismans Church, and Clayton Bergey of Fentress, Va. We appreciated their visits. May they come again, and others as well.

An aged sister, Mrs. Wise, passed away last week, and the aged sister, Mrs. Cooper, was quite ill. May we pray for her?

We are receiving quite a lot of fresh vegetables of late, for which we are very thankful. May the Lord abundantly bless you all for your kindness, whether you have helped with donations, or your prayers, or by your visits. Continue to remember us.

Yours for His glory,
Aug. 9, 1933. Mabel Brubaker.

One of the things which hinder the missionary message so much is when those who have professed faith in Jesus fall into sin.—Henry F. Garber.

Ephrata, Pa.

(Cocalico Station)

Dear Herald Readers, Greetings:—We feel as the Psalmist of old, "O give thanks unto the Lord, for he is good: for his mercy endureth for ever." We have received showers of blessing from our heavenly Father. Bro. Elam Stauffer just closed a season of meetings at this station; results of 5 confessions, for which we praise the Lord. Our meetings were well attended throughout; the house was well filled every night. The Word was preached with power. Many were convicted, but only a few could tear loose from Satan's influences. Let us pray for all and especially for those babes in Christ who have started with us on the narrow way.

We had many visiting brethren and sisters with us during those meetings. We thank all for their presence and especially those who helped. Thanks to all. Come again.

We were glad to have Bro. Paul Huddle with us the first Sunday. We want to thank all the ministering brethren that were with us, and were especially glad to have Bishop Henry Lutz and our field worker, Henry Garber with us one evening.

Come and visit our Sunday school Sunday afternoons.

Pray for the work and workers.

Aug. 10, 1933. D. S. Stauffer.

Lima, Ohio

(N. Jefferson St.)

Dear Readers of the Herald:—We are thankful to our heavenly Father for many things, for His grace and loving care. Since our last letter to the Herald we have had some visitors. Bro. S. J. Miller of Pigeon, Mich., stopped with us and preached an inspiring sermon for us, which was appreciated very much.

While Bro. O'Connell was away holding meetings, a sister with whom we had come in contact in the last two years requested that Bro. O'Connell come and baptize her. In our brother's absence Bro. B. B. King of Elida, O., came in and after she made her peace with God she was received into Church fellowship at Lima Mission. She died a week or so later at the T. B. Hospital. We are glad for this victory.

We want to thank our Local Board members who solicited their own congregation in behalf of Lima Mission for coal for this winter and for some needed repairs. We want to thank the churches who responded to their plea—Pike and Salem, Elida, Ohio; Central church, Fulton Co.; Bethel, Oak Grove, South Union, West Liberty, Ohio; and Crown Hill, Wayne Co. Thank you, brethren.

Pray for us.

Yours in Him,
Aug. 11, 1933. The Workers.

CLOSED WINDOWS

By Minerva Kauffman

For the Gospel Herald.

First, let us have a few examples of a real prayer-life in which our Saviour comes first. In the study of His life, how often do we find that He sought out the places of solitude for communion with His Father, at times spending whole nights in prayer. Our Saviour's life was a busy life, and yet He never neglected the secret place of prayer. If our Saviour found it so necessary to keep in close communion with the Father, how much more necessary is it for us? And then, too, it is not only because of our Christian duty towards God, but because we love Him and have a real desire to talk with Him. Our Saviour is an example of a real prayer-life, and He says to all believers, "Follow thou me." He also is a pattern of righteousness and true holiness and they that pattern after Him shall surely keep their windows open and receive answers to their petitions. "And all things whatsoever ye shall ask in prayer believing ye shall receive" (Matt. 21:22).

We look into Daniel's life, who also was a man of prayer. Even though his life was in danger, he neglected not his secret place of prayer. "Now when Daniel knew that the writing was signed he went into his house: and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day and prayed and gave thanks before his God as he did aforetime" (Dan. 6:10). Let us take special note that Daniel kneeled before an open window, not only in his house but his spiritual window was also open. The record we have of Daniel shows us that he was faithful, loyal, obedient to God in all things and at all times. Therefore his prayers reached the ears of God and were answered.

The eyes of the Lord are upon the righteous and his ears are open to their cry (Psa. 34:15). Our kind heavenly Father is willing to hear and answer the petitions of His children (Matt. 21:22), and we may come to Him with everything (Phil. 4:6). But we too must do like Daniel and come before an open window and look towards our Jerusalem (Christ our Saviour) and the city of truth—Thy word is truth (John 17:17), wherein dwelleth righteousness and true holiness and here too is where God said "I will dwell in them, and walk in them; and I will be their God and they shall be my people." However, let us remember this promise is only for those who abide by the truth, for God never leaves the city of truth. You may, but God never. It is His dwelling place with His people.

This city has only one street—the straight and narrow way. "I am the
(Continued on page 428)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

CHRISTIAN REVERIE

By W. A. Kane

For the Gospel Herald.

Another day draws to a close,

In kindness to our soul;

And finds us with our joys and woes

A little nearer to our goal.

Perhaps our sorrow has been great,

And life seems most unfair;

But yet, this path may lead through fate,

To greater joy somewhere.

What we have sown, in thought and deed,

Is now our harvest field;

And we are reaping from each seed,

According to its yield.

But then a harvest comes each year,

And sometimes better grain;

Can be expected to appear,

If we but sow again.

According to the Master's will,

Whose Word is truth, divine;

And have His wondrous blessing still,

Just as the "Ninety-Nine."

For God is mindful of our needs,

And able to subdue

Each foe that pits us, through our deeds,

Against the good and true.

Each day is just another day,

A measured stride or two;

A curse or blessing on the way,

For others passing through.

But every inch is like a mile,

And every day a year,

Until we learn through tears or smile,

Why God has placed us here.

Lansing, Kans.

IS THE BREAKING OF AN ENGAGEMENT EVER JUSTIFIABLE

The man who marries a woman because of her wealth, or the parents who marry off their daughter to the wealthiest suitor they can find, or they who figure on the question of marriage from the standpoint of making it pay financially, are living on an exceedingly low plane morally. Marriage is not a mere mercantile transaction.

God's idea of Adam's need was "an helpmeet for him." If it is a parlor ornament that a man wants, he can find one much cheaper and far less troublesome than the hundredweight of human flesh misnamed "wife." If it is beauty that he wants, let him get a nice, beautiful doll that will not object to being cast away after its beauty fades.

Is the breaking of a promise of engagement ever justifiable? We will answer that question by asking another one. If a swindler came around your way and sold you a piece of land which

he never owned, and you found out the trick before you paid the money, would you pay it? If you as a marriageable person would pledge your hand and heart to a moral reprobate, supposing him to be virtuous, and you afterwards found out his real character, would you consider your promise binding? Promises of marriage, like all other promises, should be held sacred, to be given and carried out in good faith; but there are circumstances under which the keeping of a promise would be a moral crime: as for example the promise which Saul of Tarsus made to bring the Christians of Damascus as prisoners to Jerusalem, or the vow which the forty Jews made that they would neither eat nor drink until they had taken the life of Saul. When therefore you find yourself under promise to do something which the Scriptures forbid, you have no moral right to keep the promise until you can keep it and at the same time be obedient to the Word of God.

Then this question might come up in your mind: Suppose you were under promise to marry an unbeliever, what would you do? We answer: Respect your promise; but under no circumstances think of getting married to such an one until you have evidence that such an one is thoroughly converted, of like precious faith with yourself. If the other party refuses to stand for such an arrangement and breaks the engagement, you may consider yourself fortunate. You can be true to your promise and at the same time insist that it can not be fulfilled until the Gospel conditions are met.

And under no circumstances should you make a promise, of marriage or anything else, that you can not keep without breaking God's Word. Believing that the kind reader will understand without further consideration, we do, however, insist on this, and hope that you may never forget, that—

A promise of marriage is not marriage itself. If it were, then the privilege of wedlock would go with the betrothal, and the Lord alone knows how much moral rottenness has resulted from such immoral assumptions!

Up to this point we have addressed ourself to honest people who want to know and do God's will only. Unfortunately, people are not all of that kind. We have said nothing to justify any one in breaking an engagement because the charm of some one else has cooled off the first love. While there are circumstances where it is wiser not to marry than to marry, the **getting tired of your betrothed because you have become enamored with the charms of some one else** is none of these circumstances. When you have pledged your hand and heart to a virtuous member of the opposite sex, and then break the engagement because you get tired of such an one or have

learned to like some one else better, you thereby prove your unworthiness of the confidence of anyone; you are unworthy of any standing in decent society, to say nothing of church affiliations. Only by repentance and RES-TITUTION can unfaithfulness to a promise of marriage be atoned for. A horse-thief is to be preferred to the inhuman wretch who woos and wins the affections of a virtuous woman, promises marriage, disappoints her, and boasts of what he has done.

Some have justified themselves in such nefarious business on the ground that they have at last found their "affinity," and that it would be wrong not to heed the voice of God in such matter. But the fact is that this is not the voice of God but the voice of lust, for the idea of "soul mate" is founded on lust.

Of all promises made to human beings, the promise of marriage is most sacred. Unfaithfulness to this promise is one of the vilest sins which any person can commit.

A young man and a young woman are thrown into each other's society. Acquaintance warms into friendship, and friendship into love. They talk things over (and ought to make it a matter of sincere and fervent prayer) and pledge each other their hand and heart. Love endears their associations together and the days of their courtship are afterwards referred to as one of the brightest and happiest periods of their lives. Finally the time comes when they must be drawn still closer together and bear the responsibilities and burdens and joys of life together. Their betrothal is sealed in the marriage vow and "they are no more twain but one flesh."—Sel., from "Bible Doctrine" by Andrew G. Landis.

DEAD ENOUGH TO BURY

According to the Pacific Methodist Advocate, a pastor in southern Illinois went to spend the night with a member of his church, and just before bedtime he said to his host: "Brother, if you bring me the Bible I will read a chapter; we will have prayer, and I will go to bed."

"We have no Bible."

"Well, bring me a Testament, then."

"We have no Testament."

"Well, bring me the church paper; and I will read you something out of that."

"We never take the church paper; it costs too much. Besides, we never have time to read it."

"You haven't a Bible, not even a Testament, you say you are too poor to take the church paper, and you haven't any time to read it? Brother, there is only one thing I can do for you."

So he reached into his pocket, pulled out his Discipline, and read the service for the burial of the dead.—Sel.

SUNDAY SCHOOL LESSON

Lesson for Aug. 27, 1933—I Sam.
15:13-26

SAUL

Golden Text.—Behold, to obey is better than sacrifice.—I Sam. 15:22.

Introductory.—Did the people of Israel better their condition when they got what they clamored for, so that they might be like "other nations?" Compare Samuel with Saul, and answer. While Samuel had served Israel for many years, his life after retirement proved that he might have served them efficiently for a number of years longer. Another thing to remember is that in the selection of Saul the people got what seemed to be the very best man for the place. But when people reject the plan of God the very best that they can do is far below what God would do for them if they only gave Him a chance. Saul started out in what seemed a promising career. He was faithful, vigilant, capable, successful. It was not long, however, till it became apparent that he was one of the men who can not stand prosperity. As time went on he suffered through over-confidence, and the farther he went the more he drifted from the ways of God. The events of our lesson occurred soon after he began to drift. In this lesson we have a loud call to obedience.

Saul's Excuses (13-15).—God had sent Saul out to "utterly destroy" all the Amalekites. Saul went forth to battle and won a complete victory over the Amalekites. But instead of obeying God fully he allowed the people to spare the best of the flocks and kept the king of Amalek alive as a trophy. When Samuel came on the scene Saul greeted him, saying, "Blessed be thou of the Lord: I have performed the commandment of the Lord." But Samuel was not so easily deceived. He wondered: "What meaneth then this bleating of the sheep in mine ear, and the lowing of the oxen?" When Saul saw that he was caught at his trickery he put on a bold face of pretended innocence, just as any other sinner does when he is found out and has no notion to repent. He told Samuel that this was just some of the finest of the flocks that the people wanted for sacrifice. That was plausible, was it not? But this bold face did not cover his trickery. Samuel soon gave him to understand that this would not work; that obedience was better than sacrifice; that though Saul had in part obeyed the Lord, the fact that he had not fully obeyed put him into the class of rebels against God. It reminds us of what the wise man says: "If any man turn aside from hearing the law, even his prayer shall be abomination." To cover an act of disobedience to God by a show of piety and sacrifice may

deceive man, but it can not deceive God. God, first of all, wants obedience; obedience without reservations. When this is lacking, all is lacking. In the language of Mary the mother of Jesus, "Whatsoever he saith unto you, do it."

Penalty for Disobedience (16-26).—Now follows the practical part of our lesson. As Paul says, "Every transgression and disobedience received a just recompense of reward." No sooner had Saul offered his ingenious but flimsy excuses than Samuel stopped him, saying, "Stay"—that is to say, "Now you listen to me. I am going to tell you a few things that are important for you to know."

Samuel then went on to rehearse the things in which Saul had gone wrong, and reminded him that because of these things God had rejected him from being king. But even under this stinging rebuke Saul kept up his stubborn attitude. He was willing to confess that he had sinned, but made his confession in his bold, defiant, proud, self-justifying way that it meant nothing to God. The confession, "I have sinned," means only condemnation unless it comes from a penitent heart. Saul was sorry, but simply sorry that he did not succeed in appeasing the wrath of God because of his disobedience. Saul begged that Samuel might stay

with him, but Samuel knew very well that it was selfishness and not penitence that gave rise to this request.

But this was not the end of Saul's rebellious career. Like Cain after the murder of Abel, he went on in his headstrong course. God said that He would choose a man after His own heart, and Samuel was sent to the house of Jesse, where he anointed David to be king in Saul's place. When finally David came in contact with Saul, this wicked king soon grew jealous of him and vainly tried to murder him. He kept on going from bad to worse, until in the end his army was utterly defeated by the Philistines and he himself died a suicide that he might not fall into the enemy's hands. But he failed to realize that while he thus avoided the penalty of wrath on the part of his earthly enemies he simply hastened the time of his falling into the hands of the great enemy of human souls who is "able to destroy both soul and body in hell." King Saul stands before us as a vivid object-lesson, teaching all men the folly of disobeying God, even in "little things." As God through Samuel told Saul, "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." We may profit by a study of the life of Samuel, if we avoid his errors and, like Caleb and Joshua, "Wholly follow the Lord."—K.

Bible Meeting Topic

LOVE NOT THE WORLD.—I Jno. 2:
15-29; Jas. 4:1-10

Topic for August 27

MOTTO

"Ye are not of the world."

OUTLINE STUDY

I. Why not Love the World.

1. Its works are evil.—Jno. 7:7.
2. Its lusts are not of the Father.—I Jno. 2:15, 16.
3. To love the world makes us enemies of God.—Jas. 4:4.
4. The world hates our Savior.—Jno. 15:18.
5. The world hates those who belong to Jesus.—Jno. 15:19; 17:15-17.
6. We are servants of a higher kingdom.—Jno. 18:36.
7. We have been delivered from this present evil world.—Gal. 1:4.
8. The whole world lieth in wickedness.—Jno. 5:19; II Cor. 4:4.
9. The world is doomed with its prince.—I Jno. 2:17; Rev. 20:10, 11.

II. How we Show Love for the World.

1. By partaking of its lusts.—Jas. 4:1-3.
2. By conforming to its ways.—Rom. 12:2.
 - a. Its foolishness with God.—I Cor. 1:18-31.
 - b. Its spirit of evil.—Eph. 2:1-3; 4:17-19.
 - c. Its strife and war.—Eph. 4:31; Jas. 2:6.
 - d. Its vain display.—I Pet. 3:3; I Tim. 2:9, 10.
 - e. Its foolish pleasures.—Jas. 5:1-6; I Pet. 4:3, 4.
 - f. Its idolatries.—I Cor. 10:14.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "World."
2. Memorize a Passage from the Outline.
3. Loving Only What Jesus Loves.
4. Not Loving What Jesus Hates.
5. Things the World Loves Which We Should Hate.
6. Why the World Hates Those Who Love Jesus.
7. Marks of the World in the Lives of People.
8. Satan is the Prince of This World.

For Seniors.

1. The Spirit of the World.
2. The Enmity of the World against God.
3. How We May Keep Unspotted from the World.

PERSONAL THOUGHT

Do we know the true character of the world? And have we saved ourselves from it through the grace of Christ? Is our affection set on things above?

SEED THOUGHTS

If therefore, we truly believe God's testimony, and understand by faith that we have a Savior, the Lord Jesus Christ, now at the right hand of God, and who is coming out of heaven to change these bodies of humiliation, fashioning them like the body of His glory, we will turn and forget the best of earthly things, counting them as refuse; and reaching forth unto those things which are before, we will press toward the mark for the prize of the high calling of God in Christ Jesus.—Mauro.

God put the Church into the world; the devil put the world into the Church.—Sel.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, AUGUST 17, 1933

Field Notes

Bro. E. F. Hartzler of Marshallville, Ohio, filled the regular appointment at Allensville, Pa., on Sunday morning, Aug. 6.

An interesting meeting of the Southwestern Pennsylvania Conference was held with the Thomas congregation in the Johnstown district. Besides the workers in the home district there were present also representatives of surrounding conference districts.

Bro. J. B. Smith of Elida, Ohio, spent a week in Mifflin Co., Pa., recently, preaching for the congregations in Locust Grove and Allensville churches.

Seven states and eight conference districts were represented at the Southwestern Pa. Conference held at the Thomas Church near Hollsopple, Pa., last week.

The brotherhood at Schellsburg, Pa., is looking forward to a communion service on Sunday, Aug. 20. Preparatory services are appointed for Saturday afternoon previous to the communion.

A series of meetings is scheduled to begin at the Sunnyside Mission near Lancaster, Pa., on Wednesday evening, Aug. 16, with Bro. Noah Sauder of New Holland, Pa., in charge. Pray for the work. H.

An interesting program of the annual meeting of the Ontario Mennonite Sunday School Conference, to be held at the Wideman Church near Markham, Ont., Sept. 2-4, is before us. See announcement on last page.

A Bible instruction meeting is to be held at Hammer Creek Church, Lancaster Co., Pa., on Saturday and Sunday, Aug. 26 and 27. Instructors: N. L. Landis, E. W. Kulp, Frank Leaman, J. H. Gochenauer, A. S. Horst.

Bro. Frank Raber and family of the Detroit Mission, spent a few days in the vicinity of West Liberty, O. Bro. R. preached at the Oak Grove Church Sunday morning, Aug. 6, to a full house; their visit was appreciated. A.

Baptismal services were held at the Schellsburg, Pa., Mennonite Church on Sunday, Aug. 6, when five young people were received into fellowship. Brethren Isaac Metzler of Martinsburg, Pa., and Hiram Wingard of Johnstown, Pa., had charge of the services.

Among the workers present at the Southwestern Pa. Conference last week, the one farthest from home was Bro. Orrie D. Yoder of Hubbard, Ore. However, he was not so far from his former home, as his home was in Mifflin Co., Pa., until he went west a few years ago.

An important meeting was held on Monday of last week at the Allensville Church, Mifflin Co., Pa. Among other things it was decided to hold a three-weeks Bible school at Allensville Church, beginning Dec. 12, with Bro. J. B. Smith of Elida, Ohio, as principal. Bro. E. F. Hartzler of Marshallville, Ohio, was also present at the meeting.

Bro. E. W. Kulp, of Bally, Pa., writes us: "Harvest Home services at Boyertown, Pa., Saturday, Sept. 2, 1:30 P. M.; at Bally, Pa., Saturday, Sept. 9 at 1:30 P. M. Services on Standard Time. We extend a hearty invitation to the brotherhood to worship with us. Come."

Bro. Hiram Weaver and wife of the Knoxville, Tenn., Mission attended both the Virginia and Southwestern Pennsylvania Conferences. The latter meeting gave Bro. Weaver an opportunity to mingle with friends and relatives in the Johnstown community, which was his former home.

The tent meeting on the Orphans' Home ground, in West Liberty, O., is in progress and well attended, with excellent interest. The large tent is filled almost every night, with possibly 1500 people present. Bro. C. F. Derstine is in charge. The meeting closes Sunday evening, Aug. 13. A.

The editor asks the forbearance of a number of people who sent in letters and articles the past week and for want of time we have been unable to acknowledge the receipt of these communications. Last week we were in attendance at the Southwestern Pa. Conference, and this week and next will be spent at Board meeting and General Conference in Hesston. Address until Aug. 26, Hesston, Kans.

The Annual Indiana-Michigan Sunday School Conference held at Kokomo, Ind., last week has gone into history as a very inspiring meeting. The program was of a strong spiritual type with the central theme dealing with God and His attributes as touching His creation and the place given to His believing children. The meeting was well attended and each session was marked by a keen interest manifested in the subjects treated.

Among the recent visitors at the Publishing House, and with friends in Scottdale, are the following: J. B. Smith, Elida, Ohio; O. D. Yoder, Hubbard, Ore.; C. C. Wisseman and wife and daughter, Grantsville, Md.; Lydia Burkholder, Harrisonburg, Va.; J. H. Mosemann Jr. and wife, Lancaster, Pa. Sister Anna Alderfer, who has been visiting among relatives in Virginia for a number of months, is back again in her home in Scottdale.

Bro. J. N. Durr was one of the appreciated attendants at the conference held at Thomas Church near Hollsopple, Pa., last week. As a young man Bro. Durr was an important factor in the organization of the Southwestern Pennsylvania Conference in 1876, and since that time has missed but two conferences in the district. Among his

associates in conference there is a general wish that he might be spared for useful service for years to come.

Bro. J. D. Mininger, superintendent of the Mennonite Mission in Kansas City, Kans., sends us the following appointments at their mission:

Tuesday evening, Aug. 15, C. Z. Yoder, O. N. Johns, William Detweiler.

Wednesday evening, Aug. 16, John H. Mosemann Jr.

Friday evening, Aug. 18, C. F. Derstine.

All of these brethren were en route to the Mennonite General Conference, to be held at Hesston, Kans., next week.

Correspondence

Chambersburg, Pa.

(Pleasant View congregation)

Dear Herald Readers, Greeting in His dear name:—Meetings have closed with good results. We have had eleven confessions. Many more are counting the cost, quite a few are still halting between two opinions. We are sorry they can not see their way open to come. We feel sure the Word was fully explained. The meetings were well attended; the house was more than full quite often. Bro. Shetler's words will still keep ringing in our ears, yea, long after he may sleep beneath the sod. God only knows what the full benefit of these meetings may have in saint and sinner.

Yours for His service,
Cor.

Filer, Idaho

Dear Herald Readers, Greetings:—The last few weeks there have been brethren from different congregations stopping with us and giving messages from God's Word.

On Sunday, June 25, Bro. Sanford Yoder of Goshen, Ind., was with us, giving a message morning and evening.

Sunday evening, July 16, Bro. Ben Swartzendruber of Upland, Calif., gave us an interesting message.

Thursday evening, July 20, we were pleased to have Bro. Milo Kauffman of Hesston, Kans., with us. He gave a message, then a brief talk on the work at Hesston.

Bro. and Sister Beare and daughter, returned missionaries from India, were with us over Sunday, July 23. Bro. Beare rendered a message in the morning. Sister Beare had charge of the children's meeting in the evening and Bro. Beare gave an interesting talk on the work in India. They remained with us for services Monday evening. Bro. and Sister Beare each giving a talk on India. We enjoyed

their talks very much, also their songs.

All of these messages were appreciated and upbuilding.

George Kauffman of Kenmare, N. Dak., is helping with the harvest here on his return from the Pacific Coast Conference.

We certainly appreciate visitors and cordially invite all those who go through this part of the country to stop with us.

July 29, 1933. Florence Slatter.

Los Angeles, Calif.

Greeting in the Master's Name:—Our Summer Bible School is history, but we want you to know something about it. First there was an increased attendance over last year. Enrollment last year 59 pupils; this year 111 pupils. The average attendance this year was 67. The pupils rendered a very appropriate and interesting program.

Bro. Glen Whitaker and his ford were a great asset to the work in the Bible School. We made several trips before and after each session with the autos filled with happy children.

The annual Sunday school outing was held at South Park, July 22. The Summer Bible School children were included this year; also their parents. The crowd was estimated at 150, the largest attendance so far at these outings.

Sister Mollie Schrock left Los Angeles last Monday evening for a few weeks' visit with relatives and friends at her old home, Metamora, Ill.

The superintendent of the Mission is planning to attend General Conference at Hesston, D. V.

After you have prayed for all the rest,

Please remember the Brethren in the west.

Aug. 4, 1933. H.

Goshen, Ind.

(Yellow Creek congregation)

Herald Readers, Greetings:—The fiftieth semiannual Sunday school meeting of the Nappanee, Salem, and Yellow Creek congregations met at this place on May 28. Many interesting thoughts were given for the encouragement of the Sunday school work.

June 4, Bro. Joseph Graber preached an appreciated sermon on the text, "I am come that they might have life." On the same day our hearts rejoiced when announcement was made that an aged man decided to cast his lot with the believers, was baptized and received into church fellowship. His wife also came upon confession of our faith.

Bros. J. S. Hartzler, Jonas Loucks, and J. W. Christophel conducted instruction meetings for our class of

converts on June 11, 18, and 25.

Bro. Paul Bender of Goshen came into our midst on June 25 and conducted a very interesting review of the book of Mark.

On July 9 Bro. S. C. Yoder was present and preached on Acts 2:47, after which thirteen souls sealed their vows with water baptism.

We are glad to report that Sister Clara Mumaw, our primary supt., is well on the road to recovery after an appendicitis operation.

Steps have been taken for the ordination of another minister in the near future. Remember us at the Throne of Grace.

Aug. 5, 1933. Lucile F. Culp.

Creston, Mont.

(Mountain View congregation)

Dear Readers, Greetings in Jesus' Holy Name. On June 4 Bro. Isaac Miller of Mazeppa, Alta., Can., was with us to hold communion.

On July 4 Bro. Milo Kauffman of Hesston, Kans., was with us for the evening. But as his work was calling him to go farther he could be with us only one evening. We were sorry he could not stay longer, although we appreciated the time he could give us.

The work in general is moving steadily and harvesting is well begun.

We continue to ask an interest in your prayers for this place.

Aug. 6, 1933. Cor.

Dalton, Ohio

(Sonnenberg congregation)

Dear Herald Readers:—Bro. Moses Shantz, wife, and daughter and his sister, of Kitchener, Ont., stopped at our church on the evening of July 18. His message was appreciated. Attendance and attention were good. Bro. Shantz held a series of meetings at Martins Creek Church in Holmes County the previous week.

On the evening of July 16 Bro. E. F. Hartzler of the Crown Hill Church preached for us from I John 2:14.

On the evening of Aug. 4 Bro. H. N. Trover of Portage Co., came in our midst speaking to us three evenings in succession on the subject of Life Insurance. Good interest was manifested. He also gave a talk to the Sunday school and preached for us from Judges 14:8, 9. The message was inspiring, and may the Lord bless him. The same Sunday afternoon the Young Men's Chorus gave a program of songs and talks at the Motley vacant church in Maysville, after which Bro. O. N. Johns of Louisville delivered a short but inspiring sermon. A program of similar kind is given every four weeks by different Mennonite congregations under the direction of I. J. Buchwalter. We are looking for

(Continued on page 429)

Miscellaneous

CAST THY BURDEN UPON THE LORD

Christian, when thy way seems darkest,
And thine eyes with tears are dim;
Straight to God thy Father hastening,
Tell thy sorrows unto Him.
Not to human ear confiding,
Thy sad tale of grief or care,
But before thy Father hastening
Pour out all thy sorrows there.

Sympathy of friends may cheer thee,
When the fierce wild storm is past,
But God alone can console thee
When it breaks upon thee fast.
Go with words, or tears, or silence,
Only lay them at His feet;
Thou shalt prove how great His pity,
And His tenderness how sweet.

Think too, thy divine Redeemer
Knew as thou canst never know
All the deepest depths of suffering
All the weight of human woe.
And although now in glory seated,
He can hear thy feeblest cry—
Even hear the stifled sighing,
Of thy heart's dumb agony.

All thy grief by Him is ordered,
Needful is each one for thee;
All thy tears by Him are counted,
One too much there cannot be.
And if whilst they fall so quickly,
Thou canst own His way is right,
Then each bitter tear of anguish
Precious is in Jesus' sight.

Far too well thy Savior loves thee,
To allow thy life to be,
One long, calm, unbroken summer,
One unruffled, stormless sea.
He would have thee fondly nestling
Closer to His loving breast;
He would have that world seem brighter
Where alone is perfect rest.

Though His wise and loving purpose
Clearly now thou mayst not see,
Still believe, with faith unshaken,
All shall work for good to thee.
Therefore, when thy way seems darkest,
And thine eyes with tears are dim,
Straight to God thy Father hastening,
Tell thy sorrows unto Him.

—Sel. by Emma R. Denlinger.

THE TEACHER AND HIS EFFECTIVE TEACHING

By Mabel Zimmerman

For the Gospel Herald.

I shall divide the subject into two parts: (1) The Teacher; (2) Effective Teaching.

The Teacher

A teacher is one who teaches, or helps some one else to know that which they do not already know. Someone has said, "What you are thunders so loud, I cannot hear what you say." The character of a teacher is a very vital part of her equipment, even in secular school. The day school teacher is required to possess a good moral character. How much more should we demand high standards for teachers in our Sunday school.

The teacher should be a living example of the kind of life we want every

child to live. No amount of fine teaching can make up for an inconsistent Christian life. Psychology teaches that a child remembers only ten percent of what he hears and fifty percent of what he sees. According to this a child learns five times as much from what he sees, than from what he hears. Is it not important, then, that the part which he sees be good?

The teacher also must be sincere in her teaching. She cannot be playing a part. Children will find her out. She must be what she pretends to be; must be interested, enthused, alert to truth, and aggressive.

The teacher must be a sincere lover of childhood, and the Master. In the last chapter of the Gospel of John, Jesus examines Peter and indicates the basis of great teaching power. Peter at dawn was weary and disheartened because he had caught no fish. The Master met him and asked him but one question, but He asks that one three times: "Lovest thou Me." Each time He follows Peter's reply with, "Feed." The lesson is plain: he that loves most feeds best, and the measure of one's power to teach the truth of God to His children, is the measure of one's love for the Master Teacher. Where there is no love there can be no great teaching. Therefore we could say, The qualifications of a teacher are love, sincerity, enthusiasm, ambition, happiness, punctuality, and above all, a true Christian character.

Effective Teaching

By effective teaching we mean teaching which counts for something. A teacher may stand before her class of children and try to teach them, while their minds are elsewhere; and if asked a half hour later, not one pupil could tell what it was the teacher was trying to teach. This is not effective teaching. In order to be effective, the teacher must by some method get across to the child what she wished to teach. We teach by two ways: (1) by what we do, and (2) by what we say. Some say, A good teacher is born, not made." Others say, "They are made, not born." I would say, they are made through training and experience. The best native power anyone may possess is not so good but that it can be made better by training and study.

The teacher can give only that which she possesses; she cannot give what she does not have. Peter understood this when he made the reply to the beggar's request for alms, "Silver and gold have I none, but such as I have I give."

The teacher must know all she wishes to teach in the short time allotted her. She must have a purpose or goal toward which she is striving; definite things she wishes to impress on the minds of her pupils. To accomplish this she must have a plan of procedure. The lesson should be thoroughly pre-

pared, and the method of presenting it planned before the teacher comes before her class.

In preparing the lesson, three things are necessary: (1) prayer, (2) study, (3) conversation. Prayer is necessary to keep the teacher in tune with the Master Teacher. The teacher should pray for herself, for guidance, and for each of her pupils every day.

Study. There should be a thorough lesson study and also a systematic study of the whole Bible. Learn all the facts of the lesson, first from the Bible itself, and then from the Lesson Helps. Do not read your opinions into the Bible, but let your Bible speak to you. Apply the lesson to your own life and make it a part of yourself; then apply it to your pupils and see how you can make it fit them.

Conversation and discussion with others about the lesson helps us exchange ideas and get new ones. It tends to broaden our point of view.

Above all, effectiveness comes through communication with God.

Protection, Kans.

A VERY PRACTICAL LETTER

Some time ago a brother handed us a letter prepared by the minister in a certain congregation for the meditation of the members. We were so favorably impressed with the message that we decided to pass a portion of this letter on to our readers.—Editor.

Greetings in Jesus' Name:

For some time we have been wanting to present some of the following thoughts to each member of the congregation. We thought there would be no better time than the spring counsel. We have noticed a change of attitude along some of the following lines.

Church attendance.—Some who had at one time been faithful in attendance have become slack, some even to the place of being with us only occasionally. Let us not forget that Heb. 10: 25 is a command which God expects us to obey. We cannot afford to lose out in our fellowship one with another.

Communion.—Some have missed communion. How often? Why? Can we afford it? Jesus said, "As often as we eat this bread and drink this cup." If we do not commemorate His suffering and death are we not apt to lose our first love? Let us look into our life and see if we are worthy partakers. I Cor. 11:29. **SIN** and **SIN** only should keep us from the communion. If we have sin in our lives let us go to I John 1:9. Read and obey.

Attire and Adornment.—The Bible is very plain on the question of attire and adornment. Its teaching is emphatic. See I Tim. 2:8-10 and I Pet. 3:3. As a church we have always professed to stand by these teachings and have made them a part of our discipline.

When we see brethren and sisters mingling with their rings and other jewelry we wonder if they have forgotten the WORD and the Church, or if they do not care. It is not because they do not know. When sisters come with their short sleeves and low necklines they carry the sign of immodesty. This is contrary to the WORD. In the question of the woman's head dress, there is a tendency to leave the standard of the church which you accepted when you united. The Church expects the sisters to wear the bonnet for summer wear and at no time anything which can be mistaken for a hat. There was a time that if a sister put on a hat it was because she did not want to be a member any longer. Is that still true, or is it because of disobedience? Let us live as near to the Bible and Church standard as we can. We especially urge parents to do their part in giving their children the teaching of the WORD and the Church, both by precept and example.

As a church we have stood against the use of tobacco, attendance at theaters, movies, pool halls, card playing, dancing, going to the bathing beaches, etc., etc. We still believe that no Christian should indulge in any of those things as well as in many other forms of amusement. Are we free from these things? If not, why not?

Read all of the above carefully and see if we are true to our vow which we made when we were baptized and received into the Church.

THE COMING SCHOOL YEAR

By S. C. Yoder

of the Gospel Herald.

The time is rapidly approaching when hundreds of young people of the Mennonite Church will be leaving their homes to continue their education at one of the many higher institutions of learning throughout the country. Some have already made definite plans as to where they will spend the year. Others are anxiously considering this problem and are open for counsel in order to make a choice that will be best for them intellectually, spiritually, and morally.

In a country like ours, with its vast system of public education and a great number of privately owned and endowed schools, practically anyone who has the courage, energy, and persistence can make his way through college.

In making a choice of schools parents or young people may well concern themselves if they have any interest in the welfare of their children or of themselves, because it is impossible for any young man or woman to live four years or even only one year on a college campus without being profoundly influenced by his or her environment. This influence will either

tend to lead away from the ideals which the parents cherished for their children, or it will lead toward them. The close association with students, the opening up of new fountains of knowledge, the social and spiritual atmosphere cannot help but tell. Whether or not these influences and forces will contribute to a person's character and usefulness depends on the person, but it depends also upon the institution which he attends.

I think we are all anxious as a people that our ideals should be conserved and perpetuated in the hearts of our children. In the past we have made great sacrifices to do this and we mean to continue to do so in the future. However, to-day we are profoundly influenced by being thrown in contact with agencies that may change our course altogether. Most prominent among these forces is the educational situation.

Those of us who have been called from the active work of the ministry into the educational work of the Church believe thoroughly that there is a need for Mennonite schools. Great looseness, as well as diversity of thinking, is found in most of the schools of the land. No one can escape it. Many do not know what they are getting until they have it. This system of thinking contains some things that are in direct opposition to our historic Christian faith that has been preserved for four centuries amid all kinds of circumstances and conditions. We are in danger of losing all that has been handed down to us in this present generation because of our contact with an educational system that is easily accessible, attractive, and brought within the reach of all, but which is "shot through" with a materialistic philosophy, a deterministic psychology, and liberal and loose thinking on the question of Theology.

Our own system of schools has been founded to provide a place where an education can be acquired in surroundings that nurture our own faith. No one needs to hesitate to patronize the schools of the Church from the standpoint of their teaching. Nor does one need to hesitate on account of the quality of instruction. From the standpoint of training, ability to teach, thoroughness and personality, the teachers of our own schools compare very favorably with any schools of the country.

These schools also offer courses of study that meet the individual requirements of each student and receive recognition by the agencies with whom the students have to do after they leave school. The expense as a rule is no greater at our own schools than at other similar institutions. In many cases it is less. Of course, there are, no doubt, instances where students could go from home and lessen consid-

erably the cost by attending some other school. In such cases the college does all it can to meet the situation and make it possible to serve the largest possible number of our own people.

Goshen College is one of those schools that is maintained by the Church and offers four years of regular college instruction. As President of this institution I urge parents to consider our own church schools for the education of their children. I also urge young people to make no arrangements to go elsewhere until we have had an opportunity to go over their problems with them and help them arrange to carry on their education in one of our own institutions of learning. And while I am speaking for Goshen College, I am quite sure that those connected with our Church schools are quite as much interested in promoting the highest interests of our young people.

Money is a large consideration these days, but it is not everything. There are still some things more important than money, and we sincerely believe that the maintenance of our faith is one of them. May we stand together to make this the best and most profitable year in the history of our own schools and colleges, as well as in our Church.

Goshen, Ind.

THE VICTORIOUS LIFE

(Continued from page 419)

of the Son of God: and they that hear shall live" (Jno. 5:25). By this the spiritual life in the soul is enabled to perform its spiritual action and live unto God—"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Tit. 3:5). "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I Jno. 1:6,7). John gives us such a beautiful picture of the true light of Jesus Christ and of the apostles' fellowship and knowledge of the Christ. He speaks with authority and says, "That which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled," etc. Do we know Christ? Do we have a distinct knowledge of Him? Are our lives distinctly separated from the world? John seems to give three distinct circles of thought in his first epistle which in their combination are a beautiful picture of truth and a culminative application of the main line of thought. For example, "God is light" hence fellow-

ship with God depends on our walking in the light. Again, God is righteous; hence our fellowship with God depends on our doing righteousness. Finally, "God is love," hence our fellowship with God depends on our possessing and manifesting to God and our fellowman, more especially the brotherhood or in other words the household of God.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us" (1 Jno. 1:9, 10). Advocacy is the work of Jesus Christ for sinning saints, which He carries on with the Father, whereby because of the eternal efficacy of His own sacrifice He restores them to fellowship. If we could truly say with Paul, I "know nothing save Jesus Christ and him crucified," and have our lives crucified and be entirely dead to sin, then the Holy Spirit could mold our lives in a perfect vessel for the Master's use.

Tiskilwa, Ill.

FATHER

Early, one summer morning,
I saw two children pass;
Their footsteps slow, yet lithesome,
Scarce bent the tender grass.
One lately out of babyhood,
Looked up with eager eyes;
The other watched her wistfully,
Oppressed with smothered sighs.

"See, father," cried the little one,
"I gathered them for you,
The sweetest flowers and lilies,
And Mabel has some too."
"Hush, Nellie," whispered Mabel,
"We have not reached it yet,
Wait till we get there, my darling,
It isn't far, my dear."

"Get where?" asked Nellie, "tell me."
"To the church-yard," Mabel said.
"No! No!" cried little Nellie,
And shook her sunny head.
Still Mabel whispered sadly,
"We must take them to the grave,
Come, darling," and the childish voice
Tried to be clear and brave.

But Nellie still kept calling
Far up into the blue:
"See, father, see how pretty!
We gathered them for you."
And when her sister pleaded,
And cried and would not go—
"Angels don't live in church-yards,
My father don't, I know."

Then Mabel bent and kissed her,
"So be it, dear," she said,
"We'll take them to the arbor
And lay them there, instead."
And the joy that came to Nellie
Shone up in Mabel's face.

I saw them turn and follow
A path with blossoms bright,
Until the nodding branches
Concealed them from my sight.
But still, like sweetest music,
The words came ringing through;
"See father, see how pretty!
We gathered them for you."

—Sel. by Emma R. Denlinger.

CLOSED WINDOWS

(Continued from page 421)

way, and the truth, and the life, and no man cometh unto the Father but by me" (Jno. 14:6). But the devil has so many byways that lead away from the true path to the road that leads down to destruction that we need to keep looking towards Jerusalem the city of truth. It is the abiding place of every true child of God; and as long as we abide by the truth, looking to Jesus who is our pattern of righteousness and true holiness, our windows will never be closed.

But as we look into Scripture and make a thorough study on the subject of prayer, we find that it takes but a very little sin to close the windows against our own prayers. We may think that it makes no difference, but when it comes to reckoning with God it makes a world of difference. David says (and he knew): "If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66:18). Just a regard—to respect or delight to listen to or look upon the things that are an abomination to God. Sin and wickedness are abounding everywhere, and we cannot help but see these things when it comes before our very eyes, and yet we need not have a regard for the foolishness of this world. Can you as a child of God have a regard for the foolish jokes and pranks that are being broadcast everywhere? Only a regard. That is all. Nevertheless it is sin, and if it has come between you and your God your prayers cannot reach the Throne. The window is closed. David, a man of experience, said the Lord **will not hear**. God will do just as He has said. His Word never changes.

And we know too that the devil never changed. He is as busy as ever, and will try as hard as he can to lead souls away from the true path; and if he cannot get you one way he will try another, and he knows just where he can get you. He used Scripture to tempt Jesus, and do you know that he is using that very same bait to this day? It is a sad fact indeed that many Christian professors are blindly reaching out and taking hold of that bait, hardly realizing that this will lead them away from the true Christian devotional life—our daily walk with God. Paul says Satan is transformed into an angel of light, and he knows that if he can get you to take his bait he will have an opportunity to lead you still farther away from the city of truth and this will close your window against your prayers. God in speaking to the rebellious house of Israel said, "And when ye make many prayers I will not hear" (Isa. 1:15). Why? In the fourth verse of the same chapter He says, "They have forsaken the Lord."

And is this not true of to-day? Christian professors are turning their eyes worldward away from Jerusalem, the city of truth, and then we wonder why the Church has so many problems. There is so much distress, dissatisfaction, confusion. Yes, we wonder why there are so few souls saved for the Kingdom. Is it not because we are looking in the wrong direction, corresponding with the world in so many things and yet we claim our relationship with our God? But listen. God said, "**I will not hear.**" Hypocrisy will close the window to your prayer. James says, "Ye ask and receive not because ye ask amiss, that ye may consume it upon your lusts" (Jas. 4:3). And again in Job 27:9, 10 we read "Will God hear his cry when trouble cometh upon him (referring to the hypocrites), will he delight himself in the Almighty? Will he always call upon God?"

This is a question each one should seriously consider when in trouble, and you call upon God, and in His loving kindness will hear and answer your petitions. Will you then if you are walking in hypocrisy repent, turn from your sins, keep your window open and always call upon God or is it just times of trouble that you wish to call upon Him? Oh what a shame to live and do as we please and then expect God to help us in times of trouble and still go on in our own way. But in this case ye ask and receive not. Is it then any wonder if the Church is losing power when there is so much hypocrisy, envyings, strife, and divisions? Jesus said, "A house divided against itself cannot stand." Neither can the prayers reach the Throne.

The evangelist holding a series of meetings labors faithfully night and day in prayers and tears, yet somehow there is often no response. He cannot tell why, but the trouble is the windows are closed so tight that God cannot hear one word when we pray.

Oh that we might put away that which has come between us and our God, open our windows wide. Look towards Jerusalem—Jesus Christ our Lord and Saviour who is also our pattern of righteousness and true holiness—the city of truth—God's blessed book the Bible, and I am sure that God will hear and answer our petitions.

Volant, Pa.

Six marks of evangelism:

1. It originates in humble, united prayer.
2. Genuine revivals usually begin with the ministers of Christ only.
3. Genuine revivals generally give fresh impulse to personal work.
4. Revivals that are open attract the attention of the people.
5. A genuine revival serves as a powerful influence in the giving of wealth.
6. A genuine revival is productive of permanent good works. —C. F. Derstine.

CORRESPONDENCE

(Continued from page 425)

finite blessings of the Lord for that
wn and community.

A number of our young people ex-
ct to attend the Young People's In-
tute at Goshen this week. Another
oup attended the one at Scottsdale.
e are glad they are interested in
ble and evangelistic work. May the
ord bless their efforts. Next Sunday
ening a number of our young peo-
e will give a program at the Mar-
r's Y. P. B. M.

At last on Thursday came the much
eded rain for which we are thank-
l.

Aug. 6, 1933.

Cor.

Parnell, Iowa

(West Union congregation)

Greetings to all Herald Readers:—
ro. Milo Kauffman of Hesston,
ans., preached for us at our regular
orning service Aug. 30. On Aug. 6
e brethren Joe Shetler of Pigeon,
ich., and Eli Bontrager of Midland,
ich., gave us a message from Rom.
and I Cor. 2:9. Among others that
orshipped with us were Clarence
ontrager and family of Yoder, Kans.,
oses Mischlers, Edd Zooks, and Ja-
b Boller of the East Union congre-
gation.

Aug. 1 a singing class was organ-
ed with quite a large attendance, in
y for children and evening for all,
harge of Jesse D. Hartzler, Hess-
n, Kans.

Bro. Fred Gingerich of Versailles,
o., who spent the summer months
ar Metamora, Ill., spent several
ys with us visiting with near kin
hile en route to his home.

M. C. Lehman preached to a well-
led house Sunday evening, Aug. 6.
We wish to thank these brethren
rough the columns of our paper for
e messages brought to us from
od's Word.

The continued drouth was broken
refreshing showers of rain.

We are looking forward to spiritual
freshings when Bro. B. B. King will
old a series of meetings beginning
me time in September.

Aug. 6, 1933.

Cor.

Bloomfield, Mont.

Dear Herald Readers:—"The time
the harvest is nigh," a reason we
ve to thank the Lord that He has
ven us crops to harvest.

Our revival meetings began June 11
nd continued for a week, closing on
ne 18. There were several confes-
ons, and a good average attendance.
ro. J. P. Bontrager was our evan-
list.

On Sunday, June 18, Barbara Niss-
y and Monroe Chupp were married.
he ceremony was performed by Bro.

Bontrager, which was the first serv-
ice of its kind ever held in our church
here at Red Top.

During July our visiting ministers
were brothers,—Archie Kauffman,
Kenmare, N. Dak.; I. S. Mast, Cassel-
ton, N. Dak., who conducted baptis-
mal services. Bro. Milo Kauffman of
Hesston, Kans., preached to us on
Tuesday evening, July 24.

We appreciate the sacrifice made by
those who are willing to preach to
us here at Bloomfield. It means leav-
ing their homes and taking several
days of the time they learn to value
so much. Not only to the three who
preached to us in July do we wish to
extend thanks, but to Bro. Bontrager
also, who spent a week here.

We need some one to help and
guide us in a spiritual harvest, for we
know "the time for that harvest is
nigh." We ask your most sincere
prayers in begging God to bring the
right man here.

Aug. 8, 1933.

Kathryn Dietz.

The disciples had the opportunity
of following Christ in the days of His
popularity. They also had the oppor-
tunity of following Him in the days in
which He was despised.—W. G. Det-
weiler.

SPECIAL MEETINGS

Morton, Ill.

Report of the 100th Quarterly Meeting of
the Metamora, Roanoke, Pleasant Hill, and
Peoria Mennonite Sunday Schools held at
the Pleasant Hill Church, July 16, 1933.

As we met at our 100th quarterly meeting
we came with the motive to look back over
a quarter of a century of progress enjoyed
by our organization, observing the origin
and the progress of its work and principles.

(Afternoon)

Survey of the Quarterly Meetings Origin
and Work, Ray J. Schertz.

A Quarter of a Century of Progress in
Home Missionary Work, C. A. Hartzler.

Special Music by men's quartet.

Seemingly our S. S. quarterly meeting
found its origin in the growing need for a
meeting where the workers of different
Sunday schools might get together to dis-
cuss the problems that arose in their Sun-
day School work. Upon hearing of a meet-
ing of this type that started in a neigh-
oring church one of our enthusiastic brothers
immediately investigated the possibility of
organizing a similar meeting here. The re-
sult was that on July 4, 1907 the Metamora,
Union, Harmony, and Roanoke Mennonite
churches met in their first quarterly Sun-
day school meeting.

The 100 programs might be divided into
two parts: the first dealing mostly with
S. S. problems and topics. Nearing the
close of the first fifty thought dealt less
with the Sunday school problems and more
with the fundamental problems of life and
with mission work.

About the time of the 50th meeting spe-
cial music which had been entirely absent
from former programs began to appear.

At the 86th meeting the vacancy left by
the closing of the Union Church was filled
by inviting the Peoria Mission to join the
quarterly meetings.

At the 95th meeting the vacancy created

by removing the Harmony Church was
filled by admitting the Pleasant Hill Con-
gregation to the quarterly meetings.

In an open discussion conducted by the
moderator the following additional remi-
niscences were revealed:

A number of short meetings were held
before the regular quarterly meeting was
organized.

For about ten years before this organi-
zation the Sunday school movement was in
its infancy and offered grave problems.

These meetings as they stand now offer
splendid opportunity for young people to
take part in active work by speaking and
thru special music.

In the progress of home mission work it
was pointed out that:

The foundation for missionary work lies
in the fact that the Gentiles heard the
Word and believed.

The basic work for missionaries is saving
souls from damnation.

Ninety years ago the first missionary to
India died. Forty years ago our first home
mission was started in Chicago.

Until twenty-five years ago nine missions
were organized. Since then there has been
approximately one new mission every two
years. City missions seem to have more
spectacular results than rural missions.
Growth of missions has been slow but en-
couraging.

The basic work for missions is:

1. Inspiration to God's service.
2. Deeper love for God's cause.
3. Souls won.
4. Glory to God.

In an open discussion after this talk it
was pointed out that one city mission has
been responsible for the conversion of four
men who are now superintendents of city
missions.

(Evening)

Open Fields for Christian Service In Our
Community. Mrs. Arthur Hufford, Mrs.
Ralph Imhoff, Ezra Yordy.

Special music by a men's quartet.

In observing the homes of our neighbors
it is startling to notice how many are fam-
ilies not professing Christianity and also
how many who do profess are irregular in
attendance.

Some communities and in one case an
entire township are without churches.
Many of the residents of these communities
would be willing to cooperate in organizing
Sunday schools if properly approached,
however parents often show a discouraging
lack of interest.

Among the institutions that present open
fields are the county jail and the county
farm. They have expressed their apprecia-
tion for meetings that have been held there
in the past, and some have responded by
accepting salvation.

Where opposition is met it is the duty
of the evangelist to open the door but God
is depending on us Christians to carry on
the work. Consequently we should keep
the following questions in mind:

Am I shining?

What kind of light am I sending out?

Is it safe for others to follow me?

Is there danger of others stumbling over
me?

Moderator, J. D. Smith.

Chors., Andrew Schrock Jr., Ralph Im-
hoff.

Secretary, Truman Schertz.

Westover, Md.

Report of the Annual Missionary and
Sunday School Meeting held at the Holly
Grove Church, July 29 and 30, 1933.

Program and Speakers.—The Mission
Field, John S. Hess; Activities in the Home
Church that are Essential to the Welfare
of the Workers on the Field, Eli Swartzen-
truber; The Importance of Sound Doctrine
in Faith and Practice, Geo. Hostetter; How

Maintain the Bible Principles of Giving in this Present Depression, John S. Mast; Sunday School Lesson, A. P. Ogburn; Some Factors that are Essential to the Welfare of the Sunday School, Martin Yoder; The Ideal Teacher from the Viewpoint of a Pupil, Andrew Hartzler; The Ideal Pupil from the Viewpoint of a Teacher, David Kurtz; The Need of Memorizing More Scripture as a Safeguard Against Satan, Nevin Bender; Children's Meeting, Genevieve King; Young People's Problems of To-day, John S. Hess; The Why of Answered and Unanswered Prayer, Nevin Bender; Bible Qualifications for the Christian Worker, Nevin Bender.

Thoughts Gleaned.—When divine love reaches you, **you will work** in the great mission field. We must sacrifice material things for the work of the Lord. When people get weak in the practice of the doctrines of the Bible, it is a sign of weakness in faith. It is of exceeding importance what God has said. In all our mission work we must first have a vision. We must get away from luxuries in this present day depression if we give according to the Gospel standard. An essential factor to the welfare of the Sunday school is the condition or attitude in the home toward the Sunday school. The ideal Sunday school teacher must be filled with the Spirit, and often go to the Lord in prayer. The ideal pupil is a seeker after the truth and is interested in the salvation of souls. We must overcome sin by the old-fashioned weapon (prayer). Memorized scripture put in practice will help us in time of temptation. Our young people have to be awakened to the issues of life. God's promises are true; we must meet the conditions. If we fail in our prayer life it is because we failed to meet the conditions. The Christian worker must be faithful, pliable in God's hand, have a vision, a knowledge of God's Word, and live an exemplary life.

Secretary.

Palmyra, Mo.

Report of the Sunday School Meeting held near Palmyra, Mo., by the Pea Ridge congregation, July 25, 1933.

Organization.—Mods., Bros. D. H. Bender and J. M. Yoder; Chors., Sisters Mabelle Hathaway and Martha Detwiler.

Subjects and Speakers.—Sermon, J. M. Yoder (Text, Prov. 14:34); "Righteousness exalteth a nation, but sin is a reproach to any people," Mabelle Hathaway; The Right and Wrong Uses of the Lord's Day, D. H. Bender; Marks of a Spiritual Life, Martha Detwiler, H. R. Buckwalter; Children's Meeting, Lena Kreider; The Power of the Gospel in Meeting Human Needs Everywhere, Ruth E. Buckwalter, Claude Wise; The Upward Look, Sadie Bissey, I. E. Buckwalter; "What Shall the Harvest Be?" J. M. Kreider.

Thoughts Gleaned.—Results of righteous living: (a) clean life, (b) interested in spiritual welfare of others, (c) promotes the cause of Christ. Righteousness will lift individuals to a higher plane of living. Sin brings remorse, shame, disgrace, plays havoc to a person's life, robs one of peace and health. The nation that forgets God shall be turned into hell. The Sabbath day is an act of creation, a day of rest, a day of worship. Sabbath day is an act of creation, a day of rest, a day of worship. Sabbath desecration means a loss. Unselfishness and sympathy, humility and courtesy, earnestness and trustfulness, patience and forbearance, and love that never faileth are all marks of a spiritual life. The fruits that we bear mark our spiritual life. The greater our needs the greater God shows His power. Our needs bring us to put more trust in God. The things that we see help to mold our lives. We are to look to a higher plane than this earth. The factors that govern a good harvest of grain com-

pare well with a good harvest of souls. Good care should be given to those who come into the fold. Sadie Bissey, Sec.

Kalona, Iowa

Report of 30th Annual Workers' Meeting held at Lower Deer Creek Church, near Kalona, Ia., July 4, 1933.

Organization.—Mods., Paul Mininger, Norman Hobbs; Chor., Orval Kinsinger; Secy., Katie Reber.

(Morning Session)

Devotion, W. S. Guengerich (Psa. 96). Unity in S. S. Work, Edw. Deiner. There should be unity among the workers and unity in the work of the teacher. Pupils should have a connected coherent view of the Bible as a result of the teacher's work.

How Can We Improve Missionary Effort in S. S.? Edw. Swartzendruber. Choose teachers who have a vision of the work, who are obedient to this vision, and have the welfare of souls at heart.

Devotional Life of our S. S. Officers and Teachers, Homer Wenger. The really devoted teacher does not give up those who refuse to be led and advised but watches for their souls as one who must give account.

The S. S. a Factor in Deepening Spiritual Life, Gideon Yoder. S. S. officers should live consistent lives and be full of Holy Ghost power. There should be a definite system and program. S. S. should be strictly evangelical.

(Afternoon Session)

Devotion, Wm. Brenneman.

Children's Meeting, Paul Mininger.

The Pressing Need of a Fuller Knowledge of the Word of God, Blanche Ropp. (1) To bring conviction. (2) For cleansing, joy and assurance. (3) Guard against false teachers and doctrines. (4) For spiritual health, growth, victory, and fitness for service.

Power of the Word, David Eimen. It transforms the lives of men and women. It is a preserver of heaven and earth.

Power of the Holy Spirit, Joe C. Brenneman. It is illimitable. It imparts God's power to individuals. The Holy Spirit will reprove the world of sin, of righteousness and of judgment.

Power of Prayer, Harvey Yoder. The courses of lives and nations have been changed through prayer. The degree of power we receive depends upon the condition of the heart.

Power of a Surrendered Life, John Y. Swartzendruber. Those surrendered to the will of God and the Church are the most powerful in His service. The surrendered life consists in submission and obedience to God and the Church.

Open discussion and Offering.

(Evening Session)

Devotion, D. J. Fisher.

Workers' Meeting, Norman Hobbs. Subject, Do I Need the S. S. and Does the S. S. Need Me?

Sermon, Joe Graber—The Mission of the Church in the Present Situation. Its mission is three-fold: (1) "Ye are the light of the world." (2) "Ye are the salt of the earth." (3) "Ye shall be witnesses unto me."

Secretary.

Casselton, N. Dak.

Report of the Twenty-fifth Dakota-Montana Mission Meeting held in a Schoolhouse near Casselton, N. Dak., June 17, 18, 1933.

Organization.—Mods., Archie Kauffman, C. J. Garber; Chor., Amos King; Sec., Ruth Mast Roth.

Program and Speakers.—Song Service; Devotion, Willie Kauffman; Mission Meetings—Their Value—Voluntary remarks; Sermon—text, Isa. 55:1, C. J. Garber; **Sunday forenoon.** Missionary Sermon—text, Acts 16:9, Archie Kauffman; Devotion, Samuel King; Finding My Place in Life,

Alpha Kauffman; Consecrated Life, Ag Ogburn; Denial, Eunice Mast; "Go Ye to All the World," I. S. Mast; Bible Characters as Examples—Abram, Frank Ki Joseph, Reuben Roth; Moses, Far Chupp; Esther, Hazel Kauffman; Dan Ruth Mast Roth; Peter, Sister Clint Philip, Joseph Roth; Paul, Amos King Devotion, Archie Kauffman; Illustration the Good Shepherd—Sermon, C. J. Garber.

Thoughts Gleaned.—God is calling each one of us to do the work He has for us. Listen for the call which reveals to through the Holy Spirit "a still, small voice." We must give a three-fold sacrifice: "living," "holy," and "acceptable" (Rom. 12:1). Our lives are to be a light not only on Sunday but every day. We have a wise and noble place to fill, a special place to fill as did Abraham, Noah, Esther, John the Baptist, and many others. We are to do our part faithfully, content with our place, consecrating our all to Him. The world is getting more wicked and many false teachers are trying to lead us away from the pure religion, the whole gospel. Let us be on guard, watch and pray, lest we be led astray. He is coming as He went—in power. Acts 1:11. Therefore we be ready when He comes.

Secretary.

Elida, Ohio

Report of Mission Meeting held at Central Church, Elida, Ohio, June 18, 1933.

Organization.—Mods., T. H. Brenneman, M. L. Troyer; Sec., Mary E. Brenneman, Chor., Floyd Sauder.

Program and Speakers.—S. S. Review, Iden Merilet; Devotion (I Cor. 15), Jacob Frey; Sermon (Jno. 9:4), Edward B. Frey (Afternoon) Devotion (Acts 1:14), — Baer; Opportunities for Mission Work: (1) Past, Robert Ross; (2) Present, C. Swartz; (3) Future, S. G. Shenk; Needs City Mission Work, Henry Mueller; The Place of the Rural Church in Mission Work, Edward B. Frey; (Evening) Children's Meeting conducted by Maud Lusk; How Do Present World Conditions Affect Missionary Activities? J. B. Smith.

Thoughts Gleaned.—Mission work is carrying on the work that Jesus started. Jesus never gives preference to amount of work done, but the spirit in which it is done. People that were active in mission work in past were active men—such as Paul, Peter, John and Jesus. Opportunities come to us who we are faithful to God. It is the duty of the Church to supply noble young men and women with something to do. We need propelling force to push us out into the world. We need a united front to stand the test and trials that Jesus would have us accomplish. Prayer is a great essential mission work. We must have a clean message for the people if we want mission work to go on in the future. Some needs of a Christian mission are: the whole Gospel, prayers of the Church, faithful workers, loyal supporters. People are more open for the Gospel through the depression and there is a way of approach that we have not had before. America has been heathenized more since the world war than she has Christianized abroad.

Secretary.

Tofield, Alta.

Report of the S. S. Conference held at Salem Church near Tofield, Alta., July 4, 1933.

Organization.—Mods., O. O. Hershberger, Joe Steckly; Secy's., Edna Yoder, Mabel Buschert; Chor., C. J. Ramer.

Program.—Song service; Devotion and Welcome, Milo Stutzman; Why do We have S. S. Conference, H. J. Harder; Should the S. S. Overshadow the Church, C. J. Ramer; The S. S. an Aid to the Church—(1) As a factor in creating and stimulating missionary interest, Ezra Stauffer; (2) As a means

of reaching the unsaved in the community, Susanna Krempien; General Secretary's Report; Children's Meeting, Millie Page Breneman; The S. S. an Aid to the Church (cont.)—(3) As a factor in finding and developing the hidden talent in the Church, J. P. Bontrager; (4) As a means of implanting a knowledge of God's Word, J. B. Stauffer; (5) By having officials and teachers in sympathy with the doctrines of the Church, Leighton Schmitt; The Place of Reverence in the S. S., Marlin Brubaker; Essay, Fannie Voegtlin; Open Discussion; Song Service; Devotion, M. H. Schmitt; Workers' Meeting, Joe Steckly; Special Song; Talk, J. P. Bontrager; Sermon, Moses Schmitt.

Thoughts Gleaned.—The S. S. is a spiritual association where we meet to encourage and help one another with our problems. The S. S. should not overshadow the Church because it is only one unit and is established by man but the Church is established by God. Interest can be aroused in the minds and hearts of the children by helping the missionaries, by the use of the quarter fund and by the study of mission books and also by supporting definite missionaries. Prayer is the greatest means of reaching the unsaved. The S. S. is a means of bringing to the older ones remembrance of later years and be a means of saving them. The need to-day is to reach the unsaved in the community. The best place to implant a knowledge of God's Word is to start in the home when the children are small. What they get in youth clings throughout life. The life, actions, and words of the officials and teachers influence those of the pupil. They are responsible and must give an account some day. Are we thinking of business during worship?

Secretaries.

Obituary

Nafzinger.—Vern Emanuel, son of Ira and Edna Nafzinger, was born Dec. 17, 1928; died as a result of being run over by an automobile July 21, 1933; aged 4 y. 7 m. 21 d. He leaves to mourn their loss, parents, 1 sister, 2 brothers and many relatives and friends. Funeral services were held at the Central A. M. church in charge of S. D. Grieser. Text, II Kings 4:26. Interment in Pettisville cemetery.

His little hands are folded
Upon his little breast.
In love he is holden;
God's will is best.

Doutrich.—Infant son of Harry and Lydia (LeFever) Doutrich, was born and died July 26, 1933 at his home near Bird-in-Hand, Pa. He is survived by his parents, 1 grandfather (Amos LeFever of Lancaster), 1 grandmother (Annie Doutrich of Paradise) and the following brothers and sisters: Cletus, Paul, Alma, and Elizabeth. His little body was laid to rest in the Paradise cemetery. May we ever acknowledge God's hand and the working of His will among us.

Our darling boy who left his home,
To go and join his Savior,
Has won his crown and bids us come
To live with him forever.

By his Aunt Lizzie Myer.

Steiner.—Rosina Gerber Steiner was born in Wayne Co., Ohio, May 9, 1860; died of heart trouble July 25, 1933; aged 73 y. 2 m. 16 d. In her youth she was baptized and united with the Sonnenberg Mennonite Church, remaining a loyal member until death. She was a kind, humble and loving mother, living an exemplary Christian life. On Nov. 3, 1881, she was married to John J. Steiner, who preceded her in death July 6, 1918. 8 children were born to this union: Aaron, Amos, Simon, John, Menno, Elmos, Lydia (Mrs. J. I. Nussbaum), and Lizzie, at home. There are also 42 grandchildren,

6 brothers and 1 sister. Her parents, 2 brothers, 3 sisters, and 3 grandchildren preceded her in death. Funeral was held July 27. Services conducted at the home by J. Neuenschwander and at the church by J. S. Moser and Louis Amstutz.

Thomas.—Lucinda Lape Thomas was born Oct. 12, 1843; died in the home of her daughter near Thomas Mills, Somerset Co., Pa., July 23, 1933; aged 89 y. 9 m. 11 d. She was the widow of the late Daniel Thomas and is survived by 1 daughter, Mary Jane, wife of John Rhoads with whom she had her home; 1 step-daughter, wife of Joseph Lehman, deceased; 2 half-brothers, John Lape of Kelso and Levi Lape of Somerset, Pa.; 1 brother, Samuel Lape, near Jerome, Pa.; 4 grandchildren and 13 great-grandchildren. She was the oldest member of the Thomas congregation of the Mennonite Church and had served her Lord for many years. Funeral services were conducted in the home by S. G. Shetler and in the Thomas Mennonite church by S. G. Shetler, assisted by R. T. Shilling. The services were very largely attended by relatives, neighbors, and friends. The body was laid away in the family plot of the cemetery adjoining the church.

Ebersole.—Henry Ebersole was born in Washington Co., Md., Jan. 19, 1859; died July 19, 1933; aged 74 y. 6 m. On Dec. 23, 1879, he was united in marriage to Mary A. Strite. With the following children she is left to mourn the loss of a husband and father: Mrs. Christian Eby, Mangansville, Md.; Mrs. Mary Frey, Paramount, Md., with whom he had his home; Amos S., Tiffin, Ohio; Irvin H., Chicago, Ill. 6 children preceded him in death. 12 grandchildren, 5 great-grandchildren, 2 sisters and 2 brothers also survive. He was in failing health for more than a year and was confined to his bed 5 weeks. Funeral services were held at the home and at the Miller Mennonite church near Leitersburg, Md., on July 21, 1933, conducted by the brethren Denton T. Martin and John D. Risser. Interment in adjoining cemetery.

"Dearest father, thou hast left us,
Here thy loss we deeply feel;
But 'tis God who has bereft us,
He can all our sorrows heal."

Brenneman.—John P., son of Melchiah and Elizabeth (Shenk) Brenneman, was born Sept. 7, 1876 in Morton Co., Mo.; died July 9, 1933; aged 56 y. 10 m. 2 d. As a small child he was taken by his parents to Ohio which was his home during the rest of his childhood and early manhood. On Dec. 21, 1904, he was married to Fannie A. Good of Peabody, Kans. They spent several years near Peabody, and for the next 5 years made their home at La Junta, Colo. Following a return of more than a year to his home state, Ohio, their residence has been near or in Hesston, Kans. The last 15 years have been spent directly in Hesston. As a young man he united with the Mennonite Church and remained a consistent member till death. He is survived by his wife, 2 brothers, and 1 sister: Charles and Frances Brenneman, who were present at the funeral, and George of California. His parents and 1 sister preceded him in death. Funeral services were held at the Hesston Mennonite church in charge of I. E. Burkhardt, Paul Erb, and Earl Buckwalter. Interment in Pennsylvania church cemetery.

Zuerr.—Magdalena Zuerr (nee Baer) was born June 10, 1867; died in her home in Archbold, Ohio, July 19, 1933; aged 66 y. 1 m. 9 d. She accepted Christ as her personal Savior and united with the A. M. Church in her youth and remained faithful to the end. She was married to Pre. Dan J. Wyse Aug. 3, 1917. This union was broken by death May 17, 1925. Sept. 16, 1930, she was united in marriage to Isaiah Zuerr. They lived together nearly 3 years. She leaves to mourn her sudden departure her husband, 1 step-son, 4 step-daughters,

11 step-grandchildren, 1 sister (Lydia, wife of Jacob Grieser), 1 brother (Joseph), both of Archbold, 8 nephews and 10 nieces. Father, mother, 2 sisters, 1 nephew, 2 nieces preceded her to the spirit world.

So—one by one

"We are nearing the journey's end,
Where time and eternity meet and blend.
We are faring down life's weary way,
That leads to the gate of a better day."

Funeral services were held at Central A. M. church in charge of Henry Rychener, assisted by E. B. Frey. Text, Rev. 22:7. Interment in Pettisville cemetery.

Kohr.—Daniel Stormfeltz Kohr, son of the late Michael and Harriet Stormfeltz Kohr, was born Aug. 8, 1857, in Warwick Twp., Lancaster Co., Pa.; died June 9, 1933 in Lower Swatara Twp., Dauphin Co., Pa.; aged 75 y. 10 m. 1 d. He was united in marriage Dec. 16, 1880, to Sarah, daughter of the late Bishop Nathaniel Shope. In January, 1883, he, with his companion united with Shopes and Stricklers Mennonite Church and remained true to the faith. He was always found in his place at services whenever health permitted. To this union were born 10 children. Surviving him are his sorrowing widow, 1 son and 5 daughters (Martha, twin, wife of David E. Ebersole, David G., Hettie, wife of Curtis W. May; and Sarah, Mary and Susan at home). 4 preceded him in death: Carrie, twin; Adam who died in infancy; Ira S. who died Feb. 6, 1915; Daniel S. who died Jan. 28, 1919. There remain also 20 grandchildren, 2 of whom died in infancy, 2 great-granddaughters, 1 sister (Mrs. Mary Shank, Lancaster, Pa.), 1 half-sister (Mrs. Oliver P. Seitz), 1 half-brother (Christ H. Kohr), and a host of relatives and friends. He was janitor of Shopes church for the past 50 years, also trustee for over 30 years. He held his office as treasurer in the cemetery board for the past several years. Short funeral services were held at the home; further services at Shopes Mennonite church by Bishop Noah Risser (text, II Cor. 4:17, 18) and David Z. Miller (text, II Tim. 4:6-8). Interment in Shopes cemetery.

Widmer.—Daniel J. and David A., twin sons of Herbert E. and Nancy (Evers) Widmer were born at Chicago, Ill., April 16, 1931; died July 29, 1933, near their home at Albany, Oreg., at the age of 2 y. 3 m. 13 d. The brief period of life was one which brought great joy to the hearts of those nearest to them. They were just beginning to manifest a great interest in their surroundings. They were normal little boys in that they were very active, appreciative of that which loving hands sought to do for them. Death came suddenly when they, as though answering a call, left the side of their father, walking together down the country road and into the path of an oncoming train. They leave to mourn father and mother, one sister, Grace Evelyn, one brother, Nathan Wayne, grandparents, and many other relatives and friends. Funeral services were held at the Grace Mennonite Church of Albany on July 31. Brethren N. A. Lind, J. M. Franz, and W. Harley King took part in the service. Texts, Job 1:21; Rom. 8:28.

The Lord hath graciously given
And the Lord He hath taken away,
So for His grace we are asking,
For His will, not ours, we shall pray.

So shine on, dear little Sunbeams,
Where nothing of earth can annoy,
We'll pray for our Savior's guidance
And meet "in the Morning of Joy."

Mother.

Bishop.—Irene Rittenhouse, wife of Robert B. Bishop, was born near Lansdale, Pa., Oct. 2, 1898; died at the Riverview hospital, Norristown, Pa., June 25, 1933; aged 34 y. 8 m. 23 d. She accepted Christ in early life and united with the Church Dec. 27, 1914. She was married Dec. 5, 1920, to Robert B. Bishop,

to which union were born four children, three sons and one daughter: Robert, Jr., Walter, Gladys, and an infant son, Jacob Merrill, all surviving. This death was a severe blow to the immediate family, the community and the church. She was active in Sunday school work and taught the infant class. The Lord had blessed her with the gift of song and she was willing to be used in that sphere. She was the daughter of Jacob and Alice Rittenhouse and was the first to leave that family for the world beyond. Besides her parents two brothers and three sisters also survive, namely Jacob, John Warren, Elizabeth Clemmer, Ada Clemens, and Mary. The last day she lived she sang two songs, "Lord, I'm Coming Home," and "Lead Kindly Light." She spoke hopefully to the family before her departure. We would not wish her back but miss her smiling face. Funeral services were conducted June 29, at her late home at Lansdale, Pa., by Bro. Jonas Mininger and further services at the Plain Mennonite church by Bros. Aaron Freed and John E. Lapp, where her remains were interred. Text, Mark 9:23.

Here the circle forever is broken,
You were the first to leave us here;
But we look beyond the river,
To the circle you have started there.

By the Family.

MENNONITE GENERAL CONFERENCE

The Lord willing, the Mennonite General Conference will be held on the campus of Hesston College and Bible School at Hesston, Kans., Aug. 23-25, 1933. The following schedule of programs is arranged for the convenience of those who expect to attend:—

Sunday, August 20. Regular services in the forenoon at all the Mennonite churches in the surrounding community of Hesston, Kans. In the afternoon and evening it is planned to have Fundamentals Programs at these churches.

Monday, August 21. The Young People's Topics and the Young People's Problems Committees have jointly arranged a program for the afternoon and evening. This is the first meeting to be held in the tent and is open to the public.

Tuesday, August 22. The program for the forenoon has been arranged by the Board of Education. The afternoon and evening programs are under the direction of the General Sunday School Committee.

Wednesday to Friday, August 23-25. General Conference convenes on Wednesday morning and continues, expecting to close on Friday at noon.

Committee on Arrangements. The Committee on Arrangements will meet on Monday morning, August 21, and will likely continue its work during Monday and Tuesday. This body will be in executive session while the public programs are going on in the tent, and will meet in the school building.

Reports. All Boards and Committees reporting to General Conference should be prepared to present their reports to the Committee on Arrangements while in session.

A cordial invitation is extended to all who are interested in the work of the Church. May we come boldly to the Throne of Grace, asking for divine guidance, so that the Lord may have His way in all the deliberations and decisions.

S. F. Coffman, Moderator.
Simon Gingerich, Secretary.

God knows no geography. Whether we are from America, from India, from the South Sea Islands, or from any other country, we are all alike before God. With one single glance He sweeps the entire globe.—J. D. Graber.

CONFERENCE ANNOUNCEMENTS

Illinois

The Illinois Mennonite Conference will be held with the Waldo congregation near Flanagan, Ill., Aug. 29-31, 1933.

The Ministerial meeting will be in session Tuesday forenoon and afternoon.

The Sunday School Conference will begin Tuesday evening and continue until Wednesday evening. The Young People's Session will be held Wednesday evening.

Thursday forenoon, afternoon, and evening will be devoted to the Church Conference.

A cordial invitation is extended to all.
E. H. Oyer, Secretary.

Iowa-Nebraska

The Lord willing, the Iowa-Nebraska Conference will be held with the brotherhood of the Salem congregation near Shickley, Nebr., Aug. 30 to Sept. 1, 1933.

An all-day Ministers' Meeting will be held on Tuesday, Aug. 29.

Wednesday, all day, and Thursday forenoon will be devoted to Church Conference.

Thursday afternoon and all day Friday will be devoted to a Workers' Conference, divided as follows: Sunday School, Y. P. B. M., Sewing Circle, and Missions.

Any one desiring any information as to local arrangements, railroads, auto roads, etc., will please write to any of the following: P. R. Kennel, Fred Reeb, or Ben J. Schlegel, all of Shickley, Nebr.

A cordial invitation is extended to all to meet with us in this session of Conference.
W. R. Eicher, Secretary.

ANNOUNCEMENT

Eastern Mennonite School

Opening date: September 12, 1933.

Departments: Bible School, Junior College, High School, Bible Correspondence School.

The Bible School offers a two-year Elementary Course for those who have not had high school privileges, and an Advanced Course of the same length for high school graduates and others who are able to carry the work. Emphasis is laid on Book study and doctrinal courses but attention is given to a wide range of other valuable courses which build up one's faith in the Scriptures and prepare one for Sunday School, mission, and other forms of Christian service. The Bible schools conducted by our own Church are the best fitted to give Mennonite young people a sound training and a thorough preparation for service in the Church.

The Junior College offers two years of standard college work including a two-year teacher training course that is approved by the State Board of Education.

The High School offers the standard four-year course. In addition to the usual courses in English, history, mathematics, science, and foreign languages a wide range of electives is offered including art, home economics, agriculture, bookkeeping, oral expression and music.

The Bible Correspondence School offers practical home study courses in Bible. It is possible to enroll at any time of the year. Send for special descriptive folder.

Control of the School. While the school is under the direct control of the Virginia Conference of Mennonites, it has been serving all of the Eastern Mennonite Conferences and has been patronized by conservative people from other sections of the Church.

Standards. The school stands first of all for Biblical standards as understood by the Mennonite Church and expressed in her doctrinal standards. It is interested in perpetuating the evangelical as well as the dis-

inctive principles of the Mennonite Church. The qualification of **faithfulness** on the part of Faculty members is placed above that of ability.

At the same time educational standards are given their proper recognition. A church school can put across a thorough piece of work.

Rates are reasonable. Another reduction has been made in the board rates. Every effort is made to reduce student expenses.

Opportunities for earning part of expenses. Those who are in need of earning part of their expenses should write the school for information concerning work.

Correspondence is invited.

Eastern Mennonite School,
Mennonite Station,
Harrisonburg, Va.

ANNOUNCEMENT

The Lord willing, the annual sessions of the Ontario Mennonite S. S. Conference will be held on Sept. 2-4, 1933, at the Wideman Church, near Markham, Ont. Markham is on No. 7 highway and on the Canadian National Railway Toronto to Lindsay. Visitors from other districts are cordially invited to fellowship with us. For further information address,

Oscar Burkholder, Secretary,
Breslau, Ontario.

WELCOME, SWEET DAY OF REST

Welcome sweet day of rest,
That saw the Lord arise;
Welcome to this reviving breast,
And these rejoicing eyes.

The King Himself draws near,
And feasts His saints to-day;
Here we may sit and see Him here,
And love, and praise, and pray.

One day amidst the place
Where my dear God hath been,
Is sweeter than ten thousand days
Of pleasurable sin.

My willing soul would stay
In such a place as this
And sit and sing herself away,
To everlasting bliss.—Selected.

Table of Contents

417—Editorial
418—"Is the Sermon on the Mount for Today?"
419—The Victorious Christian Life
420—From Our Mission Stations: Hutchinson, Millersville, Reading, Knoxville, Lancaster, Ephrata, Lima
421—Closed Windows
422—Christian Reverie (Poem)
Is the Breaking of an Engagement Ever Justifiable
Dead Enough to Bury
423—Sunday School Lesson
Bible Meeting Topic
424—Field Notes
425—Correspondence
426—Cast Thy Burden upon the Lord (Poem)
The Teacher and His Effective Teaching
A Very Practical Letter
427—The Coming School Year
428—Father (Poem)
429—Special Meetings
431—Obituary
432—Announcements, etc.
433—Report of Annual Meeting of Mennonite Board of Missions and Charities
447—Our Missionary Message

GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

AUGUST 17, 1933

J. A. RESSLER, Editor

REPORT

Of the Twenty-seventh Annual Meeting of the Mennonite Board of Missions and Charities, Held at the Springs Church, Springs, Pennsylvania, May 21-23, 1933

Officers and Standing Committees
For the Year Ending July 1, 1932

Officers

(The first five comprise the Executive Committee)

President, D. D. Miller, Middlebury, Indiana.
Vice President, Levi Mumaw, Scottdale, Pa.
Secretary, S. C. Yoder, Goshen, Indiana.
General Treasurer, Vernon E. Reiff, Elkhart, Indiana.
M. C. Cressman, Kitchener, Ont., Can.
Eastern Treasurer, Henry F. Garber, Mt. Joy, Pa.
Field Worker, S. E. Allgyer, West Liberty, Ohio.

Mission Committee

S. F. Coffman, Chairman, Vineland, Ont., Can.
S. E. Allgyer, Secretary, West Liberty, Ohio.
Daniel Kauffman, Scottdale, Pa.
D. D. Miller, Middlebury, Ind.
S. C. Yoder, Goshen, Ind.
J. L. Stauffer, Harrisonburg, Va.

Honorary Members:

C. Z. Yoder, Wooster, Ohio.
J. S. Shoemaker, Dakota, Ill.

General Sewing Circle Committee

President, Mrs. J. A. Ressler, Scottdale, Pa.
Vice President, Mrs. M. C. Cressman, Kitchener, Ont., Can.
Secretary, Mrs. A. L. Buzzard, Goshen, Ind.
Assistant Secretary, Mrs. Chauncey Smucker, West Liberty, O.
Sewing Secretary, Mrs. J. B. Moyer, Elkhart, Ind.
Literature Secretary, Mrs. M. C. Lehman, Goshen, Ind.
Treasurer, Miss Anna Stalter, Goshen, Indiana.

MEMBERS OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES

For the year ending July 1, 1932

General Conference Appointees:

C. Z. Yoder, Wooster, Ohio; E. L. Frey, Wauseon, Ohio; J. S. Shoemaker, Dakota, Illinois.

General Board Appointees—Trustees at Large:

D. D. Miller, Middlebury, Ind.; Henry F. Garber, Mt. Joy, Pa.; S. C. Yoder, Goshen, Ind.; Levi Mumaw, Scottdale, Pa.; S. H. Rhodes, Harrisonburg, Va.; Simon Gingerich, Wayland, Iowa; Vernon E. Reiff, Elkhart, Ind.; M. C. Cressman, Kitchener, Ont.

District Conference Appointees:

A. C. Good, Sterling, Ill.; J. M. Nissley, Altoona, Pa.; S. E. Allgyer, West Liberty, O.; J. Y. Swartzendruber, Wellman, Ia.; M. L. Shantz, New Dundee, Ont.; I. B. Witmer, Columbiana, Ohio; C. E. Brenneman, Albany, Oreg.; J. S. Hartzler, Elkhart, Ind.; Lewis Showalter, Broadway, Va.; Garret Nice, Harleysville, Pa.; John H. Mellinger, Lancaster, Pa.; Jonas Eshleman, Hagerstown, Md.; Eli Hosteller, Wolford, N. D.; Amos Gingerich, Versailles, Mo.; H. J. Harder, Didsbury, Alta.; J. W. Shank, Pehuajo, F. C. O., Argentina; P. A. Friesen, Sankra, India; E. D. Hershberger, Detroit Lakes, Minn.; Lloyd Kniss, Dhamtari, C. P., India; Nelson Litwiller, Pehuajo, F. C. O., Argentina; J. D. Graber, Dhamtari, C. P., India.

Chairmen of District Mission Boards:

J. A. Ressler, Scottdale, Pa.; N. E. Troyer, W. Liberty, O.; Joe C. Brenneman, Kalona, Ia.; L. C. Kauffman, Kenmare, N. Dak.; Oscar Burkholder, Breslau, Ont.; Chris Snyder, Aurora, Oreg.; M. D. Stutzman, Kingman, Alta.; Jos. R. Driver, Waynesboro, Va.; L. J. Miller, Garden City, Mo.; B. E. Stauffer, Hagerstown, Md.; John H. Mellinger, Lancaster, Pa.; Isaiah G. Ruth, Chalfont, Pa.; Edwin Yoder, Topeka, Ind.

Chairmen of Local Boards:

J. W. Shank, Chicago, Ill.; Alvin Culp, Vineland, Ont.; Frank J. Martin, 1209 St. Marys Ave., Ft. Wayne, Ind.; J. A. Heatwole, La Junta, Colo.; Maurice O'Connell, 825 N. Jefferson St., Lima, Ohio; Chris Snyder, Aurora, Oreg.; Laban Swartzendruber, West Liberty, O.; E. H. Oyer, Roanoke, Ill.; L. J. Miller, Garden City, Mo.; J. D. Smith, Eureka, Ill.; Perry A. Heller, Los Angeles, Calif.; Wm. G. Detweiler, Canton, O.; Abner G. Yoder, Parnell, Iowa; Frank B. Raber, Detroit, Mich.

Mission Meeting

Sunday, May 21

Afternoon Session

D. D. Miller, President of Mennonite Board of Missions and Charities, presiding.

2:00 P. M. **Devotional Service**, conducted by the chairman; prayer by John L. Stauffer.

2:30 P. M. **Mission Sermon**, Rom. 10:12-18. J. D. Graber, Dhamtari, C. P., India.

Address: **The Clarion Call**. Isa. 6:8. J. C. Clemens, Lansdale, Pa.

Contributions to our Missionary Program by our Churches. Paul Sauder, New Holland, Pa.

Evening Session

6:30 P. M. **Song Service and Devotion**.

Address: **The South American Field**. Nelson Litwiller, Pehuajo, F. C. O., Argentina.

Developing Our Spiritual Resources. J. L. Stauffer, Harrisonburg, Va.

Monday Forenoon

Song Service and Devotion.

Roll Call with a quorum declared present.

Minutes of the previous year were read and approved.

Reports of Officers

Report of the President:

Another year of the activities of the Mennonite Board of Missions and Charities has come to a close and the record has become history. In submitting this annual report we pause here to express our sincere gratitude to our heavenly Father for His sustaining grace, for His daily mercies and kind providence that have attended us, guiding, helping and blessing every step of the way.

May I also express to the members of the Executive Committee, the Mission Committee, the Study Committee, and all other committees connected with our Home and Foreign work, my appreciation of their wise and helpful suggestions and counsel. Many thanks to all of the workers at the various stations who have so willingly cooperated with us and with each other in methods and plans in the work of the past year.

Last but not least I want to express my heartfelt gratefulness to the entire constituency for the sacrificial giving, the fervent prayers and the brotherly sympathy, which have enabled us to close the work of the year without a deficit in finances or retrenchment in work.

The past year has been one of unparalleled world currents and cross currents. Poverty and fear of poverty have disturbed people on all sides. Starvation was faced by millions in the midst of an over supply. Both the Orient and the Occident are overburdened with

political unrest. Anti-religious movements, aggressive and devitalizing, are sweeping through nations and about the Church of Christ. Pessimism and defeatism even in Christian circles are entirely too prevalent. Religious are being reduced to a common level in the thinking of some. Efforts are being made to formulate a religion of **humanity** with elements of many religions woven together in one.

In the midst of all of these distracting influences which tend to lead men and women to skepticism **we must** assert with renewed emphasis that the objective of the Church's Missionary Enterprise is to lead men to a discovery of and experience with God through Jesus Christ,—to enlist them in Christian living, and in the most effectual way possible carry out the Great Commission, "Go ye therefore into all the world, preaching the Gospel to every creature, baptizing them in the name of the Father, Son, and Holy Ghost, teaching them to observe all things I have commanded you, and lo, I am with you always, even unto the end of the world."

Missions have to do with the age old enemies of the human race; sin and death, poverty and sickness. To deny them is evidence of cloudy thinking. To ignore them is to invite disaster. To sit in despair is to add anguish of heart to sickness of soul. To meet them with faith and courage is the first step toward overcoming them. Missions propose to make known how to overcome these enemies. To have a part in such an activity is Christlike. To stand aloof, unconcerned is not the part of a true Christian.

One writer said that to have the capacity for knowing and not to know is tragedy. Millions of people have the capacity and the desire to know God, but do not know Him. This is the tragedy of tragedies, and people called Christians are responsible. A goodly number of the members of the Church seem to be aware of their duty to the extent that they make some contribution to help others to know God, but there are yet many who do not believe very strongly in missions and who make no contribution to the missionary cause. These also we must try to win.

We are here at this annual meeting to review our missionary work, to determine policies, to lay plans, to outline programs, but if that is our **whole** purpose, we have come together in vain. We are also here to sense anew, and more keenly than ever before, our relation to God and our responsibility for the multitude that sorely need the **Good Shepherd**. We are here so that the passion to give Jesus Christ to others may burn more warmly, so that we may go forth with a keener realization that we are our brother's keeper and so that upon our souls may be impressed an indelible divine urgency to fulfill our responsibility both for sharing Jesus Christ with others and for leading others to a similar experience.

These days of economic difficulties, of unemployed men and women, and of needy peoples the world around should bring the Mennonite Church closer to her Lord in order that she may learn to know more clearly the Will of our Lord and Master, and then go forth with glowing enthusiasm to face the task of bringing "Christ to men and men to Christ." These times are revealing very clearly man's needs and are demonstrating with equal clearness God's ability to help.

Our very limitations should lead us to a new evaluation of the best use of men, money, prayer, and to test our methods, our resources, and the measure of our devotion and success. A certain missionary leader says: "To the Christian and especially to the Christian leaders, times of depression are designed by our Lord to be times of elevation."

During the past year we have endeavored to maintain in all of the institutions connected with the Board, an orthodox Biblical standard of doctrine and life, meeting the approval of an all-wise heavenly Father, and of the Mennonite General Conference. We have likewise endeavored to do the most efficient work with the resources at hand in meeting the real needs of humanity in a practical way.

In the midst of unprecedented economic conditions of the world, with unstable monetary conditions, with fluctuating exchange, with high taxes and interest, with bank failures and bank holidays, with depreciation of values in stocks and bonds and real estate, with extremely low prices for farm products, which effect a large part of the constituency of the Mennonite Board of Missions and Charities, with unemployment, with many communities having people in their own neighborhood who are in dire need and to whom help must be given,—with all these and many others, the problems, duties, responsibilities, and activities of the Executive Committee, and especially of the Treasurer and Financial Agent, have been more strenuous this year than in any other in the history of the Board.

During the year some city properties and one farm were deeded to us in payment of loans. Several of these were sold and others rented. Some rents collected and some uncollected. Quite a number of our loans which were due were refinanced and time extended. With comparatively few exceptions those who have loans from us and those who are renting properties are making honest efforts to pay their dues. There is at present a considerable amount of past due uncollected interest, but we are expecting a good portion of this to be paid some time.

We have aimed to practice strictly Christian business methods and principles. There has been a voluntary coöperative reducing of overhead expenses and allowances from our Administration Office in Elkhart, Indiana, and in all of the various stations and institutions,

Home and Foreign, which are connected with the Board. Thus with our reduced overhead expense and our high foreign exchange we were enabled to operate without a deficit even though our contributions were lower than in previous years.

Times of distress do one of two things for men: either they drive them to God or away from Him. Which way men take depends upon the attitude they assume, and the relationship they establish. A few secrets of effectual missionary work under divine blessing are: first, proper giving of information; second, having efficient organization; and third, wholehearted coöperation.

In conclusion we plead for whole-hearted, brotherly coöperation, as we face our common tasks and unitedly go forward with a constant prayer that we may be found faithful in His service. "Let a man so account of us as ministers of Christ and stewards of the mysteries of God."

Respectfully submitted,
D. D. Miller.

On motion the report was accepted.

Report of the Secretary

Real Estate, Endowments and Annuities

As Secretary of the Mennonite Board of Missions and Charities, I take pleasure in presenting herewith a statement of the real estate holdings and assets of the Board for the year ending March 31, 1933.

Real Estate, Buildings & Equipment, India	\$160,000.00
Real Estate, Buildings & Equipment, South America	70,000.00
Mission Residence and Church Property, Canton, Ohio	15,200.00
Mission Residence and Church Property, Chicago, Ill.	36,000.00
Mission Residence and Church Property, Lima, Ohio	9,000.00
Mission Residence and Church Property, Ft. Wayne, Ind.	12,700.00
Church Property only, Detroit, Michigan	6,000.00
Mission Residence and Church, Peoria, Illinois	9,400.00
Argentine Church Property, Kansas City, Kansas	5,000.00
Church Property, Wichita, Kansas	4,000.00
Church Property, Manitou, Colorado	5,000.00
Church Property, Los Angeles, Calif.	3,000.00
Children's Home and Equipment, Kansas City, Kansas	21,000.00
Orphans' Home Bldg. and Equipment, West Liberty, Ohio	26,000.00
Home for Aged, Eureka, Ill.	53,000.00
La Junta Hospital and Sanitarium Buildings	168,000.00
La Junta Hospital and Sanitarium Equipment, etc.	28,000.00
La Junta Nurses' Home and Other Real Estate	5,400.00
La Junta Mercantile Buildings for Endowment	30,000.00
La Junta Boxwell Farm for Endowment	12,000.00
La Junta Unimproved City Lots	600.00
La Junta Weaver Farm for Endowment	6,000.00
La Junta Litwiller Property	1,600.00
Old People's Home Property, Wayne County, Ohio	22,400.00
Farm Property, Gridley, Ill., for Home for Aged	10,000.00
Oklahoma Farm Property	12,000.00
Gardner Farm Property, Nebraska	16,000.00
Byler Property, West Liberty, Ohio	4,000.00
Indiana Property	5,000.00
Brunk Property Lyman, Mississippi	2,000.00
Sarasota, Florida Property	4,000.00
Administration Building, Elkhart, Indiana	17,000.00
Total Real Estate, Buildings & Equipment	\$779,300.00
Annuity Funds Invested	159,745.00
Endowment Funds Invested	218,606.36
Building and Other Funds Invested	70,839.25

Net Worth \$1,228,490.61

S. C. Yoder, Secretary.

On motion the report was accepted.

Report of Treasurer

See Pages 440-447.

On motion the report was accepted.

Summarized Report of Missions & Charitable Homes

On motion the report was accepted.

Appointment of Special Committees:

On recommendation of the Executive Committee the following committees were appointed:

Nominating: M. C. Cressman, S. F. Coffman, L. J. Miller, Edwin Yoder, P. A. Friesen.

Resolutions: Oscar Burkholder, J. D. Mininger, John R. Mumaw.

Auditor's Reports

Auditor's reports of all city missions, charitable homes and foreign missions were read and approved.

Reports of Standing Committees

Report of the Mission Committee

To the Mennonite Board of Missions & Charities, Greeting:—

The Mission Committee has been functioning in the usual way during the year. The regular number of meetings have been held in joint session with the executive committee. The work has not been heavy during the year since no new missionaries have been sent to the foreign field since our last meeting. A number have returned from both our foreign fields, five from India, and four from South America. However, two that have been on furlough longer are returning in the very near future to India, and two more will go to India later, and two new ones are being considered for appointment, for the same field. Thus with the six that are returning soon there will be twenty-eight on the field in India and eight in the home land. Two others whose furlough has expired are figuring on returning soon to the South American field. Thus, with these outgoing missionaries there will be fourteen foreign workers on the field and four in the home land. These figures do not include the native workers.

We are grateful that with all the handicaps of the times it has not been necessary to call any workers from the field, and we trust the worst is over. If the Lord tarries may we go forth with a zeal to continue the work with greater efficiency in the future than we have done in the past.

It is, indeed, very commendable on the part of the Church, the way the needs have been supplied at a time when giving by many was a real sacrifice. May the Lord abundantly bless and richly reward every faithful supporter of the cause of Christ. I Cor. 15:58.

During the year thirteen have taken the physical examination, twelve the doctrinal, and three the preliminary.

S. E. Allgyer, Secretary.

On motion the report was accepted.

Report of the Field Worker

To the Mennonite Board of Missions & Charities, Greeting:—

Because of sickness it became necessary to make some temporary changes at the Chicago Mission to continue the work throughout the year. We trust that definite arrangements may be made during this meeting that the work at that place may be carried on successfully and efficiently. I have been impressed with the work done here among the Mexicans. May we do what we can for these people as well as many others, who apparently are without the Gospel.

It has not been my privilege to visit all of the Missions, but I have been in a number, and find they have not been without problems, but we are glad to note that some progress has been made in the various missions and institutions of the Church, for which we are grateful.

With the coöperation of the Church at large and with the endeavor on the part of the workers to economize, we have been able to continue the work regardless of the depression. The unemployment situation continues in a large measure, and no doubt has had its effect, but we find that idleness is not a good feeder for spirituality.

The Lord of the harvest has very graciously been supplying the missions and institutions with faithful workers and we trust that during the year facing us we will reach out as much as is within our power for lost men and women, and endeavor to create a strong, healthy atmosphere in every center of activity, that sinners may tremble in the congregation of the righteous, and may this work continue to have the support of the entire Church in prayer, as well as otherwise.

S. E. Allgyer.

On motion the report was accepted.

Report of the Relief Committee

Our effort has been directed largely to the Paraguay movement during the year. It will be remembered that a large group of Mennonite refugees had been taken from Harbin, China to Paraguay by the Mennonite Central Committee as given in our report of last year. This group has required a monthly remittance of \$500.00 as arranged for by a special budget to maintain them during the first year in Paraguay. The Central Committee reports show that nearly enough funds are now on hand to complete this obligation.

However, this does not close the affairs of the Central Committee in connection with this work. Other obligations were incurred through this movement for which a balance of about \$7,500.00 is yet needed. This is needed to pay off loans that were made in connection with the work and should be available during this year. We trust our people will again respond to this need as the calls are sent out.

Conditions in Russia are being reported much worse than at any time since the Famine of 1921 and some claims are being made that our Mennonite people in Russia are suffering more severely than at that time. It is to be regretted that no direct relief can be given at this time. There has been considerable relief given through the sending of individual remittances for food through certain established agencies.

Latest reports from Paraguay indicate that recent fighting between Paraguayan and Bolivian armies was not far distant from the colonists. The roar of cannon, the rumbling of artillery and the noise of the airplanes were heard constantly for a number of days previous to the report given. It is hoped that these conditions may not become more serious to the Colony. Real progress is reported as far as the affairs of the Colony are concerned but they are handicapped because of the present world market conditions as in other countries.

Thus far the earlier established villages have been able to provide their food and other necessities of life and they are happy, to be in such a favorable condition although their lot is very difficult.

There are yet about 200 Mennonite refugees at Harbin, China. It has not been possible to give them any assistance as no funds have been made available for the purpose. There were times when loans were offered for a part of the expenses involved but no bankable security could have been given for the protection of these funds. It will be necessary first to meet the deficit incurred in the movement of the first group before further obligations can be assumed by the Central Committee.

Levi Mumaw, Secretary.

On motion the report was accepted.

Report of the Study and Revisions Committee

In accordance with the action of the Mennonite Board of Missions & Charities at its last Annual Meeting, the undersigned committee was appointed to make as complete a survey as possible of the mission activities of the Church with a view to ascertaining the efficiency of our work in the light of our experience and of present-day conditions.

During the year four meetings were held during which the purposes of the Committee were more fully defined and a plan of procedure was decided upon. One of the objects of our effort was to gather information regarding outworkings of our policies and the results of our labors.

In order to secure this information a series of questionnaires was sent out to all home and foreign missionaries and workers at charitable homes and institutions. These questionnaires covered our activities and policies in the various fields and brought us a large body of information. However, this involved an immense amount of work and the material was only very recently tabulated, consequently, the committee has not yet had time to appraise or evaluate any part of it.

The material was gathered at the expense of a great deal of labor on the part of the missionaries. It contains much that needs careful and deliberate study. In view of the fact that the work of the committee is as yet incomplete, a recommendation is offered herewith that the study be continued during the coming year, with a view to bringing a report at a later meeting that is based on a fuller knowledge of the material that has been collected.

Respectfully submitted,

THE COMMITTEE:

D. D. Miller, Chairman
S. C. Yoder, Secretary
Levi Mumaw
Henry Garber
S. F. Coffman

Report was accepted and the committee retained to continue its investigation and to report at the next Annual Meeting.

Report of Women's Sewing Circle Committee

Report of Literature Secretary for 1932-1933

The report for this year is not so large. One of the main features stressed this year was the publication of an article once a month in the Yonth's Christian Companion, relative to Junior Sewing Circle Work. Similar articles on general Sewing Circle work have been published for several years in the Mission Supplement of the Gospel Herald. We believe there is a real need for literature of this kind, and we trust the need is being met. The Monthly Letter goes out regularly. To economize, we tried the experiment this year of publishing a supplement to the 1932 Prayer Booklet. A goodly number of the Prayer Booklets were left over. Any one desiring to do so may get the 1932 Booklet plus the Supplement and thus secure up-to-date information.

A steady growth of interest in the literature of our Committee is manifest. A number more Secretaries of Literature have been appointed by the various districts, more interest in missionary literature and contact with missionaries through correspondence indicate growth.

The trend of thought among our sisters is indicated by the questions that are asked, among which are:

What are the duties of the Literature Secretary?

How can we organize a Junior Circle?

What books would you suggest for a reading course?

Let me commend the District organizations for their efforts along these lines. This field has a great future before it, and we should devote more time to this particular work.

Gratefully submitted,

Lydia Lehman.

Garments made by Sewing Circles Reporting through Sister Moyer, Sewing Secretary from April 1, 1932, to April 1, 1933:

India			Home Institutions		
District	Pieces & Gifts	Cost	District	Pieces & Gifts	Cost
Ind-Mich.	312	\$ 72.14	West Liberty, O.		
S. W. Penna.	246	95.22	Orphans Home	647	\$162.99
Iowa-Nebraska	254	69.36	La Junta, Colo.		
Lancaster Co., Pa.	200	51.15	Hospital	534	101.27
Illinois	211	50.40	Chicago, Ill. Mis.	288	54.32

Kansas-Missouri	107	28.97	Detroit, Mich. Mis.	197	50.54
Ohio	92	27.19	Hannibal, Mo. Mis.	135	37.92
Virginia	45	12.52	Chief, Mich. Rural	131	23.98
Pacific Coast	39	11.66	Palmyra, Mo. Rur.	110	30.97
Franconia, Pa.	28	6.80	Concord, Ten. Rur.	85	26.93
New York	20	5.70	Gravois Mills,		
			Mo. Rural	43	3.50
Total India	1572	\$431.11	Total Home Inst.	2170	\$492.42
			Grand Total	3742	923.53

Mrs. J. B. Moyer, Sewing Secy.

SECRETARY'S ANNUAL REPORT

Mennonite General Sewing Circle Committee For Year Ending March 31, 1933

Number of District Organizations	10
Number of Circles—173 Senior, 39 Junior	212
Number of circles organized during the year	7
Number of members	3739
Average attendance	1924
Receipts Home and Foreign	\$6619.46
Number of Garments made	12118
Number of Pieces of Bedding	2003
Number of qts. canned fruit and vegetables	3651
Number of lbs. dried fruit	752
Number of doz. of eggs	780
Provisions	\$340.00

A number of circles gave no report at all, one district reported only the number of members, and not the amount of work done. Several districts who are doing active work do not keep any records.

Gratefully submitted,

Mrs. A. L. Buzzard, Secy.

TREASURER'S ANNUAL REPORT

Mennonite General Sewing Circle Committee For Year Ending March 31, 1933

Cash Balance April 1, 1932		
General Expense Fund	\$ 5.33	
Monthly Circle Letter	4.36	
Prayer Booklet	3.11	
Girls' Industrial School India	715.69	\$728.49
Receipts—Contributions Received		
India Missionary Support:		
Mary Good	254.06	
Ida Hostetler	169.00	
Minnie Kanagy	15.00	
Ruth B. Miller	308.22	
Kathryn Troyer	296.00	\$1042.28
India Missionary Children Support:		
Donald Miller	74.95	
Thelma Marie Miller	120.00	194.95
India Leper Asylum	32.00	
India Bible Women	96.50	
India Orphan	49.00	
India Medical	326.52	
India Widow	5.50	
India Personal	10.00	
India Girls' Industrial School	131.22	650.74
Total for India	\$1,887.97	
South America Missionary Support:		
Ada Litwiller	248.05	
Emma Shank	25.50	273.55
South America General	29.00	
South America Bible Reader	16.45	
South America Medical	8.92	
South America Nurse	4.20	58.57
Total for South America	\$332.12	
Bibles for La Junta Hospital	27.00	
Pictures for Walls, La Junta Hospital	2.50	
Orphan's Home West Liberty, Ohio	5.00	
General Expense Fund	63.20	
Monthly Circle Letter	59.94	
Prayer Booklet	95.05	252.69
		2,472.78
Grand Total		\$3,201.27

Gratefully submitted,
Zaidee A. Reiff.

On motion the report was accepted.
Closing Song and Prayer.

Afternoon Session

Song Service and Devotion.

Report of Standing Committees (Cont'd.) Foreign Missions Committee

It is with a deep sense of gratitude and satisfaction that we are again able to note the closing of another year's work on the foreign fields without a financial deficit. Certain parts of our budgets have been revised in keeping with the present abnormal conditions but there has been no evidence of retrenching in any of our foreign activities.

The ordinary movement of our workers to and from the fields has not been carried out in detail according to the regular furlough rules, as several families have remained on the field to extend their term of service. We wish to commend all such in the manifestation of their interest in their work and interest in the lost souls with whom they are working. Recruiting of those who have been on furlough is in progress and this year will mark the returning of a number of our older workers to their respective fields of service.

Action has been taken by the Eastern Mennonite Board of Missions and Charities by sanction of the Lancaster Conference to open new work in Africa. Four workers have been appointed and set apart for this work. These will continue their preparation to be sent out as soon as definite arrangements can be made. It is thought that another year at least will be required to study the field, make further preparation by the workers, etc., before work can be undertaken.

We wish to commend the effort being made in the study of our mission problems both at home and on the foreign fields. May we continue to remember the work by prayer and the giving of our substance entrusted to us.

Levi Mumaw
J. H. Mellinger
I. E. Burkhart

On motion the report was accepted.

City Missions Committee

To the Mennonite Board of Missions & Charities, Greeting:—

As a Mission Committee we are truly grateful to our heavenly Father for the blessings received during the year. We were very sorry that it became necessary for Brother and Sister Kanagy to leave their work in Chicago on account of Sister Kanagy's health, and our prayer is that she may again be fully restored to her usual health. In the meantime we trust that the Lord of the harvest will supply workers for this place, that the work may be properly taken care of. We are glad that the Gospel has been received and has become fruitful in the lives of a number of souls in the various missions, and we would like to give this word of encouragement to every worker, that we fully appreciate our opportunities of being called as ambassadors for Christ, and that we put forth every possible effort to make Christ known, and thus relieve ourselves of the responsibilities of having the Gospel entrusted to us, and as a committee we reaffirm our former recommendations regarding the reaching out into the field for lost souls.

S. E. Allgyer, Chairman
Maurice O'Connell

On motion the report was accepted.

Rural Missions Committee

As a committee we have nothing definite to report. We have had some correspondence together during the year. Some helpful information has been obtained in reference to needy rural fields in the south. Further inquiry and investigation should be made regarding these fields.

The Committee.

On motion the report was accepted.

Report of the India Mission

To the Mennonite Board of Missions & Charities,
In Annual Meeting Assembled.
Greetings in the Name of Jesus:—

We desire to record our testimony that God has in various ways definitely manifested Himself to us during the past year. He has put into our hearts an increased desire to honor Him in more consecrated lives and in greater evangelistic zeal. The devotional sessions of our annual meetings helped us all to draw nearer to Him. They also helped to make discussion and legislation easier when more mundane matters came up for consideration. Several special meetings have been conducted where the chief object was the deepening of the spiritual life. In these special meetings attended by Indian and foreign workers, the whole program consisted in the reading of the Word of God, meditation, and prayer. A new sense of responsibility is being felt by our Indian brethren for the salvation of the lost. We desire to see a still greater burden for lost souls on our own part as well as on the part of our Indian co-workers, especially so now that the time is approaching for their taking greater responsibilities in the work of the Church.

As a whole the missionary group has been enjoying good health. Several of the missionaries have received medical warning in regard to their physical limitations and they are accordingly taking due precautions.

It is with pleasure that we report the return of Sister Minnie Kanagy and Sister Ada Hartzler to India from their first furlough. They arrived in November and have since been appointed to their work. Sister Hartzler is located at Sankra where she has charge of the medical work and Sister Kanagy is located at Ghatula and has charge of the Girls' Industrial School.

The following missionaries proceeded on regular furlough to America: Sister Sarah Lapp and Bro. and Sister Kniss with their three children. Sister Harriet Lapp also traveled with them to continue her school work in America. This party traveled by way of the Atlantic. Brother and Sister Beare and Allene left a little later and traveled by way of the Pacific. May God accompany them in their travels and in their sojourn in the homeland. Brethren Beare and Kniss have been appointed to represent the Conference at certain of our church Boards and Bro. Graber has been chosen as the official representative of the Mission at this meeting of the Board. Please receive them.

We also hear with great satisfaction that Bro. and Sister Friesen are planning to arrive about July and Bro. and Sister Graber sometime in the fall and with the latter Dr. and Mrs. Brenneman as new missionaries. May God speed them on the way.

We have already submitted the monthly working budget for the financial year beginning July 1, 1933. Taking into consideration the economic situation at home we have prepared our budget as low as possible without actually retrenching and succeeded in reducing it by \$212.00 as compared with last year. We have submitted no building budget at all. We trust that despite these difficult times it will be possible for the Church to provide what we have asked for.

The Academy Bungalow and the Dondi Medical Dispensary have been erected since our last report. Two buildings are under construction which will be completed soon after the middle of the year—The Academy Administration Building and the Nurses' Bungalow at the Medical Station.

In accordance with the policy of the mission to establish as many Christian farmers as possible several more plots of farm land were sold to farmers in the village of Balodgahan.

It was also decided for the present to locate an Indian Evangelist-in-charge at Likhma for the evangelistic work there. The Evangelistic Samaj has decided to build a house on the mission land with funds they have available. If advisable this move will become a part of the plan to transfer work to Indian hands.

The Rani of Dondi-Lohara State has been pleased to grant us an additional acre of land for the medical work at Dondi Evangelistic Station. She has given this to us free for which the Mission is very grateful indeed.

Last year we recorded the installing of the first Indian pastor and we now have had a year's experience in this venture of faith. We have not been disappointed. When the time arrived again this year for selecting the pastor for the Sundarganj Congregation, with a membership of 456, we felt that due to the heavy responsibilities of the missionaries at Dhamtari by reasons of their missionary appointments, the selection of pastor should be limited to the Indian ordained ministers of which there are two at this congregation. The choice of the congregation fell upon Bro. John Haidar who had been serving as pastor last year. Soon after he was chosen a deep sorrow came to his family when the death angel visited his home and called away his faithful companion, leaving nine children, only one of whom is married.

It is also with gratitude that we report the choosing of the second Indian pastor, this one for the Balodgahan (Bethel) congregation. Bro. Sukhlal was chosen. He was for many years a deacon in the church and for a year an ordained minister. The membership of this congregation is 376. We rejoice greatly in this step and we pray that God's special blessing may attend the work.

The mission is greatly interested in the questionnaire which the Board sent to the mission and to the several missionaries. The mission has replied officially to the former under recent date and the several missionaries have sent their own replies to the personal questionnaire. The questionnaire has been well conceived and we confidently expect a decision of great importance at this meeting of the Board.

We are aware of the changed economic situation in the world to-day—a condition which has very materially affected our own Church and we have marvelled that the home Church has so faithfully continued her sacrificial giving in these difficult times. If finances were the limiting factor in the spreading of the Gospel of Jesus Christ, then there would be ample cause for despair. But, thank God, finances are not the limiting factor in the conquest of the world for Christ. The Church has given generously for the extension of His cause in India and for this we thank God. If the time has now come or will soon come when our beloved Church can no longer give to the same generous degree we do not give up in despair but we rather enquire eagerly what new riches of His Grace God is about to manifest to us from some other source. Is God through these serious times calling us to more courageous living, to greater sacrificial service, to increased devotion, to purification of heart and motive? Probably so. In any event we press forward encouraged with Christ's own statement, "Fear not little flock for it is your Father's good pleasure to give you the kingdom."

We have noted with great interest the reaction in India to the Report of the Laymen's Commission. Although the report contains

some constructive suggestions as to method, we maintain that its theological basis is in direct opposition to the plain teaching of Christ and His apostles and therefore as a mission we repudiate it in all its unorthodox implications.

The message of the Cross for nineteen centuries proved the dynamic of God in the saving of men's souls. The need of the world to-day is essentially the same as it was in the first century. We do not so much need to discover new values in the non-Christian religions as to revive and rediscover, if necessary, the old values in Christ. We need not so much a new interpretation of the Christian message as its proclamation with its old power. We are "not ashamed of the Gospel of Christ for it is the power of God unto salvation to every one that believeth," and it is the aim of your missionaries to continue witnessing for Christ in this needy land along Scriptural lines until God calls us from this stage of action.

Brethren, pray for us.

J. N. Kaufman, Secretary.

On motion the report was accepted.

Report of the South American Mission

Mennonite Board of Missions & Charities,
Elkhart, Indiana, U. S. A.

Dear Brethren, Greetings:—

That great promise so often repeated by the members of the Argentine Church and found in Jer. 33:3, "Call unto me and I will answer thee and will show thee great and mighty things which thou knowest not now," was literally experienced in the Argentine Mission in 1932. God showed us great and mighty things that indeed we did not know. He answered prayer even beyond our petitions, but that is just like Him.

Church

The one thing that greatly encouraged us at our Annual Church Conference this year was the Spirit of Christ and brotherly love that reigned throughout every session. A general feeling of humility and submission and a willingness to help spread the Gospel Story to others was very marked.

There were five new congregations formed during the year, which now make a total of 14 congregations with a number of outstations. Forty-five men and women were baptized in these newly organized churches. Mission work had been opened in these places before 1932 but it was during the year that they were formed into congregations. To hear the reports and testimonies from these newly established churches was inspiring, to say the least.

All of the older congregations report baptisms with few losses. The previous year closed with a membership of 274 members, while the present one—1932—closed with 375, making an increase of 101 members. Not in any other year was the net gain so large. For this we praise Him who giveth the increase. In spite of the crisis, which is so generally felt here, our brethren contributed nearly 5,000 pesos in the Church and Sunday school.

Other Activities

Sunday School:

The ten Sunday Schools had an average attendance of 679 per Sunday. The 28 brethren and 43 sisters teaching this number of adults, young people and children are preparing future members for our different churches. The Sunday schools have been and are a great asset to our Churches.

Native Bible Readers:

Our nine native Bible Readers, too, have done a noble work this year, having made 3,892 visits and had 6,665 people listening to the Gospel. This does not mean so many different people, but so many hearers were present for the Gospel reading.

Kindergarten—School Work:

There were six kindergartens and one primary school in operation during the year. Our reports show a daily average of attendance of 157 in this work. The congregations having kindergartens raise half the expenses, the other half is sent by the Board. For the primary school, the Board pays one teacher, the rest is provided by the tuition from the children. Both the kindergarten and school work have brought us in contact with new homes and open an avenue of approach not possible otherwise.

Orphanage:

Our Orphanage, as the reports show, has been temporarily crowded into the Trenque Lauquen Mission station. Of the twenty children under our care two have been baptized, with three others in the class of converts.

The prayers of the present workers are that for the good of the children and the good of the work at the Trenque Lauquen station, they should be moved to a permanent home. We ask you who are interested and who believe Jer. 33:3, the text cited at the beginning of this report, to join us in this special request to Him who knows and understands. A suitable home with land to make the Orphanage self-supporting is needed. Your prayers and money will help bring this about.

Working Staff

The Sisters Gamber and Hallman as well as the Shank and Rutt families being on furlough has greatly reduced our Missionary Staff. When the Litwillers leave in April, it will be reduced still more. We thank God, however, for the native help He has given us. Six Argentine brethren and one Italian are preaching every Sunday and very

often two or three times through the week. These brethren are spiritual and faithful in their endeavors; some lack experience and are guided by the missionaries.

Young People

One of the encouraging features of the Argentine Church is her young people. There are more young men and women consecrated and desirous to work in most of our congregations at the present time than at any period of the Mennonite Church in Argentina. This was especially noticeable in our Annual Conference this year (1933). Their prayer and devotional life was indeed encouraging.

The coming into the Church of people of many nationalities brings new problems and very often customs and fads that must be dealt with. Generally, however, on seeing what the Scriptures say and require of a follower of Christ, they are willing to abide by the "Thus saith the Lord." At one baptismal service during the year where nine were baptized, two were Hollanders, one Italian, one Spanish, and five were Argentines, while the one baptizing was an American. In church, however, we are all one. These young people, foreign and Argentine, are desirous of propagating the Gospel story and of making the Mennonite Church self-supporting as rapidly as possible.

20-Year Plan

It has been the aim and desire to make the Mennonite Church in this great Republic self-propagating and self-sustaining. In order to do this so that the Board may gradually withdraw the missionaries, as well as finances, thus enabling it to establish other centers of missionary endeavor in this and adjacent Republics and at the same time make the Argentines responsible, the missionaries have worked out a 20-year plan.

We trust all our brethren will acquaint themselves with this plan and will read the article in our special 1932 report of South America. The plan briefly told is to deduct 5% from all funds from the Board and each additional year another 5% for twenty years.

The Local Argentine Board has promised to make an effort to raise the 5% deducted which, if done, would at the end of twenty years entirely finance the Mennonite Church and her activities in Argentina. The plan appealed to our native workers and the churches throughout. The 5% deducted from the South American budget is planned to be set aside, and when thought wise, use it in extension work, either in our own district or in other sections of Argentina.

Conclusion

We can truly say that in spite of financial difficulties caused by the crisis, shortage of workers (due to so many being on furlough); the spirit of the age in which we live, when so little is known of love and forbearance; the internal political problems through which Argentina has passed and is passing; in spite of all this we can say that 1932 has been for the Mennonite Church in this country, one of her best years. The work done this year greatly paves the way for greater development for the coming years.

T. K. Hershey.

On motion the report was accepted.

Special Resolutions

Authorization for the Management of Finances of the Mennonite Board of Missions & Charities

I

RESOLVED, that the President or Treasurer be and they hereby are authorized and empowered to assign any and all Registered Bonds, including United States Registered Bonds and Certificates of Stock now standing, or which may hereafter stand in the name of this Board of Missions & Charities, and to appoint one or more attorneys for that purpose.

On motion the above resolution was unanimously passed.

II

RESOLVED, that an account be established in the name of the Mennonite Board of Missions & Charities with the First National Bank of Elkhart, Indiana, wherein may be deposited any of the funds of this Board, whether represented by cash, checks, notes, or other evidences of debt, and from which withdrawals in the name of the Board by any one of the following: D. D. Miller, President, and V. E. Reiff, Treasurer, irrespective of who the payee may be and irrespective of whether the checks are payable to bearer or to the order of signer or countersigner thereof:

BE IT FURTHER RESOLVED, that endorsements for deposits may be by the written or stamped endorsement of the company or Board without designation of the party making the endorsement, and;

BE IT FURTHER RESOLVED, that any two of the following officers, D. D. Miller, President, and V. E. Reiff, Treasurer, may from time to time borrow money in the name of the Board from the First National Bank of Elkhart, Indiana, and give the company or Board's notes therefor in such amounts and for such time and rate of interest on said notes as may be designated on said notes or the Bank's custom and there may be pledged for the payment of such

notes any of the bills receivable, stocks, bonds, or other property of said board and the bills receivable of said company may be offered to said bank for rediscount or for purchase on the endorsement of said officers.

BE IT FURTHER RESOLVED that the said First National Bank may rely upon the authority herein granted the designated officers and employees of this Board until written notice of countermand of authority shall have been actually received by the said First National Bank with respect to any or all of said officers or employees.

On motion the above resolution was duly recorded and upon being put to vote was unanimously adopted.

Address: **Missionary Problems and Opportunities on the Horizon.**
S. C. Yoder, Goshen, Ind.

Address: **Contributions Made to our Missionary Program by Our Schools.**
S. F. Coffman, Vineland, Ont.

Closing Prayer.

Evening Session

Song Service and Devotion.

Open Conference conducted by Frank Raber, Detroit, Mich.

Address: **Progress in Our India Mission Field.**

Lloy A. Kniss, Dhamtari, C. P., India.

Address: **How Far Should the Home Church Project Its Policies into the Foreign Field?** Daniel Kauffman, Scottdale, Pa.

Closing Prayer.

Tuesday Forenoon

Song Service and Devotion.

New Business

Constitution for South American Mission was referred to the Executive Committee of the Mission Board for final action and approval.

BUDGETS FOR INDIA AND SOUTH AMERICA

On recommendation of the Executive Committee the following budgets for India and South America were adopted:

India

Building:

The India Mission presented no new building budget but asked that the following unprovided budget items of last year be taken care of:

Lickma Evangelistic Station	\$3,100.00
Boys' Dormitory (Academy)	1,800.00

\$4,900.00

Monthly Operating Budget:

India General	\$ 135.00
Native Evangelists	190.00
Bible Women	130.00
Evangelistic	220.00
Teachers	580.00
Widows	168.00
Orphans	987.00
Medical	320.00

\$2,730.00

South America

Building:

The following unprovided portion of last year's building budget were continued.

Repairs	\$ 200.00
Bragado	550.00
America	1,920.00
Orphanage	2,322.00

\$4,992.00

Monthly Operating Budget:

General	\$ 328.33
Native Workers	453.34
Bible School	20.00
Bible Coach	20.00
Publication	20.00
Orphanage	153.33

\$ 995.90

Furloughs

In view of the unsettled financial situation there is some uncertainty as to the ability of the Mission Board to grant all furloughs that, in accordance with regular policies, come due. Consequently, the Executive Committee cannot make any definite recommendations for same at this meeting, but suggests that the whole question be

referred to the new Executive Committee to make such provision for those whose furloughs are due as conditions may justify.

On motion the recommendation was approved.

Children's Welfare Home

WHEREAS, there is a need for some improvement at the Children's Welfare Home in Kansas City, in order that the children may be better cared for, and

WHEREAS, the present quarters are now inadequate and insufficient to meet the needs, and

WHEREAS, there is now available something over \$8,000.00 which was especially contributed for that purpose,

THEREFORE, we the Executive and Mission Committees in joint session authorize the appointment of a committee of five to study the problem and report to the Executive Committee such plans as may be deemed advisable and best suitable to the needs of the Home, provided that in no case shall any plan for improvement exceed the amount of money now on hand for that purpose. The committee recommended is to consist of Levi Mumaw, S. C. Yoder, L. J. Miller, Abner Yoder, Chris Miller.

On motion the recommendation was approved.

Appointments

Superintendents of City Missions

Kansas City, Kansas	J. D. Mininger
Fort Wayne, Indiana	Frank Martin
Lima, Ohio	Maurice O'Connell
Canton, Ohio	William Detwiler
Toronto, Ont., Can.	Harold Groh
Peoria, Illinois	Warren Long
Los Angeles, California	Perry Heller
Detroit, Michigan	Frank Raber

Charitable Homes and Hospital

Orphan's Home, West Liberty, Ohio	Laban Swartzentruber
Children's Welfare Home, Kansas City, Kan.	Chris Miller
Home for the Aged, Eureka, Ill.	J. D. Smith, Supt.
	Mattie Schertz, Matron
Hospital and Sanitarium, La Junta, Colo.	Allen Erb, Supt.
	Malinda Liechty, Acting Supt. of Nurses

The matter of supplying a permanent superintendent for the Home Mission in Chicago was referred to the Executive Committee.

Selena Gamber, R. N., was appointed Superintendent of Nurses and Director of the Training School at La Junta, Colorado, to begin her term of service after a year of specialized work at Teacher's College, New York.

Election of Officers

Members at Large: D. D. Miller, S. C. Yoder, M. C. Cressman, V. E. Reiff, Levi Mumaw, S. H. Rhodes, H. F. Garber, Simon Gingerich.

Appointments for Conferences: John H. Mellinger, Garret S. Nice.

Officers: D. D. Miller, President; Levi Mumaw, Vice President; S. C. Yoder, Secretary; V. E. Reiff, Treasurer; M. C. Cressman.

Mission Committee: S. F. Coffman, Daniel Kauffman, S. E. Allgyer, J. S. Hartzler, J. L. Stauffer. President and Secretary of the Board are members ex officio.

Relief Committee: Levi Mumaw, John H. Mellinger, O. O. Miller. (D. D. Miller and S. C. Yoder members ex officio.)

Women's Sewing Circle Committee: Mrs. J. A. Ressler, Mrs. J. B. Moyer, Mrs. M. C. Cressman, Mrs. C. J. Smucker, Mrs. M. C. Lehman, Mrs. A. L. Buzzard, Mrs. V. E. Reiff.

Financial Agent: On motion D. D. Miller was reappointed financial agent for one year.

Closing prayer.

Afternoon Session

Song Service and Devotion.

Address: Our Missionary Message. Henry F. Garber, Mt. Joy, Pa.
Address: Work of our Sewing Circles as Related to our Mission Work. Lina Ressler, Scottdale, Pa.

Mary Rutt, America, F. C. O., Argentina.

Appointment of Missionaries

To the Mennonite Board of Missions & Charities:

This is to certify that Fred Brenneman and his wife, Millie Page Brenneman, have successfully passed the physical and doctrinal ex-

aminations prescribed by your board for foreign missionaries and are hereby recommended for appointment for service in India beginning with the fall of 1933.

S. C. Yoder, Secretary.

The following missionaries were reappointed to return to their respective fields:

India: Bro. and Sister J. D. Graber, Bro. and Sister P. A. Friesen.

South America: Bro. and Sister J. W. Shank.

Upon the adoption of the resolution of appointment an appropriate consecration service was held.

Closing prayer.

Evening Session

Song Service and Devotion.

Brief talks by Superintendents of Home Missions.

Missionary offering.

Report of Resolutions Committee

I

Whereas thru this meeting we have again been made conscious of the rich blessings our heavenly Father has been bestowing upon us, and have had new visions of the work that has been done and of our further opportunities for spreading the Gospel to all the world, and have seen new responsibilities in this great work, and have been enjoying blessed fellowship with one another in the Lord,

Therefore be it resolved that we express our sincere gratitude

1. To our heavenly Father for giving us such bountiful blessings.
2. To the Executive Committee of the Board for their untiring labors during the year and in connection with this meeting.
3. To the Church at large for their generous support in gifts and prayers.
4. To our faithful missionaries on the field who have given of their best to the Master.
5. To the Student-Volunteer Band of Goshen College for its interest and greetings.
6. To the Christian Workers Band of Hesston College for its interest and greetings.
7. To the Members of the Springs congregation for their kind hospitality during this meeting.

II

Whereas word has reached us of the recent death of one of our faithful co-laborers and fellow-members of the Board, Brother S. R. Good, Sterling, Illinois, be it

Resolved, that although we feel the loss of the help, counsel, and fellowship of our brother we humbly bow to the will of our heavenly Father who doeth all things well, and that we extend our sympathy and condolence to the bereaved family.

III

Whereas, the Eastern Mennonite Board of Missions & Charities has taken action to open mission work in Africa, be it

Resolved, that we appreciate their efforts toward carrying the Gospel into that dark continent, and that we assure the missionaries appointed for that work our good wishes and God-speed.

IV

In response to the greetings received from the Mennonite Missions in India and in South America, be it

Resolved that we send the following message of good will:

To the American Mennonite Mission, C. P., India, and to the South American Mission in the Argentine, greetings in our Master's Name. We rejoice to learn that the missionaries' labor of love has abounded with sustaining grace. We are gratified to see the native brethren and sisters assume greater and larger responsibilities in helping to carry out the great commission. We extend a word of fellowship to the new-born babes in Christ. May God continue to bless the preaching of His Word with spiritual power that salvation may come to many more needy souls and God be glorified.

V

We note with pleasure the sustained interest in city and foreign missions, and the splendid support over the years; but we note with regret the spasmodic interest in and support of rural missions, especially when we consider the fruitfulness of the rural field, the comparatively low costs to reap this harvest and the latent powers that could be used in aggressive Gospel work in this field. We would, therefore, recommend, in the light of past resolutions, that we (this Board) seriously consider, formulate, and carry out definite plans for work in this waiting, hungry part of the Lord's vineyard, and that we instruct our Executive Committee to take action in harmony with this resolution.

VI

It is becoming more and more apparent that Satan is endeavoring to overthrow the missionary endeavors of the Christian Church. Especially is this seen in the recent efforts of Modernism to discredit and nullify the old time Biblical presentation of the Gospel of Salvation by the blood of Christ in the report by the Commission of Appraisal. As a Board engaged in the spreading of the Good News of salvation from sin by none other than Jesus Christ, we believe and declare, in the words of part of a declaration made in Philadelphia,

Pennsylvania, April 25, 1933, by a mass meeting of interested and concerned believers that,

"We reject and repudiate in its entirety the report published in the volume entitled 'Re-Thinking Missions' by the Commission of Appraisal appointed by the Laymen's Foreign Missions Inquiry, because that report offers 'another gospel, which is not another—and would pervert the Gospel of Christ.' We believe that any Commission which, in the name of Christian missions, rejects the Great Commission of our Lord Jesus Christ, denies the unique saving power of His shed blood, brings together as founders of 'missionary religions' 'Buddha, Jesus, Mohammed,' declares that all religions are 'ways to God' and that it is necessary 'for every religion to be aware of and to stand upon the common ground of all religions,' has dishonored and betrayed the name of Christ and has forfeited all right to be heard on any subject related to the Christian Missionary enterprise, not only in the field of doctrine, but also that of method and administration."

Furthermore, since such attempts to hinder the spread of the Gospel are multiplying, and since our efforts are not immune, either at home or abroad, and since our missionaries on the field have repeatedly requested representatives from the home field to visit them, we would therefore recommend that this matter be given serious consideration by the Executive and Missions Committees.

On motion the report was adopted.

Appointment of Committees

Rural: J. L. Stauffer, J. R. Shank, J. S. Hartzler.

City: S. E. Allgyer, Maurice O'Connell, Harold Groh.

Foreign: John H. Mellinger, I. E. Burkhart, Levi Mumaw.

Address: Prayer and the Missionary Enterprise.

J. D. Mininger, Kansas City, Kansas.

Closing Prayer.

S. C. Yoder, Secretary.

TWENTY-SEVENTH ANNUAL FINANCIAL REPORT

Including the Fifty-Second Annual Financial Report of the Consolidated Missionary Organizations of the Mennonite Church for the Year Ending April 1, 1933.

RECEIPTS

Contributions Received as follows:

General Mission Fund		\$ 4,058.18
India Missions—General Fund	\$ 8,062.27	
India Missions—Support and Extension	39,694.61	
India Missions—Bldg. and Equipment	1,224.19	48,981.07
South America Missions—General Fund	4,704.74	
South America Missions—Support and Extension	16,441.22	
South America Missions—Bldg. and Equipment	693.57	21,839.53
African Mission		55.00
City Missions		
Canton, Ohio	256.10	
Mission Supt.	548.07	804.17
Chicago, Ill.	802.38	
Mission Supt.	269.34	1,071.72
Detroit, Mich.	645.20	
Mission Supt.	219.42	864.62
Fort Wayne, Ind.		502.70
Kansas City, Kans.	713.93	
Mission Supt.	912.52	1,626.45
Lima, Ohio	1,186.30	
Mission Supt.	157.68	1,343.98
Los Angeles, Calif.	132.72	
Mission Supt.	425.89	558.61
Peoria, Ill.	742.52	
Mission Supt.	226.18	968.70
Toronto, Ont.		1,043.43
Mission Supt.		2.00
Baltimore, Md.		8,786.38
Charitable Institutions		
Children's Home, Kansas	1,280.42	
Supt. of Home	2,010.84	3,291.26
Children's Home Bldg. Fund		587.74
Orphans' Home, Ohio	1,638.84	
Supt. of Home.	5,440.69	7,079.53

Orphans' Home, Ohio Residence		468.00
Home for Aged, Ill.	734.67	
Supt. of Home	6,056.09	6,790.76
Home for Aged Support Fund		8,514.14
La Junta Hospital and Sanitarium	528.38	
La Junta Hospital—Wills Bequest	775.00	
Supt. of Hospital	4,124.74	
Hospital Fees Collected	29,035.63	34,463.75
		61,195.1

Other Funds

Aged and Disabled Missionaries		200.00
Bible Fund		22.50
Church Buildings		71.64
General SS Committee		67.44
Missionary Widow		521.83
Missionary Preparation		480.18
Rural Missions		22.50
Sundry Mission Funds—Received and Disbursed as per detail	1,390.25	2,776.3
Sundry Relief Funds—Received and Disbursed as per detail	44.50	
Russia Relief	5,980.81	
General Relief	187.84	6,213.1
Annuity Contributions	16,200.00	
Endowment Contributions	1,250.00	17,450.0
Administration Expense Income		713.00
Amstutz Farm Income	459.64	
Showalter Farm Income	66.18	525.8

Total Cash Received by the Mennonite Board of Missions and Charities for the year ending March 31, 1933		172,593.63
Junior Quarter Fund-Reimbursing		840.73
Interest Earned and Collected		17,009.20
1932 Accrued Interest Account Collected		5,700.00
Rental Income		1,315.75
Funds Returned from Investment during the year as per detail page 446		10,740.83
Cash Deficit March 31, 1933		5,825.54
		214,025.78

DISBURSEMENTS

General Mission Fund		\$ 425.00
India Missions—General Fund	\$ 4,162.75	
Placed for Investment	2,530.00	6,692.75
India Missions—Support and Ext.	42,301.62	
Placed for Investment	462.00	42,763.62
India Missions—Bldg. and Equipment	5,136.50	
Placed for Investment	881.23	6,017.73
South America Missions—Gen. Fund	4,331.75	
Placed for Investment	185.00	4,516.75
South America Missions—Support and Extension	15,115.24	
Placed for Investment	2,889.90	18,005.14
South America Missions—Building and Equipment	2,061.77	
Placed for Investment	374.07	2,435.84
Mexican Mission		13.00
African Mission		55.00
Placed for Investment		
City Missions		
Canton, Ohio		279.56
Chicago, Ill.		1,229.35
Detroit, Mich.		1,098.19
Fort Wayne, Ind.		766.06
Kansas City, Kans.	677.84	
Placed for Investment	50.00	727.84
Kansas City 7th Street Property		2.85
Lima, Ohio		1,642.10
Los Angeles, Calif.		580.00
Peoria, Ill.		1,131.42
Baltimore, Md. Mission		2.00
Placed for Investment		
Disbursed by Mission Superintendents	7,459.37	11,261.90
	3,802.53	

Charitable Institutions

Children's Home, Kansas	920.58		
Placed for Investment	400.00	1,320.58	
Children's Home Bldg. Fund			
Placed for Investment		587.74	
Orphans' Home, Ohio	1,631.02		
Placed for Investment	25.00	1,656.02	
Orphans' Home, Ohio, School Bldg.		350.00	
Orphans' Home, Ohio, Residence			
Placed for Investment		468.00	
Home for Aged, Ill.		968.52	
Home for Aged Support	1,584.50		
Placed for Investment	7,018.11	8,602.61	
La Junta Hospital and Sanitarium		2,373.80	
La Junta Hospital—Wills Bequest		775.00	17,102.27

Disbursed by Superintendents

46,667.99

Other Funds

Aged and Disabled Missionaries	42.00		
Placed for Investment	158.00	200.00	
Bible Fund	20.00		
Placed for Investment	2.50	22.50	
Church Buildings		201.07	
Evangelizing Fund		19.44	
General SS Committee			
Transferred to Cert. of Dep.		67.44	
Missionary Widow	440.00		
Placed for Investment	81.83	521.83	
Missionary Preparation		1,555.00	
Rural Mission Fund		70.00	2,657.28
Sundry Mission Funds—			
Disbursed as per detail			1,390.25
Sundry Relief Funds —			
Disbursed as per detail		44.50	
Russian Relief		6,306.22	
General Relief		128.96	6,479.68
Annuity Funds Invested		15,800.00	
Annuity Transferred to Belmont Church		100.00	
Annuity Transferred to La Junta Hospital			
Building Account		300.00	16,200.00
Endowment Funds Invested		1,250.00	
Administrative Expense as per detail		4,576.08	
Amstutz Farm Account	396.17		
Showalter Farm Account	13.75		
Stalter Farm Account	5.20		
Gardner Farm Account	34.54		
Guhr Farm Account	146.44		
Sarasota, Florida, Property	31.06	627.16	
Junior Quarter Fund	549.75		
Placed for Investment	340.00	889.75	1,516.91
Interest Fund Expenditures as per detail			19,332.44
Cash Bal. Deficit as shown on 26th Annual Report			4,666.15
			214,025.78

FOR COMPARISON

	Year Ended April 1—		
	1925	1926	1927
Total Cash Contributions	169,292.66	239,931.88	257,416.61
Property		20,000.00	4,500.00
	169,292.66	259,931.88	261,916.61
	1928	1929	1930
	1931	1932	1933
Total Cash Contributions	254,809.05	259,312.83	281,736.74
Property	39,900.00	6,000.00	6,000.00
	294,709.05	265,312.83	287,736.74
Total Cash Contributions	253,579.64	211,031.55	172,593.65
Property			
	253,579.64	211,031.55	172,593.65

Total Cash Balance in hands of

Gen. Treas. as of April 1, 1933			
Cert. of Dep. St. Jos. Valley Bank		2,000.00	
Cert. of Dep. First Old State Bank		1,000.00	
Special Cert. of Dep. and Bonds		681.00	
Checking Acct. F. O. S. Bank—Restricted		570.83	
Checking Acct. F. O. S. Bank—New Balance		4,790.81	

Checks in Transit as of April 1, 1933

14,868.18

Cash Deficit as of April 1, 1933

5,825.54

14,868.18

14,868.18

Reconciliation of Cash Balance as shown above with the balances shown in this report:

Current Balance in Mission Fund as shown in Detail Report page 446		423.89
Deficit Amstutz Farm, Ohio	1,028.92	
Deficit Sarasota, Florida, Property	239.53	
Deficit Guhr Farm, Colo.	146.44	
Deficit Gardner Farm, Nebr.	34.54	
Deficit a/c Accrued Interest Receivable	4,800.00	
Cash Deficit as of March 31, 1933		5,825.54
	6,249.43	6,249.43

DETAIL OF FUNDS

General Mission Fund

Balance on hand April 1, 1932	450.50
Receipts—Contributions Received	4,058.18
Returned from Investment	442.00
	4,950.68

Disbursements authorized by the Ex. Com.:

Foreign Missions Conference	125.00
For Printing Supplies and Reports	300.00
	425.00

Transferred by order of Ex. Com.:

South America Native Evangelist	500.00
Chicago Mission	400.00
Detroit Mission	450.00
Ft. Wayne Mission	250.00
Lima Mission	450.00
Los Angeles Mission	450.00
Peoria Mission	400.00
La Junta Hospital and Sanitarium	1,600.00
	4,925.00

Balance on hand April 1, 1933

25.68

INDIA

Balance on hand April 1, 1932	190.92
Receipts—Contributions Received	8,062.27
	8,253.19

Disbursements:

General Expenses in India	1,695.00
Missionaries' dental, oculist and medical bills	244.75
Medical Examinations	27.00
Travelling Expenses to India	828.40
Travelling Expenses to America	1,148.33
Shipping Charges on Clothing	42.19
Cablegrams	21.37
Furniture Allowance	100.00
Books for Medical Dept.	15.00
Travelling and Solicitation Expense	40.71
	4,162.75

Transferred by order of Ex. Com. to:

India Missionary Support	500.00
India Orphan Support	800.00
India Widow Support	100.00
India Evangelistic Support	150.00
Invested	2,530.00
	8,242.75

Balance on hand April 1, 1933

10.44

India Support and Extension Funds

Balances on hand April 1, 1932:

India Missionary Support	83.31
India Missionary Children Support	429.35
Indian Evangelist Support	44.74
India Bible Women Support	13.00
India Teachers Support	59.32
India Orphan Support	26.84
India Widow Support	9.85
India Evangelistic Budget Support	26.19
India Medical Support	65.61
	758.21

Receipts—Contributions Received:

India Missionary Support	11,233.55
India Missionary Children Support	3,342.29
Indian Evangelist Support	2,697.77
India Bible Women Support	1,163.50
India Teachers Support	4,915.43
India Orphan Support	9,548.24
India Widow Support	1,611.75
India Evangelistic Budget Support	1,865.23
India Medical Support	2,919.42
India Lepers	115.00

India Personal	88.52	
India New Testament Fund	28.64	
India Ada Hartzler Auto	165.27	
	<u>39,694.61</u>	
Returned from Investment:		
India Missionary Children Support	610.00	
India Bible Women Support	150.00	
India Ada Hartzler Auto	187.00	
	<u>40,641.61</u>	
Transferred from India General Mission Fund by order of Ex. Com. to:		
India Missionary Support	500.00	
India Widow	100.00	
India Orphan Support	800.00	
India Evangelistic Budget Support	150.00	42,191.61
	<u>42,949.82</u>	
Disbursements:		
India Missionary Support	11,773.00	
India Missionary Children Support	4,377.19	
Indian Evangelist Support	2,402.00	
India Bible Women Support	1,315.00	
India Teachers Support	4,890.00	
India Orphan Support	10,360.00	
India Widow Support	1,715.00	
India Evangelistic Budget Support	2,040.00	
India Medical Support	2,845.00	
India Lepers	115.00	
India Personal	88.52	
India New Testament Fund	28.64	
India Ada Hartzler Auto	352.27	
	<u>42,301.62</u>	
Placed for Investment:		
Indian Evangelist Support	340.00	
India Medical Support	122.00	42,763.62
	<u>186.20</u>	
Balance on hand April 1, 1933		
India Building and Equipment Funds		
Receipts—Contributions Received:		
India Lickma Evangelistic Station	653.62	
India Girls' Industrial School	198.96	
India Medical Bungalow Furnishings	35.00	
India Boys' Dormitory	192.61	
India Academy and Bible School Bungalow	144.00	
	<u>1,224.19</u>	
Returned from Investment:		
India Academy and Bible School Bungalow	2,142.50	
India Academy and Bible School Admin. Bldg.	1,250.00	
India Girls' Industrial School	101.04	
India Medical Nurses' Bungalow	1,300.00	6,017.73
	<u>5,136.50</u>	
Funds Placed for Investment:		
India Lickma Evangelistic Station	653.62	
India Medical Bungalow Furnishings	35.00	
India Boys' Dormitory	192.61	6,017.73
	<u>6,017.73</u>	
South America General Mission Fund		
Balance on hand April 1, 1932	62.17	
Receipts—Contributions Received:	4,704.74	4,766.91
	<u>4,766.91</u>	
Disbursements:		
General Expenses in South America	3,006.60	
Steamer Passage & Traveling Expenses for returning missionaries	1,000.00	
Medical, dental and oculist bills	247.31	
Traveling Expenses for Missionaries on furlough	66.74	
Medical Examination	9.00	
Cablegrams	2.10	
	<u>4,331.75</u>	
Placed for Investment	185.00	
	<u>4,516.75</u>	

Transferred by order of Ex. Com. to:			
South America Missionary	100.00		
South America Orphans	150.00	250.00	4,766.75
	<u>250.00</u>		
Balance on hand April 1, 1933			.16
South America Support and Extension			
Balances on hand April 1, 1932:			
South America Missionary Support	15.06		
South America Missionary Children Support	17.49		
South America Native Evangelist Support	.16		
South America Orphan Support	39.69		
South America Publication	16.11		
South America Bible School	11.74		
South America Bible Coach	1.84	102.09	
	<u>16,441.22</u>		
Receipts—Contributions Received:			
South America Investment	2,300.00		
South America Missionary Support	6,488.44		
South America Missionary Children Support	3,179.70		
South America Native Evangelist Support	2,862.20		
South America Orphan Support	1,230.54		
South America Publication	243.19		
South America Bible School	78.26		
South America Bible Coach	58.89		
	<u>17,191.22</u>		
Returned from Investment:			
South America Missionary	750.00		
	<u>17,191.22</u>		
Transferred by order of Ex. Com. from			
South America General Fund to			
South America Missionary	100.00		
South America General Fund to			
South America Orphans	150.00		
General Mission Fund to			
South America Native Evangelist	500.00	17,941.22	
	<u>18,043.31</u>		
Disbursements:			
South America Missionary Support	7,337.50		
South America Missionary Children Support	2,723.25		
South America Native Evangelist Support	3,360.00		
South America Orphan Support	1,408.49		
South America Publication	136.00		
South America Bible School	90.00		
South America Bible Coach	60.00		
	<u>15,115.24</u>		
Placed for Investment:			
South America Missionary Children Support	470.00		
South America Investment	2,300.00		
South America Publication	119.90	18,005.14	
	<u>38.17</u>		
Balance on hand April 1, 1933			
South America Building and Equipment			
Receipts—Contributions Received:			
South America Orphanage Building	197.37		
South America America Station Building	163.58		
South America Nurses' Medical Equipment	13.12		
South America Building Fund	69.50		
South America Bragado Church Building	225.00		
South America Church Building Fund	25.00		
	<u>693.57</u>		
Returned from Investment:			
South America Bragado Station Building	695.00		
S. Am. Church Bldg.	120.28		
S. Am. Building Fund	926.99	1,742.27	2,435.84
	<u>2,435.84</u>		
Placed for Investment:			
South America Orphanage Building	197.37		
South America America Station Building	163.58		
South America Nurses' Medical			

Equipment	13.12
	<u>374.07</u>

Disbursements:

South America Bragado Church Bldg.	2,061.77	2,435.84
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MEXICO

Mexican Mission

Returned from Investment	13.00
Disbursements by Treasurer	<u>13.00</u>

Contributions Received	55.00
Placed for Investment	<u>55.00</u>

HOME MISSIONS

Canton Mission, Ohio

Balance on hand April 1, 1932	23.86
Contributions Received	<u>256.10</u>

Disbursements by Treasurer	159.56
Disbursements by Mission	<u>120.00</u>

Balance on hand April 1, 1933	
Superintendent's Annual Report:	
Balance on hand April 1, 1932	6.14
Contributions Received	548.07
Received from General Treasurer	<u>120.00</u>

	674.21
Disbursements by Superintendent	<u>673.47</u>

Balance in hands of Supt. April 1, 1933	.74
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Chicago Mission, Ill.

Balance on hand April 1, 1932	28.52
Contributions Received	802.38
Transferred from General Fund	<u>400.00</u>

	1,230.90
Disbursements by Treasurer	314.35
Disbursements by Mission	<u>915.00</u>

Balance on hand April 1, 1933	
Superintendent's Annual Report:	
Balance on hand April 1, 1932	34.44
Contributions Received	269.34
Received from General Treasurer	<u>915.00</u>

	1,218.78
Disbursements by Superintendent	<u>1,210.74</u>

Balance in hands of Supt. April 1, 1933	8.04
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Detroit Mission, Mich.

Balance on hand April 1, 1932	5.32
Contributions Received	645.20
Transferred from General Fund	<u>450.00</u>

	1,100.52
Disbursements by Treasurer	328.19
Disbursements by Mission	<u>770.00</u>

Balance on hand April 1, 1933	
Superintendent's Annual Report:	
Balance on hand April 1, 1932	6.38
Contributions Received	219.42
Received from General Treasurer	<u>770.00</u>

	995.80
Disbursements by Superintendent	<u>978.69</u>

Balance in hands of Supt. April 1, 1933	17.11
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Ft. Wayne Mission, Ind.

Balance on hand April 1, 1932	24.08
Contributions Received	502.70
Transferred from General Fund	<u>250.00</u>

	776.78
Disbursements by Treasurer	85.15
Disbursements by Mission	<u>680.91</u>

Balance on hand April 1, 1933	
Superintendent's Annual Report:	
Received from General Treasurer	680.91
Disbursements by Superintendent	<u>680.91</u>

Kansas City Mission, Kansas

Balance on hand April 1, 1932	20.05
Contributions Received	<u>713.93</u>

733.98

Disbursements by Treasurer	261.40
Disbursements by Mission	416.44
Placed for Investment	<u>50.00</u>

727.84

Balance on hand April 1, 1933	6.14
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Superintendent's Annual Report:	
Balance on hand April 1, 1932	10.00
Contributions Received	912.52
Received from General Treasurer	<u>416.44</u>

1,338.96

Disbursements by Superintendent	812.56
For Charity	147.43
For Week Day Bible School	204.60
For Auto	<u>146.07</u>

1,310.66

Balance in hands of Supt. April 1, 1933	28.30
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Kansas City—7th Street Property Account

Returned from Investment	2.85
Paid for Street Assessment	<u>2.85</u>

Lima Mission, Ohio

Balance on hand April 1, 1932	12.29
Contributions Received	1,186.30
Transferred from General Fund	<u>450.00</u>

1,648.59

Disbursements by Treasurer	37.80
Disbursements by Mission	990.00
Disbursed for Building Repairs	<u>614.30</u>

1,642.10

Los Angeles Mission, Calif.

Balance on hand April 1, 1933	
Superintendent's Annual Report:	
Balance on hand April 1, 1932	32.87
Contributions Received	157.68
Received from General Treasurer	<u>990.00</u>

1,180.55

Disbursements by Superintendent	<u>1,148.83</u>
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Balance in hands of Supt. April 1, 1933	31.72
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Los Angeles Mission, Calif.

Balance on hand April 1, 1932	27.68
Contributions Received	132.72
Transferred from General Fund	<u>450.00</u>

610.40

Disbursements by Mission	<u>580.00</u>
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Peoria Mission, Ill.

Balance on hand April 1, 1933	
Superintendent's Annual Report:	
Balance on hand April 1, 1932	25.46
Contributions Received	425.89
Received from General Treasurer	<u>580.00</u>

1,031.35

Disbursements by Superintendent	<u>1,026.79</u>
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Balance in hands of Supt. April 1, 1933	4.56
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Peoria Mission, Ill.

Balance on hand April 1, 1932	12.27
Contributions Received	742.52
Transferred from General Fund	<u>400.00</u>

1,154.79

Disbursements by Treasurer	396.42
Disbursements by Mission	<u>735.00</u>

1,131.42

Toronto Mission, Ontario

Balance on hand April 1, 1933	
Superintendent's Annual Report:	
Balance on hand April 1, 1932	152.68
Contributions Received	226.18
Received from General Treasurer	<u>735.00</u>

1,113.86

Disbursements by Superintendent	<u>990.89</u>
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Balance in hands of Supt. April 1, 1933	122.97
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Toronto Mission, Ontario

Superintendent's Annual Report:

Balance on hand April 1, 1932	17.99
Contributions Received and Amount from Canadian Treasurer	1,043.43
	<u>1,061.42</u>
Disbursements by Superintendent	1,055.59
Balance in hands of Supt. April 1, 1933	5.83

Baltimore, Md. Mission

Contributions Received	2.00
Placed for Investment	2.00

CHARITABLE INSTITUTIONS**Children's Welfare Home, Kansas City**

Balance on hand April 1, 1932	45.60
Contributions Received	1,280.42
	<u>1,326.02</u>

Disbursements by Treasurer	149.98
Disbursements by Institution	770.60
Placed for Investment	400.00
	<u>1,320.58</u>

Balance on hand April 1, 1933	
Superintendent's Annual Report:	
Balance on hand April 1, 1932	5.90
Contributions Received	285.34
Special Support	1,685.75
Received from General Treasurer	770.60
Miscellaneous Sales	39.75
	<u>2,787.34</u>

Disbursements by Superintendent	2,783.22
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Balance in hands of Supt. April 1, 1933	4.12
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Children's Home Building Fund

Contributions Received	587.74
Placed for Investment	587.74

Orphans' Home, Ohio

Balance on hand April 1, 1932	21.39
Contributions Received	1,638.84
	<u>1,660.23</u>

Disbursed by Treasurer	31.02
Disbursed by Institution	1,600.00
Placed for Investment	25.00
	<u>1,656.02</u>

Balance on hand April 1, 1933	
Superintendent's Annual Report:	
Balance on hand April 1, 1932	52.24
Contributions Received	139.75
Special Support	5,128.21
Farm Income	172.73
Received from General Treasurer	1,600.00
	<u>7,092.93</u>

Disbursements by Superintendent	6,980.43
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Balance in hands of Supt. April 1, 1933	112.50
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Orphans' Home, Ohio, Residence

Contributions Received	468.00
Placed for Investment	468.00

Orphans' Home, Ohio, School Building

Returned from Investment	350.00
Disbursements	350.00

Home for Aged, Ill.

Balance on hand April 1, 1932	.70
Contributions Received	734.67
Returned from Investment	235.00
	<u>970.37</u>

Disbursed by Treasurer	543.52
Disbursed by Institution	425.00
	<u>968.52</u>

Balance on hand April 1, 1933	
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Superintendent's Annual Report:	
Balance on hand April 1, 1932	269.62
Contributions Received	154.85
Special Support to Superintendent	5,512.27
Special Support from Gen. Treas.	1,584.50
Received from General Treasurer	425.00
Farm Income and Other Receipts	388.97
	<u>8,335.21</u>

Disbursements by Superintendent	8,303.19
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Balance in hands of Supt. April 1, 1933	32.02
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Home for Aged Support Fund

Balance on hand April 1, 1932	92.51
Contributions Received	8,514.14
	<u>8,606.65</u>

Disbursements to Institution	1,584.50
Placed for Investment	7,018.11
	<u>8,602.61</u>

Balance on hand April 1, 1933	
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La Junta Hospital and Sanitarium, Colo.

Balance on hand April 1, 1932	245.81
Contributions Received	528.38
Transferred by order of Ex. Com. from General Mission Fund	1,600.00
	<u>2,374.19</u>

Disbursements by Treasurer	1,873.80
Disbursements to Institution	500.00
	<u>2,373.80</u>

Balance on hand April 1, 1933	
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La Junta Hospital—Wills Bequest

Contributions Received	775.00
Disbursed to Institution	775.00

Superintendent's Annual Report:

Hospital Fees Collected	27,474.87
Out Patient Department	1,560.76
Cash Contributions	320.65
Endowment and Farm Income	2,978.16
Training School	699.03
Notes Receivable	112.15
Pledges Receivable	14.75
Notes Payable	360.00
Miscellaneous Income	369.41
Received from General Treasurer	500.00
Wills Estate Income from Gen. Treas.	775.00
	<u>35,164.78</u>

Cash Balance April 1, 1932	81.24
Debit Balance April 1, 1933	2,014.11
	<u>37,260.13</u>

Disbursements:

Administration Expense	2,952.70
Housekeeping	1,094.31
Laundry	1,690.07
Heat, Light and Power	5,193.76
Maintenance and Repair of Buildings	257.30
Maintenance of Grounds	390.17
Garage	170.35
Nursing Care	3,659.10
Training School for Nurses	2,967.88
Pharmacy	860.83
Medical and Surgical Services	1,346.05
Medical Records and Library	164.74
Anesthesia	20.18
X-Ray and Light	1,999.33
Laboratories	2,107.42
Special Therapy	42.65
Dietary	11,289.86
Endowment and Farm Expense	683.95
Interest on Notes Payable	354.06
Tax on Checks	15.42
	<u>37,260.13</u>

OTHER FUNDS**Aged and Disabled Missionaries**

Endowment Interest	200.00
Disbursements	42.00
Placed for Investment	158.00
	<u>200.00</u>

Bible Fund

Contributions Received	10.00
Endowment Interest	12.50
	<u>22.50</u>

Disbursements	20.00
Placed for Investment	2.50
	<u>22.50</u>

Church Building

Contributions Received	56.64
Returned from Investment	129.43
Endowment Interest	15.00
	<u>201.07</u>

Disbursements	201.07
Evangelizing Fund	
Returned from Investment	19.44
Disbursements	19.44

General S. S. Committee	
Contributions Received	67.44
Transferred to Certificate of Deposit	67.44

Missionary Widow	
Contributions Received	521.83
Placed for Investment	81.83
Disbursements	440.00
	521.83

Missionary Preparation	
Contributions Received	457.68
Endowment Interest	22.50
Returned from Investment	1,074.82

	1,555.00
Disbursements	1,555.00

Rural Mission Fund	
Contributions Received	22.50
Returned from Investment	47.50

	70.00
Disbursements	70.00

Sundry Mission Funds	
Portland Mission, Oreg.	52.62
Iowa City Mission, Iowa	115.82
Altoona Mission, Pa.	57.00
Knoxville Mission, Tenn.	89.68
Illinois District Board	6.12
Board of Education	249.64
Goshen College, Indiana	164.69
Hesston College, Kansas	326.56
Peace Committee	13.56
Eastern Mennonite School	21.76
Symensma Endowment	235.00
Mennonite Publishing House	1.00
Personal	17.83
John 3:16 Mission	5.00
Jews Evangelization	22.85
Poor Fund	11.12

	1,390.25
Disbursed to the Above	1,390.25

Sundry Relief Funds	
China Famine Relief	5.00
Near East Relief	5.00
Russians in Harbin, China	34.50

	44.50
Disbursed to the above	44.50

Russia Relief	
Balance on hand April 1, 1932	25.41
Contributions Received	5,980.81
Transferred by order of Ex. Com. from General Relief	300.00

	6,306.22
Disbursements	6,306.22

General Relief	
Balance on hand April 1, 1932	52.34
Contributions Received	187.84
Returned from Investment	188.78

	428.96
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Disbursements	128.96
Transferred by order of Ex. Com. to: Russia Relief	300.00
	428.96

Annuity Contracts	
Invested Balance April 1, 1932	143,945.00
Contributions Received:	
A Sister, Iowa	1,000.00
A Sister, Pa.	1,200.00
A Brother, Ill.	1,000.00
A Sister, Md.	500.00
A Sister, Ill.	100.00
A Brother, Ill.	100.00

A Sister, Va.	2,000.00
A Brother, Iowa	6,000.00
A Brother, Mo.	300.00
A Sister, Ill.	2,000.00
A Sister, Ind.	2,000.00

160,145.00

Transferred to La Junta Hospital Building Account	300.00
Transferred to Belmont Church, Elkhart	100.00
	400.00

Annuity Contracts in force April 1, 1933	159,745.00
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Endowment Funds	
Balance Invested April 1, 1932	217,356.36
Contributions Received:	
India General	200.00
South America General	150.00
Orphans' Home, Ohio	200.00
Home for Aged, Ill.	700.00
	1,250.00

Total Endowment Funds Invested April 1, 1933	218,606.36
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Administration Expense	
Contributions Received:	
Mission News Bulletin	.50
Endowment Interest Income	712.50
	713.00

Transferred from Interest Earned	3,863.08
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4,576.08

Disbursements:	
Office Supplies and Printing	843.03
Printing and Postage—Miss. News Bul.	371.04
Postage, Telegrams	315.67
Recording Fees and Legal Services	71.87
Labor Allowance—Treas. Office	2,446.50
Labor Allowance and Office Supplies—Secretary's Office	308.52
Dictaphone and Typewriter	36.40
Extra Labor—Treas. Office	103.05
Auditing Expense	80.00
	4,576.08

Amstutz Farm Account, Ohio	
Debit Balance April 1, 1932	1,092.39
Disbursements	396.17
	1,488.56

Farm Income	339.64
Rent Income	120.00
Debit Balance April 1, 1933	1,028.92
	1,488.56

Showalter Farm Account, Okla.	
Debit Balance April 1, 1933	52.43
Disbursements	13.75
	66.18

Farm Income	66.18
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Stalter Farm Account, Ill.	
Returned from Investment	5.20
Disbursements	5.20

Gardner Farm, Nebr.	
Disbursements	34.54

Debit Balance April 1, 1933	34.54
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Henry Guhr Farm, Colo.	
Disbursements	146.44

Debit Balance April 1, 1933	146.44
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Sarasota, Florida, Property Account	
Debit Balance April 1, 1932	208.47
Disbursed for Taxes	31.06

Debit Balance April 1, 1933	239.53
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Junior Quarter Fund	
Balance on hand April 1, 1932	52.25
Loans Returned by Juniors	840.75
	893.00

Placed for Investment	340.00
Quarters Loaned in 1932	493.00
Quarters Loaned in 1933	56.75
	889.75

Balance on hand April 1, 1933	3.25
Current Cash Balance	3.25
Loaned to Juniors in 1933	56.75
Funds Invested	940.00
	1,000.00

Interest Earned

Balance on hand April 1, 1932	133.17
Certificate of Deposit Interest	201.00
Interest on Bonds	664.94
Interest Collected on Notes Receivable	13,514.04
Interest Collected on Contracts	829.28
Mennonite Hospital and Sanitarium Building Fund	1,800.00
	17,009.26

Accrued Interest on Notes Receivable	4,800.00
Rental Collected on Elkhart Property	1,315.75

Disbursements:

Endowment Interest	5,139.51
Annuity Interest Paid on Contracts	7,569.62
Certificate of Deposit Interest	4,159.77
Interest on Notes Payable	528.98

	17,397.88
General Expense and Upkeep	834.49
Executive and Mission Com. Exp.	624.79
Annual Meeting—1932	452.18
Federal Revenue Tax on Checks	23.10

	19,332.44
Transfer to Administration Expense	3,863.08
	23,195.52

Balance on hand April 1, 1933	62.66
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INVESTED FUNDS**Returned from Investment:**

General Mission Fund	442.00
India Missionary Children Support	610.00
India Bible Women Support	150.00
India Ada Hartzler Auto	187.00
India Academy and Bible School Bungalow	2,142.50
India Academy and Bible School Administration Building	1,250.00
India Girls' Industrial School	101.04
India Medical Nurses' Bungalow	1,300.00
South America Missionary	750.00
South America Bragado Sta. Bldg.	695.00
South America Building Fund	926.99
South America Church Building	120.28
Mexican Mission	13.00
Kansas City—7th Street Property	2.85
Home for Aged, Ill.	235.00
Orphans' Home School Bldg., Ohio	350.00
Church Building	129.43
Rural Mission Fund	47.50
Evangelizing Fund	19.44
Missionary Preparation	1,074.82
Stalter Farm	5.20
General Relief	188.78

10,740.83

CASH BALANCE MARCH 31, 1933

Names of Funds	Balance	Invested	Endowment	Total
General Mission Fund	\$ 25.68	\$ 970.00	\$32,018.31	\$33,013.99
India General Fund	10.44	2,530.00	22,131.08	24,671.52
Missionary Support	43.86		700.00	743.86
Missionary Children Support	4.45	840.00	1,100.00	1,944.45
Evangelist Support	.51	840.00	3,400.00	4,240.51
Bible Women Support	11.50	100.00	900.00	1,011.50
Teachers' Support	84.75			84.75
Orphan Support	15.08		1,800.00	1,815.08
Widow Support	6.60			6.60
Evangelistic Support	1.42			1.42
Medical Support	18.03	250.00	2,750.00	3,018.03
Medical Nurses' Bungalow		1,001.33		1,001.33
Acad. & B. School Adm. Bldg.		1,250.00		1,250.00
Medical Bungalow Furnishings		67.00		67.00
Hospital Equipment		133.00		133.00
Mohadi Evangelistic			500.00	500.00
High School			1,310.00	1,310.00
Bible School			1,000.00	1,000.00
Girls' Industrial School		200.64		200.64
Lickma Evangelistic Station		1,813.40		1,813.40
Foreign Missionary Support			4,450.00	4,450.00
Boys' Dormitory		192.61		192.61
South America Investment		19,300.00		19,300.00
General Mission Fund	.16	185.00	4,781.08	4,966.24
Missionary Support	16.00		200.00	216.00
Missionary Children Support	3.94	720.00	1,100.00	1,823.94
Evangelist Support	2.36		325.00	327.36

Orphan Support	11.74		11.74
Publication	3.40	419.90	423.30
Bible Coach	.73		.73
Orphanage Building		7,678.64	7,678.64
Bragado Church Building		5.00	5.00
Nurses' Medical Equipment		158.48	158.48
America Station Building		163.58	163.58
Mexican Mission		373.72	373.72
African Mission		656.08	656.08
City Missions—General		5,252.56	5,252.56
Canton	.40		.40
Chicago Home Mission	1.55	10,125.00	10,126.55
Chicago Home Mission SS		1,000.00	1,000.00
Detroit	2.33		2.33
Ft. Wayne	10.72	100.00	110.72
Kansas City	6.14	50.00	56.14
Kansas City—7th Street		1,929.40	1,929.40
Lima	6.49	200.00	206.49
Los Angeles	30.40		30.40
Peoria	23.37	1,025.00	1,048.37
Baltimore, Md.		32.16	32.16
Charitable Institutions—General		200.00	200.00
Children's Home, Kansas City	5.44	400.00	405.44
Children's Home Bldg. Fund		8,251.80	8,251.80
Orphans' Home, Ohio	4.21	225.00	21,503.33
Orphans' Home School Bldg.		924.84	924.84
Orphans' Home, Supt.'s Res.		468.00	468.00
Home for Aged, Ill.	1.85	165.00	20,335.00
Home for Aged, Support Fd.	4.04	9,218.11	9,222.15
Old People's Home, Ohio		3,772.67	24,780.00
Old People's Home for Sick			4,000.00
La Junta Hosp. & Sanitarium	.39		1,500.00
La Junta Sanitarium Charity Fd.			70.00
La Junta Hosp.—Wills Estate			15,500.00

Other Funds—

Stalter Farm	1,778.28		1,778.28
Aged and Disabled Mis. Fd.	287.71	8,000.00	8,287.71
Bible Fund	68.12	500.00	568.12
Junior Quarter Fund	3.25	940.00	943.25
Church Building		600.00	600.00
Evangelizing Fund	269.07	5,500.00	5,769.07
New Foreign Missionary		771.40	771.40
Rural Missions	523.36	100.00	623.36
Missionary Preparation	622.90	900.00	1,522.90
Admin. Expense Support		14,250.00	14,250.00
Symensma Endowment		4,700.00	4,700.00
Missionary Widow	81.83		81.83
General Relief	211.22		211.22
Interest Fund Balance	62.66		62.66
Annuity Contracts in Force			159,745.00

Total Current Cash Balance 423.89

Total Funds Invested 70,839.25

Total Endowment Funds 218,606.36

Total Credit to all Funds 449,614.50

OTHER CONTRIBUTIONS

Not Received nor Disbursed by the Mennonite Board of Missions and Charities but donated to District Boards, Institutions and Missions as Reported by Them

Alta.-Sask. District Mission Board	\$ 1,052.84
Dak.-Mont. District Mission Board	371.19
Eastern Menn. Board of Missions and Charities	29,267.38
Franconia District Mission Board	2,491.69
Illinois District Mission Board	372.24
Ind.-Mich. District Mission Board	2,038.40
Ind.-Mich. S. S. Conference Fund	56.40
Iowa-Nebraska District Mission Board	265.26
Missouri-Kansas District Mission Board	1,261.77
Ohio District Mission Board	113.37
Ontario District Mission Board	206.28
Pacific Coast District Mission Board	393.78
Southwestern Pa. District Mission Board	1,278.13
Virginia Home Mission Board	816.91
Virginia Menn. Board of Missions and Charities	1,297.19
Washington Co., Md.-Franklin Co., Pa.	284.54
Canton Mission (Provisions)	555.31
Chicago Mission, Ill. (Provisions)	416.52
Coatesville Mission, Pa.	59.40
Columbia Mission, Pa.	1,923.48
Detroit Mission, Mich. (Provisions)	566.91
Ft. Wayne Mission, Ind. (Provisions)	260.82
Hutchinson Mission, Kans.	159.24
Iowa City Mission, Iowa	72.25
Kansas City Mission, Kans.	239.46
Knoxville Mission, Tenn.	887.90
Lancaster Vine St. Mission, Pa.	1,369.82
Lancaster Sunnyside Mission, Pa.	506.00

Lima Mission, Ohio (Provisions)	316.50
Los Angeles Mission, Calif.	425.89
Marietta Mission, Pa.	461.71
New Holland Mission, Pa.	39.45
Peoria Mission, Ill. (Provisions)	452.44
Philadelphia Mission, Pa.	1,306.99
Portland Mission, Oregon	106.56
Portland Mission Building, Oregon	165.93
Reading Mission, Pa.	2,705.21
Tampa Mission, Florida	625.82
Toronto Mission, Ont. (Provisions)	137.45
Children's Home, Kansas City	1,444.98
Home for Aged, Ill.	162.82
La Junta Hospital and Sanitarium Charity	23,622.68
Mennonite Home, Lancaster, Pa.	17,406.97
Old People's Home, Maugansville, Md.	16.00
Orphans' Home, Ohio	139.75
Goshen College	3,772.81
General S. S. Committee	109.23
General Sewing Circle Committee	383.91
Hesston College	1,412.04
Mennonite Publishing House	1,070.00
Mennonite Board of Education	2,980.31
Mennonite Board of Education—Endow. Treas.	1,793.50
Mennonite Relief Committee (Clothing)	2,510.00
Peace Problems Committee	63.18
Cash and Property Contributions Received by Mennonite Board of Missions and Charities, Elkhart, Indiana	172,593.65
Grand Total for All Purposes	284,810.26

Gratefully submitted,

MENNONITE BOARD OF MISSIONS AND CHARITIES, Inc.

V. E. Reiff, General Treasurer.

AUDITOR'S CERTIFICATE

Mennonite Board of Missions & Charities, Inc.,

Elkhart, Indiana.

Gentlemen:

Having made an audit of the books and records of the Mennonite Board of Missions and Charities, Inc., covering receipts and disbursements for the twelve months' period ended March 31, 1933, I hereby certify that the Treasurer's Annual Report, submitted herewith, is in agreement with the books.

It has been found that the transactions have all been recorded in the books of the Treasurer in a neat and orderly manner. From a detailed verification of such recorded transactions covering this period I am of the opinion that a full and complete accounting has been made for all the funds under his control and custody.

Very truly yours,

C. Herbert Johnson,
Public Accountant.

Elkhart, Indiana,
May 12, 1933.

OUR MISSIONARY MESSAGE

Henry F. Garber

A discussion and restatement of our missionary message is very much in order in these times. Men's ideas and plans change with the years. But God's plan of salvation, the Word of the Lord liveth and abideth forever. "Heaven and earth shall pass away but my words shall not pass away." There are large and influential groups who would have us put on the soft pedal in our missionary message concerning our faith in Jesus Christ as God's only remedy for sin.

In a recent book "Re-thinking Missions" is this amazing statement. "It was hard for the missions to mix with their absorbing interest in rebirth a practical recognition that the surrounding religions were religions and as such were ways to God." Page 51. This book is the official statement of the Layman's Foreign Missions Inquiry. They represented unofficially seven well known Protestant bodies. This self-styled appraisal commission has been aptly named the Betrayal Commission. They would place Christianity side by side with Buddhism and Hinduism, denying the Scripture that "neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved."

A belief like that strikes at the very vitals of the Christian missionary enterprise. It is bound to dry up at the source sacrificial

service and giving for missions. If other religions are "ways to God" why should Christians spend and be spent that our way may be taught to those that have a way to God? But, Isaiah 45:22: "Look unto me and be ye saved all the ends of the earth: for I am God and there is none else."

Nor can we be satisfied with those who would carry another gospel; that is a social gospel. It is very easy for us to carry our civilization to them and find our time so taken up with these things that we have little time left for direct evangelization. Surely we want to relieve suffering. We want at least some of those that we touch to be able to read God's Word. We want them to be able to follow useful trades, make homes, and in a general way to become self supporting. These are by-products of Christianity but not the essential message itself.

But the question is often raised as to how much of this kind of work is necessary. Our own missionaries are wrestling with this problem now. The answer depends in part on the conditions on the field. In Japan illiteracy is no problem. In India our missionaries have to do with the caste system and much poverty and ignorance. In Argentina a quite different set of conditions obtain. The Church should not be particularly interested in carrying our western civilization to the heathen but primarily to carry the Gospel; that is to evangelize. Our question is not how much institutional work can we do, but rather how little need we do and still effectually evangelize.

But now to our subject. We have spoken only of what our message is not. To us Jesus Christ becomes the center of our message, the chief cornerstone. He alone reveals to us God our Father. Through Him alone can we come back to God.

When John the Baptist stood and saw Jesus coming, he exclaimed, "Behold the Lamb of God which taketh away the sin of the world." To a world dead in trespasses and sin this message is brought. To a people weary and heavy laden He still speaks, "Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool." The virgin birth, the sacrificial death of Christ on the cross, the spilling of His blood for the sins of us all, His triumphal resurrection from the dead: on these facts rests the burden of our missionary message.

Our message not only declares that God will forgive sin when men repent and forsake sin but that He is also able to keep us from falling. In other words He gives us power over sin. It is this life of daily victory over sin that we covet for all believers.

Furthermore we can declare on the authority of God's Word that God has a home in heaven for His children who are heirs of God and joint heirs with Christ, as Paul says. "And as Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up, that whosoever believeth on him should not perish but have eternal life." "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

This is the substance of the Gospel. This is the good news. This is the salvation that has been prepared before the face of all people.

Any discussion of the missionary's message must necessarily have as its basis Christ's great commission. Our missionary message must be the Gospel in its entirety. Sometimes we call it the full Gospel. Many carry the message of Jesus Christ as the world's Savior but not as Lord of their life. Some seem to ignore that part of the great commission that tells us: "teaching them to observe all things, whatsoever I have commanded you."

Some of the commands of our Savior are popular, others are unpopular. To repent and believe on the Lord Jesus Christ for salvation is right and good. To be baptized in the name of the Father, Son, and Holy Ghost is also right and good. But the Scriptures clearly teach us that we must love Him with the whole heart. John 14:21 says, "He that hath my commandments, and keepeth them, he it is that loveth me."

One of the clearly taught doctrines of the Bible is: "Resist not evil." "Recompense to no man evil for evil." "Thou shalt not kill." Briefly stated, this doctrine is called nonresistance. This doctrine is not pleasing to the flesh. Many professing Christians ignore it, but that does not take it out of the list of the "all things."

Most of us are old enough to remember the World War. You

remember the irreverence that the young men brought back with them after the World War. The inconsistency of American Lutheran shooting down German Lutheran could not help but turn away in disgust many of the soldier boys from all religion. Missionaries tell us that the war made it very difficult for them to interest the heathen in Christianity when so called Christian nations began to shoot each other down. The pulpit became a recruiting station, and from the sacred desk came prayers imploring divine blessing on the armies going forth to kill.

Happily these things could not be said of our own beloved Church. Our missionaries tell us that they had little difficulty along that line. For war for any cause was forbidden by Scripture and so taught by our missionaries.

Here is a doctrine not popular in the world but is an essential part of the teaching of the Prince of peace. He has given it to us as a part of our missionary message.

We might go on and speak of other phases of our missionary message. We might speak of the ordinances of baptism, communion, feet washing, devotional covering, kiss of charity, Christian marriage, and anointing with oil. All these are "decrees for to keep" according to the Word.

Then there are the teachings that have to do with our Christian living. "Therefore all things whatsoever ye would that men should do to you; do ye even so to them." In a covetous and selfish world this teaching needs to be stressed again and again.

We might speak of "Be not conformed to this world," with all its broad applications of worldly standards.

We need to teach self-denial, the gateway to victorious Christian living. Sometimes I feel that we need to consider more carefully this teaching in our mission stations. It is so easy to have persons come into our mission congregations and there learn to depend on our mission for material support. This may be somewhat aside from the generally accepted idea of self-denial. But I am sure of this, that we need to impress on our mission congregations the idea that as quickly as possible they become supporters of the mission instead of dependents. I am thinking particularly of our city missions. Of our foreign missions I cannot speak from experience.

Another thing belongs to our missionary message. The great commission is not only for us as active Christian workers to carry out, but is for every believer. We need to teach that next to the saving of our own souls the propagation of the faith once delivered to the saints should become our chief concern.

Wm. Carey, the consecrated cobbler, one time was asked what his occupation was. He replied, "Serving the Lord." When that answer did not clear up the point he said, "Oh, I cobble shoes for a living." If the Christian Church everywhere would take this position, what an outpouring of missionary zeal there would be.

I think that right on this point many of us as ministers and Christian workers fall down. We are diligent in stressing repentance, confession and Christian living, but fail to impress the duty of winning others.

The Korean Church has had a remarkable growth. One of the requirements for entrance into the Church is that each applicant must bring another to Christ before being received. The Apostolic Church when they were scattered abroad went everywhere preaching the word.

Many professing Christians seem to feel that once they have been baptized and received into the Church that their work is done, and that all that remains is to wait until the Lord comes and takes them home to glory. One of the best ways to strengthen and confirm our own faith is to tell or defend it before others. I suppose nonresistance as a Bible doctrine got more publicity during the World War than it did in all the years following the Civil War, and I presume that the conscientious objectors obtained a clearer understanding of the Bible principles involved because they had to defend the principle. Will it become necessary for God to give us a shaking up so that we will defend and contend for our salvation?

God was in Christ reconciling the world unto Himself. God counted this so important that He gave His only begotten Son. "Now, then we are ambassadors for Christ as though God did beseech you by us: We pray you in Christ's stead be ye reconciled to God." Briefly stated, this is our missionary message.

Who shall carry this important message? We have with us here missionaries from India and South America, missionaries under ap-

pointment to Africa and our city missionaries. Shall they take this good news? Certainly.

The missionary message and the message bearer are both important. The Church needs the most gifted and faithful workers she can lay hands on. One of the best testimonies to the worth of a missionary who is called to carry the message is that they hardly see how he can be spared.

But are only the gifted to carry the message? If that were true then most of us would be excused. But not so. Each one of us as believers has a responsibility in this King's business. We can go, let go, or help go. No one is too poor, too weak, or too ignorant to be connected with this enterprise. All can pray the Lord of the harvest that He will send forth laborers into His harvest. Sometimes we interfere in the plans of another who is willing to go. Here we can let go. Many of us have been blessed of the Lord so that we can give of our means and so help go. Some can go to the out of the way places of the earth. All can witness to God's saving grace where we are.

Another thought in this connection: There are many neglected fields. To put full time workers into these fields requires a large outlay of money, more in fact than our boards can command at this time. But if a person can be found with an occupation that could be followed in such a neglected field and such persons then live in these neglected communities and there witness for Christ, this would be a real piece of missionary work. The fact that he is not a paid employee will give him a contact that is very helpful.

We might ask ourselves the question: To whom shall our missionary message be carried? Let us look to His Word. "And the times of this ignorance God winked at but now commandeth all men every where to repent." The message is for all. To the Jew first and also the Greek, a light to lighten the Gentiles and the glory of my people Israel.

And then we may wonder how long. And in the words to Isaiah comes back the answer. "Until the cities be wasted without inhabitant and the houses without man and the land be utterly desolate." In other words, carry the message while the earth remaineth and there are those who know not the Gospel.

There is one thing, in closing, that should be very encouraging to the missionary. The call to go preach the Word is a call to hard work and sometimes to danger. I suppose the Lord purposely prefixed this command to go by saying that all power was given to Him in heaven and on earth. He knew that men and women who dwell in bodies of clay might hesitate or tremble at the command. So He prepared them for the message by giving them this assurance of His power everywhere. And then lest they might still tremble at His word He assures them that He will always be with them even to the end of the world. What was said to the disciples is for us also. And with this life giving message and with this assurance of our Lord's abiding presence we ought to press the battle to the gate.

Mount Joy, Penna.

"Call unto Me, and I will answer thee, and shew thee great and mighty things which thou knowest not." Jer. 33:3.

"There's a holy, high vocation, needing workers everywhere;
'Tis the highest form of service, 'tis the ministry of prayer.
No one need stand idly longing, for a place in which to share
Active service for the Master, there is always room in prayer."

"To work with my hands is just helping;
To work with my heart is to love;
But to work on my knees by real praying
Will always bring God from above.
And who, who can help those around us
To find in the Savior their rest?
'Tis only the Father can draw them,
So to pray, yes, to pray is the best."

Back to Original Purpose.—The National Council of the Young Men's Christian Association has issued a call, prepared by the Special Commission on Message and Purpose, which summons secretaries of local branches to a new religious emphasis. The Council suggests that this begin with the gathering of little circles of like-minded members for prayer, discussion and religious fellowship, and that these groups find some expression for their religious devotion. The Council hopes that from these groups will spread anew more of that spirit of Christian consecration which characterized the beginning of the movement.—Alliance Weekly.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"Believe on the Lord Jesus Christ, and thou shalt be saved."

Saved from what? Saved from sin in this world, saved from the results of sin in the world to come.

By the time this reaches the eye of the reader, a "multitude of counselors" will be gathered together in General Conference at Hesston, Kans., considering some of the problems and opportunities vital to the highest welfare of the Church. Next week we hope to be able to publish some of the news from that meeting, and the official report of that meeting will be published as soon thereafter as we can get hold of it. In the meantime, let all who know the worth of prayer continue at the Throne, interceding in behalf of the work of the Conference.

Saul.—In next Sunday's lesson in our Sunday schools we have a character that shines with a darker light than the rest of the Bible characters studied during this quarter. Nevertheless a study of the life of Saul is very profitable in that it holds out before us a number of important object-lessons. Notice, for instance, such things as jealousy, disobedience, deceit, self-deception, anger, malice, murder, the degradation of God-given powers, the vanity of attempting to defy God, etc. There are some people that should be remembered for their exemplary life and achievements. Then there are others, like Saul, who should be remembered for the things which they did that we should avoid. The sad ending of the career of the many who had made such a bright beginning should stand out before us continually as an impressive warning to us all.

Substitutes.—There are times when substitutes are all right. For illustration: when Christ presented Himself as our Substitute, it was not only a proper substitute but through this

Substitute there was something accomplished that could not possibly have been brought about in any other way.

Then there are many cases where attempted substitutes are a calamity. For instance, if the carpenter you had employed to build your house could not serve, you would not think of securing as a substitute a man who knew nothing about building houses. Yet there are people who act still more foolish in the matter of looking for substitutes in spiritual things. They would substitute self-righteousness for the righteousness of God; substitute their own opinions for the Word of God; idolatry for the true worship of God; substitute false christs for "the Christ of God." Really there can be no such things as substitutes for Christ, for God's plan of salvation; for the eternal safety and well-being of the soul—save in men's imaginations.

Let us take God at His Word—and when He offers us anything, let us not be looking around for substitutes.

Sunday Schools.—We like the name. In the first place, it is an organization that merits the name, "school," and it is a school that as a rule is held on Sunday.

There are people who do not like the name. They prefer the name, "Sabbath school," or "Bible school," or some other title. We have no objections to either of these names. But we do not see enough difference between such names and the commonly accepted name of "Sunday school" to furnish a basis for controversy. If a Sunday school is not a Bible school it misses its purpose. And whether the name of the day on which it is held is called "Sunday," or "Sabbath," or "Lord's Day," depends entirely upon what you have in mind.

But it matters not so much what we call anything (so long as it is called by some appropriate name) as it does whether we have some worthy cause

in mind and whether we are conducting it according to its original purpose. Let our Sunday schools be conducted to the glory of God, His Word taught in purity and in the power of the Spirit, and methods used that are in harmony with God's Word, and the Sunday school will be a God-honoring institution.

Beer.—During the past few weeks we have seen this name posted on the outside of scores of buildings. The nation is making desperate efforts to get conditions brought back to normalcy, but they are missing it woefully when it comes to the drink question. In the first place, beer is only a "buffer state" between well-meaning people and the saloon, and to keep the awfulness of intoxicating drinks out of the sight of the people. It takes more beer to make people drunk than it does liquors that contain a larger percentage of alcohol. While people imagine that in imbibing beer they are taking a "harmless drink" they are losing sight of at least three important facts: (1) Every cent that is spent for beer is throwing that much money away, to say nothing about its alcoholic content. (2) The beer-guzzling habit educates people for something stronger and more intoxicating. (3) Even if beer could be classed with the "soft drinks" (which can not be rightfully done) the habitual spending of money for such drinks cultivates the spendthrift habit which impoverishes the people.

Christian people should not only practice total abstinence when it comes to drinking beer and other intoxicating drinks as a beverage, but they may help encourage sobriety by patronizing such places of business only as are entirely free from the handling of strong drink. In other words, the word "BEER," as a sign hung out in front of a business place, ought to be considered as a notice to Christian people to pass on to some other place of business where strong drink is not sold.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—1 Timothy 4:16.

LOVE NOT THE WORLD

Love not the world! Its dazzling show
Conceals a snare of death;
The sweetest joys earth can bestow,
Die as a wasted breath.

Love not the world! Its wealth, renown,
The blood-bought soul enslaves;
Oh, strive to win a heavenly crown,
Which plumes of glory wave.

Love not the world! Its sin and strife
Exceed the good and true;
Oh, consecrate to Christ your life!
He drained death's cup for you.

Love not the world! Pure joys above
All earthly things transcend;
In Jesus lose each idol love,
And ever upward tend.

Love not the world! O Christian hear,
In shining words impeared,
Shall on his holy brow appear,
"He did not love the world."

—G. A. Flory.

FACING FIERY TRIALS

By Elias Swartzendruber

For the Gospel Herald.

Ye have not yet resisted unto blood striving against sin.—Heb. 12:4.

By the above text, as also by many other teachings in the New Testament, it is seen that a follower of the Lord Jesus is called upon to strive against sin to the extent of blood, if need be—not by a carnal strife; but to follow the example of Christ, when He stood for truth and righteousness to the extent of shedding His own blood. Christ foretold persecution to His followers; He said,

"If they have persecuted me, they will also persecute you;" "And ye shall be hated of all men, for my name's sake;" "But he that shall endure to the end shall be saved;" "For whosoever shall save his life shall lose it: but whosoever shall lose his life for my sake, the same shall save it."

The apostle Paul also testifies to the same experience when he says, "Yea all that will live godly in Christ Jesus shall suffer persecution."

By these testimonies one would think the Christian has a hard lot to fill: and yet it is hard only when man makes it that way. No one can meet martyrdom (when it is for his faith in God) by his own strength. He must meet it from the source that Jesus met it. Jesus knew His fate. He was forsaken of God at this time to suffer. When He was in agony in the garden and in prayer He asked His disciples to watch with Him and pray; but they were sleeping instead of praying. But when He had come to them the third

time He said to them, "Sleep on now, and take your rest." It seems He now had the victory which He received by prayer, that He could meet His fate without any fear. We might say here that thousands of saints have in the past sealed their vow by martyrdom, for the sake of their faith in the Lord Jesus.

What we want to bring out in this article is to apply the above text to our own individual case. The Lord certainly has dealt with us in mercy. When we look back into history, we can hardly point out another period of time since the Christian era in which the Church had the rest from persecution as did our own country, since the discovery of America. When we take notice of the current and drift of the Church in this day, and how the Church has become worldly and indulges in the things that the world indulges in, the Church has become so like the world that the world takes no offense, or has no reason for persecution.

Here the question comes in our mind: Is the Church under a season of longsuffering of God? God is longsuffering, and gives time for repentance.

Israel at one time misunderstood the Lord, when they were in a season of the longsuffering of God, and had taken it to be His good will towards them. Let us take notice, it was in the time of the Babylon captivity. The remnant of the Jews that remained in Jerusalem and in their distress were headed to flee into Egypt, and of which the Lord had warned them not to go to Egypt. They took their own way: notice here what they say:

But we will certainly do whatsoever goeth forth out of our own mouth, to burn incense unto the Queen of Heaven, and to pour out drink offering unto her, as we have done, we, and our Fathers, and our Kings, and our Princes, in the City of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the Queen of Heaven, and to pour out drink offering unto her, we have wanted all things, and have been consumed by the sword and by famine.—Jer. 44:17, 18.

Idol worship was absolutely forbidden, and there was no call for them that they should take the Lord's longsuffering to be His good pleasure towards them. To-day there is talk of depression, and I sometimes wonder if we should call it that. The Lord has blessed us with the bounties of earth, and has saved the Church from persecution. If the teaching of the law was plain to Israel on idol worship, the Gospel is equally plain as to the worldly defilements which the Church has drifted into. And if we heed not the longsuffering of God, it will some day be the downfall of the Church, as it was in the time of Israel.

If the Lord should send a test by persecution, we wonder how many

could stand the test. If Christians will not exercise such duties as come up in an every day life, do you expect the Lord to help you when your life is at stake? Some may think that such thoughts as we bring up are uncalled for, that we do not live in such times of trial. At least we live in a time to prepare for it. The parable of the "hidden treasure in the earth" and the parable of the "goodly pearl" (Matt. 13) teach us that it takes all that a man has to receive the kingdom of heaven. No worldly enjoyment may be reserved to ourselves, even though we may be called on to resist unto blood striving against sin.

It is evident by accounts that are now in history that the spiritual life of a church can stand poverty better than it can stand prosperity. This was true in Bible times, and it is true in this age of the world. I wish to quote an extract from a small booklet, "My flight from Russia," by Abr. Kroecker. He quotes as follows:

"Our Churches in Russia have also experienced great blessings, due to the effect of this tribulation period. The spirituality of these Churches had been so low, their attitude so materialistic; but after these trials a change came for the better. It was only after the terror of famine had ceased when the revival broke out. Entire villages where heretofore no interest was shown, underwent a radical change. The Soviet power tried to quench this revival fire and do away with all religious influence; yet God has manifested His greater power over the enemy. Never before has there been such a general awakening, that I know of among our people. The devil knows more than we do but he is not omniscient, and in the end he is hurting himself. This is true of our Mennonite Church, but it is also true regarding other denominations of that country."

We might ask in conclusion, Will we have a revival or will we wait on the Lord to send one?

Manson, Iowa.

WHY HE PUT THE BIBLE IN THE CENTER

The eccentric and yet brilliant John Randolph, of Roanoke, Virginia, U. S. A., American Statesman and Ambassador to Russia under President Jackson in 1830, had an extensive library. A friend upon visiting it noticed a peculiar arrangement on one of the shelves. In the center of this shelf there was a large Bible. Flanking this Bible on the one side were many volumes of Christian comment and exposition. On the other side were arranged an equal number of rationalistic and infidel publications.

"Why have you arranged your books in this fashion?" asked the visitor.

"I was much concerned some years ago," responded Randolph, "as to whether or not the Bible was more than a human book. So I read widely on both sides of the question, and also

read the Bible itself with great care and attention."

"And what was your conclusion?" inquired the friend.

John Randolph drew himself up, faced the visitor, and said impressively, "My conclusion was that a mole could as easily have written Sir Isaac Newton's Treatise on Optics as uninspired men the Bible."

It speaks in every tongue to the human heart. Its power to transform has been shown through all the centuries, in every clime and among every race. "Born in the East, and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet, and enters land after land to speak its message everywhere. It enters the palace to tell the monarch that his breath is in the hand of the Most High, and the cottage to assure the peasant that he can be the child of the Eternal King. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. Its oracles are repeated in the legislative Halls of World powers, and its counsels whispered in the ear of the lonely. When the landscape darkens and the trembling pilgrim comes to the valley named the Shadow, he is not afraid to enter, he takes the rod and staff of Scripture in his hand; he says to his friends, 'Tis better on before,' and comforted with His support he goes through the shadow into cloudless day."

The theme of the precious Book is Christ. "To Him give all the Prophets witness" (Acts 10:43). "His is the Divine, living personality standing out in every Book that makes up the sacred volume." In every Book from Genesis to Revelation, we see Him as the Coming King of kings, coming to take His children to the eternal Home of the saved. The whole Book is a bright window through which we gaze on coming glory. Make it your guide as **you** journey through life.—T. S. M'L., in The Christian Graphic.

THE RIGHT AND WRONG USE OF THE LORD'S DAY

By Maybelle Hathaway

For the Gospel Herald.

The Lord's day is the scriptural name of the day of the week otherwise called "Sunday" or "Sabbath day." But why is this day any different from the other days of the week? or why should we keep it differently?

In the first place, because of the example and command which God gave us. "In the beginning God created the heaven and earth and all that is in the earth." He created them in six days, but on the seventh day He rested from all His work which He had made. Gen. 2:3 says, "And God blessed the seventh day, and sanctified it," or set it apart for a special purpose. That purpose

was that it might be a day of rest and also a holy day wherein God should be especially honored and worshiped. So the right way to use the Lord's day would be to use it as He had planned; that is, as a day of rest and worship. The fourth Commandment which the Lord gave to the children of Israel was, "Remember the Sabbath day, to keep it holy." Notice the word "remember." This is the only time this word is used in all the commandments, so it must be important. Too many of us are prone to forget just what this day should mean to us, and misuse the day or use it in the wrong way.

Some spend the day working just as any other day, while some seem to think Sunday is a day for recreation such as fishing, swimming, playing base ball, going for pleasure rides and numerous other ways without thinking that it is the Lord's day. Their mind is so occupied with thoughts of worldly pleasure that they have no time left for thoughts of God or spiritual things. But Jesus gave us an example how to use the Lord's day right.

In Luke 4:16 we read, "And He came to Nazareth where He had been brought up; and, as his custom was, he went into the Synagogue on the Sabbath day and stood up for to read." This shows us how Jesus used the day—to worship God, to teach the people, and to heal and help all He could. Many times the people tried to accuse Jesus of doing wrong when He healed on the Sabbath day. One day Jesus was in their synagogue and there was a man there which had a withered hand. The people asked Jesus if it was lawful to heal on the Sabbath, so they might accuse Him. Jesus said to them, "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day will he not lay hold on it and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days." Then He healed the man with the withered hand.

Many people take this as an excuse for working or doing other things which are not right to do on the Sabbath day because they say, Jesus said it was all right to do well on the Sabbath day and they have to work on Sunday in order to get their seed in the ground, or their crops harvested or whatever they are doing. But does this really excuse them? No. The Lord would not have told us to keep the Sabbath if we had needed it to work and make a living. Man needs this day of rest out of every seven to keep himself in best condition physically and spiritually.

The Lord will provide for us in some way, just as He did for the children of Israel when He sent them bread from heaven. He told them on five days of the week they were to gather just what

they could eat that day so there would be none left for the next day. If they tried to keep any over on these days it would spoil. But on the sixth day He told them to gather enough for two days, because there would be no manna sent on the Sabbath. And when they obeyed the Lord their bread kept all right over the Sabbath. And so it is with us to-day. As long as we obey the Lord and keep His commandments He will provide for us.

Then there are others who seem to think it does not matter how we spend the Lord's day, just so we do not work that day. They do not think it necessary to attend Church and Sunday School, especially every Sunday. It may be all right to go once in awhile, but they say Sunday is a day when we should rest. So it is; but it's also a day of worship. And how could we spend the day better than to meet at some place set apart for this purpose and there blend our voices in songs of praise to our Lord and study His Word to learn more of His will for us. Heb. 10:25 says, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching."

Worshiping God on the Sabbath day brings soul-refreshing that prepares us in mind and heart for a new week's work.

Of course our Sunday school and Church is only in the forenoon and we have the afternoon to spend in other ways. There are many ways in which we may use the afternoon of the Lord's day that would prove profitable to us. We could spend the time in studying God's Word, singing, reading good literature, visiting, or in quiet meditation. But whatever we do we should be in a worshipful spirit and attitude. When John was on the Isle of Patmos and received the great Revelation from God, he said, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." Would he have been in a position to have heard this voice if he had been out on some pleasure trip, or on the base ball diamond, or some other place of worldly amusement such as we have to-day? No; we must be still before the Lord if we would hear His voice. If we are serving Him and listening for His voice we will not think ourselves mistreated because we dare not indulge in pleasures such as the world indulges in on the Lord's day, but we will receive great blessings and find true joy in serving Him who is Lord also of the Sabbath.

Palmyra, Mo.

Christ loved the Father; that is why He was so eager to honor Him. Christ loved the Father; that is why He said, "We are one." I. E. Burkhart.

Missions

He that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Detroit, Mich.

(15559 Curtis Ave.)

Dear Readers:—Greetings in the name of Jesus. We surely have many reasons to praise the Lord, and indeed we want to do it. We do praise Him for His children here who are faithful in seeking to know the will of God. It is a source of pleasure to know there are those who are willing to serve the Lord in whatever way the opportunity may present itself. Thus when humbly following the Lord they can be of use in the Master's cause. We wish that all God's people would be willing to forget self and selfish desires and truly give themselves to serving God and their fellowmen.

We feel that our Bible School was very much worth while. It was well attended and the interest was good. About one hundred sixty were enrolled. (Only those who attended three days or more were counted on the roll.) An interesting and well attended program was given at the close. I am sure we pray God to bless the efforts to plant the eternal Word of God into the hearts and lives of the boys and girls and young people.

The writer and family have been privileged and blessed by God in having a trip to Tennessee and on the return several stops were made in Ohio. Not having been to Mrs. Raber's people in Tennessee for three years many changes had taken place but we were glad to find that God is pleased to bless those who are faithful to Him and His Word. In our absence father Raber was here the greater part of the time.

We wish to take this method to express our gratitude to all who have been supporting the work with means or prayers. The devil is surely trying hard to draw God's children away and into sin and we need your prayers. I would like to mention especially those who are not on fire for God but allow many things to detract their attention from the will of God.

Aug. 11, 1933. Frank B. Raber.

Altoona, Pa.

(Mennonite Gospel Mission)

We have many reasons to be thankful to our heavenly Father for the many blessings given us.

July 10-21 we held our Summer Bible School at the Canan Station Schoolhouse where the following teachers helped: Brethren J. B. Kan-

agy, Paul and Irvin Roth, Sister Lena Zook from the Allensville Congregation, Sister Sarah Slabaugh, Canton, Ohio and the three Sister Mission Workers. The School was well attended with good interest. The closing exercises were held on Friday evening Aug. 21 in the Community Fire Hall, the school room not being large enough to hold the crowd.

John R. Mumaw, Harrisonburg, Va., preached at Altoona on Saturday evening Aug. 23, and visited some homes of prospective pupils for the School.

Saturday, Aug. 30, brethren Ira. L. Hershey and wife, Gap, Pa., Henry K. Hershey and wife, Intercourse, were in our midst and attended the Sunday school at Canan Station and the services at Mill Run and Altoona. At the same services we had the privilege of having with us Sister Sarah Lapp, returned missionary of India who gave an interesting talk at the three Sunday schools.

Aug. 5, the following appointed Auditors, H. C. Blough, Johnstown; Ira Stoltzfus, Martinsburg; J. D. Byler, McVeytown, met and audited the Mission Treasurer's books. Brother Blough preached for us at Altoona on Saturday evening and Sunday morning at Altoona. In the morning service were present Sister Frieda Blough and daughter Mary, Bro. Emery H. Holsopple and wife and sons, Samuel and Emery, of the Blough congregation.

Tuesday Aug. 8, we received an applicant into church fellowship by water baptism at her home. She is a middle-aged woman who is a semi-invalid, not being able to walk for four years. Her name is Mrs. Carrie Shickner, 2103-2 Second Avenue, Altoona. We believe it would be well for Sisters to write letters of encouragements to her as she is just a babe in Christ.

Sisters Katherine Rickrit, Fannie Eberly, Sara E. Hedrick, Alma K. Ruth and Minnie Eberly stopped with us over night, August 7 on their way West.

Bro. J. S. Lehman, wife and daughter, Anna of Lancaster; Sister J. M. Hartzler and sons Harold and Clayton of Belleville attended the services at Altoona and Mill Run on Sunday Aug. 13, allowing themselves to be used in the services.

Brother Sylvanus Stoltzfus and wife; John M. Hertzler and wife; Christ Kurtz, Elverson, stopped on their way to General Conference, Aug. 13.

The Mattawana congregation favored us with a nice supply of provisions in July.

The Lord willing we are looking forward for the evangelistic services to be held at Altoona in September in charge of Bro. J. I. Lehman, Marion, Pa. We solicit an interest in your prayers in behalf of these services.

Cash Received During July

Sth West. Conf. Dist.	11 06
Allensville Cong.	22 59
Mattawana Sunday School	15 00
No	2 00
Weavers S. Circle	5 00
	55 65

Cash Value Clothing

Strasburg Jr. Sewing Circle	3 35
Rohrerstown Sewing Circle	2 19
Reid	6 35
Belleville and Allensville	11 00
Paradise	3 00
Rockton	4 80
Paradise Jr.	4 00
Upper Strasburg	1 64
Cross Road and Lauvers	3 91
Lanc. Co. Asst.	5 40
Crown Hill Ohio	4 85
Beech Ohio	3 00
	\$53 49

Many thanks for your support. May the Lord bless you for same. We beg a continued interest and your prayers.

We still have a number of empty fruit jars. Any congregation or Sewing Circle desiring to fill some for us, please let us know how many are wanted and we will send them to you.

Aug. 14, 1933. Joseph M. Nissley.

Columbia, Pa.

Dear Herald Readers:—Greeting in Jesus' Name. We can say with the Psalmist that it is a good thing to give thanks unto the Lord and to sing praises unto His Name: surely we can thank the Lord for His loving kindness toward us.

The tent meetings held at this place by Bro. Elias W. Kulp, Bally, Pa., closed on Sunday evening with three confessions. There are those who are under conviction who put off the day of their salvation. May you who know the value of prayer remember them at the throne of grace that the convicting spirit may continue to strive with them. The average attendance at Sunday school for the month of July was 179. Those who preached for us during the last month were Bros. C. Z. Martin, Frank Kreider and Elias W. Kulp.

Those who visited the Mission since our last writing are Bro. and Sister Noah H. Mack; Sisters Lizzie Greiner, Katie Adamire, Anna Rohrer, Esther Weaver, Maggie Mease, Alma Weidman, Emma Garber, Suie Snyder, Minnie Burkholder, Anna Snader, Mattie Tharp, Naoma McConnel, Thelma McConnel, and Sarah McConnel and Bro. Franklin Lefever. We are always glad for visitors. Come and get acquainted with the work.

In His service,
Edna Hess.

Aug. 15, 1933.

Lancaster, Pa.

(Mennonite Home)

Dear Herald Readers:—Greeting in the Master's name. The time is again here for us to give a report of this Home for the Aged. We have a few

on the weak side of life, but they are blessed with good health considering their age. Some are from 80 to 94 years old.

At this writing we have 58 inmates. One was admitted this month whose mental condition was so bad we were not prepared to keep him. One died this month.

July 18 we were visited by Bro. and Sister Litwiler, missionaries of South America, and Bro. Noah Mack and wife. They were with us for dinner, and afterwards Bro. Nelson Litwiler gave us a nice Scriptural talk, and told of the way the mission work is carried on in their field of labor.

July 22 we held the funeral services for Sister Minnie Kready, who died July 20. Bros. Henry Lutz and Martin Metzler had charge, using as a text, II Cor. 5:1. She was aged 64 y. 2 m. 24 d.

On July 30 our regular services were conducted by Bro. Jacob Harnish. He read Psalm 146 for the lesson, and for a text, Heb. 2:10.

Aug. 13 Bros. John Gochenauer, Aaron Groff, and Wallace Holtenstine were with us. Bro. Holtenstine read Luke 2:8-20, and Bro. Gochenauer took for a text, Luke 2:10 and 11.

Yours for the Aged,

Aug. 15, 1933. T. E. Moyer, Supt.

Job, W. Va.

Greetings in Jesus' Name:—The Lord has given us a good season with fruitful crops and gardens. We have also been enjoying spiritual blessings. We have had two revival meetings, one at Horton Church by Bro. Amos Heatwole and one at the Lambert schoolhouse by Bro. Early Suter of Harrisonburg, Va. There were a few confessed their need of a Savior, whom we trust will find peace and joy in Christ. We are expecting Bro. Wm. Jennings of Concord, Tenn., to be with us in the near future to conduct meetings at the Bethel Church and Pennington schoolhouse.

There were three Bible schools held on the field this summer with good interest. Elizabeth Showalter is spending a few weeks with us now while Vada Heatwole is in Virginia.

Bro. Hiram Weaver and wife, former workers at this place are here visiting their many friends. How glad every one is to see them again.

Bros. S. H. Rhodes and James Shank of Harrisonburg, Va., are on this field preparing for the communion meetings to be held on the third and fourth Sundays of August.

Death has claimed two of our faithful sisters of the Pennington community this summer. Mary Pennington, aged twenty-one and Mrs. Fletcher Judy, an aged mother. Both had been in failing health for a long time.

Aug. 16, 1933.

Josie Kiser.

Altoona, Pa.

(Canan Station)

On July 10, we met for the opening of our Summer Bible School which was conducted in the Canan Station Schoolhouse. It is a two roomed building with basement under one room. J. B. Kanagy, Irvin Roth, Paul Roth, and Lena Zook of Allensville, Pa., Sarah Slabaugh of Canton, Ohio, and the home workers served as teachers.

There were 73 pupils enrolled with an average attendance of 61. The total cost of the school was \$19.35. The following churches were represented: Mennonite, Methodist, Seventh Day Adventist, Baptist, Lutheran, Reformed, and the Church of the Brethren. 36 pupils attended every day.

Because of lack of room in the schoolhouse the closing program was rendered in the Fire Hall and was well attended by the parents and friends of the community. The teachers also conducted Workers' Meeting two evenings during the school term. One afternoon the teachers accompanied by the pastor and his wife, Bro. and Sister J. M. Nissley, visited the County Home and Hospital and conducted services for the inmates which they seemed to appreciate very much. They also visited a number of homes and conducted services with the sick, and attended the funeral of a mother of one of our little Bible School girls. We are glad to note an increased interest in our Saturday afternoon Sunday school. Since the close of our Bible School the average attendance has increased from 25 to 36 and we pray that the interest may not wane but continue during the year. Pray for the work.

Aug. 17, 1933. Katie Wingard.

New Holland, Pa.

(Welsh Mountain Mission and Samaritan Home)

To the Readers of the Herald, Greeting:—Our family has for some time been enjoying fairly good health which is one thing to be thankful for. One of our number left us to be with her own family again. She appreciated very much the strength she gained while living on the mountain. The truck patch is yielding well. Berries of all kinds were plentiful but apples, pears and cherries are scarce. Sunday school attendance is keeping up well. We had a few new pupils lately.

Among visitors we should mention a few of our former workers, Anna Kauffman and Anna Moyer as well as preacher A. A. Landis and daughter. They all stayed a few days and gave us much needed encouragement in a number of ways.

We are looking forward to a series of meetings starting on Aug. 29 and ending with an all day meeting on Labor day Sept. 4. We are glad for the

interest that has been shown in these annual meetings in past years and we hope the same may be manifest this year. Especially that a real concern for lost souls may exist because it was for them that Jesus died and when He left He said "Ye shall be witnesses unto me." When Isaiah asked, "Lord how long," the Lord did not say as long as some respond or until all be converted but He did say until the "land be utterly desolate" (Isa. 6:11).

Aug. 17, 1933. John L. Musser.

FELLOWSHIP IN SALONIKI

Greek Evangelicals in Saloniki have in a brotherly spirit shared their church with the Armenian Evangelicals, who are refugees with no church center of their own. During the Week of Prayer union services were held. Greek, Armenian, Turkish and English were the languages used throughout the week. One evening the Greek pastor would lead the meeting and the next an Armenian, but when the meetings were thrown open to the congregation for testimony, prayer or hymns, all the different languages could be heard from many parts of the church. The little church was packed each night. At the Sunday morning communion service seating capacity was taxed. Both nationalities sat around the communion table, while both Greek and Armenian pastors, deacons and deaconesses officiated.

—Congregationalist.

CHRISTIAN LIVING TAUGHT

Colegio Internacional at Asuncion, Paraguay, like other mission schools, lays chief emphasis on the development of Christian character. It is recognized that mere teaching of the Bible and sacred literature will not ensure Christ-like living, and that every day personal conduct is the essential dynamic. Classes teaching Christian principles are called "Conversations." Here moral, social, educational and religious problems are discussed. It is recognized that religion has to do with every phase of life, and students search all over the city for facts and illustrations. Four distinct methods of inculcating Christian teachings are employed at the School: through the personal influence of the Christian teacher; through the teachings of the Bible and principles of Christian living in each grade in the School, with required attendance; through the Sunday morning service, conducted for all the boarding students, on the same lines as a like service in the United States; and through the extension work of the institution, consisting of public lectures and the participation of the Christian teacher in the life of the community through the Rotary Club, federal school and government institutions, and the numerous activities in the community where both privately and publicly these Christian educators are making a profound contribution to spiritual values.—World Call.

We are saved to serve, to be of some use to others.—Roy Otto.

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.
Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.
Thy wife shall be as a fruitful vine by the side of thine house: thy children like olive plants around thy table.—Psalm 128:3.
Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.
Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

A RICH BOY'S BOOK

Among the books of a very rich boy
Is one that is withered with age.
The green covered book is his pride and joy
And he loves its each yellow page.

The boy has every desire of his heart—
An automobile and clothing galore.
But with this book he would not part,
For each passing day he loves it more.

The book's old, green, covered back is torn,
The words on the page can scarcely be read;
But to all who read it, a new thought was born,
For it held a moral that shall never be dead.

He scorned it at first, other books did he crave,
But because of the giver himself,
Who in the eyes of the boy was a hero brave,
He carefully laid it on an upper shelf.

Several years passed, and the book was still there,
Though the giver had long since died;
Until one day, from the volumes rare,
The boy the old green one spied.

It brought back memories of days gone by,
And of things that he used to do;
He could not stop the tears in his eye,
As he thought of the old made new.

Now he loves it best of all his books;
To him it is a treasure most dear.
The pages are torn, and not much for looks,
But its tale is one all should hear.

—Sel. by J. Lester McCann.

HAPPY SALLY

Had I been to see Happy Sally?
Well—no, I hadn't. A new minister
can't be expected to call upon every-
body in the first fortnight!

I was puzzled by the Circuit Steward's impatience. This was the third time of asking! Surely he could not have known much about the weary business of unpacking boxes and finding new places for everything.

"Forgive me!" he said, "if I'm a bit of a nuisance. I'm keen that you should see her, that's all." I asked why.

"Well," he said, "new ministers are usually a bit pensive and sore. They tell us about the friends left behind, and the difficulty of re-adjusting—that's the word, isn't it? Now, a visit to Happy Sally will cure all that sort of thing in five minutes!"

And then, with rare delicacy and feeling, he told me things about Happy Sally which clutched my throat, and made me eager to verify for myself his striking description of an old woman's character.

Happy Sally, he said, was a poor decrepit old body, who for nearly fifty years had kept a jovial countenance under conditions of extraordinary strain. Home life had been made unspeakably hard by the drunken habits of her husband. He was a decent young fellow when she married him, but swiftly degenerated under the baneful influence of work-mates. He became a common brawler, behaved like a maniac, and for weeks at a stretch made her life one long martyrdom of mental distress. And yet she never uttered a word against him, beyond an occasional expression such as "Poor fellow! he's his own worst enemy, and not a friend to anybody!"

God's grace can do wonders, and Happy Sally possessed an unconquerable soul. Still, it was only natural she should have "a good cry" sometimes, and usually it was the warm atmosphere of the class meeting which released her tears. The weekly meeting was such a change from the harsh circumstances of her daily life, that a sympathetic human touch was more than she could bear.

She had to cope also with physical ailments, which got worse as she got older. In fact, she was just a bundle of infirmities. Yet her indomitable spirit never gave in. She had been known to chuckle with a sort of derisive delight when the doctor discovered some fresh malady!

"And now," said the steward as he finished his story, "take Philip's advice to Nathanael, 'Go and see!'"

I went without a moment's delay, and got one of the rich surprises of my life.

As the door opened to my knock the old lady met me with a radiant face, though her figure was nearly bent double with rheumatism. I had heard the shuffling of feet along the passage, and in the ordinary way should have expected to see a face dull with anxiety and pain. I gave an involuntary gasp before a countenance wreathed with smiles, as when one gets a mouthful of frosty air after leaving an effete atmosphere.

"The new minister?" she asked. Without waiting for an answer she took my hand in her shrivelled fingers and said, "It's real kind of you to call on old Sally so soon. Why, you must surely have allowed yourself time to unpack your belongings. But come in, there is nobody to interrupt; and we can have a little talk by the fire."

She led the way to the kitchen, pulled an old arm chair round by the fireplace for my use, and, seating herself in a rocking-chair, looked me full in the face and said, "Now, minister, you will likely be wanting to hear my experience, as I am one of your new members."

"Indeed I do," I replied, "but first let me inquire concerning your health."

"Well," she said, "I am not very well, you know. I go about the house as well as I can, but that's nothing to boast about. You see I have housemaid's knee, and rheumatism in my shoulders. I have done a good bit of scrubbing in my time, and the dampness does not seem to agree with me. But I am thankful to the dear Lord. I am not laid up in bed with it, like some poor folks. Minister, we live in a world of mercy!"

Before I could sympathize with her housemaid's knee, she was off again.

"And then, you just hear for yourself that my chest is a bit wheezy. Bronchitis is not a cheerful thing, and the cold winds touch the spot. But what is bronchitis as long as it does not interfere with me eating and sleeping? Sometimes I will admit it does, and then I put a little fire in my bedroom, and watching the flicker on the walls helps the long nights to pass nicely."

The old soul was wheezy, and I felt great pity for her, but could not get a word in edgeways to tell her so.

"And then," she continued, "the doctor says my heart is shaky—in fact, full of disease, and will stop short one of these days without much warning. But what if it does? Old Sally will be in heaven in a twink!"

There was an unmistakable chuckle in her throat as she said excitedly, "Minister, isn't it grand to have the prospect of a Christian?"

"Moreover," she went on, "I can't deny I have jaundice. See, my hands are all yellow, and my appetite now and again is not so good. But I can always sup a cup of tea, and as for fine food, who am I that I should be like the murmuring Israelites who hankered after the fleshpots of Egypt? It's not becoming!"

She went through the list of her ailments as if she were ticking off an order for goods, and finished each item with a distinct shake of the sides. Then she looked at me, as if to ask, "Are you satisfied, and may I now proceed to a subject much more profitable?"

I could not suppress a smile. Indeed, her hilarity was contagious in spite of the pain she was in.

"My experience, minister," she said, "is just bright with promise. My heart is full of Christ, as the hymn book says, and longs its glorious Master to declare. I mind the days of revival when I was brought in."

"But you have not had it all smooth sailing?" I managed to say.

"No, no! I've had it very rough." She lowered her voice as she said, "You see, my man has never taken to religion. He's a poor slave to drink, and at times he raves and says and does things he would not say and do if he were in his right mind. You would think he had not the heart of a human, but just the heart of a devil! I'll not

(Continued on page 460)

SUNDAY SCHOOL LESSON

Lesson for Sept. 3, 1933—I Sam. 16:4-13; Ps. 78:70-72

DAVID

Golden Text.—Man looketh on the outward appearance, but the Lord looketh on the heart.—I Sam. 16:7.

Introductory.—In the lesson before us we have but one incident in a long and eventful life. According to the direction of the Lord, Samuel went to the house of Jesse, in Bethlehem, and anointed David to be king over Israel. As stated in Scripture, David was "a man after God's own heart." This does not mean that he was a perfect man. It does mean, however, that David's heart was set on God. With all his imperfections, David's loyalty to God was never called in question, and his attitude toward God, except in times when he had fallen into sin, was such that the confession, "I have sinned," was the expression of a penitent heart rather than the admission of one who was minded to do it again when it suited him to do so. The anointing in Bethlehem was a beautiful and impressive affair, and well may we take up the time of a whole lesson in giving it consideration.

The Elder Sons of Jesse Rejected (4-10).—Samuel's coming to Bethlehem caused grave fear on the part of the elders. "Comest thou peaceably?" was their anxious inquiry. "Peaceably," said Samuel, who told them that he had come to offer sacrifice. They no doubt were familiar with the emphatic way in which Samuel had dealt with Saul in his transgressions, and knowing Saul's troublesome nature they did not know what was going to happen.

Samuel sanctified Jesse and his sons, and called them to the sacrifice. The first one of the sons to appear before him was Eliab. He was a fine, portly looking fellow. Samuel thought within himself, "Surely the Lord's anointed is before me." But the Lord directed otherwise. It was here that the famous expression was made, "Man looketh on the outward appearance, but the Lord looketh on the heart." As events turned out afterwards, it became clear to man, as it was to God, that a mistake would have been made had Eliab rather than David been chosen king. So the rest of the elder sons of Jesse were made to pass before Samuel, but none of them was the approved of God. God could see some things that were not apparent to man. It impresses us with the importance of letting God have His way with us at all times, to take Him at His word, whether we comprehend it or not.

David Anointed (11-13).—Samuel was perplexed. He said to Jesse, "Are here all thy children?" It must have been some relief to Samuel when Jesse

replied, "There remaineth yet the youngest, and, behold, he keepeth the sheep." "Send and fetch him," said Samuel, "for we will not sit down till he come hither." It is evident that no one thought of David as being a fit subject to be present at this service of sacrifice. He was but a lad, a very convenient lackey boy to have around and take care of the flocks while the older brothers were attending public functions. Much might be said here by way of sober reflections, but we must pass on.

Finally David came. Like his older brothers, he was a fine looking fellow. Of a fair, ruddy complexion, of a beautiful countenance, he may have impressed Samuel that here was the chosen of the Lord. Be that as it may, when the time for anointing came, it was David who proved to be the anointed of God. "Samuel took the horn, and anointed him in the midst of his brethren." Did the family know what was going on? Perhaps not. Yes, they witnessed the anointing, but it is very doubtful whether any of them understood what it was for. Neither was it necessary for them to know. There are

many times when God may appropriately say, "What I do thou knowest not now, but thou shalt know hereafter."

David as King (Psa. 78:70-72).—Many years later the psalmist gives us a glimpse into this event, from the viewpoint of one who sees after David is on the throne. The qualities of the man had been proven. He had given evidence of his shortcomings as well as his strength. Speaking of the work of God on the occasion of the anointing the psalmist says, "He chose David also his servant, and took him from the sheepfold." In due time, his sheepfold referred to human beings rather than literal sheep. But the same qualities that made David dependable as a keeper of sheep made him the greatest among the kings of Israel. With reference to both sheep and people, "he fed them according to the integrity of his heart; and guided them by the skillfulness of his hands." For forty years David served as king over Israel, after which he was gathered unto his fathers. Well may we ponder over the lessons to be learned from his life; and in the language of inspiration may we "prove all things; hold fast that which is good."—K.

Bible Meeting Topic

THE SWORD OF THE SPIRIT.—Heb. 4:12; Eph. 6:17; Rev. 1:16; 19:15, 21

Topic for September 3

MOTTO

"Take . . . the sword of the Spirit, which is the word of God."

OUTLINE STUDY

I. The Mystery of the Sword of the Spirit.

1. The Word of God.—Rev. 19:11-21.
2. That which was from the beginning.—I Jno. 1:1-3; Jno. 1:1-4.
3. The message of Jesus.—Jno. 6:63.
4. The words He has spoken.—Jno. 12:47-50.
5. The work of the Holy Ghost in the disciples.—Jno. 16:8-11.
6. The written Word.—I Pet. 1:21; II Tim. 3:16, 17.
7. The power of the martyrs.—Rev. 12:11.
8. The Alpha and Omega.—Rev. 1:8; 22:13.
9. The Creator and the Judge.—II Pet. 3:5-7.
10. The spiritual equipment.—II Cor. 10:3-6; Eph. 6:10-20.
11. The flaming sword.—Gen. 3:24; Acts 2:37, 38; Rev. 22:14.
12. The Word made flesh.—Jno. 1:14; Heb. 1:1-14.
13. These three are one.—I Jno. 5:7.

II. Don't Trifle with the Sword.

1. It is very precious.—Psa. 19:7-11.
2. It is dangerous.—Rev. 22:18, 19.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textwords, "Word of God."
2. Memorize a Passage from the Outline.
3. The Word, the Sword of the Spirit.
 - a. Not Metal, nor Sound, nor Paper and Ink, nor Body, but Life.
 - b. In the Words of Scripture.

c. In the Person of Jesus.

d. In the Disciples of Jesus.

4. The Preciousness and the Sacredness of the Word of God.

For Seniors.

1. Use the Outline Scriptures for a Meditation Lesson.

PERSONAL THOUGHT

Do I know of the fellowship that the believer may have with Christ by which my life may be made partaker of His and thus become His instrument of power for the accomplishment of His work?

SEED THOUGHTS

The Word of God is the sword of the Spirit. The sword is a very necessary and useful part of the soldier's furniture. The Word of God is very necessary, and of great use to the Christian, in order to his maintaining the spiritual warfare and succeeding in it. It is called the "sword of the Spirit" because it is of the Spirit's inditing and He renders it efficacious and powerful, and "sharper than a two-edged sword." Like Goliath's sword, "none like that;" with this we assault the assailants. Scripture arguments are the most powerful arguments to repel temptation with. Christ, Himself, resisted Satan's temptations with, "It is written" (Matt. 4:4, 6, 7, 10). This being hid in the heart will preserve from sin (Psa. 119:11), and will mortify and kill those lusts and corruptions that are latent there.—Matthew Henry.

God's grace is in His Holy Word;

We need it every day;

In all our conflicts, this the sword,

Our every foe to slay.

O blessed Word,

O gracious Word,

We love it more and more;

Oh, may it be our strength and sword

Till earthly strife is o'er.

—L. W. Munhall.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, AUGUST 24, 1933

Field Notes

The Lord willing the congregation at Deep Run and Plumstead will hold a Bible Meeting on Sept. 2, 3.

Bro. S. F. Coffman of Vineland, Ont., preached for the congregation at Wayland, Iowa on Tuesday evening, Aug. 15.

Bro. N. H. Mack and wife and Bro. John H. Mellinger, all of Lancaster Co., Pa., expect to spend part of Sep-

tember visiting Mennonite churches in Ontario.

The Eleventh Annual Bible Meeting to be held at Strickler's Mennonite Church near Middletown, Pa., is scheduled for Saturday and Sunday, Sept. 9, 10, 1933.

The Ontario A. M. Sunday School Conference will be held at the East Zorra Church near Tavistock, Ont., the Lord willing, Sept. 9-11, 1933. Everybody welcome.

Bros. J. L. Stauffer, Harrisonburg, Va., and J. Irvin Lehman, Chambersburg, Pa., stopped at the Publishing House August 14 on their way to General Conference.

Nearly three hundred young people were enrolled at the young people's institute held at Hesston, Kans., last week. More will be said in these columns about this meeting next week.

Bro. Noah H. Mack of New Holland, Pa., is expected to conduct the regular month end Christian Life Conference at Frazer, Pa., Saturday evening, Aug. 26, and Sunday morning and evening, Aug. 27.

An interesting all-day meeting at Williamson, Pa., held Sunday, Aug. 13, is reported. Among those from a distance who took an active part in the meeting was Bro. A. W. Myer of Gettysburg, Pa.

A very interesting meeting of the Mennonite Publication Board was held at Yoder, Kans., last week. There was a goodly number of Board members present, and a live interest marked every session.

Bro. Amos Gingerich of Versailles, Mo., with a part of his family, is moving to Hesston, Kans., in time to take his place as business manager of Hesston College and Bible School at the beginning of the school year.

Bro. J. A. Liechty, Orrville, Ohio, preached for the Scottdale congregation Sunday morning and evening, August 13. He was accompanied by Bro. George Eschliman and Sisters Blanche Eschliman and Orpha Lehman.

Bro. L. A. Blough, Hollsopple, Pa., preached for the congregation at Scottdale, Pa., in the absence of the home ministers, Sunday morning and evening, August 20. He was accompanied by Bro. and Sister Menno Eash and Bro. and Sister Oscar Mishler.

Bro. Jesse Martin and family of Waterloo, Ont., who had spent a few weeks in California, returned to Hess-

ton, Kans., in time to attend the General Conference at that place. Both Bro. and Sister Martin are former students in the Hesston College and Bible School.

The brotherhood at Kansas City, Kans., enjoyed a series of meetings last week, during which time some stirring messages were delivered by a number of visiting ministers who stopped at the Mission while on their way to the Mennonite General Conference at Hesston, Kans.

Word reaches us that Bro. A. R. Egli, one of our faithful ministers at Manson, Iowa, answered the divine summons and was laid to rest on Wednesday, Aug. 16. He was but a young man, but the Lord sometimes takes such to Himself, as well as older ones. May God comfort the bereaved.

In response to a number of requests, it is the purpose of the editor to write an article on the National Recovery Act and what our attitude toward it should be. Because of our being in attendance at conference for several weeks, it will probably be a month before this article will appear in print.

Bro. Geo. R. Brunk of Denbigh, Va., preached for the West Liberty congregation (his former home) near Windom, Kans., on Wednesday evening, Aug. 16. At the same meeting were a number of other visitors from the East who had traveled to Kansas to be present at the General Conference this week.

Brethren J. S. Hartzler and Chris Reiff of Elkhart, Ind., accompanied by Sisters Hartzler and Reiff, made a tour of churches in Illinois, Missouri, and Oklahoma during the two weeks previous to the General Conference being held at Hesston, Kans., this week. In all, they filled appointments in nine different churches.

The brotherhood at Palmyra, Mo., enjoyed the presence of a number of visiting ministers on Monday evening, Aug. 14. Among those who spoke were Brethren J. C. Clemens of Lansdale, Pa., Elmer Moyer of Souderton, Pa., C. K. Lehman of Harrisonburg, Va., O. N. Johns and Wm. Detweiler of Canton, Ohio, and C. Z. Yoder of Wooster, Ohio.

A Workers' Meeting will be held at the Vine Street Mission, Lancaster, Pa., on Sunday evening and all day Monday (Labor Day), Sept. 3, 4. Evangelistic Tent Meetings are to be held at N. Queen Street near the P. R. R. station beginning Sept. 6. Bro. Milton Brackbill of Frazer will be in charge. Pray for these meetings.

D. S. K.

The opening services in the new Liberty Church near South English, Iowa, were held on Sunday, Aug. 13. Among those from a distance were Brethren Simon Gingerich of Wayland, Iowa, and S. C. Yoder of Goshen, Ind., who took an active part in the services; also brethren and sisters from neighboring congregations who together with the people from the home community filled the house to capacity.

The large congregation that assembled at the Mennonite Church near Yoder, Kans., to attend the meeting of the Mennonite Publication Board was encouraged by the presence of a number of veterans of the Cross who have been active as workers in the Publishing work since the organization of the Board in 1907. Among these were J. S. Shoemaker, President of the Board since its organization; C. Z. Yoder, D. J. Johns, and others. There were present workers from Alberta, Ontario, California, Idaho, Colorado, Kansas, Oklahoma, Texas, Missouri, Iowa, Illinois, Indiana, Ohio, New York, Pennsylvania, Virginia, and (perhaps) a few other states.

Correspondence

Duchess, Alta.

Dear Herald Readers:—Greeting. Revival meetings were held at this place from July 23 to July 30, with Bro. J. P. Bontrager, of Winton, Calif., in charge. Three souls confessed their need of Christ.

We were glad to have with us at the beginning of the meetings, Bro. and Sister Foster Lauver, Mary, Melvin and John Lauver, of Pennsylvania; and Bro. and Sister Irvin Unruh, of Kansas.

On Aug. 6 an all-day Sunday school and missionary meeting was held here. The speakers were all present but one, and his place was filled. Many helpful suggestions were brought out in every subject.

A number of visiting brethren were with us for the day.

Aug. 8, 1933.

Cor.

Harrisonburg, Va.

Dear Herald Readers:—Greeting in Jesus' name. Our annual harvest meeting was held at Weaver's Church Aug. 10. Bro. D. S. Brunk of Gulfport, Miss., opened the services by reading Psalm 103. Bro. J. L. Stauffer delivered the message, the theme of which was "The Harvest." Bro. Stauffer reminded us that God is a covenant keeping God, using the rainbow and Gen. 8:22 as an illustration.

Gleanings. The three harvests: The natural, for which we should thank and praise God. The spiritual, which is

souls, and is being neglected entirely too much. The great and final harvest, which is the end of the world, when the wheat shall be gathered into His barn, and the tares shall be burned with fire.

God always provides abundantly. Droughts are not universal and if the Christian Spirit prevailed among all, there would be enough for all. Droughts remind men of God. Man's part is to sow and to cultivate, but the increase must come from God.

"Beware when thou prosper lest thou forget Him."

Aug. 11, 1933. Laura E. Kulp.

Hubbard, Ore.

(Hopewell congregation)

Dear Herald Readers:—Surely we can say with David "Bless the Lord, O my soul, and forget not all his benefits" (Psa. 103:2).

There have been two converts (former church members) during recent regular Sunday evening services.

Bro. Floyd Emmert has been elected superintendent of Sunday school to fill the vacancy left by Bro. Oliver King since his ordination as deacon. Bro. Elmer Glick has been elected assistant superintendent in place of Bro. Marcus Lind who is at present residing at Albany, Ore.

As a congregation we have begun monthly services among people in the hills about six miles above Molalla, in the Fernwood schoolhouse. Our bishop Bro. H. A. Wolfer brings a gospel sermon each time.

At present we are conducting a two weeks' Vacation Bible School at this place, with Norma King and Viola Wenger as teachers. The attendance has been 25 children which includes practically the entire number of children in the community. Bro. Wolfer is expecting to conduct a week's series of meetings this coming week in the schoolhouse in connection with the Bible School work.

The people of this community are seemingly quite interested in the Gospel. A number of the children attending Bible school have never heard the name of Jesus. So the story is really new to them.

We ask an interest in your prayers that the work may be to God's glory and that some of these souls may be won for the Master.

On the evening of July 26, Bro. Clarence Bontrager from Kansas was with us.

On the evenings of Aug. 4 and 5 Bro. Hess from Pennsylvania preached for us. His texts were Jas. 5:16 and Acts 24:16.

We appreciate the presence of visitors and extend a welcome to others to stop when you come west.

August 12, 1933. Naomi Yoder.

La Junta, Colo.

Dear Herald Readers:—We have been enjoying and profiting by a visit from Bro. John Thut, of Harper, Kans., who has given us a series of twelve lectures on the prophetic portions of the Word. The lectures began on August 4, and continued for nine days. After the third evening it became very evident that the La Junta Mennonite church was entirely too small to accommodate the large numbers of people, many being turned away, and the members of the Christian church very kindly offered the use of their large building, so all but four of the services were held in this much more commodious church with a very large attendance and unusual attention. People of all denominations attended, most of them regularly.

The subjects discussed by Bro. Thut were: The World System; The World System Analyzed; The Personality of Christ; The Mission and Destiny of the Church; The Mission and Destiny of Israel; Specific Signs of the Times; The Reign of the Anti-Christ; The Great Tribulation; The Necessity of Christ's Coming; and The Effects of this Belief On Christian Conduct.

In the light of rapidly moving events in the world, these lessons were most timely and profitable, and Bro. Thut leaves here with the prayers of the church that he may be further used in carrying this vital message to other parts of the church.

Yours in the faith,

Aug. 12, 1933.

J. H. Shank.

West Liberty, O.

Dear Gospel Herald Readers:—The tent meetings held on the Orphans' Home grounds under the leadership of Bro. C. F. Derstine, closed Thursday night, August 13 with a crowded tent, approximately from 1800 to 2000 people present. Fifteen meetings were held in the tent and all were well attended and a splendid interest was manifest. It is encouraging to note how many people after all are interested in the genuine, unadulterated Gospel of Jesus Christ. Many of the people of West Liberty and vicinity, not Mennonites, apparently appreciated the privilege of such meetings. A fine spirit was manifested throughout the meetings.

A number of souls confessed Christ for the first time, and others reconsecrated their lives and service to the Lord.

August 14, 1933.

Cor.

Winton, California

Dear Gospel Herald Readers:—This congregation was surprised with the unexpected visit of Bro. Henry Harder, his wife and a relative of Canada on Sunday, Aug. 6. We were glad for

(Continued on page 460)

Miscellaneous

THE CHILD'S MISTAKE ABOUT THE WAY TO HEAVEN

"I am weary of earth," said a little child,
As it gazed with a tearful eye
On the snow white dove that lay dead in its hand,
"For what ever I love will die."

The child came out of its little bower,
It came and looked abroad;
And it said, "I am going this very hour,
I am going to Heaven and God."

There was a bright sky where the sun had set
And clouds red and purple too,
And it seemed as if earth and heaven had met
All around the distant blue.

And the child looked out on the far, far West
And it seemed like a golden door,
Where the evening sun had gone to its rest,
But a little while before.

There was a bright streak on the cloud's dark face,
As if it had been riven.
Said the child: "I will go to that very place,
For it must be the way to Heaven."

So away it went to follow the sun,
But the dark cloud would not stay,
For away the faster it tried to run
The cloud seemed farther away.

Then the evening shades fell heavily,
With night dews cold and damp;
And each little star on the dark, blue sky,
Lit up its silvery lamp.

A light wind wafted the fleecy clouds,
And it seemed to the child that they
Were hurrying on to the West, while the stars
Were hastening the other way.

And the child called out when it saw them stray
As by evening breezes driven,
"Little stars, you are wandering out of the way;
That is not the way to Heaven."

So onward it went through the rough waste land,
Where the tangled briars meet,
Till the prickles scratched its dimpled hands,
And wounded its tender feet.

Soon it could not see and so it fell,
For its limbs were stiff with cold:
And at last it cried, for it could not tell
Its way to the open world.

As the child knelt down on the damp green sod,
To say its evening prayer,
It fell asleep as it thought of God
Who listened to it there.

A long, long sleep—for they found it there,
After searching night and day,
As a little angel pale and fair,
But its cheeks were cold as clay.

The sunbeams glanced on the drops of dew
That lay on the ringlets bright,
Sparkling in every brilliant hue,
Like a coronet of light.

But the spirit redeemed had entered the gate,
Beyond which angels dwell;
And safe from the griefs and chills of the earth
Felt joy which no tongue can tell.

Oh children, you who its dust weep o'er,
And grieve to hear our tale,
Remember that Christ is the only door
To the world where angels dwell.

—Sel. by B. H. Nissley.

MEDITATIONS OF A CONVICT

The Trouble with America To-day— Godly Life Our Only Hope

By Charles Gordon Miller

For the Gospel Herald.

Speaking simply of everyday things,
not theories or denunciations or arguments—but facts, vital and alive to us—the trouble with America at the moment is that she is being told what is wrong with her, and not what is right. She is floundering in a morass of doubt, when she should believe in herself and press on.

Let us go back to the garden into which God first put man. He was driven forth for disobedience. Here on earth we too are in a garden. Nothing can drive us out if we believe it is ours; if we follow God's commands. Nature has given us everything that is lovely; man can do less. He can match the beauty of this garden with the beauty of his own humanity, his own faith, his own love for his fellowmen. He can show this love by sharing with those about him, until no one soul shall go unfed, not one be sick or in prison without succor or sympathy.

If everyone would carefully consider his works, and the fruits thereof, for good or evil to himself and others, it would make a vast change not alone in America, but the whole world.

Philippians 4:8

Who wants to have within his own soul an everlasting channel of evil things, an eternal store of corruption, of which he is ashamed, a ghastly vision of skulls? When he would listen for notes of sweetness from the long gone years, he is met by the muttering discords of his own wicked life. When old and gray-headed, he would give good counsel to the young, but there crowds about him an army of accusing deeds he dare not repeat. Who wants to be found in the presence of others in an unhallowed dishabille of mis-spent time? Thrice blessed is the man whose life will do to embalm in the memory of all who knew him.

The lesson for each one is both important and plain. It is that we fill our lives with such memories and deeds as will sweeten all the coming years. Let our daily life be such that it will do to live over and over again, and see if we won't have a change in America.

While we are living in the midst of so-called thrilling times, one should not forget that the human heart is very old, almost as old as the hills whence cometh its help.

Man has sought him out many inventions, but he has not made the

smile of a babe more sweet, or salt tears less bitter, since the first child cooed in a cradle, or the last mother wept by a grave. For all our self-sufficiency we feel the futility of life if we don't have some spiritual vision to give it meaning, and in the final darkness we cry out for the Everlasting Arms.

The Longing Soul

Man is master of more realms than ever before, but he is puzzled by the riddle of life, broken by its tragedy. In the midst of amazing triumphs here in America as well as other places, he knows loneliness of soul, the torment of dismay, terror of frustration. Things do not satisfy, speed does not arrive, and the wonders of science have not hushed his longing for something beyond time and sense, and something cleaner than his heart, clearer than his mind, newer than the birds of spring, something only known to the pure of heart, and the doers of the Word and will of God. How may we find this? By a closer and more practical application of the Bible. As we approach this Book, let us aim to let our minds and hearts be impressed with the facts that it has not only survived the scientific criticisms, and bitter hostility of its enemies, but has proved as no other book, an inspiration to the minds, and a benediction to the souls of myriads throughout the world. Let this Book of books mean more to us personally.

Perhaps we have sometimes failed to realize that being in truth God's message to our individual souls, we may miss some of its guidance and comforts in times of stress and trial. If we are sick, we trust in a physician; if in legal difficulties, we trust an attorney to plead our cause; that is something personal and very real to us. Can we not trust our Bibles just as much? The Bible is not to be regarded only as a message, but as we pray for light and guidance for our personal need, we can open this great miracle Book, and thus expect our answer from this, God's own living words to us as individuals. God speaks to our souls in the pages of the Bible as nowhere else, so that we may know that there is One, Jesus Christ alone, the Guide, hope, and light of the world.

The great misfortune with us all is that life is almost spent before we know how to spend it, and we do not think until it is too late. Let us start now, this moment, and fill our lives with memories that will sweeten all the coming years. We should always live with our fellowmen that they shall be glad to greet us as they backward stroll. We draw the image and write the history, and as we leave it, so it must be, ever unalterable. Long after we have quit the walks of men, we will return to friend and foe alike, welcome or not, we will be there to cheer, or haunt accordingly as we have lived.

Friendship and Devotion

When we know that God has always been a friend, and that the devotion of person for person which is the basis of friendship is fundamental in the divine life, we come to realize that the universe itself is on the side of unselfish friendship. We see that the world was built for friends.

The deeper experiences of love are the most amazing and transforming, and productive experiences of human life. The love which makes a human home the flame of a man's devotion to a woman, and a woman's devotion to a man; the unfathomable love of a mother and the gripping devotion of a father; the whole interplay of joyously loyal affection in a family, where each member pours out a full heart of abundant gift of love, and each receives in return the richness of an abounding devotion; the rich and diversified light and heat of the home fires, when they are kept nobly and brightly burning, is a thing before which we stand in solemn wonder, in deep and amazed awe.

If goodness is kept alive in the world, if the pure and lofty things are winning a place in human life, how deep an influence for all these things goes forth from the home of clean and triumphant love. All this is an expression in human life of what is eternally fundamental in the divine life. The home love is an eternal thing in the life, and in the experience of God. Every human home of real and abiding affection, is a little hint in time, of the perpetual home life of God, in the mutual love of the Father. So it comes to pass that the man who sins against home is sinning against the fundamental life of the universe.

The devotion a man comes to feel for the Church of God in the world, his desire that it shall be a true and unselfish brotherhood of friendly men, his desire that it shall have the oneness of a common purpose, and the richness of a common affection, is not merely a passing emotion.

The devotion of men to their community, to their commonwealth, to their state, is one of the fine and productive things about human life. People are to be friends about a common task, and needing and securing each other's coöperation for the building into stable form of the fabric of the life of the world.

Our Goal

The Christian Church moves forward with one great purpose in the world. It would conquer the world for Jesus Christ. It would master the world by the principles of His unselfish brotherhood. It would teach all men, and make disciples of all nations. It would secure the reign of Christ, and all that organic life in loving brotherhood for which He stands.

What is the basis for this sort of

dream of world-wide brotherhood? What is the justification of the Christian program for the whole world? The answer is that the missionary hope is based upon the most fundamental experiences of the divine life. Does the world-wide messenger of the Gospel summon men to unselfishness? He does it in the name of God whose perpetual life is an expression of unselfish love. The life of God is the pattern for the life of the world.

Human Shortcomings and Misery

Two thousand years divide Jerusalem and America in the march of time, but they are one to-day in misery. In every cruel and senseless horror they are one. In Jerusalem they had scourged Him, spit upon Him, delivered Him over to death. Still through that darkness He saw the people and the city He loved. The hopeless misery of the poor; desperate men, wretched women, little children quarreling with the dogs for scraps of food. Deeper and deeper bit the nails, slower and slower beat His dying heart, but still His heart broke with pity. Below the mob raged, their faces lifted—a livid and snarling pack.

To-day in our large cities, as children fight for crusts of bread, we see the misery of the poor; desperate men and wretched women; we sneer at Him. Our banks have failed; sin is rampant; misery is the lot of thousands, and still the rich roll on. The careless flirt and dance; the pursuit of pleasure and wickedness is ever carried on, and there has been a decided leaning toward Satan, rather than God. The Christian life is looked upon by thousands as a huge joke.

Will the men and women under the actual burdens of our tense and driven modern world find that such views in human life give them a lift and a patent pressure toward lofty living; a joy and satisfaction in life which they didn't know before? Is there ethical and spiritual power in the achievement of Christ on the Cross, as we have seen that achievement unfold, which will cut its way into the center of human life in renewing and transforming strength?

The general situation in the world to-day is a great challenge to the Christian Church. Christianity has been passing through a severe test from the days of the Great War. Does the Christian Gospel offer to America and the world the remedy she seeks for all her ills, whether social, economic, or political? If the Christian claim is true, it is certain that Christianity is the only hope of this torn and tortured world. Can a torn and divided Church heal the wounds of a torn and tortured world? Hence arises the urgency of the doctrine of Christian unity in the Christian Church.

The Good Fight of Faith

Under the hot skies and in the winters cold, with the actual pressures of life about us and upon us, fighting our way day by day, we must find the answer to those questions in actual experience.

We can find it in a God who went the whole terrible, suffering length of Calvary, that men might be rescued, and a new life be made possible for the world. Such a God speaks to us in a language we can understand, and in a voice which masters our very hearts. We can pray to such a God for He knows our language and our life. We can give ourselves to such a God, for He calls to us from His own way of daring adventure, and He speaks to us from His own hill of pain. He finds us in the midst of our struggles, He bends to meet us and feels the weight of our sins. He is one with us that we may be one with Him.

Life itself speaks the first word, life itself speaks the last word, and it is because He is perpetually and triumphantly alive that God speaks the word which is both first and last.

It is such a God who looks upon us and upon whom we look as we see the face of Jesus Christ. It is such a God who meets us every day in all the strangeness and bewilderment of life with the vitalizing touch which makes all things new. The adventurous God has come to us in Jesus Christ, and following Him we trace the far and wonderful ways, where we apprehend the meaning of God for our lives, and for the life of the world. Following Him we go forth to remake the world after the fashion of the will of God. This is the God whom our president has called upon for help in this crisis of our nation; He is the God whom our people in California thanked publicly for life and health through these terrible earthquakes of recent times. He is the God whom we all must come to if we would have life.

May God open the eyes of America, the world, the Christian people to see that to-day we are living in a day of Christ, and if through His Spirit we have any fresh vision of what He is, and what He wants His body to be and to do, the time for translating that vision into action is now. Let us be a David with his sling going out to meet this terrible condition of affairs with which we are faced, and above all let us trust in God, seek His help and guidance, that He may lead us to the glorious conquests.

Jackson, Mich.

Here are the two blackest pictures that men have ever seen: The blackest picture is the devil; the second blackest picture is myself, yourself, before we were converted.—A. J. Metzler.

HAPPY SALLY

(Continued from page 454)

deny my lot has been bitter and lonesome, but then, minister—"

Happy Sally's eyes filled with tears "But, minister, shall I tell you where I've made my habitation through these long years of trouble?"

It needed no telling, but I was in no mood for checking the old lady's speech. Truly, her lips were dropping honey.

"Tell me!" I said with emphasis.

"The Most High!" she answered. "You know the Word, 'Because thou hast made the Lord . . . even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.' It's a grand Psalm to reside in, is the ninety-first, minister!"

"Over forty years ago I was just a young wife, and any man's drinking habits were a sore trial to me. One day, when matters were awful bad, I knelt down before the Book, and my eyes just fell on that Psalm. Since then I've read it every day—save the days when I was not able to do so through illness. I'm no scholar, but many's the crumb of comfort I've picked up from the table prepared for me by the Lord in the presence of my soul's enemy. The morning's blackness had fled before the Lord's brightness. Over and over again I've felt the trickle of rapture in my heart, like water running down my face on a hot summer's day, so cool and refreshing. I've experienced so much of the dear Lord's presence that, like them of old, I've just had to laugh outright. You know the Book says, 'Then was our mouth filled with laughter and our tongues with singing.'"

"It comes on—the laughter I mean—mostly when the trouble would lie heavy on my heart, and the pain of my body would afflict me. I shouldn't be very surprised, minister, if the Lord calls me Home in a fit of laughter, and I would not be to blame for it, would I now?"

That is exactly what did happen to Happy Sally three months later. The last sound she was heard to make on arrival at the Gates of the City was a joyful little gurgle. As it died away in her throat the gates opened, and the old saint went through!

Need I say I left the house invigorated? It had been demonstrated to me, beyond question, that grace can triumph, not only over physical affliction, but also over incessant, nerve-racking anxiety. Every device of the devil to sour the spirit and cloud the horizon of a simple-hearted woman had failed.

Years have gone by, but oftentimes, even yet, I seem to catch sight of Happy Sally standing at the portals of the new world, her heart dissolved in

laughter, and her tongue rejoicing in gladness.

I told my friend, the Circuit Steward, "It was a true report that I heard . . . and behold, the half was not told me."—The Reaper.

CORRESPONDENCE

(Continued from page 457)

their short visit and especially for the message which Bro. Harder delivered in the evening. May the Lord bless them on their trip elsewhere is our prayer.

The following Sunday, August 13, the limited stay of Bro. and Sister Hess and Bro. and Sister Landis of Pennsylvania was appreciated. We wish them God's richest blessings on their extended visit throughout the western congregations and the Conference in Kansas.

Our pastor, Bro. Bontrager is still holding evangelistic services in Canada. We ask an interest in your prayers in behalf of the work there as well as at home.

August 15, 1933. Lena Dirks.

Tuleta, Texas

Dear Gospel Herald Readers, Greeting in Jesus' Name:— On July 13, Bro. and Sister H. F. Reist, together with Bro. Amos Schertz and family were in our midst. Having come from Falfurrias the evening before, they returned on Monday the fourteenth. All enjoyed a feast on God's Word on that Sunday, as well as a temporal one, on the church ground when Bro. Reist preached three sermons on the second coming of Christ, reminding us once more of the proximity of our Lord's return, and telling of world conditions leading to that period, not mere facts but rather tendencies also.

Then, on Monday the 13th, Bro. and Sister E. S. Hallman, together with their daughter, Anna left to attend the Missouri-Kansas District Conference in Hesston, Kans., where Sister Anna Hallman will attend school if God wills. Bro. H. J. Yoder and family left for the same Conference a day earlier. Sister E. S. Hallman and Anna accompanied Bros. Robert Reist, Arthur Schertz, Allen Brubaker of the Brethren Church, and Sister Eleanor Reist who came from Falfurrias the evening before.

Pray for us that we may be ready when our Savior comes; whether it be at midnight, morning, or noon.

Aug. 15, 1933. A. C. Unzicker.

Jesus Christ has commanded us to be witnesses for Him. If we are disobedient to Him in this, we are guilty before God, the same as if we had disobeyed Him in any other of His commandments.—W. G. Detweiler.

CAPTIVES OF CHRIST

In II Cor. 2:14, we get the exclamation: "Now thanks be unto God which always leadeth us in triumph in Christ" (R. V.). When a Roman general won a victory over his enemies and took a number of prisoners, it was usual to have a triumphal procession. The victorious general rode in front and the captives came behind. He led them in triumph. That is the thought in the apostle's mind. He sees the Lord Jesus Christ, the Conqueror, in front and a number of captives following behind, and he thanks God that he is one of them. Christ had indeed conquered him and made him His slave, and this was to him a source of glad thanksgiving. Is it so with us? Are we thankful to be the conquered slaves of Jesus Christ? "Make me a captive, Lord, and then I shall be free; force me to render up my sword, and I shall conquer or be."—King's Business.

I have been wondering if at times we do not make the mistake of boosting the Sunday school to the neglect of the Church. For illustration, I know of two men who went out to work for a larger attendance. One went out to urge attendance at Sunday school, saying little about the church. The other urged people to come out to church and come early enough to attend Sunday school. The latter succeeded in holding people for both Sunday school and church while the first one failed.

—James Saylor.

Conquering now and still to conquer,
Rideth a King in His might,
Leading the host of all the faithful
Into the midst of the fight;
See them with courage advancing,
Clad in their brilliant array
Shouting the name of their leader
Hear them exultingly say:
"Not to the strong is the battle,
Not to the swift is the race,
Yet to the true and the faithful
Victory is promised through grace."

—S. Martin.

SPECIAL MEETINGS

Mt. Joy, Pa.

Report of the Harvest Home and S. S. Meeting held at the Kauffman Church Aug. 3, 1933.

Organization.—Mod., Martin Miller; Chors., John Metzler, Amos Mellinger.

Program.—Song Service; Devotional, by Abram Risser; Teaching the "All Things," Paul Huddle; Sermon, Henry Lutz; Train Up a Child in the Way He Should Go, John Kennel; (Afternoon) Song Service; Devotional; Children's Period, D. S. Krady; Psalm 2:8, Elam Stauffer; Every Christian a Soul Winner, Paul Huddle; Diversities of Gifts—Primary, David High; Teen-age, John Kraybill; Bible Class, David Groff; (Evening) Song Service; Devotional, Frank Kreider; "Be Thou An Example of the Believers," Noah Risser; Sermon, John Kennel.

Thoughts Gleaned.—The tendency in our day is to turn our eyes and mind away from

God's Word and having them on the cares of this world. If we honor God, He will honor us. How ungrateful we are to God, yet how dependent we are on Him. One of God's teachings is "Kneeling together before the Lord our maker." Parents shifting their responsibility to the Sunday School are disregarding the commandment given in Deut. 6:6, 7. Impressions are easily made on children, either for good or evil. We must have a burden for the lost to the extent that we ask of God. The great need of the Church today is prayer. Only as the individuals that compose the Church get a vision and burden for the lost will the Church move forward bringing the message to every creature. Let us not forget that Satan is also a soul-winner. The Sunday School teacher is classed as next to the child's parents. The best object-lesson we can give is a consistent life. A S. S. teacher should have a strong personality. We should not be double minded. Our words

should be dependable. We should not be too hasty in making promises before considering, but after they are made to try and stand by them. The prayer life and the knowledge of God's Word go hand in hand to victory. We need more men of stability like Daniel and other Bible characters. Young people should be careful in selecting their associates as well as their life companions. Secretary.

Mt. Joy, Pa.

Report of Kraybill's Meeting held Saturday, July 29, 1933.

Program.—Devotion (Psa. 61), Daniel Gish; Marks of a Successful S. S. Teacher. Frank Newcomer; The Relation of the S. S. to the Church, Milton Brackbill; The Importance of Unity, John Mosemann; (afternoon) Devotion, Martin Metzler, (Psa. 104); Children's Meeting, Christian Charles; Harvest Sermon, Christian Lehman (Gen. 8:22); The Teacher's Meeting, its Place and Work, H.

Frank Leaman; Missionary Activities in the S. S., Milton Brackbill; (Evening) Devotion, Amos Hess (Heb. 1); Properly Directed Activities for our Young People, C. K. Lehman; Sermon, Henry Lutz (Prov. 29:18).

Thoughts Presented.—The Church to-day needs more "born again" Christians. We need to spend more time in prayer. We need to have patience and humility. Magnify your office, and don't let your office magnify you. The Church and S. S. are one body working together. Obedience is the path to power. The Church of to-day needs unity. Beware of false teachers. Have the Word of God as your standard. "Be filled with the Spirit." We ought not neglect the rising generation. We ought not grow weary in the work of the Lord. We should be willing to use what we have. We should all be soul-winners. Song has its place in service. Be ready; "the coming of the Lord draweth nigh."

Secy., D. E. B.

DAKOTA-MONTANA CONFERENCE

Thirteenth Annual Dakota-Montana Mennonite Conference, held at the Lake Region Mennonite Church, near Detroit Lakes, Minn., June 23, 24, 1933.

Organization.—Mod., I. S. Mast, Casselton, N. Dak., Asst. Mod., J. P. Bontrager, Winton, Calif.; Secy., J. C. Gingerich, Detroit Lakes, Minn.; Chor., C. J. Garber, Alpha, Minn.; Query Manager, C. J. Garber, Alpha, Minn.

Conference sermon, by J. A. Heiser, Fisher, Ill.

Text, Eph. 4:11-13. Some things emphasized in the message:

- (1) Christ the Head of the Church; (2) Vicarious death of Christ; (3) Repentance; (4) New Birth; (5) Brethren and Sisters a living testimony to the world; (6) Ministry, a gift of God to the Church; (7) A complete separation from the world.

Testimony following message: J. P. Bontrager, Winton, Calif.; L. C. Kauffman, Kenmare, N. Dak.; E. G. Hochstetler, Wolford, N. Dak.

Conference Questions

- I. **The Bible the Rule of Life**, by J. P. Bontrager, Winton, Calif.

Resolution:—Since the Bible is the inspired Word of God which He has given us in His infinite love as a guide or rule of life, be it Resolved, (1) that our members study it diligently and prayerfully, endeavoring to follow faithfully, its teaching, and (2) that our ministers seek God's wisdom in interpreting and proclaiming the Word. Acts 17; II Tim. 2:15; 3:16, 17.

- II. **The Authority of the Church in Interpreting the Bible**, by Milo Kauffman, Hesston, Kans.

Resolution:—The true, militant church of which Jesus Christ is the Head is composed of blood-washed souls (brethren and sisters) who are led by the Holy Spirit. Col. 1:18; Acts 2:47; Matt. 24:35; 16:18, 19.

As a church we ought to search the Scriptures and endeavor always to arrive at the true meaning of every passage of Scripture and every question pertaining to it. Therefore be it

Resolved, that every member of the body of Christ be admonished to maintain a spirit of submission and humility and helpfulness in carrying out the doctrines, principles, and restrictions contained in the Word of God and maintained by the Church and those to whom this responsibility is committed. Heb. 13:17; I Pet. 4:17.

- III. **What position does this conference take on the wearing of the hat, sleeveless dresses and men's apparel for sisters; and ties, gold and fashionable attire in general for the brethren?** By Alva Swartzendruber, Hydro, Okla.

Resolution:—Since nonconformity and separation from the world, in appearance, in apparel, in personal habits and in every avenue of human endeavor is clearly taught in Scripture (Jno. 17:16; I Jno. 2:15, 16), therefore be it

Resolved, that our Sisters refrain from all unscriptural (as well as masculine) apparel and behaviour (I Jno. 2:15, 16; Rom. 12:1, 2; I Pet. 3:3, 4; I Tim. 2:9, 10), and that our brethren be likewise admonished to avoid all forms of useless and worldly apparel, adornment, and behaviour. And be it further

Resolved, that we declare ourselves in harmony with paragraph 4 in our Conference Discipline and General Conference Manual on Dress.

- IV. **The Mission of the Church in the World**, by C. J. Garber, Alpha, Minn.

Resolution:—Since Christ commissioned His Church to glorify the Father by evangelizing the world and teaching the doctrines of Christ, be it

Resolved, that as members of the Church of Christ, we faithfully endeavor to carry out the Great Commission, being witnesses

for Christ in carrying the Gospel "to every creature" (Matt. 28:18-20; Acts 1:8).

- V. **The Need of Thorough Indoctrination of Applicants for Baptism**, by E. G. Hochstetler, Wolford, N. Dak.

Resolution. Since water baptism symbolizes heart cleansing and Holy Ghost baptism, be it

Resolved, that our Church leaders avoid baptizing converts before they give evidence of genuine regeneration, but that they seek to lead them to definite Christian experience and to instruct and indoctrinate them in the doctrines of the Word of God. Acts 2:38; Mark 16:16.

Recommendation on Radios and Musical Instruments prepared by a committee appointed by Conference. Committee: J. A. Heiser, L. C. Kauffman, and E. G. Hochstetler.

Since the radio and other musical instruments are classified as luxuries and largely for entertainment, be it

Resolved, (1) that we urge our ministers to do more teaching, instructing those who have radios to be very careful as to their use, since most of the programs are of a questionable nature and many of them are detrimental to spiritual life. Even some of the religious programs come from erroneous sources and are misleading and destructive (I Tim. 4:1, 2; I Jno. 4:1); (2) that we advise against investing in them; (3) that the ministerial body be an example to their congregations along this line; (4) that our young people be encouraged to develop their God-given talents of vocal music. Eph. 5:19.

Resolution, to conferences sending delegates annually.

Since we have enjoyed and have been greatly blessed by the presence of the delegates of our sister conferences, be it

Resolved, that we express our appreciation to said conferences for sending us these delegates.

To our Heavenly Father: Resolved, that we express to our Heavenly Father our thanks for His divine guidance during the past year and for blessing us with an interesting and profitable conference and for the unity and zeal manifested during these meetings.

To Lake Region Congregation: Resolved, that we express our sincere appreciation to the Lake Region Congregation for their kindness and hospitality shown during this Conference in providing a place of meeting and ministering to our needs.

Conference Appointees for Current Year

Moderator, E. G. Hochstetler.

Secretary of Conference (3 years), J. C. Gingerich.

Chairman District Mission Board, L. C. Kauffman.

Assistant Chairman District Mission Board, A. L. Glick.

Secretary-Treasurer District Mission Board, A. A. Kauffman.

Mennonite Board of Education, J. C. Gingerich.

General Mission Board, E. D. Hershberger.

Publication Board, R. E. Myers.

District Bible School, John Stoll.

District Evangelist, Archie Kauffman.

District Historian, A. L. Glick.

Third Member, Prog. Com., Sylvan Yoder.

Member Committee on Arrangements, I. S. Mast.

Ministry Present at Conference

Bishops: I. S. Mast, E. G. Hochstetler.

Ministers: John Stoll, Archie Kauffman, L. A. Kauffman, E. D. Hershberger, J. C. Gingerich.

Deacons: R. E. Myers, L. C. Kauffman, J. E. Harshbarger.

Delegates: Alva Swartzendruber, Hydro, Okla.

J. P. Bontrager, Winton, Calif.

J. A. Heiser, Fisher, Ill.

C. J. Garber, Alpha, Minn.

Total Conference Membership 1933 is 314.

J. C. Gingerich, Secretary.

Married

Sutton—Graber.—On July 15, 1933, Bro. Irvin Sutton and Sister Elsie Graber of the Roanoke Mennonite Church were united in marriage at the home of the officiating bishop, Ezra B. Yordy. May the Lord richly bless them.

Ulrich—Harvey.—On June 18, 1933, at the home of Mrs. Fisher in Eureka, Ill., occurred the marriage of Bro. Wilmer C. Ulrich and Sister Myrtle Harvey, both of the Roanoke Mennonite Church, Bro. Ezra B. Yordy officiating. We wish them God's blessing.

Eby—Showalter.—On Aug. 1, 1933, at the home of the bride's parents, Bro. Allan H. Eby of the Reiff's congregation, and Sister Naomi P. Showalter of the Miller's congregation, were united in holy matrimony, Bro. Denton T. Martin officiating. May God bless them as they journey through life.

Martin—Eshleman.—On Aug. 5, 1933, Bro. Kenneth E. Martin of the Stouffer congregation, and Sister Ada Eshleman of the Miller's congregation, were married at the home of the officiating bishop, Bro. Denton T. Martin of near Smithsburg, Md. May God bless them with many happy days together.

Yoder—Schrock.—On Tuesday evening, Aug. 8, 1933, at the home of the officiating bishop I. G. Hartzler, East Lynne, Mo., Bro. Reuben Yoder and Sister Ruth Schrock, both members of the Syeamore Grove congregation were united in holy matrimony. May God's richest blessings attend them through life.

Schrock—Yoder.—On June 20, 1933, Bro. Melvin C. Schrock of Low Point, Ill., and Sister Estelle M. Yoder of West Liberty, Ohio, were united in marriage by Bro. H. R. Schertz at the home of the bride's sister, Mrs. J. Milton Brunk, Goshen, Ind. May God's richest blessings attend them through life.

Eshleman—Heatwole.—On June 28, 1933, at the home of the bride's parents, Bro. and Sister Amos D. Heatwole, near Dayton, Va., Bro. Harold Grant Eshleman and Sister Arlene Virginia Heatwole, were united in the holy bonds of matrimony. Bishop S. H. Rhodes officiated. May heaven's blessings attend them through life.

Wyse—Ropp.—Saturday evening, July 15, 1933, Bro. Ray Wyse of the Midland, Michigan congregation, and Sister Selvina Ropp of the same place were united in holy marriage at the Midland, Michigan Mennonite Church. Bro. M. O'Connell of Lima Mission, Ohio performed the ceremony. May God's choicest blessing be theirs.

Kreider—Leaman.—Bro. Allen H. Kreider of Paradise congregation, and Sister Anna D. Leaman of Mellingers congregation were united in marriage on Saturday afternoon, June 24, 1933, at the home of the bride's parents. The ceremony was performed by Bishop Christian Brackbill in the presence of a number of guests who join in wishing them God's richest blessing and a happy life in His service.

Obituary

Reiff.—Kenneth Eugene, son of Nathan E. and Frieda (Imhoff) Reiff, Elkhart, Ind., was born April 23, 1933; died the following day. A flower has budded on earth to bloom in heaven. Burial was at the Prairie Street Cemetery on the 25th. Services conducted by J. S. Hartzler.

Pennington.—Mary Jane, oldest daughter of Mrs. Dayton Helmick was born Feb. 17, 1912; died July 22, 1933; aged 21 y. 5 m. 5 d. She

is survived by her mother, step-father, 1 brother and 6 half brothers and sisters. Her father and 1 brother preceded her in death. Mary had been in failing health for a number of years yet she was always cheerful. One of her greatest regrets was that she was not always able to attend Sunday school. She was a faithful member of the Mennonite Church since girlhood. Her funeral was held at the home by Bro. Early Suter of Harrisonburg, Va.

Layman.—Infant son of Bro. Earl and Sister Frances Layman, was born July 23, 1933 and died the same day. This little jewel needed only to pass through this troublesome world to enter that mansion in the Father's house. The bereft parents and grandparents have the comfort and consolation that this little bud is now a fragrant flower in the Paradise of God, for Jesus said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:14). A short service was held at Weaver's Church Cemetery, by Bro. S. H. Rhodes, where the little body was laid to rest.

Judy.—Sara Elizabeth Bonner was born Dec. 4, 1863, near Dry Fork, W. Va.; died May 23, 1933 at her home near Harman, W. Va.; aged 70 y. 5 m. 19 d. She was married in 1881 to Fletcher Judy of Harman. Eleven children were born to this union, seven of whom survive: Lawrence, Harley, Earl, Mrs. Eston Kisamore, Mrs. Claude Wyeth, and Mrs. Lena Summerfield at home; also 11 grandchildren, 1 great-grandchild, 2 brothers and 2 sisters. She was a faithful member of the Mennonite Church for many years and will be missed much in her home and community. Her funeral was preached at her home by Bro. Amos Heatwole from the text, Psalms 116:15.

Early.—Fannie Elizabeth, daughter of the late Jacob and Susan (Wright) Early, was born near Winton, Va., Oct. 16, 1856; died July 9, 1933; aged 76 y. 6 m. 26 d. She was never married. After an illness of about six months, she died in the home where she was born and reared. On Oct. 10, 1913 she united with the Bank Mennonite Church, continuing faithful to the end. She was kind and gentle and highly esteemed by all who knew her. Surviving are 3 brothers and 2 sisters. Funeral services were held from the Bank Church, July 11, conducted by J. S. Martin, assisted by O. D. Lambert of the Methodist Church. Text, Psalms 116:15. The body was laid to rest in the cemetery nearby.

Rice.—Gilbert Rice was born March 25, 1892; died of tuberculosis near Winton, Va., July 29, 1933; aged 41 y. 4 m. 4 d. He had been afflicted four or more years, but was only confined to his bed a short time prior to his death. His condition was such that he had been up and down this summer. On Jan. 9, 1912 he united with the Mennonite Church, in which faith he died. He was anointed in the early spring of this year. In regard to the anointing, he said: "If it does not heal my body, it will benefit my soul." He was resigned to the Lord's will. Surviving are his companion and 4 small children. Funeral services were held from the Mt. Clinton Church, conducted by Bro. S. H. Rhodes, assisted by Bro. M. J. Heatwole. Text, Job 14:12-14. Burial in the cemetery nearby.

Ebersole.—Bertha R. Ebersole died July 22, 1933; aged 52 y. 10 m. She is survived by her husband, 1 daughter, and 6 sons: Anna, Clarence, Melvin, Charles, Paul, Robert, Richard. She was a member of Risser's Mennonite Church near Elizabethtown, and a Sunday school worker. She could hardly be spared in her home, as well as elsewhere in her callings. She retired for the night in usual health but passed away during the night. Death was due to heart trouble. She will be greatly missed but we do not mourn as those who have no hope. Services were conducted by Bro. Walter

Oberholtzer and Bro. Yoder, at the home, with further services at the Landis Valley Church, conducted by Bishop Noah Risser and Bro. Noah Landis. Interment in the adjoining cemetery. Text, 11 Tim. 4:6-8.

Westenberger.—Bishop David Westenberger was born Jan. 30, 1857; quietly fell asleep July 7, 1933; aged 76 y. 5 m. 7 d. Death was caused by a complication of diseases, after mourning the loss of his companion about three months ago he never recovered. He was a son of Deacon David and Sister Sarah Westenberger, and the last of his family. He resided in Lebanon Co., all his life, and was bishop in the churches of said county for a period of 45 years. He was active in the ministry almost to the time of his death. Funeral services were conducted July 11, at the home by Bros. John Flinchbaugh and Martin Weaver and at Gingrich's Mennonite Church by Bros. Noah Landis, Noah Mack, and Jacob Ebersole. Texts, Rev. 14:13; Phil. 1:21. Interment in adjoining cemetery. Peace to his ashes. By a Niece.

Heatwole.—Roy Winford, son of Bro. and Sister Ralph Heatwole, was born near Dayton, Va., Nov. 22, 1931; died of strychnine poisoning July 17, 1933; aged 1 y. 7 m. 25 d. Bro. Heatwole is afflicted with heart disease and uses strychnine for relief. The tablets were kept in a press in the wall, and little Roy pushed a chair to the table and climbed up on the table and got the tablets from the press. He died while on the way to Rockingham Memorial Hospital. He leaves parents, 3 brothers, 4 grandparents, and 3 great-grandparents to mourn his early departure. Funeral services were held from the Bank Church, conducted by Bro. S. H. Rhodes, assisted by Bro. H. B. Keener. Texts, Job 1:21; Prov. 27:1; 11 Sam. 12:23. The body peacefully sleeps in the nearby cemetery.

"Grieve not for Roy, oh parents dear;
Nor shed for him a bitter tear;
He has escaped this world of care,
And now he waits for you over there."

Grassmyer.—Iva Marie, daughter of Elam C. and Arie (Hertzler) Grassmyer, was born February 8, 1928; died Aug. 4, 1933, at her home in Belleville, Pa.; aged 5 y. 5 m. 27 d. Besides her parents she is survived by her grandparents Mr. and Mrs. I. Z. Hertzler and Mr. and Mrs. John W. Grassmyer of Belleville Pa. Iva was ill only a few days with infantile paralysis when the Master called her to be with Him. Her last verse in Sunday school is a message of promise and assurance to all of us. "And this is the promise that He hath promised us, even eternal life" (1 Jno. 2:25). Her friendliness and cheer will be missed by the host of friends who knew her, but the all-wise Father who planned our course has chosen to take her to that better land, to be with Him.

From His earthly garden here below
The Master Gardener picks the fairest flowers
that grow;
He takes the lovely little bloom so rare,
And transplants it to His garden over there.

Reesor.—Colin Drummond Reesor died at Cedar Grove, Markham, Ont., July 23, 1933, in his 90th year. He was born on the farm where he died, Nov. 9, 1843. He was a son of the late Samuel Reesor and Fanny Brownsberger. In 1870 he was united in marriage with Elisabeth Raymer who died in 1925. Four children survive—Adeline (Mrs. Wade R. Brown), Arthur J. and Ira S., all of Markham and Mary (Mrs. Robson Johnson) of Blackwater, Ont. Osear and Martin died in childhood. He was a member of the Mennonite Church for about 60 years, having renewed his profession three years ago. He was quiet and unassuming, yet by his integrity and kindly Christian character earned a good reputation as far as he was known. His remains were laid to rest July 26 in the family plot

at the Cedar Grove Mennonite Church in the presence of a very large gathering. The service was conducted by — Peacock and L. J. Burkholder.

Weldy.—Jacob, son of Abraham and Nancy Weldy, was born Jan. 14, 1857, near Wakarusa, Ind.; died July 25, 1933; aged 76 y. 6 m. 11 d. At an early age he was converted and united with the Mennonite Church at the Holderman congregation, where he remained a faithful member until death. On Jan. 8, 1878, he was married to Hannah D. Null, who preceded him on Sept. 27, 1930. To this union 8 children were born, of whom 4 preceded him. They were: Irvin, Martha, Elma, and Aaron. One grandchild also preceded him. Surviving are 4 children (Mrs. Frank Hartman of Ludlow, Ky., Leander of Goshen, Timothy of Milford, and Sylvester of Wakarusa); also 20 grandchildren and 4 great-grandchildren, 5 brothers (John, Joseph, Henry, and Levi of Wakarusa, Amos of Montgomery, Ind.), and 1 sister (Mrs. Samuel Madlem of Wakarusa), and many other relatives and friends. Funeral services in charge of David A. Yoder and J. W. Christophel, were held at the M. B. C. Church in Wakarusa with burial in the North Union Cemetery.

Geiser.—Daniel C., son of David and Catherine Geiser, was born near Orrville, Wayne Co., Ohio, Sept. 18, 1881; fell asleep in Jesus Aug. 9, 1933; aged 51 y. 10 m. 21 d. His early days were spent on the home farm, now occupied by his brother Christ. On April 6, 1914, he was united in marriage to Caroline Moser. To them was born 1 child, Evelyn. He united with the Mennonite Church in 1913, and found much pleasure in the study of his Bible, and in the service of his Master. He suffered for about four years with asthma. He will be greatly missed in the home, the neighborhood, and in the Pleasant View Church and Sunday school. He leaves his wife, daughter Evelyn, and the following brothers and sisters: John of Waynesboro, Ohio; Christ and David of Orrville, Ohio; Mrs. Noah Steiner, Mrs. Jacob Zimmerly, and Mrs. John Schmidt of Orrville, Ohio; also many relatives and friends to mourn his departure. Funeral services were held at the Martin Church Aug. 11, by I. J. Buchwalter, John Leichty, Aaron Eberly, and Jonathan Hartzler. The funeral was largely attended. Interment in Martin's Cemetery.

Herr.—Rudolph G., son of the late Daniel S. and Catherine L. Herr (nee Gamber), was born Aug. 6, 1864; died at his home in Lititz, Pa., July 1, 1933, of complications after a five week's illness; aged 68 y. 10 m. 25 d. He had been in failing health for some time but not seriously ill until 5 weeks before his death when he had a severe heart attack which confined him to his bed. He bore his afflictions patiently and trusted in the Lord to the end. He often expressed his desire to go Home. He is greatly missed, but we rest in the assurance that our loss is his eternal gain. He was twice married. His first wife was Annie W. Hess of Mannheim Twp. He is survived by his second wife who was Anna L. Landis, and these children: Laura (wife of John H. Peters), Mannheim Twp.; Howard L. Herr, Lancaster City; and Landis Herr, Lititz. Seven grandchildren also survive. He was a member of the Mennonite congregation of E. Petersburg. On July 4 brief funeral services were conducted at the home of Bro. John H. Goehner, with further services at the E. Petersburg Mennonite Church, by Bros. Frank Kreiher and Bishop Henry E. Latz. Text, I Tim. 4:7, 8. Interment in adjoining cemetery.

"The room is empty now,
Since Father's gone to rest;
But our heads do humbly bow,
And say, 'God thought it best.'"

Nafzinger.—Moses W. Nafzinger was born near Baltimore, Md., Sept. 19, 1859; died at

the home of his daughter, near Pigeon, Mich., Aug. 11, 1933; aged 73 y. 10 m. 22 d. He was united in marriage Oct. 1, 1893, to Elizabeth Detweiler, nee Swartzendruber, who preceded him Feb. 25, 1933. To this union was born 1 daughter, Mary, wife of Frank Shetler. He leaves to mourn his departure, 1 daughter, 1 step-son (Levi Detweiler of Lancaster, N. Y.), 2 grandchildren, 6 step-grandchildren, and 3 step-great-grandchildren. He was the last one of a family of 9 children, of the late Daniel S. and Magdalena Shertz Nafzinger. He accepted Christ as his Savior at the age of 19, and became a member of the Mennonite Church, remaining faithful unto death; being a kind husband and father, and leaving a bright testimony, that he was ready to leave and be with the Savior. His health has been impaired, having a stroke in 1926, from which he never fully recovered, and another one on the morning of his death.

Lonely the house and sad the hour,
Since our dear one is gone;
But oh, the brighter home than ours,
In heaven is now his own.

Funeral held at the Pigeon River Church Aug. 14, and laid to rest at the same place. Services at the house by Bro. Edwin Albrecht and at the church by Bros. Earl Maust and M. S. Zehr. Texts, Job 14:14; Jno. 14:2.

Bender.—Selena Shetler was born in Washington Co., Ia., April 8, 1880; died at her late home in Johnson Co., Ia., July 29, 1933; aged 53 y. 3 m. 21 d. In her youth she confessed Christ and was baptized and received into church fellowship by Bishop Christian Warye of Kalona, Ia. She was a member in full fellowship in the West Union congregation at the time of her death. About 35 years ago, on Sept. 29, 1898, she was married to Joseph Bender of Johnson Co. To this union were born 1 son and 4 daughters. They are Gertrude (wife of Jonas Gnagey), Myrtle (wife of Lewis Slabaugh), Maxine (wife of Richard Walters), Gerald and Evelyn, all living in this part of the state. She is also survived by 5 brothers and 4 sisters: Jacob of Pigeon, Mich.; Daniel and Aaron of Wellman; Edward of Kalona; Lewis of Pasadena, Calif.; Cora Starr and Magdalena Nicola of Wellman; Dora Skinner of West Chester; and Marie Van Dom of Boulder, Colo. These, with her husband and children, 6 grandchildren, and many other relatives and friends, mourn her departure. Sister Bender had been in failing health for about 10 years, having gone through a number of serious operations from which she never fully recovered. Her last illness was only of about a week's duration, death being due to leakage of the heart. She bore her great suffering patiently, being prepared for the final summons. Funeral services were conducted by Abner G. Yoder and Milo Kauffman. Scripture lesson, Rom. 12, text, Jno. 14:1-6.

"Beautiful rest for you, mother,
Well deserved rest for the true;
When our life's journey is ended,
We shall again be with you."

Hershberger.—Martha Ann, widow of Jacob C. Hershberger, and daughter of John and Elizabeth (Freed) Nusbaum, was born April 15, 1858 in Richland Co., Ohio; died July 21, 1933; aged 75 y. 3 m. 6 d. When nearly 3 years old, she with her parents, moved to La Grange Co., Ind., where she lived until her mother's death, when she was 15 years old. The family then moved to Elkhart Co., on a farm south of Middlebury. On Aug. 15, 1880 she was married to Jacob Hershberger. About 22 years ago they left the farm and moved to Middlebury, Ind., at which place she died. She with her husband was received into the Mennonite Church in 1892. To this union were born 3 sons and 3 daughters. One son and one daughter preceded her in death. Her husband died Dec. 23, 1920. She had been failing in health for a number of years, but went to church and Sunday school as long as health permitted. She was bedfast for nineteen

months. Those surviving are four children: Lloyd I. of Wakarusa, Mrs. Amasa Pletcher of Goshen, Freed, of Middlebury, and Mrs. Vernon Kurtz of the parental home. Twelve grandchildren and 1 great-grandchild also survive. One grandchild preceded her in death. The following brothers and sisters survive: Dr. D. H. Nusbaum of Jackson, Minn.; Mrs. Hannah Snyder of Goshen; Mrs. Mary Gardner of Middlebury; also two half-brothers—Dan and Frank Nusbaum of near Middlebury; one half-sister, Mrs. Emma Beachy of Middlebury; and one stepbrother, Rev. Amos Nusbaum of near Middlebury. Funeral services were held at the Mennonite Church in Middlebury, conducted by Silas Yoder, assisted by Lee Lantz. Burial at the Forest Grove cemetery.

Schrock.—Ida Viola, daughter of Jacob and Anna Yoder, was born in Johnson Co., Iowa, Aug. 31, 1892; died at her home near Wellman, Ia., July 14, 1933; aged 40 y. 10 m. 13 d. When quite a young girl she confessed Christ, and united with the Mennonite Church, being baptized and received into the West Union congregation, and remaining a faithful member until death. She was married to Norman Schrock of Grantsville, Md., Dec. 24, 1911. To them were born 3 children (Cleveland, Vina, and Howard) all living at home. During the influenza epidemic in 1918, she became very sick, being not expected to recover, but in answer to prayer, for her children's sake, she was restored, her life being spared these 15 years. A few years ago her health again began to fail, a complication of heart trouble, Bright's disease, and other ailments rapidly developing. A few weeks ago her condition became very serious. Every possible effort was put forth to relieve her suffering and restore her to health, but all proved of no avail. About a week before her death she asked to be anointed, according to James 5:13, 14. In accordance with her request a special service for this purpose was held. She bore her great suffering patiently, being fully resigned to the Lord's will. When the end came early Friday morning she peacefully fell asleep. She leaves 3 sisters (Mamie, wife of Roy Rensberger; Barbara, wife of Edward Martin, and Vina, wife of A. C. Gingerich, all of Wellman), who, with her grief stricken husband and children and many other relatives and friends, mourn her early departure.

"All the years we've spent together,
All the happy golden hours,
Shall be cherished in remembrance,
Fragrant sweets from Memory's
Flowers."

Funeral services were conducted by Abner G. Yoder and Joseph Brenneman. Text, Rev. 14:13.

Yoder.—Barbara Ellen Allgyer Yoder was born Aug. 4, 1885, near West Liberty, Ohio, the second daughter of Bro. and Sister S. E. Allgyer; died at her home near West Liberty, July 31, 1933, just three days prior to her forty-eighth birthday. She graduated from the township high school at Kings Creek in 1903. After spending a year at Goshen College she taught school for four years. Later she spent two years in the city mission work at the Twenty-sixth Street Mennonite Mission in Chicago. On Jan. 2, 1912, she was united in marriage to Earl M. Yoder. To this union 5 children were born: Olive Grace, Roy Ellsworth, David Byron, Ruth Ellen, and Stanley Emerson. Little Byron preceded his mother in 1920. On Aug. 3, 1929, just four years ago to-day, Sister Maude passed to her reward. Barbara and Maude had been constant companions, sharing much of life together; they were married at the same time and lived closely as neighbors, their families growing almost as one. She united with the Oak Grove Mennonite Church early in life; was a most active, loyal and devoted Christian worker, holding high her ideals. Young people always held an important place in her interest; her

influence will be long felt among them. Throughout the long illness which wasted her body for more than two years, her mind was always clear. She was cheerful and patient, never offering a word of complaint. In the midst of intense suffering she never lost faith and courageously fought to be restored to her family and her parents. Besides her husband and 4 children she leaves her father and mother, 3 sisters (Mrs. N. E. Troyer, of West Liberty; Mrs. A. R. Eschliman, of Freeman, S. D.; Mrs. J. G. Baumgartner, of Princeton, N. J.), and 3 brothers (Roy, Maurice, and John Allgyer, all of Columbus). The funeral was held Aug. 3 at the Oak Grove Church near West Liberty, in charge of N. E. Troyer, assisted by John Y. King, C. F. Derstine, and I. W. Royer. The service at the home was conducted by L. L. Plank. The funeral seemed to be the largest ever held at the Oak Grove Church. Interment in Fair View Cemetery.

Ebersole.—Bertha R. Heller, daughter of Henry L. and the late Faunie (Rohrer) Heller, was born Aug. 26, 1880, at Eden, Lancaster Co., Pa.; died July 22, 1933, at her home near Elizabethtown, Pa. She was aged 52 y. 10 m. 26 d. In her youth she accepted Christ and united with the Mennonite Church in which she remained a faithful member until death, having always a deep concern for the church. About 1902 she became the wife of Harry W. Weaver, who a few years later died, leaving her with two children, Clarence H., and Anna H., now of Altoona, Pa. In 1911 she married Harry M. Boose. In this home were born eight children, three dying in infancy. Those surviving are: H. Melvin, Mount Joy; Charles H., Lancaster; Paul L., Richard E., and Robert E., Hershey. Her second husband passed away in 1925. In 1929 she was again married, to Samuel M. Ebersole, who survives her. Her sudden departure was a shock to her family and the community in which she lived, and where she served patiently and quietly as a kind, helpful neighbor and friend. For a number of years she had been suffering with a weak heart, but the past few months she seemed unusually well. Her dear ones knew of no immediate danger of death, since she seemed so much better. On Friday night, July 21, she retired in her usual way after a busy day, with perhaps no thought of so soon entering eternity. The next morning when her husband awakened, he found her peacefully sleeping her last sleep. Her earnest Christian life and her joyous testimony for Christ constrain us to muse with the poet:

"I know thou art gone to the land of thy rest;
Then why should my soul be sad?
I know thou art gone where the weary are
blessed,

And the mourner looks up and is glad;
Where love has put off in the land of its birth
The stain it had gathered in this,
And hope the sweet singer that gladdened the
earth,

Lies asleep in the bosom of bliss."

Her neighbors have lost a wise friend; the Church, a loyal supporter; her husband, an active helpmeet; and her children, a tender counsellor and an earnest intercessor for their salvation and well-being. Funeral services were conducted at her late home, July 25, by Bros. Walter Oberholtzer and Orrie D. Yoder, and at the Landis Valley Mennonite Church by Bros. Oberholtzer, Noah Risser, and Noah Landis. Text, II Tim. 4:6, 7, 8. Her body was laid to rest in the adjoining cemetery.

Her daughter.

Judge not the Lord by feeble sense,
But trust Him for His grace,
Behind a frowning providence,
He hides a smiling face.

His purposes shall ripen fast,
Unfolding every hour,
The bud may have a bitter taste,
But sweet will be the flower.

CONFERENCE ANNOUNCEMENTS

Illinois

The Illinois Mennonite Conference will be held with the Waldo congregation near Flanagan, Ill., Aug. 29-31, 1933.

The Ministerial meeting will be in session Tuesday forenoon and afternoon.

The Sunday School Conference will begin Tuesday evening and continue until Wednesday evening. The Young People's Session will be held Wednesday evening.

Thursday forenoon, afternoon, and evening will be devoted to the Church Conference.

A cordial invitation is extended to all.

E. H. Oyer, Secretary.

Iowa-Nebraska

The Lord willing, the Iowa-Nebraska Conference will be held with the brotherhood of the Salem congregation near Shickley, Nebr., Aug. 30 to Sept. 1, 1933.

An all-day Ministers' Meeting will be held on Tuesday, Aug. 29.

Wednesday, all day, and Thursday forenoon will be devoted to Church Conference.

Thursday afternoon and all day Friday will be devoted to a Workers' Conference, divided as follows: Sunday School, Y. P. B. M., Sewing Circle, and Missions.

Any one desiring any information as to local arrangements, railroads, auto roads, etc., will please write to any of the following: P. R. Kennel, Fred Reeb, or Ben J. Schlegel, all of Shickley, Nebr.

A cordial invitation is extended to all to meet with us in this session of Conference.

W. R. Eicher, Secretary.

ANNOUNCEMENT

Eastern Mennonite School

Opening date: September 12, 1933.

Departments: Bible School, Junior College, High School, Bible Correspondence School.

The Bible School offers a two-year Elementary Course for those who have not had high school privileges, and an Advanced Course of the same length for high school graduates and others who are able to carry the work. Emphasis is laid on Book study and doctrinal courses but attention is given to a wide range of other valuable courses which build up one's faith in the Scriptures and prepare one for Sunday School, mission, and other forms of Christian service. The Bible schools conducted by our own Church are the best fitted to give Mennonite young people a sound training and a thorough preparation for service in the Church.

The Junior College offers two years of standard college work including a two-year teacher training course that is approved by the State Board of Education.

The High School offers the standard four-year course. In addition to the usual courses in English, history, mathematics, science, and foreign languages a wide range of electives is offered including art, home economics, agriculture, bookkeeping, oral expression and music.

The Bible Correspondence School offers practical home study courses in Bible. It is possible to enroll at any time of the year. Send for special descriptive folder.

Control of the School. While the school is under the direct control of the Virginia Conference of Mennonites, it has been serving all of the Eastern Mennonite Conferences and has been patronized by conservative people from other sections of the Church.

Standards. The school stands first of all for Biblical standards as understood by the Mennonite Church and expressed in her doctrinal standards. It is interested in perpetuating the evangelical as well as the dis-

tinctive principles of the Mennonite Church. The qualification of faithfulness on the part of Faculty members is placed above that of ability.

At the same time educational standards are given their proper recognition. A church school can put across a thorough piece of work.

Rates are reasonable. Another reduction has been made in the board rates. Every effort is made to reduce student expenses.

Opportunities for earning part of expenses. Those who are in need of earning part of their expenses should write the school for information concerning work.

Correspondence is invited.

Eastern Mennonite School,
Mennonite Station,
Harrisonburg, Va.

ANNOUNCEMENT

The Lord willing, the annual sessions of the Ontario Mennonite S. S. Conference will be held on Sept. 2-4, 1933, at the Wide-man Church, near Markham, Ont. Markham is on No. 7 highway and on the Canadian National Railway Toronto to Lindsay. Visitors from other districts are cordially invited to fellowship with us. For further information address,

Oscar Burkholder, Secretary,
Breslau, Ontario.

INCOME RISES—COSTS FALL

In the memory of most people, last year was the darkest financially for Scotland, yet the foreign mission income went up by many thousands of pounds in the Church of Scotland. The total income was £169,641 compared with £151,491 in 1931, and the total expenditure £172,795, compared with £176,267. There was also received at headquarters £5,708 toward the liquidation of last year's deficit. This giving was in response to the assembly's appeal to prevent cuts in the missionaries' salaries and curtailment of the work. The ministry committee has announced that in spite of a curtailed income, the minimum stipend has been maintained at £300 a manse, through economies arising out of local church unions.—Christian Century.

Table of Contents

- 449—Editorial
- 450—Love Not the World (Poem)
Facing Fiery Trials
Why He Put the Bible in the Center
- 451—The Right and Wrong Use of the Lord's Day
- 452—From Our Mission Stations: Detroit, Altoona, Columbia, Lancaster, Job, Altoona, New Holland
- 453—Fellowship in Saloniki
Christian Living Taught
- 454—A Rich Boy's Book (Poem)
Happy Sally
- 455—Sunday School Lesson
Bible Meeting Topic
- 456—Field Notes
- 457—Correspondence
- 458—The Child's Mistake about the Way to Heaven (Poem)
Meditations of a Convict
- 460—Captives of Christ
Special Meetings
- 461—Dakota-Montana Conference
- 462—Married
Obituary
- 464—Announcements, etc.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVI (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, AUG. 31, 1933

(Herald of Truth
Established 1864)

No. 22

TEN DAYS IN KANSAS

For the first time in the history of the Mennonite Church in Kansas, one of the Mennonite congregations in that state had the privilege of caring for the Mennonite General Conference. It was a great time for Hesston, as it was for "the multitude of counsellors" assembled there.

* * *

As usual, there were other meetings held in the vicinity, which we have learned to call "associated meetings." One reason why at least some of these meetings were held at this time is that of saving expense. The workers being called together by the General Conference, they found it convenient to come a few days earlier and attend to other business for the King.

* * *

The first of these meetings held was that of the biennial meeting of the Mennonite Publication Board held near Yoder, Kans., on Thursday and Friday, Aug. 17 and 18. It might be well to say in passing that during this week practically all committees met at this place, while the meetings of the following week were held at Hesston.

* * *

It was on Wednesday evening that we assembled at Yoder Church. The house was filled with interested listeners, while Bro. O. N. Johns of Canton, Ohio, brought us the main message of the evening.

* * *

The same evening a meeting was started at Hesston which proved to be the most widely attended meeting of the kind ever held among our people. This was the meeting of the Young People's Institute during which 335 young people were enrolled. It was not the writer's privilege to attend this meeting, but the reports we heard were quite encouraging. We hope for great good resulting from this meeting. Instructors: J. D. Graber, C. K. Lehman, A. J. Metzler, I. E. Burkhardt, Paul Erb, Jesse Hartzler, H. S. Bender, C. F. Derstine, Milo Kauffman, D. Driver, Nelson Kauffman.

* * *

Thursday was given over to a meeting of the Executive and Publishing Committees of the Board. These two committees met separately in the forenoon and in joint session in the afternoon. A number of live discussions marked the record of both the forenoon and afternoon sessions.

* * *

The evenings were given over to public inspirational meetings, with the Mennonite Publishing House and the literature sent out by that institution as the absorbing theme for discussions. Brethren C. B. Shoemaker and C. K. Lehman were the chief speakers on Thursday evening and Bro. A. J. Metzler on Friday evening.

* * *

Friday was given over to a public meeting of the Board. There were the usual reports from officials and editors, and much routine business was transacted. In the afternoon we listened to pointed discussions on practical themes by Brethren D. D. Troyer and Paul Erb.

* * *

Following are the officers elected to serve for two years:

President, D. D. Troyer.
Vice President, M. H. Shantz.
Secretary, O. N. Johns.
Treasurer, Henry Hershey.

We found the people of the Yoder community very hospitable, so much so that words are not adequate to express the gratitude due them. Old friendships were renewed and new ones formed. We will long remember the kindnesses shown us.

* * *

There was a meeting of the Music Committee on Saturday evening. Among the other committees to hold meetings some time during the ten days in which we were together were the Peace Problems Committee, Young People's Problems Committee, Executive Committee of the Mennonite Board of Education.

* * *

Several things occurred during the Publication Board meeting that left its impress upon those present. Bro. J. S. Shoemaker, who had been President of the Board since its organization in 1907, asked to be relieved of the responsibility of that position because of his advancing age. The Board heeded his appeal and elected Bro. D. D. Troyer in his stead. As a mark of esteem for the services of Brethren Shoemaker and D. J. Johns, the former was chosen an honorary member of the Executive Committee and the latter given a similar connection with the Publishing Committee. Another matter that aroused considerable interest was the adoption of a revised Constitution and By-Laws. This will appear later in a revised booklet giving facts and figures concerning the work and history of the Mennonite Publishing House. A very lively discussion on the advisability of launching a religious magazine holding forth the doctrinal standards of the Church may result in the reconstruction of several of our periodicals. Whatever changes will be made along this line will be brought before our readers from time to time.

* * *

An important meeting of the Executive and Mission Committees of our General Mission Board was held at Yoder Church on Saturday forenoon. The main part of the work was devoted to the welfare of the work in a number of our mission stations.

* * *

Sunday was a busy day for the Mennonite churches in Kansas. In the forenoon the regular services were held, while the afternoon and evening were given over to fundamentals conferences. The same subjects were discussed in all of the churches. These were assigned to speakers outside the Missouri-Kansas district. Following is a list of subjects discussed:

The Work of Christ in the World.
The Plan of God for the Church in the World.
A Scriptural Peace Testimony.
Adorning the Doctrine of Christ Our Savior. Titus 2:10.

Following is a list of churches where these meetings were held:

Larned	Yoder
Wichita	Hesston
Harper	West Liberty
Crystal Springs	Spring Valley
Protection	Pennsylvania
Greensburg	Peabody

* * *

The Committee on Arrangements for the work of General Conference met in one of the rooms in the College building on Monday morning and continued in session most of the time Monday and Tuesday. This is the most responsible body connected with the General Conference. They did their work faithfully, and the success of the Conference is due largely to their efforts.

Beginning Monday afternoon there was a meeting held in the tent under the auspices of the Young People's Problems Committee and of the Young People's Topics Committee. Speakers: O. N. Johns and J. Irvin Lehman. The last hour of the afternoon was devoted to group meetings led by Paul Erb, C. F. Yake, Milo Kauffman. While it was a young people's meeting, and the speakers were comparatively young men, among the several thousand people assembled there was a goodly number of white-heads present.

* * *

In the evening this program was continued. Speakers: Wm. Detweiler, J. R. Shank, Allen H. Erb. All the messages, both afternoon and evening, were full of life, laden with practical truths.

* * *

An educational meeting was held on Tuesday forenoon. Speakers: C. F. Derstine, H. S. Bender, Milo Kauffman, C. K. Lehman. The writer was not permitted to attend this entire session, but the part to which we were permitted to listen corresponded to what we heard others say about all the addresses—very good.

* * *

In the afternoon the General Sunday School Committee had charge of the public services. After a review of the work of this committee by its chairman, Bro. A. J. Metzler, the following brethren favored us with live messages: J. D. Mininger, John L. Horst, Warren Long.

* * *

The program begun in the afternoon session was continued in the evening session. After stirring messages from Brethren Milo Stutzman and Jesse B. Martin, and a report by the secretary of the committee, Bro. I. W. Royer, the meeting was brought to a close by a sermon on "More than Conquerors," by Bro. Nelson Litwiler, missionary on furlough from South America.

* * *

It was Wednesday morning, 9:30 A. M., when the 18th meeting of the Mennonite General Conference met in session. All the other meetings held previous to this time were held under the auspices of Boards and Committees, while recognized by the General Conference, were not under the immediate direction of the Conference. There was a goodly number of representatives, official and unofficial, from all parts of the brotherhood. As previously anticipated, there was a smaller attendance than there had been the past few meetings, for three reasons: (1) Hesston is farther removed from the center of Mennonite population than any previous meeting had been; (2) The present financial conditions kept many away who might otherwise have attended; (3) The copious rainfall throughout central Kansas put many of the roads into a condition that discouraged attendance on the part of many people in nearby communities. Yet with all this the attendance was numbered in terms of thousands, instead of hundreds, as was the case in the early history of the Mennonite General Conference.

* * *

The Conference sermon was preached by Bro. S. E. Allgyer. Text, II Kings 3:8—"Which way shall we go up." It was an illuminating message, holding forth the importance of using methods that are in harmony with Gospel truth, of clinging to the standards of the Gospel in fullness and power. As a church we need to go UP, not down.

Following this message the following brethren offered a few words of testimony: E. L. Frey, P. A. Heller, Geo. R. Brunk, Eli Hochstetler, E. S. Hallman, J. H. Mosemann, J. S. Shoemaker, D. J. Johns, D. G. Lapp, J. W. Shank, G. H. Beare.

* * *

Wednesday afternoon was a busy half-day of service. The body of bishops and delegates, together with a large number of others, met in the assembly room of the college building, and the remainder of the people met in the tent. Mention should be made also of the children's meeting under the direction of Sister Margaret Horst and others. The delegate body devoted the time to a consideration of reports, while the congregation in the tent listened to addresses by the following brethren: J. D. Graber, J. C. Clemens, and D. D. Miller.

* * *

A very live discussion was occasioned by that part of the report of the General Problems Committee pertaining to the question of

how far our people may consistently go in cooperating with other peoples who are not one in faith with us, especially in the matter of music. Such discussions, when conducted in the spirit of brotherly regard for one another's convictions and of loyalty to God and the Church, are both illuminating and constructive.

* * *

Another discussion which awakened a general interest was that on the National Recovery Act. An appropriate resolution was adopted which will appear in these columns in due time.

* * *

Wednesday evening found the delegate body again in session in the chapel hall, while the remainder of the people were assembled in the tent. Bro. A. C. Good conducted an open conference in the tent. The writer remained with the delegate body during the fore part of the evening, and was called to the tent to fill his part of the program in delivering the last message of the evening.

* * *

Thursday morning found us again in the midst of active Conference work. While the delegate body was considering a number of valuable reports submitted before it, the remainder of the people present were assembled in the tent, edified by an inspirational meeting under the leadership of the assistant moderator, Bro. O. N. Johns. After some time was profitably spent in this way, we all assembled in the tent to continue the work of the Conference.

* * *

The following reports were given during the Thursday meetings:

- Secretary's Report, Simon Gingerich, Wayland, Ia.
- Treasurer's Report, J. C. Frey, Archbold, Ohio.
- Report of the General Sunday School Committee.
- Report of the Mennonite Board of Missions and Charities.
- Report of the Church Polity Committee.
- Report of the Inter-Board Committee.
- Report of the Peace Problems Committee.
- Report of the Publication Board.
- Report of the Young People's Topics Committee.
- Report of the General Problems Committee.
- Report of the Historical Committee.
- Report of the Music Committee.
- Report of the Mennonite Board of Education.
- Report of the Young People's Problems Committee.
- Report of the Resolutions Committee.

* * *

These reports had been presented to the delegate body in its executive sessions in the chapel hall, where they could be discussed at length if occasion required. They were then read before the open conference in the order given. All of the reports were of interest to every one who is interested in church work and they gave much information as to what is being done along the lines represented by the various committees. Some of the committees, because of certain conditions, were not very active during the past two years. Others, because of demands of the times in which we are living, did a great deal of work, some of which we believe will vitally affect the work of the Church in the future.

* * *

One of the things noticeable during the meeting was the freedom and frankness exercised in the discussions, coupled with the spirit of brotherly love, which made these discussions both enlightening and profitable. We trust that we may never get away from this attitude. This is one of the essentials to keeping us united upon a full-Gospel basis.

* * *

A number of references have been made to our delegate body meetings. These meetings were attended by the bishops and delegates present, together with all others who cared to be present. The principal business of these meetings was the consideration of reports and other things that required a discussion of details. All who have ever taken part in these deliberative bodies know the advantage of conducting these deliberations before bodies compact enough so that those taking part can talk in conversational tones and be heard by the entire body. All that was done in these meetings was afterwards

presented to the entire congregation in the tent. The plan seemed quite satisfactory to those present.

* * *

One thing that impresses us from time to time in these biennial meetings is the constant infusion of new blood into the activities of the Church. On the several programs rendered were the names of a number of persons who were practically unknown to the Church outside of their own communities or districts two years ago. Yet this is no indication of anything revolutionary, for among the active workers in the Conference were quite a few who were active in the organization of General Conference 36 years ago. It is, however, an illustration of the fact that one generation is passing while a younger generation is rising to carry on. Let there be continued unity upon a whole-Gospel basis while the transition is going on.

* * *

We might say something about the hospitality of the people of Hesston and surrounding communities, but it is not necessary. A satisfied multitude of guests is the best commentary that can be made. New friendships have been formed and old ones renewed and strengthened. An appropriate resolution of thanks was unanimously adopted.

* * *

One of the things to work for is to get all people who attend our Conferences to feel the importance of giving close attention to all that is brought before the Conference body. One of the regrettable sights of our recent General Conference was that of groups of people (some of them preachers) standing around on the outside carrying on a conversation, when they ought to have been in the tent listening to what was brought before us for our consideration. We are glad that in the recent meeting there was less of this than there was on some former occasions. Let us pray, and hope, that there may be none of this in our next meeting.

* * *

Following is a list of officers of General Conference for next General Conference:

Moderator, Daniel Kauffman.
Assistant Moderator, D. D. Miller.
Secretary, Simon Gingerich.
Assistant Secretary, J. A. Heiser.
Other Members of Ex. Com., Aaron Mast, H. A. Diener.

* * *

Thursday afternoon found us again assembled in the tent, listening to the reading of a number of reports. This was followed by spirited discussions of live themes, as follows:

The Purpose and Value of Preserving Historical Data of the Church	J. B. Smith.
Divine Authority of the Scripture	Geo. R. Brunk.
The Source of Life and Power	Oscar Burkholder.

* * *

Following is the attendance of bishops, ministers, deacons, and delegates at the Conference: Bishops, 44; Ministers, 106; Deacons, 23; Delegates (including proxies) 83.

* * *

Because of a general wish, on the part of many who were present, to get back to their home fields in time for the Sunday services in their home communities, the Committee on Arrangements decided to work to the end that we might be able to adjourn Thursday evening, instead of Friday noon as originally planned. Accordingly the program was rearranged to that end. There was a splendid co-operation on the part of all in positions of responsibility and leadership, and the General Conference closed with a general feeling that an interesting and profitable meeting has been held. It is a matter for sincere rejoicing that the meeting closed with a filled tent and a warm interest on the part of an attentive congregation.

* * *

How many people were present? It will probably never be known. There was a total of more than two thousand, but it is not likely that nearly all the people went to the trouble to register. A

more accurate way to estimate the number of people present is by the capacity of the tent in which the public meetings were held. It was estimated that the tent would hold about 3000 people, and the tent was filled in several of the sessions.

* * *

Where did these people come from? Outside the home community, Fulton Co., Ohio, has the distinction of having the largest number of people present. One brother with whom we talked on this point reminded us that the last meeting of General Conference was held among them, and naturally we may expect an interest there that would move a large number of people from that community to attend the next General Conference.

* * *

Speaking of the people in attendance, perhaps the most impressive phase of that question was the very even distribution of representatives from all parts of the brotherhood. There were members present from every Mennonite Conference District in North America, South America, and India; from every state and province where Mennonite congregations are found. It is our prayer that the influence of this meeting may not only be manifested throughout the brotherhood, but that these influences may be of the uplifting, sanctifying, unifying, and solidifying kind.

* * *

One thing that should not be overlooked is the power of social and spiritual contacts. The conversations during the hours of intermission are quite a factor in forming impressions favorable or unfavorable. We dismiss this point by quoting from Paul's advice to the Thessalonians: "Prove all things; hold fast that which is good."

* * *

An offering was taken, amounting to \$223.78.

* * *

In a delegate and ministerial session in the assembly hall, held after the regular Thursday afternoon session the question, "What can this Conference do to check the drift in the matter of dress" was discussed. While no resolution was adopted, it was an edifying discussion during which many practical and helpful ideas were presented that will be an aid to every one interested in maintaining scriptural discipline in the Church.

* * *

One of the things presented briefly before the Conference was that of relief for the persecuted Russian Mennonites, especially those who for the past two years in Harbin, China, are eagerly longing for the time when they might be able to go to Paraguay, S. A. Bro. H. S. Bender presented their case, after which an offering was lifted in their behalf. Amount of contribution, \$385.25.

* * *

On Thursday evening we met in final session of the Mennonite General Conference. It was a very impressive session. Bro. D. A. Yoder led a stirring open conference. Bro. J. H. Mosemann brought us a helpful message from God's Word. Text, Eph. 5:32. A few appropriate words by our moderator, a fervent prayer, a benediction, many affectionate farewells, and another General Conference had passed into history.

* * *

The last meeting held in the community was that of an executive session of the Missouri-Kansas Conference. Because of the protracted spiritual feasting during the holding of the General Conference and associated meetings, it was thought wise by the Executive Committee of the conference to dispense with this year's conference, save in the transaction of necessary business, which was taken care of by the executive session referred to, held on Friday following the adjournment of General Conference.

* * *

The Lord blessed the work of the Conference, and we believe much good was done. It still remains for us to profit by the things that we have learned, and to turn our faces to the future with God, continuing to pray for the work of General Conference, especially that the men who are now responsible for its activities may have the guidance of the Holy Spirit as they take up the duties of this largest conferring body in the Mennonite Church of to-day.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Marietta, Pa.

Dear Herald Readers, Greetings in Jesus' name. "The Lord will give strength unto his people. The Lord will bless his people with peace" (Psa. 29:17). What a comfort we find in these promises given in God's Word and we can truly say with Joshua, Not one thing hath failed that God has promised.

We have great reasons to be thankful that things are going along as well as they are at this place. We cannot always see results as we would desire, but we have the promise that God's Word will not return unto Him void, but will accomplish what it is sent for.

The attendance at our different meetings is good. The average attendance at Sunday school for the month of July was 128. Our Saturday evening meetings (Tabernacle Studies), with Bro. Sam Frey as instructor, are very interesting.

July 26 we held our regular Tuesday evening prayer meeting at the home of Bro. Groff. Bro. Harry Snively had charge of the meeting.

The following Tuesday evening, Aug. 1, we had the meeting at Bro. Christ Nolts. Bro. J. S. Hess had charge of this meeting. These meetings were very well attended and enjoyed by all.

Those who preached for us the last month were Bros. Jacob Rutt, Sam Frey, John Mosemann Jr., and Daniel Gish. We appreciate these different messages brought to us from time to time.

May the Lord bless the messengers. Will you continue to pray for the work and workers that we may not come short of doing the whole will of God.

Aug. 22, 1933. Cora Smith.

Portland, Oreg.

(2235 Xavier St.)

The Lord has been richly blessing in the work at this place and we feel to praise Him for all He has been doing.

On July 9 Bro. G. D. Shenk of Sheridan, Oreg., worshiped with us and he delivered the morning message from the theme, "The Church of Christ," and on July 16 Bro. George Baere, wife, and daughter, of India, were with us both morning and evening. In the morning Bro. Baere spoke to us from I Cor. 10:13 and in the evening

they spoke of the work in India.

Bros. J. W. Hess and wife, David Landis and wife of Pennsylvania, made a short call at the mission on Aug. 5. On Aug. 20 Bro. M. E. Breneman of Albany broke to us the bread of life from the theme, "The Overcoming Life."

We appreciate the fellowship of each and every one of those who came in to worship with us as we believe that our souls were strengthened through the fellowship we have thus enjoyed.

The work here has been progressing very well during the summer months; however, not all of the regular work has been carried on during the past few months. The midweek meeting with the girls has not been carried on, nor the mother's meeting, due to the fact that two of the regular workers have been absent, Myrtle Miller who is spending several months with her parents in Canada, and Viola Wenger who has been spending the past six weeks in Summer Bible School work in the country.

The Bible study work in the homes too has not been carried on for the past six weeks, but is being again taken up since the worker who has charge of that phase of activity is again back at her work in the city.

Sister Ethel Zook of New Wilmington, Pa., has been rendering faithful services here in the work in the absence of Sister Wenger.

We kindly ask an interest in your prayers in behalf of the work at this place. Cor.

INDIA NEWS LETTER

(July 22, 1933)

By Mary Jacie Holsopple

Dear Readers of the Gospel Herald:—The first of July approximately marks the time when most of the missionaries have returned from the hills, schools have opened, gardens are planted and work in general which has been at a low ebb is again pushed forward. There is a certain thrill of happiness when we can again be at our regular work and are again meeting regularly in our Monday evening prayer meetings which we have at two of our stations.

At this station the work on the new bungalow is again in full swing. Some plastering is done, some of the ceilings are in and preparation is being made for the putting in of the concrete floors.

Our class of compounders consists of six boys. One is in his second year and the rest are in their first. So far they have been interested and anxious to learn. We pray that they may all realize their opportunity and responsibility in witnessing for Christ as they dispense medicine. We have dis-

pensed with the hospital night watchman and instead have placed two compounders on night duty. We hope the patients may feel that we are having a greater interest in their welfare.

The first part of the month, directly after the doctor's return from the hills we had an increase in number of patients. But since it has been raining so much the work in the fields has hindered them from coming. This gives us time to look about and do those things which we have had to put off doing.

Last week as many of the missionaries as possible met at Bro. Millers to bid farewell to Bro. and Sister S. M. King, who stopped on their way home from the Philippine Islands for a visit with us in India. Many of us had known them before and we were very happy to have them. They were privileged to see all our stations in spite of the fact that it is the monsoon season.

Dhamtari, C. P., India.

ARGENTINE NEWS LETTER

(July 14, 1933)

By Mary Fretz Snyder

Dear Herald Readers, Greetings of love:—Winter has been extremely cold in the Argentine this year. The thermometer dropped to ten below zero (centigrade) throughout many of the provinces. It has lasted over two weeks now and according to local weather prognostications is to remain with us for this present month. There has been a heavy snowfall in the southern and western provinces. Even as far north as the province of Santiago del Estero, one of the warmest, there has been freezing weather. Serious damage has been done in the fruit sections. The last frost here is reported to have affected the grain and alfalfa crops, causing a shortage of pasture in some sections.

Poor people are suffering considerably because of the lack of fuel and clothing. Many children are seen in the street scantily clad and many without shoes or stockings in zero weather. We are thankful for the warm sunshine which helps out everywhere, rich and poor alike. Epidemics have not been so prevalent yet, most of this winter's illnesses have been of minor importance.

Several very poor families have called at our door regularly for food. The mother of one is a convert here, and insofar as we know she is sincere, although she is unable to read or write. Her five children live on a quart of milk a day for morning and supper. For dinner they have potatoes and a little beef broth with bread. I call at their house quite frequently and always find them huddled together like a group of orphaned children. The mother works

when she can find an odd job, as does the father, leaving the little ones in charge of the oldest girl, ten years of age. The smallest one is a baby four months old. This baby has no other rags for clothing except what the missionaries in this town were able to purchase. Stockings, sweaters and dresses were fitted for the rest in the same manner. They enjoy coming to Sunday school and learn the Bible verses eagerly. Two are enabled to go to school by charity clubs that have made distributions of clothing in town recently. Occasionally this family shares some of the vegetables sent in to the missionary family—which is a real treat for them.

Another family, orphaned when the mother died in the hospital, were left with the father to care for a year old baby. The father works out in the country when possible but has had to depend on neighborly help to care for the family in his absence. It is a pity to see the grown boys, big enough for steady work, in the street begging bread and the most necessary vegetables for the dinner for the smaller ones. The father came one day to ask me if I could cure the open sore on the baby's neck. I did what I could but the child had to be taken to the hospital for treatment. The father seems very ignorant and unresponsive to the Gospel message. The children are certainly in a pitiable condition, apparently unable to comprehend that true Bread is more necessary.

Two societies of this town have made distributions of clothing every winter for the last thirteen years. The one distributes to school children; the other to the brothers and sisters of those same families whose parents have been denied the privilege or opportunity of earning. To these the barest necessary articles are given. It seems a pity when children must take upon themselves the work of parents incapacitated by economic disorders. But most of them do it readily, even gladly. Others are more sensitive; while some, hardened by a life of constant misery, do it rudely and even haughtily. From the long file of these same "bread winners" come some of our Sunday school children. But it is hard to get the poorer classes into our meetings when the bare necessities are not to be found. "The poor ye have always with you" and with them come ever increasing problems.

A certain interested observer of recent disasters in the Argentine, expressed himself as follows: "We shall take a look around about us, leaving the many succeeding years to themselves. Referring to last year, we see the big ash storm and its consequences still in operation, to this we add the locusts that ate the crops and so killed the harvest; and, just as though these calamities were insufficient, the

picture required a few dull tints: the typhoid fever epidemic during part of last year and five months of this arrived at the point where scarcely a home was left that did not suffer the consequences of this fatal disease. What did that mean for the heads of families, the majority of whom were working men without work, or even with a job, with one, two or five patients in the home?"

The picture is well interpreted but the solution is insufficient—the material without the spiritual. But this combined help is handicapped in our mission stations. The spiritual is not sought for unless the material can be secured. This is always the big problem in our work with the poorer classes. They seem unable to understand that God provides for His children materially and spiritually. They say that if the God that we preach does that why do they lack the bare necessities?

We need wisdom to properly solve these problems. I fear that it will require a terrible disaster, a stupendous need, to bring some of these towns to realize their need of the truth of Jesus Christ and the salvation from sin.

America F. C. O., Argentina.

PASSION FOR SOULS

Not so long ago but that the memory of it is still bleeding fresh, a baby was lost. Men all over the earth were justly stirred. Upwards of a million dollars were spent in the effort to find it. And how our hearts were wrung when its tragic end was at last discovered. Yet the facts remain. Is not the parent of such an idolized babe far more worthy of our compassion, if not a true believer in the Lord Jesus Christ, than the much sought for babe? But why are men not stirred over this? Fortunes are sacrificed to find a saved baby, but not a dollar to save the unbelieving parent. Why this strange inconsistency?

Three men were accidentally carried aloft by the great airship Akron, as they clung to a ground-rope that should have been cast off. The thousands that witnessed the plight of these men were horrified as they watched them holding on in awful desperation while they were being carried higher and higher. The strength of one man failed and he went hurtling down to instant death. Men prayed and cursed by turns. Women shrieked and fainted. Another fell. And when at last the third was safely drawn up to the dirigible, there was unrestrained and universal rejoicing over his rescue. But only rarely indeed does a man's imminent danger of a fall to spiritual death occasion violent grief, or another's rescue to salvation in Christ bring tears and exclamations of rejoicing to an onlooking multitude.

Still more recently twelve or fifteen

men were at work in a steeply inclined portion of a great pipe-line, nine feet in diameter, that had been laid to carry water across mountains to a California city. One man near the top slipped and started to slide. He struck the others, causing them to lose their footing, and in a moment, like a human avalanche, they were sliding with increasing speed over the rough joints and sharp bolt-heads of the conduit. As if to add to the horror, one man, grasping wildly, tore down the lights that had been temporarily strung up, and the screaming, fighting mass of men rushed down the long incline in utter darkness. A number died almost at once and most of the others were not expected to live, because of having been fearfully lacerated by the sharp projections in the tube. The awfulness of the accident shocks us, but there are multitudes around us sliding, in spiritual darkness and with growing speed, down to certain destruction, yet we are all but indifferent to their condition. Why all this spiritual lethargy, this insensibility to the dire need of the dying?

In trying to find an answer to this question I spoke to a number of Christian men whose varied occupations of merchant, butcher, baker, barber, manufacturer, and garage man bring them in contact with many people every day. Their explanations of the all-but-universal coldness to real religion were surprisingly unanimous, and they laid the blame chiefly at the door of normal Christians who because of **carnality, covetousness, and love of pleasure** are first surrendering their spiritual life and then are failing to commend the Gospel of Christ to the unsaved about them.

Carnality—that condition in the professing Christian in which the appetites and demands of the flesh are largely in control—is soul-killing to him and a stumbling-block to the sinner. Paul would not have eaten meat if it had caused spiritual offense, but many to-day indulge in inconsistencies with not a care as to the miserable advertisement they make of the Christ they profess to follow.

Covetousness—that lust for money and material things which makes their acquisition the absorbing passion in life—is significantly called idolatry, for its victims have transferred their affection from the God of Heaven to a very earthly god, which, though they have served him faithfully, sweated, schemed, even lied and stolen for him, will have to stay on earth when they depart to give account for the deeds done while in the body.

Once while soliciting funds, a brother and I called on an old man, whom we soon found to be opposed to our work on the grounds that "young people ought not to waste years in school

(Continued on page 476)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

QUESTIONS

Am I living a life that others may see

Christ only always living in me?

Am I cheering others along the way,

By scattering sunshine from day to day?

Am I helping others along life's road

By helping to lift or sharing their load?

Am I the type of girl, or the type of boy

That will some day gain the heavenly joy?

Am I using my talents, my steps and my hands,

In doing His worthy and noble commands?

Am I always trying to do His will

And being contented and being still?

Am I ready the affirmative answer to give
To these? If so, I live! I live!

—Selected by Grace L. Heller.

ON THE WAY TO HEAVEN

By M. B. Dombach

For the Gospel Herald.

Our heavenly Father called. We answered, receiving Jesus Christ as our Savior. All promises were made by us to fulfil whatever God demanded of us, regardless of what the sacrifice should be. The foundation upon which this trip—On The Way To Heaven—depended was laid. Our heavenly Father knew what was best for us. He advised we should start. "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold now is the day of salvation" (II Cor. 6:2). He gave us to understand that there was no time to tarry. Jesus Christ directed us to walk with Him, and we would go. The period was marked and the beginning was made instantaneously. Everything was done so quickly that we became somewhat confused. Immediately we became concerned about numerous things which were receiving much of our attention and care during our course through past life. We also wondered how it could be accomplished to provide a way to take some of these things along with us while On The Way To Heaven. This appeared to be a most burdensome task to us. We saw much aid would be required.

Our unsettled thoughts caused much consultation among ourselves, endeavoring to solve the problem. How it would be possible to go by following such plans as we were making? We

met with trial and tribulations. It seemed impossibilities confronted us from every angle. We became much discouraged. We still desired very much to go along—On The Way To Heaven. However, we took the thought now that we could not go along, believing that our burden was too great, regretting very much the appearance of conditions, and it seemed disappointments were to be our portion at this time. But, glory to God, we in our discouraged condition were blessed with that privilege of seeing our insufficiency. Light appeared. Aid arrived, and we were informed to do as quoted in Psa. 55:22, "Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved."

Still we were inclined to think of different things which we would have to leave behind and sacrifice, to which we had a great adherence up to this time. We mentioned of these things to Jesus Christ at different times as we were on our way. But He would give no ear to such. As He marked all this talking done by us concerning these things, nothing but murmuring, and the results to be obtained if such conditions continue are brought before us as we read, "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer" (I Cor. 10:10). Then Jesus Christ told us we were to be more obedient, and just to walk with Him more closely, also saying there would be more contentment among us. We were given that information when starting on this trip, and were expected to adhere to it; that all things were to be left behind and forgotten. At the same time He told us we should have our eyes set ahead and endeavor to gain sight of that place toward which we desired to go. We were now well on the way, with much time spent. Our thoughts were being attracted and more attentive to what was occurring On The Way To Heaven, causing us to forget more about the things left behind.

Still we would look back once in a while, with our minds clinging some unto things of which we desired the most among those left behind with our memory of them becoming somewhat fainter. At this time Jesus Christ told us we were to cease looking back and forget about everything pertaining to that past life. We continued on the way. We became more obedient to His commandments. The time arrived when all things of the past were forgotten, and our burdens rolled away. All of us had now reached that period when that wonderful Light became more visible, convincing us of our weakness and ignorance while endeavoring to obtain aid and make plans as we thought would be necessary when we started and were on this trip—On

The Way To Heaven. We realized now that it was we who should be charged for the cause of our unsettled thoughts while on the way. It was understood when we started on this trip that all promises were made by us to fulfill what God demanded, regardless of what the sacrifice should be. Here is where we made our mistake while on the way, in the observance of our promises to God. As you will notice, we became somewhat negligent toward our duty.

From this moment our trip was demanding our attention continually. Our burdens were forgotten; trials and tribulations were not noticed. All things appearing at one time as impossibilities to us, were now proven, showing us, if we are once willing to submit unto and obey God, our course, when on this trip will not be obstructed by anything sufficient to halt us from continuing. We will say as we continue, after reaching that degree of submission, where we are willing to sacrifice our entire quantity of worldly possessions, immediately the display of all things in which we become interested appears so gorgeous and inviting that it is impossible for us to explain or make the effort to have you to understand the intent of the attraction placed forth, if you have not come to that degree of humiliation yet.

We understand that the desire to go along is similar to that of the rich young ruler, of whom we read about, when it was his desire to inherit eternal life. He went to Jesus Christ inquiring "And kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life" (Mark 10:17)? We believe this rich young ruler seemed much pleased when he found himself capable of answering the questions which Jesus Christ asked him. However, sorrowful he became when Jesus Christ told him that he did not reach that point yet where he was willing to sacrifice all his possessions that he might "inherit eternal life."

Here we conclude, giving that encouragement to all desiring to become Christians. If ever you take that step with sincerity there will never be any desire for your thoughts and actions to cleave to those things which are attractive and entertaining to the people of the world. You will be pleased to do God's will only.

Lancaster, Pa.

Blood tells in the chicken-yard. It tells in the stable. And it most certainly tells in the home. And that is not saying anything against the new birth either.—C. F. Derstine.

Christianity is a personal matter, and not something for national application.—Paul Sauder.

SUNDAY SCHOOL LESSON

Lesson for Sept. 10, 1933—I Sam. 18:1-4; 20:35-42

JONATHAN

Golden Text.—A friend loveth at all times.—Prov. 17:17.

Introductory.—Some have wondered how such a worthy young man could come from such an unworthy father. There are two things to keep in mind: (1) Jonathan was born and reared before his father had gone wrong. (2) Even in the face of unfavorable ancestry and environments it is possible, by the grace and power of God, to rise above these handicaps and live a life pleasing to God. Jonathan's character was in striking contrast with that of his father, and stands out in Scripture as one of the most beautiful characters in the Bible. The tie of friendship between him and David is quite touching, and shows the unselfish disposition of this admirable man.

Meeting of David and Jonathan (1-4).—Jonathan had just come from a meeting with his father. The unreasonableness and murderous disposition of Saul was so apparent that Jonathan had no difficulty in siding with David, even against his own father. Of Jonathan it is said, "he loved him (David) as his own soul." That he well knew what it meant to him is evident from the fact that he stripped himself of his robe indicating his official rank and gave this robe to David. He would rather be right than enjoy a position of doubtful rights, however great the sacrifice might be to him. If Jonathan loved David "as his own soul," the love of David for Jonathan may be similarly described. Connected with this was the charitable attitude which both these young men had toward Jonathan's father. While recognizing Saul's vicious character, they had respect for the Lord's anointed so long as he was on the throne. Their sacrificial love is something to be admired and to be patterned after.

An Affectionate Farewell (35-42).—It finally became evident that both safety and the best interests of the kingdom demanded that David take his leave from the presence of Jonathan. As on the previous occasion, there was a perfect understanding between David and Jonathan. They wanted to make sure, however, that the painful leave taking was a necessity. So Jonathan made one more effort to effect a reconciliation between Saul and David. David was to hide out in the field, while Jonathan talked with his father. If the interview with Saul should turn out to be favorable to David's return, Jonathan was to give him the proper sign; if unfavorable it would be indicated in the sign. He shot an arrow into the field where David was in hiding and sent a lad after the

arrow. If Jonathan should say to the lad, "Make haste, speed, and stay not," David understood that as a signal that he should flee. The lad gathered up the arrows, and Jonathan commanded him to carry the artillery into the city.

After the lad was gone, David and Jonathan met for an affectionate farewell, renewed their covenant with each other, and David escaped while Jonathan returned to the city. "Go in peace," said Jonathan, and the two traveled different paths from that time on. But while they were separated in body, their souls were as tightly knitted together as ever. From this affectionate attitude between these close friends, we gather the following:

1. We admire the lovable, unselfish disposition of Jonathan. With him it was not a question of self-interest but of right and of friendship. Family ties, in this case, did not stand between him and the line of duty. He knew his father was wrong, and that David was right. That settled it with him. Self-interest must not stand in the way of duty.

2. We admire Jonathan for his loyalty to his father. He was not loyal to him in his sins, but loyal to him in spite of his sins. That is, Saul was

still his father; he was still on the throne. So Jonathan stayed with his father, even to the end. He honored his father with an obedient life, though his father was most unworthy in character. He had respect for the Lord's anointed, though in this case the Lord's anointing proved treacherous to the source of his anointing.

3. We admire the close bond of affection between these two young men. Recognition of family ties and duties did not stand in the way of their recognition of right. Both high up in official life, that was held secondary in importance. Their one motive was to do right, to serve God and their people, and nothing was allowed to come between them. Yet they hesitated not to separate when that was to the best interests of their people. When we see this bond of friendship between these two young men we are made to think of what John wrote: "We know that we have passed from death unto life, because we love the brethren." Long may this picture of friendship have a place in our minds, and long may we give evidence of the same admirable quality in ourselves. And while we are thinking of the ties of friendship between people, let us never forget that "there is a FRIEND that sticketh closer than a brother."—K.

Bible Meeting Topic

MOUNTAIN SCENES OF THE BIBLE

—HERMON (Jr.).—Matt. 17:1-13

Topic for September 10

MOTTO

"Hear Him."

OUTLINE STUDY

I. A Prayer Meeting on the Mountain.

1. A select company.—Luke 9:28.
2. Transfigured while He prayed.—Luke 9:29.
3. Moses and Elijah talked with Him.—Luke 9:30, 31.
4. The disciples slept part time.—Luke 9:32.
5. Peter's suggestion.—Luke 9:33.
6. An answer from the Father.—Luke 9:34, 35.
7. The disciples overcome with fear.—Matt. 17:6.
8. Assured by Jesus.—Matt. 17:7, 8.

II. Questions on the Way from Prayer Meeting.

1. About Elijah's Coming.—Matt. 17:10-13.
2. About the resurrection of Christ.—Matt. 17:9.
3. Instructions about the death of Christ.—Mark 9:12.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Glory."
2. Memorize a Select Passage from the Text.
3. Conversations with Jesus a Week before the Prayer Meeting (Matt. 16:13-28).

4. Who Were the Six Persons at the Meeting?

5. What Happened at the Meeting?

- a. How Jesus Looked.
- b. What Moses and Elijah Talked about with Him.
- c. What Peter Said.
- d. What a Voice out of the Cloud Said.
- e. How it All Affected the Three Disciples.

6. Conversations from the Meeting.

For Seniors.

1. Prayer and Heavenly Company.
2. A Good Place to be, but Not Expedient to Dwell.
3. What the Transfiguration Teaches.
4. Hear Him.

PERSONAL THOUGHT

Do we realize the glory of Jesus Christ? That which the disciples witnessed, the Holy Scriptures have revealed concerning Him so that we may be sure that all shall be certainly realized in the fulness of time.

SEED THOUGHTS

"Fountain of life, in Thee, alone is Light!
Shine through our being, cleansing us of sin,
Till we grow lucid with Thy presence bright,
The peace of God within."—Lucy Larcom.

"He the mighty King has come!
Making this poor earth His home;
Come to bear our sin's sad load;
Son of David, Son of God!
He has come whose name of grace
Speaks deliverance to our race;
Left for us His glad abode;
Son of Mary, Son of God!"

—Horatius Bonar.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, AUGUST 31, 1933

Field Notes

We are indebted to Bro. J. D. Mininger, Kansas City, Kans., for many of the news items appearing in these columns.

Bro. Nelson Litwiller, missionary on furlough from South America, preached at the Kansas City Mission Sunday morning, Aug. 20.

Arrangements have been made for Bro. B. B. King of Elida, Ohio, to hold evangelistic meetings at the West Union (Iowa) congregation this fall.

Word has reached us that Bro. and Sister S. M. King expect to reach New York by Sept. 1. They report a pleasant visit at the Mission in India.

A class of some twenty applicants will be received by water baptism at the Hess Church on Sunday morning, Sept. 3. Pray for them. J. S. H.

If former plans carried, Bro. and Sister L. Kniss and Bro. S. G. Shetler worshiped with the Manitou, Colo., congregation Sunday morning, Aug. 27.

Bro. Menno Yoder of the Emma congregation, near Topeka, Ind.,

preached at the East Union congregation near Kalona, Ia., Sunday morning, Aug. 20.

Brethren Jonathan Hartzler and his son, E. F. Hartzler, Marshallville, O., preached at the Sycamore Grove Church near Garden City, Mo., Friday evening, Aug. 18.

One of the encouraging features of the General Conference and associated meetings at Hesston last week was the harmonious coöperation between the younger and older workers.

The East Holbrook congregation near La Junta, Colo., is looking forward to an ordination service, when a minister is to be ordained there. May the Lord of the harvest direct in this important matter.

The Creston, Mont., congregation (Bro. John Hochstetler, shepherd) is looking forward to a short Bible term being conducted there in October with Brethren S. G. Shetler and Milo Stutzman as instructors.

Bro. Oscar Hostetler of near Topeka, Ind., preached at the Lower Deer Creek congregation, Kalona, Ia., Sunday morning, Aug. 20. In the evening of the same day he performed a similar service at the West Union congregation.

Request for Prayer.—Bro. Peter Boshart, a faithful minister among the brotherhood at Milverton, Ont., requests the prayers of all praying people in behalf of his wife, Sister Nancy Boshart, who has been seriously afflicted for some time.

Bro. D. J. Fisher, Iowa City, Iowa, conducted baptismal services at the East Union congregation near Kalona, Ia., on Sunday morning, Aug. 20. Fourteen persons entered into this sacred relationship with God on that occasion.

The Conestoga congregation near Elverson, Pa., has arranged for Bible conference and revival meetings, to be held there the latter part of September. Brethren Oscar Burkholder and John Mosemann, Jr., have been asked to assist in this work.

The brotherhood at Brentwood, Md., have recently been "lengthening the cords" by reaching out to Latonsville, Md., where a new branch mission Sunday school was opened with Bro. Milford Hertzler as superintendent. May the good work go on.

A harvest home service was scheduled to have been held at the Marion Church near Chambersburg, Pa., Saturday evening, Aug. 26. A baptismal

service was announced to be held at the same place the day following.

Bro. J. W. Neuhauser, of Leo, Ind., closed a week-end revival meeting at the Iowa City Mission Sunday, Aug. 20. From there he went to General Conference at Hesston. If his previous plans carried, he preached at the Hopedale, Ill., congregation Sunday morning, Aug. 27.

A Bible instruction meeting will be held at the Deep Run Mennonite Church Sept. 2, 3. A good program has been arranged with Bros. Henry Lutz and Elmer Moyer as instructors. Evening sessions will be held in the Groveland Church near Plumsteadville. Everybody welcome.

A series of meetings will begin at the Geiger church near Baden, Ont., Tuesday evening, Sept. 5. They will be in charge of Bro. Nelson Litwiller, Pehuajo, Argentina, S. A. There will be an all day meeting Sept. 10. May saints be comforted and sinners warned to flee the wrath which is to come.

Bro. J. W. Birky of Lancaster, New York, who is the shepherd of the congregation near Clarence Center, was one of the attendants at General Conference at Hesston, Kans. It was his intention to also attend the Iowa-Nebraska Conference and visit the Shickley and Beemer congregations before returning home to New York.

Brethren John Mosemann, Lancaster, Maris Hess, Byerland, Daniel N. Gish, Millersville, Ira D. Landis, Lititz, accompanied by Ben Stauffer, of Lancaster, Pa., travelled together on their trip to General Conference. Among the places they planned to stop on their homeward journey, were, the Kansas City Mission, Elkhart Co., Ind., and Waterloo Co., Ont.

Owing to the illness of his father (Bishop Gideon Yoder, Parnell, Ia.), Bro. Abner G. Yoder was delayed in reaching Hesston in time for some committee work last week. He got there, however, in time for General Conference proper. From there he planned to go to Beaver Crossing, Nebr., and assist in an ordination service at the West Fairview congregation Sunday, Aug. 27.

Among the recently ordained brethren on the grounds during General Conference were the following: Geo. Brunk, Washington, D. C.; John Mosemann, Jr., Lancaster, Pa.; Elam Stauffer, Manheim, Pa.; Wm. Detweiler, Canton, Ohio; and Elmer Hershberger, Detroit Lakes, Minn. Among the older standard-bearers present were Brethren C. Z. Yoder, J. S. Shoemaker, Andrew Shenk, E. L. Frey, J.

B. Hartzler, Joseph Rediger, D. J. Johns and S. C. Miller.

Brethren G. S. Nice, Treasurer of Franconia Conference District Mission Board, J. C. Clemens, Elmer Moyer, Bro. and Sister J. D. Souder, and Bro. and Sister Horace Bergey of the Franconia Conference district attended the General Conference at Hesston last week. Bro. Moyer preached at Hesston Sunday morning and Bro. Clemens was one of the speakers at the Fundamentals Conference at Yoder, Kans., the same day.

Correspondence

Pond Bank, Pa.

Dear Herald Readers, Greetings:—At this time of writing another revival is past. Some may never have another chance to attend a revival. The Spirit may never speak as loud again, yet some turned a deaf ear to the Spirit's call. Our prayer is that God will still be merciful and spare them and call them.

God answered prayer in behalf of our revival for which we praise Him. We had excellent order inside and outside the church. Bro. Shetler from Johnstown, Pa., was our evangelist. Our brother surely labored hard the week he was here. We pray God will richly reward him.

We had a meeting with the children every afternoon, and also the young people. We had a large attendance every night. We feel strengthened and encouraged to press on in the work. The attendance at Sunday school is very good, with quite a number of children, who with faithful training and teaching, will be a blessing to our community and church in the future if the Lord tarries.

We all need your prayers in this work. There were four confessions for which we praise the Lord.

In His service,

Aug. 20, 1933. Lydia Bumbaugh.

Kalona, Ia.

(East Union congregation)

Dear Herald Readers, Greetings:—Our series of meetings began July 30 with Bro. Joseph Graber as evangelist and lasted one week. The Word of God was earnestly declared to us. The visible results are a class of thirteen young souls who were willing to come out on the Lord's side. They were baptized Sunday, Aug. 20.

Those who visited us recently and preached for us were Bros. Eli Bontrager, Midland, Mich.; Joseph Shetler, Pigeon, Mich.; M. C. Lehman, Nelson Litwiller and Oscar Hochstetler. Their messages were very much appreciated.

A number of our congregation are attending the General Conference at Hesston, Kans.

Aug. 21, 1933.

Cor.

Kouts, Ind.

(Hopewell congregation)

Dear Herald Readers, Greetings in His blessed name. We can indeed say with the Psalmist, "Bless the Lord, O my soul; and all that is within me, bless His holy name."

The last month we have been greatly blessed with visiting brethren. July 28-30, Bro. Milo Stutzman and family from Alberta, Can., were in our midst. Bro. Stutzman brought us four messages, using as texts, "Call of Abraham" (Gen. 11:31); "The Door" (Jno. 10:9); "Spiritual Progress" (Heb. 6:1); "The Coming of the Lord Jesus" (Acts 1:11). The family gave us messages in song of the Lord's coming.

Aug. 6, Bro. Jacob W. Birky and family from Buffalo, N. Y. worshiped with us. Bro. Birky used II Chron. 7:14 for his text.

Aug. 20, Bro. Menno Miller from the Conservative Mennonite Church of Goshen, Ind., spent the day here. In the morning his text was Amos 4:12, "Prepare to meet thy God." In the evening he conducted the Children's Meeting, which we older ones enjoyed as much as the children. The text for the evening message was Psalms 119:133. The theme, "Home Beautiful."

We are always glad to have the visiting brethren stop and worship with us. We wish to thank them for the timely messages and for their time. May God bless them in their work.

Four of our young sisters attended the Institute at Goshen. They gave very interesting reports of some of the things they studied. We hope and pray that this work will still be carried on, and that more of us can attend in the future.

Our minister, Dean Birky, and Bro. Jake Birky and family are attending the General Conference. Even though we cannot be there in person, let us be there in Spirit and remember the work in our prayers.

Aug. 21, 1933.

Bessie Sutter.

Mifflintown, Pa.

Greetings in the Master's name:—We have many reasons to be thankful to our heavenly Father for the many blessings we are enjoying. Within the past month we were favored with soul-stirring messages from the following visiting brethren: Paul Hudde, Cumberland Co.; John Mumaw, Harrisonburg, Va.; J. B. Smith, Ohio; Nevin Bender, Delaware. Our Harvest Home and Mission Meeting will be held at the Delaware Church

near Thompsonstown, Sept. 2, 1933, with the following names on the program: Elam Stauffer, Jonas Yoder and Joshua Zook. A hearty invitation is extended to all.

Aug. 25, 1933.

Cor.

Manheim, Pa.

Dear Herald Readers, Greetings of love in the Master's name:—You who are much concerned for the work at this place will be glad to hear again of the work. Rejoice with exceeding great joy for the Master has found some lost sheep. Results of the meetings at this place were ten confessions. Many homes were visited and some are still counting the cost, while others are cold and indifferent. Will you continue to pray for the work?

The Sunday school attendance from July 9 to 30 averaged 157. This is somewhat smaller than we have had, due in part to the warm weather and Sunday amusements.

Preaching services are held every Sunday after Sunday school. Ministering brethren the past month included: Bros. Orrie Yoder, Maris Hess, Joseph Boll, Henry Lutz, Clayton Brubaker, Jacob Ebersole, John W. Weaver, and Elam Stauffer. These brethren brought us Spirit filled messages. D. W. Lehman from Virginia visited our school, also some local workers. Thank you. Come again!

Bible study continues with good interest. Topics this month were—Tithing, by J. S. Hess; Marriage, by Martin Hertzler.

Prayer meetings are held every two weeks on Tuesday evening. The meetings in July were in the homes of Earl Orner, Frank Jennetti, and Harry Shue.

Continue to pray fervently for us and the work. Come and worship with us sometime.

Yours in the Lord's work.

Aug. 26, 1933. Benj. W. Stauffer.

As soon as we lose sight of the blood of the cross our message of salvation is gone.—J. K. Bixler.

TOUCH NOT MINE ANOINTED

Our Father in heaven
Is watching above,
To give to His servants
A message of love.

Touch not my anointed,
Do my prophets no harm,
Is the message as given
Which all of us should learn.

Of God they are chosen.
His Word to proclaim;
And show to poor mortals
How heaven to gain.

Their message may often
Not be what folks like;
And yet may be needful
For us in this life.

—L. K.

Miscellaneous

THE BLESSING OF THE LORD

Bless me, Lord, and make me a blessing,
To gladly Thy message convey;
Use me to help poor and needy,
Lord, make me a blessing each day.

Fill me, Lord, with Thy Holy Spirit,
To guide and direct on my way.
To Thee alone all honor I'd give,
Lord, make me a blessing to-day.

There are souls who're in need of comfort,
Friend, look unto Christ and find rest.
He has ascended up into heav'n,
He longs that you too should be blest.

Friend, be not discouraged or weary,
"Believe on the Father," said He;
He'll prepare us a place up in heav'n,
For such who will here faithful be.

He'll come again and take us to glory,
Where He is there too we may be;
He is the Way, the Truth, and the Life,
There's no other way we can see.

Pain and sickness, sorrow and trouble,
How often our lot seems to be;
Take courage, friend, just lean on His arms,
His grace is sufficient for thee.

Faint not, ye discouraged and weary,
Though rugged your path oft may be;
He was on earth and gone through the same,
Look up, friend, He longs to help thee.

There are souls now tempted by Satan,
Look up, friend, the Lord will help thee;
Think of the Lord who, when here on earth,
How weary and tempted was He—

Yet without sin, not yielding to Satan,
Still He knows your struggles and sees;
Look unto Christ for strength and for help,
He has overcome friend for thee.

Sinner, friend, your Savior is calling;
O quickly to Him you should flee;
He will forgive and pardon your sins
And whiter than snow you shall be.

—E. M. K.

OUR YOUNG PEOPLE'S INSTITUTES

Held at Goshen and Hesston

By J. D. Graber

For the Gospel Herald.

Four hundred and forty-four Mennonite young people made up the enrollment at our two institutes which were held at Goshen, Ind., and Hesston, Kans., between Aug. 10 and 19. The enrollment at Goshen was 109 while at Hesston we enrolled the gratifying large total of 335. This interest in such institutes indicates that they are meeting a real need among our youth and that they are making a genuine contribution to their spiritual lives, for, as we attended these institutes we felt clearly, as one instructor expressed it, that this large number of young people is motivated, not by a mere desire to get together, but by a genuine interest in spiritual things. In classroom, in discussion, in conference, and in public address—everywhere there was a gratifying interest and this same spiritual emphasis.

To follow the motto of the Goshen Institute, I feel the value of these meetings was four-fold. In the first place, there were afforded splendid means of fellowship. Mennonite young people from one congregation met young people from other congregations of different sections. They had here opportunity for meeting and really getting acquainted with a goodly number of ministers, Bible teachers, and men who are active in the work of the Church. They were assured again through this fellowship that there are yet "thousands" in various places who are tremendously interested in the program of the Church and in the best things spiritually.

Again, as we worked along with our group at these institutes from day to day, we were assured that in the lives of many great heart-searchings were going on. A fuller consecration to God was the ideal that was continually being pressed. We know that in these days decisions were made, lives were reconsecrated and that a large number returned to their home congregations with a renewed sense of the privilege of presenting their bodies a living sacrifice to God.

From the testimonies of those who attended we feel assured that those who were with us were led to greater loyalties—to the Church and to God. The impression which they could not fail to get, that the Mennonite Church has an able corps of leaders with marked personal and spiritual qualifications, of whom the institute instructors were but a sample, and that she has large numbers of young people who are whole-souledly interested in her program, and that she has a concern for her young people sufficient to make her active in arranging for their best interests and welfare—all this has made for a greater love for our own Church and has created in the hearts of many a new sense of loyalty. The personal aspects of our relationship with Christ were often emphasized and spoken of and we saw that to many their sense of a personal loyalty to Christ came with a new meaning.

The last word of the motto was "Service." That was held before those who were in attendance as the necessary fruition of these days of spiritual refreshment, instruction, and revival. A number of courses emphasizing the service aspects of our faith were given in both institutes and were well attended. We have reason to believe that our young people who were with us during these days have returned to their respective places, not only with a new desire to serve, but with new visions of possible fields of service, and some practical plans for making these effective. It was continually emphasized that there are great doors and effectual opened in every home com-

munity from which we have come, doors through which the Good News of the Gospel MUST be taken.

It is the common testimony of all who went through these institutes with us that they are meeting a real need for our young people, that they are of untold value to the Church, and that somehow arrangements must be made for their continuance in ways which the Church herself deems most advisable.

I sum up my personal reaction as I came through these two institutes as follows: I was challenged, inspired, and encouraged: challenged because young people are looking for certainty and reality in their Christian experiences; inspired because of their manifest spiritual interest; encouraged because with young people such as these our Church is assured of a bright future.

Manson, Iowa.

CONTROVERSIES

By Titus Martin

For the Gospel Herald.

The controversies that exist in churches to-day are of such import that the situation requires serious consideration. There is danger of coming to a place where there is division, not only in thought regarding some parts of the Scripture, but a division in the body. One says, "I'm of Paul," another, "I'm of Apollos," or, in other words, those leaders of our present church who hold different views in regard to some of the Scriptures, especially in regard to future events, have their own particular followers, and the unity of the Church is undermined.

By God's grace I will try to give a few thoughts from the Bible that may be helpful in remedying this great evil. First, we want to notice Deut. 29:29: "The secret things belong unto the Lord our God; but those things that are revealed belong to us and our children forever, that we may do all the words of the law." According to this verse there are some things not revealed that belong to God; some things that we need not know, and these are the things that are largely disputed. There is not so much difference in the fundamentals of our faith, but in those things which God has not so definitely revealed men spend their time and thought, delving into things we need not know, at least in this present time. And if the time comes that we shall know, God can, and will reveal plainly to all lovers of the truth.

Many honest and sincere men in the Church, who are fundamentally sound, take opposite views in regard to some scriptures and feel that God has definitely revealed their ideas to them. This shows that we are not to

know, or the time is not here for us to know; for the Spirit does not interpret one way to one and a different way to another. For all things that belong to our salvation God has revealed in plain words, that all who will be a literal reign on earth; others deny this and say that Christ will not reign on this earth. Both have scriptures that they use to bear this out; but both can not be right. Is it needful to know where we shall be with Christ, in earth or heaven? Should it not be enough to know that some day we shall be with Him and like Him? The psalmist says, "I shall be satisfied when I awake in His likeness." The poet says, "Where Jesus is 'tis heaven there." This should be enough for any one to spur him on to a life of faithfulness, and it is a matter of secondary importance as to where that happy place shall be, just so we are among the number that shall sing the songs of Moses and the Lamb.

One of the things in which there is division of opinion is in regard to Christ's second coming. One says it will be a literal reign on earth; others deny this and say that Christ will not reign on this earth. Both have scriptures that they use to bear this out; but both can not be right. Is it needful to know where we shall be with Christ, in earth or heaven? Should it not be enough to know that some day we shall be with Him and like Him? The psalmist says, "I shall be satisfied when I awake in His likeness." The poet says, "Where Jesus is 'tis heaven there." This should be enough for any one to spur him on to a life of faithfulness, and it is a matter of secondary importance as to where that happy place shall be, just so we are among the number that shall sing the songs of Moses and the Lamb.

We have a teaching in Acts 1:6-8 that I believe explains why we do not understand how it shall be at His second coming. In answer to the question asked by the disciples Christ told them, "It is not for you to know . . . ye shall be witnesses unto me." We are still in the witnessing age, and there is danger that we spend our time and thoughts in regard to future events and forget our present opportunities. At another time, when two of His disciples wanted a certain place in His Kingdom which they thought He was about to set up, He again pointed them to a life of service.

The Bible rule of life is one day at a time; and if we are faithful in our Christian duties each day, the day that the Lord comes shall not find us unprepared, and we shall then share the glories prepared by Him throughout all eternity. Would not Christ have to tell many of His present disciples, "It is not for you to know . . . be ye witnesses?"

Another question is, From what source did Christ get His humanity? from Mary or from heaven? Now, what good does it do for us to know where He got it, just so we accept Him as God. What comfort to us to know that He was human as well as divine, and was "in all points tempted as we are, yet was without sin!" That "we have a High Priest that can be touched with the feeling of our infirmities!" One who will guide us through every experience in life, for He has gone the path before us victorious! II Tim. 2:23 would suit well

to this question—"Foolish and unlearned questions avoid, knowing that they gender strife."

We could mention other questions that have not necessarily to do with our salvation, over which men are wrangling, but this will suffice. How deal with these conditions? First, realize that some things are not for us to know, or God would have revealed them to us in a more definite way. Second, live up to the light we have, and God will give more light as needed. Accept God's Word in faith though you cannot understand some things, as faith goes farther than reason.

We are to contend for the faith, and those that would destroy the very foundation the Church is built upon, as the divinity and resurrection of Christ, the merits of His shed blood, we have to denounce and speak against in no uncertain tone, but in the Spirit of II Tim. 2:24,25.

Another point in dealing with questions of this kind is to ask the question, Does it stand the test of I Cor. 14:26 (latter clause), or do they minister questions rather than godly edifying? I Tim. 1:4.

In conclusion I would say, those plain scriptures that are essential to our salvation, let us teach without fear or favor of man, and trust God for the increase. In other things, where faithful and sincere men do not agree, let us be satisfied to wait till faith shall give way to sight, and we shall know as we are known.

Hagerstown, Md.

WHAT'S WRONG

By Alma Garber

For the Gospel Herald.

"Nevertheless I have somewhat against thee, because thou hast left thy first love," is what John was commanded to write to the church at Ephesus (Rev. 2:4). I wonder if he were writing to the churches to-day if he would say to them also, Thou hast left thy first love?

Love to God and love for one another is sadly failing to-day. And upon that great word "love" hangeth all the law of Christ. We wonder what's wrong with the nation's churches and homes which are falling so fast. In my mind one of the greatest causes is the lack of love and loyalty to our blessed church and all it holds; also the lack of love and loyalty to one another in the home. The nation is falling because it does not recognize God as Ruler and power over all. It seeks selfish gain which brings envy, hate, and strife. And I fear it is all too true to say we find the same thing wrong in our churches and homes. People are lovers of pleasure more than lovers of God. They follow after lusts, theatres,

dances, drink, and many other sinful things. We may say we have none in our church committing adultery, but what does the Word say in Matt. 5:28? "But I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Then look at the evils of fashion. The Church is swiftly going with that tide. Many are getting so used to the degrading fashions that they are falling asleep in it and following after the crowd regardless of the immodesty in it. I think we mothers have a very large and responsible part in this. Do we put things on our own bodies that are forbidden and unbecoming for a Christian? And why dress our little children in the latest fashions and then expect them to do different when they get older? The Bible says, "Train up a child in the way he should go, And when he is old, he will not depart from it." We should ever bear in mind that we are responsible for our children, and God will bring us into judgment for it.

Can we as Christians adorn our bodies with fashionable attire? God forbid. He says that we are the temple of the living God, and He has asked us to be a plain and peculiar people. It isn't enough to dress plainly, but to also be right at heart. If the heart is right the rest will come right. We cannot serve two masters. Christ says so. We cannot serve the goddess of fashion and true God. God does not compromise or even allow a lukewarmness.

Remember the warning to the Laodiceans in Rev. 3:15, 16, "I know thy works that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth." These words are cutting, but God is a God of justice as well as a God of mercy. So let us as ministers, teachers, and all be courageous and have love one for another that we may be able to speak a word of encouragement or warning if necessary. Give it in love and the name of Jesus. We must be careful not to sympathize with them in wrong, but in love help show the wrong and get right with God.

The writer is not saying these things with hatred or faultfinding, but because of great concern and love for the Church and lost humanity. We would not see a child or loved one go over a high precipice to destruction without warning them, would we? Then why let our loved ones and all for whom we are responsible, pass over the precipice of sin without possibly even praying for them?

May we all live a deeper, devoted prayer life that we may humbly submit to do His blessed will in all things.

Manson, Iowa.

PASSION FOR SOULS

(Continued from page 469)

but should get to work, as I did, and earn all they can so that when they get old they'll **have** something." He repeated these words, "so they'll **have** something," several times and with emphasis. I fear that our visit was the Lord's last invitation to that unfortunate man to transfer his interest in the god of riches to the riches of God, for only a few weeks afterward the business house in which he had invested nearly all his wealth became bankrupt and the shock of the loss caused his death in a few days. His god had died and he followed.

Contrast this with the attitude of William Carey who was later called of God to be the pioneer missionary to India. While he was yet in England a friend took him aside one day and rebuked him, saying, "By your going about preaching as you do, you are neglecting your business." (Carey was a shoe-maker.) "If you only attended to your business more, you would soon get on and prosper, but, as it is, you are simply neglecting your business!"

"Neglecting my business!" said Carey, looking steadily at his friend. "My business is to extend the Kingdom of God. I only cobble shoes to pay expenses."

The Love of Pleasure. Pleasure is the devil's counterfeit for the joy and peace that God offers to every man. This false love has robbed many a Christian of his interest in souls and of his testimony for the Lord. A man who will fritter away his time before a card table, a movie screen, or a radio, while he is neglecting his Bible, is letting the enemy of souls steal a march on him. If there is any permanent and satisfactory good to be derived from pleasure then those who have drunk pleasure's cup to the full should show the greatest benefits.

But consider Nero, who had so far exhausted all the arts of pleasure, that he offered prizes to any who would devise new methods of enjoyment. See him as he sits on his splendid throne, the emperor of Rome, the conqueror of the world. The porches of his palace are a mile long. The ceilings of his banquet halls are arranged to shower fragrant perfumes upon the revellers. Entertainers are gathered to his courts from every corner of the world. His crown is worth half a million dollars. His very mules are shod with silver. A thousand chariots accompany him when he travels. He never wears the same garment twice—resplendent and costly though it be. Pleasures to glut are his. But he is peevish, gloomy, at heart miserably unhappy. He is unsatisfied, because he is unsaved. He dies a suicide.

Then consider Paul, who lies in one of Nero's lonely dungeons, "the prisoner of the Lord." A chain binds him

to a Roman soldier, the scars on his back still speak of "five times forty stripes, save one," the lines on his face tell of perils unparalleled, the executioner is preparing his axe,—the end is in view. But he is rejoicing evermore. His is a peace that passeth all a Nero's understanding. He is happy, he is satisfied, because he is saved. He is now ready to be offered and he goes to be with Christ, which is far better.

Here then are the issues—eternal life and eternal death.

But the devil has blinded the eyes of many and obscured the issues, so that multitudes are in the grip of such lusts—the flesh-lust, the money-lust, and the pleasure-lust.

And this plague of indifference seems to be affecting Christian workers too, so that they go about their soul-winning in a very haphazard fashion. God help us!

I am told that a group of Washington preachers met with a celebrated actor, and one asked him, "How is it that people weep under your words of fiction, when they are indifferent to mine, which are true?"

He replied, "I preach fiction as if it were fact, and you fact as if it were fiction."

There is a story of a traveler who on a dark stormy night was approaching a place where the raging torrent had washed away the bridge. A man met him and said, "Are you aware that the bridge is gone?"

"No," was the answer. "Why do you think so?"

"Oh, I heard such a report this afternoon, and though I am not certain about it, you had perhaps better not proceed."

Deceived by the careless tone of the informer, the traveler pushed onward in the way of death. Soon another man met him and cried out in great alarm. "Sir, sir, the bridge is gone!"

"Yes, so I heard," said the traveler, "but I hardly believe it."

"Oh, it is true, it is true! I know the bridge is gone, for I barely escaped with my life. Danger is before you and you must not go on."

Convinced by this man's earnest voice and look and gestures, the traveler turned back and was saved. The information was the same in both cases, but the way it was told by one gave it the air of a fable, and by the other the air of truth.

Woodrow Wilson has left the record of an interesting contact with D. L. Moody. "I was in a barber's shop, sitting in a chair, when I became aware that a personality had entered the room. A man had come quietly in upon the same errand, and sat in the chair next to me. Every word that he uttered showed a personal and vital interest in the man who was serving him; and before I got through with what was being done to me, I was aware

that I had attended an evangelistic service, because Mr. Moody was in the next chair. I purposely lingered in the room after he left, and noted the singular effect his visit had upon the barbers in that shop. They talked in undertones. They did not know his name, but they knew that something had elevated their thought. And I felt that I left that place as I should have left a place of worship."

Moody was a man who made the winning of souls the chief aim in his life and God honored that aim to the salvation of thousands.

That the winning of souls may become the crowning passion in our lives we need to get a vision of the last command of our Lord; and we need to get a vision of eternity. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Therefore, "he that winneth" not dollars, fame, power—but "**souls**, is wise." "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Therefore it is our sacred duty to go "and teach all nations, baptizing them * * teaching them to observe all things * *." "Knowing therefore the terror of the Lord, we persuade men," so that they may escape the wrath of God that "cometh on the children of disobedience" and may enter into the God-prepared glories that the natural "eye hath not seen, nor ear heard, neither have entered into the heart of man," but which "God hath revealed * * unto us by His Spirit."

A preacher whose ministry had been greatly blessed of God lay on his death-bed. Friends watched his life slowly ebbing away until the spirit left the body—but God wanted one more testimony through His servant and the soul returned for but a moment to its former habitation, the preacher suddenly opened his eyes, sat up, and with an indescribable earnestness he said, "Oh, I have just had a vision of eternity! If I could live on earth again, Oh! how I would preach, how I would preach!"

Do we feel a lack of burden for the lost? Let us pray God that He may mightily roll it upon our souls.—E. G. Gehman, in Eastern Mennonite School Journal.

We sometimes hear it said that a church without young people has no future. That is true. But I want to say, also, that our young people have no future, to speak of, without the Church.—C. L. Graber.

Some people think that they come into the Church for salvation, and into the world for enjoyment. It is clear to me that they do not know what the victorious life is.—A. C. Good.

VIRGINIA MENNONITE CONFERENCE

The twenty-third annual Mennonite Conference of Virginia met at Zion Church, Lower District, Rockingham Co., Aug. 3, 1933, at nine o'clock. Bishop Jos. R. Driver conducted the devotional exercises by reading Eph. 4, and prayer.

An address of welcome was given by the home bishop, Lewis Shank.

The moderator, J. L. Stauffer, requested the bishops to give reports of their respective districts, which was done accordingly.

The Conference sermon was preached by Abram J. Metzler of Masontown, Pa., on the following subject:

The Church's Teaching Ministry

I. Introduction.

1. General Remarks.
2. Being a Church Conference, it is fitting to take theme pertaining to Church and her work.

II. A Comparison of Preaching and Teaching.

1. What is preaching? To declare, to proclaim, or make known the Gospel message of salvation.—Christ's commission to the world. Isa. 61:1; Matt. 28:19, 20; Mark 16:15; Jonah 3:2. John preached, Mark 1:4. Jesus began to preach, Matt. 4:17. Preach and Gospel are associated 34 times in the New Testament. Every Christian is a preacher—it is his business. The Father draws through His Spirit—that is His part.
2. Teaching is leading or directing one in his search for truth. Folks can be led to find God. It is the Church's business to teach the "all things." The early Church was very diligent in its teaching. She realized her mission. Acts 4:2; 5:25; 11:26; 15:35.

III. The Need of Teaching the Word.

1. We must have a vision of God and ourselves, and in the Word is the only place to get it. Isa. 6:1-7. We must know the Word of the Word before we can understand the Word of God. We need a new and enlarged vision of God.
2. Our Christian experience must be based upon the doctrines of the Word: Man, Salvation, Heaven, Hell. We must understand the doctrinal before we can understand and live the practical. Why such insincerity and coldness in worship? Why the lack of zeal in service?—Poor conception of God. Very little understanding of such great doctrines as that of Salvation.
3. To safeguard against and counteract false teachings. Result of a partial Gospel.

IV. God's Plan and Provisions for This Work.

1. The home, through parents—first and most important. Prov. 22:6; Deut. 6:6, 7; Eph. 6:4; II Tim. 1:5; 3:15.
2. The Church—Duty towards world is two-fold: positive, preach the Gospel; negative, keep ourselves unspotted. But to her own it is a number of things. Caring for disciples. But first of all—teach. Matt. 28:20.
 - a. Church leaders, II Tim. 2:2.
 - b. Bishops or elders, I Tim. 3:2.
 - c. Teachers, Eph. 4:11, 12.
 - d. All, Col. 3:16. (All preachers, Acts 8:1-4; all teachers).

V. Some Applications and Suggestions.

1. Recognition of the power and place of the Word, and God's plan for the Church in teaching, etc.
2. A revival of Bible instruction in the home. Deut. 6, and Timothy. Why not have a committee to prepare a brief course of instruction and have church supervise it with parents giving regular reports of work and progress? The need of early training.
3. More definite recognition of the New Testament. Offices of pastor and teacher and then place faithful qualified men in the work. Eph. 4:11; Acts 6:4; Gal. 6:6.

The Conference sermon was followed by testimonies from the bishops, after which the ministers and deacons stood in testimony to the truths given in the sermon.

After roll call by the secretary, the moderator announced that three brethren had been ordained to the ministry since last conference, viz., Perry A. Burkholder, Aldine Breneman, and James T. Shank; and one deacon, John H. Alger. On motion these brethren are recognized as members of this Conference body. Since Conference last met, Jos. R. Driver was called to the office of bishop.

The Arranging Committee having suggested the following brethren as members on the Virginia Mennonite Board of Missions and Charities, it is moved and seconded that they be appointed. Carried.

Upper District, Etter F. Heatwole and Jason H. Weaver; Middle District, Byard E. Layman, Amos D. Heatwole, and Elmer R. Brunk; Lower District, Joseph Shank and Timothy Showalter; Denbigh, Henry Shank; Fentress, S. H. Brunk; Halifax, John F. Garber; Tennessee, Hiram Weaver.

The moderator announced the loss of two conference members by death since last conference, viz., Bishop L. J. Heatwole and Joseph W. Coffman, minister.

Forenoon session closed by song, and prayer by J. H. Turner.

Thursday Afternoon

Devotional services conducted by Daniel S. Brunk, of Gulfport, Miss., by reading Eph. 1, and prayer.

The following appointments were made by the Arranging Committee:

Resolutions Committee: A. D. Wenger, John R. Mumaw, and R. W. Benner.

Nominating Committee: J. S. Martin, Etter F. Heatwole, and Perry E. Shank.

The Constitution, Rules, and Discipline of the Virginia Mennonite Conference was read by the secretary.

The moderator asked the bishops to present any matters they might have, upon which Bishop Geo. R. Brunk asked permission of Conference to ordain one or two ministers in the Warwick River congregation. Moved and seconded that the request be granted. Carried.

Bishop David Garber requests permission to ordain a minister in the congregation near South Boston, Va. Moved and seconded that the request be granted. Carried.

Question 1. What is the attitude of this Conference towards the departure from our Conference standards at marriages and funerals?

Whereas, there have been some departures from our Conference standards, which standards are in accord with the Biblical teaching of nonconformity to the world in the display of needless decorations, in questionable feastings, in inconsistent attire at marriage ceremonies, and in floral displays upon funeral occasions, be it

Resolved, (1) that we urge our ministerial councils to provide for some definite teaching of these principles of simplicity; (2) that we instruct each bishop and minister, who may be asked to take charge of such seasons of worship, to make it his business to solicit the coöperation of the families involved at a suitable time prior to the occasion for the maintenance of our Conference standards.

A report of the Virginia Mennonite Board of Missions and Charities was given by Elmer R. Brunk, its treasurer. Moved and seconded that we accept the report. Carried.

The topic, "Principles of Christian Attire and Their Practice," was discussed by Chester K. Lehman. On motion the following resolution was adopted:

Inasmuch as our brethren and sisters all profess to have accepted the principles of Christian apparel as found in the Scriptures and in our Rules and Discipline, and whereas some have failed to maintain them, while others have more directly violated them by wearing regulation dress on certain occasions and fashionable dress on other occasions, therefore be it

Resolved, that we again urge obedience and consistency at all times, and more definite teaching on this point.

A report of the Employers' Liability Insurance Committee was given by Lewis Showalter. Moved and seconded that the report be accepted. Carried.

Question 2. Since the Mission Board has been confronted with insurance problems, this Conference is asked for their advice concerning compensation and burial insurance.

Question 2 is tabled, pending further information and investigation.

Adjournment for the day by a benedictory prayer by Bishop Abram J. Metzler.

Friday Morning

This session opened at eight o'clock. Irvin Lehman read Acts 20:17-35 and led in prayer.

A report of the Conference Sunday School Secretary was read and accepted.

A report of the Committee on the Ministers' Questionnaire was read. Moved and seconded that the report be accepted, the questionnaire adopted, and the committee dismissed. Carried.

The report, including the questionnaire, reads as follows:

Report of the committee appointed by the Virginia Mennonite Conference to provide a questionnaire to be used in examining candidates for the ministry.

While this committee recognizes the worth of careful and thorough examination of candidates, it feels that no list of questions can take the place of the testimonies of the spirit, conduct, and influence of the individual's religious activities and everyday life; or take the place of a renewed heart, a changed life, a zealous spirit, a frank, open and positive attitude for the Church and her principles and against the opposing standards. A conviction is needed that makes loyalty to our Church and faith a conscience matter and for which all things, even life itself, would be sacrificed.

These qualities being weak, or lacking, the most sound and rigid examinations prove futile, and particularly so when a flexible conscience allows of evasions and mental reservations.

The question of prime importance is: Has the character and life of the candidate furnished a manifest and voluntary testimony of ability and loyalty in harmony with the needs and requirements of the church?

Question 1: Do you accept the Holy Scriptures of the Old and New Testaments as the inspired Word of God in the full and conservative sense of our historic Biblical faith; that it is all useful and necessary to the Church, but that the New Testament alone sets forth the plan of salvation in this dispensation; and that it is the law of the Church and the complete rule of life to the disciples of Christ, so that what is not found in the New Testament or implied, is not to be required of any as a doctrine or duty essential to salvation?

Question 2: Do you believe in and accept without evasion or mental reservation for yourself, the faith of the Mennonite Church as is briefly stated in the eighteen fundamental articles passed by the Virginia Mennonite Conference and set forth in the pamphlet of Rules and Discipline? Are you willing to propagate and defend it in a zealous Christian manner to the best of your ability, and to earnestly oppose all contrary doctrines and teachings?

Question 3: Do you believe that the Mennonite Church, under her historic faith of conservatism and fundamentalism and her distinctive doctrines and discipline as set forth in our Conference standards, is a church that God can and does bless, and are you willing to work for her defense and upbuilding, and submit yourself to her regulations and discipline?

Question 4: Do you have the mind to be outspoken and fearless against the religious standards of Modernism which tend to undermine our historic faith, and do you see the importance and Scripturalness of withholding fellowship and refusing co-operation with all such whether of the name Mennonite or otherwise?

Question 5: Do you realize that the five points of Calvinism are all contrary to our Biblical faith and religious philosophy and do you promise to loyally defend our standards against all such errors and faithfully maintain:

- That it is not God's plan or will that any should perish?
- That mankind under the Gospel has the freewill and the power to choose life or death?
- That the atonement of Christ saves all in infancy and saves all sinners who accept the Gospel?
- That once saved always saved is a false and dangerous doctrine?
- That repentance, obedience, and faithfulness are essential to salvation, and that the doctrine of salvation by faith alone is unscriptural and tends to foster a false hope and carnal life?

Question 6: Do you acknowledge the authority of the Church to regulate the membership in doctrine, principles of life, and in dress, to the end that Gospel purity, separation, and simplicity be maintained? Do you promise to loyally submit yourself to the Church in this way and in co-operation to this end?

Question 7: Do you promise to be true to the Church in maintaining the distinctive doctrines of nonresistance, nonconformity to the world, and the neglected ordinances of feet-washing, devotional covering, and the kiss of charity, and that you will endeavor at all times to maintain a consistent influence for the observance of the "all things" of the Gospel?

Question 8: Do you have the witness that God has made you a partaker of His grace and mercy in regeneration? Do you consecrate yourself to any work or sacrifice to which the Lord may call you, placing His cause above all selfish interests as God gives you grace?

Question 9: Do you promise that if at any time or for any cause you should no longer be willing or able to meet the requirements of the Church, that you will frankly make known the same and voluntarily relinquish all authority and commissions bestowed by the Church?

Question 10: Do you promise, if called to this sacred trust, that you will endeavor to make all else subservient to the interests and welfare of God's kingdom, and that you will seek to grow in grace and knowledge of the Divine truth, and that you will not neglect the gift that is in you, but by prayer, study, and meditation will endeavor to make full proof of your ministry to the glory of the Lord and the good of the Church?

The Conference Treasurer's report was read and accepted.

A report of the Virginia Mennonite Aid Plan was given by its secretary. Moved and seconded that the report be accepted. Carried.

The president's report of the Eastern Mennonite School was given by A. D. Wenger. Accepted.

A report of the Board of Trustees of the Eastern Mennonite School was given by A. G. Heishman, its chairman. Accepted.

A report of the Mennonite Publication Board was given by Bishop Geo. R. Brunk, and accepted.

A report of the Mennonite Educational Board was given by J. L. Stauffer, and accepted.

A report of the General Mission Board was given by Lewis P. Showalter, and accepted.

A report of the Evangelistic Committee was given by J. E. Suter. Accepted.

Question 3. If it is found to be advisable, would this Conference grant to the Eastern Mennonite School the privilege of arranging for a Young People's Institute?

Moved and seconded that the request be granted and that the arrangements and programs be approved by the Executive Committee of the Virginia Mennonite Conference. Carried.

Question 4. What can this Conference do to make it possible for the publication of the Sword and Trumpet to continue?

Be it resolved, that we favor continuing the publication of the Sword and Trumpet and encourage its support through subscriptions and donations.

A report of the Nominating Committee was given and accepted.

The following officers, delegates, etc., were elected for a term of one year:

Moderator, J. L. Stauffer; Assistant Moderator, Amos H. Showalter; Secretary-Treasurer, H. D. Weaver; Executive Committee

Members, Geo. R. Brunk and S. H. Rhodes; Member General Board of Education, J. L. Stauffer; Member General Mission Board, Lewis P. Showalter; Member Publication Board, Geo. R. Brunk; Members of Board of Trustees of Eastern Mennonite School for four years, S. H. Rhodes, Jno. E. Heatwole, John Alger, and A. J. Metzler; Conference Sunday School Secretary, Harry A. Brunk; Delegates to General Conference: Upper District, Amos H. Showalter; Middle District, Paul Good and Chester K. Lehman; Lower District, J. L. Stauffer; Southeastern District, A. D. Wenger.

Friday forenoon session closed by prayer by Geo. W. Ernst.

Friday Afternoon

Devotional exercises conducted by Ray J. Shenk, by reading Psa. 121, and prayer.

A report of the Automobile Insurance Committee was given by Timothy Showalter and accepted.

Moved and seconded that we approve of the plan submitted by the Automobile Insurance Committee and that we authorize this Committee to oversee the launching of the plan among the brotherhood. Carried. The above mentioned report and plan follows:

Whereas, Conference in session at the Springdale Church, Aug. 1, 1932, accepted the report of the Automobile Insurance Investigation Committee and endorsed the general plan submitted by the Committee as seeming to merit further consideration, retained and enlarged the committee to six members to carry on the work, we the committee submit the following report and plan to this Conference for your prayerful consideration.

PREAMBLE: We, the committee, recognize the many difficulties in formulating a perfect plan, because of the inequalities in worldly possessions, the personal habits of individual drivers; and we recognize the various ways in which cars can be and are used; we also recognize that Christian principles and the laws of the State are sometimes violated. We desire to submit a plan that is simple and charitable, which will aid the brethren in accordance to Christian charity and yet not violate the laws of the State.

We feel that if the Church will receive and use the plan submitted in the spirit of Christian charity, wherein the strong have the desire to bear the burden of the weak, and look not on their own things, but also to the good of others, that the plan will work to our mutual and highest good.

The plan is as follows:

Section 1. Name.

The Mennonite Automobile Aid Plan.

Section 2. Object of the plan.

To provide aid for members of the Mennonite Church in case of losses and liabilities sustained through automobile accidents.

Section 3. Organization.

I. Each district shall elect a committee of three to transact the business of this aid plan in their respective districts. They shall elect from their number, a Chairman and Secretary-Treasurer.

II. The district committees shall constitute the General Board.

III. The General Board shall elect a President, Vice President, and a Secretary-Treasurer from among their number, by ballot. This Board shall have an annual meeting and make a report to Conference.

IV. The President, Vice President, and Secretary-Treasurer shall constitute the Executive Committee of the Board.

Section 4. Duties of the President.

1. To preside at each meeting of the General Board and all Executive Committee meetings.

2. To notify the Secretary to call meetings.

3. To assist the Secretary in making levies.

4. To order the Secretary-Treasurer to pay all dues.

5. To designate the place and time for each meeting.

Section 5. Duties of the Vice President.

To act in place of the President when necessary and to co-operate with him in the regular work of his office.

Section 6. Duties of the Secretary-Treasurer.

1. To attend all meetings of the General Board.

2. To keep a full record of all listed cars and trucks.

3. To make out levies by the assistance of the President.

4. To submit his books for inspection when required.

5. To keep all funds placed in his care, and preserve an accurate account thereof, paying out the same only on an order of the President.

Section 7. Duties of the Executive Committee.

Upon receipt of the report and recommendations of the Local Committee, the Executive Committee shall after due consideration of the report and recommendations, authorize the Secretary-Treasurer to carry out their decisions. Assessments shall be made according to valuation rate.

Section 8. Duties of the Local Committees.

1. The Local Committee shall send the names of all brethren who are willing to become members to help bear the cost in case of loss, together with the name, model, and weight of all cars and trucks they wish to list, to the General Secretary as a basis of assessment. Listing fee shall be one dollar for each car or truck.

2. In case of brethren having accidents, they shall report the same to the Local Committee, who shall be ready to advise what in their judgment is the best course to make settlement.

3. After the committee has investigated the loss, and all details have been taken into consideration, then they shall send their report and recommendations to the Executive Committee.

4. They shall recommend no case to the Executive Committee for aid where the losses were sustained through unlawful operation, reckless driving, conduct of unlawful business, or pleasure seeking.

Section 9. Valuation rate.

Each car or truck shall be listed at the rate of fifty cents per hundred weight. No one shall be listed in this aid plan who has his car or truck insured in some Automobile Insurance Company.

Section 10. Limitations.

1. It is clearly understood that the man having the accident is responsible for all costs of all accidents, and any aid that this Aid Plan might give is only to return to him the financial aid that the membership is willing to give, and in no case can this be construed to mean that the membership is assuming any responsibility for doctor bills, hospital bills, or garage bills.

2. In no case shall aid be given unless the cost of the accident exceeds two dollars per hundred weight of the car or truck involved in the accident, unless in extreme cases, the Local and Executive Committees consider it an injustice to ask the party to bear this burden alone.

3. The liability assumed by each car owner for one accident, shall not exceed one dollar per hundred weight for each car or truck be has listed.

Section 11. Amendments.

The constitution and by-laws of this Aid Plan cannot be changed without the change first being approved by Conference.

Section 12. Removal of board members.

Any member of the General Board or Executive Committee can be removed from office at any time during his term of office by either Conference or the Executive Committee of Conference.

Question 5. What advice can this Conference give the brotherhood regarding the recovery program of our government?

Inasmuch as we believe that our Federal and State governments are making efforts to bring about solutions to the great industrial, economic, agricultural, and other problems now confronting our country affecting the welfare of our nation, and whereas we believe that we have a superior form of government in the United States of America, and whereas we feel that we have a very solemn obligation toward our said government as outlined in I Tim. 2:1-4; Rom. 13:1-7 and similar Scriptures, therefore be it

Resolved, that we as the Virginia Mennonite Conference hereby express our deep appreciation of our statesmen and those in authority for their efforts in behalf of our country's welfare and our heartfelt gratitude to God for the privileges we enjoy. Be it further

Resolved, that we urge our membership throughout our congregations to cooperate with our government in dealing with above named problems in every possible way consistent with the principles of God's Word as believed and maintained by the Mennonite Church through the centuries of our past history.

On motion the following resolution is adopted:

Since our heavenly Father has seen fit to remove our brethren L. J. Heatwole and Joseph W. Coffman from this life, be it

Resolved, that we extend to the bereaved families our sincere expression of sympathy and, knowing that the grace of God was

not bestowed upon them in vain, that we express our appreciation to the Lord for their wise counsels and for the influence of their noble lives.

Moved and seconded that the following resolution be adopted. Carried.

Resolved, that we hereby express Conference Approval of the petition signed by Conference members and sent to the Executive Committee of the General Board of Education in support of the letter written by Chester K. Lehman to said Committee in which he urges a correction of irregularities associated with the educational activities and protests against the unconstitutional and non-Mennonite practices of Goshen College.

Bishop S. H. Rhodes announced that the next conference is to be held at the Bank Church, in Middle District.

Minutes of this present conference were read and approved.

Moved and seconded that we have the present minutes printed and that the entire membership be supplied. Carried.

Adjournment by song, and benedictory prayer by Bishop Jos. R. Driver.

The following members of this Conference were present:

BISHOPS—7

Geo. R. Brunk, Denbigh, Va.
Jos. R. Driver, Waynesboro, Va.
A. P. Heatwole, Waynesboro, Va.
Wm. Jennings, Concord, Tenn.

David Garber, Harrisonburg, Va.
S. H. Rhodes, Harrisonburg, Va.
Lewis Shank, Broadway, Va.

MINISTERS—38

R. W. Benner, Harrisonburg, Va.
Clayton Bergey, Fentress, Va.
Aldine B. Breneman, Harrisonburg, Va.
Wm. S. Brubaker, Harrisonburg, Va.
Samuel H. Brunk, Fentress, Va.
A. B. Burkholder, Harrisonburg, Va.
Perry A. Burkholder, Waynesboro, Va.
John F. Garber, South Boston, Va.
Joseph W. Geil, Broadway, Va.
Wilmer Geil, Broadway, Va.
Paul Good, Roaring, W. Va.
Amos D. Heatwole, Job, W. Va.
Etter F. Heatwole, Waynesboro, Va.
Melvin J. Heatwole, Dayton, Va.
A. G. Heishman, Harrisonburg, Va.
A. W. Hersherberger, Harrisonburg, Va.
I. D. Hertzler, Denbigh, Va.
Leonard H. Jones, Dale Enterprise, Va.
H. B. Keener, Harrisonburg, Va.

Chester K. Lehman, Harrisonburg, Va.
J. S. Martin, Hinton, Va.
J. R. Mumaw, Harrisonburg, Va.
E. C. Shank, Waynesboro, Va.
James T. Shank, Mt. Crawford, Va.
Joseph Shank, Broadway, Va.
Perry Shank, Broadway, Va.
Samuel Shank, Linville, Va.
Daniel Shenk, Denbigh, Va.
Amos H. Showalter, Waynesboro, Va.
Lewis Showalter, Broadway, Va.
Timothy Showalter, Broadway, Va.
J. L. Stauffer, Harrisonburg, Va.
J. E. Suter, Harrisonburg, Va.
J. H. Turner, Broadway, Va.
Joseph H. Weaver, Waynesboro, Va.
A. D. Wenger, Harrisonburg, Va.
William Yankey, Criders, Va.
Hiram Weaver, Knoxville, Tenn.

DEACONS—16

John H. Alger, Broadway, Va.
Henry Blosser, Harrisonburg, Va.
Elias Brunk, Harrisonburg, Va.
F. A. Driver, Waynesboro, Va.
C. M. Grove, Lynchburg, Va.
Enos F. Heatwole, Dayton, Va.
H. S. Holsinger, Linville, Va.
S. E. Hostetter, Denbigh, Va.

Clarence Huber, South Boston, Va.
Byard E. Layman, Harrisonburg, Va.
James H. Shank, Mt. Crawford, Va.
Joseph Stultz, Criders, Va.
Jason H. Weaver, Stuarts Draft, Va.
Jacob P. Wenger, Harrisonburg, Va.
J. J. Wenger, Leedstown, Va.
Timothy Wenger, Fentress, Va.

VISITING CHURCH OFFICIALS PRESENT

Bishops—1.
Abram J. Metzler, Masontown, Pa.
Ministers—8.
J. F. Bressler, Lancaster, Pa.
Daniel S. Brunk, Gulfport, Miss.
Geo. W. Ernst, Chambersburg, Pa.

Amos Kolb, Spring City, Pa.
J. Irvin Lehman, Chambersburg, Pa.
Amos J. Martin, Smithsburg, Md.
Ray J. Shenk, Brentwood, Md.
Daniel M. Strite, Hagerstown, Md.

H. D. Weaver, Secretary.

Married

Hooley—Landis.—On Sunday, Aug. 20, 1933, at the Prairie St. Mennonite Church, Bro. Walter Hooley and Sister Esther Anna Landis, were united in holy matrimony, A. L. Buzzard officiating. May God's richest blessing be with them through life.

Witmer—Shantz.—On June 14, 1933, Bro. Joyce Victor Witmer of Kitchener, Ont., and Sister Laverne Shantz of Petersburg, Ont., were united in the holy bonds of matrimony by the officiating bishop, Bro. Manasseh Hallman, Petersburg, Ont. May God's richest blessings be theirs through life.

Obituary

Schmell.—Rebecca, wife of Edward Schmell of Hurley Hill, Bucks Co., Pa., died Aug. 15, 1933; aged 69 years. She had been sick a number of months with complications. She is survived by her husband, 5 step-children, 1 brother (Oliver Landis), 2 sisters (Mrs. Joseph S. Myers and Mrs. Joseph D. Landis). She was a member of the Deep Run Mennonite Church for many years. She was buried Sunday afternoon Aug. 20. Services were con-

ducted by Jacob Rush, Enos Wismer, and Wilson Overholt.

Miller.—Joseph D. Miller, of Dublin, Pa., died July 19, 1933; aged 65 y. 1 m. 11 d. He was ill three weeks with low blood pressure and a heart ailment. He is survived by his widow (Lydia Charles Miller), 1 son (Warren), and 1 daughter (Gertie Long). Also several grandchildren, 3 brothers and 3 sisters. He followed the trade of carpenter for many years. Twelve years ago when the Dublin Milling Co. was organized he became manager of the mill, which position he held until his death. He was a member of the Deep Run Mennonite Church for many years. Services were conducted by Jacob Rush, Enos Wismer, Wilson Overholt, and A. O. Hestand.

Moyer.—Mary Anna Reeve, wife of Peter L. Moyer, was born in Nithburg, Perth Co., Ont., Dec. 25, 1865; died July 6, 1933; aged 67 y. 6 m. 11 d. On March 1, 1885 she was united in marriage to Peter L. Moyer who predeceased her Sept. 1, 1932. They had lived in matrimony 47 years. One son, Edward, was born to this union. He died in infancy. Mary Anna's mother died when she was 9 weeks old. She was then adopted and reared in the home of Michael Jantzi of Brunner, Ont. She has one sister living in British Columbia. Funeral services were conducted at the home by Bro. Peter Nufziger and at the Steinmann Church by

Bros. Daniel Jutzi, Oscar Burkholder, Chris. Schultz. Burial was made in the adjoining cemetery.

"Some sweet day when life is o'er,
We shall meet above.
We shall greet those gone before
In that home of love."

Leaman.—Benjamin D., son of Tobias and Elizabeth Leaman, was born Feb. 15, 1855 in Lancaster Co., Pa.; died July 29, 1933 at the home of his daughter and son-in-law, Harry L. Landis; aged 78 y. 5 m. 14 d. In 1876 he was married to Catherine S. Rohrer, who with the following children, remains to mourn the loss of husband and father: Lizzie (wife of David K. Rutt), Ada (wife of John B. Kreider), Mary (wife of Harry L. Landis), Daniel R., M. Rohrer, and Katie (wife of Mahlon S. Hollinger), all of Lancaster Co., Pa. Also 25 grandchildren and 6 great-grandchildren. He was the last of his immediate family. He was of a kind disposition. He united with the Mennonite church early in life, and attended services as long as health permitted. Funeral services were held Aug. 1 at Mellinger's Mennonite Church, conducted by Elmer Martin (Text, Psalm 16:11), after which the body was laid to rest in the adjoining cemetery.

"Rest on, dear father, your labor is o'er;
Your willing hands will toil no more;
A faithful father, true and kind,
No better friend on earth we'll find."

Egli.—Amon Rufus, eldest son of Mr. and Mrs. C. B. Egli, was born July 20, 1896 in Tazewell County near Minier, Ill.; died Aug. 13, 1933 in the Lutheran Hospital at Fort Dodge, Ia., from the result of an operation for adhesions of the intestines; aged 37 y. 24 d. He had been troubled a number of times since he had been operated upon for appendicitis eleven years ago, by these adhesions, but always recovered after a short time without an operation. On Tuesday of last week after eating his noon-day meal he mentioned that he was not feeling well but said he would go out and finish cutting weeds along the outside fence of his farm. He returned to the house about four o'clock in the afternoon and went to bed. Later in the evening his pain grew so intense that he asked his wife to call a doctor. The doctor made several calls on Wednesday and Thursday but could not ease the pain. On Thursday evening it was decided to call a specialist from Fort Dodge. The specialist at once advised him to go to the hospital for a complete examination which he did late Thursday night. After the examination it was decided an operation was necessary. The operation was performed at 1:00 A. M. Friday. His condition was considered serious from the beginning and he suffered terrible pain almost continually. On Saturday his condition seemed to be somewhat better but on Sunday he steadily grew worse until 9:10 o'clock P. M. when he answered the call of his Creator. He was conscious until about the last hour of his life. Before he passed into a delirious state he expressed his peace with God and his willingness to leave this life, if God so willed. His parting admonition to those present was, "Be sure that your sins are forgiven." At the age of 14 years he moved with his parents to Manson, Ia., in which community he lived until his death. At the age of 15 he accepted Christ as his personal Savior and was baptized as a member of the Manson Mennonite Church, to which faith he remained true until death. At the age of 17 he met with a serious accident while cutting oats which injured one leg so badly that it never became normal and was a decided handicap in his manual labors, causing him much physical discomfort. On Dec. 4, 1917 he was united in the holy bonds of matrimony to Edith Schertz of this place. To this union 3 children were born: 2 sons (Donald and Calvin) and 1 daughter (Evelyn). He was an active worker in the church being Sunday school superintendent for several years until Sept. 12, 1926 when he was ordained to the ministry. Bro. D. G. Lapp of Roseland, Nebr., officiated at the ordination services. On Oct. 3 he preached his first sermon, using as his text the words of the apostle Paul, "For I determined not to know anything among you save Jesus Christ and Him crucified" (I Cor. 2:2). During his short period in the ministry he brought many spiritually inspirational messages from God's Word both to his home church and other churches in the Conference District, boldly declaring the Gospel as taught by Christ in His Word and remaining true to the words of his first text. He labored continually under the handicap of a hoarse voice and weak throat but he used what talents he had to the best of his ability and to the honor and glory of God.

For the last several years he has served as committee member and secretary of the Iowa-Nebraska District Mission Board, and had planned, with his family, to attend this year's session at Shickley, Nebraska next week.

He was preceded in death by one sister, Rosette Florence, and one brother, John Paul. Besides his wife and children he leaves to mourn his death, his parents and seven brothers: Joe, Louie, Emery, Samuel, Theodore, Jesse, and Stanley, all of Manson; and three sisters: Elsie and Ida of Manson, and Mrs. Maude Swartzendruber of La Junta, Colo.; also a host of other relatives and friends. Amon was a faithful minister and Sunday school teacher, a loving son and brother, a devoted husband and father, and a kind neighbor. He will be missed by all who knew him. Funeral

services were held at the Mennonite Church Wednesday afternoon, Aug. 16, at Manson, Ia., conducted by Simon Gingerich of Wayland, Ia., and Nick Stoltzfus of Manson, Ia., assisted by visiting ministers. Text, I Sam. 20:18. Interment in the Rose Hill Cemetery.

IN REMEMBRANCE

Amon's chair is empty now,
Since he has gone to rest;
But we our heads do humbly bow
And say, God thought it best.

Amon, you are not forgotten,
Though on earth you are no more;
Still in memory you are with us,
As you always were before.

Let us be patient, these severe afflictions
Not from the ground arise;
But oftentimes celestial benediction
Assumes this dark disguise.

ANNOUNCEMENT

Hesston College and Bible School

Date of opening: Sept. 13, 1933.

Departments: Bible, Academy, College, Correspondence.

Academy: In the Academy four years of standard work are offered. Courses in history, mathematics, science, language, home economics, bookkeeping, typing, and manual training will be given.

Bible: A two-year Christian Workers' course is being introduced, offering such courses as personal evangelism, Bible study, Sunday school teachers' training, doctrines, missions, Christian evidences, preparation and delivery of addresses and sermons, and Church history.

College: Last year the Junior College was discontinued, but we are glad to announce that the first year will be given again this year. A good interest is being shown in this college class.

Expenses: It is the aim of the school to keep student expenses at a minimum. During the past year expenses have been reduced about 30 percent. No tuition is charged for the Christian workers' course, tuition for Academy \$25 per semester, for College \$40 per semester. Board \$50 per semester, room \$16-\$18 per semester. A number of students have been helped each year by part time work.

Prospects for the year: We praise God that the prospects point to a good year. There will no doubt be an increase in the number of students, and we are expecting many blessings from God. Plan to attend and share these blessings with us. Write for information.

Milo Kauffman
Hesston College
Hesston, Kansas.

ANNOUNCEMENT

Eastern Mennonite School

Opening date: September 12, 1933.

Departments: Bible School, Junior College, High School, Bible Correspondence School.

The Bible School offers a two-year Elementary Course for those who have not had high school privileges, and an Advanced Course of the same length for high school graduates and others who are able to carry the work. Emphasis is laid on Book study and doctrinal courses but attention is given to a wide range of other valuable courses which build up one's faith in the Scriptures and prepare one for Sunday School, mission, and other forms of Christian service. The Bible schools conducted by our own Church are the best fitted to give Mennonite young people a sound training and a thorough preparation for service in the Church.

The Junior College offers two years of standard college work including a two-year teacher training course that is approved by the State Board of Education.

The High School offers the standard four-year course. In addition to the usual courses in English, history, mathematics, science, and foreign languages a wide range of electives is offered including art, home economics, agriculture, bookkeeping, oral expression and music.

The Bible Correspondence School offers practical home study courses in Bible. It is possible to enroll at any time of the year. Send for special descriptive folder.

Control of the School. While the school is under the direct control of the Virginia Conference of Mennonites, it has been serving all of the Eastern Mennonite Conferences and has been patronized by conservative people from other sections of the Church.

Standards. The school stands first of all for Biblical standards as understood by the Mennonite Church and expressed in her doctrinal standards. It is interested in perpetuating the evangelical as well as the distinctive principles of the Mennonite Church. The qualification of faithfulness on the part of Faculty members is placed above that of ability.

At the same time educational standards are given their proper recognition. A church school can put across a thorough piece of work.

Rates are reasonable. Another reduction has been made in the board rates. Every effort is made to reduce student expenses.

Opportunities for earning part of expenses. Those who are in need of earning part of their expenses should write the school for information concerning work.

Correspondence is invited.

Eastern Mennonite School,
Mennonite Station,
Harrisonburg, Va.

Why do men oppose the Bible so strenuously? It is because the Bible tells them more about themselves than they want to know. The Bible tells us that "the heart of man is deceitful above all things and desperately wicked;" and men do not want to hear it.—Harold D. Groh.

"For these are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all" (Gal. 4:24-26).

Table of Contents

- 465—Ten days in Kansas
- 468—From Our Mission Stations: Marietta, Portland
- India News Letter
- Argentine News Letter
- 469—Passion for Souls
- 470—Questions (Poem)
- On the Way to Heaven
- 471—Sunday School Lesson
- Bible Meeting Topic
- 472—Field Notes
- 473—Correspondence
- Touch Not Mine Anointed (Poem)
- 474—The Blessing of the Lord (Poem)
- Our Young People's Institutes
- Controversies
- 475—What's Wrong?
- 477—Virginia Mennonite Conference
- 479—Married
- Obituary
- 480—Announcements, etc.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVI (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, SEPT. 7, 1933

(Herald of Truth
Established 1864)

No. 23

EDITORIAL

"The earth is the Lord's, and the fulness thereof."

It is the failure to recognize this fact that has gotten many people into trouble.

Here is one way to check the tendency to charge excessive prices: Do without the things that you had intended to buy, until prices become reasonable.

Here is one way in which you may succeed in living the ideal life: After you get through telling how other people ought to live, take your own advice and show them how it is done.

Hobby riding is no part of the well balanced preacher. Over-emphasis on any one doctrine at the expense of other doctrines is detrimental to spiritual life. What God wishes us to do is not to emphasize only one doctrine but all doctrines. Christ's last commandment to His disciples was that they should teach all nations "to observe all things whatsoever I have commanded you." Because "all scripture is given by inspiration of God" it follows as a matter of course that it is all "profitable for doctrine." Every minister of the Gospel ought to be able to say with Paul, "I have not shunned to declare unto you all the counsel of God."

Prophecy.—One of the outstanding evidences of the authenticity of the Bible as God's Word is the fulfillment of prophecy. And many of the prophecies recorded in Scriptures were fulfilled in a way which made it beyond the possibility that these events could have been foretold by mere man. Concerning unfulfilled prophecy, it is safe to say, (1) that these prophecies will in due time be literally fulfilled, just as others have already been literally fulfilled, and (2) that in all probability

present day prophets are failing in their interpretation of some of the unfulfilled prophecies, just as the Jews were mistaken in their interpretation of some of the prophecies pertaining to the first advent of our Lord. We do well to take heed to the prophecies concerning the second coming of our Lord. But let us not be so dead sure of our interpretation of unfulfilled prophecies that we give no room for the interpretations of others who are just as diligent and conscientious as we are in their searching of Scripture and desire to know the truth.

During the discussions in the ministerial body of our recent General Conference one brother gave expression to a thought that should be kept in mind in all similar deliberations. He had objected to the wording in a paragraph of a report that was under consideration. After this paragraph was discussed at some length this brother expressed further his thoughts among which he said, in substance: "I still think that these words had better be stricken out. But I believe that we should have consideration for the thoughts and convictions of others, and I therefore move that this paragraph be adopted, with these words left in." Amen to the attitude. It is not a question of calling wrong right or right wrong, but it is a matter of giving recognition of the same rights to others that we claim for ourselves. It is this spirit that helps to bring us together in the unity of the faith. They who live in the spirit of Rom. 14 will sooner or later find themselves living in Jno. 17:21-23.

Sound an Alarm.—Faithful is the messenger of God who gives due warning of approaching danger and days of darkness. The prophet Joel was such a messenger (Joel 2). Our present-day messengers do well to follow his example. But we have been impressed with the way many present-day trump-

eters get their messages mixed with an uncertain sound. The cunning politician seeks to sway public sentiment for selfish ends and sounds an alarm to manipulate his political plans to selfish ends. A strong public sentiment was raised against intemperance in war times because of advantages. Politicians saw the wave of popular opinion and rode into their places of power. During times of world-wide depression public opinion is turning for relief wherever it may be promised. And on the wave of this dissatisfaction the politician has turned his tactics to the music of the anti-prohibition wave and is undoing the work of the past.

The fickleness of the popular mind is easily wrought upon by those who know how to ply their trade. Some religious prophets claiming a superior insight into the fulfillment of prophecy in our own day are likewise raising alarms with some striking facts that are not without truth which people may well take heed of. But when they mix their truths with a call of Christians to political action and suggest the overthrow of men and national governments rather than the remedy of God which calls men to prayer and repentance of sin, there is evidence that they are dangerous messengers.

"For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds); casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

"Reud your hearts and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of evil. Who knoweth if he will return and repent, and leave a blessing behind him, even a meat offering and a drink offering unto the Lord your God?"—S.

MENNONITE GENERAL CONFERENCE

Report of the Eighteenth Mennonite General Conference held on the Campus of Hesston College and Bible School, Hesston, Kans., August 23, 24, 1933

The Conference was called to order by the Moderator, Bro. S. F. Coffman, Vineland, Ont.

Bro. Chester K. Lehman, Harrisonburg, Va., led the opening song service.

Bro. J. S. Hartzler, Elkhart, Indiana, conducted the devotional services by reading from Nehemiah 4, and commenting upon some of the striking statements and making practical applications to the general work of the Church, and leading in prayer. Each succeeding session was opened by a season of devotion in song and prayer and also closed by prayer.

The secretary read the minutes of the previous meeting. The moderator gave opportunity for corrections. None were offered; so he declared that the minutes stand as read.

Roll Call

The roll was called by district conferences. 76 delegates from the fifteen district conferences associated with General Conference responded in person or by proxy. At the registration on Thursday forenoon the attending ministerial body consisted of 44 bishops, 110 ministers, 25 deacons, and 3 visitors. Among those registering there were 42 appointed delegates; these plus the 44 bishops (who are delegates by virtue of their office) brought the total number of delegates to 86.

Conference Sermon

Bro. S. E. Allgyer, West Liberty, Ohio, brought the conference sermon using the clause "Which way shall we go up?" (II Kings 3: 8) as a text. Our brother's message rang true to the spirit of the Gospel of Christ. (His message will be printed in full with the other conference addresses in a booklet to be published later.) The following brethren gave their personal testimony to it: the Moderator, S. F. Coffman, Vineland, Ont.; E. L. Frey, Wauseon, O.; P. A. Heller, Los Angeles, Cal.; Geo. R. Brunk, Denbigh, Va.; Eli G. Hochstetler, Wolford, N. Dak.; E. S. Hallman, Tuleta, Texas; John H. Mosemann, Lancaster, Pa.; J. S. Shoemaker, Dakota, Ill.; D. J. Johns, Goshen, Ind.; D. G. Lapp, Roseland, Nebr.; J. W. Shank, Pehuajo, F. C. O., South America; George Baere, Dhamtari, C. P., India; the entire audience gave their testimony by a rising vote.

Report of the Secretary

To the Mennonite General Conference: Greetings.—The Executive Committee of General Conference held two informal meetings, while some of its members were attending other general meetings of the Church, and two regularly called meetings. The former were held at Metamora, Illinois, May 23, 1932, and Goshen, Indiana, February 4, 1933. The latter at Springs, Pa., May 22, 1933 and Hesston, Kansas, August 19, 1933. The work done at these meetings consisted chiefly in deciding upon a place and arranging for the regular meeting of General Conference as provided in the constitution and also a tentative program for the same. The work of the committee was approved by the Committee on Arrangements.

In accordance with the action taken at the General Conference held near Archbold, Ohio, August 26-28, 1931, the secretary forwarded a copy of the resolution on "Unity" as passed by that body, to the secretaries of the District Conferences that are members of General Conference, and also to those, named in the constitution, as eligible to membership, accompanied with the following communication:—

"Dear Brother:—Greeting. I am mailing to you herewith a copy of the resolution on 'Unity' passed by General Conference; held near Archbold, Ohio, August 26-28, 1931. This resolution is sent to you, as secretary of your Conference, in the hope that it may receive recognition and its declarations effectually carried out. May the Holy Spirit direct in your conference deliberations and God's rich Grace be upon those who are responsible for the work.

Your brother in the Faith,
Simon Gingerich,
Secretary of Gen. Conference."

Again, in accordance with the instruction under section number three of the resolution "For our persecuted brethren" as passed at the above named meeting of General Conference, the secretary forwarded the following note of greetings and encouragement:—

To the Mennonite Church in Brazil and Paraguay, South America:—The Mennonite General Conference in regular session assembled near Archbold, Ohio, August, 1931, extends greetings of love in Christ to you.

We have heard of the trial of your Faith and some of the persecutions you have been subjected to in your native land, which made it necessary for you to seek a home in another country in the hope of being able to serve and worship God unmolested.

Wherefore, we have been deeply moved with compassion and have called upon the entire brotherhood to pray for you and your brethren

who have been left behind. It is our earnest desire that God's rich blessings may rest upon you, both temporally and spiritually, and that He may bring deliverance to your persecuted brethren. May you continue to look to "Jesus, the author and finisher of our faith" as a source of help and strength in these trying times.

Your Brethren in Christ Jesus,
Simon Gingerich, Secretary.

The reply to the above communication follows:—

Witmarsum, Brazil
July 16, 1933

To the Mennonite General Conference
At its regular session August, 1933 in Hesston, Kansas
Dearly Beloved Brethren:

We were deeply moved by your message of August 28, 1931. We are grateful for your sympathy and your intercessory prayer in our behalf.

To-day the Mennonites of Brazil are meeting in our schools in special services of intercessory prayer for our sorely tried brethren in the old homeland. It is a great satisfaction to know that you also, in the United States, have taken upon yourselves the burden of the suffering of our brethren in the faith in Russia.

We greet you for the sincere expression of your good wishes for our spiritual and temporal prosperity. We remember in particular that when the waves of distress overwhelmed us, you not only had good wishes and prayers for us, but you opened wide your arms and became our rescuer together with God. You cast your bread upon the waters—God will return it to you again.

We greet you, therefore, as brethren, bound together with the ties of blood, of history, of the Spirit, and of the Word of God. May God bless you in all things.

With greetings of reverence and love, in the name of the

Mennonite Conference of Brazil,
(signed) Johannes Janzen
Jacob Hiebert
Heinrich Warkentin
Peter Klassen

The following communication was also received from South America:—

2 K JO 8 Cable

BUENOS AIRES 10.05 AM AUG 21 1933

LC HESSTON KAN
HESSTON KAS

GREETINGS TO GENERAL CONFERENCE
MISSIONARIES.

8.45 AM

Sincerely submitted,
Simon Gingerich, Secretary.

Committees

The following named committees were appointed by approval of the Committee on Arrangements:—

1. Resolutions Committee: J. D. Graber, Allen H. Erb, J. L. Stauffer, Oscar Burkholder, J. D. Mininger.
2. Nominating Committee: S. E. Allgyer, Moses H. Shantz, Milo Kauffman, D. A. Yoder, J. M. Kreider.
3. Auditing Committee: V. E. Reiff, Edwin J. Yoder.

Treasurer's Report

To the Mennonite General Conference, in session at Hesston, Kansas, Greeting:—The present Executive Committee of General Conference entered upon its duties with a sufficient amount of money in the Treasury. Therefore no assessments were made in the last two years. An offering was taken at the last session of General Conference. The amount received was \$556.95. This, together with the interest and a few offerings received for reports, was more than was needed to meet all the expense for the last two years.

The financial standing of the treasury as of Aug. 23, 1933, is as follows:

Balance on hand Aug. 13, 1931	\$1298.17
Received interest	108.72
Received from all other sources	621.88
Total	\$2028.77
Total expense for the two years	987.14

Balance on hand Aug. 23, 1933\$1041.63

The total expense includes \$300.00 advanced the local committee to purchase supplies; this amount will likely be returned to the treasury.
Gratefully submitted,

J. C. Frey.

Auditor's Report

To Mennonite General Conference, Hesston, Kans., Aug. 22, 1933.
At the request of your Executive Committee, we the undersigned Auditing Committee have this date carefully examined the records kept by your Treasurer, Bro. J. C. Frey. The duplicate receipts agree with the entries on the Cash Book and the vouchers signed by the Moderator and Secretary agree with the amounts which have been paid during

the two years ended August 22, 1933. The balance of \$1041.63 has been invested by the approval of the Executive Committee.

Respectfully submitted,
V. E. Reiff,
Edwin J. Yoder.

Reports of Boards and Committees

The following reports were read in open conference after having been ratified by the delegate body of conference. Some of the complete reports as adopted are printed in full in this issue. Others will probably appear in a later issue as well as in booklet form for later distribution.

Report of the General Sunday School Committee

To the Mennonite General Conference assembled at Hesston, Kans., Aug. 23-25, 1933.

Dear Brethren, Greeting:

Our committee has had its regular bi-annual meeting in three half-day sessions just previous to this session of General Conference. The regular routine of work was cared for. The major part of our time in this regular meeting was taken up with hearing the reports of the various committees working under our committee, and with how we should advise and direct them in their further work.

Our general committee has seven sub-committees working under its direction. On all these committees there is a total of nineteen brethren used. The major part of our work is done in conjunction with and through these sub-committees.

Our executive committee has had eight meetings since our last report two years ago. These have been for the purpose of taking care of the many details of our work which arise between the bi-annual sessions of the entire committee.

Possibly the chief project during the past two years has been the work done by the Summer Bible School committee in enlarging and preparing new and additional courses for Summer Bible School work. Only the two upper grades have been published and made available for the present season's use. These have been given a hearty reception where used and seem to meet a real need.

Our Teachers' Training committee has given considerable time and study to the great need of more efficient teaching in our Sunday schools, Summer Bible Schools, and other avenues of Bible teaching in our local congregations. They have a plan, which has been adopted by our general committee, for sponsoring a program for Teacher Training throughout our church. The plan is herewith appended.

Our Examining Committee has examined the final papers for twenty teachers and granted certificates to the same.

In conjunction with the Mission Board we have assisted in encouraging and directing the work of the Quarter investment fund and savings boxes.

Our Examining Committee has been working with the Mission Committee of the Mission Board in consideration of the problem of revision of existing mission study books and in the preparation of new ones.

In view of the questions which have been raised regarding the method of organizing of the committee and in view of the enlarged field of activities in which we have been working, the following action has been taken:

Whereas the work of our committee in recent years, through the Summer Bible Schools and other activities of similar nature, has entered into a greatly enlarged field, and since other problems have come up in connection with our organization and work, therefore be it

Resolved, that we appeal to General Conference that some action be taken to provide for a study of our work in the light of present needs and that we express ourselves as being willing to co-operate in any way in the study of these problems with the view of working out a solution for them.

The statistical report prepared by our general secretary appears in the Mennonite year book.

Humbly submitted,
A. J. Metzler, Chairman.

Report of Teacher-Training Committee

During the past two years there has been no meeting of the committee, but there has been a little correspondence and a personal conference between the chairman and each member of the committee. In view of the unsatisfactory nature of the Teachers' Training work we have been offering, the committee has done nothing to develop the present plan, as we were instructed to do at the last meeting. But in view of the urgent need of more thorough preparation of Sunday school teachers, we recommend that the Mennonite General Sunday School Committee adopt the following plan:

I. Curricula

- a. The Standard Training Course, consisting of at least 432 class hours, a class hour consisting of not less than one hour preparation and a 45 minute recitation. Included in these hours shall be the following specified requirements in various departments of study:

Bible	144
Personal Evangelism	36
Missions	36
Department Specialization	36
Bible Geography	12
Child Study	12
Pedagogy	12

Sunday School Administration	12
Menn. History and Distinctive Doctrines	12
Electives	108

432

- b. The Elementary Teachers' Course, consisting of 72 class hours with subjects distributed as follows:

Bible	36
Child Study	12
Pedagogy	12
Sunday School Administration	12

72

II. Credit

- a. Credit for the Standard Course can be given only for work done in such of our church schools as are approved for this work by the General Sunday School Committee. A diploma shall be granted upon completion of the course. The examining committee shall require and keep on file transcripts of the required credits earned.
- b. The Elementary Course may be offered under teachers who are graduates of the Standard Course or its equivalent who are recommended by one of the approved schools. The course could be offered in our Special Bible Terms, Young People's Institutes, S. S. Normals, or in classes in the various congregations. For the completion of any unit of work, cards of credit shall be given by the teacher. When all requirements are completed, the certificates shall be sent to the examining committee and filed with their records, and a teacher's certificate shall be granted to the applicant.

III. Textbooks

Choice of textbooks shall be left to the teachers of the courses, subject to the approval of the Teacher Training Committee. Great care shall be exercised to guard against unsound teaching.

IV. Functions of the Teacher Training Committee:

- a. To foster and encourage the carrying out of this plan throughout the Church.
- b. To be ready to recommend textbooks and methods for the various units of the courses. This may include providing books by our own authors.
- c. To co-operate and advise with the church schools in the administration of their part of this plan.

Report of Church Polity Committee

To the Mennonite General Conference, Greeting: It is with sorrow that your committee has to report the death of its chairman, Bro. A. I. Yoder. His death has been a distinct loss in our ranks and has naturally affected the work of the committee.

Not much work has been done during the past two years, but we have a few recommendations to make concerning the utilization of the material that has already been gathered and for the expedition of the work in the future.

Accordingly we recommend that a number of copies of the polity thus far worked out be printed and sent to the Executive Committee of General Conference, the moderator and secretary of each district church conference, and to any other interested persons requesting it for study and criticism, and that the committee that shall have charge of this work in the future shall revise and further prepare their material in the light of criticisms received and their own continued study so as to have a well-prepared product to submit to next General Conference.

Respectfully submitted,

J. L. Horst.

Report of General Problems Committee

To the Mennonite General Conference, Hesston, Kans., Aug. 24, 1933. Greetings:—

First of all we desire to give humble recognition to God for His sustaining grace and guidance in our work during the past two years.

We feel keenly the loss of our dear brother and fellow-laborer on the committee, Bro. A. I. Yoder, whom the Lord called home Nov. 27, 1932, whose labors were not only appreciated but very valuable, and who, "though dead yet speaketh" in the spirit of the report now submitted for your consideration.

Since the problems confronting us, as a Church, are substantially the same as they were at the time the former report of this committee was submitted two years ago, with a few exceptions as to development of problems and their solution, we have chosen to resubmit that as the main part of the present report, suggesting that our people give it a careful, prayerful re-reading, with a view to putting its recommendations into practice as far as they apply to present conditions.

A definite stand has been taken by some congregations and conferences during the past two years in reference to some of the problems dealt with by our report which gives us encouragement. On the other hand, while some efforts have been made, we regret that not more has been accomplished on the part of the body as a whole, to correct the departure from General Conference standards.

During the past year a general letter was addressed to all bishops, ministers and deacons urging united co-operation and action in maintaining the Biblical standards of our beloved Church. We feel, however, that the work of the Church has been retarded in some places, either

through a lack of conviction, or because the present drift of the Church worldward is not realized.

We believe unity of faith and practice is possible upon the standards as expressed by the Mennonite General Conference. We believe that all co-operating conferences should express themselves as to their willingness to not only endorse these standards, as a number have done, but also to assure the Mennonite General Conference of their willingness to promote, propagate, and practice these standards by effective teaching and wholesome discipline.

Furthermore we beg to submit the following recommendations as expressing the convictions **unanimously** held by the members of your committee, and which, we believe, should be considered imperative, if we wish to have the "like precious faith" preserved in the Mennonite Church.

1. That we endeavor to raise the standard of spiritual life and service in the body of our members, believing that our Church problems will be lightened as we proceed and succeed in this direction.

2. That the vital necessity of a qualified consecrated Church leadership, and a genuine devotional life in the home, are absolutely essential to the stemming of the tide of worldliness.

3. That we encourage a closer fellowship and a more sympathetic cooperation among the brotherhood in all communities, or districts, where problems are encountered in which all have a common interest.

4. That in order to maintain the doctrinal tenets of faith, and standards of Christian living, there should be no difference between leaders in our Conferences, Congregations, Missions, Schools, Publishing Houses, and other institutions and activities in the Church; but that at all times, and in all communities, whether north or south, east or west, at home or abroad, we should "all speak the same things," "walk by the same rule," "mind the same thing," and give loyal support to every tenet of faith included in the whole Gospel standards as maintained by the Mennonite Church.

5. That we strongly urge all concerned to a fuller realization that the so-called "little things" or "non-essentials" such as questionable business methods, unequal yoke with unbelievers, hats for women, immodest apparel, worldly amusements, improper social standards, lust for world contacts, religiously, politically, socially, are but outcroppings of the general drift into grosser worldliness; and that to counteract them we need not only to legislate against them, but that this legislation should be accompanied by faithful and wise teaching, example and discipline.

6. That since the cause of Christ and the Church has been much hindered through the influence of literature which upholds standards in doctrine and life which are contrary to the teaching of scripture, and the doctrinal standards of life and faith upheld by the Mennonite Church; and since through patronage of Colleges, Universities and Seminaries that are decidedly modernistic in their teaching and influence, untold harm has been suffered by the Mennonite Church, both in the home and in the foreign field, renewed and redoubled efforts be put forth to counteract and correct these baneful, heterodoxical influences.

7. That we appreciate the efforts and labors of the committees of our various Boards and District Conferences in their wrestling with the problem of the unequal yoke and various forms of worldliness and recommend that their efforts be continued until the desired ends are attained. We recognize that such educational, literary, social, missionary or religious activities as inter-collegiate debates and oratorical contests, commencement addresses by men of other communions who only partially stand for the faith of the church, the giving of lectures on social betterment subjects in places of world betterment, display and sport, the holding of protracted meetings and the rendition of musical programs, as a settled policy or practise, for denominations that disagree with the position of the Mennonite church on vital fundamental doctrines and ordinances that have a tendency to unsettle our youth, weaken convictions regarding the simple life, and will prove detrimental in the final analysis to spiritual life. We also believe that affiliation and co-operation with various non-Mennonite and modernistic organizations, and so-called community and national educational efforts such as Farmers' Clubs, School Fairs, County, State and World Fairs ought to be discontinued, so that the historic and Mennonite Bible doctrine of separation from the world may be preserved to the coming generations, at home and on the mission fields. We would, therefore, strongly urge that this General Conference declare itself more emphatically than ever against the afore-mentioned activities, and implore every church leader to stand by loyally, willingly and faithfully.

8. That we recommend that the Inter-Board Committee be authorized to make a special study of our Boards and Committees, and, at an early date submit their findings and recommendations to the various Church-wide organizations affected, and also to our next meeting of General Conference, keeping in mind the following suggestions: (1) The problem of effective organization without over-organization; (2) Provisions in the several constitutions of our Church-wide organizations that would protect them against revolutionary reorganization on the one hand, and encourage constant infusion of new blood on the other hand; (3) A more general distribution of labor and official responsibility among scripturally qualified members in the Church, keeping in mind efficient service on the one hand, and providing against the overworking of willing workers on the other hand.

Finally, brethren, under the grace of God, having been favored, as a Church, for over four hundred years, with the preservation of the "precious faith," "let us not be weary in well-doing," nor "faint by the way," but "put on the whole armour of God," and "contend for the faith once delivered unto the saints." May we "grow in grace, and in

the knowledge of our Lord and Savior Jesus Christ," "looking unto Jesus the author and finisher of our faith;" heeding the promise, "be thou faithful unto death, and I will give thee a crown of life."

Faithfully submitted,

Oscar Burkholder, Sec.

Report of Mennonite Board of Education

To the Mennonite General Conference Assembled at Hesston, Kans., August 23, 24, 1933.

Dear Brethren, Greeting:—

In the past two years the Mennonite Board of Education has endeavored to carry on the interests for which it is made responsible by the special grace bestowed by a kind heavenly Father whom we have endeavored to serve, in honor to His Son, Jesus Christ our Lord.

The Board has met twice in annual session since the last General Conference. The date of meeting has been changed from June to February in order to afford a fuller representation of members of the Board, and also to make it possible to have a complete financial report of the institutions under the Board. It also affords ample time for the institutions to readjust their programs for the ensuing year.

One of the actions of the Board during this time was the revision of its constitution. The decision on the part of the Board to carry on its work entirely within the limits of its finances was acquiesced in by those concerned in the work of the schools. While this action has of necessity imposed a degree of privation and hardship, the Board has found a very commendable spirit of loyalty and co-operation, for which the Board wishes to express its deep sense of gratitude to all concerned.

The continuation of the work in the schools has been possible only by the devotion to the cause of education of our young people and this sacrificial spirit.

During the last few years, owing to reduced enrollment, it became necessary for Hesston to suspend its college courses for a time. The present plans of operation include a first year college course. Goshen College has continued practically all of its courses although the Academy course is not listed in the catalog but is taken care of as necessity requires. A post graduate course in Bible has been inaugurated, fulfilling one of the objectives of our church educational standards.

The phases of the problems of the Board are constantly changing, hence they demand the utmost concern and energy of the membership of the Board in carrying on its work. We feel that it has been alone through the providences of God, the patient and faithful co-operation of the members of the Board, and the support of the Church that the work has been able to continue.

Desiring your earnest prayers and faithful co-operation, we humbly submit this report.

D. A. Yoder, President.

Young People's Problems Committee

The Mennonite General Conference, Hesston, Kans., August 23, 1933.

Greetings:—

The following four brethren have served with the three General Conference appointees as members of this Committee: Levi Mumaw from the Mennonite Board of Missions and Charities, Otis N. Johns from the Publication Board, Chester Lehman from the Board of Education, Paul Erb from the Sunday School Committee.

The organization consists of O. O. Miller, Chairman; Chester Lehman, Recording Secretary; and Levi Mumaw, Treasurer; and a Literary Manual publication and editing Committee of three—viz, Clayton F. Yake, Oscar Burkholder, and Chester Lehman. Two regularly called meetings have been held since 1931 General Conference—viz, May 21, 1932 at Metamora, Ill., and May 20, 1933 at Springs, Pa.; at each of which all members but one were present. As heretofore and because of our scattered membership, much of the Committee's work has been done through correspondence.

Compilation of material for the Young People's Literary Manual mentioned in the two previous reports continues. Bro. C. F. Yake, Scottdale, Pa., has taken over from Bro. L. S. Weber the editorship of this project. More than three-fourths of the manuscript is practically ready for type-setting and the balance is in preparation. Several young brethren initially appointed by Bro. Noah Oyer have given valuable service to this. It is hoped to have the booklet ready for submission to the Publication Board within another six months.

The Committee has continued its interest in Young People's Institutes and the idea originally in mind for them. Since the Institute has, however, come to have an accepted place in the Church's program for her young people, and since in most cases regional Institutes are preferred and can give the best service, and since also in such cases it seems better to have the Institute sponsored through District Conferences or other more local organizations, it has become the policy of this Committee to withdraw from direct sponsorship wherever possible. The Committee, however, continues to encourage this movement, is keeping in close touch with the various Institutes conducted from year to year, and holds itself ready to co-operate in any advice, suggestion and counsel it may be called to give. The only Institute sponsored directly since the 1931 Conference has been the three day session here at Hesston immediately preceding this Conference which has been conducted through a sub-Committee composed of O. O. Miller, Paul Erb, and Milo Kauffman, and directed by J. D. Graber and I. E. Burkhardt.

At the recent spring session, it was the unanimous conviction of Committee members present, that a church-wide study survey of Young People's problems and the efficiency of our present organizations to meet

them should again be undertaken with the thought that the findings be brought to 1935 General Conference including such recommendations as may result therefrom. In this it is the Committee's mind to proceed further along lines of Recommendation 5 in its 1927 report—"To submit to the next General Conference a unified and complete program covering the Church's Young People's Activities."

A sub-Committee of eight has been appointed to serve with the Committee Chairman in this study, authorization for which we hereby recommend.

The Treasurer's report is appended herewith.

Respectfully submitted,

O. O. Miller.

Treasurer's Report

As of August 1, 1933

Received:

Aug. 1, 1931, By Balance on hand	\$30.61
Sept. 22, 1931, Refund	2.42
Feb. 22, 1932, Goshen Y. P. Institute	48.98

Total	\$82.01
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Paid Out:

For traveling expenses and other incidental expenses	\$54.33
Balance on hand Aug. 1, 1933	27.68

Total	\$82.01
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Report of the Inter-Board Committee

To Mennonite General Conference,

Greeting in Jesus' name:—We the Inter-Board Committee have the following report to submit to General Conference:

There being no special questions or problems assigned to us during the past two years except the usual work of arranging a schedule of meetings in connection with General Conference we have this one item only to report. The committee met in conjunction with the Executive Committee of General Conference at the meeting house near Springs, Pa., on May 21, 1933, and arranged a schedule of public meetings to be held in connection with the meeting of General Conference in August of this year.

Respectfully submitted,

J. R. Shank.

Report of Peace Problems Committee

To General Conference, Hesston, Kans.

Brethren:—

The Committee has had only one regularly called meeting during this biennium, viz; Feb. 5, 1933 but has had several informal ones at which most of the members were present and carried forward the regular work of past years by correspondence between Committee members. Bro. Eli Frey has again served as Chairman and Orie O. Miller as Secretary.

The Committee's efforts have been along the same general lines as in previous years and as embodied in our three point program as noted in past reports:

1. Promulgating the non-resistant doctrine within the Church.
2. Representing the Church to the State in its applications.
3. Witnessing to others seeking light on its applications.

The Committee sponsored the preparation and distribution of Bro. Edward Yoder's tract or pamphlet entitled: "Peace Principles." More than 3000 of these were used within our constituency and several hundred were ordered from outside.

The report to Conference at Archbold mentioned a contemplated Quarterly leaflet or bulletin which would give our own people the gist of current world happenings having to do with Peace or War, and the implications of our own attitude thereto. This need is being at least partially met in the special page assigned this purpose in the Gospel Herald's Doctrinal Supplement. Bro. Edward Yoder of Hesston, Kansas serves as editor of this page.

Mention should again also be made of the special organizations and activities within our Church schools for encouraging study of and deepening conviction in this doctrine. The Committee has encouraged this and continues in close touch with same. These school organizations as well as the Committee itself have been aggressive in bringing this message to the churches and have been invited to do so on numerous special programs, at Sunday School Conferences, Young People's Institutes, etc.

Calls from other denominational Committees and from a variety of societies and groups interested in the Peace question, for literature or for information regarding our viewpoint or work indicate a continuing need for witness in that direction and an especial need for sound literature to meet these calls.

Note could well be taken of the present turmoil, strife and chaos in many parts of the world, and in much of its affairs, and of many happenings and events which may portend the approach and major trial of God's people and the imminence of a major cataclysm in the world at large, and of our consequent function and duty as those who uphold this fundamental doctrine of love and non-resistance. We urge our ministry to be diligent in their teaching of this tenet of our faith, and our brethren to prayer and to exemplary living. As a Committee we pray likewise that we may be ready to serve as need and occasion demand and as God leads.

The Committee's financial report is herewith appended.

O. O. Miller, Secretary.

(A number of reports are omitted for lack of room. They will be published later either in the Gospel Herald or in booklet form.)

ADDRESSES AND SERMONS

The following subjects were used on the public program of General Conference, and were ably handled by the speakers. These messages have been reported in full and appear in the following pages of this report as it will be published in pamphlet form. The reader is urged to turn to them and read them over carefully.

Wednesday August 23, 1933

Forenoon

Conference Sermon, Text, II Kings 3:8, S. E. Allgyer, West Liberty, Ohio.

Afternoon

Christian Stewardship in the Present Crisis, J. C. Clemens, Lansdale, Pa.

Evangelism in its Biblical Setting as to Spirit and Method, J. D. Graber, Dhamtari, India.

Keeping Church Problems at a Minimum, D. D. Miller, Middlebury, Ind.

Evening

Subject for Workers' Meeting:—Ministers of the Master. Leader, A. C. Good, Sterling, Ill.

Sermon, Text, Isa. 52:7, Mountain Top Experiences, Daniel Kauffman, Scottdale, Pa.

Thursday August 24, 1933

Forenoon

The Purpose, Plans, and Programs of the Peace Problems Committee, O. O. Miller, Akron, Pa.

Afternoon

The Purpose and Value of Preserving Historical Data of the Church, J. B. Smith, Elida, Ohio.

The Divine Authority of the Scriptures, Geo. R. Brunk, Denbigh, Va.

The Source of Life and Power—"Filled with the Fullness of God," Eph. 3:19, Oscar Burkholder, Breslau, Ont.

Evening

Subject for Workers' Meeting: The Home Congregation the Base of the Church's Work and Activity. Leader, D. A. Yoder, Elkhart, Ind.

Sermon, Text, Eph. 5:32. Consider Him, John H. Mosemann, Lancaster, Pa.

General Sunday School Committee

The following names were presented by the General Sunday School Committee and ratified by the delegate body of General Conference to form the Executive Committee of the General Sunday School Committee:—General Secretary, I. W. Royer, Orrville, Ohio; General Treasurer, Abner G. Yoder, Parnell, Iowa; Editor, J. A. Ressler, Scottdale, Pa.; Associate Editor, J. L. Horst, Scottdale, Pa.

The above named committee also presented four names as nominees, from which the delegate body elected two—Paul Erb, Hesston, Kansas; and N. E. Troyer, West Liberty, Ohio, to serve as members of the committee for a term of six years. The present organization stands as follows:—

Executive Committee

Abram J. Metzler, Chairman, Masontown, Pa.
Isaiah W. Royer, General Secretary, Orrville, Ohio.
Abner G. Yoder, General Treasurer, Parnell, Iowa.
J. A. Ressler, Editor, Scottdale, Pa.
John L. Horst, Associate Editor, Scottdale, Pa.

General Committee

Abram J. Metzler, Chairman, Masontown, Pa.
Paul Erb, Recording Secretary, Hesston, Kans.
Chester K. Lehman, Harrisonburg, Va.
Noah E. Troyer, Route 3, West Liberty, O.
Jesse B. Martin, 187 W. Erb St., Waterloo, Ont.
Milo Kauffman, Hesston, Kans.

RESOLUTIONS

The Committee on Arrangements through their special Committee appointed for that purpose, presented to the delegate body a resolution defining the attitude of the Mennonite Church toward the National Recovery Act. The following resolution, was adopted:—

National Recovery Act

Whereas inquiries have come to this Conference regarding the National Recovery Program of the United States government, and Whereas many are perplexed as to the relation of non-resistant people to said program, and whereas the National Recovery Program is still in the process of development, therefore we, the Mennonite General Conference, wish to present the following principles and suggestions:

1. That we recognize Civil Government as ordained of God. Romans 13:1-7.
2. That the Word of God enjoins subjection to the "powers that be" on the part of the Christian. Rom. 13:1; I Pet. 2:13-15.
3. That we appreciate the efforts of the United States government to alleviate poverty and unemployment.
4. That as Christian people we should coöperate in every way consistent with the Scriptural teaching relating to the non-resistant

(Continued on page 493)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

LONELY? HELPLESS? HAPPY?

Lonely? No not lonely
While Jesus standeth by,
His presence fills my chamber
I know that He is nigh.

Helpless? Yes, so helpless,
But I am leaning hard
On the mighty arm of Jesus,
And He is keeping guard.

Happy? Yes so happy,
With joy too deep for words,
A precious sure foundation,
A joy that is the Lord's.

—Selected.

GOD'S PROMISES

"Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things."

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

"And he that overcometh and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star."

"He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and his angels."

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God and the name of the city of my God, which is new Jerusalem which cometh down out of heaven from my God: and I will write upon him my new name."

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."

To our Shut-in friends:—The above promises were given by our Lord Jesus Christ to His servant on the Lord's day. For a pleasant hour take your Bible and find the messages to which these promises are linked,—timely messages for us and promises to all who overcome.

EXPRESSIONS OF LOVE

Home is the field where love must bear its best fruit.

Love is quick to detect a need and must be just as quick to supply the need.

Love speaks the word that the heart is longing to hear, or wipes away the tear that cannot be kept back.

Love is always on the lookout to quiet a troubled spirit.

Love is always ready to correct misunderstandings.

Love is always unselfish and forgiving.

Love forgets an injury and remembers a kindness.

Love keeps on loving when there seems so little that is lovely in the object of one's affections.

Love keeps on helping when the stoutest heart would grow discouraged.

Love is patient and kind, knows no jealousy, makes no parade, gives itself no airs, is never rude nor selfish, never irritated or resentful, love is never glad when others go wrong, love is gladdened by goodness, always slow to expose and eager to believe the best, always hopeful and patient.

LOVE NEVER DISAPPEARS.

—Selected.

THE WAITING TIME

By May H. Gochnauer

For the Gospel Herald.

To my Shut-in Friends—A Greeting and a Message. As we look about and see the rush and hurry and cares of this life, many do not realize that there are those who because of declining years are no longer in the midst of the conflict but have a Waiting Time. Waiting until the Lord shall call them Home or awaiting the Lord's return. For these saints of the Lord there is much of hope and comfort and cheer in His precious Word. "But if we hope for that we see not, then do we with patience wait for it" (Rom. 8: 25). "In the evening time it shall be light" (Zech. 14:17).

There is the joy and expectancy for a larger, fuller life. The satisfaction to know you are nearer the goal, that haven of rest promised to those who love Him. The attractions of this life recede and the longings and affections are Heavenward. "Round the next turn in the road Heaven awaits thee —Traveler forget thy weariness and

cheerfully plod—for at the end of the journey is Heaven."

"I opened the old, old Bible,
And looked at a page of Psalms
'Till the wintry sea of my troubles
Was soothed as by summer calms,
For the words that have helped so many,
And that ages have made more dear,
Seemed new in their power to comfort
As they brought me their word of Cheer."

After a life of service, you continue to serve perhaps in new and different ways. You have served others, now you feel they are serving you. Yet there remains for you, the exercise of the spirit of patience, love, good cheer —thus radiating to those about you that which is helpful in many ways. Here, too, is an opportunity for those about you to develop Christian virtues. If there were no sick to visit or wait upon, no unfortunates to help, no aged to comfort, this would indeed take out of life much that is worth while.

In Rev. 7:15 we have the blessed thought that in Heaven we continue to serve. "Therefore are they before the throne of God, and serve him day and night in his temple, and he that sitteth on his throne shall dwell among them." Another comfort and avenue of service for the aged are the songs in the night. In the hours of wakefulness prayers and praises go up to the Father. "Yet the Lord will command his loving kindness in the daytime and in the night his song shall be with me and my prayer unto the God of my life" (Psa. 42:8). One has said "The ear of God hears no sublimer music than a Christian's songs in the night." Then too, there is the looking forward to the music of Heaven.

"There all the millions of His saints
Shall in one song unite
And each the bliss of all shall view
With infinite delight.

"When we've been there ten thousand years
Bright shining as the sun,
We've no less days to sing His praise
Than when we first begun."

"It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord" (Lam. 3:21-26). "I shall be satisfied when I shall awake in thy likeness" (Psa. 17:15). You are looking forward longingly to meeting loved ones gone before, but best of all to meeting the Savior, and then truly the longing soul shall be satisfied. Thus may the Waiting Time, although it be accompanied with pain and suffering, be a blessed Waiting Time.

SUNDAY SCHOOL LESSON

Lesson for Sept. 17, 1933—I Kings
8:1-11

SOLOMON

Golden Text.—Enter into his gates with thanksgiving, and into his courts with praise.—Psa. 104:8.

Introductory.—Solomon belongs in a class all by himself. The wisest of all men, he manifested an amazing lack of wisdom during the latter part of his reign. The glory of his court was the amazement and admiration of surrounding nations. The famous remark by the Queen of Sheba, "The half has not been told," is typical of the common opinion about the man. Whether you look at the best or the worst side of this man, you are met with a number of things which are profitable for meditation. The lesson before us tells of the dedication of the Temple.

When David planned to build a temple that should be fitting for the dwelling place of God, the Lord told Nathan to tell David that he should not build the Temple because he was a man of war. But this restriction was somewhat modified in that David was permitted to collect materials and prepare for the building of the Temple by Solomon, who was a man of peace. The dedication of the Temple was marvelous, for a number of reasons.

A Great Assembly (1, 2).—After seven years of strenuous labors, to say nothing of the previous preparations by David, the building was completed and Solomon was ready to dedicate it to the Lord. "Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion." This mighty host of leading men in Israel assembled at the command of the king, and the memorable dedication services were held during the seventh month.

The Ark Brought in (3-9).—The elders of Israel brought in the ark as Solomon had commanded, and with the ark there were brought in the tabernacle of the congregation and the holy vessels that were in the tabernacle. "And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the House, to the most holy place, even under the wings of the cherubims. For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above." It was a most

impressive affair, something that should have brought forth emotions of reverence and praises to God, and doubtless did. These were but the preliminaries to still more impressive ceremonies and acts of worship to follow.

House of the Lord Filled with His Glory (10, 11).—After the priests had performed their duties, which were the preliminary part of the services, then the house of the Lord was filled with the glory of God. "The priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord." This was one of the times when people could only stand back and gaze and wonder and worship. God had taken full possession of the house and filled it with a cloud of glory. It was a scene that was not like the events which occurred at the time of the crucifixion of our Lord which wrung from the Roman centurion the confession, "Truly, this was the Son of God," but it was like it in this that the glory and power and majesty of the Lord were present in such overwhelming force that man could only stand by in admiring wonder and magnify the name of the Lord.

It was at this stage of the proceedings that Solomon stretched forth his hands and addressed the people, following which he uttered his memorable prayer, in which he acknowledged the greatness of God and the nothingness of man, and fervently implored His blessings and guidance for his people. Had both Solomon and the elders of Israel remained in the spirit that they were on this occasion, the history of Israel would read quite differently from what it does.

We do well to put the glory on this occasion to its proper place. The thing which made Solomon and his people go wrong afterwards was that it was the glory of Solomon and not the glory of the Lord that impressed the people. The glory manifest at this dedication service was not the glory of the human but the glory of the Divine. The glory which filled the Temple on this occasion was typical of that glory which saints and angels will enjoy in the Temple of our God in eternity. There should be no glory ascribed to the creature who is not illuminated by the glory of the Creator. Worship God, obey His commandments, magnify His great and holy name, and eternity will reveal a glory in your soul that knows no end.—K.

Bible Meeting Topic

WITNESSING IN FOREIGN LANDS.—
Rom. 15:15-29

Topic for September 17

MOTTO

"Ye shall be witnesses unto me."

OUTLINE STUDY

I. Facts about Jesus for Foreigners.

1. He lives.—Rev. 1:18.
2. He hears prayer.—Jno. 14:13, 14.
3. He lifts the burden of the soul.—Matt. 11:28-30.
4. He lifts the veil of darkness and superstition.—Jno. 8:12; Acts 19:13-20.
5. He sets free those in captivity.—Luke 4:16-21; Rom. 7:24, 25.
6. He answers the mystery of the future.—Jno. 5:24-29.

II. Our Entrustment for Bearing Witness:

1. The Great Commission.—Mark 16:15, 16.
2. Readiness according to ability.—Rom. 1:14, 15.
3. Ambassadorship.—II Cor. 5:18-20.
4. Messengers of good tidings.—Rom. 10:15.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Nations."
2. Memorize a Select Passage from the Outline.
3. Jesus Our Light.
 - a. To Find the Way to the Father
 - b. To Lead in the Paths of Righteousness.
 - c. To Save from the Pitfalls of Sin.
4. We are His Light-bearers.
 - a. To Shine in the Darkness Where Lost Souls Are.
 - b. To Bring Men to Christ.
 - c. To Lead Them in the Christian Life.

For Seniors.

1. The Conditions of Lands without a Knowledge of God.
2. The Power of the Gospel in Meeting Human Needs Everywhere.
3. Our Responsibility to Foreign Lands.
4. Meeting our Responsibility in God's Way.

SEED THOUGHTS

"From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand,
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain."

"Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of light deny?
Salvation! O Salvation!
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name."

—Reginald Heber.

"I gave my life for thee,
My precious blood I shed,
That thou mightst be ransomed,
And quickened from the dead.
I gave, I gave My life for thee:
What hast thou given for Me?"

"Oh, let thy life be given,
Thy years that yet remain,
World fetters all be riven,
Give me thy joy and pain;
Give thou thy self to Me,
And I will welcome thee."

—Frances R. Havergal.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, SEPTEMBER 7, 1933

Field Notes

Bro. S. C. Yoder of Goshen, Ind., preached for the congregation worshipping at Manitou, Colo., mission church on Sunday, Aug. 27.

Bro. D. J. Fisher of Kalona, Iowa, spent Sunday, Aug. 27, with the congregation near Roseland, Neb., preaching both morning and evening.

At the recent meeting of the Iowa-Nebraska Conference near Shickley, Neb., there were representatives from seven other conference districts present.

Word reaches us that our aged brother, Caleb Winey of Windom, Kans., passed to his eternal home last week. Fuller announcements will be made later.

The annual all-day Christian Workers' Meeting will be held, the Lord willing, at the Mennonite Gospel Mission, Altoona, Pa., on Saturday evening, Sept. 30, and all day Sunday, Oct. 1.

Visitors from Mifflin Co., Pa., at the Publishing House during last week were Bros. Elmer Yoder, Paul Roth, and Lester Zook, and Sisters

Phebe and Sarah King, and Amanda Hartzler.

The new mission building at Hutchinson, Kans., though only partly completed, was dedicated on Sunday afternoon, Aug. 27, with Bro. Geo. R. Brunk, Denbigh, Va., preaching the sermon.

Sister Sarah Lapp, missionary on furlough from India, who was among those attending General Conference at Hesston, Kans., is spending some time with relatives and friends at Roseland, Neb.

Bro. S. F. Coffman of Vineland, Ont., filled the regular appointment at Holbrook Church near La Junta, Colo., on Sunday, Aug. 27. He also preached at Manitou, Colo., on Monday evening, Aug. 28.

Bro. Perry Blosser of South English, Iowa, preached for the congregation at the Spring Valley church near Canton, Kans., on Sunday morning, Aug. 27, and for the Pennsylvania congregation in the evening.

Bro. James Bucher, formerly of Montgomery, Ind., but more recently of Upland, Calif., filled appointments in several congregations in Central Kansas following the recent General Conference at Hesston, Kans.

Bro. J. C. Hartman, Delphos, Ohio, accompanied by his two sons, Melvin and Marion, and Bros. Harold H. Shenk and Ralph H. Diller, Elida, Ohio, were visitors at the Publishing House and with friends in the vicinity last week.

Bro. John Troyer was ordained a deacon at West Fairview Church near Beaver Crossing, Neb., on Sunday, Aug. 27, Bishops A. G. Yoder and Joseph Zimmerman having charge of the services. May God's richest blessings rest upon his labors.

Bro. Elmer Hess of Belleville, Pa., filled the regular appointment at the Pennsylvania Church near Newton, Kans., on Sunday, Aug. 27, and performed a similar service in the evening. Hesston is the home of his boyhood and early manhood days.

Bro. Elmer Hershberger of Detroit Lakes, Minn., preached for the East Fairview congregation near Milford, Neb., on Saturday evening, Aug. 26, and Bro. Norman Hobbs of Iowa City, Iowa, performed a similar service at the same place on Sunday forenoon, Aug. 27.

Evangelistic services will begin, D. V., at the Mennonite Gospel Mission, Fourth Ave., and Twenty-fifth St.,

Altoona, Pa., on Sept. 7 and continue until Sept. 24, with Bro. J. Irvin Lehman of Chambersburg, Pa., in charge. We solicit an interest in your prayers.

Evangelistic meetings began at East Scottdale on last Sunday, Sept. 3. Bro. Aaron Mast of Pocomoke City, Md., is conducting the meetings. In his absence last Sunday the preaching services were taken care of by brethren J. A. Ressler, and A. J. Metzler. Pray for the work.

A special meeting will be held at the Miner's Village Mission Station, Lebanon Co., Pa., on Sept. 9, with morning and afternoon sessions. All are welcome. Some of the speakers who are to take part in the program are: J. W. Weaver, Elmer Martin, Henry Lutz, Elam Stauffer, Jos. Boll. S.

Bro. J. M. Nunemaker of La Junta, Colo., is one of our well preserved men whose cheery presence at public gatherings lends encouragement to others bearing "the burden and heat of the day." Though far past four score years, he still retains an active interest in the affairs of the Church and stands foursquare for the full-Gospel faith.

Quite a few of our eastern ministering brethren who attended the recent General Conference at Hesston, Kans., stopped with congregations en route home, preaching the Gospel of the Kingdom. They performed a service similar to what Paul and others did on their way home from the General Conference described in Acts 15.

The mission at Columbia, Pa., will hold its regular monthly Bible Conference on Saturday evening, Sept. 9, and all day Sunday, Sept. 10, the Lord willing. Bro. Melvin Bishop, Blooming Glen, Pa., has been secured as instructor and Bro. Leidy Hunsicker of the same place to conduct children's meetings and to be chorister.

On Wednesday evening, Aug. 30, Bro. Elam W. Stauffer, Manheim, Pa., spoke at the Mennonite Church at Scottdale. He brought a message on the Preciousness of Christ and then told about prospective mission work in Africa. He was accompanied by Sister Stauffer and Sisters Frances Engle, and Ella and Catherine Hostetter, the last three of Mt. Joy, Pa.

The recent General Conference at Hesston, Kans., proved to be the occasion for the home-coming of many former Kansans. Among those who remained a few days after the Conference and allowed themselves to be used in preaching the Gospel in the several nearby congregations are Geo. R.

Brunk of Tenbigh, Va., Elmer Hess of Belleville, Pa., and J. K. Zook of Rose-land, Neb.

A very interesting, and we trust profitable, conference was held near Shickley, Neb., last week. The work began with a ministerial meeting on Tuesday, which was followed by a Church conference and a workers' conference. There was a good attendance, and a spirit of brotherly love which reminded us of Peter's testimony on a certain occasion, "It is good for us to be here."

Eight Mennonite preachers are reported as being present in the public services, on Sunday, Aug. 27, at West Union Church near Wellman, Iowa. Bro. Marian King of Bellefontaine, O., brought the message in the morning and Bro. Ira D. Landis of Lititz, Pa., in the evening. In the afternoon Bro. Elam Stauffer of Manheim, Pa., preached at a mission point in Nira, a few miles west of Wellman.

On Sunday, Aug. 27, baptismal services were held at the Marion Church, near Chambersburg, Pa. Brethren Garret Nice, Elmer Moyer, and J. C. Clemens of eastern Pennsylvania and C. K. Lehman of Virginia were present, and took part in the Sunday school and church services. Harvest services were held on Saturday evening previous, with Bro. Amos Martin, Smithsburg, Md., in charge.

The brotherhood of Yoder, Kans., enjoyed a spiritual feast over the week-end of Aug. 27. On Saturday evening Brethren P. P. Swartzendruber, J. Y. Swartzendruber, and Harvey Yoder of Iowa held forth the Word of life, while on Sunday a similar service was rendered by Brethren Eli G. Hochstetler of Wolford, N. Dak., Menno J. Yoder of Topeka, Ind., and Eli Bontrager of Midland, Mich.

Ten bishops, twenty ministers, and eleven deacons were present at the recent meeting of the Iowa-Nebraska Conference. In this conference district there are 19 congregations, a present membership of 3389 members, and a net gain of 77 members during the past year. The conference supports, conjointly with the Missouri-Kansas Conference, the mission work in Kansas City, Kans., and Manitou, Colo.

Among visitors at the Publishing House last week were Brethren John H. Mosemann, B. S. Stauffer, Lancaster, Pa., D. N. Gish, Millersville, Pa., Maris W. Hess, Conestoga, Pa., and Ira D. Landis, Lititz, Pa. These brethren made a trip of nearly three weeks through states of the middle west, attending meetings of the Men-

nonite Publication Board and General Conference and filling appointments with the brotherhood in many places in Kansas and en route.

Illinois Conference.—Illinois Mennonite Conference was held with the Waldo Congregation near Flanagan, Illinois, Aug. 29-31, 1933. The church building was burned to the ground just a few days before the Conference, owing to an overheated furnace or flue, while the rubbish was being burned in the furnace in preparation for the Conference. Additional tents were quickly provided and the Central Conference Meetinghouse was used for the preliminary meeting of the ministerial body on Tuesday. The conference throughout was marked by a spirit of seriousness and devotion. The Sunday School and Young People's Conference beginning on Tuesday evening and closing on Wednesday evening, was especially helpful. Since most of the actual business of the Conference was done in the Ministerial Body, the Church Conference was confined to Thursday. May God bless the work done, and grant that the spirit of devotion manifested may continue in actual life and practice.—R.

Correspondence

Mennonite Children's Home

(Kansas City, Kans.)

Dear Christian Friends:—There have been a number of very encouraging features to us in the work here the past month.

At present our Home is crowded past the number that we are licensed to keep and we have been having to refuse admittance to quite a number because there is no more room.

Sister Alice Kauffman, of Scottsdale, Pa., and Sister Wilma Kropf, of Ore., have recently come to help us in the work.

Below will be noted some of the things that have encouraged us.

The many visitors that stopped with us on their way to General Conference. A number of interested sisters who offered their services in the work here. The pleasure that the homes in the country seemed to have enjoyed in having the children for their outing. One mother said, "Will you bring them again next year?"

Meeting foster parents who are happy with their children whom they have taken from the Home.

A check of seventy-five dollars from one brother and sister who are deeply interested, besides the many smaller donations of the past month.

Words of another sister, "I am interested in the work at the Home. Tell me more about it."

Prayers of Christian friends are being answered, and we appreciate your faithfulness in this part of the work. August 28, 1933. Chris. E. Miller.

Millersburg, Ohio

Dear Brethren:—Beach Grove Mission Sunday school held a one-week Vacation Bible School, which closed Aug. 25. The school was divided into 4 classes. Esther Hershberger taught Early Bible Characters; Mildred and Orpha Troyer, Life of Christ; and William Hershberger, Director of the School, taught Life of Paul and His Missionary Journeys. The total enrollment was 33. Daily average attendance 29. It was a new experience for people in this community. Many had to walk quite a distance to come but parents showed an active interest in sending the children. A short program was given Sunday P. M., after Sunday school, closing with the presentation of certificates. Twenty-three received a certificate for being present every day.

The work succeeded beyond our expectation, for which we praise the Lord. The little folks enjoyed their first vacation Bible School.

E. J. and Eva B. Varns, Supt's.
Aug. 28, 1933.

Harrisonville, Mo.

(Sycamore Grove congregation)

Greeting to all Herald Readers:—We enjoyed the fellowship of quite a number of visitors on their way to Conference at Hesston, Kansas and on their return.

Among those who took part in our services were Bros., Elmer Hershberger of Detroit Lakes, Minn.; Ezra Bowman of Freedom, Mo.; S. C. Yoder of Goshen, Ind.; Christ Kurtz, Lancaster, Pa.; E. F. Hartzler, and J. B. Hartzler of Wayne Co., Ohio; Nelson Litwiller of S. A.; and A. S. Miller of Spencerville, Ind. The ministers from Illinois were Simon Litwiller, Ezra Yordy, J. D. Hartzler, and J. W. Davis. They helped fill the pulpit and many inspiring truths were presented. May the Lord bless the efforts put forth.

Bro. Simon King of West Liberty, Ohio and Bro. James Bute of Jackson, Minn., gave talks to the Sunday school on Aug. 27.

Continue to pray for the work at this place.

Aug. 28, 1933. Mary M. Hershberger.

Coatesville, Pa.

(625 Walnut St.)

Dear Herald Readers:—"The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly" (Psalm 118: 15).

Our tent meetings came to a close August 27, and Bro. Ray J. Shenk has re-

(Continued on page 492)

Miscellaneous

GOD'S HARVEST FIELD

By O. J. Miller

For the Gospel Herald.

Go labor in the harvest field,
There's work that you can do;
Help gather in the golden grain,
But in your work be true.

Come, brother, why so idle stand,
The laborers are so few;
There is much work on every hand,
Come, help their strength renew.

The world's the harvest field to-day,
The souls of men the grain,
The saints, the workers on the way
The souls of men to gain.

But sin is rife on every hand,
The devil's busy too,
Beguiling men all through the land
From everything that's true.

Come, workers all, both great and small,
Together we must stand.
Oh! don't you hear the trumpet call,
To garner in the land?

Come, God's our leader and our king,
We'll follow His command;
To all the world His tidings bring
While in His strength we stand.

God needs us all, both great and small,
For His great harvest field,
Will we not give our time, our all?
For He's our strength and shield.

Elverson, Pa.

THE MENNONITE MARTYRS

By John Horsch

For the Gospel Herald.

The most important source for the study of the martyrs is the great work compiled by Thieleman Janz van Braght, of Dortrecht, Holland, in 1660. Its title, **Martyrs Mirror**, is very aptly chosen, for the book reflects clearly the inner life, the spirit, the disposition and the motives of the martyrs. There are, in the first place, the accounts of their martyrdom and the preceding imprisonments, often in noisome dungeons, and the description of the cruel tortures to which they were subjected, and of their final execution, all of which they bore in Christian patience and fortitude.

Of equal importance and value as the accounts of their sufferings and martyrdom are their numerous letters written in the prisons which are contained in this work and which present a mirror of the inner life of the martyrs. These letters breathe the spirit of deepest piety, devotion, and consecration, of glowing certainty and immovable conviction, of ardent love to God and the brotherhood. They indicate complete submissiveness to bear that which the Lord would permit concerning them; they express the willingness and readiness to suffer and, if need be, to die for the faith.

The question is here pertinent, What

were, in the last analysis, the motives in the willingness of the martyrs to die for the faith? One might say that they died for the sake of various doctrines and principles, and this is indeed a fact. It is true but is not the whole truth. The fundamental reason why they held fast to these principles unto death was that they were convinced that to deny their faith would be disloyalty to Christ. Their faithfulness and constancy were rooted and grounded in their love to Christ.

The fact deserves notice that evidently there was no unhealthy, fanatical desire for martyrdom. True, a number of the martyrs expressed themselves in a way which at first glance might seem to indicate such a desire. For instance, Adrian Pan wrote that he never had a happier day in a dungeon of **Het Steen** prison at Antwerp than the day when he was sentenced to death, and Julius Bernarts said: "When the sentence of death was pronounced over me, my joy was full, since my redemption was so near." Others also have expressed themselves in a similar way. But such utterances must be considered in the light of the plain fact that there was absolutely no hope for liberation from their inhuman imprisonment during which they were, as a rule, at intervals subjected to the most cruel torture. To be apprehended and imprisoned meant certain death for them and it was only natural that they did not desire their time of dreadful suffering to be prolonged.

Nevertheless, they were fully resigned to the will of the Lord. "My dear friends, thus I am still minded, and I so love my Lord and my God that, if I could save my life by a thought, and I knew that it did not please the Lord, I would rather die than to think such a thought." An evidence of the absence of an unsound desire for martyrdom is also the fact that they were possessed by an ardent love for their kin, of which there is abundant proof in their letters. In the letters written in the prisons husbands often take a touching farewell from their wives, and wives from their husbands, or fathers and mothers from their children. "Kiss my little Susanneken (pet name of Susanna) for me," Hendrik Verstralen wrote twice in a letter to his wife. Jerome Segers in his prison at Antwerp, having heard of the great grief of his wife because of his imprisonment, wrote to her, after reminding her of their future reunion before the Lord: "O that I might be able by my suffering to relieve your anxiety, I should gladly suffer death for you." "We leave our dear little children," wrote a woman in prison, "whom I would not forsake for all the treasures of the world; could we do this, if we were not sure of our ground?"

The martyrs looked constantly to

God for His presence and help, having the firm conviction that nothing could befall them without His will and permission. "They cannot hurt a hair of our head without the will of our Father," wrote William Droogscherder from his prison. Another wrote: "My dear friends, the more tribulation there is to try us, the more we are comforted through Christ; this we have fully experienced." They experienced the presence and definite help and comfort of the Lord. "If we would think of the sufferings," wrote Jan Claesson, "we would not overcome, but we must look beyond these things upon the eternal reward."

A girl named Elizabeth, who suffered martyrdom in 1549 at Leeuwarden, said under torture: "Oh I cannot endure it any longer." The lords said: "Confess and we will relieve your pain." But she cried unto the Lord, her God: "Help me, O Lord, thy poor handmaiden! for thou art a helper in time of need." She continued to call on the Lord, and He took away her pain, so that she said to her tormentors: "I feel no longer any pain in my flesh as I did before." They obtained not a word from her in the way of betraying her brethren. One of the martyrs at Basel in Switzerland said under torture: "My body is in your power, you may brand, tear, and lacerate it as you may choose. But my soul overflows with joy through the inward consolation with which the Lord fills me."

Invariably, when the martyrs were taken to the torture chamber to be laid on the rack, their greatest anxiety was that they, in order to have the excruciating pain alleviated, might yield to the temptation to betray their brethren. Therefore they sometimes expressed the desire that they might know less about their brethren and their whereabouts. Many of their letters from the prisons contain warnings against too great inquisitiveness as concerned the names and dwelling places of those of like faith. The records contain many testimonies that under the most excruciating tortures no name came over their lips. They testified that the Lord kept their mouths sealed, while the inquisitors did all in their power "to drive 'out," as they said, "the dumb devil."

Jerome Segers gave the following touching account of his torture: "They tortured me severely, but the Lord was stronger than all their torments; He kept my lips. Eternal praise and glory be to Him who does not forsake His own. They obtained no names from me . . . They threatened that they would torment me till the next morning and stretch me a foot longer than I was. Pouring water into my mouth they filled my body full of water. They had bound me with four cords and racked me so that it seemed to me as though my head and legs were severed

from the body. But they obtained nothing from me; praise and glory be to the Lord."

There were, in passing, among the martyrs evidently only very few who were not able to write. Illiterates were seldom found in Mennonite circles. The ability to read and study God's Word was under ordinary conditions considered essential for a successful Christian life. Illiterate converts were speedily taught to read. The friar Cornelis, a notorious inquisitor, at Bruges in Flanders, in a disputation with Jacob Keersgieter, said that those who formerly could not tell an A from a B, suddenly could read and write after they had been rebaptized. It was evident, he said, that the devil had a hand in this. "I can well hear," said Keersgieter in reply to this accusation, "that you do not understand our way of doing, for the grace which God grants our converts, when we with all diligence teach them to read, you ascribe to the devil." A number of the letters of the martyrs refer to this fact that illiterate converts were taught to read. For the prisoners it was almost impossible to obtain the light, paper and ink needed for writing (pencils being unknown in that age). One of these letters was written with a little juice of "krapeberries."

Scottdale, Pa.

A TRUE SUNDAY SCHOOL TEACHER

By Hazel Kauffman

For the Gospel Herald.

1. One who knows God. Take for example Jesus in St. John 3:2. It is the same to-day. Neither can a Sunday school teacher have real success unless God be with her. No teacher can know all there is to know about God. She should sit at the feet of the great teacher and be a learner herself.

2. One who is Spirit-filled. Success is largely conditioned upon obedience to God's laws. Only the Holy Spirit can make spiritual work effective but He always operates in accordance to God's laws. If we do not have the Holy Spirit with us our work will be in vain. Galatians 5:25 says, "If we live in the Spirit let us also walk in the Spirit." If we walk in the Spirit and are Spirit-filled we will bear fruit and the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance.

If a teacher bears this fruit she will have success.

3. One who knows the worth of prayer. Prayer is a high privilege. It is a mighty power. It keeps the teacher in tune with the Master Teacher. She should pray for her scholars every day. Do not be afraid to let them know you are interested in their soul. It is a good thing to begin the class with prayer.

Speaking for myself I have found I get more out of the lesson when it is started with prayer. In some cases it cannot be done very well. When all classes are in one room there is quite a confusion. But most teachers start their classes in this way. Everyone should have a set time and place for prayer.

4. One who knows the Bible. What do teachers wish their pupils to learn? Answering this will answer in part the question, What should the teacher know? Manifestly, then, the teacher should be familiar with the Bible. How very little and unsatisfactory our knowledge of the Great Book is unless we have studied it in a definite and systematic way! In the way in which we study our history or geography. The teacher should have well fixed in memory many of the great utterances that lie upon its sunny pages.

5. One who is a living example. A good teacher is not only a professing Christian but a living example of the kind of life she wants every child to live. It is unfortunate to place the destiny of a human soul in the care and under the directing thought of a teacher who neither believes nor lives a consistent Christian life. The teacher who is a living example is kindly considerate of her pupils. To live as Christ would have a teacher live and as she would have her scholars live is an absolute essential to an ideal teacher.

A teacher once told her pupils not to run over the lawn that day. It had been raining and the lawn was soft. After dismissing her class that evening she hastened to get ready to go to a dinner party. As she went to the door of the school room, she saw the car coming and it was the only car that would get her to the place in time for dinner. But to reach the car she would have to run over the lawn that she had told her pupils not to cross. The tempter said, "Don't be foolish, run right across the lawn, catch your car and meet your engagement. Your pupils will not know it, for they are gone." Her better self said, "No, you must not. You told the pupils they must not, and you must live out your teaching." The car went off without her but she was left with a clear conscience and the confidence of her pupils. This teacher sacrificed her engagement for her pupils but it paid her. A teacher's life should be an example of what she teaches.

6. One who is a teacher not only on Sunday but through the week. A good teacher is a real Christian and a real friend before her pupils through the week as well as on Sunday. She also works for her pupils out of class as well as in class. Teachers who meet their classes occasionally for a social hour in an informal way have more of a chance for their pupils. The pupils will become enthusiastic believers in

their teacher and in the power of practical fellowship. Cultivate such personal relations with each pupil both on Sunday and through the week as will inspire confidence in your judgment and personal life. Cultivate the habit of thinking earnestly and continuously about their spiritual interests. Invite your pupils to your home and entertain them according to their characteristics. Most classes want a close friend. Outside of their home this should be a Sunday school teacher. A teacher who is such a close friend watches for the crises of her pupils' experiences and helps them choose the proper paths. She does not only help them to choose, but to keep Christ as their hero. Such a teacher is certainly admired by her pupils.

7. One who has an occasional heart to heart talk with each member of the class. No teacher can understand a pupil without knowing what has entered into his life. The home and daily surroundings are the explanation of what the pupil is, and an index to what he needs. This knowledge can come only through close personal observation and sympathetic friendship. In this close friendship is revealed the pathway to the heart as it winds through ambition and interests of love. Unless the teacher finds this path to the tender place whose gateway each soul keeps for itself, the seed must fall on stony ground which cannot germinate. All Christian teachers endeavor to lead their scholars to an acceptance of the Lord Jesus Christ. This is more often accomplished by a personal talk than in class. It is well to seek personal interviews with the pupils who have been troublesome in the matter of discipline, and talk individually with each member of the class in order to win them to Christ. Talking from experience again, I know that I always get more from the teachings of my teacher after we have had a personal heart to heart talk and get better acquainted.

8. I admire a teacher who has love for her pupils. A teacher who has real love for her pupils will do all she can to bring them to Christ. Most teachers are sincere lovers of childhood and of the Master. In the last chapter of the Gospel of John, Jesus examines Peter and indicates the basis of great teaching power. In your mind picture Peter, at the dawn, weary and disheartened, coming home from his fishless quest. The Master meets him and asks him a question, but He asks that question three times and each time He follows Peter's reply with the command, "Feed." The lesson is plain, He that loves most feeds best, and the measure of one's power to teach the truth of God to His children is the measure of one's love for the Master Teacher. Where there is no love there can be no great teachings.

CORRESPONDENCE

(Continued from page 489)

turned to his home at Cottage City, Md., after faithfully laboring among us for nearly two weeks. The Word was preached to us in its power and purity. Sinners were warned and convicted, the believers strengthened, souls converted, the workers encouraged, and new responsibilities added. Eternity alone will reveal the results. Among the visible manifestations of the power of God is a class of seventeen precious souls who accepted Christ as their Savior, also four who are members of other churches expressed a desire to unite with the church at this place. There were several who when they were visited in their homes accepted Christ, but Satan is hindering them for they did not come out to the meetings. We solicit your prayers in behalf of these precious souls that they may make a full surrender and that victory will be theirs.

Also pray with us for the six new members who were received, three by baptism and three by confession, Sunday evening, August 13.

Our average attendance in Sunday school from the city for this month was 81. We also were favored by quite a number of visiting Brethren and Sisters and wish to thank you for your visit and extend to you a hearty invitation to come again.

We also feel to thank those who have remembered us by food donations, etc., for the maintenance of the work at this place. May He who inhabits eternity reward you from His bountiful storehouse above.

Aug. 30, 1933. Edith B. Kennel.

Kalona, Iowa

(Lower Deer Creek congregation)

Dear Herald Readers, Greetings:—One phase of our church work which has perhaps received little mention in these columns, is that of the Sisters' Sewing Circle. One day out of each month is given to sewing for the needy both in the home and foreign field. At the regular meeting in July the following sisters were elected to serve for the coming year: Pres., Vera Schrock; Vice Pres., Katie Swartzendruber; Sec. Treas., Mary Gin-gerich.

We have had many visitors with us during the past six weeks and their presence and words of exhortation have been a source of inspiration to our congregation. On the evening of July 16 Mrs. J. W. Shank, missionary on furlough from South America spoke to us regarding the work there. Sister Shank brought the fresh air children to this community from the Home mission in Chicago. Our Y. P. M. for July 30 was in charge of Bro. Paul Mininger. The subject, Witnessing in the cities, was well discussed, for the greater part of Bro. Mininger's life has been spent in the Kansas City Mission and he could thus speak from experience.

Following is a list of the visiting ministers who recently brought us Gospel Messages: Milo Kauffman, Hesston, Kans., Aug. 4; M. C. Lehman, Goshen, Ind., Aug. 6, A. M.; E. A. Bontrager, Midland, Mich., Aug. 6, P. M.; S. C. Yoder, Goshen, Ind., Aug. 13, A. M.; Oscar Hostetler, Topeka, Ind., Aug. 20, A. M.; N. E. Troyer, West Liberty, O., Aug. 27, A. M.; John H. Mosemann, Lancaster, Pa., Aug. 27, P. M. There was also a short talk the same evening by Elam Stauffer, newly appointed missionary to Africa.

We are at this time looking forward to our revival meetings which will be held D. V. sometime in September with Bro. B. B. King of Elida, Ohio as evangelist. Aug. 30, 1933. Mrs. Herman Yoder.

Schellsburg, Pa.

Dear Herald Readers, Greetings in Jesus' precious name:—Inquiry meeting was held on the evening of July 15. Bro. Wingard preached a touching sermon, after which two souls confessed Christ and united with the church by water baptism. Communion service was held on Sunday morning July 16 and spiritual blessings were received. On August 26 and 27 Bro. and Sister Nissley from Altoona were with us and his sermons were appreciated and attendance good. We continue to ask an interest in your prayers.

August 31, 1933. Cor.

Doylestown, Pa.

Revival meetings were held at the Doylestown Mennonite Church, Aug. 19 to 28. There was a very large attendance, with good interest. The power of the Holy Spirit was manifested through Bro. B. B. King of Elida, Ohio, who conducted the meetings. Twenty-seven souls stood for Christ. May God give them grace to hold on to the end. May God ever bless Bro. King is our prayer.

Sept. 1, 1933. Samuel S. Histan.

ARGENTINE MISSION NEWS LETTER

(July 28, 1933)

Dear Herald Readers, Greetings of love in Jesus' Name:—The cold weather returned before the penetrating August winds arrived. We are awaiting rain but are receiving heavy frosts. Warm spring sunshine will be welcomed. Several new cases of typhus fever have been reported in America. The doctors predict a critical year in this town if no hygienic measures are enforced by the health inspector immediately. It seems too dreadful to think of because the majority of cases are among the poor or working classes which means that they must use their last cent for drug store bills. We pray that God may in His mercy save those who do not know Him.

The winter school vacation from July 12-27 has closed again. Lois and Paul Lauver who are attending the American Day School in Buenos Aires spent the vacation at home with their parents. Bro. Lauver took them to school again on the 26th. During the vacation special meetings were held in Carlos Casares when Lois accepted Christ as her Savior. Sister Lauver writes us that three young couples in their church are being married this winter. All are baptized members. It is splendid indeed that three Christian homes have been formed in the Lord which will undoubtedly mean much to the spread of the gospel in that town. She also says that one of the young sisters there died but was happy in the Lord. What a wonderful testimony to leave. Our bishop, Brother Hershey, spent a week end there filling the regular appointments during Bro. Lauver's absence.

Sister Hershey, from Trenque Lauquen says that they are very happy and enjoying the Lord's blessing in the church there. Our Brother Santiago Battaglia, the native pastor with his wife are working very enthusiastically and effectively. This is his first charge. Some thirty-five persons have been converted recently. Health in the Children's Home has been very good this winter for which we praise the Lord. The two jaundice cases are convalescing and one boy with mumps is improving.

I was privileged to receive a number of very interesting letters from a group of girls in the Home written the first day of the winter vacation. The big girls are interested in kitchen work and serving tables. The smaller ones tell of their little activities in the Home. The cold weather is hard on them all, but they rather enjoyed the slight snowfall on the eighth of July. After all each one longed to see the school reopen when they can again be regularly occupied. One little girl is longing for Bro. and Sister Shank to return. Can you guess why? It seems rather lonely to Bro. Snyder and myself here at this station after being accustomed to the children for so long.

The Bible Coach is not on the road just now on account of the cold weather. Bro. Hershey will begin activities as soon as the weather is favorable.

Attendance has been exceptionally good at our station considering these cold nights. Our oldest member, Sister Gonzalez has had to remain in sometimes because we were unable to bring her in the auto. Our outstation work has been very encouraging. The meetings are held in the afternoon during the cold weather.

Remember all of our outstations in prayer that even though isolated from the influence of a resident pastor they may still be faithful to the Lord. We

(Continued on last page)

MENNONITE GENERAL CONFERENCE

(Continued from page 485)

and separated life. Rom. 12:1-2; Matt. 5:38-48; II Cor. 6:14-18; Rom. 12:9-21; Acts 5:29.

5. That loyalty to God enjoins upon us the necessity of avoiding any entanglements that would hinder us in maintaining "a conscience void of offence toward God and toward men" at all times. Acts 24:16.

6. That we have no sympathy with the lawless and the communist "who despise government and speak evil of dignities." II Pet. 2:10; Jude 8.

7. That we be more diligent in our devotional and prayer life as a church, that "supplications, prayers, intercessions, and giving of thanks, be made for all men, for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." I Tim. 2:1, 2.

8. Finally, that our conversation and manner of life should be a true and faithful witness to the fact that we are the children of God, whose Spirit pervades our life, and that our highest aim in this life while travelling through the world as "strangers and pilgrims" should be the glory of God and the advancement of the cause of Christ. I Cor. 10:31; I Pet. 2:9-11; Matt. 28:19, 20.

Gratitude To God

Whereas, in this Mennonite General Conference we have been blessed with showers of rain, and

Whereas, we have been richly nourished by the truth presented in the numerous inspiring addresses, and

Whereas, by this fellowship we have observed many activities throughout the church, and

Whereas, our Committee on Arrangements with the special committees has labored so diligently on reports and problems, and

Whereas, we have had encouragement to prayer by a specially designated prayer room.

Be it resolved, that we express our gratitude to our Father for all these blessings, that we meet the challenges thus brought to us by consecration to God and loyalty to the Church, and that we improve all the opportunities of this Church-wide vision in advancing the kingdom of God.

Condolence

Whereas, since the last meeting of General Conference it has pleased our heavenly Father to call from time to eternity a number of our ministering brethren who faithfully ministered to their congregations in different sections of the church, and

Whereas, one of our brethren, Bro. A. I. Yoder, was called Home Nov. 27, 1932, who served faithfully and loyally in different capacities in this General Conference,

We hereby wish to express our deep sympathy in these losses sustained. May the God of all comfort sustain and keep the bereaved, and may we all humbly bow in submission to our heavenly Father who doeth all things well.

Appreciation

Whereas, various organizations, business firms, and individuals have made valuable contributions to the work of conference, therefore be it,

Resolved that we express our heartfelt gratitude

1. To the Hesston, Pennsylvania, and the surrounding congregations for the efficient and competent manner in which they provided a place of meeting and so hospitably entertained and cared for us.

2. To the merchants of Hesston, Moundridge, and Newton for favorable terms on materials purchased.

3. To the town of Hesston for free water supply and numerous aids in arrangements.

4. To the many friends in Hesston and the community who opened their homes for General Conference visitors.

5. To the Kansas Gas and Electric Company of Newton for the free installation of electrical equipment.

6. To the George Marshall Company of Wichita for the very efficient sound amplification service at such a reasonable rate.

7. To Adolph Stamm, and Peter Eicher and Sons of Archbold, Ohio, for the free storage of all General Conference equipment.

8. To the Mennonite Board of Education for the use of the college campus, and

9. To the College Management for the free use of all the facilities of the institution.

Intercessions

A prayer room was provided in the College Building. Special prayer was also offered in the open meeting for those requesting it.

MISCELLANEOUS BUSINESS

A Study Committee

Upon motion and ratification by the delegate body of General Conference it was decided that the Inter-Board Committee act in the capacity of a Study Committee as requested in the appeal of the closing resolution of the General Sunday School Committee report.

General Problems Committee Report

It was decided, upon motion, that the General Problems Committee's report of this year be published with their report of two

years ago, as separate reports, but combined in one pamphlet for general distribution.

Executive Sessions

Several sessions of the delegate body were held, which afforded excellent opportunity for delegates to freely discuss vital points of reports, resolutions, and subjects of general interest to the church without having to step to the microphone as was necessary in the public meeting held in the tent. Action taken at these sessions was read in the open meeting.

Mennonite Relief

Bro. Harold S. Bender of Goshen, Indiana, who has been connected with the Mennonite Relief work among the Russian Mennonite refugees, gave a synopsis of the work and also described some of the famine conditions in Russia, making an appeal for the support of this work. An offering was taken amounting to \$386.25.

Offering

An offering was taken for the treasury of General Conference amounting to \$223.48.

Election

The secretary of the Nominating Committee, Bro. Milo Stutzman, reported the list of names as nominees for the different appointees and offices of General Conference. The report was adopted by the delegate body. The elections resulted as follows:—

Moderator: Daniel Kauffman, Scottdale, Pennsylvania.

Assistant Moderator: D. D. Miller, Middlebury, Indiana.

Secretary: (Term Expires 1935) Simon Gingerich, Wayland, Iowa.

Assistant Secretary: J. A. Heiser, Fisher, Illinois.

Treasurer: J. C. Frey, Archbold, Ohio.

Additional Members on Executive Committee:

Re-elected term of six years, Aaron Mast, Pocomoke City, Maryland.

Hold over member (term expires 1937), Harry A. Diener, Hutchinson, Kansas.

Members of the Mennonite Board of Missions and Charities:—

J. S. Shoemaker, Dakota, Illinois.

C. Z. Yoder, Wooster, Ohio.

E. L. Frey, Wauseon, Ohio.

Members of Mennonite Publication Board:—

D. D. Troyer, Goshen, Indiana.

S. F. Coffman, Vineland, Ontario.

Harry A. Diener, Hutchinson, Kansas.

Members of Mennonite Board of Education:—

D. D. Miller, Middlebury, Indiana.

C. K. Lehman, Harrisonburg, Virginia.

J. R. Shank, Versailles, Missouri.

N. E. Troyer, West Liberty, Ohio.

Members on General Problems Committee:—

Holdover members (term expires 1935):

Harry A. Diener, Hutchinson, Kansas.

J. L. Stauffer, Harrisonburg, Virginia.

D. A. Yoder, Elkhart, Indiana. (For unexpired term of A. I. Yoder).

Elected for term of four years:—

Daniel Kauffman, Scottdale, Pennsylvania.

Oscar Burkholder, Breslau, Ontario.

Members on the Interboard Committee:—

Daniel Kauffman, Scottdale, Pennsylvania.

Young People's Meeting Topics Committee:—

J. R. Shank, Versailles, Missouri.

J. L. Horst, Scottdale, Pennsylvania.

Milo Kauffman, Hesston, Kansas.

John R. Mumaw, Harrisonburg, Virginia.

J. Irvin Lehman, Chambersburg, Pennsylvania.

Historical Committee:—

S. F. Coffman, Vineland, Ontario.

H. S. Bender, Goshen, Indiana.

J. B. Smith, Elida, Ohio.

Levi Mumaw, Scottdale, Pennsylvania.

M. G. Weaver, New Holland, Pennsylvania.

L. J. Burkholder, Markham, Ontario.

John Horsch, Scottdale, Pennsylvania.

C. Z. Mast, Elverson, Pennsylvania.

J. C. Clemens, Lansdale, Pennsylvania.

J. L. Stauffer, Harrisonburg, Virginia.

Young People's Problems Committee:—

J. D. Mininger, Kansas City, Kansas.

O. O. Miller, Akron, Pennsylvania.

Oscar Burkholder, Breslau, Ontario.

Church Polity Committee:—

S. F. Coffman, Vineland, Ontario.

Simon Gingerich, Wayland, Iowa.

George R. Brunk, Denbigh, Virginia.

John L. Horst, Scottdale, Pennsylvania.

John Horsch, Scottdale, Pennsylvania.

S. E. Allgyer, West Liberty, Ohio.

John R. Shank, Versailles, Missouri.

Peace Problems Committee:—

American:

E. L. Frey, Wauseon, Ohio.

O. O. Miller, Akron, Pennsylvania.
H. S. Bender, Goshen, Indiana.

Canadian:

S. F. Coffman, Vineland, Ontario.
A. L. Fretz, Vineland, Ontario.
Jesse B. Martin, Waterloo, Ontario.

Music Committee:—

C. Z. Yoder, Wooster, Ohio.
S. F. Coffman, Vineland, Ontario.
Chester K. Lehman, Harrisonburg, Virginia.
J. B. Smith, Elida, Ohio.
S. M. Kanagy, Blair, Ontario.

In Conclusion

The attendance was not so large at this meeting as at several of the previous meetings due to the fact that the meeting was held farther west than before, hence not in close proximity to the larger congregations and thickly populated sections of the church. It was reported that 2,480 attendants registered.

The brethren who were on the program took up their work conscientiously and delivered their messages with fervency that gripped the hearers. Brethren of different opinions exercised a spirit of Christian fellowship and helpfulness which those only can exercise who are led by the Spirit of God. The moderator concluded the meeting in a few well chosen remarks and Bro. Daniel Kauffman led in the closing prayer.

Simon Gingerich, Secretary.

RECORD OF ATTENDANCE OF BISHOPS, MINISTERS, AND DEACONS

BISHOPS

Date Ordained	Name and Address	Congregation	Conference
1905	Allgyer, S. E., West Liberty, O.	Oak Grove	O. & E. A. M.
1907	Bixler, J. K., Elkhart, Ind.	Prairie Street	Ind.-Mich.
1907	Blosser, P. J., South English, Ia.	Liberty	Ia.-Nebr.
1895	Brunk, Geo. R., Denbigh, Va.	Warwick	Virginia
1895	Coffman, S. F., Vineland, Ont.	Vineland	Ontario
1914	Derstine, C. F., Kitchener, Ont.	First Mennonite	Ontario
1915	Diener, Harry A., Hutchinson, Kans.	Yoder	Mo.-Kans.
1896	Driver, Joe C., Garden City, Mo.	Bethel	Mo.-Kans.
*1906	Esch, Menno, Mio, Mich.	Fairview	Ind.-Mich.
1916	Eicher, Wm. R., Milford, Nebr.	West Fairview	Ia.-Nebr.
1912	Fisher, D. J., Iowa City, Ia.	East Union	Ia.-Nebr.
1882	Frey, Elias L., Wauseon, O.	Fulton County	O. & E. A. M.
1908	Gingerich, Simon, Wayland, Ia.	Sugar Creek	Ia.-Nebr.
1898	Hallman, E. S., Tuleta, Tex.	Tuleta	Mo.-Kans.
1906	Hartzler, Chancey A., Tiskilwa, Ill.	Willow Springs	Illinois
1920	Hartzler, J. D., Gridley, Ill.	Waldo	Illinois
1924	Hartzler, Joe G., Windom, Kans.	West Liberty	Mo.-Kans.
1910	Hartzler, E. F., Marshallville, O.	Crown Hill	O. & E. A. M.
1902	Heatwole, J. A., La Junta, Colo.	La Junta	Mo.-Kans.
1919	Heiser, J. A., Fisher, Ill.	East Bend	Illinois
*1901	Hostetler, O. S., Topeka, Ind.	Emma	Ind.-Mich.
*1919	Hochstetler, Eli G., Wolford, N. Dak.	Lake View	Dak.-Mont.
1882	Johns, D. J., Goshen, Ind.	Clinton Frame	Ind.-Mich.
1923	Johns, O. N., Canton, O.	Beech	O. & E. A. M.
1892	Kauffman, Daniel, Scottsdale, Pa.	Scottsdale	S. W. Pa.
1898	Kreider, J. M., Palmyra, Mo.	Palmyra	Mo.-Kans.
1892	Lapp, D. J., Roseland, Nebr.	Roseland	Ia.-Nebr.
1911	Litwiller, Simon, Delavan, Ill.	Hopedale	Illinois
1892	Loucks, Aaron, Scottsdale, Pa.	Scottsdale	S. W. Pa.
1914	Metzler, Isaac K., Martinsburg, Pa.	Morrisons Cove	S. W. Pa.
1924	Metzler, A. J., Manton, Pa.	Manton	S. W. Pa.
1885	Miller, S. C., Jet, Okla.	Milan Valley	Mo.-Kans.
*1889	Miller, D. D., Middlebury, Ind.	Forks	Ind.-Mich.
1917	Miller, D. D., Protection, Kans.	Protection	Mo.-Kans.
1904	Mosemann, John H., Lancaster, Pa.	Lancaster City	Lancaster
1895	Ressler, J. A., Scottsdale, Pa.	Scottsdale	S. W. Pa.
1892	Shoemaker, J. S., Dakota, Ill.	Freeport	Illinois
1890	Shank, Andrew, Oronogo, Mo.	White Hall	Mo.-Kans.
1918	Swartzendruber, John Y., Kalona, Ia.	Lower Deer Creek	Ia.-Nebr.
1892	Troyer, D. D., Goshen, Ind.	Clinton Frame	Ind.-Mich.
1907	Yoder, D. A., Elkhart, Ind.	Olive	Ind.-Mich.
1911	Yoder, S. C., Goshen, Ind.	East Union	Ia.-Nebr.
1909	Yoder, Abner G., Parnell, Ia.	West Union	Ia.-Nebr.
*1916	Yordy, Ezra B., Eureka, Ill.	Roanoke	Illinois

MINISTERS

*1926	Beare, G. H., Balodgahan, C. P., India	Bethel	India
1900	Birkey, E. J., Oronogo, Mo.	Hall	Mo.-Kans.
1930	Birkey, J. W., Lancaster, N. Y.	Sand Hill	Ontario
1927	Birkey, Dean, Kouts, Ind.	Hopewell	Ind.-Mich.
1918	Bowman, E. C., Freedom, Mo.	Osage County	Mo.-Kans.
1927	Bontrager, Clarence, Haven, Kans.	Yoder	Hutchinson Mission
1900	Bontrager, Eli A., Midland, Mich.	Midland	Ind.-Mich.
1922	Burkhardt, I. E., Hesston, Kans.	Hesston	Mo.-Kans.
*1923	Brubaker, J. P., Sagrada, Mo.	Sagrada	Mo.-Kans.
1932	Brunk, Geo. F., Washington, D. C.	Cottage City, Md.	Lancaster
*1917	Brunk, S. H., Fentress, Va.	Mt. Pleasant	Virginia
*1912	Burkholder, Oscar, Breslau, Ont.	Cressman	Ontario
1920	Bucher, James, Upland, Calif.	N. Pomona Mission	Pacific Coast
1927	Cowan, LeRoy, Birch Tree, Mo.	Berne	Mo.-Kans.
1906	Clemens, J. C., Lansdale, Pa.	Plain	Franconia
*1917	Culp, Claude C., Chicf, Mich.	Pleasant View	Ind.-Mich.
1931	Davis, J. W., Flanagan, Ill.	Cullom	Illinois
1933	Detweiler, Wm. G., Canton, Ohio	Canton Mission	O. & E. A. M.
1890	Diener, D. A., Canton, Kans.	Spring Valley	Mo.-Kans.
1918	Diener, Charles, Canton, Kans.	Spring Valley	Mo.-Kans.
1918	Diener, Edward, Wellman, Iowa	Daytonville	Ia.-Nebr.
*1916	Driver, C. B., Versailles, Mo.	Mt. Zion	Mo.-Kans.
1900	Ebersole, Noah, Peabody, Kans.	Catlin	Mo.-Kans.
1919	Erb, Paul, Hesston, Kans.	Pennsylvania	Mo.-Kans.
1912	Erb, Allen H., La Junta, Colo.	La Junta	Mo.-Kans.
1907	Garber, C. J., Alpha, Minn.	Alpha	Ia.-Nebr.
*1929	Good, Paul, Roaring, W. Va.	Roaring Creek	Virginia
1909	Gingerich, Amos, Versailles, Mo.	Mt. Zion	Mo.-Kans.
1907	Gish, D. N., Millersville, Pa.	Millersville	Lancaster
1906	Good, A. C., Sterling, Ill.	Science Ridge	Illinois
1925	Graber, J. D., Dharmari, C. P., India	Shantipur	India

*1903	Graybill, S. E., Freeport, Ill.	Freeport	Illinois
*1881	Hartzler, J. S., Elkhart, Ind.	Prairie St.	Ind.-Mich.
Hartzler, J. B., Marshallville, Ohio	Crown Hill	O. & E. A. M.	
*1922	Harnish, J. L., Eureka, Ill.	Roanoke	Illinois
*1930	Hershberger, Elmer D., Detroit Lakes, Minn.	Lake Region	Dak.-Mont.
1913	Hershberger, S. S., Harrisonville, Mo.	Sycamore Grove	Mo.-Kans.
1929	Helmick, C. M., Pinto, Md.	Pinto	S. W. Pa.
1909	Helmuth, Wm. E., Garden City, Mo.	Bethel	Mo.-Kans.
*1924	Heller, P. A., Los Angeles, Calif.	Los Angeles	Pacific Coast
1923	Hess, Maris W., Conestoga, Pa.	New Danville	Lancaster
1908	Hess, J. W., Akron, Pa.	Reading	Lancaster
1907	Hess, Elmer, Belleville, Pa.	Belleville	O. & E. A. M.
*1913	Hershberger, J. L., Wellman, Iowa	Lower Deer Creek	Ia.-Nebr.
†1931	Hobbs, Norman, Iowa City, Iowa	Iowa City Mission	Ia.-Nebr.
1921	Hochstetler, J. G., Creston, Mont.	Mt. View	Alta.-Sask.
1927	Hooley, Paul J., Limon, Colo.	Limon	Mo.-Kans.
*1929	Horst, John L., Scottsdale, Pa.	Scottsdale	S. W. Pa.
1925	Horst, R. P., Kansas City, Kans.	Mission	Mo.-Kans.
*1924	Horst, S. J., S. English, Iowa	Liberty	Ia.-Nebr.
*1910	Johns, Ira S., Goshen, Ind.	Clinton Frame	Ind.-Mich.
1894	Johnston, L. J., Cherry Box, Mo.	Mt. Pisgah	Mo.-Kans.
1929	Kauffman, Archie, Kenmare, N. Dak.	Spring Valley	Dak.-Mont.
1924	Kaufman, Milo, Hesston, Kans.	Hesston	Mo.-Kans.
1928	Kennell, P. R., Shickley, Nebr.	Salem	Ia.-Nebr.
1921	King, Henry J., Harper, Kans.	Pleasant Valley	Mo.-Kans.
1907	King, L. O., Hutchinson, Kans.	Yoder	Mo.-Kans.
1925	King, M. Y., West Liberty, O.	So. Union	O. & E. A. M.
1919	Kniss, Lloy A., Dharmari, C. P., India.	Mohadi	India
*1931	Kurtz, Christian J., Elverson, Pa.	Conestoga A. M.	O. & E. A. M.
1919	Landis, David L., Lancaster, Pa.	Melingers and Stumptown	Lancaster
*1921	Landis, Ira D., Lititz, Pa., R. 3.	Landis Valley	Lancaster
*1913	Leatherman, Aaron, La Junta, Colo.	East Holbrook	Mo.-Kans.
*1929	Lehman, Chester K., Harrisonburg, Va.	Weavers Church	Virginia
1922	Lehman, J. Irvin, Chambersburg, Pa.	Marion, Pa.	Franklin Co., Pa.

1911	Lehman, M. C., Goshen, Ind.	Sunderganj	India
*1925	Litwiller, Nelson, Pehuajo, Argentina.	Pehuajo	So. American
1886	Loucks, Jonas, Wakarusa, Ind.	Yellow Creek	Ind.-Mich.
*1926	Martin, Jesse B., Waterloo, Ont.	Waterloo	Ontario
1921	Mast, Aaron, Pocomoke City, Md.	Holly Grove	O. & E. A. M.
1910	Miller, Andrew S., Spencerville, Ind.	Leo	Ind.-Mich.
1894	Miller, Levi J., Garden City, Mo.	Sycamore Grove	Mo.-Kans.
*1919	Miller, Geo. S., Milford, Nebr.	East Fairview	Ia.-Nebr.
1911	Mininger, J. D., Kansas City, Kans.	Mennonite Mission	Mo.-Kans.
1905	Miller, David Z., Middletown, Pa.	Stricklers	Lancaster
1922	Miller, L. C., Manitou, Colo.	Manitou	Mo.-Kans.
1933	Mosemann, Jno. H., Jr., Lane, Pa.	Lancaster	Lancaster
1918	Moyer, Elmer B., Souderton, Pa.	Souderton	Franconia
1921	Newhouser, Jos. S., Grabbill, Ind.	Leo	Ind.-Mich.
1926	North, Homer F., Nappanee, Ind.	N. Main St.	Ind.-Mich.
1877	Rediger, Joseph, Milford, Nebr.	East Fairview	Ia.-Nebr.
1907	Reiff, Christian, Elkhart, Ind.	Prairie St.	Ind.-Mich.
1930	Roth, Ezra, Beaver Crossing, Nebr.	West Fairview	Ia.-Nebr.
1904	Royer, I. W., Orrville, O.	Orrville	O. & E. A. M.
1931	Schrock, T. E., Clarksville, Mich.	Bowne	Ind.-Mich.
*1924	Shank, J. W., Pehuajo, Argentina	Pehuajo	So. American
*1917	Shank, Clarence A., Wakarusa, Ind.	Olive	Ind.-Mich.
1905	Shank, J. R., Versailles, Mo.	Osage River	Mo.-Kans.
1907	Shantz, Moses H., New Dundee, Ont.	Blenheim	Ontario
*1895	Shetler, S. C., Johnstown, Pa.	Stahl	S. W. Pa.
1925	Showalter, E. E., La Junta, Colo.	La Junta	Mo.-Kans.
*1914	Showalter, Amos H., Waynesboro, Va.	Springdale	Virginia
*1908	Smith, J. B., Elida, O.	Salem	O. & E. A. M.
1933	Stauffer, Elam W., Manheim, Pa.	Erisman	Lancaster
*1911	Stauffer, John L., Harrisonburg, Va.	Hebron	Virginia
1897	Stoltzfus, A. E., Wood River, Nebr.	Wood River	Ia.-Nebr.
*1924	Stonerook, D. L., Martinsburg, Pa.	Morrisons Cove	S. W. Pa.
1913	Stutzman, Milo D., Kingman, Alta.	Salem	Alta.-Sask.
1905	Swartzendruber, P. P., Wellman, Ia.	West Union	Ia.-Nebr.
*1919	Troyer, N. E., West Liberty, O.	Oak Grove	O. & E. A. M.
1927	Troyer, Menno M., Conway, Kans.	West Liberty	Mo.-Kans.
1909	Thut, John, Harper, Kans.	Pleasant Valley	Mo.-Kans.
1907	Weaver, R. M., Harper, Kans.	Pleasant Valley	Mo.-Kans.
1925	Weaver, Floyd U., Rensselaer, Ind.	Burr Oak	Ind.-Mich.
*1909	Weldy, Silas, Wakarusa, Ind.	Holderman	Ind.-Mich.
*1912	Witmer, I. B., Columbiana, O.	Leetonia	O. & E. A. M.
1890	Yoder, C. Z., Wooster, O.	Oak Grove	O. & E. A. M.
1902	Yoder, Menno J., Topeka, Ind.	Emma	Ind.-Mich.
1927	Yoder, S. A., Harper, Kans.	Pleasant Valley	Mo.-Kans.
1918	Yoder, Ray E., Wakarusa, Ind.	Salem	Ind.-Mich.
1930	Yoder, Orie D., Hubbard, Ore.	Bethel	Pacific Coast
1925	Yoder, Edwin J., Topeka, Ind.	Maple Grove	Ind.-Mich.
1922	Yost, E. M., Greensburg, Kans.	Greensburg	Mo.-Kans.
1893	Zimmerman, J. J., Harper, Kans.	Crystal Springs	Mo.-Kans.
1926	Zook, Kore J., Roseland, Nebr.	Roseland	Ia.-Nebr.

DEACONS

1894	Beck, L. L., Peabody, Kans.	Catlin	Mo.-Kans.
*1925	Birky, Dan Z., Beemer, Nebr.	Plum Creek	Ia.-Nebr.
1920	Detweiler, J. S., Versailles, Mo.	Mt. Zion	Mo.-Kans.
*1910	Frey, J. C., Aehbold, O.	Central Fulton	O. & E. A. M.
1919	Hartzler, I. J., Pryor, Okla.	Zion	Mo.-Kans.
1914	Hostetler, H. E., Harper, Kans.	Pleasant Valley	Mo.-Kans.
Hostetler, O. E., McPherson, Kans.	West Liberty	Mo.-Kans.	
1925	Kauffman, Wallace W., West Liberty, O.	Spring Union	O. & E. A. M.
1925	Landis, William S., Canton, Kans.	Spring Valley	Mo.-Kans.
1930	Miller, A. M., Milford, Nebr.	East Fairview	Ia.-Nebr.
1932	Miller, Jacob C., Lancaster, Pa.	Lancaster Mission	Lancaster
1894	Nunemaker, J. M., Roseland, Nebr.	Roseland	Ia.-Nebr.
1911	Shlegel, Ben, Shickley, Nebr.	Salem	Ia.-Nebr.
1908	Shellenberger, J. L., Limon, Colo.	Limon	Mo.-Kans.
1929	Shetler, Joseph J., Pigeon, Mich.	Berne	Ind.-Mich.
*1914	Slagel, Joseph, Thomas, Okla.	Pleasant View	Mo.-Kans.
1924	Smith, William M., Kansas City, Kans.	Kansas City	Mo.-Kans.
1932	Snyder, Bert D., La Junta, Colo.	East Holbrook	Mo.-Kans.
1922	Stoltzfus, Sylvanus, Elverson, Pa.	Conestoga	O. & E. A. M.
1915	Swartzendruber, B. P., Upland, Calif.	Pacific Coast	Ia.-Nebr.
1911	Weaver, A. H., Kinross, Ia.	Liberty	Ia.-Nebr.
1921	Weber, George A., Kitchener, Ont.	First Mennonite	Ontario
1921	Winey, S. G., Colorado Springs, Colo.	Manitou	Mo.-Kans.
1899	Zimmerman, P. J., Jet, Okla.	Milan	Mo.-Kans.
1929	Yoder, Harvey M., Wellman, Iowa	West Union	Ia.-Nebr.

VISITORS

1922	Brenneman, William J., Chicago, Ill.	Church of Brethren
1902	Mishler, George E., Abilene, Kans.	Brethren in Christ Church
	Yost, A. L., Moundridge, Kans.	Church of God in Christ

* Delegates
† Proxies

Married

Yoder—Henry.—On Aug. 20, 1933, at the home of the officiating bishop, Eli H. Kanagy, occurred the marriage of Bro. John W. Yoder and Sister Mary Ruth Henry, both of the Allensville congregation. May the Lord bless and keep them through life.

Kauffman—Campbell.—On Thursday afternoon, at 2:30 o'clock, Aug. 16, 1933, at the Mission Home in Hutchinson, Kansas, Bro. Adam Kauffman of Jetmore, Kans., and Sister Minnie Mae Campbell of Canton, Ohio, were united in marriage. Bro. J. F. Brunk officiated. May God's richest blessings attend them through life.

Obituary

Good.—Lizzie N., wife of Daniel N. Good, died at her home near Hinkletown, Pa., at 12:45 P. M. Thursday, after an illness of complications; aged 49 y. 10 m. 14 d. She had been ill for over 21 years, having never been strong and hearty from childhood. She was resigned to go and selected for her text I Thes. 4:13 to the end of the chapter. She was a member of the Groffdale Mennonite church since she was 20 years old. She is survived by her husband, 3 sons (Samuel, Noah, and David), and 4 brothers (Elam, Jonas, John, and David Horst). Funeral services were held at the house by Amos Martin in English, and at the church by Frank Horst in English, and by Joseph Hosteter in German. The same text was used at the church. Burial on Monday.

Becher.—John, son of the late Joseph and Mary Becher, was born near Harrisburg, Stark Co., Ohio, on Jan. 5, 1864. At the age of seventeen years he united with the Beech Mennonite Church, in which faith he continued until the end. For the past number of months he suffered from dropsy, and on Thursday morning, Aug. 10, 1933, he peacefully fell asleep; aged 69 y. 7 m. 5 d. He died on the same homestead where he was born. Besides his parents, 1 brother—Daniel—preceded him in death. Surviving are 2 brothers: Christian and Joseph, of the home; and 2 sisters, Mrs. Fred Jossie, Sandyville, O., and Mrs. Jonas Conrad, Louisville, O. Funeral services were held at the Beech Mennonite Church, in charge of the bishop, O. N. Johns, assisted by the brethren Alvin Hostetler and John D. Miller. Interment in the adjoining cemetery.

Miller.—Hurry Beechy, son of Clarence and Mary (Beechy) Miller, was born June 16, 1916; died Aug. 13, 1933 from drowning; aged 17 y. 1 m. 28 d. Hurry became a member of the Holly Grove Mennonite Church near Westover, Md., Oct. 27, 1928. His sudden death has been a loud call to his many associates to "Prepare to meet thy God." He is survived by his parents, 1 sister, 2 brothers, 2 grandfathers, 1 grandmother, 6 uncles, 9 aunts, 6 great-uncles, 9 great-aunts, besides a host of relatives and friends. Two brothers and 1 grandmother preceded him in death. Funeral services were held Aug. 15 in the home by Bro. George Hostetler, and at the Holly Grove Church by the brethren A. C. Ogburn and Aaron Must. Interment in the Holly Grove Cemetery.

"One bright afternoon he left us;
How little we thought 'twas goodbye;
But ere the night had fallen,
He answered the summons on high."

Stahl.—Sister Amanda Stahl was born Jan. 23, 1876; died Aug. 22, 1933; aged 57 y. 6 m. 29 d. Sister Stahl was the daughter of the late J. M. Lohr and was married twice. Her first husband, Joseph J. Yoder, died 17 years ago. The children surviving from this marriage are: Dorsey Yoder and Mrs. Walter Blough and 6 grandchildren. Her second husband, Jacob C. Stahl, died 3 years ago. The

surviving step-children are: Ira and Austin Stahl of Davidsville; Howard and George Stahl of Hollsopple; Mrs. Oscar Mishler, Davidsville; Mrs. Leonard Naugle and Miss Ruth Stahl of Johnstown, and Mrs. Lloyd Croyle of Thomas Mills. Five sisters also survive: Mrs. Jacob Livingstone, Mrs. Simon Kaufman, Mrs. Calvin Layman, Mrs. Ammon Blough, and Mrs. Irvin Blough, all of Davidsville. Sister Stahl was a member of the Mennonite church about 34 years. Funeral services were conducted at the Blough church on Aug. 24, by Bros. James Saylor, Harry C. Blough, and L. A. Blough. Interment in Blough Cemetery.

Swartzentruber.—Christian L. Swartzentruber was born near Oakland, Md., Jan. 16, 1904; died Aug. 4, 1933 near Middletown, Del. He with a helper named Adams was returning from Baltimore in one of the big Victor Lynn line trucks, and some time after midnight, for reasons unknown, ran into a concrete abutment wrecking the truck which caught fire immediately. It will never be certainly known if they were killed outright in the crash, or were overcome in the flames that followed. Rescuers and a fire department after subduing the flames, discovered the men, Christ lying rather on top of the other man beside the truck on the ground very near the detached gasoline tank, and both burned beyond recognition. First reports were to the effect that the accident was caused by lightning either striking the truck or blinding the driver. This, however, is without support since it is known that the thunder shower was over and the moon shone clearly at the time of the accident. Bro. Christian accepted Jesus in his youth and was received into the visible church by water baptism in January, 1919, remaining a member of the Greenwood A. M. congregation until death. He was united in marriage to Sister Arie Bawel of near Greenwood, Del., on Sept. 29, 1930. He was a kind and faithful husband, and lived in this union for nearly three years. He leaves to mourn his early departure, his companion, his father, 6 brothers, 1 sister, his step-mother, one half-brother and sister, as well as a host of friends and relatives. Funeral services were held at the Greenwood church on Aug. 7, conducted by John S. Mast of Elverson, Pa. Interment in adjoining cemetery.

SPECIAL MEETINGS

Coatesville, Pa.

Report of the All-Day Services Held in Connection with the Tent Meetings at Coatesville, Pa., Aug. 26, 1933.

Organization.—Mod., Abner Stoltzfus; Chors., Elam B. Kennel, Howard Greider.

Program and Speakers.—Morning session, Devotion, Psalm 1, Henry Bechtel, Spring City; Look on the Field, John S. Hess, Lititz, Pa.; Laborers, Matt. 9:37, 38, Wilson Moyer, Sellersville, Pa.; Scriptural Giving, J. F. Bressler, Lancaster, Pa.; Afternoon session, Devotion, Psalm 24, Jacob Landis, Skippack, Pa.; Victory Over Sin, John S. Hess; Peace, Wilson Moyer; God's Love and Judgment, J. F. Bressler.

Some Thoughts Gleaned.—The world is a field, but there are many fields in the one large field. Each one of us has a field to work in. As surely as we expect a harvest, there must also be a sowing. As we sow so shall we reap. As a field shows the effects of a storm, so the body shows the effects of a sinful life. If we convert one soul, we shall save him from eternal death and hide a multitude of sins. Many people have an inspiration, but what we need is consecration, a willingness to be used when and where God wills. The laborers must have Biblical qualifications, must be indoctrinated, must be burdened for lost souls. Christ said, "Peace I leave with you, my peace I give unto you." God is the Author of Peace. Unless we are right with God we cannot have peace. God hates sin as much as He loves

righteousness. God never sends judgment without first sending a warning. To have victory over sin, we must have a continual submission to God. If we expect to gain the realm of glory we must live an overcoming life. God has made ample provision that we can live an overcoming life. Christ is our Captain and He never has been defeated. "Freely ye have received, freely give" (Matt. 10:8). We should work all we can, save all we can, and then give all we can.

Visiting ministers from a distance, besides those already mentioned were: Noah Mack, New Holland; Samuel Lehman, Manheim; Sem Eby, Intercourse; and Samuel Martin.

O. J. Miller, Sec.

Lancaster, Pa.

Report of Harvest Home Meeting held at Rohrerstown, Pa., Aug. 17, 1933.

We had an interesting program. In the morning devotional services were conducted by Jacob Habecker using James 1:1-16.

"Consecration of Self and Means" was discussed by Ira Hershey, Paradise congregation; "Fruitbearing" by Abram Risser; and the Harvest Sermon was preached by Bishop Abram Martin, Mellinger's congregation.

In the afternoon devotions were conducted by John Snavely of Manheim. A Children's Meeting was conducted by Christian Lehman of Habecker congregation. "Little Things" was discussed by Jacob H. Mellinger of Paradise. "Reverence for God and Sacred Things" by D. Stoner Krady, Lancaster.

In the evening, devotions were conducted by Landis Shertzer, Millersville. Eph. 5:15, 16 was discussed by Amos Horst, Akron; "And Peter" by Bishop Henry Lutz, Mt. Joy, Pa.

We were very well instructed by these brethren. We were especially reminded of where our blessings come from, and we should have reverence for God and sacred things. The meeting was well attended and the interest was good.

A. N. Miller, Sec.

OUR GOD

By Jonas H. Swartz

For the Gospel Herald.

Joyful to think of God
Just as He always is;
Ne'er changed the path we trod
That leads us into His.

Blessed thought to treasure;
His wondrous will to know;
Deeds that add Him pleasure;
Seeds that take root and grow.

God in beauty survives
In righteousness divine,
With pleasure in the lives
Which say, His will is mine.

Glory and majesty
Ever in His control,
Captured the tragedy
E'er long pursued the soul.

Great men cannot explain
The greatness of our God,
Nor understand the plan
On which His travelers trod.

His wisdom and His power
Caused angels to rejoice,
When in that precious hour
They shouted loud their voice.

Lift up your head and gaze
Toward that bright city fair;
Hallelujah the days
When we meet over there.
Spring City, Pa.

NEWS LETTER

(Continued from page 492)

certainly are grateful to our dear home folks for the continued support during these stressing times which has made possible the continuation of our gospel extension work.

May God bless you all is our prayer.
Mary Fretz Snyder.
America, F. C. O., Argentina.

YOU AND I

By Martha R. King

For the Gospel Herald.

Our time is swiftly flying,
And never to return
And soon the time is coming
When all our work is done.

Our time is very precious,
Our calling should be sure;
The Lord to us is gracious,
If just our hearts are pure.

Have we in mind our Savior,
His blessed will to see?
Do we expect His favors
To come to you and me?

Our time is short and hasting,
So let us be secure;
Without a moment's wasting,
The Lord is coming sure.

The world does need correction,
Now listen to the call;
Come nearer to perfection,
And God will bless you all.

If we accept our Savior,
God's children then we'll be;
Then we expect His favors
To come to you and me.

Our calling and election
Is conditioned on our will,
If we will take correction
And do His holy will.

Have we done all our duties
In telling men to come
And taste our Savior's beauties
Before this time is gone?

The Lord has made the promise
To help in time of need,
If we sincerely promise
To be His child indeed.

Oh, may the Lord be with us;
God bless us, you and me;
And may the Lord correct us
And save us for eternity.

Gap, Pa.

GOSHEN COLLEGE

Offers opportunities for a thorough college education in a wholesome Christian environment.

Has a strong faculty of Christian men and women trained in the best universities of America and Europe, who have the welfare of the Church and her young people at heart.

Offers a curriculum with a wide range of courses designed to meet the needs of those desiring a broader outlook on life and a greater knowledge of the Bible and the work of the Church as well as those expecting to enter the professions.

The liberal arts college offers courses leading to the B. A. and B. S. degrees. Students are able to major in the following subjects: Bible, Biological Science, Education, English, History, Home Economics,

Mathematics, French, German, Latin, Physical Science, Social Science. Special courses are offered in Art, Music, Mechanical drawing, etc.

Is accredited by the Indiana State Department of Public Instruction for offering courses leading to the regular High School Teacher's License in the following subjects: English, History, Social Science, Biological Science, Home Economics. The Home Economics department also prepares students for the special license in this.

The Bible School offers a two-year Bible course for those who desire to fit themselves for Christian work. The first year or graduate work in Bible is also being offered this year. Tuition in both the two-year and the graduate courses is free, providing the students take the prescribed courses. Students desiring to major in Bible may elect their courses from the regular offerings in the Bible Department.

Rates reasonable, pleasant surroundings, good environment. School opens September 12. Address,
S. C. Yoder, President.

ANNOUNCEMENT

Hesston College and Bible School

Date of opening: Sept. 13, 1933.

Departments: Bible, Academy, College, Correspondence.

Academy: In the Academy four years of standard work are offered. Courses in history, mathematics, science, language, home economics, bookkeeping, typing, and manual training will be given.

Bible: A two-year Christian Workers' course is being introduced, offering such courses as personal evangelism, Bible study, Sunday school teachers' training, doctrines, missions, Christian evidences, preparation and delivery of addresses and sermons, and Church history.

College: Last year the Junior College was discontinued, but we are glad to announce that the first year will be given again this year. A good interest is being shown in this college class.

Expenses: It is the aim of the school to keep student expenses at a minimum. During the past year expenses have been reduced about 30 percent. No tuition is charged for the Christian workers' course, tuition for Academy \$25 per semester, for College \$40 per semester. Board \$50 per semester, room \$16-\$18 per semester. A number of students have been helped each year by part time work.

Prospects for the year: We praise God that the prospects point to a good year. There will no doubt be an increase in the number of students, and we are expecting many blessings from God. Plan to attend and share these blessings with us. Write for information.

Milo Kauffman
Hesston College
Hesston, Kansas.

ANNOUNCEMENT

Eastern Mennonite School

Opening date: September 12, 1933.

Departments: Bible School, Junior College, High School, Bible Correspondence School.

The Bible School offers a two-year Elementary Course for those who have not had high school privileges, and an Advanced Course of the same length for high school graduates and others who are able to carry the work. Emphasis is laid on Book study and doctrinal courses but attention is given to a wide range of other valuable courses which build up one's faith in the Scriptures and prepare one for Sunday School, mission, and other forms of Christian serv-

ice. The Bible schools conducted by our own Church are the best fitted to give Mennonite young people a sound training and a thorough preparation for service in the Church.

The Junior College offers two years of standard college work including a two-year teacher training course that is approved by the State Board of Education.

The High School offers the standard four-year course. In addition to the usual courses in English, history, mathematics, science, and foreign languages a wide range of electives is offered including art, home economics, agriculture, bookkeeping, oral expression and music.

The Bible Correspondence School offers practical home study courses in Bible. It is possible to enroll at any time of the year. Send for special descriptive folder.

Control of the School. While the school is under the direct control of the Virginia Conference of Mennonites, it has been serving all of the Eastern Mennonite Conferences and has been patronized by conservative people from other sections of the Church.

Standards. The school stands first of all for Biblical standards as understood by the Mennonite Church and expressed in her doctrinal standards. It is interested in perpetuating the evangelical as well as the distinctive principles of the Mennonite Church. The qualification of faithfulness on the part of Faculty members is placed above that of ability.

At the same time educational standards are given their proper recognition. A church school can put across a thorough piece of work.

Rates are reasonable. Another reduction has been made in the board rates. Every effort is made to reduce student expenses.

Opportunities for earning part of expenses. Those who are in need of earning part of their expenses should write the school for information concerning work.

Correspondence is invited.

Eastern Mennonite School,
Mennonite Station,
Harrisonburg, Va.

ANNOUNCEMENT

The Forty-fourth annual meeting of the Associated Sewing Circles of the Lancaster Conference District will be held Monday, Sept. 25, 1933, at Mellinger's Church, near Lancaster, Pa. Everybody is invited to attend.
Mrs. E. D. Leaman, Secy.

Table of Contents

481—Editorial
482—Mennonite General Conference
486—Lonely? Helpless? Happy? (Poem)
God's Promises
Expression of Love
The Waiting Time
487—Sunday School Lesson
Bible Meeting Topic
488—Field Notes
489—Correspondence
490—God's Harvest Field (Poem)
The Mennonite Martyrs
491—A True Sunday School Teacher
492—Argentine Mission News Letter
495—Married
Obituary
Special Meetings
Our God (Poem)
496—Announcements
You and I (Poem)
497—Report of South American Mennonite Mission
510—Financial Report
512—Gleanings

GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

SEPTEMBER 7, 1933

J. A. RESSLER, Editor

SOUTH AMERICA

Eleventh Annual Report of the South American Mennonite Mission, established April, 1919, at Pehuajo, Argentina 1932

NOTES TAKEN DURING THE 1933 CHURCH CONFERENCE HELD AT PEHUAJO, ARGENTINA

Elvin V. Snyder

Most of our people look forward to the Church Conference as a time of spiritual refreshment, for the accumulation of fresh enthusiasm, and the formation of new friendships. This year about seventy people outside of the Pehuajo congregation were present. Among them were nineteen delegates from the different churches. The rest were missionaries, pastors, workers, and interested, active members. Most of the delegates and visitors were young people under thirty-five years of age.

Considering the restricted accommodations for so large a group, the Pehuajo congregation offered splendid hospitality even though a few of the young men had to move their beds into the church one night because the garage roof let in some of the rain storm. This year the meals were served in cafeteria style, which, for the Argentine of our district, was quite a new but agreeable departure.

With only three exceptions, all whose names were placed on the program were present and took their parts. The following are citations from some of the speakers.

Friday Morning, January 27

Conference Sermon. Text: Lam. 4:1—"How is the gold become dim?"

1. A rebuke—for having neglected the spiritual life.
2. A challenge—to greater spiritual brilliancy, experience and testimony.
3. A vision—Jeremiah's vision of trouble and triumph. Rev. 3:18 in Spanish says, "I admonish you that you buy gold refined in fire from Me, so that you may be made rich." "I once worked in a shoe store and every morning I had to clean the brass plate containing the Company's name. That is what we must do with our hearts—the gold in our lives, polish it with the Word of God, Communion with God, and Service for God." Elvin V. Snyder.

Friday Afternoon

Bible Study. John 15:1-27.

"The Ideal Christian is cleansed by the word of Christ (1-3), abides in the life of Christ (4-8), loves . . . is a friend of Christ (9-25), and testifies of the perpetual goodness of Christ (26-27)."

General Theme: "Our Church."

1. Her Lack of Power.
"We lack power because we lose connections with the Power House—the Power of Pentecost."
(Mrs.) Edna Swartzentruber.
2. How to Obtain It.
"By prayer and fasting, constant communion with the Holy Spirit, we shall find ourselves in newness of life."
Feliciano Gorjon.
3. What will be the Result?
"A Church that Possesses, Announces, and Shares its Possessions."
Albano Luayza.

Friday Evening

General Theme: "The Christian Worker."

1. His Relation with God.
"The Christian worker is related to God by his participation in the life, work, and message of God."
(Mrs.) Mary Fretz Snyder.
2. His Duty Toward Lost Souls.
"Sometimes our emphasis is placed too much on organization, schedule, preparation, and education, while in the meantime people are perishing because we were not ready. A faltering word, a feeble effort is better than none at all, and may win some."
Jose Zagami.

Evangelistic Sermon.

"What do you think about Jesus? Is He the Son of God or merely a great philosopher?—the Savior of the world or merely the figure head of Christianity? Have you tried Him out?"
W. G. Lauver.

Saturday Morning

Business Meeting:

The main item of business was the presentation and discussion of the Twenty Year Plan. The idea of this plan is to make the Argentine Church self-supporting and self-propagating during a period of the next twenty years, by reducing by five percent each year the annual budget from North America. This would make it possible for the Mission to push out her frontier or occupy some other districts in the Argentine with practically the same budget as it is at present receiving.

"I am glad the missionaries are giving us this privilege, but the suggestion should have come from us. We should be the pushers in this business. Let's do it."

Frederick Wetzel, Pehuajo delegate.

"I think that surely in twenty years more we should be able to learn to walk alone."
Pablo Cavadore.

"The first few years it should be easy to raise the amount discounted from North America, but after a while it will mean some hard work. Let us begin immediately."

Albano Luayza.

"It will mean an increase not only in our giving but also an increase in consecrated hard-working members."

Santiago Battaglia, Trenque Lauquen delegate.

"We should begin by giving the tenth because we owe that, and if every year we increase our OFFERING, we can do it."

Bro. Accomo, Mechita delegate.

Afternoon Session

Bible Study. Eph. 4:1-13.

"There are some people who are proud that they are humble. That is not humility. Let us be ONE in Christ."

T. K. Hershey.

General Theme: "Our Church."

1. The Great Commission.
"The Great Commission is like the command of the General of a great army to march forward to conquest and to victory."
(Miss) Maria Cavadore.
2. Her Young People.
"The young people of our Church are her highest human hope and for that reason require the highest standard of spiritual, moral and social instruction."
(Mrs.) Mae Hershey.
3. Her Self-Support.
"There were two men who had an argument. The one's name was Mr. Pocket-Book. He did not favor giving very much and the only argument he could put forth in defense of his attitude was his Sunday grumble while the offering was being taken."
Santiago Battaglia.

Evening Session

Evangelistic Sermon:

"I have little sympathy for those people who blaspheme the

name of God in times of prosperity and who in times of poverty pray, 'Give us this day our daily bread'."

Albano Luayza.

Sunday Morning

1. The Christian and His Bible.
"The Bible is the Christian's light to walk by, the Christian's tool to work with, and the Christian's ideal to strive for."
(Miss) Quintina Gutierrez.
2. How to Honor the Lord's Day.
"If one works six days for himself, certainly it is not too much to dedicate one day for worship, communion and meditation upon divine things."
(Mrs.) Florence B. Lauver.
3. Sunday School. "Jesus and the Sabbath."
"The Lord's Day is a happy day, a holy day, not a holiday."
L. S. Weber.
4. Group Meetings:
 - a. Married Men. "We must consecrate our material possessions to the Lord and for the success of the Twenty Year Plan."
 - b. Married Women. "We have many opportunities to be of greater spiritual and moral help to our fellow-women."
 - c. Young People. "We need less organization in our meetings and more serious coöperation and consecration."

Afternoon Session

Bible Study. Matt. 25:31-46.

"Are we responding to everyday opportunities with the 'Ye-have-done-it-unto-Me' spirit?"

A. Swartzentruber.

General Theme: The Church and Social Problems.

1. What are these Problems and their Causes?
"Labor and Capitalism, Materialism, and Immorality are caused by economic, parental, ecclesiastic, and spiritual recklessness."
(Miss) Santina Cavadore.
2. How to Solve Them?
"The Sermon on the Mount is a good place to start. Legislation, be it civil or ecclesiastic, can be only partially successful if Christianity fails to inject the life and spirit of Christ."
T. K. Hershey.

Evening Session

Evangelistic Sermon:

"Repent ye, for the Kingdom of Heaven is at hand. Do not mimic, nor pretend, nor philosophize, nor procrastinate, but—**REPENT.**"
Pablo Cavadore.

OUR SOUTH AMERICAN FIELD

Nelson Litwiller

I bring you greetings from the South American Mennonite Church.

I am very thankful to God for being one of those privileged few in our Church—not privileged because I am rich, because I am not rich, nor privileged because I am educated, because I am not educated—but privileged because I am a foreign missionary. I, too, can say in the words of a zealous African missionary, that "when I get to heaven I do not ask to sit either on the right hand or left hand of Christ. I shall be satisfied to sit at the gate and watch my African brethren come in." I, too, shall be satisfied to sit at the gate and watch my South American brethren come in. We appreciate the confidence that the Church has put in us and has counted us worthy of being missionaries to South America. The growing interest in the foreign fields shows there is a growing obedience to Christ, and that command "Go ye" comes to us with as much force as it ever did, and perhaps is more of a challenge to-day because of the existing conditions in the world, the greatest challenge in the history of the Church.

I come from a land that is greatly blessed materially; twenty-four times as large as Pennsylvania; a land that exports annually six million tons of wheat and corn; exports annually one million tons of meat; a land that is prosperous, and has natural resources. We know very well that if the spiritual life of a people does not keep pace with the material progress then there is danger ahead, and that danger exists in the Argentine to-day in the nth degree. The land which experts say can easily feed one hundred million within its doors and then export food to feed another one hundred million people—that land is spiritually blind and poor and naked and sick. I am glad for this, that there are signs and promises of spirituality. There are latent in the people of the Argentine all the spiritual promises that we may expect from any people. We have a few who have proved spiritually strong. The trouble has been that the spiritual leadership in the Argentine has been blind and bigoted and if

the blind lead the blind they both fall into the ditch.

My subject is so broad I hardly know what to say. I will give some general ideas, and part of what I am going to say is a review of a book written by a missionary who has recently traveled through all the South American countries, and what I am giving may seem to come from some other age. I am not saying all that he says, but some of the things he saw within the last five years.

The background of South America is Spanish. We must understand the Spanish people, their ideals, their ways of thinking and doing. Now the Spaniard generally is a proud man and self-assertive. The Italians do not like the Spaniards very well and they tell a story on the Spaniards of how they lost the Spanish-American War. The Spaniards had a special time to light their pipes and cigarettes each day. They got their orders to march, but it was smoking time, so the Americans overtook them and won the war. He is not too fond of work, likes a white collar job, expects to be pensioned early in life, and likes to gamble. At Christmas time they gamble two million pesos with the hope of winning the big prize. They are proud and they never like to acknowledge a mistake. It would reflect on their ability and honor, and if you told them a dozen times they still insist they are right. They have no fear of sin but are afraid of death, but the Catholic Church has never taught them to fear sin. The Catholic Church has been the spiritual leader for four hundred years. In a certain town, Cordoba, we have sixty-five churches and four hospitals, when according to a business man, we ought to have four churches and sixty-five hospitals. There are some of the South American churches which still receive support from the government. The Argentine government turns over to the Catholic Church over a million dollars of gold each year to support their churches, hospitals, institutions, and other things.

The North American merchant has penetrated South America. We were in port six days in Santos and met a young North American business man. I talked to him about religion and said, "I suppose you have not lost the church-going habit while in South America?" He replied that he used to go to church regularly while in North America, but that his religion, the Roman Catholic, in South America was nothing but superstition. A North American could not make himself at home in his own Church in South America! South America is a legitimate mission field in spite of the fact that some try to tell us that she has the Christian religion and that she is capable of taking care of her own problems. One man said that the Roman Catholic Church does not create an honest mental anxiety of the religious problems. I talked with a young doctor, and the last night I was in Pehuajo he came to church. In my visits with him he used to say, "Come again. I do not feel good after you go away, but come again and tell me some more." He was getting interested about his soul. I wish you would pray for him.

The priesthood in South America is ignorant. The doctrine of the Catholic Church says that Mary did not die; she ascended into heaven and she is the one to whom you must make intercession. Christ died and He is dead. They kiss His feet in the coffin, but they do not think of Him as a resurrected Lord. The priests are also bad—immoral. Two young people who were planning to get married, on the eve of their marriage were visiting again with each other in a social way, and with intimate conversation looked into their family relationships, and the girl confided to the man that she was not really the daughter of her father, but that the bishop of the Catholic Church there was her father. The young man confided that he, too, was not the son of his father, but was the son of the same bishop. Naturally, the marriage could not take place. This happens so often. About sixty percent of the children in South America are illegitimate. Many people do not get married, but live together anyway. We had a case of a man who had been living with a woman twenty years but got tired of her and went and made love to a young girl and threw her out of the house, and he was already a grandfather. Another case I was asked to settle was when a girl was carried off by a man. We went to the police station to see if we could do something. Often they do not marry because the Catholic priests charge a high fee to marry them, so they decide to live together anyway. That has been done away with considerably because now they can be married with a reasonable fee, or without any religious ceremony, only a civil ceremony.

There is an amazingly rotten moral condition. Syphilis—eighty per cent of the men are syphilitic. It is terrible to say these things, and yet I am telling you. Brother Hershey told me about six months ago that during the winter months there were something like fifty deaths of young girls of abortion, and the doctor who later reported the deaths was almost ostracized. The most violent anti-Catholics we have in South America are the ones who were trained in Catholic schools. In South America some of the Jesuits are very ignorant. On the desk of one of the teachers is a statue of Michael having a scrap with Satan, and Satan has a microscope in his hand.

The Catholic Church is not interested in the truth. Christ as the risen Lord has been lost sight of completely. He has lost His prestige as a Helper. The Virgin and the Saints are approached for daily help. She alone has never lost her renown. Christ has been lost sight of. If you want to insult a man by telling him he is a poor, feeble critter, you call him "a poor christ," meaning, "a poor devil." Christ has lost His power and His esteem in the minds of the people. Twice during the year they worship Him—at Christmas time and on Good Friday. At Christmas time the priest brings a celluloid doll and they kiss that doll with devotion. In Rio de Janeiro we visited two Catholic churches. On Good Friday night they had a wax figure of Him in a Coffin. They filed past and kissed His feet. In another church they have Christ in a sort of grave. They put candles all around Him and it gives the appearance that He is sweating and the priests mop this up and sell it because it is supposed to contain virtue for healing. There are some statues of Him where He is considered as a miracle worker. In an earthquake the statue of Christ did not fall down, and now it is worshipped. In another small country section where the people worship, the church with the statue was burned and the people wept bitterly saying, "Our God died."

An old priest in 1929 confessed to a missionary that in the whole church of Chile he knew only one who gave him the impression of a saintly life. "Of six hundred priests whom I have known in different South American countries," he said, "I count only thirty of them sexually pure." The Argentine University Press in an editorial says that the Argentines lack ethical expression. There is no ethical education of right and wrong. There is a passion that expresses itself in patriotism for the country or a sensual passion. Perhaps twenty per cent of the people are still sincere in this thing. Naturally, a condition like this will arouse a reaction. Through the cloak of the Catholic religion they have control of many institutions, which brings them into popularity and position. Uruguay has turned very anti-Catholic and in parts anti-religious as Russia. In a certain newspaper in Uruguay God is written with a small letter, and they never refer to the Pope as the Pope, but speak of him as "the gentleman from Rome." In Pehuajo I spoke with a young man and he told me he is an enthusiastic Communist.

We have other religions. Spiritism has been gaining amazingly. In Pehuajo we have three spiritist congregations. One has a large membership. In Brazil we have what we call the Positivists. There is a large group which is neither Protestant nor Catholic. A relatively large group that are sincere in all they say. They say they are Christians. They don't want to line up with any Church. They say, "The only thing that helps us is the fact that Christ lives." I think Christ would say to many of these, "Thou art not far from the kingdom."

I want to be in the Argentine in the next forty or fifty years. I believe there will be a great spiritual ingathering.

I am afraid you don't realize how large our field is. From Bragado to Santa Rosa is an approximate distance of at least 300 miles. Just think of two towns separated by that distance, and then of that area fifty miles wide. In that section we have sixty-two towns ranging from thirty thousand people to one hundred people. We have at least one hundred thousand people in that territory for whom we feel we are responsible. Right now we have twelve missionaries in that district and some part-time native workers. I may say that each one of our members has to some extent an individual history. We have not many spectacular conversions. I might bring a statistical report, but each case is different.

The Bible reader had gotten in touch with a fairly old man who was the terror of the neighborhood. In the coldest winter when other people would wear overcoats, he would run around in his shirt-sleeves. He got sick and realized he was dying. I told that man

about Jesus, how Jesus wanted to save him and change his wicked nature and make him a child of God and prepare him for heaven. When I thought he understood we prayed. I believe he was pardoned. I had the chance to visit him about a week before he passed away. He was very tranquil. Before that he was very hard to deal with, but after his conversion and at his death the whole neighborhood remarked the change that had come over him. At the same time a spiritist woman died in her faith. She was unconscious a week and she yelled that she was suffering in flames and that evil spirits were getting her. She had an awful death. You read of the woman who had an evil spirit and was delivered after praying and fasting. Her little girl about eight or nine years old began in the same way. She didn't act altogether like her mother, but it was evident the same evil spirit was working. Never in her life had she experienced anything like that. One day they were visiting in our home. It was just about lunch time. We got our children to the table, then the native worker and we went into the parlor and we prayed earnestly; she arose and since then has not been attacked.

Another child was sick of pneumonia. They wanted the child to be baptized, but the priest wanted too much money, so they called us. We went there and saw the condition of the home. I told the child's mother that we do not baptize children because it was not necessary. What they needed to do was to get ready themselves. I took my doctor friend along with me. He examined the child and said it might live, but it was very doubtful. We treated the child and prayed every day and to-day the child is living, and the family comes to church.

By the way, the medicine for that child was paid by the missionaries. Don't think that the missionaries are getting too much money. The missionaries in South America, as well as in India, are consecrated. They use their money rightly.

In South America everybody carries weapons, but we depend on the Lord. He has always watched over us.

Not all our people are faithful, and they sometimes deceive us. A certain man about to be baptized left the country just before baptism. He escaped with a little of my money which I trusted him enough to give, thinking he would pay me back. That is the other side. But I tell you, mission work is worth while. When we left some stood at their doors and cried like children, and asked us to come back again.

Let us not let up on the work in South America!

THE PEHUAJO BIBLE SCHOOL

Nelson Litwiller

It is much satisfaction to us that at the end of the school year three students received their diplomas. Two have been accepted by the Mission as full time workers and one does part time work. Up to date five have received diplomas. Two of these are in full charge of congregations and the other two are helpers serving under North American pastors. This number may seem small to some but to us on the field who are interested in the training of young people it means much and is an indication of something much greater which we hope to realize.

Since the writer's furlough is due, and he will probably be at home when this goes into print, and since there will be a shortage of workers, the work of the school has been stopped temporarily. But there is a more important reason perhaps. It is the question of finances, of support of the students and their future support when they are graduated. I am tempted to recopy a portion of my last year's write-up on the Bible School. Will you read it again, please? I presented the problem and asked several questions. Among other things I gave an approximate estimate of a need of at least one hundred trained native pastors to properly minister in spiritual things to the people in our territory, thus allotting 2000 people to one preacher. My suggestion as the only hope for a solution (unless there is a revolution in our giving and support) is by self-support. If the pastors should support themselves or partially do so, it is necessary that they begin while they are studying and preparing. These are personal views and not official views of the Mission.

Will you pray that a Bible School will be possible where students can earn their daily bread while they are studying?

THE TREATMENT WHICH THE WORKERS RECEIVE IN PELLEGRINI

Pablo Cavadore

We have never found one person that did not treat us with courtesy or who got cross when we talked with him about the Gospel. In other towns we have been told to get away from the house as if we were dangerous characters, but not here. The greater part of the people are indifferent. The Roman Catholic Church is entirely vacant and very few attend the religious services.

We find the young men very indifferent and difficult to interest in the Gospel. They think that religion is only for the old folks and they are so full of this idea that you cannot make them understand that the young man will find satisfaction in being a Christian.

The young men of this town from fifteen to twenty years of age are badly trained, so much so that even though we were received nicely in their homes by their folks at the meetings they tried to interrupt in various manners. Yet in spite of all this we have a group of people who have listened to us seriously and therefore we believe they will be converted.

The Roman Catholics have allowed us to converse with them and at present the majority of our members and converts have been very fervent Catholics.

We might state here that folks receive us well and allow us to talk to them about Jesus, some even agreeing with our teachings. Many of them do not attend the meetings nor accept the Lord as their only Saviour. Many times they promise faithfully to attend services but the days and weeks pass without fulfilling the promise. Notwithstanding the difficulties mentioned we have gained the sympathy of many in the town, a large number attend services regularly and now and then we see a new face in the audience.

At the present time the environment for the work is very good and there are many open doors where early or late we, with the help of the Holy Spirit, expect to see souls won for the Kingdom of our Lord and Saviour Jesus Christ.

DISTRIBUTING TRACTS AMONG NON-BELIEVERS

Carlos Barbosa

The distribution of tracts among non-believers appears at first to be very simple and easy; something which any child can do without harm to the work. Nevertheless, it is not so simple and easy as it appears to be, if one desires to see the results which such work should produce. Distributing tracts is not merely giving Gospel literature to those who have no knowledge of the Gospel. This would be easy and something which any child could do. The real purpose is as follows: First, to show the non-believer his condition before God; second, to make him acquainted with the offer of salvation which God has given through Jesus Christ; third and last, to make the non-believer acquainted with the great danger that awaits him if he does not repent and become reconciled to God.

Tract distribution affords a great opportunity for personal work—a most important and indispensable part of the work of evangelization. This is something which a child, as a rule, cannot do without failure.

The message of the tract can and should go directly to the heart of the individual to whom it is given. In order to give advice and help to the one who receives the tract, it is necessary that the tracts be read and understood by the one who gives them out, and furthermore, that he have an understanding of life and its problems. He should also be thoroughly acquainted with his Bible in order that he may readily cite texts as needed in his dealings with the non-believer.

In no case should the non-believer be given a tract on prohibition, gambling, tobacco, etc., neither on how to pray, because the non-believer does not need to know how to pray, but rather, that he needs to pray, a thing which he will realize when he is really converted.

When I first began to help in the Lord's work I did it with special interest and joy, but without any experience. But thanks be to God who gave me a faithful Christian as a companion, who later on also became my fellow-student and companion in personal work for

several years. This young man already had several years of experience in personal work, and was a great help to me, for which I am very grateful to this day. With the Apostle Paul I can say, "Not as though I had already attained either were already perfect." But after having distributed many thousands of tracts in different stations, I give my testimony in the hope that it may be a help to those who read this article.

The first religious tract which I received I did not read for reasons which I cannot here explain, but the manner of the person who gave me the tract was so pleasing that I would gladly have listened to any explanation had my time permitted me to do so.

In my experience I have also observed that in many cases the ones who at first refused the Gospel literature, and most opposed the work in the beginning, were the ones who most readily accepted and appreciated the Gospel later on.

I have noticed a difference in tracts. The ones which are read with most interest and seem to give the best results are those giving the history and testimony of conversions of the most down and out. Also, such tracts as treat directly on the great love of God toward lost humanity, as well as the ones which are prepared especially for distribution in the cemeteries on All Saints' Day, dealing especially on the future destinies of the saved and unsaved after this life.

In conclusion, we should not forget that the ones engaging in this noble work need to be in direct communion with God, having a deep love for souls and a knowledge of the Holy Scriptures which can make wise unto salvation.

EXPERIENCES AS A COLPORTEUR DURING THE YEAR

Jose Zagami

My experiences in distributing the Bible are the following: I worked in the towns of Madero, Passo, Guanaco, and Junin, all in the province of Buenos Aires.

Through the reading of the Bible a woman by the name of Pedrona Guello was converted. She used to be a professional "prayer woman" in the Roman Church, that is, one who prays for the dead for a fee. After her conversion she stopped praying for the dead and began to make propaganda for the evangelicals. Her husband has also been converted lately. Through this family several other persons in their neighborhood became interested, and are coming to the church services.

In Passo I met a young man on the street, and after a short conversation he accepted a Bible from me. Shortly afterwards he was converted, and to-day he does what he can to distribute Bibles in the country. Another man who held extreme socialistic views started to read the Bible. He never misses a meeting now, and has forsaken his socialism.

A happy result of the work of the Bible in the town of Guanaco was that many who had images on their walls made a house-cleaning of these vain things, and want to serve God in spirit and in truth. They gave their testimony among their neighbors who also became interested.

In Junin I was glad to see some fruit of my labors. Three farmer families were converted, and to-day they hold two meetings a week among themselves in their homes. Practically every month I receive a letter of appreciation for having placed the Book in their hands.

"OH DEATH, WHERE IS THY STING? OH GRAVE, WHERE IS THY VICTORY?"

Florence B. Lauver

"The sting of death is sin, but thanks be to God which giveth us the victory through our Lord Jesus Christ." We find these words in John 11:—"I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die." When we attend funerals of unsaved people we feel sad to know that they have passed to eternity without Christ. Their friends cannot have the assurance and consolation of meeting them in heaven where sin and sorrow can never enter.

When death enters a home, the first night they have a veloria, when all the neighbors and friends come to stay up all night. Many times it does not seem like a funeral as during that night they serve

wine and are often found laughing and joking. But the next day when the body is taken from the home you can hear their cries. Sometimes they seem to scream more than cry. The women relatives of the deceased do not go out to the graveyard. Just the men relatives and women who are not related. The hearse looks quite different from those in the United States. On each corner can be seen something that looks like a feather brush. In the room and often in the graveyard candles can be seen that are supposed to light the soul through purgatory. Once a year the priest goes to the graveyard and to each grave where he is invited he offers a prayer to get the soul out of purgatory into heaven. He is paid a peso or more for this work at each grave. The rich folks often pay an immense sum of money for their dead relatives and for funerals. Some of these funerals occur a year after the death. As the hearse passes the church with the body the priest comes out, says a few words, and sprinkles holy water on the coffin, but since this is quite expensive, the poorer folks often just pass the church, because they think there is some merit in that.

A Happy Death

Sister Boyero had been sick with cancer for some time. Those who visited her were benefitted by her joy and faith. Her greatest joy was to help sing, lead in prayer, talk of the Word, and repeat Scripture texts by memory. On the last day of her life I was with her until she passed away. In the morning she helped to sing and led in prayer the best she could, but in the afternoon she could not speak any more but seemed glad when we softly sang hymns. Some of the texts she spoke of on that day were, "There is no condemnation for them that are in Christ Jesus," and asked me to read Romans 5 where it says, "Justified by faith we have peace with God through our Lord Jesus Christ." The last day she asked why Sister Gorgon did not come to see her, and when told that she was sick in bed, she said: "Bueno, I will see her in heaven." Thanks be to Him who gave her the assurance so that she could say with the Psalmist "Even though I walk through the valley of the shadow of death I will fear no evil for thou art with me."

Death Halted

Recently we were called to a home where I had gone in visitation work before our furlough, but since these people had moved I had not seen them since our return from furlough. In a visit at that time she had accepted Christ. The messenger said, "Mrs. Derset wants you to come. The doctors have given her up and she wants to die with Christ." I explained the way of salvation, she gladly accepted, and was baptized by Bro. Lauver. Some days later we returned to the home and found them all happy. They said our visit did her good. That same afternoon she began to get better, and was then sitting up. We told them it was the Lord's power and her faith in the only one who is ABLE to save the soul and heal the body when others cannot.

May the Lord help many more in all our towns to find Christ and when they are called from this life to the next they can go with joy and be ever with Christ. "Behold the Lamb of God that taketh away the sin of the world."

INTERESTING INCIDENTS

L. S. Weber

The Latin Americans are always ready for a fight, most of the men carrying a gun or a knife which they can draw quickly at the slightest provocation. The same spirit is manifested in the national and international relationships which is evident from the continual wars and revolutions of these republics. I wish to recount a few incidents which illustrate the spirit of revenge and conflict among these people.

In one of our towns a young man who frequently attended the mission services told his exciting story. He had a *chum* who had been working in a store as clerk for a number of years. When it was discovered that he was robbing the firm of some of its money, he was dismissed from his post without being asked to make good what he had stolen. This dismissal made him so angry that he plotted to kill the proprietor and burn the store. He sought the help of his *chum* to carry out these horrible plans, and even threatened to shoot

him if he would not help. The plan was to call at the house of the storekeeper some evening to shoot him and burn his dead body by setting fire to the building. His young friend having presence of mind promised to accompany him on the appointed evening. In the meantime, however, he confided the whole plot to the merchant, who in turn told the police. When the two young men arrived at the merchant's house two or three police were waiting to arrest the youth with the murderous intents. He was taken into custody and the tragedy was avoided. The unjust outcome of the affair was that because the father of the imprisoned boy had a political pull, which is so common here, in a short time the culprit was released. The other young man who had revealed the plot to the police had to flee to unknown parts in order to save his life. Such is the trend of justice, or shall we say injustice in this wicked country where revenge is sweet and human blood is little esteemed.

A few weeks ago Sister Litwiler and Sister Weber visited an elderly widow, a sister in the church, to comfort her in her trials. She wept as she told her pathetic story of her wayward, disobedient, and bad-tempered son. The day before he had a fight with her daughter, his own sister, who is also a widow. A neighbor upon hearing the screams entered the house and rescued the girl after she had already received several wounds. While the fight was on the little granddaughter, one of our faithful Sunday school pupils, came running to the mission to ask for help in stopping the fight. Since this young man is a vicious character, and since he has a hatred for the pastors, we could not see that our presence would help any at the moment, but rather aggravate the situation. About seven years ago the same home witnessed a horrible scene when the jealous lover of one of the girls entered the house with a revolver and fatally shot one of the sons and the most devoted daughter. A stray bullet also lodged in the mother's body, and has never been extracted, and from which she suffers occasionally. Surely this unfortunate sister in the Lord needs our prayers and sympathies. She is a faithful Christian in spite of these sad experiences. Her son is a talented young man with abilities as a painter, carpenter, and baker of fancy cakes, but instead of helping his mother in a financial way he mistreats her. He once made a confession at the Mission but it seems to have been a thorny ground experience. The thorns of his old life have completely choked out the good seed. What a change would take place in this home if the young man would really yield his life to Christ!

A few months ago a lady who used to attend the services at the Mission in Pehuajo, but never made a profession, sent word that she was very ill. The Litwillers visited with her, explained the Gospel, and had prayer with her and the family of girls. The lady saw her state as a sinner and made a confession. A little later when it was discovered that she was very seriously ill she asked to be baptized. Arrangements were made for this, and after careful instruction she was baptized. After hearing the Bible teaching on anointing with oil she wished to observe this ordinance, too. We accompanied the Litwillers for this service at her bedside and were impressed with the faith and spirituality of this new believer. The same afternoon an elderly sister in the church who has been a member for a number of years came to visit and in the conversation suggested that a certain "curandero," a charmer or quack-doctor, produces some very good cures. The doctors had given up the case as practically hopeless, so the family was ready to try anything just to save the life of the mother; hence they sent for this curandero. The following day Bro. Litwiler went to see how she was getting on and found that she had slept three hours the night before, which she had not been able to do for some time. The family, however, attributed the change to the work of the quack doctor rather than to the anointing and the prayers of God's people. The curandero came to the house while Brother Litwiler was still there. He soon asked the pastor to move from the right side of the bed where he happened to be sitting, because a charmer must work from the right side. Brother Litwiler was not inclined to give way immediately since he was this lady's pastor, and since the family had invited him to come. The other man said that he also was invited and began to prepare his crucifix and other charms. Our brother gave him good Bible teaching against these things, and the poor quack flew into a rage and left the room. The father in this home and several of the other members were much disturbed by this incident, and indirectly threatened to shoot the pastor if he returned. In the meanwhile we are praying for the

whole family in our regular daily prayer meetings, and as soon as we are invited by any member of this family we are going to visit them again. We believe the sick sister is trusting in the Lord in spite of the opposition of the family. One of our members who is a neighbor to these people visits the sick lady frequently and prays with her. The sister who suggested the curandero has confessed her wrong when she saw what it led to.

We give only these few incidents to show what the missionaries have to meet so that you can pray more definitely for us.

SOME IMPRESSIONS

Edna Weber

During our short stay in Argentina we have been impressed with the extreme poverty evident everywhere. On the outskirts of the towns and cities the poor live in dilapidated shacks, filthy hovels and mud huts. Hundreds of children walk the streets begging alms. Many are forced to such a life because of dire need, and others have to beg because their lazy parents offer them neither food nor care. One little boy clad in rags who calls at our door frequently is glad to sweep the walks or do some other little chores just for a little bread or a few cents. Almost any hour of the day as late as eleven at night we are called to the door by all classes—the lame, the blind, and the diseased, asking for food and cast-off clothing, and others looking for work or for dimes and nickels. Our problem is to know which ones are worthy of help. Last winter while returning from the depot after seeing a friend off at nearly 12 o'clock at night we saw the pitiful sight of a five-year-old girl with her gunnysack on her arm asking the passersby for food or coins. Even though a cold south wind was blowing she was clad in rags, shivering with neither shoes nor stockings, and nothing on her head, hungry, weary, forsaken, with no tender mother to tuck her into a warm bed. Others have seen mere tots of 4 or 5 years on the streets at 2 o'clock in the morning in the cold winter season who apparently were not allowed to go home until they had gathered a certain amount of food or money. Is there no one to care for these little ones? Have the parents no love in their hearts for their own? Why do these children not have comforts and privileges like others? Is it not because the parents need our Savior and His Gospel?

One might speak about the dishonesty which is common everywhere, or the incredulity and religious indifference, the moral corruption, the filthy language, the laziness, the pride, or the atmosphere of sadness which one notes as you mingle with the people, or of the general unsanitary conditions. On the other hand one is also impressed with their love for the beautiful, for art, for poetry, and for external show. One might mention some of their courtesies, and the patience manifested towards those who are trying to master their language. All these things have impressed us. There will be space to refer to only a few of these matters in more detail.

One is amazed at the unsanitary conditions in the towns and small cities. The meat shops, for example, have not screen doors, and the meat is exposed to millions of germs. During these hot summer days the meat is covered black with flies. The authorities are supposed to demand the inspection of all meat, but it is general knowledge that the inspection is none too close. The meat is wrapped in dirty newspapers, which no doubt is responsible for some of the many diseases. In homes where there is a contagious disease anyone is permitted to visit the patient, no precautions being taken. Last winter I accompanied the Bible Reader to visit a typhoid patient. This home has a small kitchen and a bedroom with mud floors and only a few pieces of furniture. Evidently the whole family slept in the same room with the sick one as there were four beds in the same quarters. During our visit there were six adults and two children in the room with the pale, fever-stricken patient. I wondered how much of the lesson they understood since it was their first opportunity to hear the Gospel message. One can readily observe that few of them grasp the message although some listen attentively since the Bible is such a new Book for them, and they are so ignorant of spiritual things. However, they are so accustomed to living in sin and ignorance that the message of truth does not stir them to conviction of sin immediately. This tremendous spiritual indifference is one of the features that is liable to discourage the missionaries.

One is impressed with the courtesy of these people. Last year we visited weekly in the home of a poor widow who is a dressmaker. Her life seems very sad because of her loss, her financial struggle and her ill health. Occasionally she attends the church services, and we are praying that the Gospel message may touch her life, that Christ may become her Savior and Friend. No matter how busy she may be with her sewing she always lays everything aside to visit and listen to the Bible lesson and prayer, and always thanks us for the visit. She does not bid us "Good afternoon" at the door of the house, but accompanies us to the little gate that leads to the street. This is the general manner of parting with visitors in Argentina. We North Americans live such a strenuous, crowded life that we often forget to be courteous. Our Lord lived a very occupied life too, and yet He was always kind and considerate.

There is no doubt in our minds as to these people's need of the Gospel. They surely are wandering as sheep without a Shepherd. In one of the homes where we called weekly last year, two young ladies who looked like "flappers," were visiting one day. Sister Angela asked whether they would like to listen to the Bible lesson. Immediately they responded, "No indeed! we don't care to hear anything from the Bible," as though it were a harmful book. She was quick to give her appreciation of its wonderful message, and what it has done for her. So they consented to listen out of mere curiosity. Finally they both exclaimed, "How nice! We didn't know that the Bible was anything like that." How utterly ignorant the priests have kept the people of the Bible's life-giving message. They need our sympathy and your continued prayer help.

REPORT OF THE SANTA ROSA STATION

D. Parke Lantz

Bro. Albano Luayza with his wife Dona Querubina have been working at this most western of our stations since 1921 and in spite of difficulties raised by the priest have steadily advanced the work in this city of 10,000.

Several series of meetings were held and with the additions by baptism and several brothers who moved from the town of Bolivar the number of members in the Santa Rosa congregation at the end of 1932 is 29.

The Sunday school is increasing in attendance and the offerings are good. The Kindergarten was conducted by Inez Luayza and was a feeder for the Sunday school and helped to create interest in the work of the Mission.

The members of the Church are growing spiritually, there is a better attendance and a branch work is being kept up by some of the members. These sometimes take charge of the services when Bro. Luayza is engaged elsewhere.

During the year Bro. Luayza was called upon to preach evangelistic sermons in Alberti, Mechita, Bragado, Carlos Casares, Smith, Moctezuma, Pehuajo, Tres Lomas, Pellegrini, and America. He was also called away to attend the Junta and Pastors' meetings several times during the year.

There are a number of large towns in the Territory of La Pampa which are without Gospel privileges. Some are not very far from Santa Rosa. Bro. Luayza has convictions that work should be opened in the largest one as soon as money can be raised for the expenses which may amount to \$35.00 monthly. Will you pray that this may be met and the work opened?

ENCOURAGEMENT TO CARRY ON FOR THE LORD

By Edna Swartzentruber

How often do we hear the following expression, "Eternity alone will reveal the good that has been accomplished through all the different phases of missionary effort." While this is very true, yet I am glad that we can see some fruits of our labors even now, and these visible results are what help to encourage us to carry on for the Lord.

If we had something of less value than the living Gospel Message to present to lost humanity we would have reasons to become discouraged, but since we have a Gospel to present that has stood the test for nearly two thousand years, a Gospel that has proved itself in our own lives and in the lives of many thousands who

have confided in Him for their all, certainly we ought not to become discouraged.

I am glad that Jesus can bring the same peace and joy to souls as He did when here among men. Only a few evenings ago we had another demonstration of the Lord's saving power when we had the privilege of helping to lead a poor sin-sick soul to the feet of Jesus. After preaching service she was under conviction to the extent that her entire body trembled. As on other occasions, it was announced at the close of the meeting that anyone desiring spiritual help may have it through a private interview with us. During my short stay in the Argentine I have dealt with different types of people who sought forgiveness, yet I dare say that I never dealt with anyone who felt quite so much the burden of their own sin and their lost condition before God. When I questioned her, all she could say was, "I want relief." I directed her to the one who said, "Come unto me all ye that labour and are heavy laden." We knelt to pray. She prayed for forgiveness, I prayed for her and she went home. The next day I went to visit her only to find that she had received real peace to her soul. This experience encouraged me to go on for the Lord.

We live in days of much unrest. Almost daily we meet folks who are discouraged and ill-humored. They criticize their neighbors, they criticize those who have money and those who do not have. They are dissatisfied with the government and finally they sum it all up in these words "there is no God" or surely this world crisis would not exist. This was the experience of an atheist who attended a series of revival meetings in our town not long ago. Prior to this he took sick and was taken to a hospital in Buenos Aires. There some good Soldier of the Cross gave him a New Testament which he read, and this really prepared him for the meetings he attended later. To-day he is a changed man for he was truly converted. His newspapers (all of a socialistic type) are seen stacked up without being read. He is the owner of a small grocery store and quite frequently he is seen reading his Testament while waiting for some customer. He always was very exact and particular in his business transactions and we believe that he will be even more so in his Christian life.

There is perhaps much that tends to discourage and dishearten faithful workers in these days, but in spite of it all we see conversions. Men and women from many different nationalities are becoming interested in all our towns and are being born into the Kingdom. Our recent contact with many of the brethren of our different churches proves to us that there is a growth of spirituality, sinners are being brought under conviction, the Holy Spirit is working, and we are encouraged to carry on for HIM. Therefore we would turn our eyes away from that which might discourage us, to Him who is the same, who changes not, on whose promises we live, and on whose Word we build all our hopes for time and eternity. If we are not reaping now, we have the promise that in due season we shall reap if we faint not.

MANAGING A LARGE FAMILY

Mae H. Hershey

In managing a large family, the same purpose and aim must be kept in mind as in managing a smaller one, which should be Prov. 22:6: "Train up a child in the way he should go, and when he is old he will not depart from it." Those who are doing the managing must have Christian ideals, a Christian spirit and Christian patience, if the children are to be an asset to the home, the community, and the Church.

The responsibility is great and only as we cast upon the Lord our burden and receive grace from Him daily, are we able to bear up under it. It is remarkable, and of course just like Him, the daily strength that our heavenly Father metes out to us, and how He leads us step by step.

Discipline is the heaviest burden in the Orphanage, which is not at all surprising where there are so many different dispositions and temperaments. It is necessary sometimes to use the well-recommended rod that prevents the spoiling of the child. The past few months, the most trouble caused was with those who have passed the "spanking age."

Most parents will admit that the adolescent age is the most trying and difficult to manage from the angle of the child as well as that of the parents. The boy is neither child nor man, in one sense of the word. From his outward appearance, one may judge that it is time to put away childish things and take more interest in work, but from within there is still an inclination toward taking things easy and not worrying about results. The load of responsibility has not yet fallen upon his shoulders.

There is a great deal of truth in the words of a blacksmith who once said, "It is easier to weld iron than to mould people." This is especially true with the adolescent. The work is hard but it may be a blessed one and will pay large dividends to the patient laborer.

Bearing these things in mind, we are trying a "Credit and Discredit" system with the older girls. Their work is outlined, and if done on time, this is placed on the Credit side, but if delayed in doing and not well done, it is counted on the Discredit side. If the Credits are in the majority, there will be a small allowance for their Savings Account. The system does not work itself without some outward "management," but when we see some improvement, we are rewarded for our time and patience (?)

We have helpers in the Home; the cook is to teach the girls in the kitchen and dining room work; another helper is to oversee the general cleaning, ironing, etc.; while another does and teaches sewing and dressmaking. The bulk of the washing is given out at present as there is very little convenience for large washings at the Mission. The girls do the ironing.

When the machinery works, things run smoothly, but sometimes patience gives way and the helpers do the work themselves while the children run off and play or stand around and pout. Should we give up in despair and be discouraged if the machine stops running? Of course not. The thing to do would be to mend the broken parts, oil it well, then go ahead. It may run better than ever, although it may have cost a few words of authority with the oil that goes the farthest and lasts the longest—a prayer breathed in silence before ordering.

One of the greatest hindrances in the work is the lack of conscience in little things, as well as that of telling the untruth without showing embarrassment. Towels may be marked with initials for each child, but it is not uncommon to find E using M's towel, or to see the cook use the same one to wipe the dishes. Combs and toothbrushes may be put up one by one with orders of individual use, but it makes very little impression, including the helpers.

To try to find out who committed a certain wrong act, is almost an impossibility and usually causes more untruths, so we are working on the side of prevention. We are still in the experimental stage of the institution and are working under very unfavorable circumstances by having the Children's Home at a mission station, which often causes the rules of the Home to be broken to accommodate the Mission.

It is next to an impossibility to have a model home in a mission station. There are so many things to interrupt and overhang the atmosphere of the home that one or the other must give way. By the time you have learned how, the birds have flown and opportunities are gone.

Please put the managers and the managed of the Argentine Children's Home on your prayer list.

REMARKABLE CONVERSIONS

Mary F. Snyder

Anyone who is converted from his former lost state into the grace of God has had a remarkable conversion. What a wonder it is that God should stoop to save lost sinners who are anything but holy, when He our God is Holiness.

But in our experience among people we find some whose conversion seems to have been more pronounced, more unusual, perhaps because of a more real knowledge of sin, with a consequent deeper experience of their lost condition.

The Latin American people are especially sensitive and very dramatically inclined. With the greatest care and attention to every detail, they relate to us their feelings, desires, and hopes. A trait which we missionaries do not always appreciate. But in these peo-

ples we find a fine sense of appreciation, and among many, a deep sympathetic understanding of one another's experiences in life. Conversion in many cases is, therefore, a great emotional rather than intellectual change in their lives. Jesus' presence to them is very real when converted from the old life of sinful desires into a new life of holy ambitions.

1. A Young Lady led to God after Denying His Existence.—She herself tells us her experience like this: I had decided there was no God. We had so many difficulties; were poor, father was worthless, and had no work. Consequently, I was always cross and cranky. I said, "If there is a devil, he should be my friend." In search for a solution to my difficulties I attended the meetings of the spiritualists. But there I found nothing.

Then I began to have strange dreams. The last one I well remember. I seemed to have two big weights, one on each shoulder. They weighted me down. Whichever way I turned I was goaded. Then I felt a hand pressing on my chest. I could scarcely breathe. It grew to immense proportions, seeming to choke me. With this I tried to raise my arm to save myself. In doing so I cried: "Oh, it is the devil!" and awakened. The arm was my own.

Then I began to pray that if there was a God He should help me. I was then invited to attend the meetings at the Mission. Upon hearing the Gospel preached, I decided that this was what I needed. I kept on praying to God that I should receive salvation. I accepted and to-day I am saved, and enjoy telling my experience to any one who wishes to hear it.

2. A Young Man Saved from Vice and Sin.—He is a personal acquaintance of ours, and has had a unique testimony of the saving power of the Cross of Calvary. He is one of a large family. They are not religiously inclined. The father, at one time in good circumstances, to-day is reduced to a lower scale because of vice and shame. The boy was given to smoking, drinking, dancing, and other bad vices. Though young, he was steeped in sin. When he became converted, he also overcame the vices. Apparently he had complete victory for some time. Always had a bright testimony for Christ, saved his money, reformed morally, and made progress spiritually. His sisters also became interested in the Gospel. That brought opposition within the home, for the father was considered rather brutal to his family. The mother became very friendly to the Gospel and to the mission people when she saw what a change there was in her son since accepting Christ as his Savior. He has had victories and failures in his Christian life, but always remembers his experience at conversion, which seems to have been genuine.

3. A Young Lady Saved and Healed.—Another young lady was converted during a series of meetings held with the Bible Coach in a certain town. She had always been ill and unable to work. When she received the Gospel in her life she was overjoyed. Immediately her health was restored. She was again able to work. Always bore a testimony for her Saviour and was active in testifying to others of what the Lord had done for her. She brought many to the mission to hear the Gospel message.

Her life ended sadly, however. She again fell the victim of sin, took ill, and in a few days died. The result of her own sin. Before she died however, she confessed and claimed peace with God again but was unable then to become reconciled with her fellowmen. We only hope this may be the case. God alone understands. Her first testimony helped many to come to know the truth in Christ Jesus her Lord.

4. Turned from Destruction to Life.—A young man, a personal friend of Brother Snyder, relates his experience as follows: "I was a very bad boy. One of the worst. I went to the Mission to please my mother, who was a Christian, but it was only to laugh at the preacher. Finally, one day, the missionary sent me home because of very bad behaviour. After some time we moved to another town. The missionary here invited me to attend the services. I was anxious to see if these mission folks were better than the others. I went and liked it. Finding other converted young men, I also decided to give myself to the Lord. I studied in the class for baptism. I enjoyed reading and studying the Bible, but had the idea that baptism was unnecessary, so refused when the first class were received into the Church. No amount of argument could change my notion. Again I restudied the lessons in the converts' class, but stayed by my for-

mer idea of baptism until in private conversation with the missionary, when I was finally convinced of the necessity of baptism. I was, therefore received into church fellowship, and have been happy in the Master's service ever since."

These are a few of the experiences of conversions with which we are acquainted among our people here in this country. There are still a great many people who have not accepted Christ as their personal Saviour. Continue to support this cause by your prayers and finances, sons, and daughters. It is worthy of your loyal efforts.

THE SOUTH AMERICAN LOCAL MISSION BOARD

Nelson Litwiller

There is no doubt that the aim of every foreign missionary society is that its foreign work become self-directing and self-supporting. The time necessary to bring about self-government varies, no doubt, in different countries and fields, depending on many factors such as social and economic conditions, and probably also intellectual opportunities. Where people are illiterate, poor, and perhaps oppressed, one would not expect the same or as much initiative as from those who have educational privileges and opportunities to gain a fair living, and enjoyment of full civil rights. Argentina classifies more in the latter group.

The Argentine Mennonite Church has felt the last few years that the native brethren and Church should be made to feel more responsibility, which would naturally include taking part in some of the local government. At the same time this would avoid or take away the ever present feeling of being dominated by foreigners.

For this reason, a little over two years ago the Argentine Mission Board was formed. It is comprised of Argentine and missionary ordained brethren. Among other things this Board administers the finances of the Argentine churches, places the workers upon recommendations from the missionary group, and interests itself in the opening up of outstations. It was a bold step and not without its difficulties and misunderstandings, as one might naturally expect.

This year a still more important step was taken. The Missionary Group in their annual meeting, and in accordance with the idea of establishing self-governing churches in the Argentine, decided to present to our Annual Spanish Conference, a twenty year plan. This plan was accepted by our conference which means that all the churches are in favor of it and are resolved to make it a success. We feel sure that the North American Church and Mission Board will favor what the missionaries have done in this respect.

The twenty year plan, in brief, means that after twenty years all rents and allowances for our native brethren shall be raised by our native churches; that as much as possible the North American missionary will withdraw to other sections or districts and plant new churches. It does not mean that there shall be no North American missionaries on the field. Some will be needed. It does mean that all native support comes from the Argentine churches, and consequently the Argentine brethren shall or will administrate their own affairs. The missionaries will be needed, no doubt, as administrators in the children's home, the Bible school, and as pastors and evangelists.

The plan says that beginning at once, the Argentine Church is responsible for five percent of all allowances and rents for native workers, pastors, teachers, etc. Next year they are responsible for ten percent. The following year fifteen percent, and so on. To see that this plan is carried out, the Argentine Mission Board has been appointed. This means also that beginning at once the missionaries plan to take the five percent deducted from the present budget to apply to planting or opening up of new work in other unoccupied territories.

Of course, the financial crisis makes it difficult for anyone to make any kind of plan. The Argentine Church has accepted the twenty year plan in faith and is willing to make sacrifices. Will you pray that the Argentine Church and its missionaries may accomplish what they have purposed to do for the glory of God, and pray also that the missionaries may be led in selecting and deciding on other unoccupied territories?

PEHUAJO STATION REPORT

Nelson Litwiller

We have had a good year. The one thing regrettable is that the many duties do not permit those in charge to do justice to any department of work. The writer was in charge of the Pehuajo congregation and had pastoral oversight of three other congregations which were visited also or mostly by the Bible school students. The work in the different congregations progressed nicely, there being baptisms, reinstatements, and confessions as the statistical reports will show.

In the grade school of which the writer was principal, about sixty received Bible instruction daily with the secular teaching. We now have converted native normal trained teachers for this school as well as for the kindergarten.

In the Bible school which was also in charge of the writer three students received their diplomas.

Our opportunities for seed sowing are wonderful. There are open doors everywhere. Surely this will bear fruit some day. We have no greater desire than to spend the next twenty or thirty years of our lives, if the Lord tarry that long, in the Argentine and witness a great ingathering of souls.

There were other activities: The Women's meeting, the Young People's meeting, the Thursday night prayer meeting, and Bible study, the daily half-hour prayer meeting every morning at eight o'clock, converts' class, Bible reading, Pastoral visitation, special evangelistic meetings during the year, Victorious Life meetings, tract distribution, etc.

Brother and Sister Weber were with us during the year in language study. Their help during the year in some of this work was much appreciated. They are now ready to take charge of things.

Pray for the Pehuajo district with its out-stations, Madero, Passo, and Guanaco.

TRENQUE LAUQUEN STATION REPORT

T. K. Hershey

Nineteen thirty-two was a busy year at this station. The crowding of the Orphanage children in the Mission Home brought in more workers, which very much crowded our living quarters, and complicated our problems. On the other hand these workers in the home helped faithfully in the work at the Mission.

There were held during the year two series of meetings with a number of confessions. Four were baptized and a number of others are taking the necessary studies in preparation for baptism during this present year. There seems to be a marked spiritual awakening on the part of some, while in the lives of others this is sadly lacking. Several have grown cold and indifferent and have withdrawn from the Church, some of whom returned, while others, we are sorry to say have not gotten the victory over sin as they should have.

One of the encouraging features of the work at Trenque Lauquen is the work of the young people. God has given us some real talented young people. In order to develop and prepare them for usefulness in the Church, the Night School, initiated last year, was continued this year with Bro. Santiago Battaglia, my native helper, Bro. E. V. Snyder until July, and myself as teachers. There were two lessons given two nights a week, of two-hour periods each. The courses given were: The Gospel of John, Life of Christ, Sunday School Normal, Music, and some English. This Night Bible School is a branch of our Bible School at Pehuajo. We hope that some day some of the ten or twelve students who studied in our night school this year will be able to complete their course at Pehuajo.

During the year our young people rendered three public programs, when from four to six talks were given each time. The first one was on: "Peace vs. War." The second, "Temperance," and the last one was rendered at the close of the night school, when the talks were based on the subjects studied during the year.

Including the night school, there were services every night in the week of some kind or other. The first Monday night of each week the members meet for their regular monthly meeting, when the problems of the Church are considered. Tuesday and Friday

the night school classes. Wednesday the weekly mid-week services. Thursday preaching at the branch station in this town. Saturday evening the Young People's Meeting. Sunday morning Sunday school at the center, after which is held a special Prayer Service. In the afternoon on the north side Sunday school is conducted, with public preaching services at night. Thus the week is all taken up with some meeting or other. Besides these activities a kindergarten and summer vacation Bible School were conducted. The Average Sunday School Attendance for the two schools was 100 per Sunday.

In spite of the crisis so generally felt in all countries, which resulted here in so many members being without work, our contributions kept up quite well. A falling off of offerings has been generally noticed in all the work here in Argentine, yet our people did remarkably well as the statistical tables will show.

Because of the many pressing duties the writer of this article has to attend to annually, in the face of a growing work, it was decided this year to relieve him from the Trenque Lauquen Mission Station. He will continue with the Printery, Children's Home, general oversight of the two stations, Madero and Passo, and the organization of campaigns for the Bible Coach and Tent.

As a result it was unanimously decided that Bro. Santiago Battaglia, who has been my helper here in Trenque Lauquen for two years, should be given full charge of the Trenque Lauquen Station. He is quite capable, we believe, and we trust that all those who may read this will daily hold him up to the throne of grace. Being young and inexperienced in having full charge, he merits this favor of the brotherhood at home. He and his wife moved near the mission until such time as the Orphanage can be moved to a more convenient location.

REPORT OF THE ARGENTINE PRINTERY—1932

T. K. Hershey

The Printery, as in former years, has been kept busy sending out Gospel literature.

El Camino Verdadero—The True Way

During the year 180,000 copies of this tract paper were printed, which is an average of 15,000 a month. 93,000 of this number were distributed in our own district, and 87,000 we sent to other parts of Argentina through subscription of other denominations. The Argentina Mission Board paid 15 pesos a month toward the printing of what was distributed by our churches, the rest was taken from donations received for the Printery.

La Voz Menonita—The Mennonite Voice

In March, 1932, the first number of the first Mennonite Church paper appeared. It is called "La Voz Menonita," having Brother Luayza as editor, and myself as printer and administrator. It is a 28-page 12" x 15" monthly, with five departments in charge of different brethren, as follows:

1. Doctrinal—W. G. Lauver.
2. The Home—Mrs. Querubina Luayza.
3. The Children's Corner—Albano Luayza.
4. The Young People—E. V. Snyder.
5. News from Stations—Santiago Battaglia.

These brethren responded nobly and have kept their departments well supplied with sound, healthy, spiritual articles. Something more than 300 copies were printed monthly.

The Church paper was launched by the Argentine Board and its name suggested by Brother Pablo Cavadore, then our youngest ordained minister and youngest member of the board. The name was unanimously adopted. The Argentine Board paid 30 pesos per month toward the expenses of printing it, which was nearly all replaced by yearly subscriptions at one peso per year. The remainder was made up by donations through the Printery.

Other Work

Besides the Camino Verdadero and the Voz Menonita, the Printery printed 800 booklets of Topics for Young People's Meeting; thousands of handbills and tracts; receipt books for the Mission, local Board, and Children's Home; letterheads, writing tablets, financial blanks, rather report blanks, most of which was done gratis.

Our main printer is a faithful member of the Church. He is assisted by a son of another member and further help by the boys of the Orphanage.

All our Sunday school supplies are purchased from Publishing Houses in the United States. In order to save for the Sunday school in paying for them, we made arrangements to purchase the supplies through the Printery. The present rate of exchange is almost four pesos for each dollar. Brother V. E. Reiff paid the amount deducting it from donations sent in for the publishing interests at the fixed rate of exchange. The Argentine Sunday schools paid at the same rate, which is three pesos for each United States dollar. This helped the Sunday schools to get their needed supplies at a very cheap rate.

Time alone will reveal the good done through the printed page. We crave an interest in your prayers in behalf of sound Gospel literature.

THE WORK IN CARLOS CASARES AND SURROUNDING DISTRICT

W. G. Lauver

We again have many reasons to praise our heavenly Father, through His Son, Jesus Christ, our Savior, as we look back over the past year. The promise of Christ, "Lo I am with you alway," has again been found true.

In Carlos Casares we again were made to see the power of Christ to save, a number of souls being added to the Church by baptism, and a few backsliders reclaimed. There are still those among the flock who are cold and others lukewarm in regard to spiritual things. We ask your prayer for all such, even though you do not know them. The Lord knows them and their needs, and can and does hear and answer prayer. There are also a number who are under instruction for baptism at a later date. Some who made profession of faith last year, were not willing to pay the price to go all the way.

In our kindergarten we had the best enrollment we have had so far. There were some seventy enrolled, and the average attendance was fifty. It is a source of joy to us as we go along the street sometimes to hear these same children, along with others, sing the Gospel songs they were taught in our kindergarten. We are sure the songs together with the Bible truths they were taught daily will bear fruit not only in their tender lives, but also in others, as they in their childlike innocence, bring the message in song.

The Bible Readers, with the help and under the direction of Sister Lauver, did a good work. Many homes were visited weekly where the Bible was read, prayers offered and Gospel songs sung. One woman in whose home the Bible was read regularly some years ago, called for us to come to her home just lately where she, on what was supposed to be her death bed, gladly accepted Christ as her Savior, and was miraculously healed as well as saved. The promise was verified, "My word shall not return unto me void."

Smith.—The work which was started in this town last July is very promising. This town is twenty-four miles from Casares, and is visited every week. There are a number of converts, but no baptized members.

Moctezuma.—The work in this town was started over a year ago, and the first baptismal service was held in August. There are fourteen members in all. This town is fifteen miles from Casares, and is also visited every week. The work and members need your prayers. The enemy tries to hinder in every possible way, but in spite of all his hindrances, the work is going forward, and we are sure that the enemy shall not have the victory.

Martinez de Hoz.—In this town a hall was given to us, at first without any rent, by a family of Syrians who are converted and much interested in the spreading of the Gospel. Later we paid them a small rent for the same hall, because they are poor and need the money. We did not visit this town as regularly as the others because it is farther from Casares, and the hall for holding the services was also not very suitable. There are a few people in the town who claim conversion, and others who are very much interested. It is possible that a native couple will be placed in this town for the present year, who would also help in other towns in the district.

Other towns in the district were visited and open air meetings were held and literature distributed as opportunity presented itself.

TRES LOMAS STATION REPORT

A. Swartzentruber

During the year two series of meetings were held. During these meetings as well as at other times, there were a number of confessions, but as is usually the case, not all of these proved to be genuinely converted, but there were five who completed the preparatory studies and showed real signs of the New Life upon which they were baptized. Others are still under instruction.

Our Sunday school has revived a bit during the year, the average attendance being about eighty. For the larger part of the year it was again our privilege to have a Bible Reader and through her efforts some new families became interested in the Mission, and many others had the Gospel message brought to their homes weekly.

Our kindergarten and daily vacation Bible school have been helpful factors to our Sunday school. The kindergarten has dwindled down some, because of the crisis. The poorer ones are unable to pay the small fee we charge. However, we do not feel justified in having a free kindergarten and ask our brethren in North America to send us money to pay our teachers. They would not want us to close the school, so it is up to them to help pay part of the expense.

Treinta de Agosto.—This town is progressing rather slowly. It is about 24 miles away from Tres Lomas, and has very poor or no train connections, thus making it necessary for us to make the weekly visits by auto. The roads have been very bad and full of water at times. On different occasions we found ourselves in ponds of water from three to eight blocks long, about midnight, hoping that luckily we might miss the soft spots which one can only recognize after your car has struck them. Thirteen were baptized during the year and a congregation was formed. We have done what we could to help the new members and win others. A series of meetings was held lately and there seem to be a few newly interested ones. We are encouraged to go on by His help.

REPORT OF BRAGADO STATION

D. Parke Lantz

With a deep sense of our dependence upon our heavenly Father we closed the year 1932 on our knees praising Him for His manifold blessings toward us.

There are now 28 members in Bragado, ten having been received by baptism during the year and leaving six more studying the doctrinal lessons.

Four Sunday schools were conducted, 11 teachers instructing 90 pupils weekly. One school was held in the Mission Hall, another on the eastern side of town in a room ceded by one of the members. One was held in Alberti and the other in O'Brien where the converts are paying the rent of the hall this year.

The Bible was read in 1,137 homes during 101 days by four Bible readers, more than 2,300 persons listening to the Gospel of St. Luke and some explanations.

Last year with the help of some of our members, 51 Bibles and 77 Testaments were sold. Fifty-seven Testaments and 370 Gospels with 48,130 tracts given away free.

The offerings of the members averaged eight pesos and the Sunday school 3.70 pesos per year, the total offering being 67 pesos more for this year than last.

By means of the Rural Ford which was given for the work by several very kind members of the Lancaster County Churches we have been enabled to make 70 or more visits to other towns and has resulted in new work being opened in Alberti, O'Brien, and Commodore Py, towns of six, four, and one thousand inhabitants respectively.

In Mechita, which for many years has had the Gospel preached, the converts have been praying for a Chapel and this has been granted to them this year, one convert selling land very cheap and doing a lot of work without pay and others sacrificing in order to save money for the building and furnishings. Being made of soft brick it will need to be plastered outside, as all of the Argentine buildings of any account are plastered to protect from rains.

There are eight baptized members in Mechita and several in the convert class. The Sunday school and young people's meet-

ings are regularly attended by the members who take a deep interest in the study of the Word.

AMERICA STATION REPORT—1932

Since Brother and Sister Rutt went home on furlough in June, our report must of necessity be a bit partial to the last half of the year. On the evening of June 20 a large group of members and friends went to the station to see them off and one could see that the ties of friendship were real and lasting. In spite of the difficulties through which this congregation has gone, the members were a very happy group.

One of the happiest moments of the year, I suppose, was the occasion of the baptism of six new members in June. It was at the same time as the celebration of communion after which there is always time for testimony. Both old and new members gave testimonies that were fresh and happy and sincere.

Several special meetings were held. One was a "Peace" program given by a group of young people from Trenque Lauquen. A few of the speeches were commented on favorably by local newspapers. Two series of meetings were held—an evangelistic series by Brother Amos Swartzentruber for eight days and a Victorious Life series by Bro. Hershey for three days. Both of these proved extremely beneficial and uplifting.

The attendance at all the services has been remarkable. The hall holds about one hundred persons seated comfortably and yet it is practically filled every Sunday, Monday, and Thursday evening. On Sunday evening we have the regular preaching service; on Monday the young people's meeting and Thursday is Bible study night. The study of the Book of Isaiah is proving surprisingly useful and rich in "Teachings for our Day." The Sunday school attendance always rises toward Christmas time, the record for the year being 86 and the average attendance for the year is sixty-two.

Meridiano Quinto

This town has responded very well this year. Changes in personnel and irregularity in visiting outstations usually have a chilling effect but here interest has kept up. In some towns, however, there is a difference in interests and we notice in Meridiano Quinto at least two kinds; those who come to hear the preacher, and those who come to disturb him. The Gospel, however, is not impotent, that it cannot enter even the nonsensical heads of the second group. It may even reach their hearts.

Cuenca

The change of missionaries was especially hard on Cuenca. Lest we become infatuated with results in America and in Meridiano Quinto, this town is not so promising in its aspects and promises. Although there never were large crowds, for some unknown reason they have dwindled down pretty low toward the end of the year. It is a strong Catholic center and the hardness of their hearts may be due to propaganda of the priests, or simply because football is more attractive to them than faith. Other towns equally indifferent at first have responded to the Gospel message later on.

REPORT OF THE WORK IN PELLEGRINI AND MAZA

Pablo Cavadore

The work in Pellegrini was opened in May, 1930, and has been visited from Trenque Lauquen by the Brethren Hershey, Battaglia, Gorgon, and Snyder until June, 1932. Since 1931, my Sister Anita Cavadore has been placed here as a regular worker.

We arrived in Pellegrini the 9th of June, 1932, and two days later were presented to the congregation by my sister Anita. The first thing we did was to change the hours for the services to the evening. The workers from Trenque Lauquen were compelled to have their meetings during the day on account of the train service. This change allowed many workmen to attend that formerly could not do so.

A few days later I made my first visit to Maza, accompanied by Bro. Battaglia, who presented me to the congregation which received me very kindly. I found in Maza a large group that sympathizes with the work and a few believers, which gives me faith that the work will go on nicely if we do our part.

After knowing both congregations we resolved to work as follows: Organize classes for the converts, two meetings in Maza and four in Pellegrini weekly. I go by train to Maza, leaving at 9 A. M. Wednesday arriving at Maza at 1 P. M., passing the stations of DeBary, Ivanoski, Murature, and Catrilo, where I change trains, waiting one hour and forty minutes. The work here is under the C. and M. Alliance, and it is interesting to note that one of the members has built a nice chapel.

In the other stations there are a few houses and when I distribute tracts I see the same persons in the station platform.

The Gospel is received better in Pellegrini than in Maza, perhaps, because the work in the latter is newer.

In December, 1932, nine were baptized in Pellegrini and two in Maza. At present there are seven in the class in Pellegrini and two in Maza.

In these small towns we have the same difficulty; prejudice against the Gospel, because many think it is something new and belongs to the Protestants and heretics. This prejudice disappears when the lives of the believers remove them.

If the harvest for the time being is small, at least we are sowing the seed by means of preaching, visiting, Bible reading in the homes and the distribution of Gospel literature, and we are trusting in your prayers and that the Lord will prosper His work according to His promise. See Isa. 55:10, 11.

THE SPIRITUAL NEEDS OF THE JEWS IN CARLOS CASARES

W. G. Lauver

No doubt most of our readers are aware of the fact that about half the inhabitants of Carlos Casares are Jews. We cannot afford to ignore the spiritual needs of the approximately 10,000 of these people living in Carlos Casares and the surrounding district. We realize that our Savior belonged to the Jewish family, and that He, as well as His disciples, were deeply concerned that the Gospel message should be given to the "Jew first."

While we understand by the inspired Word, that in the beginning of Christ's work and the early Church many Jews accepted and were happily converted through the Gospel of Jesus Christ, we also notice that many were not ready to "Repent and believe the Gospel," and even went to the extreme of hatred and were instrumental in the crucifixion of God's only Son, the promised Messiah, sent to redeem all nations that are willing to accept Him.

Because of their rejection of the one and only Messiah, they have been "scattered as sheep without a shepherd" in practically every nation on the face of the earth. Their spiritual condition is like a drowning person holding on to a straw after having refused to grasp the rope thrown out to him by a strong arm ready and anxious to save him. And like the drowning man, they are realizing more and more that there is something radically wrong with their straw of religion, and that perhaps after all they made a mistake by their rejection and ill-treatment of the One who offered them salvation as the promised Messiah. But while some are ready to acknowledge that Christ is the promised Messiah, and others are ready not only to acknowledge, but to accept Him as their Savior, the majority who are dissatisfied with their own religion turn to atheism as the next best, thereby denying the existence of God and the inspiration of the Bible, while still in outward form and ceremony they hold on to the Jewish religion.

They have a number of synagogues in Carlos Casares and also in some of the smaller towns in the district. Only the older and most devoted go to their weekly meetings. But during several of their most prominent yearly holidays every last Jew, old and young, will go to the Synagogue, even though they may have denied the existence of God and the truth of the Bible during the year. This goes to prove that they do not readily throw their religion completely overboard.

As time goes on there are more opportunities than ever for work among these "Chosen People." This may be done through tract distribution and open-air meetings, but most effectively through personal work. The testimony of all who have had experience of working among the Jews is that the most effective work can be done by one of their own nationality. A converted Jew understands

and knows how to approach his own people better than any one else, and besides, he does not have the language question to bother him.

We desire to request all our dear readers to very definitely pray "the Lord of the harvest" to supply a suitable Jewish worker for the Carlos Casares and other nearby districts where there are Jewish colonies.

The Church has to a large extent been inactive with respect to the evangelization of the Jews, due, no doubt, to a great extent to the fact that it is a difficult and slow work because of "hardness of their hearts." But the time has come and has been ripe for some time, when the work should be considered more seriously and carried forward in the name of our "Captain, Jesus the Promised Redeemer," whose command is to preach the Gospel to every creature. The Jews are included.

In view of the fact that the "Gospel is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek," and because "he that believeth not on the Son shall not see life, but the wrath of God abideth on him," let us labor together more earnestly for the salvation of the "Chosen People."

THE ARGENTINE MISSION FIELD

T. K. Hershey

A Dream of the First Missionaries

The Argentine Mission opened its first work at Pehuajo in 1919, with four workers, J. W. Shank and wife, and T. K. Hershey and wife. Soon, however, we began to lift up our eyes to the regions beyond. A study of the entire district was made. Our desire was to extend the work in such a way that we could claim a section of this great Republic, in which some day we might have the privilege of seeing a Mennonite Church established in at least the larger towns.

With this end in view Brother Shank and family went to Trenque Lauquen in 1920 where mission work was started. In 1921 our band of workers was increased by the coming of the Lantzes and the Lauvers. The same year Brother and Sister Luayza were stationed in Santa Rosa, which gave us our farthest station to the west.

In 1925 the work began in Tres Lomas by the Swartzentrubers, which represents the farthest station to the south. The one farthest to the east was opened in 1926 by the Lantzes and the station farthest to the north was America, opened by the Rutts, in 1927. Thus we had by 1927 our work established at these four cardinal points; namely, Bragado to the east, Santa Rosa to the west, Tres Lomas to the south, and America to the north.

Working Our District

Up to 1927, when we established a work in America, the last of the major points, work had also begun at Carlos Casares, Madero, and Mechita.

During the year 1932 the work was extended more rapidly. In five new towns Gospel services were begun during the year, when during this time many were baptized. There are yet many other towns to be possessed. It is hoped that through the means of the Bible Coach and Tent work, many of them will be taken for the Lord during the year 1933.

We do not have only one congregation now, as in 1919, but there are thirteen places where we have organized congregations, and in all there are twenty-three preaching points, where each week the Gospel is taught and Sunday schools conducted.

With the present force of workers, the increased membership, the kindergartens, day and Bible schools, the Printery, Children's Home, Native Bible readers, and the special evangelistic efforts, all working for the salvation of souls, we are led to believe that the early dreams of seeing a Mennonite Church established in at least the larger towns in our district will soon be a realized fact. We ask that all who read this article pray to this end.

"And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.

"For the Son of man is come to seek and to save that which was lost."

FINANCIAL STATEMENT

Treasurer's Summarized Report for the Year 1932 (In Argentine Pesos)

Resources	
Opening cash balance, Jan. 1, 1932	15,865.96
Received from General Treasurer	72,446.32
Interest on bank accounts	278.21
	88,590.49
Disbursements	
To the Stations	10,841.66
Direct by Treasurer	674.35
Native Workers	12,731.70
Kindergarten	1,443.20
Bible Readers	1,485.00
Orphanage	6,672.20
Publication	200.00
Bible School	875.00
Bible Coach	555.00
Allowances	23,321.90
Property, building & repairs	8,316.90
Passage	2,547.85
Pehuajo paving tax	5,707.69
Medical and dentist	402.55
Various items authorized by Exec. Com.	1,084.35
Total disbursements	76,859.35
Treasurer's bank bal.	11,731.14
	88,590.49

Gratefully Submitted,
A. Swartzentruber, Treas.

Auditors' Certificate

Mennonite Board of Missions and Charities
Elkhart, Ind.

Dear Brethren:

We the undersigned, appointed by the Argentine Mennonite Mission, have carefully examined the records of the Mission Treasurer, for the year 1932, and certify, after comparing the vouchers of the General Treasurer with the Bank Credit slips and the Ledger, and the Ledger with the monthly reports, as well as the station receipts with the check stubs, that the funds have been properly administered.

We further certify that the accounts have been kept carefully and systematically and are in agreement with the accompanying summarized financial statement by the treasurer.

We congratulate the treasurer for his neat and efficient manner of bookkeeping, the books being correct in every detail.

(Signed) Nelson Litwiller

L. S. Weber.

Auditing Comm.

Argentine Local Board

RECEIPTS

Balance on hand, January 1, 1932	628.68	
Contributions from the churches	2,511.30	
Received subscriptions V. Menonita	228.00	3,367.98

DISBURSEMENTS

Railroad Fares	80.00	
Stationery	9.78	
Sosten workers	340.00	
Paid to children's home	600.00	
Literature	523.30	
Rents	1,500.00	
Balance on hand Jan. 1, 1933	314.90	3,367.98

Children's Home

RECEIPTS

Balance on hand January 1, 1932	15.70	
Received from Treasurer of the Mission	6,022.20	
Received Children's support	170.00	
Received from friends	653.00	
Received from Local Argentine Board	600.00	7,460.90

DISBURSEMENTS

Clothing	218.80	
Food	2,800.10	
Fuel	127.80	
Equipment	195.10	
Labor	1,031.00	
Laundry	197.95	

Light	117.00	
Medical	53.90	
Miscellaneous	328.80	
Rent	825.00	
Repairs	144.30	
Railroad Fares	5.30	
School	216.75	
Shoes and Repairs	298.35	
Stamps—Stationery	16.90	
Extra expense changing home	370.20	
Balance on hand Jan. 1, 1933	513.65	7,460.90

Printery

RECEIPTS

Balance on hand January 1, 1932	180.15	
Received direct from Treasurer	200.00	
Received work done and sales and Sunday school supplies	2,309.05	2,689.20

DISBURSEMENTS

Freight, express, etc.	149.90	
Merchandise	1,184.95	
Labor	910.20	
Various	303.90	
Balance on hand, Jan. 1, 1933	140.25	2,689.20

SUMMARIZED STATISTICS TAKEN FROM GENERAL SECRETARY'S REPORT FOR 1932

I. Organized Churches

Location	Membership	Pastor in Charge
Pehuajo	52	N. Litwiller
Trenque Lauquen	58	T. K. Hershey
Santa Rosa	29	Albano Luayza
Carlos Casares	79	W. G. Lauver
Tres Lomas	36	Amos Swartzentruber
Bragado	28	D. P. Lantz
America	23	E. V. Snyder
Madero	19	N. Litwiller
Passo	6	N. Litwiller
30 de Agosto	12	A. Swartzentruber
Mechita	8	D. P. Lantz
Moctezuma	14	W. G. Lauver
Pellegrini	9	Pablo Cavadore
Maza	2	Pablo Cavadore
Total membership	375	

II. Out Stations

Meridiano Quinto	E. V. Snyder
Alberti	D. P. Lantz
Cuenca	E. V. Snyder
Guanaco	N. Litwiller
Smith	W. G. Lauver

III. Church Statistical Report

	1931	1932
Ordained Argentines	2	2
Helpers	1	1
Members beginning of year	285	274
Received by baptism	27	95
Received by letter	7	9
Received by confession	5	7
Lost by letter	18	1
Lost by death	6	4
Lost by discipline	1	1
Lost by withdrawal	25	4
Total gain	39	111
Total loss	50	10
Membership at close of year	274	375
Net gain		101

IV. Sunday School

	1931	1932
Number of Sunday Schools	16	18
Average attendance	928	654
Average attendance per school	58	36
Number of Officers and Teachers	57	70
Total Offerings	1,029.85	1,193.05

V. Native Bible Readers

	1931	1932
Number of readers	10	9
Number of days visits were made	675	536
Number of visits made	3512	3892
Number of listeners	6607	6665

VI. Educational Work

	1931	1932
Public School Work:		
Number of pupils enrolled	61	54
Average monthly attendance	55	42
Teachers	4	3
Kindergarten work:		
Number of pupils enrolled	165	203
Average monthly attendance	99	115
Teachers	6	9

VII. Distribution of Literature

	1931	1932
Bibles sold	94	168
Bibles donated	77	102
New Testaments sold	58	299
New Testaments donated	644	578
Gospels and portions distributed	2863	1650
Approximate No. of Tracts distributed	219570	217700

VIII. Contribution Raised on the Field

	1931	1932
Church Offerings	4,106.55	3,604.40
Sunday School Offerings	1,029.85	1,193.05
Women's Meetings	93.90	84.20
Young People's Meetings	180.00	88.70
Kindergarten	978.85	1,070.30
Public School	1,236.05	786.50
Printery	1,518.90	
Various	97.35	
Sale of Literature in Stations	267.15	418.75

Total Contributions 9,508.60

CALENDAR OF EVENTS FOR THE YEAR 1932

Edna Swartzentruber

January

- 4 Pastors' meeting at Pehuajo.
- 6-12 Special meetings at Tres Lomas by Bro. Litwiller.
- 20 Auditing committee met in Tres Lomas.

February

- Special meetings in Carlos Casares by Bro. Litwiller.

March

- Special meetings in Bragado by Bro. Litwiller.
- 2/ Dedication of the new church in Trenque Lauquen

April

- 11 Several inches of volcanic ash fall. Some of our towns in darkness most of the day.
- 21 Farewell meeting for the Rutts in Carlos Casares.
- 22 Executive Committee meets in Casares.

May

- Special meetings in Pellegrini by Bro. Litwiller.
- 22 Byron Christian Snyder born.
- 25 Inauguration of the Mechita church.
- 26 Pastors' meeting in Bragado.

June

- 5 Communion and baptism at America. Six were baptized.
- 20 Bro. and Sister Rutt leave for Buenos Aires from whence they sailed for North America a few days later.
- First baptismal and communion services in Treinta de Agosto.

July

- 19 Executive Committee met in Trenque Lauquen.
- 29 Byron Snyder's death and burial in Trenque Lauquen.

August

- 2 Snyders move to America Station.
- 9 The Children's Home was moved from their rented quarters to the Mission Home in Trenque Lauquen.

September

- 7 Five were baptized in Tres Lomas.
- 8 Executive Committee meets in Pehuajo.
- 16 Converted priest spoke in Pehuajo and Trenque Lauquen churches.
- 30 Peace program by Trenque Lauquen young people at America station.

October

- 4-13 Special meetings in Tres Lomas by Bro. Albano Luayza.
- 20-29 Special meetings in America by A. Swartzentruber.

November

- 4-10 Special meetings in Treinta de Agosto by Bro. Hershey.
- 14-16 Victorious life conference in America by Bro. Hershey, also communion.
- 25 Graduation exercises at Pehuajo Bible School. Three receive diplomas.
- 26 Executive Committee meets at Pehuajo.

December

- Special meetings in Trenque Lauquen by Bro. Lauver.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For July, 1933

GENERAL

Sharon Cong O	4 34	Kitchener SS Ont	43 50
David Stoltzfus	10 00	Bethel SS Cl 4 Oreg	1 87
A Bro & Sis Ill	5 00	Blough Cong Pa	30 00
Forks SS & Cong Ind	16 15	Stahl Cong Pa	15 00
Springdale SS Va	5 00	Pa Cong Kans	4 50
Roseland Cong Nebr	11 08	Spring Valley SS Kans	37 50
Sugar Creek Cong Ia	49 83	Martins Creek SS O	25 00
Mt View SS Mont	1 19	Willow Springs Cong Ill	60 00
Ont Friend	6 00	Weaver SS Pa	45 00
Pinto Cong Md	1 43	SW Pa SS Conf Mis Fund	85 00
Glade Cong Md	1 00		1,498 96
Mt Zion Cong Mo	1 00		
O Grove SS Cham Co O	30 61	Sewing Circle Contributions:	
So Union SS O	32 77	West Union SC Ia	15 00
Martins SS O	13 44	Pa SC Kans	10 75
Bethel SS O	10 00	Hesston SC Kans	3 30
		So Union SC O	50
	198 84	Columbiana & Mahoning	
		Co SC's O	20 00
		Sugar Creek Menn Wom-	
		en's Miss Soc O	30 00
		Orrville SC O	1 84
		Berlin SC O	20 00
		Sugar Creek & Shanesville	
		SC's O	5 00
		Ind-Mich SC's	70 39
			1,675 74

INDIA

General

Detroit Cong Mich	10 61	Cullom SS Ill	9 90
Sue F Landis	5 00	Tuleta SS Tex	1 00
E Bend SS Ill	15 00	Weaver SS Pa	12 50
G H & Ida Beare	25 00	Blough SS Pa	3 53
E Bend Cong Ill	34 28		26 93
Metamora SS Ill	18 11		
Metamora Cong Ill	13 35		
Hopedale Cong Ill	10 00		
Bank SS Va	6 00		
Hopewell Cong Ind	9 15		
E Ches St SS Lanc Pa	32 00		
Salunga SS Pa	35 50		
Gehmans SS Pa	16 38		
Mal 3:10	50 00		
Skippack Cong Pa	16 00		
Line Lexington Cong Pa	32 50		
Lower Salford SS Pa	54 62		
Souderton TM Pa	9 50		
Reiffs Cong Md	73 31		
Millers Cong Md	46 32		
Wood River Cong Nebr	15 00		
E Fairview Cong Nebr	23 61		
Plum Creek Cong Nebr	10 00		
P L Rohrer	5 00		
Widemans SS Ont	20 45		
Snyders Cong Ont	18 76		
Rainham YPM Ont	6 60		
88th Quarterly M M Oreg	30 56		
Zion Cong Oreg	6 49		
Bethel Cong Oreg	1 25		
Coalridge Cong Mont	5 00		
Kans City M Cong Kans	4 68		
E Holbrook SS Colo	5 37		
LaJunta Cong Colo	5 25		
Crystal Spr Cong Kans	5 50		
Palmyra Cong Mo	3 50		
Bethel Medina Co Cong O	18 40		
Allensville SS Pa	13 01		
Weaver SS Pa	11 23		
Scottdale SS Pa	9 00		
	731 29		

Missionary

Friends O	150 00	Olive SS Ind	10 00
Lanc Dist Bd	150 00	Fairview SS Mich	8 30
Sue F Landis	5 00	Howard-Miami SS Ind	15 00
Willow Spr Cong Ill	27 54	Maple Grove SS Ind	10 00
Oak Grove & Pleas Hill		Hopewell SS Ind	5 00
Congs O	300 00	Masonville SS Chester &	
Doylestown SS Pa	73 55	Anna Neff Cls Pa	20 00
Phil 4:19	25 00	Landisville SS	
Lockport SS O	19 50	Men's Cl 6 Pa	15 00
Elkhart Cong Ind	12 88	Mellinger's SS Pa	45 00
Belmont Cong Ind	7 25	Menn H Workers Lanc Pa	24 00
Class 27 Elkhart SS Ind	1 50	Several Sisters Landisvalley	
Blooming Glen Cong Pa	225 00	Cong Pa	4 50
Plumstead Cong Pa	7 50	5 Sisters Lanc Pa	6 00
Deep Run Cong Pa	30 00	A Sis Mellinger Cong Pa	5 00
Salcm Cong Nebr	10 37	A Bro & Sis Lanc Pa	5 00
Kitchener Cong Ont	76 50	Blooming Glen SS Cl 4 Pa	8 00
Kitchener YPM Ont	30 00	A Sis Hespeler Ont	24 00
		YPCLS Portland Oreg	20 00

Ohio Menn SS Conf 10 00

234 80

Orphan

G Monroe Miller	20 00
Prim Dept Chicago SS Ill	8 50
Prim D Middlebury SS Ind	8 00
Mr & Mrs Edward Selzer	16 00
Science Ridge Cong Ill	50 42
Hopedale SS Jr Cl Ill	8 00
Sue F Landis	5 00
Mrs Dora Myers	20 00
Walnut Creek SS Cl 5 O	20 00
Willis K Lederach	8 00
Forks SS & Cong Ind	27 00
Blooming Glen SS Quintus	

Leatherman Cl Pa	2 00
A Bro and Sis Pa	18 00
E C Bowman	28 00
Plain View SS Cls 7, 11 O	9 00
Millwood SS Pa	8 00
Waldo Cong Ill	45 46
Metamora SS Martha	
Schertz Cl Ill	8 00
Peter Garber	10 00
Willow Springs Cong Ill	10 50
J M Kurtz	15 00
Nappanee SS Prim D Ind	12 50
Mary E Shantz	8 00
Shore SS Ind	26 10
Clinton Frame SS Ind	56 00
Lititz SS Pa Young Wom-	
en's Bible Cl	16 00
3 Sisters Mt Joy Cong Pa	8 00
Manheim SS Pa	16 00
Bossler SS Pa	9 00
Lititz SS	

Ellen Landis Cl Pa	8 00
Elizabethtown SS Mrs Eli	
Burkhart's Cl Pa	8 00
Elizabethtown SS John	
Rutt Cl Pa	18 00
Verna Brandt	8 00
Paradise SS Samuel Ressler	
& Aaron Metzler Cls Pa	4 00
Alpha Cong Minn	8 00
W Union Cong Ia Prim D	14 35
Prim Dept Lower Deer	
Creek Cong Ia	3 80
Lower Deer Creek Cong Ia:	
Cls 19 & 20	8 00
Cls 26 & 27	10 00
A Bro & Family Ind	9 00
Mt View SS Alta	10 00
Kitchener SS Ont Geo A	
Weber Cl	11 25
Bethel SS Oreg Cls 7 & 9	4 59
Cherry Box Cong Mo	20 00
Tuleta SS Texas	1 00
Argentine Prim SS Kans	9 86
Martins Cr SS Cls 7, 9 O	9 00
O Grove SS Cham Co Prim	
& Jr Dept O	10 00

Bethel Medina Co SS O:	
Classes 2, 5, 6, 10, 11	10 00
Cl 3	10 00
Cls 7 & 8	10 00
Cl 9	10 00
Allensville SS Pa	10 00
Scottdale SS Pa	10 75
Mill Run SS Pa	3 07
Altoona SS Pa	6 15
Stahl SS Pa	11 48
	752 78

Sew Cir Contributions:
A M SC Fulton Co O 10 00

762 78

Widow

Sue F Landis	5 00
Emma Rohrer	11 00
A Bro & Sis Pa	5 00
Phil 4:19	20 00
A Sis O	5 00
Mattawana SS Pa	15 00
Fairview SS Mich	11 54
Shore SS Ind	5 00
A Millersville SS Cl Pa	9 00
Elizabethtown SS Walter A	

Herr Cl Pa 5 00
Salunga SS Anna Stehman
Cl Pa 10 00Lower Deer Creek SS Ia:
Cl 6 5 00
Cl 10 3 90
Cls 5, 11, 12 7 05
Kitchener SS Jno Cress-
man Cl Ont 8 00
Portland SS Cl 14 Oreg 5 00
Martins Creek SS Cl 12 O 4 50
Bethel Medina Co Cl 1 O 5 00
Bethel Medina Co Cl 4 O 5 00
Bethel SS Mothers Cl O 5 50
Scottdale SS Pa 5 00

155 49

Medical

A Bro & Sis Ind	5 00
Fairview SS Mich	12 61
Mr & Mrs John Hartzler	10 00
Fairview SS Cl 17 Mich	4 50
Sonnenberg SS Sunshine	
Cl O	10 00
Marion SS Pa	10 00
Fairview Cong N D	20 00
Larned SS Kans	10 00
Landisville SS	
Girls Cl 7 Pa	10 00
Elsie Kinsinger Cl West	
Union SS Ia	10 00
Alpha Cong Minn	8 00
Kitchener SS A C Kolb	
Cl Ont	15 00
Lakeview, Fairview &	
Spring Valley SS's ND	15 00
Crown Hill SS Young Sis	
Cl O	15 00
So Union SS 2 Sisters O	10 00
Scottdale SS Pa	8 75
Morrison Cove SS Pa	20 00
	193 86

Sew Cir Contributions:
Midland SC Mich 15 00
Fairview SC ND 10 00
Dorcas SC Wil Springs Ill 10 00
Sonnenberg SC O 10 00
So Union SC O 20 00

258 86

Evangelistic Budget

Willis K Lederach	13 00
John & Alice Slagell	15 00
A Bro Iowa	5 00
A Bro Colo	8 50
J H Eigsti	5 00
E C Bowman	39 00
Blooming Glen SS Robert	
Nase Cl Pa	4 00
Charles D Kulp	10 00
A Bro & Family Ind	13 00
	112 50

Lepers

Sue F Landis 5 00

New Missionary

Sisters Bucks Co Pa	20 00
Mrs Susie Gilmore	2 00
Hildebrand SS Va	9 25
Phil 4:19	5 00
Mr & Mrs T S Cripe	15 00
	51 25

Personal

Cert of Deposit Int 17 85
Laura Weber 5 00

22 85

Friesen Auto

A Sister Md 10 00
Chambersburg SS Pa 1 50

11 50

Missionary Preparation

Wood River Cong Nebr 6 85
E Union, W Union & Lower

Deer Creek Joint Work-
er's Mtg Ia 22 00

28 85
Total for India 4,370 59

SOUTH AMERICA

General

Sue F Landis 5 00
Milford AM Cong Nebr 20 00
Morrison Cong Ill 7 06
Goodfield Cong Ill 4 15
Lower Dist Va 5 00
Shore Cong Ind 5 60
Berea SS Ind 10 00
Mal 3:10 50 00
Hereford Cong Pa 60 00
Boyertown Cong Pa 18 31
Line Lexington Cong Pa 32 50
Doylestown Cong Pa 17 09
Blooming Glen Cong Pa 42 25
E Fairview Cong Nebr 53 28
Plum Creek Cong Nebr 10 00
Wood River Cong Nebr 15 00
P L Rohrer 5 00
Alta-Sask Conf 56 73
Vineland SS Ont 31 47
Bethel Cong Oreg 50
Fairview Cong Oreg 11 93
Pleas Grove Cong Pa 2 00
Weaver Cong Pa 3 57
Rockton SS Pa 1 38
Kansas City Cong Kans 4 67
Tuleta Cong Tex 6 02
E Holbrook SS Colo 5 37
LaJunta Cong Colo 5 25
Palmyra Cong Mo 3 50
Leetonia SS O 11 50
Martins SS O 18 42
Springs SS Pa 5 82
Scottsdale SS Pa 9 00

537 37

Missionary

Lanc Dist Board 300 00
A Bro & Sis Ont 37 50
Sue F Landis 5 00
Pleas Grove SS Ill 6 35
Conestoga Cong Pa 25 00
J M Kurtz 20 00
Weavers SS Virginia 21 36
Elizabethtown SS R S
Good's Cl 5 00
Bossler's SS Pa 23 15
Souderton SS Pa 37 50
York Co Dist Ont 361 00
Wanner's Ch Mis Mtg Ont 92 00
Wilmot AM Cong Ont 63 41
Pleas Valley SS Kans 13 55
Sycamore Grove Cong Mo 12 85

1,023 67

Missionary Children

Elizabethtown S S Pa:
Edna Ebersole Cl 12 50
Titus Rutt Cl 5 85
Niagara Dist SC Conf Ont 15 00
Kitchener Jr SS Tch's Ont 15 00
Wideman SS Ont 7 50
Tuleta SS Texas 1 00

56 85

Evangelist

Sue F Landis 5 00
Lancaster SS Sis O G Hess
& Anna Leaman Cls Pa 12 50
E C Bowman 8 00
Olive SS Ind 30 00
Fairview SS Mich 20 00
Howard-Miami SS Ind 35 00
Maple Grove SS Ind 25 00
Hopewell SS Ind 15 00
E Union Cong Ia 28 55
W Union Cong Ia 63 52
Ohio Menn SS Conf 20 00
Scottsdale SS Pa 12 50

275 07

Bible Readers

E Scottdale Teachers Pa 20 00

Orphan

Edward Snitzler 25
Salunga SS Anna Stehman's
Cl Pa 10 00
Lanc SS Mrs Rohrer's Cl
Pa 4 00
Towamencin SS Pa 22 50
Tuleta SS Texas 1 00
Stahl SS Pa 11 76

49 51

Building

Weber's YPM Ont 17 00

Children's Home Bldg

Homer D Wenger 2 50

Bible Coach

L S Glick 6 25
Sisters Bucks Co Pa 20 00
Hildebrand SS Va 9 25

35 50

Bible School

Phil 4:19 5 00
Western N Y SS 15 00

20 00

L S Weber Auto Fund

Waterloo Cong Ont 39 50
Weber Cong Ont 8 63
Toronto Mission Ont 18 00
Waterloo Jr SC Ont 5 00
Kitchener Cong Ont 32 50
Latschar Cong Ont 25 00
Cedar Grove, Wideman &
Almira Congs Ont 32 00
Zurich Cong Ont 10 00
Cressman, Hagey & Wanner
Cong's Ont 49 00

219 63

Publication

A Bro & Sis Lanc Pa 5 00
Total for So America 2,262 10

CITY MISSIONS

Chicago

Roanoke Cong Ill 11 35
Peter Garber 5 00
Willow Springs Cong Ill 7 27
Mr & Mrs Ivin Baer 1 00
Orville Schrock 1 00
Mr Sommers 1 00
Mr Park 1 00
Mr Schrock 1 00
Miss Frey 1 50
Misses Oyer & Kreider 6 00
Friends Ohio 4 00
Friends Pa 4 00

44 12

Altoona

Masontown Cong Pa 2 62
Kaufman Cong Pa 7 60
Weaver Cong Pa 5 65
Allensville Cong Pa 11 20
Scottsdale Cong Pa 19 48

46 55

Canton

Noah Neff 50
John Mumaw 1 00
Daniel Leatherman 5 00
A Sister, Ohio 1 00
Walnut Creek Cong O 1 50
Mary Troyer 1 75
Martins Creek Cong O 7 65
Dema Horst 1 00
Canton SS O 4 50
Western N Y SS 8 00
Endowment Interest 5 50
Martins & Pleas View
YPBM O 2 34

39 74

Hutchinson

Pleas View Cong Okla 17 10

Church Building:

Pleasant View Cong Okla 5 00

22 10

Kansas City

Towamencin SS Pa 16 65
P S Rohrer 5 00
Tuleta SS Texas 1 00
Jacob Birky 1 00
Virginia Sisters 2 00
Blooming Glen Cong Pa 47 32
Anna M Yoder 3 00
Alma Troyer 1 00
A Brother & Sister 5 00
Spring Valley Cong Kans 28
A Lover of the Lord 1 00
Doylestown Cong Pa 17 05

100 30

Peoria

Peter Garber 5 00
Summer Bible School Offg
Peoria Miss Ill 3 08

8 08

Los Angeles

Los Angeles Cong Calif 23 00

Portland

Fairview Cong Oreg 8 75
Nampa Cong Ida 2 47
Bethel Cong Oreg 05
Portland Miss Bldg Fund: 11 27
Bethel Cong Oreg 2 05

13 32

Lima

Ray Emsweiler 1 00
Old Nat'l Bank O 1 90
John L Musser 22 00
Endowment Interest 5 50
Logan & Cham Mis Mtg O 39 00

69 40

Detroit

Phil 4:19 5 00
Midland Cong Mich 12 31

17 31

Fort Wayne

Shore Cong Ind 23 00
Berea Cong Ind 7 10
Endowment Interest 5 50

35 60

Altoona Mission Mill Run

Medway Cong O 12 35

15 25

Toronto

Hagey Cong Ont 7 00
Cedar Grove SS Ont 4 75
Kitchener S B School Ont 3 50

15 25

Iowa City

Plum Creek Cong Nebr 5 70
Total for City Missions 452 82

CHARITABLE INSTI- TUTIONS

Children's Home Kansas City
Milford AM Cong Nebr 12 01
Peter Garber 5 00
J M Kurtz 5 00
Daytonville Cong Ia 8 28
West Fairview Cong Nebr 15 00
E Holbrook Cong Colo 5 73
Kansas City Cong Kans 27 85
Sis O Kinsinger 2 00
M Swartzentruber SS Cl 4 60
Bro & Sis Wm Landis 15 00
Bro Leo Burkett 1 00

101 47

Sew Cir Contribution:
Liberty SC Ia 1 00

102 47

Orphans Home Ohio

L S Glick 6 25
Sonnenberg SS O 68 80
Los Angeles Miss Cong
Calif 5 15
Sisters Bucks Co Pa 20 00
John & Alice Slagell 15 00
West N Y SS 13 71
Waldo Cong Ill 11 13
Charles D Kulp 5 00
J M Kurtz 5 00
Leo Cong Ind 10 22
Beech Cong O 30 20
No Lima SS O 12 75
Logan & Cham M Mtg O 78 17
Scottsdale SS Pa 3 52
Andrew King 25 00
Farm Income 12 36
Special Support 267 71

589 97

Home for Aged Ill

Anna Zimmerman 37 00
Freeport Cong Ill 29 35
J M Kurtz 5 00
Special Support 710 07

781 42

La Junta Hospital

Science Ridge Cong Ill 32 47
Peter Garber 5 00
Lower Deer Creek SS Ia 43 23
P L Rohrer 5 00

85 70

Total for Char Institu 1,559 56

AFRICA

Sue F Landis 5 00

ANNUITY

Two Sisters & a Bro Pa 300 00

OTHER FUNDS

District General

Casselman Cong Md 1 82
Pinto Cong Md 4 98
Kaufman Cong Pa 4 90
Springs Cong Pa 1 35
Glade Cong Md 50
Deep Run Cong Pa 25 00
Spring City Cong Pa 60 00
Providence Cong Pa 9 50
Skeppack Cong Pa 16 00
Plain Cong Pa 104 63
Pottstown Miss Cong Pa 30 35
Finland Cong Pa 1 00
Souderton Cong Pa 47 80
West Liberty Cong Kans 7 23
Sycamore Grove Cong Mo 11 15
LaJunta Cong Colo 9 50
Pleas View Cong Okla 2 91
Wichita Cong Kans 5 00
Cherry Box Cong Mo 4 50
Birch Tree Cong Mo 1 00
Limon Cong Colo 1 50
Mt Zion Cong Mo 7 50
Protection Cong Kans 3 95
Mt Pleasant SS Va 23 00
Howard-Miami, Hopewell
SS Mtg Ind 7 07
Middlebury Cong Ind 10 08
Zion Cong Mich 5 00
Howard-Miami Cong Ind 12 36
Burr Oak SS Ind 3 38
Clinton Frame Cong Ind 25 18
Bowne Cong Mich 13 00
Clinton Brick Cong Ind 11 13
Bethel SS Oreg 2 28
Sheridan SS Oreg 13 04
Hopewell Cong Oreg 2 47
Nampa Cong Idaho 1 86
E M S SS Va 6 48
Weavers SS Va 18 53
Pike SS Va 18 50
Bank SS Va 8 16
Hildebrands SS Va 12 65
Lindale SS Va 11 83
Zion & Trissels SS Va 23 50

Springdale SS Va	25 00	Goshen College		So English, Iowa Bldg Fund		SUMMARY	
	616 57	M C Cressman	50 00	Salem Cong Nebr	13 70	Alta-Sask District Board	71 61
Rural Missions		Floradale Cong Ont	8 50	Monthly Sewing Circle Letter		Dak-Mont Dist Board	30 00
		Biehns SS Ont	3 25	Sew Cir Contributions:		Franconia District Board	949 95
Springs Cong Pa	1 75		61 75	Sent by Lina Ressler	8 17	Illinois Dist Board	304 51
Biehn Cong Ont	7 50	Hesston College		So Union SC Ohio	1 00	Ind-Mich Dist Board	628 34
Shore Cong Ind	20 32				9 17	Iowa-Nebr Dist Board	523 94
Berne Cong Mich	19 75	West Zion Cong. Alta	3 69	Prayer Booklet		Lancaster Dist Board	557 88
Fairview Cong Mich	16 16	Salem Cong Nebr	10 14			Mo-Kans Dist Board	312 75
	65 48		13 83	Sew Cir Contribution:		Ohio Dist Board	507 40
Pea Ridge Church Bldg		Eastern Mennonite School		Mattawana S C Pa	40	Ontario Dist Board	1,252 32
Pleas Valley Cong Kans	11 70	Biehns SS Ont	3 25	General Sew Cir Expense Fund		Pacific Coast Dist Board	115 61
Salem Cong Nebr	15 70	S W Pa Conference Fund		E Union S C Iowa	1 00	Southwestern Pa Dist Bd	125 66
Birch Tree Cong Mo	1 50	Blough Cong Pa	6 00	So Union S C Ohio	2 00	S W Pa SS Conf	319 23
Pa Cong Kans	11 23	Schellsburg Cong Pa	1 00	Shanesville & Sugar Creek		Virginia Dist Board	185 01
Mt Zion Cong Mo	13 00		7 00	SC Ohio	1 00	Wash Co Md-Franklin	
Protection Cong Kans	13 19	Johnstown Bible School		Maple Grove SC Pa	50	Co Pa	121 13
E Holbrook Cong Colo	12 62	Pinto Cong Md	1 43	O Grove SC Wayne Co O	3 00	Sew Cir Contributions	283 64
	78 94	Missouri Church Buildings		Central SC O	50	Menn Board of Miss &	
Board of Education		Holdeman Cong Ind	15 78	Trail SC O	1 00	Charities	3,880 64
Schellsburg Cong Pa	1 00	Ind-Mich Colportage & Tracts		Bethel & O Grove SC O	5 00		10,169 62
Waldo Cong Ill	11 13	Shore Cong Ind	5 00	Bethel SC (Medina) O	1 00	India Mission Funds	4,370 59
North Lima SS Ohio	10 95	Salem Cong Ind	6 70	Beech SC Ohio	1 79	So America Miss Funds	2,262 10
	23 08		11 70	Walnut Creek SC O	1 00	City Missions Funds	452 82
Board of Educ-Endowment Fund		Ind-Mich SS Conference		Martins & Pleas View		Char Institu Funds	1,559 56
Alvin Culp	5 00	Clinton Frame SS Ind	4 35	SC Ohio	1 50	Africa	5 00
Isaac W Culp	5 00	Maple Grove SS Ind	3 13	Portland SC Ore	1 00	Annuity	300 00
	10 00	Olive SS Ind	5 00	Metamora SC Ill	1 00	Genl & Other Funds	1,189 55
General SS Committee			12 48		21 29	Relief Funds	30 00
Stahl SS Pa	2 16			Total for Other Funds	990 71		10,169.62
Church Building		Rural Evangel		RELIEF FUNDS			
Forks Cong Ind	18 70	Middlebury Cong Ind	4 00	Russia		Gratefully acknowledged and	
				Sue F Landis	5 00	Respectfully submitted,	
				A M Brethren Baden Ont	25 00		
					30 00	V. E. Reiff, Gen'l. Treas.,	
				Total for Relief Funds	30 00	1711 Prairie Street,	
						Elkhart, Indiana.	

GLEANINGS

Rome Prepares for a Campaign

According to both secular and religious papers, the Vatican is preparing a campaign in anticipation of the time when Soviet Russia will abandon its anti-religious policy and again allow Christianity to have an open field for action. Rome is preparing colleges for training students in the mentality and the history, as well as the Liturgies, etc., of the Eastern Church. Monasteries are working intensively at this in Belgium, Czechoslovakia and Poland. Many of the teachers are of the Dominican Order, and the colleges are located at various points, some in Rome, others on the field expected to be conquered. It is hoped that Rome, who has always had her ear to the ground, is justified in her belief that the Soviet policy is certain to change.—The Living Church.

Unusual Celebration

This summer the churches in Czechoslovakia, especially in Slovakia, will commemorate an unusual jubilee: in 833, 1100 years ago, the first Christian Church was built at Nitra, Slovakia, by Prince Pribina, whose dominions included present-day Slovakia and North Hungary, at a time when, before the invasion of the Magyars, those realms were purely Slavonic. This church is older than any other in present-day Bohemia and Moravia. It was built a generation before the coming of the "Slavonic apostles" of Christianity, Cyril and Methodius, from Saloniki to Moravia. This beginning of the Christian mission is at the same time also the be-

ginning of a civilization by which the Slavonic nation was connected with the ancient cultural centers of Southern and Western Europe. Protestantism in Czechoslovakia shows an increase from 990,000 in 1921 to 1,132,000 in 1930; the National Church of Czechoslovakia grew from 525,346 to 713,092, among a total population of 14,732,644.

—The Brotherhood.

Turkish Press Changing

The changing attitude of the Turkish Press is a significant phase of the missionary situation in the Balkans. All except two of Bulgaria's Turkish newspapers are breaking away from the former policy and ideals of Islam. Some are even protesting against certain Koranic usages as a hindrance to progress. The following extract from the "Voice of the People," printed in Sofia, is illuminating:

Lately we have observed that the pulpits of the mosques from which religion and morals should be preached have been transformed into political platforms; Moslems who believe in God and in Mohammed, His prophet, have been called heathen because they wear hats. A Moslem may wear a fez or a hat, these being simply external things and of no religious significance. Moreover, certain "hodjas" have been giving themselves airs on the score of covering their heads with a turban, though they pursue their own selfish and sordid interests, even selling indulgences like the Jesuits of the Middle Ages. Lacking even elementary intelligence, we have heard them say that those who think that all men—Moslems or non-Moslems—are brothers, thereby prove themselves to be the greatest of sinners. The Turks of Bulgaria feel that such nonsense preached in their mosques is an affront.—Moslem World.

"Youth Week" in Bulgaria

The number of communist periodicals in Bulgaria has increased to forty-three. Methods imported from Soviet Russia for "penetrating" schools have aroused strong protests among both religious and patriotic groups. In reply to the communist campaign to win youth of school age, the Bulgarian Church recently organized a Youth Week, with daily lectures in all parts of Sofia. These meetings were held in restaurants, cinemas and other public places, where the most talented speakers in the church addressed large crowds. In all, fifty-five lectures were given. A nation-wide radio campaign carried not only the lectures but musical programs to all parts of the country. Over 100,000 specially prepared pamphlets were distributed; in short, the effect of hostile propaganda has been to stimulate all the religious forces in the country to renewed activity. The "Father Paisy" Society, a federation of all patriotic and religious societies in Bulgaria, has just petitioned the government for more religious instruction in the schools.

—The Living Church.

For Lepers in Mexico

A school for lepers and a prophylaxis station were started in Jaurez, Chihuahua, recently by Dr. Victor Ocampo Alonso, representative of the Mexican department of health. The school will teach those afflicted with the disease how to prevent infecting others.

During May six Mexican lepers were deported from the United States to the colony in Jaurez. Dr. Francisco Espinosa is secretary of the commission, and Dr. Daniel Quiroz Reyes and Jesus Cuaron are members.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"Man looketh on the outward appearance, but the Lord looketh on the heart."

And because "man looketh on the outward appearance" it is all the more important that our "outward appearance" is such that through it people are influenced for God and His righteousness.

In other words, as we are often reminded, "we are this world's Bible." In outward appearance, in business methods, in daily life, in our conversation, in everything, our lives should be an exact interpretation of what God teaches concerning the obedient, practical, Christian life.

Among the secrets of success in our endeavors to live a God-honoring life is that revealed in Luke 9:23: "And he said unto them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me." Self-denial is at the gateway to Christian discipleship.

We often hear these words quoted: "Reading maketh a full man." That means "full of grace and truth," provided you read the right kind of literature. They who make it a continual practice to read the Bible will become more and more full of Bible truth the longer they keep up the habit. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

"The Influence of the Sunday School on My Life as a Christian," was one of the subjects discussed in the Sunday school conference held recently near Shickley, Neb. There were some stirring thoughts presented, and many, no doubt, were impressed with visions that they had not had before. What the Sunday school means for us depends upon two things: (1) What kind of a Sunday school it is; (2) how

fully we are awake to our opportunities.

The Place-hunter.—Christ had a severe rebuke to the aspiring disciples who were ambitious for a place at His right and His left hand in the Kingdom of God. What God wants is faithful servants, not place-hunters. The only place we should seek is some place at the foot of the Cross.

The Church has no guarantee for our place-hunter—further than this: whoever has committed his all to God, is willing to work in whatsoever place and way that God and the Church may see fit to use him, will find a place where his services will count for the most for God and the Cause. Selfishness invariably stands in the way of spiritual progress and efficient Christian service.

Prayer.—In a recent public discussion to which we were permitted to listen, one brother remarked, "Prayer is the most unused resource in my life." That testimony is still ringing in our ears, for the reason that far too many people must make the same confession. When we remember the many promises of God to hear and to answer our prayers, and how much we need this divine help, it brings us to realize how wonderful is our opportunity to draw on these heavenly treasures. Let us "pray without ceasing," remembering that "they that wait upon the Lord shall not lack any good thing." There is unmeasured treasure all around us that may be had for the asking.

Not the least among the benefits from the recent General Conference at Hesston, Kans., was the Gospel message heard in many of our congregations as delivered by visiting ministers as they were traveling to and from General Conference. The last few numbers of the Gospel Herald bear evidence of this in the correspondence department. And the far-

ther these visiting evangelists lived from Hesston the greater were their opportunities. In this our brethren followed the example of Paul and Barnabas, who preached the Gospel of Christ to many congregations, both in traveling toward that General Conference in Jerusalem (Acts 15) and in traveling back to their headquarters at Antioch. Let this good work go on.

Iowa-Nebraska Conference.—It was the editor's privilege to attend the annual meeting of the Iowa-Nebraska Conference, held recently at Shickley, Neb. Including the ministerial meeting held on Tuesday, Aug. 29, the whole of the Conference was bristling with interest from beginning to end. There was a freedom and frankness of discussions, which was all the more impressive because of the brotherly love and kindness manifested through it all. The Church in that district, as in all other fields, has its problems, but if the spirit manifest in that conference will be carried into all the congregations of the district, and continued throughout the year, we are hoping that the conference there a year hence will show substantial strides forward. There was a substantial net gain in membership reported for the past year.

Our Sunday school lessons during the quarter now drawing to a close have proved themselves very interesting. Our duties in connection with public meetings of Church-wide importance in a number of districts took us into quite a number of different Sunday schools, and in every one of them there was a keen interest manifest in the various Bible characters studied Sunday after Sunday. But we need more than a keen interest to make these lessons profitable. We remember the instruction of God through James: "And be ye doers of the word, and not hearers only, deceiving your own selves." It is essen-

tial that we be interested in our studies; but it is still more essential that we take the truths presented to heart and apply them in daily life. There is nothing more important and profitable than that of translating the truth of God's Word from the printed page into our daily lives.

LOVE'S SUPREME SACRIFICE

By Ezra Stauffer

For the Gospel Herald.

These are simple words and are easily understood by anyone with no more than an elementary knowledge of the English language. They are easily found in any dictionary, but as we examine the thought contained in this simple phrase we are amazed at the wealth of meaning contained in them. No one can plumb the depth or measure the extent of love's supreme sacrifice.

We are told of two proverbs of apparently different meaning, seemingly contradicting each other. The first is, "Love knows no sacrifice." The second is, "Sacrifice is an essential quality of love." After analyzing the thought contained in each we find that instead of contradicting each other, they each have the same fundamental thought. Love knows no sacrifice. Sacrifice is such an essential quality of love that the sacrifice is made with love scarcely recognizing it as such.

Wealth, dollars and cents, is usually the basis with which we calculate the value of things on this earth. It is true money will buy much and it is a convenient means of exchanging products and services, but there are some things that money will not buy and to try to value them in terms of dollars is sacrilege.

Sixty-six nations of the world have sent delegates to the Economic Conference at London. The eyes of mankind are turned in that direction with mingled hope and fear, but with rather more fear than hope. (Since this was written the Economic Conference has been discontinued.—Ed.) Selfishness is still the rule in the policy of nations and the world is in her present economic muddle largely because the financiers have made the serious mistake of trying to calculate the worse than useless sacrifice of ten million lives, slaughtered in that terrible nightmare known as the World War, in the terms of dollars.

As little as that awful sacrifice can be reckoned in money, even less can we calculate love's supreme sacrifice in terms of earthly wealth. Accordingly, to in part grasp its meaning we must consider it in other terms.

As we do this we are astounded at the price of love's sacrifice. This sacrifice, among the many conditions in-

cluded, includes the following twenty-one, which are outstanding. In Rev. 13:8 we read of the Lamb slain from the foundation of the world. As we study this verse and others in the Bible we are amazed at what love's supreme sacrifice really cost our Savior, Jesus Christ the Messiah. This sacrifice involved:

1. God Himself. God is eternal, (Ex. 3:14; John 8:58; Psalms 90:2), being also omniscient (Isaiah 46:9,10), He foreknew ere creation that the world would be plunged in sin; that men would turn from God and be murderers and haters at heart, wholly and completely lost without hope, unless a supreme sacrifice be made in man's behalf. Therefore the sacrifice was determined upon before the creation of man. Acts 2:23; Rev. 13:8.

2. Love's supreme sacrifice involved the Creator, the Creator being sacrificed for the creature. Col. 1:12-23; John 3:16. "There was none righteous, no not one, Rom. 3:10, and all have sinned and come short of the glory of God," (Rom. 3:23). Hence God had to look to Himself, to the personalities in the God-head to supply the perfect sacrifice required by a holy justice and a supreme love, John 3:16; John 1:1-3.

3. Love's supreme sacrifice meant that the perfect Sacrifice leave the glory world and humble Himself by birth as a human being on this sin-cursed earth. Rom. 8:3; Hebrews 2:9. The human mind cannot grasp the depth of a love that would leave the splendor and glories of the Son of God's home ere His incarnation and was willing to enter a world saturated with sin. John 17:5; Phil. 2:5-8.

4. Furthermore this great love involved the Sacrifice entering a world which had small welcome and but little room for Him. Born in a manger, His life sought almost from the day of His birth by the principalities and powers of darkness, the Savior was willing to come to a world that had little welcome for Him.

5. Again this supreme love impelled the Sinless One to leave a temptationless home and enter a world beset by temptation on every hand. From Hebrews 4:15 we conclude that the enemy of souls assailed the Savior with every temptation known to mankind. From Luke 4:2 we conclude that the Savior was, more or less, in the process of being continually tempted during the forty days in the wilderness, which probably reached its climax in the temptations recorded. When Satan left Jesus after the Savior's great victory it was only for a season. From Luke 22:28 it appears that the temptations were a continued process throughout the Son of God's life on earth. From every angle, in every possible way the temptations were placed before Him. Matt. 16:23; John 6:15; etc. These temptations were as

severe as the enemy could make them and so continuous that the Savior was finally free from them only after His Spirit left His body at the cross. Oh the depth of such a love that would impel the Son of God to leave a realm where sin and temptation are unknown and would be willing to face such a fierce series of temptations almost continuously while dwelling in the form of man.

6. Love's supreme sacrifice involved the Sacrifice being born of a nation that as a nation rejected Him. Christ said to the woman at Jacob's well, "Salvation is of the Jews." The Savior was born as a Jew, but the Jewish leaders rejected Him. He was hated by them with a hatred so intense that it transcended their hatred for the power of Rome, fierce as it was. During His work Jesus was continually, throughout His ministry, opposed by the Scribes and Pharisees. The opposition became fiercer and fiercer until finally they murdered the Son of God. It still seems to be one of the devil's most effective weapons to hinder God's work, to incite a hatred or ill-feeling among the members of a Church.

7. Love's supreme sacrifice involved an unlimited amount of patience on the part of Jesus. It meant calling and training a group of disciples who were not in sympathy with Christ's program. All through Jesus' earth life the disciples did not appreciate His real mission. They were looking for an earthly kingdom and in their ambition they even quarreled among themselves for the first places in such an earthly kingdom. But with patience, and still more patience, and yet more patience the Savior showed them His real mission, lovingly rebuked them in their errors and trained them for the great work ahead of them.

8. Our Savior's love involved a life on earth continually in the shadow of the cross. Through His foreknowledge Jesus knew that His life could have but one ending. There was no other way by which His mission could be accomplished. Hence His entire life, His entire work and teachings were given with the cross continually in mind. Mary was one of the few who saw and realized this fact.

9. Love's supreme Sacrifice meant the desertion of Jesus by His most intimate followers in the greatest crisis in His life. They left Him to carry the burden alone. They could not help Him. The result of Jesus' arrest was so altogether different from what they had expected, that even though they had been warned by the Savior, (Matt. 26:31; Mark 14:27), yet when the crisis came, almost before they realized what they were doing, they deserted Him. Matt. 26:56.

10. This great sacrifice involved the sad betrayal and the denial of Je-

sus by Judas and Peter. In the case of Judas it was deliberately planned and carried out as a result of hatred in his heart. In Peter's case it was the result of weakness and an over-estimation of his own strength. He stumbled and fell almost before he realized what had happened. The full force of what he had done came upon him only after the cock crew.

11. Love's supreme sacrifice involved our Savior's suffering the agony in the garden. We sometimes hear a Gethsemane experience spoken of as occurring in people's lives, meaning some great crisis which they face and decide rightly only after intense suffering. Also we sometimes hear the song sung, "I'll go with Him through the Garden." Little do we so often realize that such statements are in their real sense untrue and in reality sacrilege. No human being can have a Gethsemane experience; no human being could have gone with the Savior through that experience when He was loaded down with the sins of the world. Every sin involved in the breaking of any one of the ten commandments, in every shape and form was there weighing heavily upon Him. The sins of idolatry, murder, hatred, lying, covetousness, etc.; in fact, any and every sin of which human beings have ever been guilty were there placed upon Him; sins of which we are all guilty at least technically if not literally. "All have sinned and come short of the glory of God" (Rom. 3:23) and "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2:10). No matter how heinous the crime which any human being has committed it was there placed upon love's supreme sacrifice.

12. Furthermore, for love's supreme sacrifice there was no escape. In that agony in the garden where He sweat as it were great drops of blood (Luke 22:44) and prayed three times, "Father, if it is possible remove this cup from me, nevertheless not my will but thine be done" (Matt. 26:39; Mark 14:36; Luke 22:42), there was no escape. Jesus was strengthened, but the cup remained.

13. Again this great love endured the contumelies of His own generation. Isaiah 53 describes this rude abuse. In mockery they placed a crown of thorns upon His head, and in mockery bowed the knee to Him. Matt. 27:29. More than that, they spit in His face. Matt. 26:67. Can anyone imagine a more disgusting spectacle than that ungrateful man should spit in his loving Creator's face?

14. Also this great love endured the calumnies of those who should have been the spiritual leaders of God's own people. They slandered the Savior, unjustly accused Him through false witnesses. He endured a hatred from His own race devilish in its intensity.

Yet try as they would, they could not find a thing with which to accuse Him honestly. It is one of the greatest evidences of the purity of Jesus' character, that while they accused Him of associating with publicans and sinners, not once do we find that it ever entered their minds to accuse the Saviour of improper social relations.

15. Love's supreme sacrifice involved a death in the most humiliating and excruciating method known to man. He was nailed to the cross, usually a slow, painful death, condemned to die, through hatred on the part of the Jews and from a cold-blooded policy on the part of Pilate, the representative of the Gentile world. No more terrible request was ever made on the part of man, nor one more tragic and far-reaching in its consequences than that made by the Jews, "His blood be on us, and on our children." Pilate condemned to death one whom he knew was innocent and which he acknowledged to be the case by publicly washing his hands, but alas they will never be clean and that statement has become a synonym for shirking a responsibility. Which of the two was the more guilty?

16. Love's supreme sacrifice involved being "numbered with the transgressors" (Isa. 53:12). His was the disgrace in the criminal's death. They crucified our Saviour between two thieves. To them was given the distinction of being placed one on the right hand and the other on the left. Little did James and John or their mother realize who would receive that place at the time they made the request. With two criminals Christ was associated in His death.

17. Our Saviour's love involved making no defense. How quick we humans are to resent anything said about us. How quickly we are urged by our friends to investigate every detail of everything said about us, no matter how small, but love's supreme sacrifice offered no defense. "He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth" (Isa. 53:7). John 19:9 tells us Jesus gave Pilate no answer.

18. Love's supreme sacrifice involved our Saviour being made the victim of the most atrocious crime in history. Man has been guilty of some terrible deeds in his history, and as we read of the victim being found in many cases horribly mutilated we cannot help but recoil in horror at the fearful description. Our minds are drawn to kidnapping and murder of the Lindbergh baby and of the flood of kidnapping crimes following in its wake. We think of the anguish and concern of the parents, especially of the mother in broadcasting an appeal telling how

the child was to be taken care of for its welfare in the hope that the kidnapers might hear and pay heed, yet now we know that during all that time the body of the baby was lying uncovered and exposed to the elements, with corruption and decay setting in. How sad it is to think of the victims of such crimes. Yet they are not to be compared with the crime that involved our Saviour being made the victim of the world's most terrible deed. "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men, a man of sorrows and acquainted with grief; and we hid as it were our faces from him; he was despised and we esteemed him not" (Isa. 53:2, 3). These verses describe the Saviour as the victim. How must He have appeared after He had been spit in the face and after the blood ran down over it from the crown of thorns? Yet all that was involved in being love's supreme sacrifice.

19. More than all this, however, Love's supreme sacrifice involved there being a temporary separation in the Godhead. When the sin penalty was being paid on the cross it meant a separation between the Son and the other persons of the Triune God. "My God, My God, why hast thou forsaken me," was an anguish cry on the cross the full depth of which meaning we cannot comprehend.

20. But the saddest of all is that love's supreme sacrifice involves the ungrateful rejection by the vast majority of mankind in accepting such a love. "We will not have this man to rule over us," is the world's cry. We sometimes hear of individuals who will not accept the Saviour and who state that they are just as good or better than many members of the Church. The Bible tells us, Mal. 1:2, 3 and Rom. 9:13 that God loved Jacob but hated Esau. Did He love Jacob's trickery? He did not. What then made the difference? Jacob with all his shortcomings placed God first in his life; and Esau, while we can read but little evil about him, had no room for God in his life. The greatest sin of which the human being is capable is not a so-called gross sin, murder, etc., but the outstanding sin at the bottom of all other sins is that of spurning love's supreme sacrifice.

21. More glorious though is that love's supreme sacrifice has resulted in a vast number being redeemed by the blood of the Lamb out of every kindred, tongue, and people, and nation. Rev. 11:9. It is a minority of mankind, 'tis true, but it is a vast minority—the saints of all the ages.

Love's Supreme Sacrifice. No pen can fully describe, no tongue can tell the full depth of meaning in these words.

Tofield, Alta.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Hutchinson, Kans.

(721 E. 4th Street)

Dear Herald Readers:—"Oh give thanks unto the Lord, for he is good; for his mercy endureth forever."

On Aug. 20 Bros. S. E. Allgyer and D. D. Miller were with us. Bro. Miller, President of the Mission Board, preached for us.

On Aug. 16 Bro. C. Z. Yoder conducted our children's meeting. The children enjoyed it very much. One little girl said, "Wasn't that a nice grandpa?"

On Aug. 27 the interest in the Sunday school in our colored sister's home was very good. The Sunday school in the afternoon at the Mission was well attended, even though it was raining. 330 were present at Sunday school. More came later for the sermon.

The dedication sermon was preached by Bishop Geo. R. Brunk of Denbigh, Va. (brother of the writer). Subject, The Church. A number of bishops, ministers, deacons, and mission workers from various mission stations from coast to coast were present. Nine states and Washington, D. C., were represented.

Our aged brother and sister, 86 and 76, were carried from the auto, as they were unable to walk. They had not been at church for 5 or 6 years.

Praise the Lord for the privilege of dedicating the building free of debt. An offering was taken for equipment and grounds. Again we take this means of thanking everyone who helped in any way with your prayers, means, and labor. 262 days or parts of days were donated.

We are also glad for the visiting brethren and sisters in our home the last few weeks. Sorry more could not have come.

Pray for us.

Wishing you God's richest blessing in all your undertakings for Him, we remain,

Yours in His service,
Aug. 28, 1933. J. F. Brunk.

Strasburg, Pa.

(Sunnyside Mission)

Dear Readers, Greeting:—Truly the Lord is still blessing the work here at this place, for which we thank and praise Him. We are thankful for the promise that the Lord will never leave nor forsake us, if we fully put our trust in Him.

The attendance at Sunday school in the month of August was: Aug. 6, 88; Aug. 13, 102; Aug. 20, 90; Aug. 27, 115; with an average of 101. We thank the Lord for the opportunity of witnessing for Him in teaching these precious souls the Word of God.

The revival meetings held at this place, by Noah Sauder, have been richly blessed. Bro. Sauder preached the Word in a very powerful yet plain and simple way. He labored faithfully among us. Five souls were willing to confess Christ as their Savior. We praise God for these confessions and hope you will join us in prayer that they might stand true to God. We had a well attended children's meeting every evening before the preaching services.

God is still blessing the prayer meeting held every Wednesday evening, by sending His Spirit in such abundance. We are strengthened and encouraged by the Spirit-filled messages, testimonies, and prayers.

We want to thank all those that come to visit our mission at Sunnyside and help in this important work. We hope you will come again and bring others with you. Continue to remember our work in prayer.

In His service,
Sept. 5, 1933. Kathryn Hess.

ARGENTINE MISSION NEWS LETTER

(July 21, 1933)

By Mary Fretz Snyder

For the Gospel Herald.

Dear Herald Readers, Greetings of Love in Jesus' Name:—A little news has been received from the Webers in Pehuajo. "The interest and attendance in the day school is good. A few children are indisposed on account of colds and minor ailments. One boy is suffering from an attack of appendicitis and a girl has diphtheria. Some of the children are clad very poorly. Inquiring why some were absent two or three weeks we learned that they had no shoes or stockings and that their father was out of work.

"During a half-hour period every afternoon the children are taught Bible stories and memory work from the Old and New Testaments. Thus far this year they have memorized Psalms 1, 23, 21, and the first part of the 119th. One little girl only six years old can repeat all of these Psalms clearly and correctly. Some of these little first-graders learn these psalms more eagerly than the big boys of the fifth grade.

"On account of the cold weather the attendance in S. School and in the other services has decreased. Some of the members are sick and not able to attend the meetings in winter months.

"The aged Sister Dona Manuela, is still able to sit up in her chair. She

enjoys our visits. She hears and sees well although she is 111 years old.

"The unemployment conditions are very acute and are affecting nearly all of the members and converts. From among them we have many calls for help. We are sorry to hear that several families are planning to move, since there seems to be no way of making a living here. These were recent converts which we were hopeful of winning for the church."

Yesterday afternoon Bro. Snyder and I took a woman to the hospital for treatment. She had been a member in the Church but is not one now. She has had several misfortunes which have turned her thoughts to God but apparently she has not yielded yet to His will. She will certainly receive better care in the hospital since they were too poor to buy anything at all for her or even care for her properly. There are many sick at present. It seems a pity to walk through the ward, knowing that the spiritual needs of the patients are not taken care of at all. At present the only way we have of penetrating into the lives of the hospital patients is by prayer to God.

Attendance at church and Sunday school here in America has been on the increase this month. The church hall is very small for the crowds that generally attend. In order to accommodate the S. S. children we use various rooms of the house and the veranda. We are praying that this town's need of a church and mission home be remembered in your prayers and giving. I believe that mission buildings would be one way of inspiring this town to take notice of the Gospel we are preaching.

In Meridiano Quinto we have been having only the meeting in the afternoon, since it is too cold for the people at night. It is better for us that way since it is not very pleasant motoring a distance of nearly twenty-four miles around midnight, when the mercury is below zero,—especially in our Ford which Bro. Snyder calls "el coche del aire libre," that is, "the free air coach." In August, if the weather is warmer, we expect to have the evening meetings again, too.

Bro. Snyder has been doing some Gospel distribution in other near-by towns this winter since one of our towns had to be closed down due to finances. He has had many interesting experiences. We have visited one town where an aged brother and his baptized daughter from the Trenque Lauquen congregation live. They receive us so gladly. He reads his Bible faithfully in the home of his married daughter and they have been led into very devout Christian living through it.

Bro. Lantz writes the following news from Bragado: "Jose Braco, one

of the believers in O'Brien, was to visit the work in Bragado and Meehita over the 8th and 9th of July (patriotic holidays) and was very happy to be with a larger group of believers and worship with them. Several of the members gave some trees to plant on the lot donated for an old people's Home, others helped to plant them and also cleaned up the grounds. The women's meeting was held in Dona Carmen's home last week, and the theme of discussion was 'Resist the devil, and he will flee from you.' "

America, F. C. O., Argentina.

OUR INDIA LETTER

For the Gospel Herald.

Belle Vue, Landour, Mussoorie, U. P., India, Aug. 9, 1933.

Dear Gospel Herald Readers:—Last week the Kaufmans left Landour, returning to the plains. I will miss them very much, as none of our missionaries are here now. Sister Friesen also went down after bringing their three children up for the second half of the school year. So all of our missionaries are back at their work on the plains, except myself. I am staying another month, until language school closes.

I am enjoying these weeks in Landour very much. Meeting friends of last year, the help of the language school, the beauties of the mountains, and change of work are all good for one. It's not really a vacation, because I'm busy all day studying Hindi.

In a common meeting place like a hill station, we meet people of all nationalities and all shades of belief. It is an education to better understand these people, and a challenge to be faithful witnesses of Him, as revealed in the Scriptures. As most of our companions are missionaries, we find much of common interest in problems of our work.

The Church services have been a real inspiration under the preaching of J. L. Gray, a New Zealand Presbyterian minister. The mid-week prayer and Bible reading studies have been on the Holy Spirit as revealed in the early Church. On the plains all of our public services are in Hindi, so these services in our own language when they contain a real message from God are a rich feast.

We are having the usual rainy season here, with an indoor temperature of 65° F. Our wool sweaters feel comfortable, and we never go out without our umbrellas and raincoats. In between the rains we have occasional clear days, and often bright mornings.

We thank God for your support, and ask for a continued interest in your prayers that God may direct and bless us in our study of the language, people

and problems, and that we may faithfully witness for Him.

Yours for the people of India,
Dora Shantz.

A VISIT AT THE AMERICAN MENNONITE MISSION IN INDIA

By S. M. and Nellie King

For the Gospel Herald.

For a few years we had anticipated the opportunity of visiting India, and in particular, the American Mennonite Mission at Dhamtari. That anticipation has now been realized and we are grateful for the happy privilege that has been ours.

An interest in a foreign mission is centered in more than buildings and grounds, organized institutions, and the native people. It vitally includes the missionaries themselves. And this is a very precious interest, especially when one has an acquaintance with nearly all the missionaries on the field—some having been his own schoolmates. Our visit at the American Mennonite Mission in India began before reaching Dhamtari. It started in the hill stations at both Darjeeling and Landour where we spent a part of the hot season with the missionaries who were there at that time. Here, too, we met the children of the missionaries and were privileged to visit the schools they are attending. We rejoice in the fact that while these children are denied many opportunities afforded children in the homeland, they are attending good schools which are pervaded by a wholesome, Christian spirit. It is also fortunate that the missionaries can withdraw from the heat of the plains and spend a few weeks in a bracing atmosphere. Such a change is very necessary to a foreigner in a tropical country.

This year the rains broke earlier than usual in the Central Provinces and when we arrived at Dhamtari the possibility of visiting all the stations seemed very doubtful because of swollen streams and rivers. Transportation between Dhamtari and the three most distant stations—Dondi, Ghatula, and Mohadi—is often tied up during the rainy season. But the weather was favorable and by the helpful planning of our hosts we were able to visit all the missionaries in their own stations. We also attended church services at all but two of the stations, including a communion service and a wedding. It was indeed a pleasure to meet our Indian brethren of whom we had heard and read, and observe them assuming their responsibilities in the work of the Church. The Evangelistic, Educational and Medical as well as other phases of the work of the Mission each held a special interest. Each of these activities has a very definite part to perform in the evangelistic work of the Mission and is essential in the building of a strong and permanent Church in India.

Among the many experiences of special

interest we shall comment but briefly upon three as follows:

First, was the privilege of attending a meeting of the Managing Committee in which various items of business were presented. Here problems were met and solved in a healthful, Christian spirit. It is only when one faces the actual problems on the field that he can fully appreciate them; and it is only those who have dealt with these problems for a period of years who can, by the direction of the Holy Spirit, bring about the best solution.

Another experience which we shall not forget came at the close of a day in Dhamtari when we walked to the cemetery just at sunset. There, "Under The Mango Tree," we saw the graves of our faithful brethren who had given their lives for the Cause of Christ in India, and of the missionary children whose lives have also left their influence. Standing at these graves we thought of the other departed ones of the mission family. We also thought of the loved ones of the deceased. As we stood "Under The Mango Tree" we were impressed with the thought that the lives of these departed ones are a strong challenge to our Mennonite Church. As long as the grave markers of these American missionaries and children stand in India (and until Christ returns) they are a challenge to the Church at home. They are a challenge to a life of consecration and unselfishness on the part of both the young and old; they are a challenge to holy and righteous living; they are a challenge to humble and spiritual leadership; and they are a challenge to carry the Gospel of Christ to the entire world.

A third impressive experience was to meet the Indian brethren themselves and to learn of their unquestioning faith in the Word of God. When a problem relating to the Christian life comes up, these Indian brethren wish to know the Bible answer to the same. They are not satisfied with human reasoning, but with the answer of the Word of God. Their desire is to follow the teaching of the Holy Scriptures. We of the home Church should be inspired by the Indian Church to build more firmly on the Rock.

Before leaving Dhamtari we enjoyed a special blessing with the missionaries who could be present. All who were within a reasonable distance assembled at the home of Brother and Sister E. E. Miller for an evening of Christian fellowship and devotion. We leave India with pleasant memories; a justified confidence in our Mission there; and an inspiration to promote with greater zeal the principles of Christ.

Colombo-Genoa, August 5, 1933.

Let the Word of God be made a part of our very consciences; that as the Holy Spirit leads us "into all truth" this truth will be the directing power in our consciences.—Lloy Kniss.

KANSAS CITY MISSION AND THE GENERAL CONFERENCE

By J. D. Miner

For the Gospel Herald.

About fifty persons from here attended the Mennonite General Conference at Hesston, last week. The topic at our Young People's Bible Meeting on Sunday evening was, "Echoes from General Conference." It was especially interesting to listen to our young people tell also of impressions received at the "Institute" at Hesston.

The following message is on the Bulletin Board for the benefit of passers-by:

MENNONITE GOSPEL MISSION

Where the People
Lose Their Sins
and
Find Their
SAVIOUR

VISITORS WELCOME

Not the least of the blessings that General Conference brought to the Kansas City Mission congregation was the large number of well-known visiting ministers who stopped here and brought inspiring messages. At one of these meetings, a glance at the audience revealed the fact that visitors were present from Michigan, Indiana, Pennsylvania, and Oregon. One returned missionary from Africa, one from India, and two prospective missionaries for Africa, besides folks from Kitchener, Ontario, and from other states.

"A Big Night in Kansas City"

That is the way Bro. Elmer Moyer of Souderton, Pa., referred to the night he with others from a distance, spent in Kansas City. That evening a sunset meeting was held on the lawn of one of our members living near Kansas City. Possibly one hundred and fifty persons were present who will long remember that impressive service. Among those who took part were Bros. O. N. Johns, Wm. Detweiler, and C. Z. Yoder. The latter favored us with impressive messages in song.

This open-air meeting was followed by an inspiring service at the Mission where Bro. C. K. Lehman spoke on, "Why I Believe the Bible," Bro. Elmer Moyer on, "The Work of the Holy Spirit in the Christian," and Bro. J. C. Clemens on, "Christian Victory." Here again Bro. C. Z. Yoder favored the audience with a message in song.

No wonder one of our wide-awake members said that perhaps he received as much help from the sermons of the visiting ministers here as he did from General Conference.

Below I append a partial list of recent General Conference visitors. Most of the ministers in this list either preached or otherwise took part in public services.

Christian Reiff and wife, Elkhart, Ind.
J. S. Hartzler and wife, Elkhart, Ind.
Jno. Harnish, wife and children, Eureka, Ill.
J. D. Hartzler, Hesston, Kans.
C. C. Culp, Chief, Mich.
Orrie Yoder, Hubbard, Oreg.
Silas Weldy and wife, Wakarusa, Ind.
Mina Esch, Elkhart, Ind.
Nelson Litwiller and wife, Pehuajo, F. C. O., Argentina.
Silas J. Horst and wife, South English, Ia.
John Mosemann, Jr., and wife, Lancaster, Pa.
Fannie and Minnie Eberly, Pa.
Alma K. Ruth, Upper Darby, Pa.
Katherine Rickert, Perkasio, Pa.
Sara Hedrick, Hatfield, Pa.
David Alderfer and wife, Scottsdale, Pa.
Gideon Yoder, Sam Rodgers, Dan Bren-neman, Henry Birkey, Walter Marner, Glenn White, Leonard Fisher, Oren Blosser, Jonas Detweiler, from Iowa.
J. K. Bixler, Elkhart, Ind.
J. C. Clemens, Lansdale, Pa.
C. K. Lehman, Harrisonburg, Va.
Garret S. Nice, Harleysville, Pa.
Elmer Moyer, Souderton, Pa.
O. N. Johns, Wm. Detweiler and Sarah Bender, Canton, Ohio.
C. Z. Yoder, Wooster, Ohio.
D. A. Yoder, wife and daughter, Lois, Elkhart, Ind.
Bro. Furgeson, Elkhart, Ind.
Jacob Rensberger, Parnell, Iowa.
Bro. Guengerich, Wellman, Iowa.
Minnie Campbell, Canton, Ohio.
Elam Stauffer and wife, Manheim, Pa.
Fannie Engle, Ella R. Hostetler, Katherine Hostetler, Mt. Joy, Pa.
D. B. Betzner, wife and daughter, Helen, Kitchener, Ont.
C. F. Derstine, Kitchener, Ont.
H. F. Bergey and wife, Hatfield, Pa.
J. D. Souder and wife, Telford, Pa.
J. B. Smith, Elida, Ohio.
Ira D. Landis, Lititz, Pa.
John H. Mosemann, Lancaster, Pa.
D. N. Gish, Millersville, Pa.
B. S. Stauffer, Lancaster, Pa.
Maris W. Hess, Conestoga, Pa.
W. D. Brenneman, Wellman, Iowa.
Mary Hershberger, Wellman, Iowa.
Clark Brenneman, Wellman, Iowa.
Mrs. W. D. Brenneman, Wellman, Iowa.
Alma Brenneman, Wellman, Iowa.
Noah and Saloma Welty, Nappanee, Ind.
David L. Landis and wife, Lancaster, Pa.
J. W. Hess and wife, Akron, Pa.
Cleo Weaver, Wakarusa, Ind.
Myron Weldy, Wakarusa, Ind.
Mabel Fisher, Iowa City, Iowa.
Grace N. Weaver, Wakarusa, Ind.
Tessie Raber, Elkhart, Ind.
James Bucher and wife, Upland, Calif.
L. K. Horst and wife, Upland, Calif.
J. J. Hostetter and wife, Denbigh, Va.
Ida Hostetter, Denbigh, Va.
Kansas City, Kans.

POWER AND RESOURCES OF A MISSIONARY LIFE

By Elias Miller

For the Gospel Herald.

Power is a wonderful thing. Let us stop and think of the power of natural things—or destructive things as fire, water, and wind. When a fire gets a start in a large city, it takes great skill and much work to stop it, and sometimes large portions of a city and millions of dollars worth of property are destroyed. The same with water. When a flood comes, look at the large structures and

trees; things which people of this generation have called invincible but which, when the high water comes with its power, and the ground which holds them solid goes, so that their foundations are shaken, they are soon loose and destroyed. Wind comes sometimes in just a moment and all of a sudden destroys property over a scope of miles with its great power.

Twenty-eight years ago this Spring I was working for the power company west of the Rocky Mountains, west of San Bernardino, California. About twenty of us were working, and five of us were sent up the mountain to the power house. We worked the line from the foot of the mountain to the power house. We stayed at the power house at night while working on the line. I enjoyed studying the wonderful machinery and also the unlimited power the water (that runs the machinery) produced. I also enjoyed studying the power the machinery sent out over the country. One evening one of the men was working with the wires about twenty miles from the power house and got in contact with them and was killed immediately. But just as soon as anything was wrong with the connections, the power was gone. Say, it is just the same with the greatest power of all powers, which the Christian Missionary can possess if fully given up to the mastery of Jesus Christ our Lord.

Let us consider this Power for a little. Jesus was with God in creation—also the Holy Spirit, which is the greatest power that we as Christians can possess, and then only if we give ourselves over to God. This same Jesus who was in creation, came to earth as a babe some four thousand years after the creation was finished, grew to manhood, was crucified for us, was put in a tomb, arose, and was seen at different times for forty days. Then before He ascended He gave the disciples the "Great Commission" found in Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Mission work started with power at Pentecost. Look! three thousand souls converted; a little later five thousand more by the preaching of Peter and John, as well as a lame man healed. This is power with God, directed by the Holy Ghost.

We received the Holy Ghost by obeying. (Acts 5:32) "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." Say, Brother and Sister in the Lord, I wish I could rivet this truth so thoroughly in our minds that we would not stop, but grow until our lives would be so filled with the Holy Ghost that every one that professes to be a Christian would over-flow until we would have a wonderful revival which would start at home and not stop (if we would continue to draw on God's power)

(Continued on page 524)

SUNDAY SCHOOL LESSON

Lesson for Sept. 24, 1933—REVIEW

SOME EARLY LEADERS OF ISRAEL

Golden Text.—Be strong in the Lord, and the power of his might.—Eph. 6:10.

Introductory.—The lessons of this quarter include the character sketches of eleven leaders of Israel and one temperance lesson. The temperance lesson is quite timely, and ought to stay with us for the rest of our lives. There are a number of important reasons why all Christian people should practice total abstinence from all intoxicating drinks, including beer, wine, and hard cider. The prophet's warnings should be repeated by all living prophets, for America needs the warning quite as much as Israel did in Isaiah's day. But we shall at this time confine ourselves to the character sketches of the eleven leaders mentioned in the lessons of this quarter.

1. **Joshua.**—A companion of Moses, one of two faithful spies who "wholly followed the Lord," as the successor of Moses he led his people into the promised land. Together with Caleb, he stands out as one whose life is an inspiration to all whose desire it is to be completely upon the altar of the Lord. "Good success" tells the story of his life.

2. **Caleb.**—The foremost thing said of Caleb is that "he wholly followed the Lord." This life of loyalty held him to a course of unwavering courage. And when the Land of Canaan was finally conquered it was Caleb's request that he and his people be allotted to a land where they could meet and subdue the remnant among the giants of Anak that gave the ten timorous spies the fright of their lives.

3. **Deborah.**—was a prophetess who judged the people Israel for a number of years. It was through her, ably supported by Barak, that Israel was delivered from the hands of the Canaanites. The victory won, they sang an appropriate song of praise.

4. **Gideon.**—was of a type that was peculiarly his own. Fierce and courageous, he was also cautious, and wanted to be sure of his ground before venturing in his enterprises. The Lord had some trouble to get Gideon to the point where he was willing to wholly trust the Lord, but being convinced he applied himself courageously and faithfully to the task which God had assigned him, and he completely overcame the vastly superior forces of Midian who had been oppressing Israel for many years.

5. **Ruth.**—was a Moabitess who married into the tribe of Judah, and through choice accepted Judah's God as her own. Her choice was deliberate, and in the face of apparent sacrifices.

But the results proved the wisdom of her choice, as it always pays to cast your lot with the Lord. She was the great-grandmother of David and an ancestor of Christ.

6. **Hannah.**—is another impressive character in the history of Israel who deserves more than a passing notice. As an example of sincere and fervent prayer, she has a place in the history of motherhood that ought to make an impress upon all mothers in all nations, in every generation. Not the least among the causes of Samuel's faithful and useful life is the fact of his having been a child of prayer and as an infant dedicated to the cause of the Lord.

7. **Samuel.**—was a worthy son of a worthy mother. Dedicated to the Lord as an infant, he was brought up "in the nurture and admonition of the Lord," and his life, though not wholly appreciated as it should have been, stands out as a peculiarly bright spot in the history of Israel. As a judge in Israel, he had few equals.

8. **Saul.**—the first among the kings of Israel, started out with great promise but ended his life in ignominy. He stands out as a living illustration of what the people of God are liable to get when they clamor to be "like oth-

er nations." He lacked the essential qualification for highest success in that he was not "a man after God's own heart." It is hard to tell which of his undesirable qualities stands out as the most impressive warning to us.

9. **David.**—as "a man after God's own heart" stands out as the foremost and most successful king in Israel. But even with his excellent qualities in many respects he gives evidence of weak humanity which should be an object-lesson to every professed follower of our Lord to cling closely to the Throne. Even the most meritorious among God's people must confess that it is "by the grace of God" that "I am what I am."

10. **Jonathan.**—the companion and close friend of David, is one of the most lovable characters found in the Bible. In loyalty, in courage, in ability, and in pure affection and unselfishness he rose to the top. Let us pray for Jonathans in every community.

11. **Solomon.**—In Solomon we have another character that stands in a class by himself. Whether we consider his virtues or his vices, we have object-lessons that we may very profitably study for ourselves. Leaving his shortcomings, we have an illustration of his superior wisdom in the book of Proverbs and others of his writings.—K.

Bible Meeting Topic

BIBLE TEACHINGS ABOUT DEATH.

—Gen. 3:17-19; Eccl. 12:1-7;

Rev. 20:11-15

Topic for September 24

MOTTO

"Victory through our Lord Jesus Christ."

OUTLINE STUDY

I. Death has Various Meanings.

1. The dissolution of the body and the spirit.—II Cor. 5:1; Gen. 24:67.
2. Estranged from fellowship.—Luke 15:32; Col. 3:3.
3. At enmity with God.—Eph. 2:1; Col. 2:13.
4. Dead in influence.—II Sam. 9:8.
5. In imminent danger.—II Sam. 19:28; II Cor. 11:23.
6. Second death, the final doom of sinners.—Rev. 20:6, 14, 15.

II. The Cause of Death.

1. The fall of Adam brought physical and spiritual death.—Rom. 5:12-14.
2. The transgressions of men continue the state of condemnation and spiritual death.—Col. 2:13; Rom. 6:23.
3. We may die to sin through the death of Christ.—Rom. 6:1-7; Col. 3:3.
4. We abide in spiritual death by rejecting Christ.—Jno. 3:36.
5. We receive the second death because our names are not in the book of life.—Rev. 20:15.
6. We cut off our chance of salvation by the sin unto death.—I Jno. 5:16; Mark 3:28-30.

III. Christ the Victor over Death.—Rom. 6:9-11; I Cor. 15:22; Rev. 1:18; Jno. 5:21-29.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Death."
2. Memorize a Passage from the Outline.
3. The Cause of Death.
4. The Death of the Body.
5. The Death of the Spiritual Life While We Live in the Body.
6. The Second Death to Those Who Refuse Salvation.
7. The Sting Taken from Death through Jesus Christ.

For Seniors.

1. The Use of the Term Death in Scripture.
2. The Danger of Trifling with Death.
3. The Importance of a Savior.

SEED THOUGHTS

Live to-day as if you expected to die to-morrow, and thereby make the end of life a preparation for that life that never ends.—Selected.

"Death shall not destroy my comfort,
Christ shall guide me through the gloom;
Down He'll send some angel convoy
To convey my spirit home.

"Jordan's streams shall not o'erflow me
While my Savior's by my side;
Canaan, Canaan, lies before me,
Rise and cross the swelling tide.

"Smiling angels now surround me,
Troops resplendent fill the skies;
Glory shining all around me
While my happy spirit flies.

"Jesus clad in dazzling splendor,
Now methinks appears in view!
Brethren, could you see my Jesus,
You would love and serve Him too."
—Hymnal.

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MENNONITE PUBLISHING HOUSE
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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, SEPTEMBER 14, 1933

Field Notes

Ordination services are to be held at Westover, Md., on Sunday, Sept. 17.

Continued meetings are to begin at Dohner's Church near Annville, Lebanon Co., Pa., on Sept. 10. Pray for the meetings. J. E.

A Christian workers meeting is to be held, D. V. at the Mennonite Gospel Mission, Altoona, Pa., Saturday eve., Sept. 30 and all day Sunday, Oct. 1. J. M. N.

A series of meetings is scheduled to begin at the Oak Shade mission near Quarryville, Pa., Sept. 6, with Bro. Elmer G. Martin in charge. Pray for the work and workers.

Brethren J. H. Mosemann and Maris Hess of Lancaster Co., Pa., brought the Word of Life to the congregation worshipping at Leetonia, Ohio, Thursday evening, Aug. 31. R.

Bro. B. B. King of Elida, Ohio, will hold a series of meetings at the Lower Deer Creek Church near Kalona, Iowa, followed by similar meetings at the West Union Church near Parnell, Iowa, beginning at the Lower Deer Creek Church on Sunday, Sept. 10. Y.

On his way home from General Conference and other points west,

Bro. S. F. Coffman of Vineland, Ont., filled appointments at Nira, Iowa, and in West Union and East Union churches on Sunday, Sept. 3. Y.

Sept. 23 to Oct. 1 is the date set for a Bible conference at Conestoga Church near Morgantown, Pa. Instructors: Oscar Burkholder, John H. Mosemann Jr., John W. Weaver. An interesting program has been prepared.

Bro. Fred Brenneman and wife, missionaries under appointment for India, were expected to fill appointments in the various Mennonite churches in Johnson and Iowa counties, Iowa, during the week beginning Sept. 3. Y.

The brotherhood at Palmyra began work last week on the new church building at Pea Ridge, near Palmyra, if previous plans were carried out. It was expected that a number of Shelby county brethren would lend a helping hand in erecting the new building.

Bro. John Hochstetler of Creston, Mont., preached at Forks Church near Middlebury, Ind., on Sunday eve., Sept. 3—"a good message to an appreciative audience." Here is where Bro. Hochstetler was converted and baptized. May the Lord continue to bless him. M.

Bro. J. W. Shank and wife, missionaries to South America, have started on their way east, visiting congregations previous to their return to South America. Mail addressed to them will reach them at Scottdale, Pa., until Sept. 20. After that, at Altoona, Pa., until Sept. 27.

We are glad to note an improved health condition in Bro. E. J. Berkey of Oronogo, Mo., whose delicate health kept him out of the evangelistic field during the past year or more. He is again available for service for such congregations as may desire his aid in evangelistic work.

This is the week when our three Church schools are to begin another year of labors. We are hoping to be able to publish the initial enrollment at each school, in these columns next week. In the meantime, may our prayers continue to ascend in behalf of these schools.

Following are among the recent visitors at the Publishing House and with friends in Scottdale: Nelson and Maggie Hestand, Doylestown, Pa.; Harriet Lapp, Goshen, Ind.; Ezra Hernley and daughter Nora, Lebanon, Pa.; Walter Horsch and family, Wheaton, Ill.; A. J. Metzler, Mason-town, Pa.

Bishop Isaac H. Brubaker of Mannheim, Pa., for thirteen years a bishop

in his district, was recently called to his eternal reward and his remains laid to rest in the Mennonite Cemetery near Landisville, Pa. Brother Brubaker was not a brilliant man, and it was not until he had passed middle life that he was called to the position which he so faithfully filled until his last fatal illness ended his earthly labors; but he was blessed with a liberal share of what we sometimes call "common sense," and his work as an overseer was not only appreciated but added materially to the growth of the Church in his district. Long may his influence live in the lives of his people.

Correspondence

Parnell, Iowa

(West Union congregation)

Greeting:—On Aug. 19 Bros. Oscar Hostetler of Topeka, Ind., and Noah Bender of Goshen, Ind., worshiped with us. Bro. Hostetler broke the Bread of Life from Phil. 3:14.

Sunday, Aug. 27, in the absence of our home minister, Brethren Christian Kurtz, Sylvanus Stoltzfus, and John Hertzler of Lancaster, Pa.; and W. W. Kauffman and Marion King of West Liberty, Ohio, with Bro. and Sister Stauffer, missionaries to Africa, all had a timely message for us in our Sunday school and regular services.

"We are bound to thank God always for you brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth" (II Thess. 1:3). Come again!

On the evening of Aug. 27 Brethren Floyd Weaver of Rensselaer, Ind., Ira Landis of Lancaster, Pa., and D. D. Troyer of Goshen, Ind., broke to us the Bread of Life in place of our regular young people's meeting.

Fourteen of our young brethren attended the Institute and General Conference at Hesston, Kans., a commendable place for young people to take their vacation.

Aug. 27, 1933.

Cor.

Spring City, Pa.

(Vincent congregation)

Dear Herald Readers, Greeting:—Our annual harvest home service was held Aug. 19. Bro. Wilson Moyer delivered the message. Text, Deut. 11:26-28. At this meeting Bro. Henry Good was elected a trustee to succeed Bro. Aaron Funk, who served faithfully for over 31 years, but asked to be relieved because of failing health.

On Sunday, Aug. 20, nine young souls who confessed Christ during our meetings in June, were baptized and received into the Church by Bishop Warren G. Bean. May the Lord bless them in His service.

Sept. 4, 1933.

John W. Kolb.

Beemer, Neb.

Dear Herald Readers, Greeting in Jesus' name:—Bro. Joseph Schantz, who has been ailing for some time, at this writing is not able to attend church services.

We have with us Bro. J. W. Birky and wife of Lancaster, N. Y., who are here visiting relatives and friends. Sunday, Sept. 3, Bro. Birky preached for us. Text, Jno. 3:7.

A number from this place were permitted to attend Conference near Shickley, Neb.

Sept. 4, 1933. David E. Wittrig.

Hopedale, Ill.

To all Herald Readers, Greetings:—We were glad to have with us the following ministers who passed through on their way to and from the General Conference: Bros. J. S. Hartzler and Chris Reiff of Elkhart, Ind.; Bro. Dean Birky of Kouts, Ind.; and Bro. J. S. Neuhauser of Grabill, Ind. We appreciated having these brethren stop and worship with us.

On Sunday, Sept. 3, Bro. J. Z. Birky of Kouts, Ind., was with us and preached timely messages both morning and evening.

A goodly number from this place were privileged to enjoy the Illinois Conference held near Flanagan, Ill. Truly we can say, it was good to be there. May the truths which were presented be the means of strengthening and encouraging us to press onward.

Sept. 4, 1933. Cor.

Mazeppa, Alta.

(Mt. View congregation)

Dear Herald Readers:—"Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee" (Isa. 26:3). Praise God for a place of perfect peace. Only the true Christian can truly appreciate this. In this part of God's universe there are marks of depression and marks of God's dealing with the people in a way that is not so pleasing to the carnal mind. In the summer rain was needed. Then the frost came and destroyed some of the grain. Now at harvest time when dry weather is preferred, the rains are plentiful. Our carnal minds cannot understand it all. But "God moves in a mysterious way, His wonders to perform." The one who has his mind on God will have perfect peace even though the things of the world may not be according to his desire. "But he that shall endure unto the end the same shall be saved" (Matt. 24:13).

On July 17 and 18 Bro. and Sister Fred S. Brenneman came and gave us some very inspirational messages. May our prayers follow them as they go to their field of labor in India.

We were well pleased to have with us Bro. J. P. Bontrager of California

who held meetings here for a week. His messages were helpful and appreciated. Every meeting was well attended by our own people and others. On Aug. 20 we had an all day meeting. In the morning he spoke on Rom. 12:2. In the afternoon a short children's meeting was conducted, after which Bro. Bontrager talked on the Christian Life. In the evening a large crowd came to hear a sermon on the River of Lost Souls. Many people were warned but none publicly confessed Christ. May God have mercy on such who have heard the Word but not accepted it.

Sept. 4, 1933.

Cor.

Chambersburg, Pa.

(Strasburg congregation)

"Oh that men would praise the Lord for his wonderful works to the children of men." As there has been no news from this corner of God's vineyard, we feel we should give out some of the blessings that God has showered upon us.

On Aug. 20 we had baptismal services, when six were added to our membership, all young soldiers of Jesus. These are visible results of the meetings held for us in May by Bro. John S. Hess of Lititz, Pa.

We beg special interest in the prayers of the brethren and sisters of our beloved church in behalf of these who have been added to our number, and also our small congregation at this place; for our Sunday school that we may work together in the Spirit of the Lord to win souls for Christ and build up His Kingdom; also that our young folks may shine for Jesus and be faithful to the vow they have made before God and man.

We have a sister 83 years of age. Pray for her that she may be true the few remaining years of her life. Remember us all, that we may be true shining lights for Christ.

We invite visiting ministers to stop with us and give us a message from the Lord.

Sept. 5, 1933. Martha Burkholder.

Fairview, Mich.

Greetings to all Herald Readers:—We were glad to have Bro. Raber of Detroit, Mich., stop with us last week on his way to Brutus, to the Sunday school meeting, preaching for us on Tuesday evening. Last Sunday morning Bro. Menno Esch opened the services by reading Psalm 31, after which Bro. Floyd Bontrager of Midland preached from Psa. 115:15. We are always glad to have ministers stop with us as well as other brethren and sisters. Quite a few brethren and sisters of this place had the privilege of attending the Sunday school meeting at Brutus last week. The meeting was inspiring, and we hope that we may all

profit by what we have heard. We thank the friends at Brutus for their hospitality. May we not only be hearers of the Word but practice it in our daily lives for we are almost daily reminded of the uncertainty of our lives.

Sept. 5, 1933.

Cor.

Plain City, Ohio

(Sharon congregation)

Dear Herald Readers, Greetings:—"Preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine" (II Tim. 3:2).

Bro. J. A. Leichty of Orrville, O., was with us from Saturday evening, Aug. 19, to Monday evening, Aug. 21. His messages were prophetic teaching from Isaiah and Daniel.

Sunday, Sept. 3, Bro. S. E. Allgyer was with us, preaching an inspiring message from Matt. 16:18, "The Church." The same day two brethren and two sisters were received into church fellowship from another denomination and one former member reinstated. May God abundantly bless these precious souls in His service.

"The Lord has done great things for us, whereof we are glad." Our church and Sunday school is not just growing in numbers but also in spirituality.

Our pastor, Bro. Kaufman, preaches the Word with power and without fear or favor of men, and with visible results, for which we praise the Lord. He is a gift from God to the church. May we, as we go, "Preach saying, the kingdom of God is at hand" (Mark 10:7).

Sept. 5, 1933.

Cor.

Kitchener, Ont.

Dear Herald Readers, Greetings:—During the absence of the home pastor through the last month, the following ministering brethren favored us with Gospel messages at the regular Sunday morning and evening services: Oscar Burkholder, Breslau; Simon Martin, Strasburg; Noah Hunsberger, Waterloo; Howard W. Stevanus, Bloomingdale; Peter Nafziger, St. Agatha; Jacob R. Bender, Tavistock; and John Mosemann Jr., Lancaster, Pa., missionary elect for Africa. Accompanying Bro. Mosemann was Bro. David Alderfer of the Publishing House staff at Scottdale, Pa., who gave an interesting address regarding the work of the House.

Bro. Frank B. Raber, Supt. of the Mennonite Mission, Detroit, Mich., is expected to be with us at the regular young people's meeting on Thursday evening of this week.

Communion services are announced for Sept. 10, at which time we expect that Bro. C. F. Derstine will be back home from an extended trip which included the General Conference and

(Continued on last page)

Miscellaneous

"MORE BLESSED TO GIVE THAN TO RECEIVE"

By Blanche Brenneman

For the Gospel Herald.

Would you know the joy of living,
Give some one a word of cheer;
Be a real friend to others,
Make their cloudy days more clear.

Would you know the joy of living,
Give some one a friendly smile;
Though it seems to you a trifle,
It is sure to be worth while.

Would you know the joy of living,
Lend a hand to those in need;
Help to make a pathway brighter,
Do some one a kindly deed.

Would you know the joy of living,
Be a giver every day;
Keep on giving, giving, giving,
But don't give for want of pay.

Though 'tis blessed to receive,
Gifts from those whom we adore;
'Tis more blessed just to give,
And keep giving more and more.

Would you know the joy of living,
Give, and you will find it true
That all you give to others,
Will in turn come back to you.

Cast thy bread upon the waters,
It will not stay in the deep;
For as truly as we sow
There will be a time to reap.

Would you know the joy of living,
Then let giving be your trade;
Just keep keepin' on a giving
Be a giver, be an aid.

Giving makes the giver happy
Some may doubt it but it's true.
If you make another happy,
Happiness will come to you.

Would you know the joy of living,
Lay all selfishness aside;
Let your motto be "for others",
Let unselfishness abide.

Give the world the best that's in you,
Bury self within the deep;
Give your life for serving others,
And a blessed joy you'll reap.
Elida, Ohio.

CALEB

By William Eby

For the Gospel Herald.

But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.—Num. 14:24.

As we are studying in this quarter of Sunday school lessons the lives of some early leaders of Israel we have instructive and inspiring lessons indeed. Especially so is the life of Caleb. I trust it has been the means of inspiration to all who have studied this lesson, and a real encouragement to many who are burdened for a lost race in this present evil age. But thanks be to God that He does not suffer us to be tempted above that which we are able. If we cast our

burden upon the Lord He will sustain us; and if we take His yoke upon us, His yoke is easy and His burden is light. As we study the life of Caleb we see that he was not called to the leadership of a multitude of people like Moses and Joshua, but nevertheless he lived a life of true greatness in the sight of God.

We can readily see that the secret of his success lay in the fact that his trust was in the Lord. He said, "If the Lord delight in us, then he will bring us into the land and give it to us, a land which floweth with milk and honey" (Num. 14:8). When he was over in the promised land with Joshua, and was ready to take possession of Hebron he said, "If so be that the Lord will be with me then I shall be able to drive them out as the Lord said" (Josh. 14:12).

"But my servant Caleb, because he had another spirit with him, and hath followed me fully." Caleb separated himself from a murmuring and unbelieving people. What a lesson for us in this day and age of the world! We want to notice that God's people have always been called to separation from worldliness. When Moses came down from Mount Sinai and the children of Israel were worshipping the golden calf he said, "Who is on the Lord's side? Let him come unto me" (Ex. 32:26). Either they were on the Lord's side or else they were on the world's side. Joshua said to the children of Israel as he was nearing the close of his life, "Choose you this day whom ye will serve." Either they would serve the Lord, or else they would serve the gods of this world.

The call to separation comes down to us as children of light, in this dispensation; as Peter says, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer spiritual sacrifices, acceptable to God by Jesus Christ" (I Pet. 2:5). "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light" (V. 9).

But this can only be when we have that "other spirit" of total separation from the world, and wholly follow the Lord. Paul says to the Romans, "And be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect, will of God." Christ Himself said, "No man can serve two masters: for either he will hate the one and love the other: or else he will hold to the one and despise the other. Ye cannot serve God and mammon" (Matt. 6:24). "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the

world, is the enemy of God" (Jas. 4:4). May it sink deep into our hearts that if we want friendship and fellowship with God, we cannot have the friendship of the world.

Are we by the grace of God living in such a way in our social, business, and devotional life that we can look ourselves and God and our fellow men squarely in the face and know that we are wholly following the Lord? Are we earnestly endeavoring to live that overcoming life in which the giants and walled cities do not discourage us, but that we know that we are well able to overcome? For if the Lord be for us, no one can be against us. May we go forth in that blessed life of obedience that at the close of our life we can know with Caleb that we have wholly followed the Lord; and that we shall be judged by a righteous judge that shall keep that which we have committed unto Him against that day; and it will be said to us, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Brutus, Mich.

SUMMER BIBLE SCHOOL WORK

By Viola Wenger

For the Gospel Herald.

For the past few months the Hope-well congregation of Hubbard, Ore., has been serving the Lord by providing the Fernwood district (an isolated school district in the hills above Molalla, Oregon) with a gospel sermon and a song service once a month. After being on the field for several months in this way, the need of instructing the children who had never had Sunday school privileges presented itself. In response to this need they decided to sponsor a Summer Bible school for their benefit. This was presented to the people of the district and met a hearty welcome. Then on August 7 the school opened with an attendance of 13 children. The following day 23 were present. This attendance was maintained for a number of days when more came and the enrollment reached 24 with an average attendance of 21½ for the term of two weeks.

The children came faithfully although some had a distance of a mile and one half or two miles to school, then that distance to walk back again during the heat of the day.

The eagerness with which the children memorized portions of scripture, and read and studied the lessons at hand, and sang the songs of Jesus made the teachers, Viola Wenger and Norma King feel that every effort they put forth was richly repaid.

During the last week of the school Bro. H. A. Wolfer preached each evening and other members of the Hope-well congregation assisted in the services as well as some of the Bethel

young folks who helped out with the singing.

The attendance at those meetings was very good; for nearly every one in the community was out each evening. The people are mostly Lutheran. They have been deprived of church privileges ever since they have located in the community and are eager to hear the gospel.

Pray for them and the Hopewell congregation who have felt the call to enter the field, that they may answer this call in His way and that the people may get into close communion with the Master.

LIVING SPRINGS OF LIFE, LIGHT, AND PEACE

By E. Lewis Berg

For the Gospel Herald.

TEXT: All my springs are in thee.—Psa. 87:7.

A fountain of gardens, a well of living waters, and streams from Lebanon.—Cant. 4:15.

That sin has entered into the world by one man's offence and death by sin, through the instigation of Satan, is a self-evident fact. Sin's train of evils has been and is causing "the whole creation to groan and travail in pain until now" (Rom. 5:12, 17; 8:22). Man having fallen, his condition of heart and life is in a state of moral darkness and condemnation. "By nature the children of wrath," man's condition of heart is a treasury of evil, a polluted spring of Satanic source (Jer. 17:9; Mark 7:20-23). The springs of evil lie buried deep in the unregenerate heart. "Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Psa. 51:5; cf. Eph. 2:2, 3; 4:18).

With reference to David being chosen as he was (I Sam. 1:6) as an illustration as to how God sees compared to man's finite and obscured vision, there was nothing in David's heart naturally as a necessary nucleus for God to build upon. Although we may admit a seeming noticeable degree of difference in traits naturally, yet "All have sinned and come short of the glory of God." "There is none that doeth good, no, not one." "For as in Adam all die . . . judgment came upon all men to condemnation." "There is none righteous, no, not one" (Rom. 3:8-12, 23; 5:18; I Cor. 15:22). Therefore all men need redemption.

God foresaw the evil condition of man's heart that would result through sin's entrance and loss. "For in the day thou eatest thereof, thou shalt surely die" (Gen. 2:17). But God also foresaw and provided in Christ redemption "According to his eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:11). Grace was provided "in Christ Jesus before the world began" (I Tim. 1:9; see I Pet. 1:18, 20; Rev. 13:8), redemption, salvation, and a new heart and life.

This new life, imparted through a new birth from above is the nucleus for God's building. Saved by grace, "ye are God's building . . . God's husbandry" (I Cor. 3:9). "For we are his workmanship, created in Christ Jesus unto good works" (Eph. 2:10; II Cor. 6:1).

David, like others of God's chosen ones, needed to come to a realization of what he really was by nature and his need. Accordingly under certain circumstances the hidden evil springs of his heart were brought to the surface, and so by his yielding to sin his life became marred with grievous crimes and follies. And in course of time God laid His hand heavy upon him and turned his "moisture into the drought of summer." Thus he was brought to the end of himself, and to a realization of his helplessness and hopelessness in himself and his need of mercy. Then he acknowledged and confessed his transgressions and the Lord forgave him (Psa. 32:3, 5). "This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Psa. 34:6). His realization of his real condition and need, God's desire of truth and wisdom in the heart, and so in answer to his prayer God purged and cleansed him, created him anew and renewed a right spirit within him. Thus he became God's blessed man, and a real missionary (Psa. 51:1-12). His heart overflowed in blessing God (Psa. 103:1-3), and, as someone has said, "God not only forgives all our iniquities but heals (the polluted spring of evil source, we add). Iniquities refer to acts, but the disease to the polluted spring from whence the acts came; every part of man's moral nature is diseased" (Isa. 1:5, 6). And so we also bless God from the depth of our heart for forgiveness, cleansing, and healing. Thus David could testify, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid" (Psa. 27:1). "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain [spring and source] of life: in thy light shall we see light" (Psa. 36:8, 9).

1. To us Christ Jesus, God's unspeakable Gift, in this dispensation means all the fulness of life on the highest plane. "Who gave himself for us, that he might redeem [purify] us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. 2:14). "In him was life; and the life was the light of men" (Jno. 1:4). "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (Jno. 8:12). It is Christ as our Redeemer at God's right hand that is to be heard, received, and followed,

not some human leader, creed, theory, peculiar experiences, thrills, or feelings. But Christ's words which are Spirit and Life, heard, received, and drank in by faith, become within us "a well of water springing up into everlasting life" (Jno. 4:14). In addition to this the filling of the Spirit will cause to flow from within us rivers of living water (John 7:37, 38) in overflowing blessings to others (Gen. 22:17, 18; Gal. 3:26-29). "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6). Thus is the spring of light and life imparted to us and through us by the Spirit to others. "Let your light so shine . . ."

2. The spring of our deliverance and keeping (Luke 11:14; Rom. 8:2; Gal. 5:1); deliverance from condemnation and continual deliverance from the power and dominion of sin is blessedly wonderful and gracious; deliverance from perils of evil and persecutions is additionally wonderful as the prophets and apostles and many others since have experienced. And so also all truly saved ones can testify. "God . . . who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us" (II Cor. 1:9, 10; see Heb. 7:25).

3. The spring of our peace, also twofold (Rom. 5:1; Phil. 4:7; Jno. 14:27; Col. 3:15). "Peace with God through our Lord Jesus Christ," acquittal from the guilt and penalty of sin is a great blessing. But additionally "The peace of God which passeth all (human) understanding" is infinitely more wonderful. "Great peace have they which love thy law: and nothing shall offend them" (Psa. 119:165). Law in the heart (Psa. 37:31; Heb. margin, they shall have no stumbling block). Prov. 3:17 in the sphere of divine wisdom, "Her ways are ways of pleasantness and all her paths are peace."

"Oh precious sweet eternity, thou realm of peace.

How happy he who thee within hath found!

My spirit in thy silence blessed,
Shall steadfast in concealment rest
Till life hath reached its bound."

(Gerhard Terstegan).

This reminds us of the silent but graceful ministry of the dew emblematic of the Gospel of grace (Psa. 133:3).

4. The spring of spiritual power (Acts 1:8). No power apart from the Holy Spirit "Not by might, nor by power (such as men possess), but by my Spirit, saith the Lord of hosts" (Zech. 4:6). "My grace is sufficient for thee," was God's provision for Paul's weakness (II Cor. 12:8-10). The Holy Spirit is the element in grace by means of Christ to endue believers for effi-

ciency, triumph and prosperity. "Be strong in the Lord and in the power of His might" (Eph. 6:10; II Cor. 2:14).

5. The spring of our spiritual nourishment. "And Jesus answered him saying, It is written, That man shall not live by bread alone, but by every word of God" (Lk. 4:4). Comparing this with Jno. 6:48-58 it will be seen that Jesus Christ and Him crucified, risen again, and glorified, is the bread of life, through the life-giving Word "that a man may eat thereof and not die." He is not only the living bread to give life, but also to nourish and sustain and develop the new life. (Com. Eph. 4:15; II Pet. 3:18). There is no need for God's professed people to be going to and fro through the earth like "cemetery statues," as some put it. "Weak and sickly . . . and sleep" (I Cor. 11:30). "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live" (Isa. 55:2, 3). "Awake thou that sleepest, and arise from the dead" (Eph. 5:14).

6. The spring of spiritual enjoyment. (1) The joy of salvation. "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Rom. 5:11). This is blessed joy indeed. Also the deeper "joy unspeakable and full of glory" (I Pet. 1:5-8) and great rejoicing" (Isa. 61:10).

To the really trusting ones in Christ is given grace to rejoice also in reverses (Hab. 3:17-19; Lk. 6:21-23). "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (Jno. 16:24). Christ wants His own joy to be full and fulfilled and remain in believers. A joy to be our joy which no man can take from us (see Jno. 15:11; 16:22; Col. 1:9).

7. The spring of spiritual praise and gladness. Both light and gladness is sown for the righteous and the upright in heart (Psa. 97:11). These are the conditions: separation from sin and separation to God. "And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the Lord day by day, singing with loud instruments unto the Lord" (II Chron. 30:21). This is deeply significant "unleavened bread." Separation, holy in life, walk and conduct (See Isa. 52:11). David experienced it and with great results (Psa. 4:3). So should all believers in Christ (Col. 3:16; I Pet. 2:9). Let Him fill us with gladness and praise "for His goodness and His wonderful works to the children of men" (Psa. 107:8). "Praise waiteth for

thee, O God, in Zion: and unto thee shall the vow be performed" (Psa. 65:1).

8. The spring of spiritual comfort. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulations" (II Cor. 1:3, 4). Then Paul mentions trouble, persecution, sufferings, stripes in imprisonments, afflictions, distress, famine, sword, etc. In Christ Jesus, who suffered for sin, the just for the unjust, risen again and glorified at God's right hand, we have a merciful and faithful high priest who can be touched with the feeling of our infirmities. And so He is the solution to every problem confronting the Christian life and experience. He will cause all things to work together for good to them that love God and He has said I will never leave thee nor forsake thee (Rom. 8:28; Heb. 13:5; II Cor. 4:16-18).

9. The spring of our spiritual expectation (I Jno. 3:2, 3). With such a prospect we may note the exhortation of I Pet. 1:13 "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." A realization of Christ's presence gives assurance of a living hope. "Hereby know we that we dwell in him; and he in us, because he hath given us of his Spirit" (I Jno. 4:13). Faithfulness enjoined (II Pet. 3:11; Tit. 2:11-13).

SUMMARY

God the living Father is the infinite source of light, life and salvation. Christ Jesus our Lord is the root and channel, the true vine (Jno. 6:57, 58; 15:1-5). True believers are the living branches in Christ through a new birth and baptism of the Holy Spirit and so He that is joined to the Lord is one Spirit (I Cor. 6:17; 12:13).

Thus it is easy to distinguish between false standards of religion, mere professions and formal religions, and true spirituality. There are many sources of profession but only one true source of life divine (Jno. 14:6). Any other source is only stagnant cistern waters, leaky, false trusts, which result in disappointment, discomfiture and great loss by either rejecting or forsaking the true and living God. In Jer. 2:13 we note "For my people have committed two evils. They have forsaken me (See Psa. 81:11) the fountain of living water (Psa. 36:9) and hewn them out cisterns, broken cisterns, that can hold no water."

How true this is of all religious professions, devoid of redemption, life, light and peace in Christ in the sphere of the Holy Spirit, in the light of the inspired Word (Rev. 3:1). How important then it is that we realize within ourselves Christ's inliving presence

by His spirit through the living Word "A well of (living) water springing up into everlasting life." Thus can we testify with the Psalmist "All my springs are in thee." "Now if any man have not the spirit of Christ he is none of His" (Rom. 8:9).

POWER AND RESOURCES

(Continued from page 518)

until it reached to the uttermost parts of the earth.

Many things have been done by God's power through the believer. The dead have been raised, the blind made to see, the lame to walk, the leper cleansed. But the greatest of all, sinners called from darkness to light, which is the work of the missionary filled with power. Prayer is the connection which brings power. The resources of this great Power are unlimited. God is able to do all things. Jesus Christ says, "Ask and ye shall receive." The trouble with so many is that they do not ask. The more we put the resources to work the more there will be available for us. When I begin to think of this part of the subject, I like to open the Bible to some of the ways God used this same Power in olden days to take care of those that obeyed His commandments. Look at Noah when the flood was on the earth. This Power saved him and his family. The same Power kept Daniel when he prayed to God three times a day and was cast in the lion's den. The same Power kept the three Hebrew children from burning when cast in the fiery furnace. I say *the same Power*. What proof have I for it? The saying of Nebuchadnezzar the King—"Did not we cast three men bound into the midst of the fire? Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

God, Jesus, and the Holy Ghost are one, and if the power of either is manifested, all three have a part. The power of Samson was the Spirit of God in him. The power of David in war was God's power. The power of God working through Gideon's three hundred men gave them the victory. Many more cases could be brought in, but by these I have tried to prove to you the wonderful power of God. And if the connection is right, the resources are unlimited and to be had for the asking. Let us look at the missionary side of it for a few minutes. If a missionary would start out in his own power the success would be small. I believe about the first time a mob would surround him he would be ready to give up. But if he goes in the same Power Peter and John had, knowing that the supply is abundant, and that he need not worry about the resources, he is equipped to go, taking God's Word for a guidance. I heard Bro. Andrew Shank say the reason so many cannot hold the gift of heal-

(Continued on last page)

Southwestern Pennsylvania Conference

The Mennonite Church Conference of the Southwestern Pennsylvania District met in its fifty-eighth annual session at the Thomas Mennonite Church, Johnstown District, near Johnstown, Pa., Aug. 10, 11, 1933.

10:00 A. M. Song Service was led by Bro. C. K. Lehman.

Devotional services were conducted by Bro. Geo. Ernst of Chambersburg, Pa., reading Matt. 5 and leading in prayer.

Bishops.—J. N. Durr, J. A. Ressler, Daniel Kauffman, I. K. Metzler, A. J. Metzler, Jas. Saylor, Aaron Loucks.

Ministers.—L. A. Blough, G. D. Miller, S. G. Shetler, J. A. Brilhart, Wm. C. Hershberger, Hiram Wingard, Joseph Saylor, J. M. Nissley, M. B. Miller, Harry C. Blough, Irvin Stonerook, Chester Helmick, John L. Horst, Irvin M. Holsopple, Roy Otto, R. P. Dayton, C. A. Graybill, Sanford Shetler.

Deacons.—L. D. Yoder, John F. Harshberger, Levi H. Weaver, Wesley Yoder, Albert Kaufman, Sem K. Eash, C. B. Shoemaker, Myron Livengood, W. E. Replogle.

New Members Admitted: Minister, Sanford G. Shetler, Stahl congregation in Johnstown District; Deacon, Sherman Tressler, Glade congregation in Casselman Valley District.

The visiting ministers were accorded the privileges of honorary membership.

Ministers.—Wm. G. Detweiler, Canton, Ohio; Hiram Weaver, Knoxville, Tenn.; Harvey Shank, Pond Bank, Pa.; Elmer E. Yoder, Allensville, Pa.; Chester K. Lehman, Harrisonburg, Va.; Orrie D. Yoder, Aurora, Ore.; J. B. Smith, Elida, Ohio; Daniel E. Kuhns, Chambersburg, Pa.; Geo. Ernst, Chambersburg, Pa.

Deacon.—Peter L. Lehman, Chambersburg, Pa.

Bro. Lloy A. Kniss (returned missionary from Dhamtari, C. P. India) presented his Conference Letter from India Mennonite Conference and was accepted as a member of this Conference.

The last year's Conference Minutes were read and approved.

The following committees were appointed: Nominating Committee: Jas. Saylor, D. I. Stonerook, C. B. Shoemaker; Resolution Committee: J. A. Ressler, Lloy A. Kniss, Chester Lehman; For arrangement of the questions for the Open Forum: Roy Otto, J. M. Nissley, J. L. Horst.

The Conference sermon was preached by Bro. A. J. Metzler, using as a basis, Joel 2:28—Theme—"The Church's Teaching Ministry."

Responses were given by the brethren J. N. Durr, C. M. Helmick, L. D. Yoder, J. B. Smith.

Reports

Besides the reports herein submitted, other reports were also submitted for Conference consideration and action as follows:

Financial Report	Sewing Circle Advisory Board
Johnstown Bible School	Mission Board Meeting Report
Delaware Committee	Young People's Institute Committee
S. S. Conf. Delegate Body	Summer Bible Schools
On Strengthening Ministerial Forces	

These reports will appear later as part of the complete Conference report to appear in pamphlet form.

MEMBERSHIP REPORT

NAME OF DISTRICT	No. Congregations	No. Mission Stations	Other Mission Points	Ministers & Bishops	Deacons	Ordinations	Rec'd by Baptism	Rec'd other cong.	Rec'd other denom.	Reclaimed	Lost by death	Lost by letter	Lost by withdrawal	Excommunicated	Increase	Decrease	Total
Casselman Valley ¹	5	1	3	6	4	1	34	3		2	5		30		534		
Rockton ²	1			1	1		1			1		1	2		32		
Scottsdale ³	1		1	5	1		4				1				167		
Morrison's Cove ⁴	1			3	1		13	2		2	1				90		
Masontown ⁵	1			1	1		16		4	5	5				121		
Johnstown ⁶	6			10	6	1	41	4	10	5	7	10	15		774		
Schellsburg ⁷	1				1		4								17		
Altoona ⁸	1	1		1	1		11	5	1	1	1	7	2	6	102		
Total	17	2	4	26	16	2	111	6	26	13	17	12	28	4	108	3	1843

Bishops: ¹J. A. Ressler, ²Jas. Saylor, ³Aaron Loucks, ⁴Daniel Kauffman, ⁵A. J. Metzler, ⁶I. K. Metzler, ⁷J. N. Durr.

Report accepted.

Evangelistic Report

Number of Sermons preached	251
Number of Confessions during meetings	159
Number of Confessions before or after meetings were held	29
Number of Accessions	81
No. of Confessions where one or both parents are Mennonites	70
No. of Confessions where parents belong to no church	6
No. of Confessions where parents belong to some other church	15
Financial support given to Evangelist	\$535.10
Evangelists: Milo Kauffman, J. Irvin Lehman, J. M. Nissley, Elmer G. Martin, Lloy A. Kniss, O. N. Johns, Aaron Mast, S. G. Shetler, C. F. Derstine, Chester Helmick, B. B. King, Hiram Wingard, Amos Stoltzfus.	

Report accepted.

Treasurer's Report

Balance on hand July 1, 1932	\$304.12
Amounts received during the year:	
From S. S. Conf. Treas.	7.15
From Mission Board Treas.	7.14
From Levi Mumaw out of Feeding fund of Scottsdale Conf.	41.86
From Conference Fund	102.79
Total	\$463.06

Paid out:

For Printing Programs, Reports, and Postage	\$42.09
Traveling expense	5.00
Altoona Tax (\$75.00) & Coal (\$50.00) bill	125.00

Total	\$172.09
Balance on hand July 1, 1933	\$290.97

L. H. Weaver.

Report accepted.

Gortner Mission Station

The Gortner Mission Station located near Oakland, Md., in charge of M. B. Miller, has a membership of eight.

Services are held monthly in the Union church building, morning and evening, with a good attendance. The congregation is represented by about 6 or 7 different denominations, with good interest and seemingly a fair spiritual condition.

The work is encouraging even though there are those outside influences common to such places that hinder the work.

An evergreen Sunday School.

Report accepted.

The Bishops of the various districts gave brief reports of their work.

The reports were encouraging.

Report of Committee Preparing Booklet for Instruction of Converts

Your committee has completed the first draft of the manuscript for this book. It is now in the hands of the Publishing Committee of the Mennonite Publication Board for criticism and approval. We expect to revise or re-write the manuscript to conform with the criticisms received from various sources and then proceed with the publication of the book as rapidly as this can be done. We have a complete copy of the manuscript here and shall be glad to submit it to conference members for inspection and criticism.

John L. Horst
W. C. Hershberger
Joseph M. Nissley

Report accepted.

Committee retained.

Report on the Rockton Situation

The work is quite encouraging. No resident minister has been located as yet. Appointments are filled regularly during the year.

Thanks are due to Frank Brilhart and wife, and also to the ministering brethren, who filled appointments.

A revival meeting was conducted when one soul confessed Christ and was added to the church.

A two weeks' Bible School was conducted during the year.

We advise that the work go on.

We ask the prayers of the brotherhood.

Committee

Report accepted.

Committee retained.

Report of Young People's Institute Committee

After careful consultation by corresponding and personal interviews there was sufficient interest found that it was decided to hold a Y. P. I. at Scottsdale, July 19-23.

Bro. Harry C. Blough not being able to be present for all work of the committee, upon his suggestion and with approval of the Executive committee of Conference, Bro. Levi Mumaw served most of the time as his proxy.

Courses of study, personnel, and the general plans for the institute were carefully and prayerfully arranged in consultation with repre-

sentative leaders of Conference.

The Lord's blessings were upon the work in a very definite and remarkable way. One hundred seventy-two young folks from 6 different conferences were present.

Submitted by Committee: A. J. Metzler
C. F. Yake
Harry C. Blough

Report accepted.
Committee retained.

Report of Compiling Committee

The committee has in hand all the manuscripts necessary for the printing of the booklet as directed by action of the Conference in 1932. See Report of Conference for 1932, middle of page 12.

S. G. Shetler
A. J. Metzler

Committee to be continued and instructed to complete their work by next conference.

Resolutions, Statements, Recommendations

1. By the request of the Sunday School Conference the permission to appoint their own Library Committee was granted.

2. Permission for ordinations granted:
One or more ministers in Casselman Valley.
One or more deacons in Casselman Valley.
To ordain or procure a bishop for Morrison's Cove.

3. It was decided to table the Resolution on Conditional Ordinations.

4. It was decided that the Committee in charge of the Rockton congregation during the coming year be authorized (if the way opens) to take action in the ordination of a minister for that place, in cooperation with the Executive Committee and Bishops of Conference.

5. Verbal reports were given by the various Board members.

6. No report was given by Related Finance Committee. (See last year's report).

7. By motion it was decided that a committee composed of the Moderator and Secretary of Church Conference, and the Chairman of the Schedule and Budget Committee of the Mission Board, be appointed to confer with the Executive Committee of the Sunday School, on the apportioning as per action taken by Sunday School Conference, of moneys and to work on the general problem of related finances.

8. By motion it was decided that until otherwise provided for, we continue the present plan of placing a nominal sum for meals served at Conference.

9. By motion it was decided that a committee consisting of Moderator and Treasurer of Conference, with the President and Treasurer of the Mission Board, shall provide for the payment of the coal and tax bill for the Altoona Mission.

10. Conference granted the Mission Board the privilege of recognition of the help given at Rockton by Bro. Frank Brilhart.

11. Resolved that we approve of the action of the Executive Committee of Conference in granting the request of Bro. Walls to be relieved of his ministry. Adopted.

12. Resolved that we express to the brethren and sisters of the Thomas Congregation our hearty appreciation for the hospitality shown to their visitors and the efficiency and order of all the arrangements that have contributed so much to the success of this session of Conference.

Question 1. What can this Conference do to encourage and direct her agencies for Bible instruction? Discussed by Irwin Holsopple.

We recognize the following agencies for Bible instruction: (1) The home, (2) Sunday school, (3) Young People's Bible Meeting, (4) Church schools, (5) Summer Bible Schools, (6) Church periodicals, (7) Week day Bible Schools, and (8) the Church proper.

We recommend that all possible ways and means be used to make each of these agencies more effective for Bible instruction, and in particular:

1. With reference to the home we recommend:

- (a) That parents be urged to carry on a definite program of home Bible instruction.
- (b) That ministers give definite instructions to parents both by precept and example as to how to teach the Bible in the home, and that the former adopt some plan of checking up the progress made by parents in the matter.
- (c) That this Conference appoint a standing committee called the Home Bible Study Committee, whose duty shall be to work out plans and instructions to parents for home Bible study.

2. That the Sunday schools be urged to emphasize Bible instruction in all the classes, and to avail themselves of every opportunity for building up a strong and effective teaching staff, especially in conducting teachers' meetings and teachers' training classes.

3. That the Young People's Bible Meetings be reminded of their primary purpose as stated in their name, Bible Meeting, and be urged that they fulfil more completely this primary purpose.

4. That we remind our people of the opportunities for Bible study afforded by our Church schools, making special effort to in-

crease the attendance in these schools, especially for Bible study and finally that our own Bible schools be patronized in preference to others whether denominational or non-denominational.

5. That we encourage the conducting of summer Bible schools wherever practicable and that every effort be made to keep them purely Bible schools.

6. That we call attention to the Bible Studies conducted in the Bible Study Department of the Christian Monitor and urge our people to pursue these studies.

7. That the possibility and advisability of conducting week day Bible schools be investigated, and if conditions warrant, that steps be taken to conduct them.

8. With reference to the church proper we recommend:

- (a) That ministers give greater attention to expository preaching.
- (b) That more Bible Conferences giving special attention to Bible teaching be conducted.
- (c) That Bible study classes be conducted wherever practicable.

Question 2. What are our greatest hindrances to the progress of the Church? Can these hindrances be removed? If so, how? Discussed by Myron J. Livengood.

We recognize that the following hindrances to the progress of the church are prevalent:

1. Inconsistencies in living which violate the principle of non-resistance, in public and private life, improper conversation, and kindred evils.

2. The hankering after literature and teachings that are not conducive to faithfulness to the principles of our Church, including the so-called undenominational teaching that is so alluring.

3. The lack of unity between leaders and laity as well as between leaders.

4. The spirit of fault-finding toward others.

5. The lack of reverence for God and His house in public worship. Be it, therefore, **RESOLVED**, That we appeal to the ministry to be more diligent in visiting members in their homes, and that they work toward a revival of family worship in each home; that we ask all classes of teachers in the Church to emphasize in their teaching, the spirit of reverence in worship and the living of consistent lives; and that parents be asked to refrain from uncharitable criticism of teachers and leaders in the home, and instead pledge themselves to more loyal cooperation with them as they endeavor to lead their people into a closer walk with God.

(Special Session)

The period from 6:00 to 7:00 was devoted to discussions of ten minutes each to the following:

- (1) Uniformity of Head-dress—J. M. Nissley.
- (2) Unionism—Harvey Shank.
- (3) What Type of Recreation or Social Meetings for Our Young People Would this Conference Recommend?—Chester K. Lehman.

These short discussions were followed by open discussion.

The Resolutions follow:

Uniformity of Head Dress.—The question at stake is fundamental. It is a matter of common knowledge that denominations that have discarded the plain head-dress, have soon lost all visible traces of distinction between the Church and the world. The distinctive dress is an evidence of a life of godliness. The consistent plain attire is not a cure-all for the inconsistencies in the Church, but its absence is an evidence of lacking in true separation from the world.

We repeat the requirement that plain attire, as clearly defined in our Discipline, must be retained as a test of membership.

Adopted.

Labor Unions.—Since labor unions and industrial associations savor of selfishness, lead to violation of the principle of nonresistance, embody the unequal yoke between the believer and the unbeliever, and interfere with the God-given liberties of fellow beings, as well as lead to many other unscriptural implications, be it **RESOLVED**, That the ministry give definite teaching on this principle to each congregation in the district as soon as possible, and that we adhere to the Rules and Discipline of our Conference (Division D., Section 4).

Adopted.

Question: What type of recreational or social meetings for our young people would this Conference recommend?

During the past generation a great change has taken place in our Church. We had been a Church with comparatively few young people as members, but now the membership reaches down to the child who has just come to the age of accountability. This change has forced upon the Church the task of applying Christian principles to the social life of our young people. It is not enough for the Church to prohibit this or to forbid that form of social activity. It is her burden and duty to provide a constructive social program in which the principles and teachings of God's Word are brought to bear on this important phase of the life of our young people.

The following Biblical principles or teachings should have application in the constructive solution of the problem.

1. By creation man is a physical, intellectual, social, and religious being. Gen. 2:7-18; Luke 2:40-52.

2. Since God has endowed man with a social nature, it is right to give expression to this nature in harmony with its God-ordained purpose. Matt. 11:19.

3. The proper expression of man's social nature is entirely in harmony with man's religious nature. Col. 3:17; I Cor. 10:31.

In the application of these principles the following suggestions are given:

1. A close and sympathetic coöperation between the ministry and young people.

2. Supervised social gatherings and outings.

3. Social functions and activities limited to those upon which God's blessing can consistently be asked, and based upon that in which there is profit instead of worldly pleasure and entertainment.

Question 3. Things that nonresistant Christians may, or may not, do in the promotion of the cause of temperance. Discussed by L. A. Blough.

We cannot vote for or in any way help the cause of the liquor traffic. We should not mingle with the powers of this world, for our citizenship is in heaven, nor should we become intemperate in our opposition even to the liquor traffic. Total abstinence from strong drink should be our unfailing rule of life.

We should be examples of temperance in all things, especially in the home. Temperance should be taught in the public schools, in the Sunday schools, and the pulpit. We can do more by praying for temperance than by voting for it. We should let the people know where we stand along this line.

There is a vast field for temperance literature and temperance teaching at the present time, such as we have not had for many a year (I Tim. 2:1, 2; Phil. 3:20; I Cor. 9:25).

Question 4. What may we do, besides what we have already done, to bring about a deeper spiritual life among the entire membership? Discussed by Lloy A. Kniss.

God is the author of spirituality and to Him we must come if we would gain spirituality. Real doctrine induces spirituality. Members are lacking in spirituality when they slide back from true doctrine. The most active members in the Church are those who are most spiritual.

Doctrines were given to be used. It is detrimental to the interests of the Christian to let go of doctrine.

Most of our people want to be loyal to the doctrines of the Church. In the Church—why is it that people cater to the minority? The optimistic side is the side of the Gospel.

Pastoral work is a means of deepening the spiritual life. Regular prayer meetings would greatly help to deepen the spiritual life.

Intercessory prayer on the part of the ministry and the spiritual members for those who are weak is always helpful. We should favor those who show a desire for spirituality.

A Revival is needed—a real living of the Word.

Adopted.

Question 5. The Church and Her Present Needs. Discussed by D. I. Stonerook.

We need better enforcement of our Rules and Discipline. Scripture references should be read in full, so as to disprove the false impression that our Discipline is merely man-made.

Since the basic cause for most of our perplexing problems in the Church relating to discipline, world separation, loyalty, unity, and faithfulness, originate in the lack of real spirituality, be it

RESOLVED, That we urge the ministry to exercise every

Scriptural means in bringing about a deeper spiritual condition in the Church.

Adopted.

Appointments and Elections

Bishop Oversight: Casselman Valley, J. A. Ressler; Schellsburg, I. K. Metzler; Morrison's Cove, D. Kauffman.

Ministerial Oversight: Schellsburg, Hiram Wingard.

Mission Station Charge: Gortner, M. B. Miller.

Member Johnstown Bible School Board (3 years), E. C. Bender.

Member Sewing Circle Advisory Board (3 years), H. C. Blough.

Member Associated Sewing Circle (3 years), Rhoda Dayton.

Member Educational Board, D. Kauffman.

Member Publication Board, J. L. Horst.

Member Mission Board, J. M. Nissley.

Committees Appointed or Retained

Uniform Instruction Booklet: J. L. Horst, J. M. Nissley, W. C. Hershberger.

Delaware: J. A. Ressler, M. B. Miller.

Rockton: Jas. Saylor, Daniel Kauffman.

Compiling: S. G. Shetler, A. J. Metzler.

Y. P. Institute: A. J. Metzler, C. F. Yake, Harry C. Blough.

Home Bible Study: Executive Committee of Conference.

Altoona Finance: D. Kauffman, L. H. Weaver, J. A. Ressler, C. B. Shoemaker.

Related Finance: D. Kauffman, M. B. Miller, C. B. Shoemaker.

Adjourned to meet at Martinsburg the second Thursday of August, 1934.

REPORT OF THE SUNDAY SCHOOL CONFERENCE

The delegate body of the Mennonite Sunday School Conference of the Southwestern Pennsylvania District was called to order by the chairman at 6:15 P. M. at the Thomas Church, Somerset Co., Pa., Aug. 8, 1933.

The actions of the delegate meetings, which require final action of the Church-Conference, are given under the report of the Sunday School Conference to Church Conference.

The song services for all sessions of Conference were under the direction of C. B. Shoemaker. D. I. Stonerook had charge of all the devotional exercises of the Conference.

Seven bishops, sixteen ministers, 9 deacons, and 18 delegates within the district answered to the roll call.

The following ordained brethren and superintendents from other Conference districts were accepted as honorary members of this session of Conference: Hiram Weaver, Knoxville, Tenn.; Orrie D. Yoder, Aurora, Ore.; Lloy A. Kniss, Dhamtari, India; Peter L. Lehman, Chambersburg, Pa.; H. E. Shank, Chambersburg, Pa.; Wm. G. Detweiler, Canton, O.; D. E. Kuhns, Chambersburg, Pa.; J. B. Smith, Elida, O.; Geo. W. Ernst, Chambersburg, Pa.; H. R. Lichty, Blue Ball, Pa.; E. D. Hess, Belleville, Pa.; Elmer E. Yoder, Allensville, Pa.; Chester Lehman, Harrisonburg, Va.

The Tuesday evening session following the meeting of the delegate body was devoted to the discussion of the following subjects: Spiritual Power in the Lord's Work, Wm. G. Detweiler; Instruments in His Work, Lloy A. Kniss.

The delegate body convened for the second meeting at 8 A. M. Wednesday.

After the regular devotional period the theme, Worship, was considered as follows: What Constitutes Worship, Geo. Smoker; Worship in the Opening Exercises, E. E. Yoder; Worship in the Recitation Period, David C. Alwine; Personal Contact During the Week, Wm. G. Detweiler.

The Secretary then gave a report on 28 Sunday Schools, 13 Summer Bible Schools, and 1 Summer Bible School Conference.

M. B. Miller, Sec'y.

Married

Baker—Zimmerman.—On May 14, 1933, Bro. Ralph Baker and Sister Ruth Zimmerman of the Protection, Kans., Mennonite Church were united in marriage, Bro. E. M. Yost officiating. May God bless them as they journey through life.

Wengerd—Haning.—Bro. Allen Wengerd and Sister Alta Haning, both of the Springs, Pa., congregation, were married at the home of the officiating minister, Bro. M. B. Miller of Grantsville, Md., on Sunday, Aug. 27, 1933. May the Lord bless them through life.

Hartzler—Baker.—On Sept. 1, 1933, at the home of the officiating bishop, Bro. Eli H. Knaugy, occurred the marriage of Bro. H. Harold Hartzler of the Belleville, Pa., congregation and Sister Dorothy Baker of Blair Co., Pa. May the Lord bless and keep them through life.

Detweiler—Reber.—On Aug. 10, 1933, at the home of the bride, Bro. William H. Detweiler of Cherry Box, Mo., and Sister Barbara Reber of Kalona, Iowa, were united in holy marriage by Bro. Abner G. Yoder of Purnell, Iowa. May God's richest blessings attend them through life.

Litwiller—Miller.—On Aug. 18, 1933, Bro. John P. Litwiller and Sister Blanche Marie Miller, both members of the Hopedale Mennonite Church near Hopedale, Ill., were united in holy matrimony by the officiating bishop, Bro. Simon Litwiller. May God's blessings attend them through life.

Harnish—Landis.—On Saturday afternoon, Aug. 19, 1933, Bro. Robert H. Harnish of the Willow St. congregation and Sister Lydia M. Landis of the Stumptown congregation were united in marriage by Bishop Abram L. Murtin of Intercourse, Pa., at the home of the bride. May God's blessings be with them.

Groff—Hershey; Witmer—Hershey.—On Thursday afternoon, Aug. 24, 1933, Bro. E. Marvin Groff of the Mellinger congregation and Sister Amy E. Hershey of the Hershey's congregation, and Bro. Aaron H. Witmer of the Lititz congregation and Sister Marjann R. Hershey of the Hershey's congregation, all of Lancaster Co., Pa., were united in marriage at the home of the officiating bishop, Bro. Abram L. Martin of Intercourse, Pa. May God bless these unions.

Obituary

Reichard.—Susan Reichard, aged 82 y. 11 m. 23 d., died after a brief illness at her home near Pond Bank. Funeral services were conducted Aug. 16 by Harvey E. Shank at the home. Text, Rev. 1:17, 18. Burial in the Lutheran cemetery in Fayetteville, Pa.

Lee.—Wesley Lee died at the home of his sister (Mrs. Grooms) in Pond Bank, Pa., Sept.

2, 1933. He was in the Chambersburg Hospital for 2 weeks, where he underwent an operation. He was received into the church by baptism five days before his death. He died trusting in the Lord. Services were conducted in the home and the Pond Bank Mennonite Church by Harvey E. Shank. Text, Num. 16: 48. Burial in the cemetery adjoining the church.

Leatherman.—Mary D. (Miller) Leatherman of Dublin, Bucks Co., Pa., died Aug. 28, 1933, aged 59 yrs. She was the widow of Christian M. Leatherman, who died several years ago. One of her brothers (Joseph D. Miller) died one month ago. She was sick for several weeks with intestinal troubles. Her two daughters preceded her in death. She is survived by 3 brothers (Peter, Samuel, and Daniel Miller), 2 sisters (Lizzie Miller and Mrs. Jacob Leatherman). Services were conducted by Enos Wismer assisted by A. O. Hestand and Jacob Rush. She was a member of the Deep Run Congregation for many years.

Leatherman.—Carolyn, daughter of Joseph G. and Annie Leatherman, died Aug. 31, 1933, aged 6 y. 18 d. She was sick three days at first thought to be appendicitis. On Wednesday afternoon she was taken to Abington Hospital, where it was found she was suffering with pneumonia, and died Thursday morning. For several months she was living with Wilson Overholt. She was buried Sept. 4 at Deep Run. This was the third funeral in six days at the church and all three were Leathermans. Services were conducted by Jacob Rush assisted by Enos Wismer. She is survived by her parents, 4 sisters, 2 grandmothers, and a host of friends. She was a very bright girl and had intended to start to go to school on Sept. 5.

Leatherman.—Theodore K., son of John and Eliza Leatherman, died Aug. 27, 1933, aged 36 y. 9 m. 26 d. He was born in the Deep Run section of Bucks Co., Pa. He was married to Rachel Mill. For a number of years he was caretaker of the Deep Run Mennonite church and cemetery. About four years ago he took up the duties of steward of Frederick Old People's Home, an institution of the New Mennonite Conference. On Saturday, Aug. 26, he with his wife came home to his parents. He took sick in the evening with a heart attack, of which he had at different times suffered before. He passed away the next morning. He is survived by his wife, his parents, 1 brother (Harvey), 2 sisters (Anna and Mrs. Raymond Rush). He joined the Deep Run Church in his youth and always remained faithful. Services were conducted by Jacob Rush assisted by Wilson Overholt, Enos Wismer, and A. O. Hestand.

Swarr.—Levi G. Swarr, son of the late Jacob and Maria (Groff) Swarr, was born April 5, 1856; died at his home in Mechanics Grove, Pa., Aug. 6, 1933, aged 77 y. 4 m. 1 d. Death was caused by a complication of ailments. He had been in failing health for some time, and was confined to his bed for five weeks. He was one of the founders of the Mechanics Grove Mennonite Church and a trustee for a number of years. He held the office of deacon for the past 14 years. He was very much interested in and devoted to his church and lived a good Christian life. He was a kind and loving neighbor, husband, and father; always wanted to do good to others. Besides his wife, who before marriage was Mary A. Shenk, he leaves these children: Annie and Lizzie at home, and Mrs. Dallas R. Bomberger of Akron, Pa. Two grandchildren and one great-grandchild, and one sister, Mrs. Elizabeth Bear of Scranton, Pa., also survive. Private services were held at the home Aug. 9, with public services at Mechanics Grove Mennonite Church. Sermon by Bishop Abram Martin. Text, Rev. 14:13. Interment in adjoining cemetery.

"Rest on, dear father, your labor is o'er;
Your willing hands will toil no more;
A faithful father, true and kind,
No friend on earth like you we'll find."
By the Family.

Winey.—Caleb, son of Bishop Samuel and Sarah Winey, was born Feb. 24, 1849, in Snyder Co., Pa.; died Aug. 30, 1933, at the Bethesda Mennonite Hospital, Goessel, Kans.; aged 84 y. 6 m. 6 d. He spent his boyhood and early young manhood near his birthplace. On Jan. 1, 1874 he was married to Mary Graybill. The first five years of their married life were spent near Richfield, Pa. In Feb., 1879 he and his wife and two children left Pennsylvania with the purpose of settling in what was then a pioneer and unbroken country. Their first home was a two-room sod-house in Osborne Co., Kans. In this same year a meeting was held in one of the homes of the community to organize a Mennonite church. Three trustees were appointed and Caleb Winey was one of these three. On Oct. 19, 1879, eight months after arriving in Kansas, he was ordained as a minister of the Osborne Co. congregation. After experiencing ten years of the difficulties of pioneering in this community, the family moved to a farm near Peabody, Kans. This has since been the family home and except for brief intervals and the last six years he lived there. During that time he served the Catlin congregation as a regular minister. About seven years ago paralysis began to make him helpless, and for the last six years he had been confined to his bed and wheel-chair. For the last five years he has required hospital care. During this time he appreciated the many friends who visited him.

Ten years ago his wife preceded him in death. He had been the oldest of five sons, all of whom preceded him. One son died in infancy. The following survive: 1 son, Samuel G. Winey, Colorado Springs, Colo.; and 5 daughters: Laura (Mrs. J. H. Newcomer, Peabody, Kans.), Katie (Mrs. C. A. Good, Burton, Kans.), Frances (Mrs. C. W. Coopridge, Windom, Kans.), Ruth (Mrs. Potter, Springfield, Mo.), and Celia (Mrs. Edd Landes, Colorado Springs, Colo.). There are also 19 grandchildren and 8 great-grandchildren. Services were held at the home and at the Catlin church, both near Peabody, Kans., and were in charge of Bishops H. A. Diener and Joe Hartzler. Burial in adjoining church cemetery.

ANNOUNCEMENT

The Forty-fourth annual meeting of the Associated Sewing Circles of the Lancaster Conference District will be held Monday, Sept. 25, 1933, at Mellinger's Church, near Lancaster, Pa. Everybody is invited to attend. Mrs. E. D. Leaman, Secy.

POWER AND RESOURCES

(Continued from page 524)

ing is because they take honor for it instead of giving it to God. But as we obey God, His power works in and through us. May God help every one that is to go out to work for the Master to be as Moses was; calm, meek, and humble, and not start out till they are ready for battle. Let us also remember that this same Power maps out every one of our lives, and will call us all together in that great day of the Lord; some to enjoy everlasting life, and some to depart into everlasting torment, prepared for the devil and his angels. This same Power will bring each of us, in His own time. Let us be prepared.

La Junta, Colorado.

CORRESPONDENCE

(Continued from page 521)

other appointments in Illinois, Kansas, Colorado, etc.

Sept. 5, 1933.

Geo. A. Weber.

Palmyra, Mo.

Dear Friends:—It is sometime since we have sent news from our congregation. The summer is passing swiftly by. The Lord has blessed us in every way. Among the pleasant things we were granted the blessing of a visit in June, by Bro. and Sister Aaron Metzler and son Raymond of Kinzers, Pa., and Sister Susie Bair of Bird-in-hand. Bro. and Sister D. H. Bender and little son spent the month of July with relatives here. Bro. Wm. Detwiler and wife of Iowa visited relatives here over the week-end of Aug. 27.

We were sorry to bid farewell to John Detwiler, one of our younger members who had been making his home with his sister, Sister Jesse Kreider, but who accompanied his father back to Iowa.

Those of us who could not attend General Conference very much enjoyed the little taste of conference we were permitted to have. About 73 persons stopped with our four families either going to or returning from the conference. Those who preached for us were George R. Brunk, Chester Lehman, John Mosemann, J. W. Hess and Daniel Kauffman. To all we say, Thank you for the visit, and Come again.

The work on the Pea Ridge church building began to-day. The wall was put in before Conference. May God, who alone is able, richly reward every one who so kindly helped make the new building possible. I'm sure if you could meet those noble soldiers of the cross you would feel it is worth while, although they are few.

Sept. 6, 1933.

Cor.

Table of Contents

- 513—Editorial
- 514—Love's Supreme Sacrifice
- 516—From Our Mission Stations: Hutchinson, Strasburg
- Argentine Mission News Letter
- 517—Our India Letter
- Visit at the American Mennonite Mission in India
- 518—Kansas City Mission and the General Conference
- Power and Resources of a Missionary Life
- 519—Sunday School Lesson
- Bible Meeting Topic
- 520—Field Notes
- Correspondence
- 522—"More Blessed to Give than to Receive" (Poem)
- Caleb
- Summer Bible School Work
- 523—Living Springs of Life, Light, and Peace
- 525—Southwestern Pennsylvania Conference
- 527—Married
- Obituary
- 528—Announcements, etc.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVI (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, SEPT. 21, 1933

(Herald of Truth
Established 1864)

No. 25

EDITORIAL

"The field is the world."

And this is the field which God would have us occupy.

And let us never forget that we can never occupy this field so long as we allow the field to occupy us.

"Go ye into all the world, and preach the gospel" means nothing if the message preached does not include "all things whatsoever" this Gospel contains.

One thing to bear in mind in both Church and Sunday school is that entertainment is no substitute for worship or for Bible teaching. The Cause invariably suffers where preacher or teacher seeks to entertain rather than to instruct.

Proverbs 16:25.—A certain worker once said, "What the world has to offer, even along religious lines, is enough to turn the head of any ambitious man or woman away from the meekness of Christ." The devil began the substitute business in the garden of Eden, and his people have been keeping it up ever since. There is nothing held forth in Scripture but that the world has "something better" to offer, and many are lured away from the truth through such deceptions. The wise man hit the nail on the head when he said, "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

Growing Dull.—We may grow accustomed to the most sacred and holy things to an extent that we take them as a matter of course, even to deprecate them. The Sabbath, the Bible, the Church, Christian fellowship and associations, and many other God-given blessings or opportunities may become such commonplace affairs

that, like the angel of the Church at Ephesus, we may lose our "first love." Under such circumstances religion becomes a mere form, faith becomes a mere academic system of theories, and, like the people whom Paul describes, "having a form of godliness, but denying the power thereof." Only the quickening power of the Spirit can save such people from their spiritual lethargy and its awful results.

Bro. Aaron Mast of Westover, Md., closed a very helpful series of meetings in East Scottdale on Friday night of last week. The meetings were well attended, and a number of people made the good confession. The ultimate results of these meetings will be written in eternity. Bro. Mast preached a plain, straightforward, thoroughly evangelical Gospel, and our prayers ascend to the end that this plain Gospel truth may be found in the hearts and lives of many people, even after the meetings may have been forgotten by some of the hearers. He left on Friday night after the last meeting, having important work to look after in his home congregation. He left with the good will of many people.

Unity.—The real basis for Christian unity is found in our Savior's prayer in behalf of His disciples: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." That means one as a body of believers, one in faith, one in purpose, one in vision, one in Christ, one in the Holy Trinity. The world's idea of Christian unity, like all others of the world's views, is the exact opposite of the Christian view. Here is the contrast: (1) World view: Forget your differences and act as though you were one. (2) Christian view: Surrender yourselves to God, accept Christ as your Savior and Lord, forsake "this present evil world," "keep all things whatsoever" Christ com-

manded His disciples, follow after the Spirit, and all who are thus consecrated will find themselves one in faith and Spirit. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

"The World's Fellowship of Faiths" is reported to have held a very impressive series of meetings in Chicago, beginning Aug. 27, the chief subjects for discussion being the issues of war, race relations, internationalism, and economic welfare. More than one hundred different creeds were represented in these meetings, and several hundred outstanding religious leaders of the world took part in the deliberations.

All people should be ready to welcome any improvements made along the lines indicated by the name of the subjects listed in the discussions, but the organization was lame in that it represented too many types of religious thought. While there may be such a thing as a world's fellowship of faiths, there can be no Christian fellowship of faith save that centered around the faith of our Lord Jesus Christ. This "present evil world" is a very sick world; and not the least among the causes of this sickness is the fact that there are too many would-be doctors ministering to it who have not themselves experienced a healing through the touch of Jesus Christ the Great Physician. Where so great a divergence of faiths is represented as that found in the organization referred to, the remedies administered must of necessity be faulty, either through divided counsels or through fatal compromises.

Two Scenes.—The glory of Solomon's court was the marvel among nations in his day. We quote from 1 Kings 4:20-25:

Judah and Israel were many, as the sand which is by the sea in multitude,

eating and drinking, and making merry. And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal, ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, besides harts, and roebucks, and fallowdeer, and fatted fowl. For he had dominion over all the region on this side of the river, from Tiphshah even unto Azzah, over all the kings on this side of the river: and he had peace on all sides round about him. And Judah and Israel dwelt safely, every man under his own vine and fig tree, from Dan even unto Beersheba, all the days of Solomon.

Magnificent! Well may the queen of Sheba remark, after hearing many reports which to her seemed incredulous, "The half has not been told." But there is another side to this, as the following excerpts from I Kings 12:1-15 will reveal:

And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee. . . . And the king answered the people roughly, and forsook the old men's counsel that they gave him; and spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke. . . .

One of the important lessons to be gathered from this Bible narrative of the reign of Solomon and its results is that no man can live in luxury and extravagance without other people suffering because of it. With all of Solomon's wisdom and early piety, he is an example of what it means to depart from the way of God and to become infatuated with the dazzling splendors and lusts and follies of this world. Neither men nor nations can turn aside from the simple, humble, self-sacrificing way of the Cross without either they themselves or others suffering because of it. We owe our present economic distresses to the fact that men have turned aside from the way of the Lord.

I TIMOTHY 6:10

By Moses G. Gehman

For the Gospel Herald.

Woe unto them.—Isaiah 5:8.

God pronounces six woes in Isaiah 5. Certain conditions bring relative results. As covetous practices ended in woe 700 before Christ, so will the sin of greed, that inordinate desire for more money and more possessions, plunge men into grief and sorrow in modern times. God has recorded this

for our learning. (Rom. 15:4.) How slow human nature is in learning these lessons! Repeatedly every generation is lusting after the things that brought woe on the preceding one (I Cor. 10:6).

Despite the general disregard for God's warnings and callings, there is many an individual who, willing to deny and obey, rejoices in God's promises, blessings, and guidance.

Like begets like. Seed sown that is not of God's selecting brings a harvest of woe. God's principle is sacrifice. Man's activities by nature are self-centered. When we go into a deal of any kind God wants us to look through it to the "OTHERS" (Phil. 2:4). Am I making myself richer and the poor poorer? Is my business helping the poor? Isaiah denounces land-grabbing. Whether it is land-grabbing, money-grabbing, or grabbing any other thing that we contrive for by scheming, it always ends in woe. To "join house to house" and "lay field to field" at the expense of the small owner is to invite woe for the oppressor as well as the oppressed. For "He that oppresseth the poor to increase his riches, and he that giveth to the rich shall surely come to want" (Prov. 22:16). There is a golden mean that is safer to travel than the two extremes of wealth and poverty. It was such a course that the writer of the book of Proverbs longed for when he said: "Give me neither poverty nor riches; feed me with food convenient for me: lest I be full and deny thee, and say, Who is the Lord? Or lest I be poor and steal and take the name of my God in vain" (Prov. 30:8,9). Again, the Bible says: "He that hath pity upon the poor lendeth to the Lord; and that which he has given will he pay him again" (Prov. 19:17).

Some one has described the gap that lies between poverty and riches like this:

"Rags make paper,
Paper makes money,
Money makes banks,
Banks make loans,
Loans make poverty,
Poverty makes rags."

We should first of all be interested in making lives, rather than in making a living. The command "Seek ye first the kingdom of God and His righteousness," put into practice, would forestall this inevitable cycle of riches and poverty. May we take the advice of God's Word as to the love of money: "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness" (I Tim. 6:11).

Denver, Pa.

One of the evidences of Christian unity is the presence and the working of the Holy Ghost in the hearts and lives of His people.—Oscar Burkholder.

LIVING IN THE TRUTH

By Isaac R. Herr

For the Gospel Herald.

Blessed truth. We would live in the sincerity, the integrity, and the perseverance of truth, for she is an ornament of grace and a blessing in time and a living presence in eternity in whose heritage and blessing we rejoice forever and forever. Truth and our own soul are the highest and best we can have and keep. May we know and live the truth, for in the Spirit of God they are they who search and find the truth in the purity and power, in the strength and dignity, in the blessedness of true-heartedness and whole-heartedness to God and to man. Live in the truth, and you shall live in the high ideals of life everlasting, live contentedly and peaceably every day, live in the fostering spirit and strength that will carry you through life's weary day with a momentum that will hasten you on and on in the preparation to meet your God. Live in the truth, and you live in "the spirit of just men made perfect;" you live in the spirit of an overcoming life; you live in a great light that shines in upon your soul, that is sent out in a radiance of light and glory and in the abundance of love. And when your days shall have taken their weary flight of years, you will be in the joy of having placed upon your head the crown of everlasting life.

Lancaster, Pa.

THE N. R. A.

By Daniel Kauffman

For the Gospel Herald.

The little town of Nira, Iowa, is getting its share of advertisement, just at present, as its name is spelled by the initial letters of the now famous National Industrial Recovery Act.

As to what this National Recovery Act is, it is needless for any one to explain. During the weeks it was before Congress it was a theme for daily discussion, both in the newspapers and on the streets. And since the national administration is giving the world a demonstration of what the law may be like after it is finally put into force by setting up temporary organization, the law has been a topic for general discussion.

That is not saying, however, that any one should assume to know all about the law, and how it will finally work out. Its sponsors have freely admitted that many of its leading features are but an experiment, and that they stand ready to try something else in case these experiments prove unworkable. Since the Government has definitely taken hold of the work to give a practical demonstration of how this law will work when finally

put into operation, many changes in details have been made and many more changes will probably be made before the law will be in full force. It is impossible, therefore, for any one to foretell definitely what the regulations in administering the law will finally be like, or how it will work after it is in full force. The object of this article is not to attempt an exposition of the law as a whole, but rather to discuss a few questions that have arisen in many people's minds as to what should be the attitude of Christian people towards certain phases of the situation brought on by the law.

1. What should be our attitude toward this law?

The same as our attitude toward any other law on the statute books of our country. One of the things that is clearly taught in Scripture is that Christian people should be in subjection unto the higher powers. We are commanded to pray for our rulers, to obey magistrates, recognizing that "the powers that be are ordained of God." This submission is not to be dependent upon whether we like or dislike a law, but rather upon the scriptural injunction that we should submit ourselves "to every ordinance of man for the Lord's sake." Such features of the law which provide for the minimum wage, maximum hours, etc., though they may bring hardship upon certain classes, may after all be complied with without doing violence to any one's conscience. Should it develop later that certain principles are involved which make it impossible for Christian people to comply with what they are requested to do without disobeying what they consider some higher laws of God, we should not hesitate to yield full obedience to God no matter what the consequences may be, just as we would in other matters where there is a conflict between the requirements of men and the Word of God. But even in such cases our attitude should be that of suffering for conscience' sake rather than that of defiance to constituted authority.

2. Is the blue eagle, the emblem of the N. R. A., the mark of the beast, as set forth in Rev. 13:11-18?

In times past we raised the same question with reference to the union label; and we are not sure yet but that the union label, the emblem of the N. R. A., or the two combined, or some other emblem which some people are sure is the mark of the beast, may some day prove to become this mark. Certainly there is some resemblance between these and the description found in Revelation. But though we have a right to our opinions, it is safe not to be so absolutely sure about such things but that we recognize the possibility of being mistaken. The wisest course to do in such cases is to await developments.

3. When a business firm complies with the requirements of the N. R. A. and signs the code, does that mean that said firm is thereby tied up in unionism and becomes part of a nation-wide monopoly?

Opinions differ. It is the position of our Government that signing the code simply means that said firms thereby agree to support the Government in its efforts to restore normal conditions and put an end to unemployment. If that is the case, then signing the Code does not mean a union with other signers such as exists between union organizations of labor or of capital; for signing the Code does not necessarily mean joining a union. But we must wait and see. One thing to bear in mind is that when the law under which the N. R. A. operates will finally be in force, the signing of the Code will be a national requirement for all firms doing an interstate business, and with them it will be simply a question of deciding between complying with Governmental requirements or going out of business. Another thing to bear in mind is that while signing the Code is compulsory for business men or firms doing an interstate business, there are other things which people are asked to sign (as, for instance, the consumers' pledge) that are optional. In these optional pledges it is well to heed the old adage, "Look before you leap." In other words, withhold your signature until you know what you are doing.

4. Are those who sign the Code submitted by the N. R. A. thereby pledging themselves to boycott those who do not?

Opinions differ. There is a phase of this agreement that looks like it might eventually grow into a boycott, depending upon how things turn out. This is another point on which the policy of "watchful waiting" seems a safe course to take. There is a promise in the agreement to patronize those who have signed the Code, but so far there is no agreement not to patronize those who for conscientious reasons can not sign it. It is to be hoped that our Government will not allow this law to develop into a huge monopoly, for monopoly is destructive to the rights of man, and a governmental stamp of approval does not make any wrong right.

Other questions might be raised, but lack of space forbids further discussion at this time. In all things let us adhere to the scriptural admonition, "Prove all things; hold fast that which is good." The more nearly we hold ourselves to the letter and Spirit of the Gospel the less liable we will be to drift away from safe ground. Let us be prompt in doing things that we know to be right and refrain from doing the things we know to be

wrong, giving time for prayerful consideration and for further developments in the case of questions concerning which the matter of right or wrong is not yet clear. In this we have an excellent example in the noble Bereans who "received the word with all readiness of mind, and searched the scriptures daily" to make sure that they were on right and safe ground.

Scottdale, Pa.

SERMONETTES

Collected by J. G. K.

Those who bring sunshine into the lives of others cannot escape the sunshine themselves.

Half won victories are half won battles.

There is nothing in the Bible to teach that it takes weeks and months to obey God.

When you cannot move an obstacle, plow around it.

Never support a measure that is wrong, although by so doing you can do something that is right.

Some people's religion is like a wooden leg. There is no warmth or life in it; and, although it helps them to hobble along, it never becomes a part of them, but has to be strapped on every morning.

An unsaved lawyer was once hired to investigate the Bible and report its teaching. He reported as follows: "It teaches holiness or hell."

When Jesus hung upon the cross they mocked Him a failure; but God turned this seeming failure into the greatest success this world has ever known.

He who speaks up for a Christian life and opposes the creed as such is like a man planting apple trees without roots and expects them to bear fruit.

To be sanctified means nothing less than to be a saint. To be a saint means nothing less than to be a new creature in Christ Jesus.

The hardest problems are not always in dealing with those outside the Church but those inside.

Though Christ in Bethlehem ten thousand times be born, yet if He is not born in thee, thou art still forlorn.

Rejecting the truth is one of the great sins of the age.

One reason so many children are disobedient to their parents is because parents are disobedient to God.

Above all things, remember that you are without excuse, as no excuse will be accepted at the judgment.

The world to-day is speaking much of peace; but is not willing to accept the Prince of Peace.

To-day is thine to spend, but not tomorrow.

A lie is always an enemy, no matter how friendly it may look.

Atglen, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

AMBASSADORS FOR CHRIST

John 20:21

Who are these who come amongst us,
Strangers to our speech and ways?
Passing by our joys and treasures,
Singing in the darkest days?
Are they pilgrims journeying on
From a land we have not known?

We are come from a far country,
From a land beyond the sun;
We are come from that great glory
Round our God's eternal throne:
Thence we come, and thither go;
Here no resting-place we know.

Wherefore are ye come amongst us
From the glory to the gloom?
Christ in glory breathed within us
Life, His life, and bid us come.
Here as living springs to be—
Fountains of that life are we.

He hath sent us, that in sorrow,
In rejection, toil, and loss,
We may learn the wondrous sweetness,
Learn the mystery of His cross—
Learn the depth of love that traced
That blest path across the waste.

He hath sent us highest honours
Of His cross and shame to win,
Bear His light through deepest darkness,
Walk in white 'midst foulest sin;
Sing amidst the wintry gloom,
Sing the blessed songs of home.

From the dark and troubled waters
Many a pearl to Him we bear;
Golden sheaves we bring with singing,
Fulness of His joy we share;
And our pilgrim journey o'er,
Praise with Him for evermore.

—T. P., from Hymns of
Ter Steegen, Suso and others.

FROM OUR MISSION STATIONS

Roaring, W. Va.

Dear Readers:—We praise the Lord for the showers of good things that we have been enjoying from His hand.

We received many impressive messages when Bro. J. R. Mumaw of Harrisonburg, Va., conducted revival meetings at Brushy Run, beginning Aug. 5. Two young men confessed Christ during these meetings. Later another one became willing to take the stand for Jesus. While here, Bro. Mumaw preached two sermons at Roaring. He also preached at Carr schoolhouse when preparatory meeting was held.

Bro. S. H. Rhodes and James H. Shank of near Harrisonburg came here Aug. 11. They visited the homes of a number of members. Counsel and preparatory meeting was held at Carr on Saturday afternoon. In the evening of the same day a similar meeting was conducted at Roaring. Sun-

day morning the membership at Roaring commemorated the suffering and death of our Lord. In the afternoon we met for our first communion meeting at Carr. The schoolhouse was well filled and much interest was manifested.

Bros. Rhodes and Shank spent Monday visiting. Tuesday morning they went to Job, W. Va. They returned the following Monday to receive the applicants at Brushy Run. Instructions were given and baptismal service was held Monday night. Two others, a husband and wife who had confessed before the meetings, were baptized in their home because the sister is afflicted with typhoid fever. We now have twenty members at Brushy Run.

We missed our minister, Bro. Paul Good, when he went as a delegate to General Conference. Bro. Hiram Weaver and wife of Knoxville, Tenn., came to fill the appointments at Brushy Run and Roaring, on Aug. 20. The following Sunday Brethren Aldine Brenneman and James Shank, of near Harrisonburg, preached at Spruce Mountain in the morning and afternoon services. We were glad to have them and their families with us for preaching service at Roaring in the evening. We and the brotherhood at the various congregations were glad to welcome Bro. Good back to his place in the Sunday school, preaching, and other duties. He reports a pleasant and profitable trip.

Bros. S. H. Rhodes and J. P. Wenger held communion meeting at South Fork on Sept. 2. In the afternoon they met with us for communion meeting at Brushy Run. Preparatory meeting was conducted by Bro. Good on Saturday night.

We believe these special meetings have been a blessing to many people. Pray that the Lord may continue to bless the work here.

Sept. 6, 1933.

Lelia Swope.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Herald Readers:—"Blessed be the Lord: for he hath shewed me his marvellous kindness in a strong city" (Psa. 31:21). We praise the Lord for those of you who have encouraged the work here by your prayers, letters, and by a personal visit.

Quite a number are interested in hearing the Gospel and are coming to the services. Also a few have lately confessed a willingness to follow Christ, and His teachings.

Sunday school attendance is keeping up well this summer. We have been having the adults in the adjoining building and by the kind offer of a neighbor we were given the use of a house two doors below us for S. S. purpose, and now we have the young

folks from seventh grade up assemble there for the last two Sundays, to give more room for the younger children in our regular mission room. So we now have our S. S. in three separate groups because our mission audience room is too small to accommodate the whole school. A number of visiting brethren and sisters have been helping in Sunday school. Last Sunday, Sept. 3, Bro. Henry Hershey and wife of Intercourse, Pa., and 3 young brethren were with us and helped. Bro. Mahlon Gross of Doylestown preached in afternoon and evening services; Bro. S. H. Histed accompanied him. Bro. Daniel Lehman and son of Harrisonburg stopped with us a few hours recently in reference to a prospective student.

Sunday, Sept. 10, we expect Bro. Abram Risser of Manheim.

The Lord is taking note of your regular definite secret closet prayer in behalf of the work. We are conscious of receiving definite blessings personally, and we want to encourage you to continue the good work.

Sept. 7, 1933. Phêbe Graybill.

Canton, Ohio

(1939 Third Street, S. E.)

Dear Herald Readers, Greetings:—Some of the readers may recall that in our last letter, dated July 19, mention was made of the fact that four children out of one family were baptized on July 16, and that the parents and others were counting the cost. We are glad to report that on July 30, two weeks later, the parents and two others were baptized by Bro. Johns. We ask an interest in your prayers in behalf of these and others who are also deciding.

W. B. Stoddard preached for us morning and evening, Aug. 6; J. C. Clemens, of Lansdale, Pa., in the morning, Aug. 13; Paul Yoder, of North Lima, morning and evening, Aug. 20; and Rudy Stauffer, of Wooster, morning and evening, Aug. 27. We are glad for these visits and for the services rendered by these ministers.

Sister Martha Moyer, of Souderton, Pa., who was giving valuable assistance as a worker here this last summer in the absence of Grandma Detweiler, has again returned to her home, and Grandma Detweiler has returned to us after spending the summer in Eastern Pennsylvania.

E. A. Shanks, former workers here, stopped with friends in Canton while returning from Canada, where they had spent the summer, to Dallas, Texas, where they are attending school. While at Canton, their five-year-old son, Junior, had the misfortune of breaking his arm. Infection set in, causing it to be necessary to amputate his arm above the elbow

two days after breaking it. The boy's life hung in the balance for a few days, but we are glad to say that in answer to many prayers, the Lord saw fit to spare his life and to heal to such an extent that he was able to leave the hospital last Saturday. He is doing fine.

Minnie Campbell, one of our S. S. workers here, has recently gone to Kansas, where she became the bride of Adam Kauffman, of Jetmore, Kans. Best wishes.

Alta Orendorf, of Western Maryland, has secured work in town, and is helping with the S. S. work. Ella Smucker has gone to her home in Smithville for the winter months. We appreciated her help and presence with us. Two of our members are students at the Eastern Mennonite School this winter, Moses and Lydia Slabaugh. Their sister, Sara, has returned to Canton after an absence of a few years in the states of Pennsylvania and Virginia. We are glad to have her back.

We wish to acknowledge with thanks provisions received during the months of July and August from the following:

Mrs. Allan, Canton Cong.	\$.45
Landes Family, Skippack, Pa., Cong.	1.80
Becher's Dairy Farm, Beech Cong.	10.75
Walnut Creek Cong.	34.32
Simon Slabaugh, Canton Cong.	.35
Emery Hostetler,	.32
Friends, Beech Cong.	8.64
Monroe Miller, Canton Cong.	.08
Earl Clemens, Lansdale, Pa.	.35
Rudy Stauffer, Salem Cong.	.65
Leo Rice, Columbiana	.60
Mrs. Rohrer, Smithville	.40
Mrs. Milton Hostetler,	
Walnut Creek Cong.	.35
Ida Lehman, Sonnenberg Cong.	.25
Bro. Rohrer, Medina Co.	.25
Paul Yoder, North Lima	.55

Total \$60.11

Also clothing from:

Mrs. Royer, Orrville	.50
Beech Ever Ready S. C.	6.27
Oak Grove S. C.	3.75

\$10.52

Wm. G. Detweiler, Supt.

Sept. 11, 1933.

Manitou, Colo.

Dear Readers of the Herald:—We thank the Lord for all His goodness towards us. We are again blessed with showers of rain, which makes us all feel renewed in His strength.

The following brethren visited and brought messages to us, before and after General Conference: S. G. Shetler, Johnstown, Pa.; Lloy Kniss (had his family with him), Dhamtari, C. P., India; S. C. Yoder, Goshen, Ind.; Milo Kauffman, Hesston, Kans.; S. F. Coffman, Vineland, Ont. (had his family with him); John Mosemann (stopped here but did not preach while here); Ben Swartzentruber, Upland, Calif.; Vernon E. Reiff, Elkhart, Ind.; Bro. C. F. Derstine, Kitchener, Ont.

(was accompanied by D. B. Betzner, wife, and daughter).

We appreciated all these messages and visitors and the many others who have worshiped with us through the summer.

The sermons by the visiting brethren brought to us greater vision of larger opportunities.

In His service,

Sept. 11, 1933. Katie Yoder.

New Holland, Pa.

(Welsh Mountain Mission & Samaritan Home)

To the Readers of the Herald, Greeting:—This leaves the workers all well; and inmates well, considering their age. Our annual tent meetings are over. Interest was good. Bro. Souder presented the Gospel with no uncertain sound. One confession; others stating they do not want to die without Christ but not ready to yield.

On labor day the tent was filled and good teaching all day. In Sunday school work we have been much encouraged by two young brethren, one helping out by teaching a class, the other using his auto to bring a few families in. May the Lord bless them, as well as all other willing workers, and cause them to continue to be a real blessing to many. And may they find much satisfaction in their service.

We are continuing our weekly meetings as usual. Sunday school every Sunday afternoon. Bible reading Tuesday evening. One of our old men left to help his children during the busy fall days. Another one from Maryland, 80 years old, wishes to come as soon as proper arrangements are made.

Remember us in prayer. Visit us when you can.

Sept. 12, 1933. John L. Musser.

Millersville, Pa.

Twenty-three children started to school this week, leaving six smaller ones to be cared for during the day. Packing lunches for the school children, keeping clothes ready for those attending school, with the regular household duties, keeps the workers quite busy in the Institution. More than 700 quarts of peaches, gathered from the Shenk and Shank fruit orchards, were canned here at the Home for which we are grateful. This fruit was donated and with the help of kind neighbors was put into jars. About five hundred quarts of fruit and vegetables that were raised on the Home grounds were put up for the winter. The recent storm and heavy rains destroyed vegetables and fruit, but we are thankful for what we have. We again look to the brotherhood for our winter's supply of potatoes. Perhaps some one in the various communities will assume the responsibility

of gathering them to a central point and have them brought to the Home. We want to thank those who sent cash during the month of August, thereby helping to pay the bread, milk, and groceries.

A number of the former workers of the Home visited the Institution on September 9. An account of this meeting will appear in the Missionary Messenger. Pray for this work and ask God to show you the part of this great work allotted to you, is our prayer.

Yours for the children,

Sept. 15, 1933. The Workers.

Per Levi Sauder.

Columbia, Pa.

(Fourth & Mill Sts.)

Greetings in Jesus' Name:—"The Lord is my rock, and my fortress, and my deliverer, my God, my strength, in whom I will trust."

Services continue as usual, prayer-meeting every Wednesday evening, Bible study Saturday evening and the regular Sunday services. The average attendance of the Sunday school for August was 182. 60 Testaments were given out at the close of the tent meetings to the children who did not miss an evening. They were very greatly appreciated.

Our monthly "Bible conference" was held Sept. 9 and 10, Saturday evening and Sunday all day. The following subjects were discussed: "The Bible, the Word of God" by Bishop John H. Mosemann, "The Holy Spirit and His Work," "Faith of Our Fathers," and "Our Lord's Return" by Bro. Melvin Bishop, Blooming Glen, Pa. May God bless the messages given us. Bro. Leidy Hunsicker, Blooming Glen, was present with us also and served as chorister. The next Bible Conference will be held on Saturday evening, Sept. 30, and Oct. 1, all day. Bro. Elias Kulp, Bally, Pa., plans to be with us. Come and spend some time with us and receive spiritual food for the soul.

During the month of August, in our visitation work we came in touch with about 75 different homes. For the month of August 74 men stopped at the Mission for meals. On Aug. 31 the four young brethren from Elizabethtown, in company with a number of older brethren, came and sang at the Hospital and various homes over the town. They are received very nicely at the Hospital. Pray that God may bless the message conveyed by song.

Sister Minnie Landis has been spending some time with friends and relatives in Virginia. Bro. C. Z. Martin's son David left on Monday to go to school at E. M. S.

The brethren who preached for us during the past month were Noah H.

(Continued on page 540)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

POINTS ON CHILD TRAINING

For the Gospel Herald.

Several weeks ago a brother sent in a request that we publish a good, strong article on Child-training. We thought of individuals who might favor us with a helpful article on this subject, and then decided that we would ask a number of people to choose one point pertaining to child-training, and develop their subject. The result is the article before you. You will notice that only a small part of the subject is covered. Should there be enough others interested in similarly discussing a number of other points not herein mentioned and sending in their contributions we will be glad to publish one or more installments of these contributions. We suggest further that no one writer undertake to discuss more than one of these points connected with child-training.—Editor.

"The First Commandment with Promise"

(Ephesians 6:1-3)

"Long life among the Jews was a token of divine favor." To them this blessing was an emblem of the life to come. Obedience to parents was the avenue by which this blessing could be claimed from God, for the blessing is attached as a promise to the Fifth Commandment—"the first commandment with promise."

For children to realize this blessing through obedience implies in turn a grave obligation to parents, namely that they teach their children to obey. This duty is being seriously neglected in this day, and we see on all hands the dire results of the neglect. It is a serious religious obligation of all Christian parents to insist that their children render implicit obedience to them in love and in the fear of the Lord. Good old-fashioned Bible discipline instead of behavioristic psychology will go a long way toward giving the coming generation the blessing of enjoying the realization of this promise.

C. F. Y.

* * * *

How to Raise Children

We read in Deut. 6:6-9 how the Israelites were to teach their children.

First, the parents are to be true followers of God.

The Word of God should guide the heart of the parents.

The child needs to be taught continuously and often reminded.

The teaching should be done tirelessly, knowing souls are at stake.

Another reason for teaching the

Word is the realization that the rising generation will be the future Church.

The teacher should have a teachable and pliable nature.

The lives of a teacher or the parent should be consistent. This characteristic will help the child to decide for the right. The child knows whether the teachers mean what they say or not.

God knows human nature. He knows we must be reminded again and again of our duty. Therefore He lays down such rules as are recorded for our good.

God delights in obedience, whether the participants be old or young.

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

A. H. N.

* * * *

The Do's and Don'ts of Child Life

The child should not be taught merely the don'ts of life, but also the do's of life. To teach a child what to do and then to supply the necessary requisites is idealistic. To teach the child what not to do and then let the child to its own choosing is criminality. The best way to correct a child from reading bad literature is to substitute for the child good literature. It is not necessary to condemn the literature the child is reading, but rather not mention any of the evils contained in it. An explanation of the good literature introduced into the life of the child is inductive. What is true of literature is true of other phases of child life. In correction of error the right substitution should be presented and the child instructed what to do. The positives of life are the predominating features in the instruction of children.

W. C. H.

* * * *

Watchfulness

The picture of the guardian angel hovering over the children playing by the precipice; our Lord standing at God's right hand during Stephen's persecution, are pictures of watchfulness.

The first one is man's picture on canvas; the second, a picture of our Lord's watchfulness.

As parents and teachers this great fact needs to be emphasized. Very early in life the child displays tendencies which need to be watched, some encouraged and strengthened, and others controlled and overcome. Small beginnings have wrecked many a life. Prayerful vigilance might have had the victory. Closing the eyes to the child's tendencies and excusing or covering them over often prove fatal.

Some things to be watched in the child's life are disposition under various circumstances, natural inclinations as to the likes and dislikes not only in

the choosing of companions, books, attire, recreation, etc., but in matters involving every phase of life and above all those which develop the spiritual side. A child upon whom these right impressions have not been made will have a hard struggle in all of life because it has never learned to place its confidence into a loving, watching care, which not only guides in childhood but also guides and keeps for eternity.

M. S.

* * * *

Parental Coöperation in Child-training

"Train up a child in the way he should go."

It is noticeable that in the fifth commandment father and mother are mentioned on an equal basis. One of the pathetic experiences of a child must be to find that his parents do not agree in regard to the commands that the child is expected to obey.

The necessity of "going from one to the other" places a peculiar responsibility on the child; and who shall say that such a child is not to be pitied?

True, there may be differences of opinion in regard to certain matters, but such differences should never be permitted to come to the knowledge of the child, much less to be aired in the family.

"I'm going to see what Mother says," said Willie, when a certain boyish plan had been disapproved by the father. "If your folks are like mine," said his chum, "there wouldn't be any use; for they always say the same thing." And why shouldn't they?

Training a child is an adult, "man-sized" (or woman-sized) job. It is one of the most delicate and intricate of occupations, full of humanly unsolvable problems. Parental coöperation is the first requisite for success. Then comes united prayer for wisdom, grace, and all the good qualities it is our privilege to possess by God's favor, to make a success of the greatest occupation in the world.

J. A. R.

* * * *

Firmness

Every normal child needs training. Real training is imparting practical information. This information must be given by those who have by experience and in other ways acquired it. The normal child is susceptible to the moods and attitudes of the teacher. There must be a certain confidence on the part of the child, and with this a realization of authority. Confidence and authority are recognized through a well balanced firmness. An effective firmness must be seasoned with good judgment on the part of the teacher. Firmness is the element that helps the child to understand that there are realities that must be met. Without this principle in our training, the child

(Continued on page 535)

SUNDAY SCHOOL LESSON

Lesson for Oct. 1, 1933—Acts 21:39;
22:3, 27, 28; 26:4-7; Phil. 3:3-6.

SAUL IN TARSUS

Golden Text.—Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—II Tim. 2:15.

Introductory.—The lessons for this quarter being devoted to a study of the life, labors, and teachings of Paul, our golden text is very appropriate; not only for this lesson, but also for the entire series for the quarter. If ever there was a man who heeded this instruction to the full, that man was Saul of Tarsus, better known to us as Paul the apostle. In this lesson he stands out as both a citizen of Tarsus and as a Jew who is burdened for the salvation of his people.

Saul's Early Training (21:39; 22:3).—"I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city." This is a very terse autobiography of this remarkable man who "turned the world upside down." He was brought up "a Pharisee of the strictest sect," and as such he was probably instructed according to Deut. 6:6-9. Besides this, his Jewish education was completed at the feet of the learned Gamaliel. Born in Tarsus after that city became a Roman possession, he was a free-born citizen of Rome, and in all probability well educated in the schools of Tarsus. These facts are accountable, at least in part, for the conspicuous service which he rendered, first to the Jews, and later to our Lord and Master.

Paul a Roman Citizen (22:27, 28).—The real character of Paul was illustrated in the fact that he, after being shamefully persecuted by his people, asked the privilege of speaking to them. First, he astonished the Roman official by his knowledge of Greek and thereby dispelled the impression that he had been a troublesome Egyptian. After Paul had gotten to that point in his speech where he referred to his charge as a missionary the Jewish rabble set up a demonstration which compelled the officials to protect him against the violence of the angry mob. Here a second surprise was in store for the chief captain, who had ordered that Paul be examined by scourging. Upon being informed that Paul was a Roman he treated him with all the greater courtesy. In fact, his position was more honorable than that of Lysias, for while Lysias obtained his freedom through the payment of a great sum of money, Paul was free born. And this incident must have had the further effect of fully convincing Lysias that the fault was not Paul's but rested wholly with his persecutors. Then, as now, the most

loyal citizens are those who are also loyal to Jesus Christ the great Captain of their salvation.

Saul a Pharisee and Persecutor (26:4-7).—But Saul had not always been a loyal supporter of our Lord Jesus Christ. In his address, while on the prison steps in Jerusalem, and later in his speech before Agrippa, he recounted his services to the cause of Judaism. He was of the tribe of Benjamin, had been "a Pharisee of the strictest sect," brought up at the feet of Gamaliel, and, previous to his conversion, was Christianity's most ardent persecutor. All these things were known to the Jews. But now, since his eyes had been opened to the truth, he finds that the hope of the Jews was fulfilled in the person of Jesus Christ whose blood was shed for the redemption of His people. This hope is the resurrection from the dead, a doctrine proclaimed by the Pharisees as well as the Jews. Instead, therefore, of the Jews persecuting him with murderous fury, as he himself had previously in his blindness persecuted the children of God, they should, like he had done subsequent to his conversion, hail Jesus Christ as their great Deliverer, and like Paul worship God "in spirit and in truth." Paul stands out as a living example of what it means to experience an evangelical conversion and become a real child of

God. Let both Jews and Gentiles follow his example.

The Real Israel of God (3:3-6).—Another thought brought out in this lesson is the fact that the lineal descendants of Abraham have no patent-right on the promises of God to His people. They call themselves "the circumcision;" but Paul reminds them, and us, that "we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Neither have the Jews a right to claim special favors because of their excellence of character and loyalty to God. Paul shows clearly that in this respect he was equal to the best: "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." Yet all this availed him nothing. He confessed that "what I am, I am by the grace of God," acknowledged himself "the chief of sinners," and humbly submitted himself to God and thereby became a monument of God's grace. His testimony was, "In Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature." Only they whose sins are washed away through the atoning merits of the blood of Christ belong to the Israel of God, for without holiness "no man shall see the Lord."—K.

Bible Meeting Topic

STUDIES IN FIRST TIMOTHY.—

I Tim. 1:1-20

Topic for October 1

MOTTO

"War a good warfare."

OUTLINE STUDY

Theme: Counsels for the conduct of the Minister and instructions concerning his work.

Key Text: Chapter 3, verse 15.

I. Salutation.—1:1, 2.

II. Dealing with Legalistic Teachers.

1. To be charged against teaching other doctrines.—1:1-3.
2. To give no heed to non-essentials.—1:4-6.
3. Their ignorance exposed by the Gospel.—1:7-11.

III. Paul's Personal Experience.

1. Called in unworthiness.—1:12-16.
2. A tribute of praise to God.—1:17.

IV. A Solemn Charge to Timothy.

1. According to the ordination charge.—1:18, 19.
2. The danger of making shipwreck.—1:19, 20.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textwords, "Minister," "Ministry."
2. Memorize a Passage from the Chapter.
3. Tell the Story of Paul.
4. A Letter to Timothy.

5. A Minister's Great and Solemn Work.
6. The Shipwreck of Souls, and What It Means.

For Seniors.

1. The Writer of I Timothy.
2. The Character of Timothy.
3. The High Calling of the Ministry.
4. The Glorious Gospel and the Blessed God.

PERSONAL THOUGHT

"War a good warfare." Do we recognize our task as being a serious business that requires courage and faithfulness?

SEED THOUGHTS

"I thank God that the Gospel is to be preached to every creature. There is no man so far gone, but the grace of God can reach him; no man so desperate or black, but He can forgive him."—D. L. Moody.

"The law discovers the disease. The Gospel gives the remedy."—Martin Luther.

POINTS ON CHILD TRAINING

(Continued from page 534)

is allowed to question and finally to doubt. Firmness, however, must not be permitted to assume the role of lord and master without mercy. It must be well seasoned with grace and a sincere desire to teach and train for the actual experiences in life.

L. M.

GOSPEL HERALD

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, SEPTEMBER 21, 1933

Field Notes

An inspirational song service will be held at Bossler's Church near Elizabethtown, Pa., Sept. 24, at 1:30 P. M. Everybody welcome. M. R. K.

Bro. O. N. Johns of Canton, Ohio, is to begin a series of meetings at Weavers Church near Johnstown, Pa., Sept. 20. Pray for the meetings. S.

The Johnstown Bible School will send a bulletin for the coming term to any inquirer. See notice for special courses on last page of this issue of the Herald.

The month-end meeting at the East Chestnut St. Church, Lancaster, Pa., is to be held Sept. 23, 24. Instructors, John W. Weaver and John W. Hess. Everybody welcome. M.

Bro. J. Irvin Lehman of Chambersburg, Pa., will be the speaker at the month-end Christian life conference at Frazer, Pa., on Saturday evening and Sunday morning and evening, Sept. 30 and Oct. 1. H. G. B.

A brother writes from Filer, Idaho, where Bro. S. G. Shetler of Johnstown, Pa., was conducting a series of meetings: "Meetings close here Sunday night, Sept. 10. This will be followed by similar meetings at Filer."

Bro. C. A. Brilhart and family of Scottsdale, Pa., are expecting to spend a year in California. A card from Manitou, Colo., reported favorable progress, and they hoped to reach their destination by Saturday, Sept. 16.

Bro. J. C. Clemens of Lansdale, Pa., closed a series of meetings at Springs, Pa., on Sunday evening, Sept. 17, with good interest. The next evening he began similar meetings at Oak Grove Church in the same district.

Sisters Mamie Schrock Yoder and Mary E. Stalter, accompanied by little Dewayne Yoder, all of Kansas City, Kans., were among our recent visitors at the Publishing House. They left on Friday morning of last week for their homes.

Arrangements have been made for a series of meetings at Manheim, Pa., in charge of Bro. J. W. Hess of Akron, Pa., to be held some time during the month of October. The prayers of God's people in behalf of these meetings are desired. R. W. H.

A Correction.—In the Aug. 31 number of the Gospel Herald we published an article on "Controversies," written by Bro. Titus Martin. His address was erroneously given as Hagerstown, Md., when it should have been given as New Holland, Pa.

Preparatory services are to be held at the Beech Church near Louisville, Ohio, on Sunday afternoon, Sept. 17, and communion services at the same place on Sunday morning, Oct. 8. We invite members of other congregations to enjoy the latter service with us. L. L.

Eight precious young souls were received into church fellowship by water baptism at the Glade Church near Bittinger, Md., on Saturday evening, Sept. 9, 1933. These young people had confessed Christ during the summer Bible school and evangelistic meetings last summer.

A two-week Bible school has been arranged for by the Bowne Church, Kent Co., Mich., beginning Dec. 7, 1933. Instructors, S. G. Shetler of Johnstown, Pa., and D. A. Yoder of Elkhart, Ind. A hearty welcome is extended to those of other congregations to attend. T. E. S.

Hesston College and Bible School reports the following from its initial enrollment: "A total of 82 have registered. At least five more expected tomorrow. More later. College enrollment will be a little above expectation. We appreciate your interest and your prayers."

Change of Address.—Bro. and Sister John H. Mosemann, Jr., of Lancaster, Pa., to 340 W. 55th St., New York City, c-o The National Bible Institute. Bro. and Sister M. expect to register for a short medical course for foreign missionaries. Any correspondence may be addressed as above.

A Correction.—In the ministerial list published with the recent General Conference report, the name of Bro. J. M. Nunemaker, one of our faithful ministers in the Holbrook Valley near La Junta, Colo., appears in the list of deacons and his address given as Roseland, Neb. We do not know how that mistake came to be made, but fortunately Bro. Nunemaker is so well known that few people were misled by the error.

Correspondence

Palmyra, Mo.

(Pea Ridge congregation)

Dear Herald Readers, Greetings:—We are truly thankful to the Lord for His many blessings.

On Sunday, July 23, we had our all-day Sunday school meeting at this place. A number from the Palmyra and Cherry Box congregations were with us; also Bro. D. H. Bender of Kansas.

Aug. 29, Bro. and Sister J. W. Hess, also Bro. and Sister David Landis of Pennsylvania, stopped over night with us on their way from General Conference. Bro. Hess preached a very helpful and interesting sermon Tuesday evening. We were glad for their visit, and invite others to come.

Although we missed our church building for these services, yet we enjoyed them very much as we made use of the big bank barn on the Mission property, which served a useful purpose.

We are now made to rejoice that our new church building is started and the carpenter and brethren all seem to have a mind to work and are making great progress. We are truly thankful to our heavenly Father, and appreciate the help we have received from others that made it possible to rebuild our church. We hope to have it finished in time for the revival meetings, the Lord willing.

Pray for the work at this place.

Sept. 7, 1933. Florence Hathaway.

Greensburg, Kans.

Dear Herald Readers, Greetings:—We have many reasons to be thankful to our heavenly Father for the many blessings we have enjoyed during the week beginning Aug. 20. The brethren that came from the East gave inspiring talks on fundamentals. Bro.

Maris Hess, Conestoga, Pa., gave the morning message and in the afternoon Bro. John H. Mosemann, Lancaster, Pa., spoke on "Scriptural Peace Testimony," Bro. Jacob K. Bixler, Elkhart, Ind., on "Adorning the Doctrine of Christ our Savior." In the evening Bro. Ira D. Landis, Lititz, Pa., spoke on "The Work of Christ in the World" and Bro. S. G. Shetler, Johnstown, Pa., on "The Plan of God for the Church in the World." We are thankful to God for the visits these brethren gave us and hope we can meet with them again when their stay need not be so brief.

Most of our young people attended the young people's institute at Hesston. They reported a blessed time. Nearly all of us Greensburg folks attended the General Conference. It has been a great spiritual feast, and with new courage we feel to press on. Bro. C. F. Derstine, accompanied by David Betzner and wife and daughter Helen of Kitchener, Ont., stopped off Aug. 25. The brother gave an inspiring message which will not be soon forgotten. We pray that God will go with them on their journey.

We often hear the remark, "How are you faring at Greensburg?" For this reason we will state that we feel the Lord is blessing us. Last Sunday during worship period there were about 100 present, which we think is good considering the hard hit drouth section which makes it quite difficult to attend regularly. We have a large number of children, comparatively, who look to us as older ones for training and teaching. Would to God that we may be wide awake at all times to guide them aright. May we never trifle with such important duties. We feel the need of a God-sent revival at this place, and may God direct it. We have our mid-week prayer meeting, which is very strengthening to us.

Pray for us, that we may always be a real spiritual body here, as without that we will fail.

Sept. 9, 1933. Cor.

Beaver Crossing, Neb.

(West Fairview congregation)

Greetings to all Herald Readers:—On July 23 Bro. Milo Stutzman of Kingman, Alta., came and preached for us on Sunday and Monday evenings. Aug. 26 and 27 Bros. Abner Yoder and Joseph Zimmerman were with us at our communion service. The evening of Aug. 27 Bro. John Troyer was ordained a deacon. Sept. 3 Bro. Fred Brenneman and wife were with us in the evening meeting. Sister Brenneman gave a helpful talk to the children on "Becoming a Christian," after which Bro. Fred favored us with a message on "Witnessing for Christ." We were also privileged to attend the meetings Bro. Milo

Stutzman held at East Fairview the week before General Conference. At present we have a class of twelve girls under instruction. We continue to ask an interest in the prayers of God's people in behalf of the work at this place.

Sept. 12, 1933.

Cor.

North Lima, Ohio

Dear Herald Readers:—On Sunday, Sept. 10, five souls were added to our church fellowship at the Midway Church. Two were received on confession of faith, and three were received by baptism. These three converts were the visible results of a series of meetings conducted by Bro. J. D. Graber during the third week in June.

The meetings proved of great value, especially to the believers. These messages grew out of a deep conviction, a clear vision of a Christian's privilege, and an impulse to carry out the Master's commission.

During the summer months a teacher-training class was organized and it has completed a course of lessons. A Bible study class was also formed and is being continued at the present time.

A men's chorus was organized the first of the year; then later, also a ladies' chorus. Both meet regularly for rehearsal under the same leadership, preparing for a fall program at present.

On Oct. 8 we expect to hold our communion service at the Midway Church. This service also includes the Lectonia and the North Lima churches.

May God bless the efforts to the building up of His Kingdom.

Sept. 13, 1933.

Cor.

Harper, Kans.

We have had quite a number of excellent meetings during the past several weeks, for which we should feel exceedingly grateful to the "Giver of all good and perfect gifts." By all means we should not fail to meet in God's house, and all the more as we see the Day approaching.

A few days preceding the General Conference at Hesston, we had several visiting ministers and also a number of laymembers. In the evening of Aug. 16 Bro. J. S. Hartzler preached for us, and on the following evening Bro. Chris Reiff brought the message. Saturday evening, Aug. 19, Bro. Ira Johns preached, and Bro. M. C. Lehman on the following morning. Then in the evening of Aug. 20 we heard two addresses, one by Bro. Jesse B. Martin, the other by Bro. J. L. Stauffer. We as a congregation take this opportunity of thanking these brethren for their splendid advice and instruction.

Shortly after the General Confer-

ence (Aug. 26) Bro. M. C. Lehman, returned missionary from India, began a series of meetings for us. The admonition given the audience from night to night was highly appreciated. Eleven young people confessed Jesus during these special meetings, which proves that the Spirit convicts now, as well as in the long ago. These meetings of revival and inspiration closed Friday evening Sept. 1.

Bro. Milo Kauffman of Hesston, Kans., paid our congregation an unexpected visit Sunday evening, Sept. 10. After a short young people's meeting, he delivered a message of encouragement. We welcome him, as well as others, to come our way whenever they have the opportunity.

Sept. 15, 1933. John S. Hamilton.

Scottdale, Pa.

(East Scottdale Mission)

Dear Herald Readers, Greetings:—This is a corner of the Lord's vineyard that is seldom heard from, so we shall endeavor by God's grace to give a little report of the work that is being done here.

East Scottdale Sunday school is held about a mile and a quarter east of the Scottdale Mennonite church. We have a good attendance; the average attendance numbering 139. During our recent tent meetings the attendance was higher than usual.

Our tent meetings held by Bro. Aaron Mast of Pocomoke City, Md., closed Friday night. Bro. Mast preached the Word with power and brought forth soul-stirring messages. The visible results were nine confessions. We trust that the invisible results have been an awakening to the abundant life in Christ Jesus for many in that community.

Besides our Sunday school work we have prayer meetings every Wednesday evening in the home of some member of the Sunday school. This gives us more personal contact with the people than we get in the Sunday school. Home visitation work is also a part of our program.

We invite all the Herald readers to remember this work at the throne of grace. Any time you come this way, please stop, visit the work, and give us your help and encouragement.

In His service,

Homer M. Kauffman.

Sept. 18, 1933.

Cullom, Ill.

Dear Herald Readers, Greetings:—It is some time since we have sent news from our congregation. Among the pleasant things we were granted, the blessings of visits from various brethren and sisters from other places.

Bro. and Sister Chester Wenger, and Bro. Samuel Christophel of Penn-

(Continued on last page)

Miscellaneous

MEDITATIONS

By H. Wismer

For the Gospel Herald.

(Thoughts from a sermon by A. Metzler at Strasburg, Ont.)

Have I been with the Lord to-day
So of men it must be seen;
Does He go with me on my way?
Do I heavily on Him lean?

Is every thought and every word,
That daily comes to mind,
Born of contact with the Savior
For the welfare of mankind?

Or am I a scare-crow Christian
That can't use bread and meat;
Just cluttering the way to heaven
As wreckage clutters a street?

Just a tinkling cymbal,
Just a sounding brass,
With not any more foundation,
Than the wind blown Summer grass?

Oh for a faith like the faithful
Who are named in the Word of life,
With the blessed assurance of Jesus
Of victory in the strife.

Though weak and weary I'm longing,
In my daily life to be,
A living testimony
Of Him who died for me.

THE MINISTRY OF DISTRESSES

Thou hast enlarged me when I was in distress.—Psa. 4:1.

This is one of the grandest testimonies ever given by man to the moral government of God. It is not a man's thanksgiving that he has been set free from suffering. It is a thanksgiving that he has been set free through suffering. "Thou hast enlarged me when I was in distress." He declares the sorrows of life to have been in themselves the source of life's enlargement.

And have not you and I, a thousand times, felt this to be true? It is written of Joseph in the dungeon that "the iron entered into his soul." We all feel that what Joseph needed for his soul was just the iron. He had seen only the glitter of the gold. He had been rejoicing in youthful dreams; and dreaming hardens the heart. He who sheds tears over a romance will not be most apt to help reality; real sorrow will be too unpoetic for him.

We need the iron to enlarge our nature. The gold is but a vision; the iron is an experience. The chain which unites me to humanity must be an iron chain. That touch of nature which makes the world akin is not joy, but sorrow. Gold is partial, but iron is universal.

My soul, if thou wouldst be enlarged into human sympathy, thou must be narrowed into limits of human suffering. Joseph's dungeon is the road to Joseph's throne. Thou canst not

lift the iron load of thy brother if the iron had not entered into thee. It is thy limit that is thy enlargement. It is the shadows of thy life that are the real fulfillment of thy dreams of glory. Murmur not at the shadows; they are better revelations than thy dreams. Say not that the shades of the prison-house have fettered thee; thy fetters are wings—wings of flight into the bosom of humanity. The door of thy prison-house is a door into the heart of the Universe. God has enlarged thee by the binding of sorrow's chain.

If Joseph had not been Egypt's prisoner, he had never been Egypt's governor. The iron chain about his feet ushered in the golden chain about his neck.—Sel. from "Streams in the Desert" by Ruth K. Souder.

BLESSINGS OF AFFLICTION

By John L. Musser

For the Gospel Herald.

"It is good for me that I have been afflicted" (Psa. 119:71). Naturally man seeks to flee from affliction; he does not care to behold suffering; he shrinks from the thought of it. Men often express their desire to pass out of this life without being sick and suffering. Some would even not lend a helping hand to care for the afflicted because they would rather be where everything pleases the natural man. Afflictions are many; for some eyesight fails, for others it is lack of hearing, the limbs may get weak and stiff or the reasoning power may fail for others. Often sleep departs. Now Paul speaks of these present chastenings seeming grievous and not joyous but he assures us that nevertheless afterward "it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Since Paul assures us, and experience teaches us, that these seemingly grievous afflictions work for us the peaceable fruit of righteousness therefore we understand with Paul that our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory. And David says to be in the house of mourning makes our hearts better. After Paul was assured of the sufficiency of God's grace and that God's strength is made perfect in our weakness he says, "therefore I take pleasure in infirmities" (II Cor. 12:9, 10).

It is evident that many would never take heed to the gospel of Jesus but through affliction. Some of those to whom Jesus said, "Thy sins be forgiven thee" came in contact with Him only through bodily sufferings. The thief on the cross would likely never have prayed to Jesus for mercy but for suffering with Him. Jacob prevailed with God after his thigh was out of joint. Jesus Himself, we are

told, was made perfect through suffering. Peter says that after we have suffered awhile God will make us perfect. That term awhile implies the thought of coming to an end, followed by a crown for the faithful ones.

The poet says "Does Jesus care," and answers, "Oh yes He cares, I know He cares." We must lean on Jesus, take firm hold of His promises, and the time will shortly come when we shall find that "the suffering of this present time is not worthy to be compared with the glory that shall be revealed."

WARNING AGAINST THREE KINDS OF PEOPLE

(Psalm I)

In the first verse of the first Psalm before us are three kinds of people: (1) the ungodly; (2) the sinner; (3) the scornful. Who are those people? Let us consider them individually. There are three classes, or else God would not speak in this manner.

First, the worst kind. The ungodly are the worst kind because God gives the first warning against them. The German translation brings out that they are people who are loose from God (Gott los); people who are not inclined toward God, not in fellowship with God. Possibly it could be people who profess to be Christian but do not walk in the light. The main thing about these people is that we are warned against them, against receiving counsel from them, against taking their advice. What kind of advice can such people give when they themselves are not in fellowship with God? The only advice they can give is evil advice, and yet they are always the ones who have the most advice to give. Generally they advise, "Oh, you don't need to do this or you don't have to do that. Why sacrifice everything in this life, throw away your whole life? You can get to heaven without being a fanatic, without throwing your life away altogether." Yes, these are the ungodly people loose from God. Their fellowship is not very close. What shall we do with the advice they give us? The psalmist says, "Walk not in it." That is your privilege. Rather, "Let us walk in the light as He is in the light" (I Jno. 1:7), in the "old paths" wherein we find rest for our souls (Jer. 6:6; Num. 2).

Second, the sinner. Who is this kind of sinner mentioned here that we are warned against? He is wrapped up in his own lust and the pleasure of the world, all kinds of amusement, everything his flesh enjoys, no time for Church or for God. Beware! Just listen to a sinner talk. He will try to entice you, to allure you. But follow the psalmist's advice: "Stand not in the way," because his way is "the way of

death" (Prov. 14:12). Don't compromise. Don't stand with him in the way. Move on for God but stand fast in the Lord (Phil. 4:1); "Stand fast in the faith" (I Cor. 16:13).

Third, the Scornful. They scorn at everything. They scoff at the Bible. They scorn God. People poke fun at their funny ways. They are goody goodies, they think, but their destruction cometh like a whirlwind (Prov. 1:27). Do not sit in the seat. It is a destructive seat. Sit "in heavenly places with Christ Jesus" (Eph. 2:6).

Here we have the three classes of people. Three things were warned against. Three positions in the Christian life. Let us be careful how we walk, where we stand, and where we sit. The Lord has provided everything and He also gives a wonderful promise if we heed His warning. This is what it is: "Blessed [favored or praised of God] is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Psa. 1:1).

Do you want God's approval, His blessing? Obey this verse.—Sel., by Peter Zehr.

MOTIVES IN SECURING AN EDUCATION

By Cora Kauffman

For the Gospel Herald.

Education has been defined as "the systematic development and cultivation of the natural powers by example, by inculcation, etc. It is the harmonious development of all our faculties. It begins in the nursery, goes on at school, but does not end there. It continues through life, whether we will or not." It has also been defined as "instruction and training in an institution of learning." This latter definition is what is meant in our topic.

An educated person has been variously designated as one who can express himself intelligently, whether he has passed through an institution of learning or not, as a polished person, as a cultured person. An educated person is not merely one who has accumulated a large store of facts, nor one who has a mind that is a literal treasure chest of knowledge, but an educated person is one who is able to draw from this fund of knowledge just what he needs, when he needs it. Unless his education has enabled an individual to meet more intelligently the situations of life as they come to him from day to day, it has defeated its own purpose.

Referring to our definition—the systematic development and cultivation of the natural powers—we notice that the purpose is dual. To develop is to strengthen or increase the power of, and to cultivate is to improve by careful attention.

True education humiliates. With each new truth learned ten more are revealed that could be learned if time permitted. The vista of truth lengthens into infinity.

True education ennobles one's religion. Sad it is when learning has taken away that deep soul satisfaction there is in knowing Christ and believing in a holy, just and infinite God. If it has done that it is worse than useless. It has become a curse! "Except the Lord build the house they labor in vain that build it."

God is the Source of wisdom and of knowledge. Not only is He the Source but also the Giver. Read Prov. 2:6, "For the Lord giveth wisdom, out of His mouth cometh knowledge and understanding."

Tracing the history of education since the beginning we find that always its power dwindled and faded when its course led away from God. When men left God out the result was ignorance, dark ignorance.

The earliest schools that we have record of are the schools of the prophets and those of Ezra. We read of Paul studying at the feet of Gamaliel. Later Paul himself taught in the school of one Tyrannus. Coming down through the dark ages we find the lamp of learning growing dim, flickering, almost going out. Learning was confined to monasteries inhabited by monks. And these men were very, very few compared to the great masses that were living in misery and ignorance.

With the development of the sciences and the finer arts came better living conditions. And with the ushering in of free education came the breaking of the dawn of a new era. Illiteracy has been decreased almost to nil compared to what it was before that time.

It seems there is within our beings a burning desire for more knowledge. When the disciples said, "Lord, teach us," they recognized the source of true knowledge. Has He not said, "I am the Truth?" When Pilate asked, "What is truth?" there was no answer. He was speaking to Truth but did not recognize Him. What would be your answer to the question, What is truth? Can you think of any other answer but God? Is not the universe the expression of His power, the plan of salvation the expression of His love? Much present day truth-seeking is fruitless because of this same sin of Pilate's.

When men delve deep into histories, probe mystical love, and ponder scientific and biological discoveries in their search for truth and fail to recognize the Creator of the universe, the Source of truth, and attribute natural phenomena to every source but the right one, is it any wonder then that God should give them up to minds that believe a lie? Christ said, "Come—learn of me—I will give you rest." This ceaseless quest for knowledge will be forever unsatisfied until it is complete in Him.

Having considered briefly what true education is, its purpose, and what it does for the individual, I can think of only three possible motives that a Christian young man or woman can have in

securing an education, and these three are closely related. They are:

First, to increase one's field of usefulness. When we need a dentist we go to one who has prepared himself for that work, and only he can help us. When we need a doctor we go to one who has prepared himself for that work and again only he can help us. Someone has said that a missionary doctor is twice a missionary. That can be true of every other profession or vocation. Another has said, "God divided man into men that they might help each other." And when individuals have prepared for a special work they are undoubtedly better able to serve others, thereby increasing their usefulness. Are we not saved to serve?

Second, to know Christ and to make Him known. To get acquainted with Him is the grandest and best acquaintance anyone can make. We speak of Him as the Master Teacher, the Master Psychologist, Philosopher, Personal Worker, in fact, the Master of everything we might designate. But that is not everything there is in knowing Him. To know Him, to the extent which it is our privilege, produces deep spirituality. To-day there are many fluent speakers in our land labeling themselves as non-denominational. Many of our people flock to hear them thinking they are getting real soul food. What they really are doing is mistaking intellectuality for spirituality! Many of these teachers mix error with truth so skillfully that only the most keenly alert can detect it. All unknowingly we imbibe it into our spiritual life and our spiritual vision is blurred. But if our powers of understanding have been developed we are not only able to detect error for our own benefit but for the benefit of others. The devil has his helpers educated. Should not then the children of the kingdom be educated just as well so that they will be better able to combat the inroads which Satan is making into our own beloved church? We must *know* Him before we can make Him known!

Third, to glorify God. And unless the first and second spring from this third motive they are practically worthless. This third motive also strikes the key verse of our lesson—"Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." In Eph. 2:10 we have these words, "We are his workmanship, created in Christ Jesus unto good works." Workmanship in the original means poems, which are creations, things of beauty. When God created man in His own image he was a thing of beauty. Speaking through the prophet Isaiah, God says about man, "I have created him for my glory." When a man or woman has had this cultural development, this enrichment of mind and heart and has dedicated it all for the service of love to his fellow-man in making Christ known, his life will be an honor and glory to God.

Reading, Pa.

FROM OUR MISSION STATIONS

(Continued from page 533)

Mack, Richard Danner, and C. Z. Martin. Visitors at the Mission have been Bro. and Sister Noah H. Mack, Bro. John H. Mellinger, Bro. and Sister Luke Hurst and son, Sister Ellen Young of Colorado, Bro. Michael Frey of the Old People's Home, Sisters Miriam Swineford, Grace Kautz, Eva Yost, Bro. Harold Kautz, Bro. and Sister Melvin Bishop and daughter Ruth Elaine, Bro. and Sister Leidy Hunsicker, Sarah McConnel and Catharine Lefever.

Sister Stella Groom, who was at the hospital for an operation, has returned home and is improving nicely. Also Edward Hamaker, one of our Sunday school boys who was at the hospital for a number of weeks sick with typhoid fever, is home again. We wish them a speedy recovery. Recently we had a funeral at the Mission, when a mother of three children, Mrs. Christian Waters, was called away suddenly, reminding us again that "there is but a step between me and death." Pray for the father and the children.

Second-handed clothing of any kind can be used readily here at the Mission. We thank you for all you have sent us in the past.

The Lord willing, counsel meeting will be held on Sunday afternoon, Sept. 24. Continue to pray for the work at this place in God's vineyard. Come and help by your presence.

Yours "till He come,"

Gertrude M. Lefever.

Sept. 13, 1933.

Reading, Pa.

(1202 Windsor St.)

Dear Herald Readers, Greetings:—During the past month we had with us a number of visiting brethren and sisters whose presence and words of exhortation have been a source of inspiration to our congregation: Bro. Daniel Lehman of Harrisonburg, Va.; Merle Eshleman and wife, George Eshleman and wife of Maryland, Sisters Florence Kolb and Fannie Good of Spring City, Pa. The ministering brethren who preached for us during the month of August were Bros. Henry Garber, Amos Horst, and John M. Sauder.

At our last writing we had stated that Bro. J. W. Hess had been on an extended trip in the West. We are glad to again welcome him back with us. We rejoice to see souls come out on the Lord's side; to know that the Spirit of the Lord is convicting souls of sin. Another young soul confessed Christ and joined the instruction class. Will you pray for these young people who have lately begun their Christian life? They have many battles to fight.

Perhaps it would be of interest to

the readers to know of the recent flood that this city had. Homes were washed out, furniture ruined. It left many homes in dire need. Quite a few of our Sunday school families were washed out. We wish to acknowledge the donations received from the Bowmansville congregation for relief, also a brother from Ephrata furnished potatoes for this work. We say, Thank you for your support and help given us at this time.

Our average S. S. attendance for the last month was 157.

Our next inspirational song service will be held Sunday evening, Sept. 24, with Bro. Leidy Hunsicker in charge. Those who wish to come to help sing on the street, please meet promptly at 6 o'clock, standard time, at church. Sept. 24 our services will again be run on standard time.

One phase of our work which has perhaps received little mention is that of the sisters' sewing circle. The first Thursday afternoon of each month is given to sewing for the needy at this place and other places, as well. At the regular meeting Sept. 7 the following sisters were elected to serve for the coming year: Gladys King, Pres.; Naomi Shank, Vice Pres.; Pearl Heckendorn, Sec.; Mary Yoder, Treas.

At the present time Bro. and Sister Hurst and son are spending some time in Virginia visiting Sister Hurst's parents and relatives.

Yours in His service,

Sept. 14, 1933. Lizzie Musser.

NEWS LETTER FROM ARGENTINA

(Aug. 4, 1933)

By T. K. Hershey

"Bless the Lord, Oh my soul, and forget not all His benefits." Evidently the Psalmist felt what he said in this statement. We, too, who receive from our Lord daily benefits should praise Him for these multiplied blessings.

The work in Argentina still moves on. The Lord is adding to the Church such as should be saved. News reaches us from nearly all the stations that there are confessions in the regular Sunday night services, for which we praise the Lord.

Pehuajo.—In October of this year will be the 50th anniversary of the founding of this town. An album is being prepared in which there will appear photographs and write-ups of the beginning of the different enterprises. Our Mission has been asked to give something of the establishing of the work in Pehuajo. In the beginning of Gospel work in Argentina, missionaries would not have been called upon for such a write-up. Sentiment is changing, which gives us an opportunity to tell who we are and what we believe.

Trenque Lauquen.—A good-sized class of converts is being prepared for baptism in this town. Perhaps before this news is read, they will have become members of the Church and of the body of Christ. Pray for them.

Bro. Santiago Battaglia, the recently ordained minister in charge of the congregation at this place, was called to visit a man in the country who desires to know of The Way. A recent convert told this man of his joy in the Lord, and he has become interested. We trust that he, too, may learn to know Him, who is the Way, the Truth and the Life.

Tres Lomas.—Recently the writer spent from Friday till Monday in Tres Lomas, when four persons were received into Church by water baptism, and two others were received upon confession, having been members elsewhere. At the same time, a very inspiring communion service was held, with most of the members present.

Bragado.—A fellowship meeting was held by the Bragado congregation and the believers in the different outstations, for the purpose of becoming acquainted with each other. The outing was held on the farm of one of the brethren in Bragado. They report a spiritual time together.

In a recent series of meetings in Bragado, 30 made a public confession. May God bless these new babes in Christ.

Francisco Madero.—From Madero comes the news that two brethren repaired, white washed, and painted the rented hall gratis. One of these brethren is a member in 30 de Agosto, an outstation of Tres Lomas, the other one is from the congregation in Madero.

Pelligrini.—According to a letter from Pablo Cavadore, during a series of meetings conducted by Bro. Luayza several made the wise choice. He however reports much sickness in Pelligrini. Bro. Cavadore himself had been sick with grippe, and his wife had an attack of appendicitis. We are praying that it may not be serious.

Santa Rosa.—Word comes from this town that in spite of the cold weather the attendance and interest are good. Recently a hall was rented in Longuimay, where Bro. Luayza will begin mission work. This is a small town between Santa Rosa and Pelligrini.

May the Lord of all good lead, guide and direct us in this His work. Will you pray with us to this end?

Trenque Lauquen,
F. C. O., Argentina.

The reason why the Lord Jesus can not accomplish as much through us as He would like is because there is yet too much of the world in the professed Church.—Aaron Mast.

SPECIAL MEETINGS

Willow Street, Pa.

Report of Sunday School Meeting held at Willow Street Church, Aug. 9, 1933.

Organization.—Mod., Martin R. Miller; Sec., Harold Breneman; Chors., Elias Eby, S. A. Sholtzberger.

Program and Speakers.—Devotion, Isaac Hershey; Harvest Sermon, Abram L. Martin; The Part of the Holy Spirit in the Sunday School Work and Worker, John F. Bressler; The Assurance of Salvation, Aaron Mast; Devotion, John Sauder; Talk to Children, John Mosemann Jr.; The Bible, John W. Weaver; Feeding the Flock of God, Aaron Mast; "What Wilt Thou Have Me to Do," Henry Garber; Devotion, Hiram Kauffman; Present Day Intemperance Propaganda and the Christian's Attitude Toward It, John H. Mosemann; Sermon, Aaron Mast.

Some Thoughts Presented.—"Put on the whole armour of God." Have the Word of God in the heart, and let the Holy Spirit work in us and speak through us as much as possible. The assurance of salvation doesn't come by feeling. The Word of God is our assurance. After we come to the Cross, accept and believe, we need to feed on the Word of God that we may have victory and not defeat. The one thing that breaks fellowship with God is sin. Because of Jesus' great love, missionaries and all messengers of His are willing to make sacrifices that others may know Him. "Thus saith the Lord" is given about 2000 times in the Bible. The central theme of the Bible is Christ's death for our sins. There is need of older Christians taking a personal interest in new converts, praying with them, teaching them to read the Bible. The kind of literature read and associations formed have a lot to do in shaping our lives. Before the Lord asks any definite service He asks that we keep His commandments and have an obedient heart. If the Lord has meant anything to you, tell it to others. Intercessory prayer is something every child of God can do. Strong drink has been the downfall of many. Christ alone can give victory to those who are tempted and deliver those who have found the habit of using it. Six offences against the Holy Ghost: (a) Grieve not, (b) Quench not, (c) Resist not, (d) Despise not, (e) Blaspheme not, (f) Lie to the Holy Ghost.

Secretary.

Mountville, Pa.

Report of Harvest Home Meeting held at Mountville, Pa., Aug. 9, 1933.

Program and Speakers.—Devotion, Bro. Lapp; Reverence for God's House and Word, J. C. Clemens; Harvest Sermon ("Lay up for yourselves treasures in heaven"), John H. Mosemann; True Worship vs. Formality, John Gochbauer. (Afternoon session) Devotion, Maris Hess (Read Psa. 84 and prayer); Children's Meeting (Theme: "Thou God seest me"), Martin Kraybill; Growth of Sunday School and What it Has Meant to the Church, Ira Landis; Loyalty to the Church, Henry Lutz; Know the Doctrine, John Bressler. (Evening session) Devotion, Jacob Habecker; What Will the Harvest Be, John Bressler; Closing Sermon (Text, I Jno. 5:4), J. C. Clemens.

Thoughts Gleaned.—"Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him and bless his name." Worship means service and homage to God (Jno. 4:19-24). God alone is worthy of our worship (Ex. 34:14). Men are apt to worship places, objects, talents, riches, creatures, influence, power, or heroes. Some late figures and history were given on the topic: Growth of Sunday School and What it Has Meant to the

Church. Church—A God-ordained institution; the bride of Christ. Reward of loyalty (Rev. 2:10). Know the doctrine; let the rest of the world go by. Jno. 7:17; Jno. 5:39; II Tim. 2:15; Matt. 11:25-27; I Cor. 2:10, 13, 16; I Jno. 2:27; Col. 1:26. "Whatsoever a man soweth that shall he also reap." When we live in the Spirit we mortify the deeds of the flesh. "And this is the victory that overcometh the world, even our faith" (I Jno. 5:4). Secy.

Long Green, Md.

Report of the sixteenth annual Gospel Meeting held at Long Green, Md., on Wednesday, Aug. 16, 1933.

Organization.—Mod., Isaac G. Kennel; Secy., Leroy K. Zook; Chors., Abner G. Stoltzfus, Jacob M. Kurtz.

Program.—Address of Welcome, Lillian Phillips; Sermon (Heb. 10:36), John S. Mast; Receiving Christ as Savior and Lord, Jno. F. Bressler; The Elements of True Prayer, Ray Shank; Faithfulness in an Age of Disobedience, Elmer G. Martin; Ideals for a Christian Home, John K. Charles; Matt. 7:24, Jno. F. Bressler.

Short Talks opened by John S. Mast, followed by Joseph Martin, E. R. Miller, Fentress, Va., John A. Kennel, Bro. Jones, Baptist Minister.

Collection, \$17.15.

Thoughts Gleaned.—A hearty address of welcome was given with the thought that if we are interested in the meeting we will surely receive something to put into practice as we go to our homes. Trials and persecutions to the Christian are as gold tried in the fire. We need to patiently wait on the promises of God that He has in store for His children. The word Christian means more than the name; it means to be a true child of God. All people want to go to heaven, but many are not willing to meet the conditions. True prayer means more than going through a form; it means to pour out our soul to God. Unless we have faith in God and meet the conditions of answered prayer our prayers will not be heard. As a Bible character Noah was one who was faithful in an age of disobedience. Some people say they can worship the Lord at home. And so they can. But Paul says, we are not to forsake the assembling of ourselves together, and so much the more as we see the day approaching. Psalm 128 is a beautiful example for an ideal Christian home. The Bible is the book for ideals of a Christian home. Some people say, the Sermon on the Mount is not for us in this age; but every word from Genesis to Revelation is inspired of God and is for us. Unless we build on the solid Rock Christ Jesus our house will not stand. Secy.

Molalla, Oreg.

Report of the 88th Pacific Coast Mission Meeting which was held with the Bethel Congregation, near Molalla, Oreg., July 4, 1933.

Organization.—Mods., C. G. Yoder, U. E. Kenagy; Secys., Vernon Kauffman, Paul E. Yoder; Song Manager, D. H. Ebersole.

Program.—Devotion, by O. W. King; Mission Sermon, by George Beare; Missionary Book Review, by John M. Snyder; Gleanings from the audience; Devotion, by Amos Kilmer; Children's Meeting, conducted by Ida Beare; Recitation, by Nada Strong; Reports; Offering for India, \$29.56; Reading, by Mabel Hershberger; Putting the Young People to Work in our Rural Communities, by H. A. Wolfer; Intermision Meeting, arranged by M. S. Snyder; Workers' hour, conducted by Ivan Lind, and George Kauffman; Sermon, by George Beare.

Gleanings.—One of the blessings of the day was the presence and service of the Beare family, missionaries on furlough from

India. Bro. Beare brought greetings from the India Mennonite Conference to the Pacific Coast Conference and gave us a message on the "Call to Service," as found in Isa. 6:8. Every need when made apparent is a call to service. This was followed by a very inspirational story of the life and service of J. Hudson Taylor, founder of the China Inland Mission. Sister Beare told the children about some of the widows in India. There were 134 children present, the largest number ever to attend a Pacific Coast mission meeting. The subject for the workers' hour was, "How Shall we as Young People Answer God's Call?" There is only one answer that a Christian can give: "Here am I, send me." The evening message was given by Bro. Beare on "The Greatest Need in the World To-day—the Overcoming Life."

Paul E. Yoder, Secretary.

Married

Hostetler—Eash.—On Aug. 20, 1933, Bro. Clarence Hostetler and Sister Mary Eash of the East Union eongregation near Kalona, Ia., were united in marriage, Bro. D. J. Fisher officiating. May the Lord bless them as they journey through life together.

Yoder—Berkey.—On Aug. 19, 1933, at the home of the officiating minister, Bro. H. C. Blough of Boswell, Pa., occurred the marriage of Bro. Merle Ray Yoder and Sister Mary Ruth Berkey, both of the Blough eongregation. May the Lord bless and keep them through life.

Shroek—Roth.—At Fairview Church near Albany, Oreg., on Sunday evening, Sept. 3, 1933, Bro. Melvin Shroek and Sister Anna Roth, both of Fairview eongregation, were united in marriage, Bro. N. A. Lind officiating. May God bless them in all of life's pathway.

King—Witmer.—On Thursday evening, Aug. 31, 1933, at the home of the bride, Bro. John King of Areshbold, Ohio, and Sister Dorothy Witmer of Leo, Ind., were united in holy marriage. Bro. Jos. S. Neuhauser officiated. May God's richest blessings attend them through life.

Miller—Bontrager.—On Sunday, Aug. 27, at the home of the bride's parents, Bro. John G. Miller and Sister Mary Leona Bontrager, both of the Forks eongregation near Middlebury, Ind., were united in holy marriage, Bro. D. D. Miller officiating. May God richly bless them through life.

Yoder—Miller.—Bro. Jonathan G., son of Bro. and Sister Silvanus Yoder of Goshen, Ind., and Sister Ferne A., daughter of Bro. and Sister Emory Miller of Walnut Creek, Ohio, were united in holy marriage at the home of the bride, Sept. 2, 1933, by Bro. I. W. Royer of Orrville, Ohio. May the choicest blessings of heaven attend our brother and sister in their labors of home and Church.

Obituary

Speicher.—Bro. Stephen Speicher was born Aug. 2, 1867; died Sept. 3, 1933; aged 66 y. 1 m. 1 d. Funeral services were held Sept. 5 at the Stahl meeting house, in charge of W. C. Hershberger, Sanford Shetler, and John Mumaw. Bro. Speicher was received into the Church about six months ago. We are glad that he saw the need of coming to Christ, even at such a late hour. May God bless his soul.

Moose.—Harold Arvon, son of Menno and Saloma Moose, died Sept. 5, 1933; aged 1 y. 26 d. He leaves father, mother, two sisters, three brothers, and many relatives and friends. Funeral services were held at the

Maple Grove Church near New Wilmington, Pa., in charge of the home ministers. Text, Mark 10:14. Interment in adjoining cemetery.

"Our darling boy who left his home
To go and join his Savior,
Has won his crown and bids us come,
To live with him forever."

Yoder.—Wilbur James, infant son of Joe H. and Ina (Hamilton) Yoder, was born June 3, 1933 and silently passed on to the prepared home for the innocent ones, one brother and a sister having preceded him. He leaves one brother, father and mother, grandparents, and other relatives to mourn his silent passing on. Though a silent messenger, the message may be weighty and will apply under Rom. 8:28: "We know that all things work together for good to them that love God, to them who are the called according to his purpose."

Torkelson.—Rosa Ettgrs Torkelson was born near Hiawatha, Kans., July 31, 1892; died Aug. 25, 1933; aged 41 y. 25 d. On Feb. 23, 1910, she was married to Emil Torkelson, who with the following children remain to mourn the loss of a wife and mother. Earnest now in Pennsylvania, Sherman, Bennet, Arthur, Norman and Kenneth at home. She united with the Mennonite Church Nov. 1, 1925, and remained a faithful member until her death which was due to complications combined with high blood pressure. Funeral services were held at the Mennonite Church at Duchess, Alta., Aug. 27, 1933. Services in charge of H. B. Ramer. Text, II Cor. 5:1. The remains were laid to rest in the Duchess Cemetery.

Burkholder.—Ezra Burkholder was born in Ontario Aug. 1, 1862; died at his home near Molalla, Oreg., Sept. 1, 1933, where he has resided 23 years; aged 71 y. 1 m. He moved to Kansas in his youth and was married to Ada Kauffman April 2, 1896. They moved to Oregon in 1900. He accepted the grace of God and was baptized Feb. 17, 1924, and continued in the fellowship of the Bethel congregation and a member of the Mennonite Church until death. He is survived by his loving companion, now a widow, 3 sons, 6 daughters, 2 sisters, 1 brother, and 13 grandchildren. The children are Lester, Grace Emmert, Mrs. Vera Wickwire, Mrs. Ida Wickwire, Mrs. Nettie Lepiunsky, and Fred, Earl, Ruth and Gladys at home.

Schrock.—Earl M., youngest son of Elmer and Nora (Troyer) Schrock, was born near Amboy, Ind., Sept. 10, 1915. On Sept. 1, 1933, while mowing with a span of mules, he was fatally injured, and passed away 24 hours later at a hospital in Peru, Ind. He lacked eight days of being 18 years of age. He leaves father, mother, 1 sister (Ina), 2 brothers (Eldon at present of California, and Carl). In early youth he united with the Mennonite Church at the Howard-Miami congregation. That he was held in high esteem by old and young was manifested by the large concourse of people who assembled at the funeral held on Sept. 5, 1933, conducted by Jacob K. Bixler. Text, Eccl. 12:1. Interment in the Must Cemetery. Our brother's tragic passing should warn us all of the necessity of being ready for death or His coming, and that a life "in Christ" is the only preparation worth while.

Schrock.—Violet Mary, daughter of William and Mary Schrock of Albany, Oreg., quietly passed away at her home June 25, 1933; aged 4 m. 18 d. She suffered from bronchitis, which later developed into pneumonia. She leaves her parents, 1 brother and 2 sisters (Marvin, Alice and Lillian), 4 grandparents (Bro. and Sister Jos. Schrock and Bro. and Sister C. C. Steckley), and 1 great-grandmother (Sister Katie Kipfer) all of Albany, besides a host of other relatives and friends. One brother preceded her in death. Though her stay on earth was short she endeared herself to her family

and friends who humbly submit to the will of God in their sorrow.

"Though cast down, we're not forsaken;
Though afflicted, not alone.
Thou didst give and Thou hast taken,
Blessed Lord, "Thy will be done."

Funeral services at the Fairview Church conducted by C. R. Gerig and N. A. Lind. Burial in the Riverside Cemetery.

Oaks.—William Henry Franklin, son of Samuel and Mary Oaks, was born in Ohio Sept. 18, 1871; died at his home near Fairview, Mich., July 15, 1933; aged 61 y. 3 m. 27 d. In 1898 he was united in marriage to Barbara Schrock. To this union were born 3 sons and 1 daughter. He accepted Christ as his Savior in his youth and united with the Brethren Church in which faith he remained until death. He leaves his deeply bereaved companion, 3 sons (Charlie Henry, Leo William, and Oscar Franklin), 1 daughter (Elva Mae Hershberger), 6 grandchildren (all of Fairview), 2 brothers, and many friends. He had been sick in bed for several weeks with one trouble then another, but thought he was on his way to recovery when very suddenly the spirit took its flight. Funeral services were held July 18 at the Fairview Church by Brethren Menno Esch of this place and Harvey Good of Prescott. Many sympathizing friends from far and near were present.

"Call not back the dear departed,
Anchored safe when storms are o'er
On the border and we left them
Soon to meet to part no more."

Bender.—Elizabeth, daughter of Christian and Catherine Miller, was born in Johnson Co., Iowa, Aug. 12, 1871; died at her home in Kalona, Iowa, Aug. 17, 1933; aged 62 y. 5 d. At the age of 17 years she united with the Amish Mennonite Church and remained a faithful member until death. Dec. 21, 1893, she was united in marriage with John C. Bender. To this union were born 4 daughters: Martha (Mrs. Ed Zook), Katie (Mrs. John Swartz), Naoma (at home), Mary (Mrs. Sam T. Miller). She leaves her bereaved husband, 4 children, 8 grandchildren, 1 brother, 3 sisters, 2 uncles, 3 aunts, and many other relatives and friends. Four years ago she was afflicted with diabetes and a stroke, which left her partly blind. The last two years she was confined to her bed and almost blind. She suffered six paralytic strokes, and often expressed herself ready to go when the Lord so willed. Short funeral services were conducted at the house by Joe Breuneman in English, and at Ben M. Millers in German by Edwin Hershberger and others. Burial in the Gingerich graveyard.

"God, whose wisdom never faileth,
Knoweth what is far us best;
He has borne our loving mother
To her everlasting rest."

Roth.—Daniel K. Roth was born in Barnville, France, July 8, 1848; died at the Deaconess Hospital, Salem, Oreg., Aug. 30, 1933; aged 85 y. 1 m. 22 d. Death was due to an attack of heart failure. Bro. Roth came to America in 1871, locating first at Detroit, Mich., later moving to Wayne Co., Ohio, and then to Logan Co., coming to Albany, Oreg., in 1909. Since the death of his wife he made his home at the Deaconess Hospital in Salem. He was married to Mary Conrad Feb. 19, 1874, who died Nov. 9, 1891. This union was blessed with 1 daughter and 2 sons. He was married the second time to Anna Conrad Feb. 1893, who died Sept. 19, 1927. This union was blessed with 1 son. He united with the Amish Mennonite Church in his youth and remained a faithful member until death. Surviving are the following children: Mrs. Sarah Guth, Metamora, Ill.; Levi C. Roth, Yuklun, Wash.; David E. Roth, Pontiac, Ill.; Dan A. Roth, Lebanon, Oreg.; also 11 grandchildren, 2 great-grandchildren and a host of relatives and friends. Bro. Roth was the youngest of

7 brothers and 4 sisters, all of whom preceded him in death. Funeral services at the Fairview church near Albany, Oreg., Sept. 1, 1933, conducted by C. R. Gerig and N. A. Lind. Interment in Riverside Cemetery.

Weaver.—Isaac M., son of Martin M. and Mary L. Weaver, and a great-grandson of the late Bishop George Weaver (who officiated in the Weaverland-Groffdale district sixty years ago), was born in Lancaster Co., Pa., March 21, 1901; died while bathing in a small stream and pool near his home in the presence of his family on the evening of July 18, 1933; aged 32 y. 2 m. 27 d. The doctors rather thought he died of heart trouble. He is survived by his sorrowing wife, who was Alma Horst, before her marriage, and 3 children (Helen, Martin, and Maurice), his grandfather (Samuel Martin), and his grandmother (Mrs. George Weaver, Sr.), and also 3 brothers and 3 sisters. He was a faithful member of the Mennonite Church at New Holland, where his seat was seldom vacant and where he was always willing to support all the activities of the Church. Of a quiet disposition and pleasing companionship, he had numerous friends who were greatly moved and saddened when the word went out that this change, from perfect health to the embrace of death had so suddenly overtaken him. Funeral services were held July 22 at the New Holland meetinghouse, where Brethren John M. Sauder, and Noah N. Sander preached from John 16:32 (selected by the family), and Psalms 39:46; and Brethren Noah H. Mack and Nelson Litwiller of South America, preached to an overflow meeting in the basement. Over fifteen hundred people viewed the remains after the services. Interment was made in the Groffdale Cemetery.

M. G. Weaver.

Zook.—Elizabeth Hooley Kauffman Zook, daughter of David and Fanny (Hartzler) Hooley, was born Sept. 13, 1861, near Belleville, Pa.; died at her home in Hesston, Kans., Sept. 4, 1933; aged 71 y. 11 m. 21 d. She was the fourth of a family of ten children of whom six yet remain. The past two and one-half years she was an invalid, but only during the past six months did she require constant care both night and day. She was always quiet and patient during her illness, which made it a pleasure to care for her. She suffered several strokes at different times. Due to her prolonged illness gangrenous ulcers developed just prior to her death. On Sept. 7, 1882, she was married near Belleville, Pa., to Shem J. Kauffman. To this union were born 4 sons and 5 daughters: Thomas (deceased), Emma (deceased), Maggie, wife of Roy Miller, Windam, Kans., Fannie (deceased), Christ of Hesston, Bertha (deceased), Keturah of Hesston, Chaucery of Akron, Ohio, and Levi of Detroit, Mich. In 1902 the family moved to West Liberty, Ohio, where the father died one year later. On Oct. 20, 1908, she was married to John M. Zook, then of Conway, Kans., and with the exception of a few years spent near Taffield, Alberta, Can., she lived in Kansas until her death. In her early life she accepted Christ as her Savior uniting with the Mennonite Church and remaining faithful to the end. She greatly enjoyed reading the Bible and when she was unable to read she desired others to read for her. She leaves her husband, 3 sons, 2 daughters, 5 step-sons, and 2 step-daughters, 10 grandchildren, 29 step-grandchildren, 2 step-great-grandchildren, 6 brothers and sisters (Mrs. J. M. Yoder, Goshen, Ind., J. M. Hooley, Lyland, Penn., David H. and Mrs. S. J. Zook, West Liberty, Ohio, Mrs. J. Y. Hartzler, Belleville, Pa., Mrs. J. A. Zook, Morgantown, Pa.); also a host of other relatives and friends. The funeral services at Hesston College Church were in charge of the ministers Burkhardt, Kauffman, and Buckwalter. Further services were held at the West Liberty Church, near McPherson, Kans., in charge of Bro. J. G. Hartzler, where interment was made.

ITEMS AND COMMENTS

News from China, for the most part, are centered around two themes: (1) Japanese aggressions through the medium of the phantom Japanese state set up in Manchuria, made possible through dissensions among Chinese leaders; (2) sufferings because of floods.

America's Debt that is bearing interest is so great that if every man, woman and child, the rich and poor, the millionaire and the laborer would pour into the United States treasury all the money they had it would not pay the debt. The figures given by Remington Rand indicate that the wealth of the country is indicated by the figures \$138,000,000,000, and the debt of the country at \$141,924,300,000.—The Gospel Minister.

Suicides are increasing at an alarming rate. "Statistics reveal that approximately seventy suicides occur in the United States every day, and that for the past four years the annual total has been increasing out of all normal proportion to the population increase. The hope that has been sustaining many persons through the worst economic depression the world has ever known is growing weary and thin. Many persons have lost all faith in themselves. They have lost sight of God."

Western Pennsylvania is proving to the world that it is very much alive at the present time. First, there is the war between the coal operators and the labor union over the wage schedule. A strike has been raging in the coal regions near Uniontown for several weeks, and several riots which called for state intervention have taken place. Scarcely less prominent is the bitter political campaign being fought in Pittsburgh. "Clean government" is the cry, but the spoils of office constitute the goal for which the contenders are striving. These are a few among many evidences that not all people are in a mood to settle down peaceably and decide issues for the good of humanity.

It is estimated that after the repeal of the Eighteenth Amendment the tax on liquors will yield about \$700,000,000 per annum. Who is to pay this vast sum? The liquor manufacturers and retailers. Who is to pay the liquor manufacturers and retailers? In the last analysis, the cost of production, the internal revenue collected from the manufacture and sale of the intoxicants, and finally the profits coming to those engaged in the manufacture and sale of strong drink (to say nothing of court expenses and of the fact that the use of intoxicants is a curse rather than a benefit) must all come from the pockets of the people. It is a burden which no people can afford to shoulder.

A Chicago judge has handed down a second notorious decision justifying nudity as being a proper display of human charms provided it is done in the name of "art." This time he decrees that the one thus on display must not wave her hand at people while being admired by lustful spectators. The present world's fair at Chicago, like similar expositions in the past, is proving itself true to the rule that everything popular is to be tolerated, provided the enterprise thus tolerated is able to pay for its concessions. There are two things which would kill any world's fair: (1) to be closed on Sunday; (2) no concessions to such things as liquor interests, gambling of numerous varieties, sporting activities with an immoral taint.

The depression may have helped America's church membership, but it has worked in the opposite fashion on our marriages.

Weddings, for the year 1932, hit an all-time low in the United States. Last year's ratio was 7.9 marriages for every thousand of population. The ratio for 1931 was 8.5. The total number of marriages last year was 981,759 or 79,032 fewer than in the preceding year. Strangely enough, economic conditions seem, likewise, to have affected the divorce records. Divorces, in 1932, were 12.7 per cent. fewer than 1931—there having been 183,664 such separations in 1931 and 160,329 last year. And here's a side light on the marriage statistics which we'd like to have explained. Iowa and Nebraska are adjoining states; climate the same; crops somewhat the same; people approximately the same. Yet Iowa led the nation in the decline of marriages—dropping 43.5 per cent. over the previous year. And Nebraska led the nation from the other end—having 6.6 per cent. more marriages than the preceding year. I've always been partial to Nebraska!—Christian Herald.

JOHNSTOWN BIBLE SCHOOL

In addition to its regular courses, the Johnstown Bible School will offer three special courses during the term of six weeks, beginning Jan. 1, 1934.

Sunday School Teacher Training.—The course approved by the General Conference will be used. E. C. Bender, a member of the regular faculty has been accepted as a select teacher to give this course, which consists of 36 hours of Bible and 36 hours of child study, pedagogy, and Sunday school administration. (The hour consists of a recitation period of 45 minutes and a preparation period of 1 hour.) Students attaining a proper grade will be awarded a credit certificate.

Summer Bible School Course.—On account of the great demand for more qualified teachers in the Summer Bible Schools, this course will cover a larger scope of work than in former years. A member of the regular faculty, assisted by several experienced teachers, will give the students practical work for the various grades of pupils.

Advanced Ministers' Course.—Each year a number of ministers have attended this school. Seeing the necessity and upon the urgent request of ministers who have not had high school or college privileges, a special advanced course is being arranged and will be in charge of several members of the faculty. Part of the course consists of the Jew in prophecy, exegesis, personal evangelism, sermon preparation and public speaking, and doctrines. A sufficient number of ministers have already enrolled to assure an enthusiastic class.

For further information address the principal or the secretary, Johnstown, Pa., R. 3.
John A. Thomas, Secretary.
S. G. Shetler, Principal.

CORRESPONDENCE

(Continued from page 537)

sylvania visited with us over Sunday, Aug. 13, and worshiped with our little band of worshipers at this place.

On Sunday, Aug. 27, Bro. and Sister J. S. Hartzler and Bro. and Sister Chris Reiff of Elkhart, Ind., stopped with us, and the brethren took part in our church services. Bro. J. S. Hartzler gave us some wholesome admonitions in the introductory service and Bro. Chris Reiff delivered to us a very edifying sermon. On Sunday, Sept. 10, Bro. Elias Christophel and family of Elkhart, Ind., visited us and attended our worship here.

We appreciate very much having these brethren and sisters stopping with us and worshiping God with us.

A goodly number from this place were privileged to enjoy the Illinois Conference held near Flanagan, Ill. Truly we can say, it was good to be there. May the truths which were presented be the means of strengthening and encouraging us to press onward and upward.

Bro. J. W. Davis of Flanagan continues to break to us the bread of life Sunday after Sunday, and we have so many things indeed to be grateful for, to him and his family, for sacrificing so much for us at this place and the Cause. We pray that the God of Heaven may bless Bro. Davis bountifully and richly, and may keep him and his family close to Him.

Pray for the work at this place.
Sept. 15, 1933. Lewis D. Appel.

INTOXICATING DRINK

Has drained more blood,
Hung more crepe,
Sold more homes,
Plunged more people into bankruptcy,
Armed more villains,
Slain more children,
Snapped more wedding rings,
Defiled more innocence,
Blinded more eyes,
Twisted more limbs,
Dethroned more reason,
Wrecked more manhood,
Dishonored more womanhood,
Broken more hearts,
Blasted more lives,
Driven more to suicide,
And dug more graves,

Than any other poisoned scourge
that ever swept its death-dealing
waves across the World.—Evangeline Booth.

Table of Contents

529—Editorial
530—I Timothy 6:10 Living in the Truth The N. R. A.
531—Sermonettes
532—Ambassadors for Christ (Poem) From Our Mission Stations: Roaring, Philadelphia, Canton, Manitou, New Holland, Columbia, Reading, Mil- lerville
534—Points on Child-training
535—Sunday School Lesson Bible Meeting Topic
536—Field Notes Correspondence
538—Meditations (Poem) The Ministry of Distresses Blessings in Affliction Warning Against Three Kinds of People
539—Motives in Securing an Education
540—News Letter from Argentina
541—Missouri-Kansas Conference
542—Special Meetings Married Obituary
544—Items and Comments Announcements, etc.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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SCOTSDALE, PA., THURSDAY, SEPT. 28, 1933

(Herald of Truth
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No. 26

EDITORIAL

"Believe on the Lord Jesus Christ, and thou shalt be saved."

To believe on the Lord Jesus Christ is to accept Him as God's spokesman on earth for this dispensation (Heb. 1: 1, 2), which means to accept His entire Gospel.

And this reminds us that in His Great Commission to His disciples He charges them to "teach all nations . . . to observe all things whatsoever I have commanded you." It is impossible to believe on Him and reject or ignore His Word.

A Request.—Our readers remember the series of articles on "Talks on Christian Growth and Victory," by Bro. J. K. Bixler, which appeared in the Gospel Herald a few months ago. How would you like to see these articles published in book form? We are in receipt of a letter by one of our readers urging that this be done. Many were no doubt edified by the reading of this illuminating series of articles; suppose you take the time to look over this series again, and then write us what you think about publishing them in book form, as suggested.

Speaking of a series of articles, allow us to call your attention to another series of articles, our Sunday school lessons for the last quarter of this year, which appear in our lesson quarterlies. We were very much interested and edified in the study of our last quarter's series, as character study is always profitable, especially when it is Bible characters which form the basis of our studies. In the coming series, beginning with next Sunday's lesson, we have a study of the life and labors of the apostle Paul. Be sure that you begin with the first lesson, and make it a point to be on hand in

Sunday school each Sunday, with well prepared lessons. It will pay you to do so, both from the standpoint of spiritual help you will receive yourself and the blessing you can be to others by example and in your help as you take part in the work of the class.

The Mission Board and Finances.—On another page will be found an article on this subject, written by the Secretary of the Mennonite Board of Missions and Charities, Bro. S. C. Yoder. The article speaks for itself, and we believe that every loyal heart will respond, as God gives opportunity. We all realize the importance of supporting the Lord's Cause, in mission work as well as in all other activities undertaken by the Church. To abandon a going and a growing work is like abandoning a partly matured crop and let it go to waste for want of proper attention.

But in this case, we are glad to state, it is not a case of neglect. As Bro. Yoder points out, our people have responded nobly to every appeal that has been made in behalf of our various Church activities, and we are confident that there will be the same hearty response in this case. But one thing is sure: We can not give of our means when we have no means to give. The reason why the monthly mission offerings have shrunk to less than half of what they were in former years is not because of declining interest in the work but because of economic conditions which have reduced many of our people to the verge of poverty. And this being the case, the present situation carries a special appeal to those who are still in position to give. Our General Mission Board reports a monthly offering of about ten or eleven thousand dollars during the past few months. May we pray, and give, to the end that this average may be raised by at least a few thousands, remembering that "God loveth a cheerful giver."

WHY PROHIBITION FAILED

At the time of this writing twenty-nine states have already voted to repeal the Eighteenth Amendment, leaving but six more states to take similar action until the required three-fourths of the states will have voted for repeal. It is still within the range of possibilities that more than twelve states will withhold sanction and thus cause prohibition repeal to fail, but few people, if any, expect such a result. It is simply a matter of time when the "noble experiment" will have passed into history.

Why did prohibition fail? It is not because of indifference, as some people think; for outside of a considerable number of prohibition zealots, the masses of people were indifferent at the time the Prohibition Amendment was adopted. It was not because of the work of bootleggers and moonshiners and racketeers, for these were doing a thriving business before the saloon was outlawed. The same sinister interests that defied the Prohibition law were notorious in defying every other temperance law that was not to their liking. We must look elsewhere for fundamental causes. Let us note a few:

1. Newspaper propaganda.

For a number of years the public has been treated to a system of pernicious newspaper propaganda, falsifying facts, proclaiming the failure of Prohibition, blaming the Eighteenth Amendment for being responsible for the lawlessness connected with the liquor evil and other forms of iniquity, minimizing and misinterpreting the work of honest officials and sincere temperance advocates, and manufacturing sentiment against effective law-enforcement. Nearly the whole American press was subsidized by the powerful financial interests whose business it was to grow rich at the expense of weak men's depraved appetites, and in time the public was deceived. Through the agency of a powerful and adroitly controlled press the nation was stampeded

for booze, just as a decade and a half ago the nation was stampeded for war.

2. Politicians changing front.

So brazen-faced and law-defying were the liquor interests a generation ago, and so corrupting and ruinous had the liquor traffic become, that the masses were rising up against it. The liquorites were afraid to face the storm, and the politicians swiftly espoused the cause of Prohibition. With surprising unanimity the state legislatures adopted the constitutional amendment proposed by Congress over President Wilson's veto, there being but two states to withhold their approval. But though Prohibition had gained a place in the U. S. Constitution, it was not yet the established practice among masses of people in America. Too many people were "politically dry and personally wet." The liquor power was outlawed, but still very much alive. At first quietly but more and more actively and openly the propaganda against temperance was being waged, until the mass of politicians in America again saw it safe to espouse the cause of the liquorites, and this fact is largely responsible for the sudden and complete swing of the American people from the dry to the wet side. Democracy now, as in times past, is in the grip of the politicians, who in turn are controlled largely by sinister interests of the country.

3. Insincere attempts at law-enforcement.

That there were men in office who were sincere in their desire to see the Prohibition law effectively enforced, there is no doubt. But that a large proportion of those vested with responsibility of enforcing the law were either avowedly or secretly in sympathy with the wets is equally well known. As a result there were bunglesome attempts at enforcement which brought contempt rather than respect for the law.

4. The law out of harmony with the spirit of the American people.

Frankly, the Eighteenth Amendment did not fit the rest of the system in American practice and laws. True, the majority of American states had outlawed the liquor traffic before Congress spoke on the question, and the rural districts were all but unanimous in adopting local option; but on other questions we find an opposing sentiment. The consumption of cigarettes was increasing by leaps and bounds, divorce laws were being liberalized, and Sabbath desecration was alarmingly on the increase. The same interests that were working their insidious propaganda against Prohibition were equally contemptuous against "blue laws." Prohibition fits only in communities or nations where there is a corresponding opposition against gam-

bling, Sabbath desecration, immorality, profanity, racketteering, and other forms of destructive vice.

Concerning the efficacy of Prohibition, we have not changed our minds. Notwithstanding the very imperfect attempts at law-enforcement, the nation was dried up to a sufficient extent that the drunken man was removed out of sight far enough that our younger generation has no adequate idea of the shameful curse of the liquor traffic. There is bound to be a reaction in sentiment when once the iniquity of alcoholism comes back into its own. The plea that "the saloon must not be permitted to come back" will deceive few people who were eye-witnesses to the awful dissipation of pre-prohibition days. The iniquity is not in the name "saloon," but in the effect of alcoholic drinks (beer included) upon those addicted to its use.

But however ardently we may wish that the wet wave of the past few years had not succeeded, this ought not to be the foremost emotion on the part of Christian people. There are other laws which we do not endorse, but we go right on and make the most of circumstances as we see our opportunity. Though every temperance law and every "blue law" be wiped off the statute books, let us not forget the LAW which alone is able to make us "wise unto salvation." Christian people should not forget their responsibility as "lights in the world." It is still true that "wine (beer) is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise;" that "Every one that striveth for the mastery is temperate in all things." The darker the night about us the brighter the true light will shine. Therefore, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

THE LAST DAYS OF VOLTAIRE

Voltaire's family name was Arouet, but following custom, he was named Voltaire, after the estate of his mother. His early education was entrusted to the Jesuits, an order within the Roman Catholic Church. Afterward he pursued a course in law, which was soon abandoned for a course in literature. He became a popular writer and speaker, largely because of his wit and brilliancy, and was a favorite in the society of Paris. About this time he took the name of Voltaire, and became known as champion of infidelity and atheism, opposing and denouncing priestcraft and Christianity. Able men met Voltaire's arguments against religion and the Bible, but his most effective weapon against Christianity was ridicule. It is strange that men will boldly meet opposition that may come to them in the way of argument or

physical force, and wilt and wither under scorn and ridicule. Voltaire took advantage of this prevalent weakness of humanity and made use of it in his tirades against Christ and His teachings. His denunciations against Christ were of the most bitter nature. He often closed his letters to his friends with the words, "Crush the wretch."

During a long life Voltaire continually treated the Holy Scriptures with contempt, and endeavored to spread the poison of infidelity throughout the world. How he spent his last days, his last hours have been a matter of interest to all the Christian world, and even to wicked and unbelieving men. An account by Abbe Bareul, author of "The French Clergy," has been translated from the French in "Simpson's Plea for Religion."

It was during Voltaire's last visit to Paris and in the midst of a great reception in a theater given in his honor, that he was stricken with a violent hemorrhage, which threatened his life. His condition becoming more critical after a few weeks, his friend Dr. Tronchin was sent for, who when he came found Voltaire in the greatest agony, exclaiming with the utmost horror, "I am abandoned by God and man." He said to his friend, "Doctor, I will give you half of what I am worth, if you will give me six months to live." The Doctor replied, "Sir, you cannot live six weeks." Voltaire replied, "Then I shall go to hell, and you will go with me."

The first days of Voltaire's illness, in spite of his infidel friends that flocked about him, he expressed a desire to return to the God whom he had so often blasphemed, but he found that he could not retrace his steps over the beaten path of ridicule he had followed, and like Esau, he found no place of repentance. As Voltaire had written to a friend, "Conceal yourself from the enemy in our endeavors to crush the wretch," referring to Christ; so Christ concealed Himself from this wretched man in his dying hours.

Some twenty of Voltaire's brethren in the bonds of infidelity visited him in his apartment, and he often would curse them exclaiming, "Retire! It is you who have brought me to my present state! Begone! I could have done without you all, but you could not exist without me!" They would hear him, the prey of anguish and despair, alternately supplicating or blaspheming, that God against whom he had conspired, and in plaintive tones he would cry out, "O Christ! O Jesus Christ!" The hand that once traced the sentence of an impious and reviling king seemed as if in mockery to write upon the wall, "Crush the wretch!"

In vain he turned away his head. Voltaire was facing eternity. His physicians, among whom was Dr. Tronchin, retired in dismay, and the Mar-

shal de Richelieu left the bedside of the dying infidel, declaring that the death of this impious man was too horrible to witness.

Where is the infidel who will say, "Let me die the death of Voltaire, and let my last end be like his?"—E. C. Worcester, in Good Tidings.

FALLEN MAN AS COMPARED WITH ANIMAL LIFE

(Paper found in Russell J. Mumaw's Bible after his decease.)

Man in his sin is compared:—

1. To an adder for his venom. *Psa.* 140:3.
2. To an ass for his stubbornness. *Job.* 11:12.
3. To a bear for his cruelty. *Dan.* 7:5.
4. To a canker-worm for his destructiveness. *Joel* 2:25.
5. To a dog for his uncleanness. *Prov.* 26:11.
6. To a dragon for his desolateness. *Job* 30:29.
7. To a fox for his cunning. *Luke* 13:32.
8. To a leopard for his fierceness. *Dan.* 7:6.
9. To a lion for his ravaging. *Psa.* 22:11.
10. To a moth for his frailty. *Job* 27:18.
11. To sheep for his stupidity. *Isa.* 53:6.
12. To a spider's web for his flimsiness. *Isa.* 59:5.
13. To a swine for his filthiness. *II Pet.* 2:22.
14. To a viper for his poison. *Matt.* 23:33.
15. To a wolf for his ferociousness. *Jno.* 10:12.

WHY AM I A MENNONITE, OR WHY BELONG TO ANY CHURCH

By N. L. Dettwiler

For the Gospel Herald.

Because of the tremendous uproar and world unrest in general among the secular or material things, we are made to wonder with the psalmist, What is man, that God is mindful of him? God does not fail to provide Christians a refuge when the storms of life are raging on every side. He is an ever present Friend and is never wearied with our coming to Him with our troubles. Next to our sweet relation with God is our fellowship with those of the same faith.

Some one will say, "Why connect the heading of this article with our standing with God?" Well, when we were out in sin we ridiculed all the church organizations, more or less; perhaps not in word, but by our life which we once lived. It showed that we had little if any faith in churches although there were many from which to select. But the time came in my life and in the lives of many others

when we sought the peace of mind which we could not find until we took our place as sinners, accepted Jesus Christ as our only Savior, and God accepted us in the righteousness of Jesus Christ and made us His sons and daughters. This suggests a church home.

In Acts we read that such as were saved were added to the Church. Well, then the question of which church arises, and rightfully bears consideration. Now, if we have repented of our sins and want to forsake the devil and the world with its lusts, I believe we are in the frame of mind to get away from the world as far as we can, and get as close as we can to God and godly people. We are no longer governed by what the world does, but by what is becoming for such as profess to have Jesus ruling their lives.

So then we choose a church that we think teaches the Bible from cover to cover. Having considered the many churches, we decided upon the Mennonite Church because it was teaching separation from the world, on the strength of which we had become sons and daughters as *I Cor.* 6:17, 18 states.

The Mennonite Church has a right to and is claiming all that God has promised to any church in the way of power as well as the blessings of obedience to His will and Word.

But some people in other churches say that if we live up to everything our church leaders lay out for us in Conference we are going to be back numbers and our neighbors will call us old "fogies" and say we think ourselves better than they. So to avoid a little persecution they compromise with those about them. *Heb.* 11:25 says that Moses chose the affliction of the people of God rather than enjoy the pleasures of this world. *I Cor.* 3:12 says that all who will live godly in this world shall suffer persecution. In *Heb.* 5:8, 9 Jesus learned obedience by suffering and through that suffering became the Author of our salvation, providing we obey Him.

But someone says we cannot enjoy life and be tied down to all the different things some Conference members would ask of us. Spineless Christians are they who like to feast on the devil's pudding and always reject what God and the Church have to offer that would make them strong soldiers of the Cross with the backbone of Daniel and the determination of the apostle Paul after he was converted.

It seems to me if we really get to the place where we want to do God's will and that we also enjoy our church counsel, we will appreciate the hedge the Church will build about us to protect us from the enemy of our souls. I feel sorry for any poor mortal who has lost confidence in the church of

his choice. He is like a ship out on the high sea without a pilot which is doomed unless in some miraculous way it gets its bearings.

But perhaps we are in the wrong church; and if that is the case the best thing we can do is to get into a church where we won't fit like a round peg in a square hole, always thinking the preachers are throwing clubs at us, where we always feel blue, where we are always hanging crepe from the front door to the back door—that we cannot enjoy ourselves, so we act like a dog in the manger. We also see to it that others are miserable through our habit of fault-finding. Well, such a dark picture is not fitting to any church. Such members should either be expelled from church or made to walk out, is what some members of the church would say. But that would not be Christian charity. I believe God's grace is sufficient to bear with all these conditions. Perhaps if the Church furnishes them shelter they will learn to love the Church more, because it is after all through the fellowship of the Church that God sends many blessings that do not come in any other way.

Jesus says, "Take my yoke upon you . . . my burden is light." The yoke of Jesus is not a galling one if only we let Jesus do the adjusting; or, in other words, He gives us a rule of life through the avenue of the Church (*I Jno.* 5:3) that His commandments are not grievous. It is true there are things not clearly understood at all times, but we do not have to understand everything. If we obey our Conference ruling I am sure we will have many blessings. There has never been one thing requested that in any way hindered or marred the happiness of any Christian. And I think the more loyal we are to the church of our choice, the nearer that church will become in fulfilling its mission of saving souls; building one another in the faith of our Lord Jesus.

I would say in conclusion, let us all with the wings of faith soar to a higher plane of living, where we get away from the things that mar our happiness. The devil is going to make us unhappy in the Lord's service if we let him, for that is his business. It is our business to see that he does not accomplish his end. This we can do by walking close to God, heeding the warnings of the Church leaders. I am sure they mean it all for your good. *Eph.* 5:15, 16 says, "See that ye walk circumspectly, not as fools, but as wise men. Redeeming the time because the days are evil." "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (*Jas.* 4:17).

Limon, Colo.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Lancaster, Pa.

(Mennonite Old People's Home)

Dear Herald Readers, Greeting in the Master's Name:—We can say with the psalmist, "Bless the Lord, O my soul; and all that is within me, bless his holy Name. Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases." What wonderful truths if we apply them to ourselves. The health in the Home is good, considering the many aged. One old brother is dangerously ill with heart attacks, and some on the weak side of life. The brethren who worshipped with us were:

Aug. 27, regular services were conducted by Bro. Amos Hess and Deacon Daniel Miller who read Psa. 34 and Bro. Hess took for a text the 91st Psalm. After the services about 40 young people from Lancaster and neighborhood, brothers and sisters of the Church, came and sang for us, which was much appreciated by all.

On Sept. 10 the afternoon service was conducted by Bros. Chris Brubaker and Jacob T. Harnish, who read the 40th chapter of Isaiah and Bro. Brubaker took for his text, Gen. 50:26.

We had a good many visitors this month, some as far off as Larned, Kans., and Montgomery and Bucks Co. We are glad for all who come and visit us. Remember us with your visits and prayers.

Sept. 16, 1933. T. E. Moyer, Supt.

Ft. Wayne, Ind.

(1209 St. Mary's Ave.)

Dear Herald Readers:—"Behold, God is my salvation: I will trust, and not be afraid: for the Lord Jehovah is my strength and my song: he also is become my salvation."

If we make God our strength and put our confidence in Him, He will be our strength: if we make Him our song, and place our confidence in Him, He will be our song. The assurance God has given us of His love, and the expression we have had of the benefit and comfort of His grace, should greatly encourage our faith in Him and our expectations from Him. We praise His name.

Aug. 13 we were privileged to have Sister Melinda King and daughters with us. They took charge of the evening service in songs, which were much appreciated by all who heard them.

On Sept. 10 a number of brethren and sisters from the Lockport congregation, Fulton Co., Ohio, worshiped with us. They also rendered the Y. P. program, followed by a sermon by S. D. Greiser. Those taking part were S. D. Greiser, G. Stramm, Ervin Eash, Beulah Stramm, Walter Breneiser, Simon Stuckey. Their topic was the "Saving Grace of God;" a very timely message which was much appreciated.

We are looking to the Lord and trusting Him for definite work at Ft. Wayne. Pray to this end, that the work may prosper and the many souls saved who continually hear the Word but do not yield.

Sept. 21, 1933. The Workers.

La Junta, Colo.

(Mennonite Hospital and Sanitarium)

Dear Herald Readers, Greetings:—It has been some time since we have written concerning the work of God at this place. Our work of caring for the sick has gone along in its usual routine way. We have a patient in the hospital now who was one of the transients traveling on the railroad. He got under a car and lost his footing. He was rushed to the hospital and the foot was amputated and he is now recovering nicely. He was filled with despair when he faced the prospect of being crippled, but he is brighter and more hopeful at this time. It is a privilege to give to him the Gospel of our Lord.

Several changes have taken place in our working force. Mrs. Barbara Zink and her daughter Isla have come to us from Conway, Kans., and are helping with the cleaning and laundry work. Sister Flo Selzer is also helping in the laundry. Sister Cora Bond of Hubbard, Oreg., is helping in the kitchen. Sister Burkhart has assumed her duty as supervisor of surgical floor. Sister Margaret Miller is filling the place on medical floor. Sister Lucretia Stutzman is supervisor of the tuberculosis department. Sister Mary Hostetter has taken up her work as teacher of practical nursing.

The new class for nurses' training has taken their work and study and nine are entering in this class. Their names and place of residence are as follows:

Lily Esch, Mio, Mich.
Edna Amstutz, Dalton, Ohio.
Lydia Miller, Elkhart, Ind.
Inez Snyder, Filer, Idaho.
Mary Gross, Roseland, Neb.
Winifred Kraipool, Colorado Springs, Colo.
Ruth Shottenkirk, Rocky Ford, Colo.
Esther Thut, Harper, Kans.
Rose Eyster, Thomas, Okla.

We are all saddened over an accident which happened to our Superintendent of Nurses, Sister Malinda Liechty. While on a trip to Denver a dirt fill was across the pavement and not being seen by the driver the car was thrown in such a way that the

occupants were thrown off their seats. In the jar somehow Sister Liechty received a fractured spine. She was taken to the Denver General Hospital in Denver and must remain there for several weeks. She will then return to the hospital here. She is getting along quite well at this writing, and we trust for her a speedy and safe recovery.

Sister Alice Schrock, who has been with us for some years, returned to her home in Garden City, Mo. At last report she was doing very well.

We ask a continued interest in your prayers.

Sept. 22, 1933. Allen H. Erb.

Marietta, Pa.

(Marietta Mennonite Mission)

Dear Herald Readers:—We wish to praise the Lord for those of you who are remembering us in your prayers, as well as for your liberal contributions. The work in general is very encouraging. The attendance is growing. A few new scholars are coming in most every Sunday.

Counsel meeting was held. Most all were present, except a few who are on the sick list. There are at present seven under instruction. One sister who is not able to come to the services is being instructed in her home.

Sewing school will start in October. Many of the girls are anxiously waiting. We expect a large enrollment. Rewards are given out every three months for not missing a Sunday.

A mission library has been secured for those who attend this place. About 100 books have been given. The money was raised by some good brethren and sisters, as well as the library cabinet, for which we are very grateful. All books are examined by a Mission Board Committee, so that there are no books given out unless approved by said committee. The children and older ones are anxious for them. May they prove a blessing to those who read them is our prayer. Kindly request that if any one is impressed in this work and the Lord lays it on your heart to help along by cash or books will be gratefully received.

The brethren who preached for us were, Noah Risser, John Mosemann Jr., Martin Grabill, J. L. Rutt. We appreciated all these messages as well as visitors who come in from time to time. We expect to have with us in the near future Bro. J. W. Shank of South America.

We are in need of potatoes, as well as other vegetables at the Mission Home for the support of the workers as well as a few homes who do not have much support, especially widows. Whatever you give along this line will be gratefully received.

Visitors are always welcome. Come. Remember us at the throne of grace.

Sept. 23, 1933. David B. Groff.

WEEKLY NEWS LETTER FROM ARGENTINA

(August 10, 1933)

By T. K. Hershey

For the Gospel Herald.

In the name of Him who spread a cloud for a covering and fire to give light in the night, we again pen a few lines to our brethren in the home land.

Surely we can say with the psalmist David, "O fear the Lord, ye his saints: for there is no want to them that fear him." "The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing." "No good thing will he withhold from them that walk uprightly." "O Lord of hosts, blessed is the man that trusteth in Him."

God has been good to us and is supplying our needs according to His mercy in Christ Jesus. This we can truthfully say in the light of the news from the Board that it was obliged to reduce our monthly budget 12½ percent. How to make up this difference in order to keep our work going is more than we can see now. But we trust Him who said, "I will never leave you," and that there will be no want to those who trust Him. We are praying that no work will have to be closed down for lack of funds. Your prayers and your support, brother, sister, will avoid this; can we count on you?

Extracts from some letters received from some of our native ministers and workers might be interesting to the Herald readers.

A letter from Carlos Barbosa, who last year graduated from our Bible school, says: "Through the present help of the Lord we have had some great blessings. We have rejoiced to see our hall filled with people. Many of the better class come to all our services. I have started night classes to help adults to learn to read and write. By this means I hope to reach many of them. The Lord has given my wife very good health, since we are here. (She had been quite sickly for some time. T. K. H.) I asked these folks for offerings one evening to help pay the light, and they answered that they were going to do more than that. I ask you Bro. Hershey, to pray much for us and our new work."

Another brother, Pablo Cavadore, writes: "There has been much sickness in our town. My wife had an attack of appendicitis, but is better. In nearly every home there is some one down with the gripe. In spite of this, there has been good interest; several have made the wise choice." We have learned since that sister Cavadore will have to be operated on for appendicitis. Pray for her.

Still another says: "There is great interest in our class of converts. Several will be ready for baptism ere long.

Some important doctrines need to be taught them yet before they are baptized. Pray for this class we are indoctrinating at this place." This gives the brethren at home some idea of the activities of the native brethren in their different towns. Pray for them. The work is new and they are new; and they desire to be remembered in prayer.

Trenque Lauquen, F. C. O.,
Argentina.

THE MISSION BOARD AND FINANCES

By S. C. Yoder

Secretary of Mennonite Board of Missions and Charities

For the Gospel Herald.

All lines of endeavor have felt the impact of the financial depression. Industries and institutions have had to reorganize and some of them have discontinued operations altogether. Many of the most worthy ones are now battling against great odds and can survive only at a great sacrifice.

Since the beginning of organized mission work in the Mennonite Church about forty years ago, several factors have been in its favor financially. First, there was a rising tide of prosperity. With the exception of a few dull spots, which were of short duration, there has been an upward swing in prices until the drop in 1920 and again until the final collapse in 1930.

Second, up to forty years ago the grace of giving to missions was almost completely dormant in the Church, and during the years of missionary awakening there always was a possibility of increasing our contributions by enlisting the support of groups and individuals who had not been giving.

Third, there is now in the Church a large body of middle-aged and young people who from their earliest days have been taught that giving is a duty as well as a grace. This group has been taking its responsibility seriously and together with those who were pioneers in stimulating missionary interest and support have made it possible for the Church to carry on its work at home and abroad without serious handicaps.

As a result of the present financial situation many honest and sincere givers find it impossible to keep up their contributions, with the result that there has been a serious lapse in the income of the Mission Board. Up to the last year the Board, by untiring efforts, has been able to maintain all its activities without any withdrawals of workers or without cutting down on any of its work. During the past year, however, an appeal was made to all missionaries both city and foreign, to make every effort to keep their expenses down to a minimum. This met with a gracious and whole-hearted re-

sponse, and savings were made which enabled the Board to continue its work on the regular basis. Furloughs that were pending were granted in the regular way, and missionaries returned to the field when their furloughs had expired.

During the past summer, however, there has been a very marked decrease in contributions. Consequently, the Executive Committee found it necessary to make a twenty-five per cent cut in its July, August, and September allotments for both South America and India. At a recent meeting this was extended to include October, November, and December. This was necessary in order to operate within the income and prevent borrowing, with no assurance of funds with which to pay when the notes mature.

For the first time in the history of the Board, it was necessary to cancel sailing arrangements for outgoing missionaries because of financial conditions. This is a great disappointment to the Board, to the missionaries, and to the workers on the field. As a result Brother and Sister Graber will remain at home until next June. Bro. and Sister Brenneman may also have to remain until that date, although they should be on the field acquiring the language and getting ready to take up the medical work when Bro. Troyer returns to America.

Since the missions and missionaries belong to the Church, of which the Mission Board and its officers are the servants, it was thought best to pass this information on to the loyal, faithful supporters of the work in order that they might be fully informed of the situation. The present condition is not due to a lack of interest. Many people who gave in the past are no longer able to do so. Others have been compelled to reduce their offerings. Nor do we believe it to be due to an unwillingness to sacrifice. The whole situation is the result of forces that none of us have brought into existence nor desire to maintain, but it nevertheless has affected every one. There is much reason to believe that the same spirit that brought into existence our mission work and supported it is still alive and will meet the emergency now.

The Executive Committee desires to express its appreciation to all those who have so loyally and faithfully supported the work in the past, and will greatly appreciate the cooperation and support of the entire brotherhood in this time when the emergency demands greater sacrifices on the part of our missionaries, as well as on the part of those who give of their means to make the work possible. The Committee is not unmindful of the sacrifices that many people are making in order that the work may go on, and desires to express its sincere appreciation for same.

Goshen, Ind.

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

AFFLICTIONS

By E. Rutt

For the Gospel Herald.

Afflictions come, afflictions go,
Along life's toilsome way;
But through them all we learn to know
The Lord is with us day by day.

He permits afflictions to come our way,
Our faith to try and test;
So let us love, trust, and obey,
For our dear Lord knows what is best.

Afflictions come, afflictions go,
Let us abide by His will;
Afflictions come, but soon they go,
And He is with us still.

Landis Valley, Pa.

THE TEACHER WHO SAVED THREE BOYS

A few days ago it was my privilege to hear one of the greatest evangelists of this nation in a sister denomination. He is a kind brother and a great preacher. His meetings interested me so much that I soon found myself in conversation with him, and at once there was a feeling between us that ripened into close brotherly fellowship. One of the things about this man that appealed to me was his intense interest in trying to reach the young men of the city where he was laboring. It seemed that he left no stone unturned in trying to get in contact with unsaved young men.

In making his appeal one night to the Church in going out after the lost, he told the story of three boys in an eastern city, who had been caught and convicted for stealing bicycles. For some time in this city several bicycles had disappeared and no one was able to find the boys that were guilty. The officers of the city took the matter in hand and finally agreed to send for a detective to help out in this matter. A little fellow from a western city was soon on hand, dressed himself in knee trousers, and sold newspapers on the streets. One day he saw a teen age boy leaving a building on a bicycle. He followed him and found that he had placed the wheel just under the edge of the water down at the river.

In a seemingly careless manner he came in contact with the lad and asked where he had left the bicycle that he rode off that morning. The boy evaded the question until finally the detective let him know that he meant business, and that he was in the city

for the very purpose of finding the thieves. The boy confessed his wrongdoing and told of other boys who were engaged in the same business. The lad with the detective were soon in company with the other boys and the whole story was revealed. They went down to the water's edge and located nine of the stolen wheels.

The boys were soon brought into court and sentenced. The judge of the court looked at the young men and lamented very much the fact that they had gotten into trouble. The boys were from three of the best families in the city. This was their first offence.

A very fine gentleman stood up in the courtroom and asked for the privilege of saying a few words. The judge granted his request. It so happened that this man was a Sunday school teacher, and had a special interest in young men. He loved them and was constantly on the lookout for opportunities to save the lad who had gone wrong. He told the judge that if he would grant him the opportunity of taking these three boys in hand, he would be responsible for their conduct for the next twelve months. They were pledged to be in Sunday school every Sunday morning, and report to him the following day. The Judge granted the man's request and turned the boys over to him with the understanding that they were to be in Sunday school every Sunday for the following year.

The boys escaped being sent to the reformatory and placed with older and hardened criminals. They went to work during the week days and to church on Sunday. The first Sunday morning the three boys met the teacher alone in his classroom. They had a good heart-to-heart talk. They talked of other boys who were engaged in petty thievery, and it was agreed that all would make a special effort to bring other boys who were going wrong into their class roll. In a few weeks the class had grown to such proportions that it was the talk of the city. Boys with criminal inclinations and first offenders were urged to get into this class.

Several years have passed since these boys were organized into this special class. They have grown to be men and have taken their places in different lines of society and business. They are among the best citizens of this eastern city, and much of their time is devoted to trying to save the boys of their city who have gone wrong.

As I listened to my friend I could not help but weep. I thought of the thousands of boys who could be saved from future misconduct if someone would get underneath them when they commit their offences. I have in mind a boy who is behind prison bars for his first offence. His mother asked me to go and see him. I did so. He is just in his teens and has been raised by a

widowed mother. He is an industrious lad, but got off in the wrong crowd and was soon in trouble.

What an opportunity this young man offers to someone who really loves boys, and has an interest in them that really counts! The judge has offered to parole this lad when his case comes in court. But what is he to do when turned loose with the same crowd and no one to lend a helping hand? The devil will see to it that this young man has plenty of opportunity to go wrong again. I wonder if the Church, the Sunday school, the teacher, will see to it that he has an invitation to be in the class Sunday morning? I fear not. He has started on a road that ultimately will bring him to wreck and ruin. "No man cared for my soul," could be said of many of the boys of our land who have gone wrong.

More than three hundred thousand prisoners are in our penal institutions to-day. More than one hundred thousand of this number are paying their fines by laying it out in jail or a reformatory. What a great thing it would be if our Sunday school teachers would seek out opportunities and find these first offenders and try to save them from future wrongdoing.

Sel. by Ray E. Bontrager.

—Herald of Holiness.

WHEN SHALL WE BELIEVE GOD?

Then believed they his words; they sang his praise. They soon forgot his works; they waited not for his counsel; but lusted exceedingly in the wilderness, and tempted God in the desert. And he gave them their request; but sent leanness into their soul" Psalms 106:12-15.

We read of Moses how he endured as seeing Him who is invisible. Exactly the opposite was true of the children of Israel in this record. They endured only when the circumstances were favorable. They were largely governed by the things that appealed to their senses in place of resting in the invisible and eternal God.

In the present day there are those who live intermittent Christian lives because they have become occupied with outward and center in circumstances in place of centering in God. God wants us more and more to see Him in everything and call nothing small if it bears His message. Here we read of the children of Israel, "Then they believed His words." They did not believe till after they saw; when they saw Him work then they believed. They really doubted God when they came to the Red Sea, but when God opened the way and led them across and they saw Pharaoh and his host drowned then they believed. They led an up and down life because of this kind of faith. It was a faith that depended upon circumstances. This is

(Continued on page 555)

SUNDAY SCHOOL LESSON

Lesson for Oct. 8, 1933—Acts 9:9-19
SAUL IN DAMASCUS

Golden Text.—Therefore if any man be in Christ, he is a new creature: old things are passed away; and, behold, all things are become new.—II Cor. 5:17.

Introductory.—Up to the time of this lesson, we have known Saul as the arch enemy of the Christian religion. As "a Pharisee of the strictest sect," brought up at the feet of Gamaliel, "as touching the law blameless," we may expect nothing else from this man but a consistent, persistent, intelligent opponent of the supposed-to-be heretical sect brought into the land of the Jews by Jesus of Nazareth; and so much the more because he was a thoroughly honest man, reliable in testimony and life.

But in his good conscience God had a hold on him through which He brought about his conversion. For how could this man retain his good conscience and not be convinced by the miraculous power of God who met him on the way to Damascus? In Saul we have the brightest example of conversion to be found anywhere. Let us take a good look at the man, both before and after the change in his life.

Saul as a Persecutor (1,2).—After the death of Stephen Saul continued his fierce persecutions of the Christian Church. With him there must have been an obsession that he was the called of God to "utterly destroy" this supposed-to-be heretical sect. His testimony concerning this part of his life is found in the 22nd and 26th chapters of Acts, both of which chapters should be read to get a close-up vision of his motives. His destructive zeal is evident as we read: "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem."

Saul Meets the Lord (3-8).—It was this man, fierce but conscientious, that the Lord selected to be the champion of His Cause. As Saul was on his way to Damascus he was stricken to the earth. He heard a voice, saying, "Saul, Saul, why persecutest thou me?" "Who art thou, Lord," cried the astonished Saul. "I am Jesus whom thou persecutest," was the Lord's response. Saul knew that this was more than a mere human occurrence; and he was as ready to learn from this persecuted Jesus as he had been to learn from Gamaliel, for with all his shortcomings he dearly loved the truth. So he said, "Lord, what wilt thou have me to do?" It was the Lord's opportunity. Imme-

diately Saul got the instruction, "Arise, and go into the city, and it shall be told thee what thou must do." "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man."

Saul Converted (9-12).—After this Saul was an entirely changed man. He did indeed proceed to Damascus, but with an entirely new motive. No longer was he "breathing out threatenings," but he went forth to be instructed by the very people whom he had started out to persecute. Before this he had gone under the instructions of the enemies of Jesus. From now on he was a humble learner of Jesus. Now he was as completely in the hands of his Lord as he had previously been in the hands of the enemy. He was now thoroughly convinced. All that was left to be accomplished in him was enlightenment. And Saul realized, as Christ had assured His followers, "If any man will do his will, he shall know of the doctrine." Take a good look at Saul as he was before this experience and compare him with what he was afterwards, and you have a vision of true evangelical conversion.

Saul a Christian (13-19).—In the

city of Damascus was Bishop Ananias. To him the Lord came and told him to go and minister to the needs of one Saul, "for behold he prayeth." Ananias at first hesitated, but the Lord assured him that all was right. So Ananias went to Saul, gave him the needed instructions, laid his hands on him, and baptized him; but not until the scales had fallen off the eyes of Saul, and there were clear evidences of conversion.

It was a day of complete triumph. The arch enemy of the Christian religion had been converted into an ardent friend and active champion of the faith. What became of Saul's former companions we are not told. Possibly they, like Saul, were also converted; but at this we can only guess, for the Bible is silent on this point. But as for Saul, he not only united with the Church but forever after this he was as zealous in the faith and service of Christ our Lord as he had previously espoused the cause of Judaism, before he had received the light from heaven. In him we have an illustration of what the Lord can do with the most obstinate sinners when once they yield themselves fully to Him. "If ye know these things, happy are ye if ye do them."—K.

Bible Meeting Topic

STUDIES IN I TIMOTHY.—

I Tim. 2:1-3:16

Topic for October 8

MOTTO

"Blameless."

OUTLINE STUDY

V. Exhortations for the House of God.

1. To make prayers for all men.—I Tim. 2:1, 2.
2. Christ is the Mediator.—I Tim. 2:3-6.
3. Paul a preacher and an apostle to the Gentiles.—I Tim. 2:7.
4. The holy hands of praying men.—I Tim. 2:8.
5. The modesty and good works of worshipping women.—I Tim. 2:9-15.
6. Qualifications of bishops.—I Tim. 3:1-7.
7. Qualifications of deacons and their wives.—I Tim. 3:8-13.
8. The importance of a properly conducted Church.—I Tim. 3:14-16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textwords, "Godliness," "Sobriety."
2. Memorize a Verse in the Lesson.
3. The Church of God in Working Order.
 - a. Its Prayers.
 - b. The Worshipers, Their Hands and Their Dress.
 - c. The Bishops.
 - d. The Deacons.
 - e. The Deacons' Wives.
4. The Truth of the Gospel Message.
 - a. Jesus in the Flesh.
 - b. Jesus the Savior.
 - c. Jesus in Glory.

For Seniors.

1. The Importance of the Church in the World.

2. The Power of a Properly Ordered Church.

PERSONAL THOUGHT

Do we appreciate the order of God for His church? Have we placed ourselves in line with those orders that we may help rather than hinder the cause?

SEED THOUGHTS

A strong church is made up of well-ordered families, where intelligent, Christian parents bring up their children in the fear of the Lord, where the home of the week has its counterpart in the home of the Sabbath, where the hopes and joys of the living and the blessed memories of the dead bind to the Lord His church, where young men and maidens are glad when it is said to them, "Let us go unto the house of the Lord," where the tranquillity, and purity and holy peace, the light and the love, form to the opening minds of the children a type and prophecy of the eternal Sabbath and the heaven above.—Hall.

When I go to the house of God I do not want amusement; I want the doctrine which is according to godliness. I want to hear the remedy against the harassing of my guilt and the disorder of my affections. I want to be led from weariness and disappointment to goodness which filleth the hungry soul. I want to have light upon the mystery of Providence; to be taught how the judgments of the Lord are right; how I shall be prepared for duty and for trial, how I may fear God all the days of my life, and close them in peace.—J. M. Mason.

One day of good preaching is no match for six days of inconsistent practice. God will never honor His church with complete success until it completely honors Him.—T. L. Cuyler.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, SEPTEMBER 28, 1933

Field Notes

Bro. S. C. Yoder of Goshen, Ind., is spending the present quarter in school in Chicago. He is spending the week-ends at his home.

Goshen College reports an enrollment of 188 for the first week of school. This does not include evening classes that may be formed later.

Arrangements have been made for a series of meetings, beginning Oct. 22 at Manheim, Pa., with Bro. John W. Hess of Akron, Pa., in charge.

Bro. Homer North of Nappanee, Ind., delivered the first of a series of talks on II Timothy before the young people's meeting at Elkhart, Ind., on Sunday evening, Sept. 17.

Steps have been taken by the brotherhood in Fulton Co., Ohio, looking to the ordination of a bishop, minister, and deacon in that community in the near future. May the Lord direct every step of the way in this important work.

Bro. Edwin Weaver, formerly of Hesston, Kansas, has been appointed superintendent of the Home Mission in Chicago. Brother Weaver will take charge of the work on September 19.

May the Lord bless our brother in his work.—Y.

A brother writes from Lancaster, Pa.: "On and after Oct. 1 the Sunday school at East Chestnut St., Lancaster, Pa., will begin at 9:15, eastern standard time, instead of 8:15, which had been the time during the five months previous."

Bro. James Bucher of North Pomona, Calif., preached for the Salem Church near New Paris, Ind., on Sunday, Sept. 17, and performed a similar service for the Prairie St. Church, Elkhart, Ind., on Monday evening following.

Communion services are to be held on Sunday, Oct. 1, at 2:00 P. M. at the Prairie St. Church, Elkhart, Ind. The afternoon has been chosen as the time, so that those worshiping at the Belmont Church may have the privilege of attending.

An interesting program of Christian workers' meeting, to be held at the Mennonite mission in Altoona, Pa., on Saturday evening and Sunday, Sept. 30 and Oct. 1, is before us. Three states and nine counties are represented by those on the program.

Bro. C. W. Lininger and wife of Elkhart, Ind., worshiped with the Chicago Home Mission congregation on Sunday, Sept. 17. While spending a few days at the Mission, Bro. L. allowed himself to be used in helping in the work at that place.

Friday, Sept. 22, was the time set for a meeting of the Executive Committee of the Mennonite Board of Education, at Goshen, Ind., in the interests of the training of our young people for acceptable service in the cause of Christ and the church.

In the absence of Bro. B. E. Stauffer, who, with Sister Stauffer and Bro. and Sister Amos Miller of Maugansville, Md., are on a few weeks trip to Canada, Bro. George S. Keener of Paramount, Md., is looking after the duties of superintendent of the Old People's Home, Maugansville, Md.

Bro. John L. Horst of this office was called to his former home at Chambersburg, Pa., recently to attend the funeral of his aunt, Sister Sarah Lehman, whose obituary appears elsewhere in this issue. He filled appointments at the following places in Franklin Co., Pa., on Sunday, Sept. 17: Chambersburg, Williamson, and Pleasant View.

A brother, commenting upon present-day conditions, writes us, saying among other things: "What a bless-

ing would come if our President would feel to ask the American people to repent and pray and fast, as did the ruler in Jonah's day." And we might add: We that know the worth of prayer have the privilege to do this very thing, even if our rulers are not all a unit in recognizing the needs as suggested by our brother.

Sunday, Sept. 17, was a notable day for the congregation at Westover, Md. As stated in the correspondence from Westover, Bro. George Hostetler was ordained a bishop and Bro. Roy Payne was ordained to the ministry, being chosen by lot. The services were in charge of Bishops John S. Mast and John A. Kennel. May the Lord richly bless our brethren in their added responsibilities, and also the five new members who were added to the fold. For the first time in its history the congregation at Westover is now being served by a resident bishop. Bro. John S. Mast of Elverson, Pa., who has served the congregation in that capacity, deserves much credit for his faithful service.

Among recent visitors at the Publishing House are the following: J. L. Stauffer and wife and C. L. Stauffer, Spring City, Pa.; H. E. Denlinger, Strasburg, Pa.; John B. Davis, Chicago, Ill.; Louis R. Kieffer and Catherine M. Havens, Pittsburgh, Pa.; Laura Atkins, Tarentum, Pa.; J. W. Shank and wife and son Pablo, Trenque Lauquen, Argentina; E. J. Hershey, Lyman, Miss.; A. H. Hershey and wife, Esther Hershey, and Elizabeth Weidman, Manheim, Pa.; Rudy Diller and wife, Harrisonburg, Va.; Zelma V. Brunk, Gulfport, Miss.; Kenneth Berkshire and wife, Mason-town, Pa.; Steward Rodemer and wife, Springs, Pa.; Martha K. Brunk, Newport News, Va.; Kenneth Avery and family, Wellington, Ohio.

At this writing Bro. J. W. Shank and wife and son Paul are in the South-western Pennsylvania district, visiting friends and relatives, and filling appointments at a number of churches in the district. They are accompanied by Bro. E. J. Hershey of Lyman, Miss. After a few weeks visiting in a number of communities in eastern Pennsylvania, Maryland, and Virginia, they expect to sail Oct. 28 from New Orleans for South America, to continue their mission work in the Argentine. Mail addressed to them will reach them at the following places:

Till Oct. 12, Ronks, Pa., c-o John K. Hershey.

Till Oct. 17, Harrisonburg, Va., c-o Eastern Mennonite School.

Till Oct. 26, Lyman, Miss., c-o E. J. Hershey.

Till Oct. 28, New Orleans, La., c-o S. S. Del Sud.

Correspondence

Newport News, Va.

Dear Herald Readers, Greeting:— Since our last letter some changes have been made at this place. Bro. Henry M. Shenk and Bro. Truman Brunk have been chosen superintendents for our Sunday school here in place of Bro. Henry Nice who faithfully served since the opening of the Sunday school.

Bro. Ralph Palmer (who has been saved through the Lord's instruments in the work here) and Sister Martha Shenk (one of our teachers) were united in holy matrimony in August, after which they left for Kansas to attend the General Conference. They report a blessed time feasting on heavenly things. It was the first time Bro. R., ever attended any of our church conferences and he was joyfully pleased with the many good things he heard. They are making their home in this city and are helping in the Lord's work here. May God's blessing be upon them through life.

Another change is our preaching service which is now every first and third Sunday in each month after Sunday school, and the Sundays in between Bro. Henry Shenk and Bro. Truman Brunk have charge of an adult Bible class. Bro. J. M. Shenk has been preaching for us and giving us good solid spiritual food. Our attendance at these meetings is fair, with good attention. After one service one lady said, "That was a good sound sermon and I am going home to digest it."

Sept. 3 an outing was given to the school on the Young plantation along the Warwick River. Lunch was served, consisting of milk, sandwiches, cakes, and apples. We had the pleasure of having Bishop J. M. Shenk with us, and while we all stood in a circle Bro. Shenk led in prayer and thanksgiving to our Maker who so richly blesses with all good things. We were made to think of the time when Jesus fed the multitudes. The children all behaved nicely and had a good time romping and playing on the green grass under the large trees.

Yours for the Master,
Martha Brunk.

Detroit Lakes, Minn.

Dear Herald Readers:—Bro. Will Birkey and wife, Alvin Birkey and wife, also Bro. Christ Christner of Illinois, visited here a few days in August.

The first of the month Bro. Joe Graber and wife and son Ronald, (returned missionaries from India), also Bro. Edd Pletcher and wife and two daughters from Manson, Iowa, visited here a few days. Bro. Graber spoke to us two evenings about the conditions in In-

dia. We certainly enjoyed their visit, and wish them God's speed.

Sept. 18, 1933. Fannie Stehman.

Westover, Md.

(Holly Grove congregation)

Dear Readers:—At this time the congregation at Westover has great reason to praise our heavenly Father. On Sunday, Sept. 10, we had our preparatory services, at which time peace was expressed throughout the brotherhood.

On Saturday our bishops, Bro. John S. Mast of Elverson, Pa., and Bro. John Kennel of the Millwood Cong., came to this place with a number of other visitors. In the afternoon they had the final instruction meeting with the 5 converts. Saturday evening were baptismal services. Sunday, Sept. 17, we had our communion services in the morning. In the afternoon we had messages on the qualifications of a minister and bishop, by Bros. Mast and Kennel, after which Bro. Geo. Hostetler was ordained to the office of bishop and votes were taken for a minister. In the evening the lot was taken and Bro. Roy Payne was ordained to the ministry. May the Lord richly bless these brethren that they may hold the Gospel standard high, is our prayer.

Pray for the work and workers at this place.

In His service,
Sept. 18, 1933. Ruth Hostetler.

Pigeon, Mich.

Greetings to All Herald Readers:— Since our last letter to the Herald most of our members who had gone west, either to attend S. S. Conference at Kokomo, Ind., or to General Conference and farther west, are back safe and sound. They reported having received many blessings. "Oh, that men would praise the Lord for His wonderful works to the children of men."

On July 27 the voice of the congregation was taken as to the ordination of a minister. The vote was in favor. On Friday evening Sept. 15 our bishop, Bro. Menno Esch, and four members of the Executive Committee of conference came in our midst and we gave our vote after much exhortation and prayer. On Sunday morning Sept. 17, Bro. Sherman Maust was ordained to the office of minister to help out in the great work here in this part of God's vineyard. We praise the Lord for His definite leadings. May all you who know the worth of prayer just now breathe a word of prayer in behalf of our young brother that God may give grace in this great and high calling.

Sept. 19, 1933. S. J. M.

Tofield, Alta.

Dear Herald Readers:—Following our conference, revival meetings were held by Bro. J. P. Bontrager of Win-

ton, Calif. Ten young people took their stand for Christ. Instruction meetings were held previous to the baptismal service which took place on Sunday, Sept. 17, in charge of Bro. N. E. Roth.

Singing practice was held through the summer months, with Bros. M. D. Stutzman and O. O. Hershberger in charge. Great interest was shown. Bro. Lehman has been ill since the first of July.

Sept. 20, 1933.

Cor.

Cherry Box, Mo.

Dear Herald Readers, Greetings:— We have enjoyed the presence of a number of visitors since the last letter from this place.

Among the visitors were Bro. and Sister Orvis Pfile and nephew of Illinois, Bro. and Sister W. H. Detwiler and son John of Iowa, also a carload from Illinois and one from Indiana made overnight stops on their way home from points farther west.

Bro. Aaron Nice stopped over Sunday Aug. 27 with us, leaving Monday morning for his home in Illinois. He had been at General Conference.

Aug. 28, Bro. J. W. Hess and wife and Bro. David Landis and wife of Pennsylvania were with us, both brethren having part in the evening service.

On Sunday morning, Sept. 3, Bro. Daniel Kauffman brought us the morning message. Text, I Sam. 16:7. Bro. Kauffman, wife and daughter Fanny were on their way home from General Conference, accompanied by Sister Sallie Mohler.

Sunday morning, Sept. 10, Bro. George Holdeman and Sister Phoebe Yoder, on their way to Goshen College, and Mabel Hostetler and Sybil Delano, on their way to Anderson College, also Bro. Beare of Maryland, who was returning home from Conference, stopped with us.

We are having revival meetings at present, conducted by Bro. Henry King of Harper, Kans. There are some who have already responded to the call. May the Holy Spirit work mightily upon the hearts of others that they too may step out on the Lord's side.

We are looking forward to an all-day Sunday school meeting to be held at this place Sept. 24. May many precious thoughts be gleaned from the messages.

We ask an interest in your prayers in behalf of the work at this place.

Sept. 21, 1933. Mary E. Yoder.

Bloomfield, Mont.

Dear Readers:—There are some people who have been interested in the work here at Bloomfield, who have been remembering our special need in

(Continued on page 556)

Miscellaneous

"DISAPPOINTMENT—HIS APPOINTMENT"

By Mary E. Yoder

For the Gospel Herald.

(Bread Corn is Bruised. Isa. 28:28.)
Who wouldn't admire that modest young man,
Five and a half feet tall with cheeks so tan,
Vigorous, healthy, arms so strong,
He loves to work the whole day long.

He loves to go to Sunday school
There he has learned of the Golden Rule.
He does to others as he should,
Works better than you thought he could.

When asked of him to take a part
He does it from his very heart.
He does it, oh, so willingly,
It would inspire you his smile to see.

His aims in life are sailing high;
His thoughts for mankind must not die.
He has his plans, he has a way
He thinks, to help mankind some day.

But oh, alas, when at his work,
Disappointment comes. It must not shirk
To do its part; to change the plan,
To make the man a better man.

Though disappointment, shattered hopes,
And aims so high were broken spokes;
Young man was he who aims renewed
For he knew now that God had ruled.

God had a better work for him to do,
A better way to serve humanity he knew.
He presses on with a double aim,
To bring great honor to His name.

With greater joy his heart did sing,
With greater volume his voice did ring.
Carrying the message to souls in sin,
He served to bring the lost ones in.

With sincere love his heart did fill,
It was so sweet to do His will.
Young man, young woman, did disappointment call
You to better service for Him, your all in all?

If it does, don't pine but say,
"I'll follow closer, Lord, to-day
I'll walk more closely by Thy side,
Moment by moment with me abide."

Cherry Box, Mo.

INSURANCE DECEPTION

By H. N. Troyer

For the Gospel Herald.

In one of the recent magazines is found an article entitled, "Insurance, A Myth."

One of the large fire insurance companies of America, Globe and Rutgers, has not been able to make the depression grade. In applying to the court for a liquidation order, the astounding statement was made that the BOOK or CONVENTION VALUE of their assets was sixty million dollars but that the MARKET VALUE was only twenty-one million dollars.

This book value is an assumed price of a stock or bond, regardless of its market value. All classes of insurance companies use this book value

in getting out their reports. They hope the depression will soon be over and prices rise again to former values. Such reports make a good showing in a two-fold way: It makes a better showing to their policy-holders now and later—"what a fine showing not to be affected by the depression that affected so many banks and other industries!" Of course, other reasons are given by them for this practice, but such are only a smoke screen to hide the real motive back of it.

This is a plain overstating of values to obtain credit, and, if done in many businesses, would land the guilty parties behind the bars. But great organizations are privileged characters and so to the fish caught in their net as they are attempting to get people to invest in them WHO ARE SO MUCH SAFER THAN THE BANKS. They wilfully disregard the fact that they were also restricted as life insurance companies from giving loans to their policy-holders. Few are aware of their borrowing forty millions from the R. F. C. to tide over.

Hudson, Ohio.

OBJECTIVES IN SUNDAY SCHOOL WORK

By Stella Lehman

For the Gospel Herald.

Spiritual Growth

Growth implies life. When we think of growth, naturally speaking, there must be life. In the plant life, in the spring when we sow seeds, under normal conditions, we expect the seeds to grow and bear fruit. Among the essentials to growth are moisture and sunshine. We also have a part to do—cultivate, etc. When we do our part we naturally expect the seeds or trees to grow. We think of the Sunday school as soil, and if it is well prepared by faithful teaching, just as surely as we see the growth and development of plants, so we will see the growth and development spiritually in our lives.

The Sunday school cannot receive too much credit for the help it is rendering to our spiritual growth. The children and youths of to-day have many advantages which our parents and grandparents did not have. They just grow up in the Sunday school, right into the church. When children attend Sunday school regularly we expect them to store up a goodly supply of scripture verses and golden texts, which will be of great value to them in later years in their Christian life. "Thy word have I hid in my heart, that I might not sin against thee" (Psa. 119:11). Also if our Sunday school has a good library the books read will be a great help. We will grow on the food we feed upon. If we enjoy reading fiction we cannot expect to grow spiritually. When a child is born into this

world, what it especially needs is proper food and exercise for development. And so in our Christian life we need exercise.

One of the important conditions of growth and strength in the Christian life is work. No man can keep up his physical strength without exercise, and no man can keep up his spiritual strength without spiritual exercise—without working for his Master.

We cannot all be superintendents or teachers, but there are many things which we all can do. When asked to take a class, even though we cannot teach as well as someone else, the Lord only expects us to do our best. A willingness to do anything, no matter how small, is a great incentive to spiritual growth. If we are not willing to do little things God can never use us in a larger capacity. Jesus said to His first disciples, "Follow me, and I will make you fishers of men" (Matt. 4:19). That also applies to His disciples to-day. He expects us to win souls for His kingdom. Bearing fruit in bringing others to Christ is the purpose for which He has chosen us. Jesus says in Jno. 15:16, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, He may give it to you." One who is bearing fruit is the one who can pray in the name of Christ and get that which he asks.

Christ says, "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

We have often heard it said that there is no standing still in the Lord's service. We are either growing spiritually, or growing cold. Why is it that there are so many who just seem to stand still? They do not seem to get any farther spiritually. We think of our children—if they would not grow we would become alarmed and try to find out the cause and do all in our power to promote growth. And yet when we see Christians who are not growing, too often, no one in particular seems to be alarmed or tries to find out the cause. Maybe they are discouraged and need just a word of encouragement, and that is one of the ways in which we can grow—just helping someone else.

Do we invite others to our Sunday school? There may be cases where a Sunday school is not conducive to spiritual growth. Is our Sunday school a live Sunday school? a place where we just love to go?

It is impossible to grow spiritually without a definite experience with the Lord. I believe that is one of the reasons for so many failures. People often try to make themselves grow just

by doing, but just as impossible would it be for us to try to make the sunshine brighter so that vegetation might grow faster. If we know the Lord and do what He wants us to do He will take care of our spiritual growth. We must be honest to our convictions, open and ready to receive more light. Contentment is also necessary. Can we say with Paul, "For I have learned in whatsoever state I am, therewith to be content?" Do we worry and fret or do we rest on God's promises?

We sometimes think of plants and fruit that have their growth and are a finished product—but never will we get to the place in this life where we will become a finished product. If we are consecrated to God and do His will we will continue to grow. "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ" (II Pet. 3:18).

Kenmare, N. Dak.

RIGHT AND WRONG USE OF THE SABBATH

By Susie Troyer

For the Gospel Herald.

In Ex. 20:10 we read, "The seventh day is the sabbath day of the Lord thy God. In it thou shalt do no work." We are also commanded to keep it holy; not that we think of the Sabbath as the only day in which we worship our Lord, but on the Sabbath we should leave all else and worship our Lord whole-heartedly.

Jesus taught us very plainly that we should lend a helping hand in time of need, or we should not refrain from doing somebody a kind deed just because it happens to be on the Sabbath. We often go to the extreme, one way or the other. We are very often accused of doing wrong, as the disciples were accused when they were walking through the cornfields with Christ. The Pharisees accused them of doing on the Sabbath that which was not lawful. Then Christ answered them saying, "The Sabbath was made for man, and not man for the Sabbath."

I think we as Mennonites, who are considered a church-going people, misuse the Lord's day more after we have come to church than in any other way. Why do we attend church services? Every true child of God attends in order to worship his Lord in spirit and in truth and learn more of His saving grace. Why then do we see much disorder in the church house? Perhaps thoughtlessness is the chief source. It is very often true of many of us. We enter the church with our minds all absorbed with thoughts of ourselves and our friends, or other earthly things, and then we leave the service without knowing what the sermon was about. We see irreverence, whispering, and laughing. Do we stop to think we might

be hindering the one we are talking to from receiving some special value from the message the minister is giving at that time? Perhaps the message is not just what we ourselves need, but let us not hinder someone else from receiving a blessing from it. And what must God think when He looks down upon a kneeling audience with the minister making supplications to Him, and hears a hum of voices over the whole house? Do we know we are disregarding, disrespecting the house of God?

And what is our motive when we come to the services and stay outside or purposely go outside afterwards, if one is well physically? May we all create a deeper and truer reverence for the great God and the Sabbath, and, as David said, "Exalt ye the Lord our God, and worship at His footstool; for He is holy."

RELIEF NOTES

By Levi Mumaw

For the Gospel Herald.

Some time has elapsed since our last report in these columns, but this does not signify that the Relief Committee has been inactive during this time. In fact, some very strenuous problems have been faced in the past few months. The Mennonite colony in Paraguay has been facing serious hardships. The refugees at Harbin, China, have not been moved to a suitable refuge. Continuous appeals are coming from Russia for help. Conditions in certain parts of Saskatchewan and Alberta are very pitiful and the people in those sections are facing a long winter with no prospects of crops or feed for their stock.

The conditions in the Paraguay colony have been seriously affected through the epidemic of Malaria fever. It is reported that at one time about 40 per cent of the population was sick. With the use of the partly completed hospital, with part of it used by the military, many were helped by treatment given by several nurses and others giving their time to this work. It will be remembered that there is no doctor in the colony. However, in this emergency valuable help was given by the military doctors stationed at the Hospital. According to the last reports the epidemic was subsiding. The regaining of normal strength was slow as some who had returned to work were obliged to discontinue on account of the return of the fever. This condition has affected the harvesting of the crops, as well as the care of their gardens on which the people depend almost entirely. It will be necessary to give definite assistance to some families who were thus afflicted and could not care for their gardens. The harvest in general was poor. In former years the second harvest proved to be good enough to tide the people over until the next but the outlook this year for this is very doubtful. The people are trying hard to help themselves and are not yet asking for this help, but further reports will indicate

what shall be undertaken by way of general relief. The war has not yet closed. There has been no fighting recently, but the military is stationed close to the colony and many have been stationed in the villages nearest to the border line. The cry from the colony is that the war may soon be ended and normal conditions established. May we unite with them in this in our prayers.

About 30 families are being detained at Harbin, China. About 18 months have passed since the first movement was begun. It has been impossible to continue this effort because of the lack of funds. There is yet a certain amount owing on the first movement. During the past four months special efforts have been made in Europe to raise additional funds for this purpose. Certain amounts have been pledged, but not enough is yet in sight to undertake the work. Having learned of this effort abroad, our Committee has undertaken to assist in this country. The methods of raising the funds have been brought before the different relief organizations and conferences of America. General interest is shown in this, and a meeting of the Executive Committee of the Mennonite Central Committee will be called soon (probably Oct. 7) at Philadelphia to further consider ways and means to take up the movement of these unfortunate people in a definite way. Further announcements will be made regarding this as soon as definite plans have been approved.

Appeals are coming to us from Canada calling attention to the failure of crops in certain parts of Saskatchewan and Alberta. Relief organizations are being appointed for the task of distributing gifts to the needy. Special appeals have again been made for clothing. It will therefore be well for our sewing circles to be prepared to send their contributions to our receiving centers by the latter part of November. Due announcements will be made regarding this. Appeals have also been made for money to help in paying hospital and medical bills for the needy in Canada.

Contributions for this work will be greatly appreciated. No direct appeal has been made for this work for some time, and we trust there will be a generous response as the needs are again presented for the coming winter. Send your offerings for Russian Mennonite relief to V. E. Reiff, Gen. Treas., Elkhart, Ind., or to your local or state treasurers. Distribution for the different causes will be made as the greatest needs become apparent.

Seottsdale, Pa.

WHEN BELIEVE GOD

(Continued from page 550)

not the kind of faith God wants us to have. The world says, "Seeing is believing," but God wants us to believe in order to see. The psalmist said, "I had fainted unless I had believed to see the goodness of the Lord in the land of the living." Do you believe God only when the circumstances are favorable, or do you believe no matter what the circumstances may be?—Sel., by Peter Zehr.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Compare I Jno. 3:9 with Heb. 3:12, 13 and II Jno. 8, 9. J. H. K.

The scriptures which we are asked to compare read as follows:

I Jno. 3:9—"Whosoever is born of God doth not commit sin: for his seed remaineth in him: and he can not sin, because he is born of God."

Heb. 3:12, 13—"Take heed, brethren, lest there be in you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin."

II Jno. 8, 9—"Look to yourselves, that we lose not those things which we have wrought but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of God, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

As we listen to two classes of commentators we might get the impression that there is a contradiction between these verses, in that the first seems (to some) to teach the impossibility of the child of God committing sin, while the other two references teach the possibility of such sinning. To our minds, no such contradiction exists. Willful sinning does not belong to the child of God, for no child of God can remain one and willfully sin against better light. If the sinless life does not belong to your creed and to your daily practice you have reason to "examine yourselves, whether ye be in the faith." The other two references remind us of our frailty, weaknesses, temptations, and possibility of being led astray unless we keep on our guard lest we be overcome by the tempter and fall from grace. The sinless life does not mean an absolutely perfect life, neither do our weak and faltering steps prove that we have not the grace of God in our hearts. We need the first of these references for assurance and for warning, and the second and third for reminders that we need to keep on our guard continually, in mutual fellowship and burden-bearing to build one another up in the most holy faith. "If ye do these things, ye shall never fall."

Is it wisdom for Mennonite families to hold reunions in city parks? Does it not foster the idea that since these reunions are held in places of amusement that the reunions themselves are for amusement? A. K.

Whether it is Mennonite families or some other kind of families, the first question to consider is, Is this to the glory of God? That question disposed of, another question for consideration is, Where would be the best place to

hold the reunion? The purpose of the reunion will in all probability determine the place where it should be held. If the purpose is such that God will approve, the place selected is one in keeping with the purpose.

Here in the Middle West we have a farm paper that is doing all it can to curb chicken stealing. It sells markers to mark the chickens and gives a tin poster to be nailed on a gate post which reads, "Warning! Our poultry is marked and registered with the sheriff." Is it consistent for nonresistant people to have such posters on their farms? A. K.

Evidently in the opinion of the questioner the answer is "NO." What is your answer? Concerning chicken thieves, all people are practically of one mind. They who prowl around at night in other people's poultry houses are the inferiors of the feathered tribe with which they associate. As to how we should deal with such inferior bipeds, there is a difference of opinion. Some would go after them after the manner of the enterprising publisher referred to, while others, remembering that "the weapons of our warfare are not carnal," feel constrained to use methods that are in keeping with Rom. 12:17-21 and similar scriptures. Non-resistant people belong to the latter class; recognizing that the making of threats under such circumstances is either a bluff or a weapon that belongs not to people who lay claims to non-resistance.

CORRESPONDENCE

(Continued from page 553)

their prayers. We wish to thank you for your help in that way.

On Sunday, Sept. 10, there were twenty-one visitors here. In the evening, Bro. Hochstetler ordained Bro. George Kauffman as our pastor. We have waited many years for God to answer our prayer. We continue to ask that He may keep us, now that we have a shepherd.

Our work as individual members is not finished to the extent that we can now sit down and think we have done our part. But we must strive harder than ever to keep Satan from getting a foothold.

In closing I would like to ask a renewed interest in your prayers that our minister may be a blessing and that we, as his congregation, may be worthy of a shepherd and that we will support him with all the strength God gives.

Sept. 21, 1933.

K. Dietz.

Bowdil, Ohio

(Pleasant View congregation)

Dear Herald Readers, Greetings:—As time moves on, many changes take place. Since our last writing there

have been three members of our church called from our midst. They were Bro. William De Gordon, on July 13, Bro. Daniel Geiser, Aug. 9. To-day a large number of relatives and friends gathered together for the funeral of one of our aged sisters, Sister Katie Horst. Our loss is their gain. May the Lord richly bless these bereaved families.

Sunday morning, July 2, Bro. J. A. Liechty worshiped with us, bringing a message from Rev. 22:4.

Bro. O. N. Johns brought the morning message Sunday, Aug. 6, and also turned the bishop work of this congregation over to Bro. I. J. Buchwalter. Three souls were received into church fellowship in the same service.

Sunday, Aug. 27, just following Sunday school, the time was given for our children's meeting, followed by a sermon for the children.

We were glad to have with us, Sept. 3, Bro. and Sister Leo Rice and family. They gave a number of selections in song which were much appreciated. In the morning service the invitation was extended and one soul stood.

Sept. 10, Bro. D. B. Raber of Marshallville, O., and Bro. P. R. Lantz of Wooster, O., brought the messages from the Word; Bro. Lantz reading from I Peter 1 and Bro. Raber using for a text I Pet. 5:8.

Mid-week meeting continues, teachers' meeting and prayer meeting alternately. One soul confessed Christ at the last prayer meeting. Will you continue to pray for the lost.

Sept. 21, 1933. Gladys Eschliman.

WORTH WHILE

It is easy enough to be pleasant,
When life flows by like a song,
But the man worth while is one who will smile

When everything goes dead wrong.
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the praises of earth,
Is the smile that shines through tears.

It is easy enough to be prudent,
When nothing tempts you to stray,
When without or within no voice of sin
Is luring your soul away;
But it's only a negative virtue
Until it is tried by fire,
And the life that is worth the honor on earth,
Is the one that resists desire.

By the cynic, the sad, the fallen,
Who had no strength for the strife,
The world's highway is cumbered to-day,
They make up the sum of life.
But the virtue that conquers passion,
And the sorrow that hides in a smile,
It is these that are worth the homage of earth,
For we find them but once in a while.

—Ella Wheeler Wilcox.

I believe in long prayers. But I also believe that the place for long prayers is in the secret closet.—J. D. Mininger.

IOWA-NEBRASKA CONFERENCE

Report of the 12th Annual Meeting of the Iowa-Nebraska District Conference Session held at Shickley, Nebr., Sept. 30, 31, 1933.

Organization.—Mod., John Y. Schwartzendruber; Ass't. Mod., C. J. Garber; Sec., Wm. R. Eichler; Ass't. Sec., Norman Hobbs; Treas., Geo. Miller.

When the hour approached for the opening of Conference, the Moderator officially called the meeting to order with a few fitting and timely remarks.

Song services were led by Paul Erb, Hesston, Kans. Scripture reading (Isa. 40:1-18) and prayer by J. E. Zimmerman.

Each consecutive meeting was opened and closed by prayer. Interest was good, attendance good, also attention. Many good and practical thoughts were given. No doubt the influence of this meeting will be long remembered throughout the Church. Every evening some inspirational meeting was conducted, followed by a Gospel sermon. Truly our vision of Christ and His work was enlarged and many were encouraged to press on with a new zeal.

Conference Sermon

The Conference sermon was preached by Daniel Kauffman, Scottsdale, Pa. Text, Rom. 14:12. The following is a brief synopsis of his message:

"So then every one of us shall give account of himself to God." The theme of the message was "Personal responsibility." The following points were stressed:

1. The responsibility of Church in judgments.
2. The responsibility of ministry—must give a strict account of all.
3. The responsibility of laity—all must follow their leaders of God.
4. The responsibility of choosing—"Choose ye this day." Noah keeping his family together.
5. We are responsible to God, for right conduct, even if whole world goes in opposite direction.
6. Stewardship—all are stewards.

The following brethren gave testimony to Conference sermon adding many helpful thoughts:

C. J. Garber, Alpha, Minn.; Eli Hochstetler, Wolford, N. D.; John Hochstetler, Kalispel, Mont.; Orrie D. Yoder, Hubbard, Oreg.; Paul Erb, Hesston, Kans.; Eli Bontrager, Midland, Mich.; Jacob Birky, Lancaster, N. Y.; Simon Gingerich, Wayland, Ia.; D. G. Lapp, Roseland, Nebr.; D. J. Fisher, Iowa City, Ia.; Perry Blosser, South English, Ia.

Question 1. How may our congregations be led to a higher plane of Christian life? by S. C. Yoder.

Answer. 1. By the overseers of our congregations rising to their full responsibility and opportunities in the way of setting proper examples, supplying their congregations with proper spiritual nourishment, and properly shepherding their flocks. II Tim. 4:5.

2. By a spiritual coöperation between ministers, teacher, parents, and all others in positions of responsibility; to the end that the rising generation may be brought up for God and trained for faithful service in the church. I Pet. 5:5; Deut. 11:18-20.

3. By scriptural discipline in home and church.

4. By maintaining scriptural order and a spiritual atmosphere in every home. Prov. 22:16.

5. By properly safeguarding our young people against improper associations and environments. Deut. 22:8.

6. By fostering spiritual activities among the membership, making it possible for every willing member to work, encouraging all members to be diligent in prayer and Bible reading. I Thes. 5:17; Jno. 5:39; II Tim. 2:15.

7. By keeping the membership enlightened as to the issues and opportunities confronting us, sounding a warning note in time of danger; or, in other words, by a proper indoctrination of the entire membership. I Pet. 5:24.

8. By encouraging such social and religious activities only as are conducive to commendable character and spiritual life. I Tim. 4:7, 8.

Question 2. What can be done to foster a more definite missionary conviction in our congregations? by J. C. Brenneman.

Answer. 1. By becoming better acquainted with Jesus Christ and His work for our souls. Rom. 12:1.

2. By missionary sermons and missionary meetings. Acts 15:3, 4.

3. By appreciating the value that God places upon a soul and that a soul without the Savior is eternally lost. II Cor. 5:14.

4. By giving out missionary activity at home. Acts 8:4; Mark 5:19.

5. In every way possible strengthening the spiritual life of the membership. Tit. 2:6-8.

6. By keeping our churches under the leadership of those who are themselves filled with missionary zeal. II Tim. 2:1, 2.

Question 3. The teaching of Christ and the apostles on attire for Christians; by Simon Gingerich.

Answer. Inasmuch as the subject of attire for Christians, as taught by Christ and the apostles, and believed and practised by our church, is a necessary part of our faith, and is a part of some of the great doctrines of the Bible, such as separation from the

world, nonconformity to the world, etc., therefore, be it resolved,

1. That we recognize the definite scriptural teaching on attire for Christians as a matter of vital importance, and that we give it our serious attention. I Tim. 2:9, 10; I Pet. 3:3, 4.

2. That as servants of the Lord and the Church we see that plain and positive teaching be given in all of our congregations on this vital issue, avoiding any teaching or lack of teaching that would set forth the idea that this important doctrine belongs to the so-called "little things," or that simplicity of attire is out of date. Zech. 4:10; Matt. 28:20.

3. Since immodest attire endangers and destroys the sacred virtues of Christian modesty, we protest earnestly against the fashions and fads of the day, and as a Conference we take a positive stand against all manner of dress which exposes our bodies, such as short sleeves and indecent clothing for brethren, or which fosters an unscriptural spirit of bodily adornment such as the wearing of jewelry, costly array, gay colors, fashionable cutting and dressing the hair, etc. Isa. 3:16-24; Jno. 8:12; 17:14, 16; I Tim. 2:9, 10; I Pet. 3:3, 4.

4. Furthermore, be it resolved that scriptural discipline be administered where those principles are violated, but that we ever remember that the most satisfactory solution to this question is savory grace which produces an obedience that comes from the heart, and enables us to rejoice in the garments of Salvation and in the robe of righteousness, to the extent that the love of bodily adornment is taken away. Rom. 6:16, 17.

Question 4. Scriptural discipline as a means of strengthening the spiritual life of the Church, by Daniel Kauffman, Scottsdale, Pa.

Answer. Whereas, the holy Scriptures are full of instructions concerning discipline, and

Whereas, wholesome discipline is an essential in preserving the spiritual life of our members and in safeguarding the Church against the present drifting away from the standards of the gospel, therefore be it

Resolved, that this Conference recommend that the matter of scriptural discipline be made a study by our people, especially by Church leaders, with a view to making those scriptural instructions practical in our spiritual life.

Discipline, to be effective, must be administered in love, in harmony with the principles and directions of the Gospel, faithfully and firmly. Disciplinarians are most successful when they themselves are living examples of the standards they enjoin upon others.

Question 5. "Adorning the doctrine of God" (Tit. 2:10), by A. G. Yoder.

Answer. "All scripture is given by inspiration of God and is profitable for doctrine . . ." Christian doctrine should not only be revered and exemplified but also beautified and made attractive through a consistent Christian life—religiously, socially, in home and business life. Among the different things in which we may adorn the doctrine of God our Savior we are constrained to mention the following:

1. Faithfully meeting our financial obligations.
2. Actively supporting the activities of the Church.
3. Exemplifying an attitude of loyalty to God and the Church.
4. Proving ourselves faithful servants to our employers.
5. The use of language that is becoming for a pure, meek, humble, peaceable child of God.
6. Following the rule of yielding supreme allegiance to God.
7. Freedom from covetousness and from resulting sins.
8. Cherishing and maintaining the "blessed hope."

Committees Appointed

Nominating Committee: Simon Gingerich, Silas Horst, P. R. Kennel.

Resolutions Committee: A. G. Yoder, Daniel Kauffman, J. Kore Zook.

Assignment Committee: P. J. Blosser, J. E. Zimmerman, Harvey Yoder.

Question Committee: Simon Gingerich, Perry Blosser.

Resolutions Adopted

No. 1. Resolution on Relief Commission.

Whereas, some of our Russian brethren are in desperate straits through circumstances over which they have no control; and

Whereas, there is an immediate need for more funds to provide for their relief, be it

Resolved, that we recommend that our brethren give this matter prayerful consideration, and, as the call comes from the Relief Committee of our General Mission Board, may we give liberally to this worthy cause according to II Cor. 9.

Resolved, that this resolution be read before our congregations at an early date, our secretary to be instructed to send a copy to each congregation in the district.

No. 2. Resolution of Condolence.

Whereas, it has pleased our heavenly Father to take from our ranks our beloved brethren, Bro. A. R. Egli, minister in the Manson congregation, and Bro. W. T. Lineweaver, deacon in the Liberty congregation, therefore be it

Resolved, that we, the members of the Iowa-Nebraska Conference, bow in humble submission to His divine will, and extend our sincere sympathy to the bereaved families and to the congregations in which they labored, commending them to the care of a loving Father "who doeth all things well" and is able to comfort them in

their sorrow and provide for the vacancies caused by the death of our brethren.

Resolved, that a copy of these resolutions be spread upon the minutes of our Conference and also a copy be sent to the bereaved families.

No. 3. There will be several resolutions found in connection with subjects discussed in this report.

Ordinations Accepted

The brethren, Henry Miller of Kalona, Ia., ordained to office of deacon; John R. Troyer, Milford, Nebr., ordained to office of deacon; and Ezra Roth, Beaver Crossing, ordained to office of minister, were officially recognized and accepted into the Iowa-Nebraska Conference District as members.

Upon motion the Conference letter of Bro. D. D. Kauffman, South English, Ia., was accepted and he was recognized as a member of this Conference.

Motions Passed in Ministers' Meeting

Moved to invite all visiting brethren of our sister conferences to join with us in this Conference session, and that they be afforded full Conference privileges.

Upon motion it was decided to nominate informally candidates for assistant secretary and elect by ballot.

Moved that the Executive Committee of Conference be empowered to present names for the various committees.

It was moved that our representative on the Mennonite Board of Missions and Charities embody in his report the work of the Eastern Board of Missions and Charities in the work of establishing a mission in Africa.

Upon motion it was decided that we accept the recommendations of the Relief Committee, and that we instruct the Resolutions Committee to draw up a resolution encouraging our congregations to support it.

It was moved to appoint two brethren to bring questions before Conference for consideration.

Upon motion the question of the advisability of choruses singing in our churches be tabled for further study.

The Conference letter of Bro. D. D. Kauffman was presented and upon motion it was tabled until after the bishops' counsel. Later it was taken up and upon motion his letter was accepted and he was received as a member in this Conference.

Upon motion the report of the Nominating Committee was read and approved with the recommendations that where only one name appears on list that they be declared elected, and also that Bro. A. G. Yoder be considered appointed on Children's Welfare Board.

Upon motion the name of John Hochstetler was retained on list for Moderator of Workers' Conference.

Upon motion it was decided to instruct our Resolutions Committee to draw up a resolution of condolence to the bereaved families

of Bros. A. R. Egli of Manson, Ia., and W. T. Lineweaver of Kalona, Ia.

Upon motion it was decided to leave the District Mission Board's part on program of Workers' Conference as it is for this year, and that arrangements be made for Executive Committee session on program for next year.

The constitution of the Iowa-Nebraska Conference District was read and revised according to prescribed rule. Each article was read, revised, and approved upon motion. Also moved to adopt new Constitution as a whole. It was further decided that Bro. Simon Gingerich is to have new Constitution printed.

It was moved to include Doctrinal Statement in our new pamphlet, and give it the same title as before.

It was further decided to have 1500 copies printed, 1000 to be bound, 500 to be held over until needed.

Election of Officers

Moderator of Conference, A. G. Yoder.

Assistant Moderator, A. D. Stutzman.

Secretary of Conference, Wm. R. Eicher.

President of District Mission Board, J. C. Brenneman.

Secretary of District Mission Board, J. Kore Zook.

Treasurer of District Mission Board, C. J. Freyenberger.

President Sisters' Sewing Circle, Sadie Miller.

Secretary of Sisters' Sewing Circle, Alma Brenneman.

Delegate to Dakota-Montana Conference, Perry Blosser.

Children's Welfare Board, A. G. Yoder and P. R. Kennel.

Local Board K. City Mission, A. M. Miller and Harvey Yoder.

Colorado Church Board, W. M. Birkey, W. S. Gingerich.

Member Board of Education, Geo. Miller and Perry Blosser.

Member Publication Board, Simon Gingerich.

Member Board of Missions and Charities, J. Y. Swartzendruber.

Member Iowa City Mission Board, Harvey Yoder.

Educational Committee, Wm. R. Eicher.

During the Conference the following reports were submitted to Conference and approved: Report of Delegate to the Dakota-Montana Conference, Report of Bishops' Council, Report of Relief Committee, Report of Educational Committee, Report of Congregations, Report of Members on Children's Welfare Board, Report of Member of Mennonite Board of Missions and Charities, Report of Executive Committee of Conference, Report of Pleasant Hill Congregation at O'Neill, Nebr., Report of Iowa City Mission, Report of Iowa-Nebraska District Mission Board, Report of Conference Treasurer, Report of Member of Mennonite Board of Education, Report of Member of Mennonite Publication Board, Report of Iowa City Mission Board, Report of Local Board of Kansas City Missions.

These reports will appear in full as part of the full report of Conference to be published in pamphlet form in a few weeks.

Respectfully submitted,

Wm. R. Eicher, Secy.

Norman Hobbs, Asst. Secy.

Married

Palmer—Shenk.—On Aug. 13, 1933, at the home of the bride, Bro. Ralph Palmer of Newport News, Va., and Sister Martha Shenk of Denbigh, Va., were united in holy matrimony. Bro. Daniel Shenk, uncle of the bride, officiating. May God's richest blessings accompany them through life's journey.

Lapp—Alderfer.—On Sept. 2, 1933, at the home of the officiating bishop, Bro. Arthur D. Ruth, occurred the marriage of Bro. Arthur W. Lapp of the Line Lexington congregation and Sister Lizzie Mae Alderfer of the Franconia congregation. May God's richest blessings attend them through life.

Clemmer—Kolb.—On Sept. 12, 1933, at the home of the bride, Bro. Markley Hunsberger Clemmer of the Souderton congregation, and Sister Miriam Weaver Kolb of the Vincent congregation, Chester Co., Pa., were united in holy marriage by Bishop Warren G. Bean. May God's rich blessing attend them through life.

Weaver—Lehman.—On Sept. 9, 1933, Bro. Edwin Weaver of Hesston, Kans., and Sister Irene Lehman of Goshen, Ind., were united in marriage by Bro. M. C. Lehman, father of the bride. The marriage took place on the campus of Goshen College in the presence of two hundred fifty friends. May the blessing of God rest upon these young people as they journey through life together.

Obituary

Goyette.—Walter Goyette was born in Canada, Sept. 27, 1849; died near Bad Axe, Mich., Sept. 8, 1933. He leaves to mourn his departure, 4 sons, 1 daughter, and many friends. He accepted Christ as his Savior about four years ago, and became a member of the Pigeon River A. M. Church and remained faithful till the end, leaving a bright testimony that all was well. The funeral services were held at the County Home, near Bad Axe, Mich., by M. S. Zehr (I Cor. 15:34-58), and at the Pigeon Church by Edwin Albright (Dan. 12:13). Burial in adjoining cemetery.

Shreiner.—Kathryn, daughter of Harry E. and Katie Shreiner, died Aug. 27, 1933; aged 8 y. 11 m. 21 d. She took sick Saturday afternoon while at church service, and died Sunday evening. She is survived by her parents, 2 brothers (Lester and Henry), 2 sisters (Mabel and Susan), 1 grandmother, 1 grandfather, and a host of friends. Services were conducted in the home, and the Erb's Mennonite Church by Bros. Joe Boll, Henry Lutz, and John W. Weaver. Burial in the adjoining cemetery.

Kathryn, thou wast mild and lovely,
And thy stay on earth was short,
But we hope to meet again,
In that heavenly home above.

Miller.—Paul Henry, son of Bro. James and Sister Mamie Miller, died Sept. 9, 1933; aged 9 y. 5 m. 12 d. Paul was a bright active boy.

He had a sore on his foot, but it was not thought to be anything serious, but blood poison set in. He was taken to the hospital and then had taken pneumonia and in a week's time he was called to his reward. He is survived by father, mother, 2 brothers, and 4 sisters all at home; also 1 grandmother. Paul was the first one to break the family circle. It was hard for the family to give him up, but they can have the blessed hope that it is well with him, he is now at rest. Funeral services were conducted Sept. 11 at the Blough Mennonite Church by Bros. Harry C. Blough, L. A. Blough, and Jas. Saylor. Interment in the Blough Cemetery.

Lehman.—Sarah A., daughter of Noah and Sarah Bomberger Cockley, was born at Hunsdale, Pa., Dec. 27, 1869; died at her home near Chambersburg, Pa., Sept. 13, 1933; aged 63 y. 8 m. 16 d. Dec. 20, 1892, she was married to Peter H. Lehman of Chambersburg, Pa., who survives her. To this union were born two sons, Noah C., and Samuel D., both of whom also survive, as well as 3 grandchildren and 1 brother, H. C. Cockley. Sister Lehman gave her heart to Christ in her young years and was a faithful member of the Mennonite Church for 45 years. She suffered from a lingering illness for a number of years, and for the past three months was unable to lie down. Through all her suffering she was patient and resigned to the will of the Lord and expressed her readiness to go whenever He should call. She had made all arrangements for her funeral some years ago, and these were carried out according to her wishes. The fu-

neral was held from her late home and at the Chambersburg Mennonite Church on Sept. 16 with Bros. John S. Burkholder and Harvey E. Shank in charge. Text, "Father, into thy hands I commend my spirit" (Luke 23:46). Interment in the cemetery near the church.

Smoker.—Lydia M. (Stoltzfus) Smoker, widow of David R. Smoker, was born Feb. 7, 1866; died Aug. 16, 1933; aged 67 y. 6 m. 10 d. She died at the home of her daughter at Monterey. She was a member of the Weaver-town Amish Church until death. Her illness was of a year's duration from complications, spending nearly all that time in bed, being very patient in her sufferings. Her husband, 2 sons, and 1 daughter preceded her in death. She is survived by these children: John of Groffdale; Mrs. John Stoltzfus, with whom she resided; Reuben of Limeville, Joshua of Weaver-town, Isaac of Paradise, Abner of Mascot, Levi of Leola; also 52 grandchildren, 2 great-grandchildren, and 2 brothers (Stephen F. Stoltzfus and John A. Stoltzfus, both of near Mechanicsburg). Funeral services were held Aug. 18 at Weavertown Church, conducted by John S. Mast, Elverson, Pa., assisted by George W. Beiler of Intercourse, Pa. Text, Jno. 16:22.

"Dearest mother, you are not forgotten,
Though on earth you are no more;
Still in memory you are with us
As you always were, before."

By her daughter.

Moyer.—Barbara, widow of the late Christian H. Moyer of Vineland, Ont., passed away at Vineland, in the home of her daughter, Mrs. George Steward, on Monday, Aug. 7, 1933; aged 95 y. 3 d. She was the last of the family of Abraham Kratz, for many years deacon of the Moyer Church at the "Twenty." Born Aug. 4, 1838, she was the oldest resident of the district, having resided near her birthplace during her lifetime. She was first united in marriage to Jacob F. Rittenhouse and resided on the farm near Campden. He died in 1894. Three sons and two daughters were born to them, of whom Mrs. Steward of Vineland and Moses Rittenhouse of British Honduras survive her. She was married the second time, in 1909, to Christian H. Moyer, who predeceased her. For many years she was a member of the Mennonite Church and was deeply interested in the Church and in Christian work. One of her last requests was that at her funeral services the minister should not preach about her, but preach to the young people that they should turn from the sins of life and live close to the Lord. She has left behind her a full quota of years and a blessed hope for the life to come. Services were held Aug. 9. Her remains were laid by the side of her first husband in the cemetery near Campden. Services conducted by S. F. Coffman. Text, Gen. 25:8.

Byler.—John A., son of Adam D. Byler and Annie Bender, was born Jan. 17, 1885, in Lawrence Co., Pa.; died at his home near Kalona, Ia., Sept. 13, 1933; aged 48 y. 7 m. 27 d. At the age of 11 years he moved with his parents to Geauga Co., Ohio. On Oct. 5, 1911, he was united in marriage to Amanda Knepp, to which union were born 5 sons and 6 daughters: Leslie, Leon, Mary, Dorothy, Henry, Carmella, Elba, Irene, Vernon, John Jr., and Vera all at home. He united with the Amish Mennonite church when a young man and remained faithful until death. He leaves to mourn his departure his wife, children, 6 brothers and 2 sisters: William of Dover, Del.; Daniel of Middlefield, Ohio; Henry of New Wilmington, Pa.; Enoch of Atlantic, Pa.; Gideon, and Lena, wife of Ammon D. Miller, of Dover, Del.; Adam of Burton, Ohio; and Annie, wife of Eli J. Miller, also of Dover, Del.; and a host of relatives and friends. Since the age of 12 he has suffered more or less from asthma. The last year or so it seemed as if he was free from the disease, but the heart and liver were left in a weakened

condition. The last week of his life he suffered severe heart attacks, but he bore the pain patiently and was not given to complaining but put his trust in the Lord.

Farewell, dear wife, children, brothers and sisters;

My Savior has now called me home.

At the gates of the City Eternal,

I'll watch and wait till you come.

Funeral services were held Saturday, Sept. 16, at the East Union Mennonite church. They were conducted by Bros. Elmer Swartzendruber and Amos Swartzendruber in the German language and by D. J. Fisher in English.

Kenagy.—Sarah Ann (Greaser) Kenagy, daughter of Isaac and Elizabeth (Rutt) Greaser was born Nov. 3, 1859, near Wooster, O.; and departed this life at the family home near Garden City, Mo., Aug. 31, 1933; aged 73 y. 9 m. 28 d., after a brief illness of only a few hours caused by a heart attack. At the age of 16 y. she was converted and united with the Mennonite Church, being a charter member of the Bethel Congregation of which she was always a loyal supporter. On Dec. 16, 1877 she was united in marriage to Rufus A. Kenagy, with whom she shared the joys and sorrows of life for nearly 56 years. This Christian home was blessed with 4 sons and 1 daughter and to them she was a tender counsellor and an earnest intercessor for their salvation and well-being. Sister Kenagy was a devoted Christian. She served patiently and quietly as a kind, helpful neighbor and friend, especially remembering the sick and those who were in need. Her sudden departure came as a shock to the family and entire community, but she, realizing the uncertainty of life, had completed plans and arrangements for her passing. She leaves to mourn her going, a devoted companion, 1 daughter (Mrs. Bessie May Garber, Colorado Spgs., Colo.), 4 sons (Alvin of Santa Monica, Calif., Edwin, Irvin and Owen of near Garden City, Mo.); also Lucy Ann (Culp) Broyles of Kansas City, Mo., who was reared in this home, 1 brother (Amandus Greaser), 25 grandchildren, 15 great-grandchildren, and a host of relatives and friends. Funeral was conducted on Sept. 3, at the home by Joe C. Driver and at the Bethel Church by I. G. Hartzler, Joe C. Driver, and W. E. Helmut. She chose her own funeral texts as follows: John 14:1, 2, 3; II Tim. 4:7, 8.

Dear Heavenly Father, hold my hand

Each moment, lest I fall;

There is the power to keep—my part

To let Thee, that is all.

I dare not take one step alone,

And oh, 'tis sweet to know

The loving, mighty, tender clasp

Will never let me go.

Brubaker.—Isaac H., son of the late Isaac and Annie (Herr) Brubaker, was born June 7, 1858, in Lancaster Co., Pa.; died at his home near Landisville, Pa., Sept. 2, 1933; aged 75 y. 2 m. 26 d. Death was caused by heart trouble, with its complications, after an illness of eight months. With his companion, he united with the Mennonite Church soon after their marriage, and was a member of the Erisman congregation, where he was ordained minister Aug. 7, 1907. He was ordained to the office of bishop Aug. 25, 1920. Even though he was not called to this office until past the middle of his life, he had the welfare of the Church very much at heart, and always took a firm stand for the principles of the faith, and it may well be said of him, "He being dead yet speaketh." Health failing, he desired to be assisted in his official duties, and in March of 1930 Bro. Henry B. Lutz of Mt. Joy was ordained, and is now serving in the duties of that office. He was married to Lizzie H., daughter of Christian and Annie Brubaker, of near Millersville. To this union were born six children, three of whom preceded him in death—Emma, Susie, and Anna (who was married to Christian B. Snyder of near Litz). Besides his wife he is survived by these chil-

dren: Christian B., residing on a farm near home; Lizzie B., wife of Martin G. Metzler; and Isaac B., at home; also 5 grandchildren, and 4 great-grandchildren, and 1 sister (Mrs. Albert H. Erb). Funeral services were held Sept. 5, with a short service at the home, with further services at the Landisville Mennonite Church. Sermon by Bishop Henry Lutz. Text, Zech. 1:5. Interment in adjoining cemetery.

"He sleeps, he sleeps,

And never more,

Will his footsteps fall by the old home door,
Nor his voice be heard with its loving tone
By the lone ones left around his own hearthstone,

He has gone, he has gone to his home afar—
To the beautiful land,
Where the angels are."

—Family.

SPECIAL MEETINGS

Akron, Pa.

Report of Harvest Meeting held at Akron, Pa., by the Metzler congregation Aug. 5, 1933.

Organization.—Mod., Benjamin G. Wenger; Chors., Gideon Eberly, Harry Lichty; Sec., Reuben S. Horst.

Subjects and Speakers.—Children's Meeting, Elam Stauffer; Harvest Sermon, I. B. Good; The Value of Right Spiritual Influence in Our Lives, J. L. Rutt; Christ in the New Testament, J. L. Rutt; Christ in the Old Testament, Jacob H. Hershey.

Thoughts Gleaned.—Sin mars the character; repentance and accepting the blood of Jesus Christ covers sin and God will not remember them against us. Harvest is a type of God's great program. The heavenly Father sends the rain and sunshine; therefore it is not wise to make any reflection on His work. The farmer sows the grain, cares for the growing crop, but looks to God for the increase. Christianity is a strong factor in properly distributing a bountiful harvest to the needs of the human race. These blessings given largely because of the humble efforts of the faithful followers of Jesus Christ and God the Father. "Love not the world, neither the things of the world" but lay up treasures in heaven. Spiritual life has the preserving quality, as in the case of salt. Our influence should be uplifting, evangelizing, and pointing others to Jesus. In the New Testament Christ is referred to as the King, the perfect Servant, the divine Son of God, appointed Heir of all things, and the Bread of Life. In Him only is satisfaction, and in His shed blood there is pardon.

The meeting was well attended, we appreciate the spirit present and feel to praise the Lord for His many gifts bestowed upon us.

Secretary.

Thompsontown, Pa.

Report of Harvest Home and Mission Meeting held at the Delaware Church near Thompsontown, Pa., Sept. 2, 1933.

Organization.—Mod., A. G. Brubaker; Sec., D. B. Brubaker.

Program and Speakers.—(Morning session) Devotion, Psa. 103, Solomon Lauver; Harvest Sermon, text, Mark 4:29, Jonas Yoder; Final Harvest of Souls, Elam Stauffer; (Afternoon session) Devotion, Isa. 6:1-8, W. W. Grayhill; Missionary Zeal Directed by Scriptural Conservatism, Joshua Zook; Our Prospective Work in Africa, Elam Stauffer; Isa. 6:8, Jonas Yoder; (Evening session) Devotion, Eph. 6, Jonas Yoder; Children's Meeting, Jacob Yoder; Missionary Message, I Kings 20:40, Elam Stauffer; Sermon, Matt. 28:18, Joshua Zook.

Thoughts Gleaned.—The natural harvest is a joyous time, the spiritual harvest (present) time should be even more so. Africa is called "the dark continent," but the light

of the Gospel is for dark places. The dispensation of the Gospel is committed to every Christian. The individual touch with sinners is the most successful. Fields of opportunity: Bearing one another's burden, self-denial, bearing the cross of Christ, living above the average. Secretary.

Lancaster, Pa.

Report of a Worker's Meeting at the Vine Street Mission, 112 E. Vine St., Lancaster, Pa., Sunday evening and Monday (Labor Day), Sept. 3, 4, 1933.

Organization.—Mod., John K. Charles; Chor., Jacob Mellinger.

Program.—Our Most Important Work, Ivan Leaman; Evangelistic Sermon, Milton Brackbill; The Worker's Home Life, David High; Every Christian a Worker, Harry Shreiner; The Worker's Message, Sin, Salvation, Transformation, Ira L. Hershey; The Worker's Study, Charles Brackbill; The Worker's Prayer Life, Elam Stauffer; The Worker's Aim and Reward, Ira Ressler; Worker's Meeting—Neglected Opportunities for Service, conducted by D. S. Krady, five-minute talks given by Martin Z. Miller, Roy Myer, P. F. Mosemann and Jacob Mellinger; The Blessed Hope, Milton Brackbill.

Gleanings.—Our most important work—"Go ye into all the world and preach the gospel to every creature," "Ye shall be witnesses unto me," "We are workers together with God." Preaching without consistent practice is vanity. We are saved to live and serve, and not so that we are ready to die. Thanks be to God for a Savior, even Jesus, for "He shall save his people from their sins." Preach the Word, the Word is powerful. "If any man be in Christ Jesus he is a new creature." A consecrated study of God's Word leads to the study of prophecy which in turn inspires hope in the Christian for the return of the Lord to take us to be with Him. Prayer is the nearest approach we have with God. To the Christian the hour of prayer is the sweetest place on earth. Prayer is the source of power for the Church. In whatever we do, we should "do all to the glory of God." "Give diligence to make your calling and election sure." The hope of the Christian is the thing which keeps him steady in faith in these trying times. Our hope is the personal return of the Lord Jesus Christ to receive us to Himself that we may be like Him, and where sin cannot enter.

This meeting marked the beginning of a series of tent meetings in charge of Milton Brackbill. Your prayers are invited for us at this place. J. C. D.

DISAPPOINTED!

Were you among the number who planned to attend a church school and were disappointed in not being able to enroll? Let the advantages of systematic Bible study become yours by enrolling for a Bible Correspondence Course with the **Eastern Mennonite School**. A bulletin gladly sent to any one inquiring. Address:

Eastern Mennonite School,
Correspondence Department,
Harrisonburg, Va.

CONFERENCE ANNOUNCEMENT

Washington Co., Md.-Franklin Co., Pa.

The Lord willing, the annual session of the Washington Co., Md., and Franklin Co., Pa., Conference will be held at Reiff's Church, near Maugansville, Md., Oct. 13, 1933, convening at 9:00 A. M. The board of bishops will meet in executive session at the same place on Oct. 12 at 1:30 P. M.

The annual meeting of the District Mission Board will be held Oct. 12, meeting at 9:00 A. M., at the above-named place.

Jos. E. Lehman, Sec'y of Conference.
John D. Risser, Sec'y of Mission Bd.

ITEMS AND COMMENTS

Germany is reported to have taken steps looking to the placing of a boycott upon imports from countries permitting a similar restriction upon German goods shipped into their countries.

It is stated upon reliable authority that Henry Ford, the automobile manufacturer, has agreed to adopt N. R. A. time and wage schedules, without signing the Code. Many people are eagerly awaiting the outcome of a number of cases of a similar nature involving disagreement between individuals and classes.

While organized capital and organized labor are heralding news of coming agreements and terms of peace between the two classes affected, strikes are still going on. Usually where such agreements are reached, what constitutes gain to the two classes involved in the controversy means loss to the rest of the people.

The high cost of relief for the unemployed is evident from the report from Cleveland, Ohio, that a relief fund of \$27,714,000, supplied by state and nation, will mean employment for about 6670 laborers. At that rate it would require a little over four billion dollars for every million of idle men out to work, to say nothing about how long such sums would guarantee employment.

The Ohio legislature having adjourned without levying a sufficient amount of taxes to support the weaker schools of the state, it is predicted from reliable sources that thousands of schools in the state will be compelled to close for want of sufficient financial support. The two alternatives held out are those of teachers working without pay or the governor reconvening the state legislature for the purpose of providing for the necessary revenue.

After a prolonged struggle between operators and miners' unions, President Roosevelt succeeded in bringing enough pressure to bear upon the contending interests to bring the coal industry under the N. R. A. Both classes are expressing the hope that the agreement may be for the best. In this, as in other struggles between capital and labor, it is probable that in the last analysis it will be found that the burden of additional costs will be laid upon the consumer. Some estimate that coal prices may increase as much as 30 or 40 per cent.

In the midst of the international race in the speeding up of the armaments, we hear much talk about further attempts at disarmament. The nations to-day, as in times past, are unanimously in favor of disarmament—provided the other nations take the lead. There are only two things that can bring about substantial disarmament: (1) An era of peace and international good will; (2) bankruptcy and failure to get enough money to support the war machinery. Just now the former does not seem very hopeful, and it is a question whether national leaders have the courage to heed the signs of the latter to a sufficient extent to make substantial reductions in their armies, navies, and air forces.

One of the events getting front page newspaper advertisement during the past week is that of two rival meetings held on Broadway, New York City. On the one side of the street is an evangelistic campaign going on where Mrs. Aimie Semple McPherson Hutton is employed to preach at the stipulated remuneration of \$5000 per week plus a certain per cent of the gate receipts, while on the other side of the street

is her husband, David Hutton, employed by another organization at the stipulated price of \$1000 per week plus a certain per cent of the gate receipts. Hutton is reported as making uncomplimentary remarks about his wife, and vows to bring divorce proceedings against her after returning to California. If there were any disposition evident that these two notables were minded to compose their differences in the spirit of Matt. 5:23, 24, we might regard the affair with more hope. But leaving the merits or demerits of this case for discussion by others, what must we think of those having charge of these two rival enterprises who must know that under such circumstances most people are attracted through morbid curiosity rather than higher motives.

WHAT TO SAY

By Benjamin N. Krupp

For the Gospel Herald.

Oh, say not, "I will yet delay
To seek God's offered grace;"
When Jesus, with a voice of love,
Says now, "Seek thou My face."

Say not, "To-morrow I will turn
To Thee," it may not come;
For e'en this night thy soul may hear
Its everlasting doom.

Say not, "When sickness lays me low,
I will begin to pray;"
For swift disease, or sudden death
May call thy soul away.

But say, with earnestness and faith,
"Jesus, I come to Thee;
Now from this moment, by Thy grace,
Help me from sin to flee."

"Now, for Thy tender mercy's sake
Forgive my past delay;
And in Thine own redeeming blood,
Wash all my sins away."

"Now, by Thy Holy Spirit's power,
Renew this heart of mine;
And may the life which Thou hast spared
Be henceforth wholly Thine."

Souderton, Pa.

Table of Contents

- 545—Editorial
- 546—The Last Days of Voltaire
- 547—Fallen Man as Compared with Animal Life
- Why am I a Mennonite, or Why Belong to any Church
- 548—From Our Mission Stations: Lancaster, Ft. Wayne, La Junta, Marietta
- 549—Weekly News Letter from Argentina The Mission Board and Finances
- 550—Afflictions (Poem)
- The Teacher Who Saved Three Boys
- When Shall We Believe God
- 551—Sunday School Lesson
- Bible Meeting Topic
- 552—Field Notes
- 553—Correspondence
- 554—"Disappointment—His Appointment" (Poem)
- Insurance Deception
- Objectives in Sunday School Work
- 555—Right and Wrong Use of the Sabbath
- Relief Notes
- 556—Question Drawer
- Worth While (Poem)
- 557—Iowa-Nebraska Conference
- 558—Married
- Obituary
- 559—Special Meetings
- 560—Items and Comments
- What to Say (Poem)
- Announcements, etc.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

This is the purity that we want to keep in mind as we meditate upon Paul's advice to Timothy: "KEEP THYSELF PURE." A pure heart, cleansed by the blood of Jesus Christ, filled to overflowing by the love of God, means a pure and unadulterated faith, pure speech, pure affections, pure social relations, purity from every taint of sin. "Blessed are the pure in heart: for they shall see God."

Two New Books.—The books referred to are "The Inadequacy of Evolution as a World View," by Chester K. Lehman, and "Life Insurance," by Herbert N. Troyer. A description of these two books will be found on the last page of this number of the Gospel Herald. Both books are full of facts and figures sustaining the claims of their authors, and both books should have an extensive circulation. During the next few months we hope to see these books find a place in thousands of homes that have not as yet become familiar with the messages of truth found in them.

Some people tell us that life insurance is not what it used to be; that because, years ago, in response to damaging revelations, reformatory legislation was enacted which stripped the business from its glaring abuses, the old arguments against life insurance no longer apply. That there have been changes made we readily admit, but that does not alter the fact that the old damaging ear-marks are still recognizable in the business. It is one thing to reform the outside a little, and quite another thing to

change the complexion of the heart. There are many things that have undergone reform to some extent but that still need many more reforms. Take, for instance, the moving picture business. They have been reforming that business almost from the time that some people began to make money out of it, but even its apologists do not claim that all the old abuses have been wiped out. The same is true of life insurance. There have been changes made, and probably many more changes will be made; but there are still enough features about it that render it objectionable from a scriptural, moral, and economic standpoint that it must undergo some very radical changes before we can look upon it approvingly. For a further study of this subject, send for Bro. H. N. Troyer's book on Life Insurance; described elsewhere in this issue.

The Blessed Hope.—With Paul, we call this "that blessed hope" because it is based upon a vision of the glorious things to come. Our minds go back to that eventful time when Christ took His departure from earth for the realms of glory and the bewildered disciples were enlightened by the two men in white apparel who informed them that "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This declaration changed the whole vision of the disciples. They returned to Jerusalem, continued steadfastly in prayer, filled the gap in the ranks of the apostles, and when they had experienced the endowment of power they were not only strengthened in the faith but went out and preached the blessed hope to others. This world bases its hope on the things of the world. The disciples of Christ base their hope on the things pertaining to the world to come. Foremost among the blessings to come is the second coming of Christ. That He will come, receive to

Himself the ransomed of God in all ages who from that time forth will "be ever with the Lord," is the living hope of all who believe in His name. Blessed hope! Let us cherish it, and live accordingly.

"Hail! sweetest, dearest tie that binds
Our glowing hearts in one;
Hail! sacred hope, that tunes our minds
To harmony divine;
It is the hope, the blissful hope,
Which Jesus' grace has given;
The hope, when days and years have passed,
We all shall meet in heaven."

"IN HEAVENLY PLACES IN CHRIST JESUS"

Scriptural Ideals

As Individuals.—If ye then be risen with Christ, seek those things which are above . . . Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.—Col. 3:1-3.
Study to shew thyself approved unto God.—II Tim. 2:15.
Keep thyself pure.—I Tim. 5:22.
Walk in newness of life.—Rom. 6:4.

The Home.—As for me and my house, we WILL serve the Lord.—Josh. 24:15.
Train up a child in the way he should go; and when he is old, he will not depart from it.—Prov. 22:6.
Bring them up in the nurture and admonition of the Lord.—Eph. 6:4.

The Church.— . . . a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.—Eph. 5:27.

Fellowship.—If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.—I Jno. 1:7.
They that feared the Lord spake often one to another.—Mal. 3:16.
Blessed is the man that walketh not in the counsel of the ungodly.—Psa. 1:1.
Bear ye one another's burdens, and so fulfill the law of Christ.—Gal. 6:2.

Religious Freedom.—The truth shall make you free . . . If the Son therefore shall make you free, ye shall be free indeed.—Jno. 8:32, 36.

The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.—Rom. 8:2.

Be ye not unequally yoked together with unbelievers.—II Cor. 6:14.

Pure Religion.—Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—Jas. 1:27.

The Living Hope.—Lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast.—Heb. 6:18, 19.

Beloved, now are we the sons of God, and it doth not yet appear what we

shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.—I Jno. 3: 2, 3.

Does any one say that a church in which these standards are found in fullness exists only in the imagination? Perhaps so; but the ideals herein set forth are all within range of human possibilities, and we do well to keep them before us as models to pattern after, as the goal which all Christian professors should strive to reach. Let the effort be ours, the attainment left to the Lord.

We are told that "With God all things are possible." While of ourselves we can do nothing (Jno. 15:5), yet by the grace of God we may, in the power of the Spirit, rise on wings of faith and say with Paul, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). The great reason why God is not glorified in our lives more than He is, is because we do not give Him a chance; and that why we do not rise higher in the scale of spiritual life than we do, is because we do not avail ourselves of our privilege to use the means of grace and power which God has placed at our disposal. What is to hinder any of us from saying as did Paul: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." But before we are able to say this, there are certain

Essentials to Christian Life and Progress

to which we must cling. Let us name a few of these:

1. A genuine experience of real salvation.

Aside from this, though we may belong to the right church, have been baptized by a Spirit-filled preacher and by the right mode, we are still "in the gall of bitterness and bond of iniquity" (Acts 8:23). "Except a man be born again, he can not see the kingdom of God" (Jno. 3:3). "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature" (Gal. 6:15).

2. A devotional atmosphere in home and Church.

The foremost duty of parents to children is to "bring them up in the nurture and admonition of the Lord." This can not be done where there is no fervent spirit of devotion in the home. Thanks at the table, worship at the family altar, reading of the Bible and other religious literature, conversation

in which Christian piety and devotion is in evidence, a spirit of loyalty to God and the Church—these are among the necessary things to be found in the home, if we would bring our children up for God. Likewise the house of God must be a place where God is worshiped "in spirit and in truth," and where the Word of God is foremost in every Christian activity, if we would see the Church prosper in the highest and best sense of the word. It is idle to think of building up a church and developing strong Christian character where the spirit of reverence is not a prominent feature in the home and in the Church. The air that you breathe has a vital part in the formation of character.

3. An honest, upright life in business.

If you are a real Christian, your business life will show it. You will not long stay in a business that you can not conduct to the glory of God and in harmony with the business precepts of the Bible. The Golden Rule is in evidence in all your dealings with your fellow men. You will make no promises that you are not reasonably sure you can fulfill; and having made them, you will do all in your power to make your word good. You will face your creditors honestly and frankly, and maintain a generous attitude toward those who are indebted to you. Scheming, deception, and dishonesty have no part in your record, and your neighbors know you to be honest and upright in all your dealings, truthful in all that you say. One of the greatest needs of the present time is to demonstrate before the world what it means to conduct our business strictly according to Christian principles.

4. A pure, Christian life in the social circle.

"Keep thyself pure" is applicable to thought, speech, associations, and conduct toward members of the opposite sex. Christian sociability means love without lust, language without smut or filth, no vile suggestions of any kind, no undue familiarity with the persons of those of the opposite sex. Here is a standard that should be maintained, not only on paper but also in society. Children should be instructed in such matters early in life, and the instructors themselves should demonstrate by a clean life what they mean by their instructions. Where a pure, upright, moral, Golden Rule standard is maintained in business and social life, you have at least two of the qualities of an ideal Christian community.

5. A clear conscience, kept continually upon the altar.

Our conscience is the monitor within, that helps us to keep right with God and man. Two things connected with our conscience should be held sacred: (1) It should be kept continu-

ally upon the altar of the Lord, educated by the Word, illuminated by the Spirit, kept bright and shining by continual exercise. (2) When thus kept by the grace and power of God, it should never be violated. This should be our rule in life: By the grace of God I will never knowingly do wrong, always endeavor to do right, always living true to my conscience as instructed by the Word of God, always walking in the light as God gives it. They who "in all good conscience" keep this rule will always be within hearing distance of the voice of God. They who turn a dull ear toward the voice of conscience are on dangerous, slippery ground. A bright and shining conscience means a bright and shining hope.

6. Liberality in the giving of time, money, and service to the Lord.

"The liberal soul shall be made fat." Two rules invariably hold good: (1) "He that soweth bountifully shall reap also bountifully." (2) "He that soweth sparingly shall reap also sparingly." Our highest authority on Christian standards says, "It is better to give than to receive." If you want an untimely death, either as an individual or as a congregation, be stingy with your money, careless with your time given to religious purposes, lax in church attendance and other religious activities. The best investment you can make is investment in the Lord's Cause.

7. "Be ye not unequally yoked together with unbelievers."

This applies to membership in the secret lodge, to politics, to the marriage question, to worldly conformity in fashions, to the social circle, to business partnerships, and to every other bond that ties us to any course in life against which the Bible and our conscience protest. "No man that warreth entangleth himself with the affairs of this life." Freedom from unscriptural alliances is God's plan for those who would maintain spiritual life and growth and render valiant service as soldiers of the cross. This rule applies to both individuals and churches.

8. "Keep yourselves in the love of God."

Love, to avail anything, must be mutual. A young man loves a maiden, but she does not return it. What good does his love do to either her or himself? God loved the world to the extent that He gave His only begotten Son as a ransom for our souls. Yet millions of souls do not only fail to receive benefit from this love, but they actually heap to themselves greater condemnation through their rejection of the Christ who came to redeem them. While the love of God is free, it will free those only who respond to His love and in the language

of the beloved apostle are able to testify, "We love him because he first loved us." And let us remember also that the love of God and love of the world can not dwell in the same heart. John says, "If any man love the world, the love of the Father is not in him." Another thought to bear in mind is that "he that loveth God, loveth his brother also." Here is the practical part of this matter of keeping ourselves in the love of God. It holds us to an obedient life, and binds us in a love to our brethren. Thus kept in the love of God, we "love one another with a pure heart fervently," and as one body in the Lord we "observe all things whatsoever" He has commanded us; uniting our forces and multiplying our powers in the furtherance of His Cause.

9. Loyalty to God and the Church.

It takes a church composed of members with an unflinching loyalty to God to accomplish great things in His name. Men and women are needed everywhere who have only to know what the will of the Lord is and they are ready to do it. In like manner, members of a church that is itself loyal to God should have a similar attitude of loyalty to the church of which they are members. Where both ministry and members are committed to a policy of "observing all things whatsoever" our Lord commanded, ready to pray continually, "Not my will but thine be done," ready to obey and defend the discipline of the church to which they promised faithful submission till the Master bids them "Come up higher," we have the assurance that "our labor is not in vain in the Lord."

10. We should maintain a higher standard of Christian living for ourselves than we demand from others.

Too often this is reversed. But no one is justified in being satisfied with any other standard than the very highest to be attained. However, we are not ready to condemn every one who lives on a lower plane spiritually than we think they ought to. Let us strive, by God's grace, to attain the highest possible plane of Christian living, as we have opportunity reach out a helping hand to others with a similar desire to rise. It is said that "a stream cannot rise above its fountain." If we are interested in having others living a fully consecrated life, let us live in the spirit of I Cor. 10:31 and Tit. 2:11-14 and show them how. "As we have therefore opportunity, let us do good."

Is it worth while

for us—as individuals, as families, as a congregation, as the whole Church—to rise to our full Christian privileges, and to make the needed sacrifices that the lofty standards herein set forth may be reached? Yes, by

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

What is the difference between a man who has simply been put in as an exhorter and one who has been ordained to preach? O. S. K.

On questions of this kind it is easy to reach ground where we have no direct "thus saith the Lord" to sustain our position. Here is a rule, however, that may be universally applied: "Let all things be done decently and in order." Whatever any one's position in the Church, there should be a clear and definite understanding, that in his exercise of the functions of his office his work leads to edification rather than to confusion. When one has been regularly ordained to preach—precedents for which may be found in Christ ordaining the twelve, in Timothy receiving the gift of the ministry by the laying on of the hands of the presbytery, in the ordination of Matthias to the apostleship, etc.—we understand that to be a commission that authorizes such an one to preach the

all means, yes. We can not afford to do otherwise.

It means a pure, clean, peaceable, holy, victorious life.

It means peace with God and, so far as lies within our power, peace with fellow men.

It means not only sacrifice, but also an hundredfold return by way of reward.

It means an ease of conscience, and a nobility of soul which only the cleansing power of the blood and a pure and holy life can bring about.

It means life in the realms of the heavenlies, far above the turmoils and sinful vanities of this world, a foretaste of the glories of the world beyond.

It means an overcoming power that enables one not only to be a victor over the power of the tempter but also qualifies him as a soul-winner.

It means "joy unspeakable and full of glory," an experience which the worldling or the nominal professor can not have.

It means light-shining that leads others to glorify our Father in heaven.

It means that "there is therefore now no condemnation to them that . . . walk not after the flesh, but after the Spirit." And, finally,

It means a beautiful, blissful mansion in the heavens, an eternity of bliss and glory, a part in the heavenly anthems sung by the unnumbered millions of saints and angels in glory.

Is it worth while? Yes, by all means, yes.

Word so long as there is an ear to listen or so long as the preacher remains true and faithful. This is not true of any one not thus regularly set forth and dedicated to the ministry of the Word.

When the early disciples were persecuted and "went everywhere preaching the word," does that mean that we all have a right to go and preach?

O. S. K.

Certainly—in the sense that they did. But it does not mean that they were all ordained ministers of the Gospel, nor that we should assume the functions of ordained ministers so long as we are not ordained for that place. There is a sense in which all men are preachers—some God's preachers and some the devil's preachers—in that they carry a testimony for the one whom they serve. For instance, it did not require an ordination for the shepherds of Bethlehem to proclaim the news abroad that a Savior had come to earth, or for the devoted women disciples to tell what they had seen at our Savior's tomb, or for Stephen to give his testimony before the Jewish council; such things are the privilege of every faithful disciple of Christ regardless of ordination to any position. Then there is another sense in which only ordained men are preachers. There is a wide difference between the faithful testimony of a disciple of Christ and the authoritative message delivered by the ordained minister of the Gospel.

FLAT TIRES

Who does not know and dread that horrid pull to one side and the thumpety thump which follows when the tire goes flat? But if we can find a message for us, it may do something to relieve the unpleasant task which follows.

Let us think of our Sunday school or Church as a car, taking the Gospel to folks who have never heard it; and we who are members are like the tires. We may not be very important members, like the active machinery, but it is our part to keep on going round and round in our faithful duty and place. And sometimes we go "flat." The air goes out of the tire and the Church or the Sunday school suffers.

It is significant that in both Hebrew and Greek the words for "Spirit" and "wind" are so much alike, and it suggests that when the air goes out of the tire it is a picture of the Holy Spirit's fullness leaving our hearts. If one is not filled with the Spirit one's life is miserable, a flat tire and a drag and hindrance to the Christian work in which one may have a part and the Christian that tries to go working without the Holy Spirit's blessing is

likely to get rim cut and be useless the rest of their days. So directly we notice the smallest leak. If we wish highest usefulness, let us see to it that it is repaired at once. A cut or a puncture may cause a tire to go flat. So an unkind word, a cruel glance or action may cut us to the heart. And if we do not take it with the sweetness of Christ the rising tide of anger will drive out the blessed presence and power of the Holy Spirit. A leaky valve may cause a flat tire; and as this is generally pure carelessness it reminds us of the carelessness whereby

we lost power of God. If we are slack in prayer, drowsy in Bible study and lazy in soul-winning, we will find the wonderful consciousness of God's blessing slipping away from us like air from the tire.

May God give us true heart-searching, and then may He who only can do it fill us at the filling station of Calvary with His own power and fullness of joy. Then let us beware to keep in the sunlit paths of righteousness, eagerly doing our part to help the Gospel speed forth its flight.—Sel. by Peter Zehr.

PREACHERS' PAGE

SCATTERING SEEDS OF KINDNESS

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you
By its humble, pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of two or three in prayer?

If you see the hot tears falling
From a brother's weeping eyes,
Share them. And by kindly sharing,
Own your kinship in the skies.
Why should any one be glad
When a brother's heart is sad?

If your work is made more easy
By a friendly helping hand,
Say so. Speak out brave and truly,
Ere the darkness veil the land.
Should a brother workman, dear,
Falter for a word of cheer?

Scatter thus your seeds of kindness
All enriching as you go.
Leave them. Trust the harvest Giver,
He will make each seed to grow.
So until the happy end
Your life shall never lack a friend.

—Sel. by Elam Horst.

The inner side of every cloud
Is white and shining;
I therefore turn my clouds about
And always wear them inside out
To show their silver lining.

—E. H.

SERMON OUTLINES

JESUS OUR WAY OF LIFE

By Roy Otto

Text.—Jno. 14:6—Jesus said, I am the way, the truth, and the life.

I. Three ways in Life

1. World's way—Judas chose that way.
2. Our way—The Children of Israel in the time of the Judges chose that way.—Jgs. 17:6.
3. Lord's way—Paul chose that way, the key-note to success and happiness.

II. I am the Way

1. New way.—Isa. 30:21; Heb. 8:10, 11.
 2. Open way.—Isa. 45:2.
 3. Plain way.—Fool shall not err therein.
 4. Holy way.—Isa. 35:8.
 5. Pardon—Peace—Heaven.—Isa. 55:7.
- Jesus walked a road of His own.
Jesus walked His road alone: In the garden—on the mountain.
Jesus marked the road: Matt. 7. Narrow road—showed dangers.
Jesus is the living way.—Heb. 10:20.
Christ is our way: We enter by Him.—Heb. 9:12.
Christ the only way to the tree of life.—Rev. 2:7.

III. I am the Truth

People want truth:—People listen to Lowell Thomas because they believe he gives facts.
People listen to the Word of God because they believe it to be truth (Word of God).
A liar is no welcome guest in a community—people want truth.
Christ is the truth or true.—Heb. 9:24.
Christ is the true manna.—Jno. 6:51.
Christ is the true tabernacle.—Heb. 8:2.
Christ never betrayed His name—(TRUTH).
Christ gave a true and reasonable account of the creation.

IV. I am the Life

1. The life of the believer.—I Jno. 5:12.
2. The life of the world.—Matt. 5:13.—Jesus in the believer, the believer in the world.
3. The life of the body.—Rom. 8:13.
4. The eternal life. For all ages.—I Jno. 2:25.

V. Only Means to God

"No man cometh unto the Father but by me."
We meet God through Christ.
Christ stands in the gap between God and Man.
Christ makes restoration possible.—I Jno. 2:1.
Christ gives assurance.—Heb. 6:13-20.
Christ the only door.—Jno. 10:9.

LOVE OF GOD

By Aaron Mast

1. **Unmerited** in its object (I Jno. 4:11). We had no love for Him.
2. **Unsought** in its action (Rom. 5:8). "He commendeth His love."
3. **Universal** in its offer (Jno. 3:16). "Will have all men saved" (I Tim. 2:4).
4. **Unbounded** in its work (Eph. 2:4, 5). Rich in mercy. Great in love.
5. **Unknown** in its fullness (Eph. 3:9). Cannot be comprehended.
6. **Unbroken** in its ministry (Rom. 8:39). Nothing separates.
7. **Unending** in its character (Jer. 31:3). Pocomoke City, Md.

SALVATION BY BLOOD

Hebrews 9:22

The text is an echo of the words of Lev. 17:11, and it is a setting forth of the leading doctrine of both the Old and the New Testaments. This truth runs, like a scarlet thread, through the Bible from Genesis to Revelation, in type, history, prophecy and declaration. Both covenants are sealed by blood (Heb. 9:18-21; 10:29; 13:30). Every blessing comes to us through the shed blood:

1. Redemption from Sin (Acts 20:28; Eph. 1:7; Col. 1:14; I Pet. 1:18, 19; Rev. 5:9).
2. Remission of Sins (Matt. 26:28; Rom. 3:25).
3. Reconciliation with God (Rom. 5:9; Col. 1:20).
4. Access to God (Eph. 2:13; Heb. 10:19-22).
5. Cleansing from Sin (Heb. 9:14, R. V.; I Jno. 1:7; Rev. 1:5; 7:14).
6. Sanctification from Sin (Heb. 10:29; 13:12).
7. Victory over Sin (Rev. 12:11).

—Prophetic News.

THE TWO BUILDERS

Matthew 7:24-27

I

COMPARISONS

1. Both Built.

(1) Representing those who build hopes of heaven.

(2) But not all those who hope for heaven will reach heaven.

2. Both "Heard."

(1) The real and the nominal Christians "hear" the same gospel, read the same Bible.

(2) But the latter (nominal) are only "hearers" not "doers" of the Word.

3. Both Tested.

(1) Neither the wise nor the foolish escape the tests of this life.

(2) Neither can escape the final test before the judgment seat.

II

CONTRASTS

1. In Character.

(1) One was "wise" and the other "foolish."

a. It is folly to build on forms, feelings, etc., without "doing the will of the Father."

b. It is wisdom to dig down to the bedrock of a surrendered will, a will in harmony with the Father's will.

(2) In matters of the soul, we are wise or foolish for all eternity.

2. In Results.

(1) One gloriously prevailed, the other miserably failed—under the tests.

(2) The tests of this life are those of the domestic, business or social life.

(3) These tests are mercifully sent to reveal us to ourselves, to show the character of our "building" and whether we are able to meet the final test (I Cor. 3:15) or not.

Conclusion: "Dig deep" (Luke 6:48).—M. R. French in Moody Monthly.

THE HOLY SPIRIT AND THE SPIRIT OF THE WORLD

By J. L. Horst

Texts: Jno. 16:7, 8.

I. Introduction.—Man a threefold being. He is the center of a conflict in the spiritual realm. Each of these two spirits (the Spirit of God and the spirit of the evil one) wants full possession of the life.

II. The Two Spirits Contrasted.—

1. Attitude toward sin.—

a. Spirit of the world condones, approves, takes pleasure in sin, and makes it appear attractive. Example, Eve. Fosters pride. Even de-

nies its existence and the way of deliverance.

- b. Holy Spirit condemns sin and convicts people of sin. Shows its hideousness, its results, and the only way of deliverance. Jno. 16:8; Rom. 7:13; 8:1-8.
2. **Attitude toward Christ.**
 - a. Spirit of the world minimizes His work, ignores, and reviles Him. Denies His virgin birth, His deity, and the atonement through His blood; originates Modernism and all false doctrines to minimize or deny the atoning work of Christ.
 - b. Holy Spirit magnifies and glorifies Christ. Jno. 16:14; 15:26; I Cor. 12:3.
3. **Attitude toward the Individual.**
 - a. Enslaves through material things, cares, riches, pleasures; places body and soul in captivity of sin, self, and Satan; fosters carnality and pride.
 - b. Holy Spirit frees from sin and carnality (II Cor. 3:17); centers our affections on things above; lifts us to higher planes. We see things from God's viewpoint. Instead of despondency and discontent, we are satisfied in Him.
4. **Concerning Faith.**
 - a. Doubts, fears, unbelief in God, Christ, and the Bible, and the triumph of Christ and His Church are all inspired of the spirit of this world.
 - b. The Holy Spirit always incites to faith; away from discouragement, worry, and distrust in Him. The Bible heroes were "full of faith and of the Holy Ghost." "Full of the Holy Ghost, and of faith" (Acts 11:24). Unbelief says it cannot be done. Faith says it can.
5. **In Their Work and Results.**
 - a. Satan weakens and destroys body, mind, and soul through evil habits, pleasures, vices, and all kinds of sin. The spirit of this world in the final analysis weakens, debases, demoralizes, and destroys.
 - b. The Holy Spirit strengthens and builds up; leads us away from the filth and trash of this world to the Gospel of Christ and His eternal Word. Where the spirit of the world works deceit and destruction the Holy Spirit leads to truth, helpfulness, love, joy, peace. Gal. 5:22, 23.

III. Similarities.

1. **Both are guides.**
 - a. The spirit of the world, like false guides in the city, leads to evil, destruction, and eternal torment. He guides souls into and on the broad way.
 - b. The Holy Spirit leads to all that is good and true and finally to heaven. He guides people into and on the narrow way that leads to life.
2. **Both demand a complete consecration or yielding.**
 - a. The spirit of the world leads its victim until he, perhaps unconsciously, is completely in his power. He wants absolute submission and people render it more than they think.
 - b. The Holy Spirit leads the believer into all truth, and desires complete surrender or yielding. Rom. 6:13; Rom. 12:1. Both give samples or an earnest of the future life that awaits those who yield to them. II Cor. 5:5; Eph. 1:13, 14.

IV. Which Spirit is Controlling Your Life?

The correct answer to this question will reach all the world to you. Following the Holy Spirit will lead to complete surren-

der, complete consecration, complete life (Col. 4:12) in this world and the world beyond.

Scottdale, Pa.

KEEPING OUR CHURCH PROBLEMS AT A MINIMUM

(Synopsis of an address delivered by D. D. Miller before the Mennonite General Conference at Hesston, Kans., Aug. 23, 1933.)

A problem, as referred to in our subject, is a question involving some uncertainty or doubt, and requiring some action, or experiment, or further evidence for its solution.

A Church problem is one pertaining primarily to the Church in her life and activity here in this present world.

Keeping our Church problems at a minimum suggests the idea:

1. That Church problems are inevitable and can not be entirely eliminated.

2. That the Church has a vital relation to these problems and their solution.

Jesus said (Jno. 16:33), "In the world ye shall have tribulation," and (Matt. 18:7) "It must needs be that offences come." So also may it be said, "In the world ye shall have problems," and "It must needs be that problems come."

Meeting problems and solving them requires thoughtful, sober, meditative and prayerful consideration. Such an experience is helpful and edifying to any one. Note what Paul says in Rom. 5:3-5. He glories in experiences which exercise us and build us up.

On the **HOW** to solve and **KEEP** at a minimum, I shall give for your consideration eight points or suggestions:

1. Never go out of your Christian pathway to hunt for problems nor to avoid those that rightly belong to you.

2. When you meet a problem, give it a good, thorough, Christian test as to whether it is your (a church) problem or not. Never allow the Church nor yourself to become the dumping ground for the innumerable, individual, or local, or neighborhood or world problems. Accept those that belong to you and pigeon-hole the others where they belong.

3. Realizing that here is a problem for you to solve, study it from every angle possible in order that you may understand the problem itself and in its setting. Waste no time and energy in the solution of a problem until you know what the problem is.

4. Go to the Bible and search in the Old and New Testaments for parallel or similar problems and note carefully the proceedings and results in the solution of the same.

5. Note also the plans and methods and results of church leaders of the past and present in their solution of similar problems.

6. Discuss openly and frankly, every phase of the problem and its solution with your co-laborers in this work.

7. Keep an unbiased mind and heart and give due respect for any information and help received.

8. Work coöperatively and coördinately with your co-workers on the problem and its solution, and when it is solved **LEAVE IT SOLVED.**

I feel convinced that if the foregoing suggestions are followed with a continual prayer that the Holy Ghost teach and direct us in all that we do, that many of the seemingly, unsolvable, mountain-like problems will be solved, and we will more nearly reach our minimum.

Middlebury, Ind.

SOME ECCLESIASTICAL DON'TS

1. Don't try to please everybody. Whenever you hear of a man preaching so as to please everybody you may safely set it down that he is not pleasing his divine Master.

2. Don't try to be eloquent; only try to be simple. Trying to be eloquent often leads speakers to say very ridiculous things. The intelligent listener is never deceived into taking sound for sense. So never let your stream of oratory carry you into high-sounding and mixed metaphors. "I smell a rat; I see him in the air; I'll nip him in the bud!" Take warning!

3. Don't offer to other people manna of which you have not tasted yourself. Feed your own soul. Let nothing interfere with, or cause you to neglect, your own spiritual life. Nothing can justify it. Nothing can compensate for it. You owe it to God, to your people and to your own self.

4. Don't be a messenger without a message or a preacher without a doctrine. "Preach the Word."—Selected.

ESSENTIALS TO AN EVER-GREEN EVANGELISM

"An evergreen evangelism" in every church, is an ideal which many people admire—some of them, perhaps, in words more than in deeds. Here are a few essentials to achieving this much desired goal:

1. **Prayer.**—James says, "The effectual fervent prayer of a righteous man availeth much." And when a whole church joins in this effectual prayer we may expect that the whole Church, from the overseer down to the most obscure member, will join the Lord in working to make these prayers both heard and put into practice.

2. **Preaching.**—As nothing can be a substitute for prayer as an effective weapon of spiritual warfare, so nothing can take the place of an effective,

(Continued on page 571)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

NO NIGHT THERE

No night in the city,
No night over there;
No storm clouds afloat
On the ambient air;
No discordant note
In the songs that they sing
To Jesus my Savior,
My Lord and my King.

No want in the city,
No want over there;
No thought for the morrow
Or what they shall wear;
Their garments are spotless,
Made white with the blood,
To wear in the city
And palace of God.

No thirst in the city,
No thirst over there,
Where the life-giving waters
Are found everywhere.
Where none ever weary,
None ever grow old,
In that Jasper Walled City
With pathways of gold.

No tears in the city,
No tears over there,
No sadness or sorrow,
No parting or care;
No wearisome vigils
For those gone astray
To perish at last
In the drunkard's hard way.

No night in the city,
No night over there,
Where the skies are all bright
And balmy the air;
Where the sanctified millions
Are gathering in
With Jesus my Savior
To live and to reign.

—Sel. by Lizzie Witmer.

OUR INFLUENCE IN THE HOME

By Mary Kauffman

For the Gospel Herald.

Influence is the power you exert over others by your thoughts, words, and actions—by your lives. It is a silent, pervading, magnetic, and a most wonderful thing. You neither see nor hear it, yet, consciously or unconsciously, you exert it.

Into the hands of every individual is given a marvelous power for good or evil—the silent, unconscious, unseen influence of his or her life. This is simply the constant radiation of what a man really is, not what he pretends to be. The lives that we live and the things we do speak louder to the ones around us than what we say.

Sometimes we hear people say that they can go to this place or that, and that it won't hurt any one but themselves; but this is not true. If we surrender our lives to be driven hither

and thither by pleasure's currents and go to places of worldly amusements we will find that it will not only be a loss to ourselves but it will also have a bad influence to many around us who are making heroic struggles for better things. It is impossible for us to do something seriously hurtful to ourselves without it reaching those around us.

Especially is this true in the home, for that is where we spend most of our time. It is there that we have a great opportunity to scatter sunshine. Nowhere is cheerfulness more needed than in the home. It is at home that we may cultivate and practise cheerfulness from childhood. Children learn to be kind, cheerful, unselfish, and to do small duties which bring happiness in the home, and then when they go out into school, community, or social life it will be natural for them to be unselfish, cheerful, and contented.

The contented and cheerful spirit will help to uplift the tone of all the rest, but it is still better if each one will add their share of sunshine to make the home brighter. It is mainly in the home that the heart is opened, the habits formed, the intellect awakened, and the character moulded either for good or evil.

There is nothing that will so sweeten life, nothing which will take away the drudgery as a sunny, optimistic disposition. A certain writer relates the following incident: "There is an old gentleman who goes to his office every morning on the eight-thirty train. I do not know his name, but he is known as the 'sunshine' man. I never heard him speak except to say something kind, courteous, or good-natured. If the weather is fine, his compliments make it still finer. And if it is raining, the cheery way in which he speaks of it is as good as a rainbow." Would this not be a good lesson for each one of us? I believe sometimes we are inclined to look on the dark side too much and can really find ourselves complaining about the weather.

Many a time a cheerful home and smiling faces have a better influence and do more to make good men and women than all the learning and eloquence that can be used. If the home is graced and sweetened with kindness and smiles, no matter how humble the abode, the heart will turn lovingly toward it and it will be a place where people will enjoy to go because of the influence they will receive from it.

We should ever let our influence filter through human love and sympathy. We should not be merely an influence, but we should be an inspiration. By our very presence we should be a source of strength to those around us.

"There is no use talking," a woman

once said, "every time I move I vow I will never move again. Such neighbors as I do get in with! Seems as though they get worse and worse." "Indeed," replied the visitor, "perhaps you take the worst neighbor with you when you move." Might this not be true? We can easily find fault with those around us, but never take time to think about our own weaknesses. Nothing has ever been found as a substitute for godly homes in the work of building souls. The home has the power to mold a child's life as no other influence can do.

We must have the fruit of the Spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance—and self-control to have an influence for good upon those around us. Our whole lives must be controlled by the Master. Then it is that the spirit of confidence, trust in God, patience, cheerfulness, and kindness evident in our lives will be seen by those whom we are continually associated with.

It is said that Helen Hunt Jackson was a born pessimist. It was her nature to see the dark side of life, but through the influence of others she made up her mind to learn the lesson of cheerfulness. And so well did she succeed that the friends who knew her in later life never knew that hers was anything but a cheery nature.

Cheerfulness is something to be worked from within. The sunny face is but a reflection of a good, generous heart.

"We know not half the power for good or ill,
Our daily lives possess o'er one another;
A careless word may help a soul to kill,
Or by one look we may redeem our brother."

St. Johns, Mich.

A PRAYER FOR THE FAMILY

Lord, behold our family here assembled. We thank Thee for the place in which we dwell, for the love that unites us, for the peace accorded us this day, for the hope with which we expect the morrow; for the health, the work, the food, and the bright skies that make our lives delightful; for our friends in all parts of the earth. Purge out of every heart the lurking grudge. Give us grace and strength to forbear and to persevere. Offenders, give us the grace to accept and forgive offenders. Forgetful ourselves, help us to bear cheerfully the forgetfulness of others. Give us courage and faith and the quiet mind. Spare us to our friends, soften us to our enemies. Bless us, if it may be, in all our innocent endeavors. If it may be, give us strength to encounter that which is to come, that we be brave in peril, constant in tribulation, temperate in wrath and in all changes of fortune, down to the gates of death, loyal and loving one to another. As the clay to the potter, as the windmill to the wind, as children of their sire we beseech of Thee this help and mercy for Christ's sake.—Robert Louis Stevenson.

SUNDAY SCHOOL LESSON

OUTLINE STUDIES

Theme for the Quarter.—THE LIFE OF PAUL.

Lesson for October 15, 1933.—PAUL IN ANTIOCH.

Lesson Text.—Acts 11:19-30; 12:25.

Time and Place.—Antioch in Syria, probably about A. D. 43.

Leading Characters.—Barnabas, Saul, Agabus, John Mark.

Golden Text.—I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek.—Rom. 1:16.

Principal Events.—Spiritual awakening in Antioch; Barnabas Sent from Jerusalem to Aid in the Work; Barnabas Secures the Assistance of Saul of Tarsus; The Name "Christian" applied to the Disciples at Antioch; Agabus, Speaking Prophetically, Tells of the Impending Famine; Assistance Sent to the Needy in Jerusalem; Barnabas and Saul Return to Antioch from Jerusalem, Bringing John Mark with Them.

Points for Meditation.—1. Witnessing for Christ in our home community.

2. Bearing one another's burdens.

3. Carrying the Gospel "to the uttermost part of the earth."

4. The place of affliction in the lives of God's people.

Introductory Thoughts.—The central figure in this lesson is Saul of Tarsus. We have followed him from the time he stood witnessing the death of Stephen, even at that time recognized as a leader. We have to some extent studied the traits of character, followed him from the time he first comes into notice, witnessed his miraculous conversion on the way to Damascus and later his baptism, after which he stood as a staunch defender of the faith. After a few years of preparation, at the foot of the cross rather than at the feet of Gamaliel, he is finally called to his life work, and in this lesson we have the first glimpse of his labors after these experiences in the school of Christ.

LESSON COMMENTS

Spiritual Awakening in Antioch (19-21).—Among the places to which the Gospel of Christ was carried through the dispersion following the death of Stephen, was Antioch. Here a new opportunity ("problems," some might call it) confronted the Christian Church. There were Grecians among the converts—not necessarily heathens, but after all of enough non-Jewish influence to furnish the background for future work among the Gentiles. So great was the awakening here that two remarkable things transpired: (1) Barnabas was sent by the Church at Jerusalem to look into and oversee the work in Antioch. (2) "The disciples were called Christians first in Antioch." It was a genuine awakening, a fire which was fanned into a greater flame after the arrival of Barnabas and later of Saul.

Barnabas Helps in the Work (22-24).—The Church in Jerusalem had a commendable practice in sending experienced, capable, and established men to look after the work in needy and promising fields. As Peter and John had been sent into Samaria, so

Barnabas was sent to Antioch. In both instances the results justified the effort. Through the labors of Barnabas, "a good man, and full of the Holy Ghost and of faith," the work was greatly strengthened and "much people was added unto the Lord."

The Drafting of Saul (25, 26).—But Barnabas saw that still more help was needed. The work was so great, and so much was at stake, that he decided to go to Tarsus and persuade Saul to join the work in Antioch. In this he was successful. Saul readily gave his consent, and it was not long until he was, apparently, the dominating influence at Antioch. "And it came to pass, that a whole year they assembled themselves with the church, and taught much people." For a vision of the termination of this year's revival, see Acts 13:1-3.

The Prophecy of Agabus (27, 28).—Now a new man appears on the scene. The problems of the Church were multiplying, but the faith of the disciples ("Christians") at Antioch was great enough to rise above obstacles and convert them into opportunities. This was the message brought by Agabus: "And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the Spirit that there should be a great dearth throughout all the world: which came to pass in the days of Claudius Caesar." This man Agabus

is heard of a number of times during the labors of the disciples, every time in the role of a faithful prophet.

Relief Sent to Jerusalem (29, 30).—The disciples at Antioch responded promptly to this announcement, and "every man according to his ability" joined in sending relief to the poor and needy ones in Jerusalem. It was a noble example for disciples in all ages to follow. Not only were the means supplied, but the Church sent its most needed men, Barnabas and Saul, to accompany the goods and see to their proper distribution in Jerusalem. There never was a real revival that did not reach the pocket-book as well as the soul.

The Return to Antioch (12:25).—Barnabas and Saul having completed their work in Jerusalem, they returned to Antioch, bringing with them John Mark, the nephew of Barnabas. It will be remembered that it was at the home of Mary the mother of Mark that the prayer-meeting was held at which time Peter was delivered from prison. In returning to Antioch Barnabas and Saul were not only adding to the working force of the already active membership there, but the new worker came from a family that insured experience as well as character. This John Mark afterwards became the author of the second of the Gospels, and, after a temporary estrangement from Paul, he received the later estimate of Paul in these words: "He is profitable to me in the ministry."—K.

Bible Meeting Topic

STUDIES IN I TIMOTHY.—

I Tim. 4:1-16

Topic for October 15

MOTTO

"A good minister of Jesus Christ."

OUTLINE STUDY

VI. Counsels for a Good Minister.

1. Remember the departure from the faith.—I Tim. 4:1-5.
2. A good minister reminds his people of the truth.—I Tim. 4:6.
3. The importance of being exercised unto godliness.—I Tim. 4:7-11.
4. Be an example of the believers.—I Tim. 4:12.
5. Give diligence in fulfilling the ministry.
 - a. Reading, exhortation, doctrine.—I Tim. 4:13.
 - b. Neglect not the gift in thee.—I Tim. 4:14.
 - c. Meditate and give thyself.—I Tim. 4:15.
 - d. Take heed.—I Tim. 4:16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Doctrine."
2. Memorize a Passage from the Chapter.
3. The Work of a Good Minister.
 - a. The Truth He Reminds Us of.
 - b. The Warning He Gives.

c. The Example He Lives.

4. How to Be an Example.

a. In Word, in Conversation, in Charity, in Spirit, in Faith, in Purity.

For Seniors.

1. Appreciating the Work of a Good Minister.
2. The True Example of the Believer.

PERSONAL THOUGHT

It is in the reach of all to live an exemplary life so that their youth or other apparent handicaps may not be despised.

SEED THOUGHTS

Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach;
It needs an overflowing heart
To give the lips full speech.

Think truly and thy thoughts
Shall the world's famine feed,
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly and thy life shall be
A great and noble creed.—Sel.

Only a loving heart can effectually present a loving Gospel; only one who himself loves sinners, and is willing to deny himself for their sakes, can faithfully and persuasively represent Him who loved and gave Himself for sinners.—Sunday School Times.

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THURSDAY, OCTOBER 5, 1933

Field Notes

Bro. Aaron Mast of Pocomoke City, Md., was expected to worship with the brotherhood near Oyster Point, Va., over Sunday, Oct. 1.

Bro. Jesse B. Martin of Waterloo, Ont., has been secured to conduct a series of meetings at the Cedar Grove Church near Markham, Ont., Oct. 8-15.

Bro. D. A. Yoder of Elkhart, Ind., is scheduled to begin a series of meetings at the Waterloo, Ont., Mennonite Church Nov. 24 and to continue till Dec. 4. M.

Evangelistic meetings are to be held at the Wideman Church near Markham, Ont., Nov. 12-23. Bro. D. A. Yoder of Elkhart, Ind., is to have charge of the meetings. M.

The Ontario Bible School will begin, D. V., Jan. 2, 1934. If you are interested, send for a catalogue. Address Bro. Jesse B. Martin, 187 W. Erb St., Waterloo, Ont.

A very interesting workers' meeting was held at the Altoona, Pa., Mennonite mission on Sunday, Oct. 1. Besides those of the local community there were people present from Virginia and from a number of the surrounding counties.

Goshen College announces a Sunday school teacher training course, by correspondence and extension, under the leadership of Bro. Paul Mininger, instructor. Those interested will please write him. Address, Goshen, Ind., c-o Goshen College.

Evangelistic meetings closed at the Mennonite Gospel Mission, Altoona, Pa., on Saturday evening, Sept. 23. Visible results: 13 confessions and 2

reconsecrations. Meetings were well attended. Evangelist, J. Irvin Lehman, Chambersburg, Pa. N.

Twenty-six people communed at Rockton, Pa., last Sunday. At the same time one young sister was received into fellowship by water baptism. Besides people of the home community there were visitors present from the Johnstown and Scottsdale districts.

Bro. James Bucher, who spent some time in Indiana after attending the Mennonite General Conference at Hesston, Kans., filled numerous appointments in Iowa while on his way home to California. He filled appointments at the Iowa City Mission and at Lower Deer Creek, Daytonville, Nira, and West Union. Y.

Brethren I. W. Royer of Orrville, Ohio, and A. J. Metzler of Mason-town, Pa., spent a portion of two days at Scottsdale last week in the cause of Sunday school work. On Thursday evening they favored the congregation at the Scottsdale Mennonite Church with helpful messages pertaining to the work of the Sunday school.

Sunday, Sept. 24, marked the close of a series of meetings at Manson, Ia., with Bro. Maurice O'Connell as evangelist. The visible results were 20 confessions and many reconsecrations. The Holy Spirit's presence was felt throughout the meetings and we believe the church was greatly strengthened through the efforts of Bro. and Sister O'Connell. Cor.

An appointment has been made for Bro. and Sister J. W. Shank, at the Coatesville, Pa., Mennonite mission, for Oct. 10. Our brother and sister are filling a number of appointments in Lancaster Co., Pa., this week, after which they are planning to spend a few days in the Franconia district, then in Virginia, before going south to sail from New Orleans to the Argentine, S. A.

"Genealogical Records."—This is the title of a book, just off the press, written by Bro. C. Z. Yoder, well known to most of our readers. It is a unique volume, giving an account of the descendants of the grandparents of both Bro. Yoder and his wife. The descendants of these aged pilgrims are now quite numerous but many others who are not members of their immediate families will be interested in the book. Those interested may write to Bro. C. Z. Yoder, Wooster, Ohio.

Bro. N. A. Lind of Tangent, Oreg., is on his way east for a trip to extend over a few months if present plans are carried out. He spent some time in Idaho in the interests of the Lord's

work and is at present engaged in conducting a series of meetings at Limon, Colo. He expects to come east at least as far as his former home at Wadsworth, Ohio, where he is also scheduled to hold evangelistic meetings. Bro. Lind is allowing himself to be used in filling appointments in various churches en route.

A program announcing the third annual meeting of the Historical Society of the Franconia Conference district is before us. This meeting is to be held in Souderton, Pa., Mennonite Church on Saturday, Oct. 7, the date being the 250th anniversary of the coming of Mennonites to Germantown, the first permanent Mennonite settlement in America. Among the out-of-the-district speakers whose names appear on the program are Brethren Oscar Burkholder of Breslau, Ont., and Harold S. Bender of Goshen, Ind.

A number of brethren and sisters have recently sent inquiries to Bro. M. C. Lehman about the organization and conducting of a party who desire to see certain parts of Europe, the Holy Land, India, China, Japan, and return to the United States by the Pacific route. Bro. Lehman contemplates the conducting of such a party, if sufficient people desire to go. Arrangements for only part of the above route could also be made. Any one desiring information as to cost, time, equipment, and detail as to route should write to Bro. Lehman at 1225 S. 8th St., Goshen, Ind.

Correspondence

Parnell, Iowa

(West Union congregation)

Dear Herald Readers, Greetings:—During the Conference season we were blessed with many good things. On Sept. 3 Bro. S. F. Coffman and son worshiped with us. Bro. John addressed our Sunday school and Bro. Fred brought a timely message from Gen. 3:15. Bro. Nelson and Sister Maggie Histan of Doylestown, Pa., were pleasant callers at the C. J. Gingerich home Sept. 8, on their way to Hesston College.

On the evening of Sept. 10, 20 of our Conference attendants rendered an echo service instead of the regular Y. P. B. M. program, which was enjoyed by every one present. The song we sing, "Go home and Tell" was surely put in practice.

On the evening of Sept. 10 a special offering was taken for Bro. and Sister Brenneman, missionaries for India. May we not only remember them in prayer but support them in means.

Bro. Jas. Bucher and wife, Bro. Lehman Horst and wife of Upland,

Calif., are spending a few days with us. While here Bro. B. as usual broke the bread of life here at Daytonville and Nira. Bro. B. will long be remembered for his faithful labors while with us several years ago in a series of meetings. Sister Mary King, Bro. and Sister Weaver of Kansas City worshiped with us over Sunday, Sept. 24.

A number of our young people have left again for Hesston for another school year, namely; Martha and Mary Eimen, Mabel Detweiler, Walter Martin, Willard and Jeremiah Gingrich.

Our evangelistic meetings have started with good attendance and good interest. Will those that know the worth of prayer remember the lost among us during this revival?

Sept. 25, 1933. C. J. G.

Waynesboro, Va.

(Springdale congregation)

Dear Herald Readers, Greetings:—May we say with the Psalmist, "Truly my soul waiteth upon God: from Him cometh my salvation." For in Him we live, move and have our being. Our lives are in His hands. He has given us all things temporally and spiritually.

We met for inquiry meeting Saturday afternoon, Sept. 23. A goodly number were present and those who were absent missed much by not being there. Peace and unity was expressed by all present. Without love, which is "the bond of perfectness," we cannot endeavor to keep "the unity of the Spirit in the bonds of peace" as given by Paul. It is impossible to serve God aright without these Christian graces.

Communion meetings have been announced as follows:

Valley View, Oct. 8.
Springdale, Oct. 15.
Hildabrandts, Oct. 22.
Mountain View, Oct. 29.

May every one be interested in these meetings, and glorify God in honoring Him who died for us.

Our ministering brother, E. F. Heatwole, has for some time been unable to fill his place in the ministry or in his home because of ill health. Pray, if it be God's will, that he may again be able to attend to these duties.

Yours in His name,
Sept. 26, 1933. Maggie M. Driver.

Nappanee, Ind.

Greeting in Jesus' Name:—On Sept. 17 the brethren, James Bucher of Up-land, Calif., and Paul Mininger of Goshen College, were with us. Bro. Bucher gave us a message, after which Bro. Mininger spoke on the work of starting a "Teachers' Training Class." We are glad to say the people are taking an interest in it. We have a class of 43 and will start the work on Friday evening, Oct. 6. We will take up

Old Testament History and New Testament History with the Bible as a text book. This is a work the Church needs, and we are glad the way has opened up for it. We can do nothing better than to prepare ourselves for better service for Christ.

Sept. 26, 1933. Anna Christophel.

Goshen, Ind.

(Yellow Creek congregation)

Greetings to All Herald Readers:—It was a pleasant privilege again to have with us Bro. and Sister Jacob Peltz of Chicago on Aug. 27. Bro. Peltz delivered a beautiful sermon on the old Patriarch, Jacob. Their son returned home with them after spending a two-weeks' vacation at the home of Bro. Elmer Christophels.

The same day in the evening, after the regular Y. P. M. services, Bro. Claude Culp of Chief, Mich., occupied the pulpit. Bro. Culp was on his way home after attending the General Conference and stopped here for a day's visit with his father.

The Wednesday night singings closed Aug. 30, after a summer's instruction by Bro. Walter E. Yoder of Goshen College. We as a church appreciated very much his services given here.

Sept. 3, Bro. John G. Hochstetler of Creston, Mont., preached for us on Rom. 5:12.

The afternoon of Sept. 10, a group of young people visited three homes to sing and have prayer for some elderly shut-ins. The efforts put forth by the group were well appreciated. In the evening Bro. Paul Mininger was here in the interest of starting a teachers' training class. The bi-weekly Bible class which met on Tuesday evenings has been postponed in favor of the training class.

Sept. 24 Bro. M. C. Lehman, returned missionary, conducted the S. S. review of this quarter, also preached both morning and evening sermons. In the evening Bro. L. L. Swartzentruber of W. Liberty, O., gave a short talk on the history and work of the Orphans' Home.

We gladly welcome the presence of visiting brethren. Thank you all, and come again.

Sept. 27, 1933. Lucile F. Culp.

Wooster, Ohio

Dear Herald Readers, Greeting:—On Sunday morning, Sept. 17, four precious young souls were received into church fellowship by water baptism. Bro. E. F. Hartzler was with us and preached from Matt. 3:15. Our hearts were made to rejoice; and we pray that they may find much joy in His service, and that He may grant them much grace and keep them true to Him. We appreciated also the presence of visitors at this service.

Bro. D. B. Raber came into our

midst on Sept. 24 and brought us a helpful message from the text, I Pet. 3:8.

Sept. 28, 1933.

Cor.

Detroit Lakes, Minn.

Dear Herald Readers:—Last week the writer's aunt Mrs. S. M. Zook of Delaware and Amos King and wife of Kenmare, N. Dak., stopped here on their way to Maryland. Bro. Jacob Birkey and wife of Clarence Center, N. Y., also Mrs. Nitzche and daughter Lillie and granddaughter Ruth from Nebraska, visited here last week; from here they went to Casselton, N. Dak. Bro. Birkey preached for us on Friday night. Text, Heb. 10:23.

Sept. 28, 1933. Fannie Stehman.

Coatesville, Pa.

(625 Walnut St.)

Dear Brethren and Sisters:—Greetings of love in the name of Him who "hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heavens by his discretion."

We praise God for the privilege of witnessing the manifestation of the faith of one of our dear sisters of this city, when upon her request she was anointed with oil last Friday evening. She needs the prayers of all God's people.

Thursday evening, Sept. 28, we had our quarterly superintendents' and teachers' meeting, when problems and new plans were presented and discussed and the class reports given.

Our average Sunday school attendance the past month was 142. We also were glad for those who visited us and helped along with the work.

A class of about fourteen applicants is under instruction at the present time, which presents to us new responsibilities and added opportunities and blessings.

A number of homes have been visited and the Sunday school lesson is being taught once a week in several homes where there are those who because of affliction cannot attend church services.

Gospels, tracts, and Sunday school literature are being distributed and are much appreciated by the city folks. One crippled boy reads the papers and tracts that are given him each week and then sends them to the County Home so others may read them.

The mid-week prayer meetings are well attended and the people seem to be very eager to have these meetings in their homes. There are so many requests for these meetings that it is necessary to hold them several times a week to supply all the requests.

Bro. Paul Sauder of New Holland conducted an interesting children's meeting Sunday evening, Sept. 17.

Sept. 29, 1933. Edith B. Kennel.

Miscellaneous

ON THE CRUEL CROSS

By R. P. Blosser

For the Gospel Herald.

On Golgotha's rugged knob,
See the angry, cruel mob;
There my Lord they crucified,
There He suffered, bled, and died;
While the angry mob did chide,
On the cruel cross—He died.

On Golgotha's rugged brow,
See my Savior hanging now;
Through His hands the nails are driven,
With a spear His side was riven;
Through His love they're all forgiven;
On the cruel cross—He died.

On Golgotha—hanging now,
With the thorn-crown on His brow;
"It is finished!" So He cried,
Ere He bowed His head and died;
Thus my Lord they crucified
On the cruel cross—He died.

On Golgotha—crime of crimes!
E'en the sun refused to shine,
When the Father turned His face,
From that desecrated place;
When He died for Adam's race,
On the cruel cross—what grace!
Canfield, Ohio.

THE LIFE BEAUTIFUL

By Mary Alice Brubaker

For the Gospel Herald.

The life beautiful is a life wholly yielded to God. In the most beautiful and happy life there is a giving up, hands taken off one's self and everything, even of those possessions we at one time prized very near and dear or a precious something that caused our hearts to bleed quite profusely. God knows best. Leave all to Him. To be solicitous is needless and uncalled for. After we sold out to God for Jesus' sake we are no more ours. He has first mortgage on us now. We would not for all the world have it otherwise. After we have said "Yes" to God, it's quite a serious matter to turn back into the beggarly elements of this world and not follow on after the things that make for peace. To a true child of God it is as solemn, as sacred, and as binding as a promise between husband and wife, a type of the Church. Therefore we should gladly submit to the will of God and willingly yield ourselves, giving up everything for Jesus' sake.

What is self and possessions classed with anyway but trash, with eternal life forever? What if we do not clearly understand His dealings with us? It is the Lord's doings and marvelous in our eyes. He knows our ability and inability as no one else can.

It appears there are those who think the Lord made a serious mistake with them, for this is quite evident in their unyielded life and doing as they please. How glad and thankful we can be, those that are faithful in His

guidance. When Jesus comes, what then? To hear His "well done" is after all above all monies.

As time rolls on this life beautiful should make a deeper impress upon us as older ones, living the fuller and nobler life, so that the younger disciples may not go wrong by imitating. There is nothing happier, nor is there a greater beautifier than a life of reconciliation; a ten-fold joy, praise God. I believe many can say in their various experiences, "I would not for all the money in the world part with the lessons I learned from my all wise loving and kind heavenly Teacher." All such experiences are certainly good for us in bringing us to the foot of the cross, where the Lord can best use us for His glory.

Therefore we ought not doubt or murmur against His great loving kindness toward us. For when we have once handed ourselves over into our Father's unfathomable loving care, there is no power that can pluck us out of His strong, everlasting arms. May we never sever ourselves from our "Yes" to God, but continue faithful to live the life beautiful, the absolute and irrevocable surrendered life and then stay by it. For there is never an income for the soul that deals in partial payment with his or her resignation to God. And how it must grieve Him for such a procedure. For instance, the doctor prescribes certain things for his patient's recovery. In course of time the doctor cannot understand why his advice does not work out. Finally he begins to question, only to find out to his sorrow that his rules were not fully obeyed. Remember, friends, partial obedience is whole disobedience, and is never permitted to see the great white throne. By the grace of God it pays to live faithful unto the end of time—the life beautiful.

Sterling, Ohio.

AN ARDENT WISH

By Isaac R. Herr

For the Gospel Herald.

May the God of heaven and earth, the God of every enlightened and Christian people, forbid that any of His people should drift into heathenism, lapse into apostasy, or fall into forgetfulness of the true and living God—rather that the right hand should forget its cunning or the tongue cleave to the roof of the mouth than that the people should forget their God.

May the strong hand of God, the power of His truth, the thrift, industry, and perseverance of a Christian people forestall the curse that can fall upon our land and nation, destroy the false gods in our midst and wipe out the mildew of ungodliness even among

the inner, higher, and supposed-to-be better circles of society.

May God deal with those who live in indifference in life's lazar house of sin in the spirit of promotion. And finally may God remember us all in mercy, in the power of His resurrection, and of His truth and have us to strive and sweat in Him now; that then we shall be in the supreme joy and in the height of glory in Christ Jesus in a world without end.

Lancaster, Pa.

AUTOMOBILE INSURANCE

By Menno D. Sell

For the Gospel Herald.

This heading appeared a few weeks ago in the Gospel Herald, and how my heart leaped for joy to see that some one was led to write on this so much spoken of topic. As I read my heart saddened to think how some scripture passages are misinterpreted and these words came to me: "Understandest thou what thou readeest?" In the spirit of love I wish to set forth what the Bible teaches about principles applicable to automobile insurance as well as any other kind of insurance.

1. "Insurance is a protection against loss." Let us look to the words of Christ in Matt. 5:40 "And if any man will sue thee at the law and take away thy coat, let him have thy cloke also." Does this mean, get insurance so no man can even get thy coat? Let us look at the life of Job who had plenty of this world's goods but by the permission God gave Satan everything was taken away from him, even his children and almost his life. Did Job have insurance? No, but he had assurance and said, "The Lord has given, and the Lord has taken; blessed be the name of the Lord." Before Job died he had twice the amount he had before God took these temporal things from him. Why did God do this? To prove his faith in God. I believe God tries His people to-day in much the same way, and I also believe every true follower of His will take the same stand as Job did.

2. Insurance is taking thought for something which may never happen. Again let Jesus speak; "Take therefore no thought for the morrow" (Matt. 6:34). How much better it would be if the members of the body of Christ (the Church) would take this money that is paid for insurance and give it to the spreading of the Gospel as Christ commanded. Matt. 28:19.

3. The policy is an agreement between the insurance company (an organization of the world) and (perhaps) a Christian. What does the Bible say about this? In II Cor. 6:14 it says, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness?"

and what communion hath light with darkness?"

4. Insurance, we are told, is bearing one another's burdens but is it, in a scriptural way? It can't be, because you are helping to bear the burdens in many cases of sinful men (men of the world) and Paul says in II Cor. 6:17, "Come ye out from among them, and be ye separate, saith the Lord." Also in I Pet. 2:9 we read that we are "a chosen generation, a royal priesthood, a holy nation, a peculiar people, (or purchased people) that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." If God then makes such a division, should we not steer clear of these entanglements? Furthermore, how many people are insured to help bear some one else's burdens? Very few. They want others to help bear their burdens.

Several remarks on the writing of a few weeks ago: The scripture was used, "Faith without works is dead." Surely this is true, therefore the Christian needs no insurance. He has faith enough in God that He will protect him from all harm and danger. Then he must also have works. He goes out on the road and obeys the law (I Pet. 2:13) and does all in his power to avoid accidents, prays without ceasing; then if an accident occurs we know God wills it so. Is this tempting God? Surely not, for Jesus said, "Whatsoever ye ask in my name that will I do." In Psa. 91:11, 12 we read, "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Jesus would have tempted God if He would have obeyed the devil when the devil used this scripture because He would have dashed His foot against a stone purposely. So are we tempting God if we go around corners as fast as we can, go sixty miles an hour, and not obey the golden rule, etc., and still expect God to protect us.

It was also stated that David used his own abilities first in meeting Goliath, then trusted God. The Bible tells us that David told Saul the same God that delivered him out of the paw of the bear and the lion would also deliver him out of the hand of the Philistine, then he took his sling and five small stones and went to meet the giant. May I here give an illustration of a brother in our vicinity who trusted God and after all got into an accident. His car was completely demolished, yet not one was hurt, and the other man gave him the full value of his car without making any fuss whatsoever. This brother went on his way rejoicing, trusting God still more than he did before and to this day doesn't carry any insurance.

I hope and trust that the laity as well as the ministry will give this mat-

ter thorough consideration from a Bible standpoint, and then encourage the younger brethren to trust God more instead of carrying big insurance emblems on the front of their car, showing us in whom they have their trust. In conclusion, let me say this: if the time comes that the law compels us to insure, as many say it will, I am praying that the Church of Jesus Christ will have an insurance company of its own, the profits of which will be used in the spreading of the Gospel of our Lord.

May this writing be read in the same spirit as it was written.

Hatfield, Pa.

THE IDEAL WORKING FORCE IN THE SUNDAY SCHOOL

By Florence Burkholder

For the Gospel Herald.

Ideal means conformity to a standard of perfection. The same kind of a working force is needed to-day, that was needed nineteen hundred years ago, when Christ was on earth; when He said to Peter, Andrew, James and John, and all the others, "Come ye after me, and I will make you to become fishers of men."

A working force who is willing to forsake their nets and follow Him.

The ideal working force of a Sunday school consists of men and women who have been carefully and prayerfully chosen. Men and women who do not stop to ask the why and wherefore of things, but trust and obey the call of the Master when He says, "Come, follow me."

It takes a force of men and women who feel their unworthiness, but who are also willing to be separate, or distinct from the world; who stand out for God, and that ideal pattern or example ever before them in their work, viz., Jesus the Christ.

The working force in the Sunday school must be backed up by the Church. We can do this by our presence. A few years ago, a pastor said, "You know, your presence means so much to me; just to see you in your place each Sunday, is such an encouragement."

Again, one can help much by joining in the singing. After all, if we really believe that Jesus is all in all to us, it should manifest itself by our willingness to sing. Our joys in the Christian life should be so great that we cannot help ourselves, but sing praises in honor and glory to Him who has done so much for us.

Another thing; we cannot all pray audibly, but silent prayer for our superintendent, teachers, and, in fact, all our working force, means much. I sometimes think God uses those silent prayers to strengthen those who make up our working force in the Sunday

school and the Church. God often works in "mysterious ways, His wonders to perform."

Let us help in every way possible to make the Sunday school an outstanding work of God; give the working force our whole-hearted support.

The ideal working force in the Sunday school is the one composed of men and women who have an aim in their work; a goal. It is to begin with the life of a small child, and see him through and over the rough places; to see him through all the way along the highway of life, until he himself learns to depend on God for strength and guidance to finish the journey.

The ideal working force of a Sunday school must be ready to face all kinds of problems at all times. Sometimes we are ready to give up in despair and say, "What is the use? our work seems for nothing," and we drift with the tide for a time; but through the grace of God, and by having the blood stained body, and the vision of the cross before us, Christ the ideal pattern, we cannot fail. May we ever remember one of our victory verses: "Fear thou not; for I am with thee, be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Nampa, Idaho.

EVERGREEN EVANGELISM

(Continued from page 565)

heart-searching preaching of the Word of God. Paul's great commission to Timothy was, "PREACH THE WORD." No church can prosper where this is neglected. Both in the regular services and in the revival meetings this is one of the prime essentials to perpetual life and aggressive service.

3. **Personal Work.**—This is another of the prime essentials that has no substitutes. Though the Word be preached "with the tongue of men and of angels," without active personal work on the part of both ministry and laity the progress of the Church must be crippled. Much of the growth of the apostolic church was due to the activity of the rank and file of the membership in personal work.

4. **Scriptural Discipline.**—The Bible is full of admonitions and directions on this subject. Let the Church be full of evidences that Scriptural discipline has a place in its activities. The scriptural ideal of a church includes a consistent Christian daily life on the part of every member.

5. **Hopefulness.**—"Which hope we have as an anchor of the soul." Hopefulness, heavenly sunshine, and "a mind to work" usually go together. Read Phil. 3:13, 14; II Tim. 4:6-8.—K.

ILLINOIS CONFERENCE

Report of the Illinois Mennonite Church Conference, held with the Waldo Congregation near Flanagan, Ill., Aug. 29 and 31, 1933.

The ministerial meeting was held Tuesday forenoon and afternoon, for Conference business and appointments.

The meeting was called to order by the moderator, Simon Litwiler, A. A. Schrock conducted the devotional exercises by reading Col. 3:1-17.

The minutes of last Conference were read and approved.

All visiting ministers were given Conference privileges.

Report of the Executive Committee was read and accepted.

Reports

Report of Congregations to Conference

There are 15 congregations, 7 Bishops, 18 Ministers, 8 Deacons, Evangelistic meetings were held in 9 congregations, 9 report other special meetings, 86 were received into church fellowship by baptism, 34 by letter, 13 reclaimed, 4 lost by withdrawal, 24 by death, 28 by letter, 10 reported an increase, 3 a decrease, and 2 remained the same. Net increase in membership 77. Total membership, 2309.

Other reports submitted to Conference for appropriate action were the following: Report of Conference Treasurer, Report of District Mission Board Secretary, Report of District Mission Board Treasurer, Report of Chicago Home Mission, Report of Peoria Mission, Report of Home for the Aged, Report from Pleasant Hill Congregation. These reports were accepted, and will appear in the full report of Conference, which will appear later in pamphlet form.

Miscellaneous Business

The action of the Executive Committee in granting a Conference letter to Bro. S. M. Kanagy, was approved.

Report by J. D. Hartzler in regard to a Conference letter to Bro. Earl Miller was accepted, and it was moved that the Moderator appoint two brethren who with Bro. Hartzler who has bishop oversight of the Goodfield congregation write up a statement as to our attitude toward a Conference letter to Bro. Miller and send a copy to the secretary of the Ohio Conference, and to Bro. Miller. The brethren appointed are, Ezra Yordy and Ben Springer.

Report of the Young People's Problems Committee, by Ira Eigsti, Chairman. It was moved that a committee of three be appointed to serve on the Young People's Problems Committee, one for one year, one for two years, and one for three years, and that hereafter one member be elected annually to serve on this committee for a period of three years.

Recommendation for Young People's Institute Work in Illinois. Whereas, the Young People's Problems Committee of General Conference reported to General Conference held in Hesston, Kans., this year that they are leaving the future Young People's Institutes to the district conferences and organizations, and will lend their assistance when called upon, we, the Young People's Problems Committee make an appeal to the Illinois ministerial body in behalf of our young people, and recommend that this body endeavor to arrange for a Young People's Institute this coming year, the details to be worked out by the Y. P. P. Committee of Illinois Conference in coöperation with this Conference.

It was moved that we adopt and act on the above recommendation.

Report of Young People's Problems Committee on the State Literary.

It was moved that the resolutions of the 1925 and 1926 conferences relative to the State Literary Society be revised.

Moved that the Young People's Problems Committee revise the above resolutions and present them to this body for approval.

Revised State Literary Resolution:

After reconsidering the matter of the State Literary conducted by the young people of our Conference district, we desire to express ourselves as follows: We rescind our former action as taken in 1925 and 1926 and wish to reëxpress our appreciation of the attitude of our young people, and reaffirm our interest in their welfare, happiness, and spiritual development of their lives. We want to discourage all activities which are harmful to their spiritual well being, but are in sympathy with such activities as will be helpful and wholesome to all concerned.

Our observation of the state literary activities as conducted in the past, led us to come to the conclusion that there have been some undesirable features mingled with the good, and realize that it can be made a meeting that will be profitable to the young people of our Conference district; and if the state literary is conducted in harmony with high literary standards and wholesome social activities, and is arranged in coöperation with the Young People's Problems Committee of our Conference, we are in sympathy with this activity.

It was moved that a copy of the conference decision on the State Literary be sent to the President of the State Literary to be read at their next annual meeting, and also that a copy be sent to the president of each of the literaries in the conference district, to be read at their meetings.

Report of Life Insurance Committee, by C. Warren Long. Since the report of the committee on Life Insurance was not com-

plete, the Executive Committee recommends to the ministerial body, that this committee be retained for another year to make further study on the various phases of life insurance. Therefore our position on life insurance remains unchanged.

Report of our account with Mennonite Publishing House on printing of Illinois Mennonite History. Moved, that our account with the Mennonite Publishing House on Illinois History be left stand as an interest-bearing account for one year, with interest at 6%.

A request from the Illinois District Mission Board was made to the ministerial meeting for the opportunity of holding their annual meeting in connection with the annual ministerial meeting, which was granted.

It was moved that the newly appointed Executive Committee consider lowering the traveling rate of delegates, committees, etc., which at present is four cents per mile; this was reduced to two cents per mile.

Moved that the newly appointed Executive Committee supply the Home Mission in Chicago with bishop oversight.

Election of Officers

General Mission Board, A. C. Good.

Publication Board, J. S. Shoemaker.

District Mission Board: H. R. Schertz, Ezra Yordy.

Local Board for Home Mission: J. D. Hartzler, J. W. Davis.

Local Board for Peoria Mission: C. E. Martin, E. H. Oyer.

Local Board for Home of Aged: Sam Smith, Ben Springer, Joe Orendorff, J. A. Garber.

Delegate to Dakota-Montana Conference: C. A. Hartzler.

Sunday School Executive Committee: C. W. Long, Leland Bachman.

Sunday School Conference Secretary: Harold Zehr.

Board of Education: H. R. Schertz.

Church Conference Secretary: E. H. Oyer.

Church Conference Treasurer: J. A. Garber.

Nominating committee: Ben Springer, E. H. Oyer.

Young People's Problems Committee: (for 1 year) C. Warren Long, (for 2 years) J. D. Hartzler, (for 3 years) Ira Eigsti.

Moderator for next Conference: Ezra Yordy.

Assistant Moderator for next Conference: J. D. Hartzler.

Additional members on Executive Committee: Simon Litwiler, A. C. Good.

Members on Young People's Program: Tilman Smith, Lester Litwiler.

CHURCH CONFERENCE

Thursday Forenoon

The meeting was called to order by the moderator, Simon Litwiler. The song service was led by the chorister, C. E. Martin, singing "Lord thou hast searched and seen me through."

The devotion was conducted by J. S. Shoemaker, reading Eph. 4:1-24 and leading in prayer.

Song, "Break Thou the bread of life."

The opening address was given by the Moderator, Simon Litwiler. We want to remember that the Sunday school conference, young people's session, and the Church conference sessions are all one, and that we are all workers together with God. The theme of our Conference is, "The Church." In the opening lesson read before us we find that there is one body, one Lord, one faith, etc., Jesus Christ is the one Lord we want to serve in this conference, and that faith is the faith we want to maintain. We trust we have met together that we may be one in the faith. Our faith is in Him who has said: "Lo, I come to do thy will, O God." He made atonement for sin, is at the right hand of God. When He ascended up on high, He led captivity captive, and gave gifts unto men for the edifying of the body of Christ, etc.

Song, "A charge to keep I have."

Conference Sermon, by J. A. Ressler. Text, I Cor. 12:12.

We are members of the body of Christ. The Church is that body. We as individuals are members of that body. Christ said, "I am the vine, ye are the branches." The vine Jesus talks about is the entire plant—root, branches, and tendrils—which has leaves to draw in nourishment, roots to uphold, and the tendrils to cling on, all to help support the vine. When Saul reached out his hand to persecute some member of this body the Lord said, "Thou art persecuting me." To hurt the most insignificant member means to hurt Him. Each member has different gifts; we cannot all do the same work. The Church is an organism, has life in herself, Jesus being the Head. There are organizations within this organism, consisting of bishops, ministers, deacons, and ordinary saints. Other officials are Sunday school superintendents, teachers, leaders, officers, and members of Conference to make decrees. When decrees are made they are made "to keep" (Acts 16:4). We should be careful in making decrees that we stay close to the Word. Follow the leader who stays close to the Word. Leaders who are right are always unpopular. Paul was called the off-scouring of the world.

Song, "I love Thy kingdom, Lord."

Testimonies to the Conference sermon were given by the following brethren: A. A. Schrock, C. A. Hartzler, A. H. Leaman, Harold Oyer, Ben Springer, A. C. Good, J. W. Davis, J. S. Shoemaker.

maker, J. W. Shank, J. A. Heiser, Ezra Yordy, Jonas Litwiler, C. Warren Long, J. D. Hartzler.

Testimony given by entire audience by rising vote.

Song, "On Christ the solid rock I stand."

Resolution Committee: J. A. Ressler, J. A. Heiser, A. C. Good.

Subjects

The Church, Her Faith.—Maintaining the Faith in Our Day, by H. R. Schertz.

As Christians we all have that faith. Are we going to be able to maintain it? "Faith cometh by hearing." If we would grow in faith, we must spend a great deal of time on our knees and reading the Word of God. It is possible to lose our faith. The children of Israel's faith failed them at Kadesh Barnea. Only two of the group that left Egypt entered the promised land. We are living in "perilous times." We need take heed not to crucify the Son of God afresh.

We maintain the faith; by putting on the whole armor of God. God made no provision for retreat, but for advancement. To be disarmed means to meet with defeat. We must be filled with the Spirit of Jesus Christ that we be not filled with erroneous doctrine. To be filled with the Spirit of Christ enables us to maintain the faith. The same power that energized the faithful saints of old like Abraham, etc., will energize our lives.

We maintain the faith by contending for it. "Earnestly contend for the faith which was once delivered to the saints." Contend for the faith in the home, by the family altar, by environments in social life, by acquiring the right kind of an education. In business there is a tendency to compromise. There is a tendency to let a little of the world slip into the Church. As we allow the world to slip into the Church, to that degree Christ steps out. Paul's example: "I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:7).

Song, "Faith of our Fathers."

Prayer by Bro. Zimmerman.

Thursday Afternoon

Devotion conducted by Jacob Burkey, reading Jude, and leading in prayer.

Song, "O lift me up to Thee."

The Church. Her work.—Disseminating the Gospel of Jesus Christ, by C. A. Hartzler.

The world is lost in sin, and is helpless so far as it is concerned to get out of her sin. There is no other way than that Jesus gave for the salvation from sin. The Gospel entrusted to the Church is the only provision God ever made to get it out into the world. Men are more concerned about material loss than the loss of a soul. There is no soul in all the world from which God ever authorized any one to withhold the Gospel. There is grace enough for the vilest sinner. Some have the idea that we must make the world better by social amusements, etc. The Gospel is the only means to make it better. The Gospel ought to be told because it is a "power" (Rom. 1:16). Results of disseminating the Gospel: "Faith cometh by hearing." The cunuch heard the Word and believed. We should get to the place where we want to tell what we live; be living witnesses. Our life is that which backs up and proves what we say. The effects of the Gospel are the same as when commanded to be sent into all the world; the church should be a soul saving institution.

Octette, "Some one will enter the pearly gates."

Teaching to observe "all things," by J. A. Ressler.

"All power is given unto me" (Matt. 28:18-20). Go teach all the world, baptizing them, teaching them to observe all things. "All things" takes in the whole Bible. The Sermon on the Mount is a part of the "all things." All things that I have commanded you. Teach the creation story as a miraculous act of God, not evolution. Teach that man has fallen into sin and is by nature sinful. Teach the plan of salvation. If you are saved you will prove your salvation by your good works. The Church is the institution of Jesus Christ, separated from the world unto God, from everything that is wicked, from the world and its system unto Christ and His system. Teach the need of discipline in the Church, teach the ordinances, restrictions, not to be unequally yoked with unbelievers. Teach about the second coming of Christ.

Song, "Onward Christian soldiers."

The presence of Christ our assurance of victory, by A. C. Good.

We need have the presence of Christ in our Church work. Moses said, "If thy presence go not with us, take us not hence." We can have the assurance of His presence because He said, "Lo, I am with you always, even to the end of the world." As long as the program of the Church is to be carried on, "the gates of hell shall not prevail against her." Victory is assured because of the promise that He will be with us. John said, "I write unto you, young men, because ye have overcome the wicked one." "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." We not only have the assurance of His presence, but He is with us in our conquests against sin. He holds nothing against us. He said to the woman, "Neither do I now condemn thee. Go and sin no more." Future victory is ours. Some time we will hear the call to glory. The greatest

event before the Christian Church is the rapture of the Church. He will present us faultless before the throne; not in our righteousness but in the righteousness of Christ.

Song, No. 400.

Prayer by Ira Eigsti.

THURSDAY EVENING

The Church, Her Hope—Eternal Glory the Hope of Believers, by J. S. Shoemaker.

We need to live the consecrated life that we may have that blessed hope. Christ must be our life. "The riches of the glory of the mystery among the Gentiles is: Christ in you the hope of glory" (Col. 1:27). We are all hoping to enter into glory. Are we glorifying God in a way that we may have that hope? Can we have hope of eternal glory only in Jesus Christ. "Looking for that blessed hope, and the glorious appearing of the great God and our Savior, Jesus Christ" (Tit. 2:13). "Which hope we have as an anchor of the soul, both sure and steadfast" (Heb. 6:19). "I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing" (II Tim. 4:7, 8).

Attained only in Christ, by J. W. Shank.

Jesus Christ in us is our hope of glory. Paul said, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" (Col. 1:27). And again, Heb. 12:2: "Looking unto Jesus the author and finisher of our faith," attained in Christ by accepting Him as a living Savior. We must believe in a resurrected Christ. "I am the resurrection and the life: he that believeth in me, though he were dead yet shall he live" (Jno. 11:25). We must believe in the authority of Christ. "Ye have heard that it hath been said . . . but I say unto you," etc. We must believe on Him as the chief corner-stone. "Other foundation can no man lay than that is laid, which is Jesus Christ." We must believe in His promises. "In my Father's house are many mansions." Hope of glory is attained by abiding in Christ. "Without me ye can do nothing." We abide in Him by keeping His commandments.

Realized at His coming, by J. A. Heiser.

I John 3:1-3 shows us the believer's present position in Christ. Our relationship with Him: "Beloved, now are we the sons of God." It shows the finished work of Christ: "He was delivered for our offenses." The law was broken and could not satisfy God's demands: "He rose for our justification." He showed the receipt of the price paid for our debt by the nail-prints and the wound in His side. Salvation is not the believer's hope; we have salvation now. "Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit." Our hope is to be glorified with Him: "When He shall appear, we shall be like Him: for we shall see Him as He is." This is the goal to which all believers are striving: "Even so come." The purpose of His coming is to take His bride unto Himself. No bride dreads to meet her bridegroom. The meeting of the bride and bridegroom is held out as the climax of the believer's hope. The Lord Himself shall descend with a shout, and we shall all be changed. When shall He come? Christ said, "Now learn a parable of a fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the door." The Jews are rebuilding their homeland; the Roman empire is being revived; apostasy is in the churches; falling away from the faith. In every denomination there has been a denying of the faith. "But he that endureth unto the end shall be saved." "Every one that hath this hope in him purifieth himself, even as he is pure." The fact of Christ's coming is the greatest incentive for the believer's purification.

Song, "Christ the Lord cometh."

Resolutions

Inasmuch as it has pleased our heavenly Father to remove from the scenes of his earthly life, our beloved brother and fellow worker, Bro. S. R. Good, we hereby express our deep sympathy with his bereaved companion and her family and the congregation he served. The Mission Board and the Conference deeply feel their loss, but we bow in humble submission to the divine will. May the influence and example of our brother live on in the hearts and lives of us all.

Since the Lord Jesus Christ has called us unto the service of the Church He Himself has instituted here upon earth, and since our forefathers have suffered persecution and even death to preserve for the rising generation a Church that would teach the "all things" of God's Word,—Be it Resolved,—

First, That we strive earnestly to maintain the faith of our fathers and preserve the same for our young people, and the on-coming generations.

Second, That we realize the work of the Church is a tremendous task that requires the whole-hearted effort of every individual member, that the Gospel of Christ may be brought to the unsaved, and believers may be built up in the most holy faith.

Third, That the hope of the Church be kept in the foreground, realizing that "the coming of the Lord draweth nigh," when He will receive unto Himself all true believers, who shall not only be

with Him, but be like Him, "for we shall see Him as He is" (I Jno. 3:1, 2).

Be it Resolved, further, That we the members of the Illinois Conference assembled with the Waldo congregation, desire to express our sympathy with these our beloved brethren and sisters in the loss of their church building, and express our appreciation for their hospitality and the splendid way in which our needs were cared for while we were in their midst.

Be it Resolved, lastly, That we express our appreciation to the Salem congregation for their kindness in permitting the use of their church building, and for other contributions to our comfort in this time of emergency.

SPECIAL MEETINGS

New Holland, Pa.

Report of the Workers' Meeting held at the Welsh Mt. Samaritan Home, Sept. 4, 1933.

Organization.—Mod., Sem Eby; Chors., Sem Hershey, John Wissler.

Program and Speakers.—Song Service; Devotion, John Souder; Sermon, Jacob Melinger; The Christian Worker's Equipment, Noah Sauder; The Need of the South American Field, J. L. Rutt; (Afternoon) Song Service; Devotion, Daniel Shank; The Position of the Believer, John W. Weaver; Following the Apostolic Example of Witnessing, Christian Leaman; God's Three Calls—To Salvation, Christian Kurtz; To Special Service, J. Paul Sauder; To Eternal Glory, J. L. Rutt. (Evening) Song Service; Devotion, Moses Gehman; Workers' Meeting, Ira Hershey; Sermon, Noah Sauder.

Evangelistic services were held each evening from Aug. 29 to Sept. 4 by Noah Sauder.

Thoughts Gleaned.—Jesus set us an example in working. Each of us must do our part faithfully if the Church is to grow, just as each member of the body must do to be healthy. Prayer is the secret of a successful worker. A work we all can do—witness for Him by a holy life. It requires work to get people into the fold and also to feed them. We can help somebody else to work. The Christian worker needs to be fully equipped and must know how and when to use his equipment. Eph. 6:11—"Put on the whole armour of God." Some needs of the South American field—consecrated workers, intercessory prayer, funds. The believer must abide in Christ to bear fruit and be under the keeping power of God. The believer's position in Christ is to be hid in Him. In order to follow the Apostolic example of witnessing we must have unity, steadfastness, a close walk with God, unquestioning obedience, and a consistent life. Special service for young people—distribute gospels and tracts, bring others to church services, give flowers to sick folks. Love should be the greatest motive in a Christian worker. Obedience brings happiness, however small the task. If we do not have compassion for our fellowmen, we do not have the love of Christ in us. Reaping what we sow is a fixed law. Natural harvests fail us sometimes but the spiritual harvest never.

Sec., Lester D. Hershey.

Goodfield, Ill.

The second Tri-Annual Sunday School Meeting of the Hopewell, Tremont, and Goodfield congregations held at the Goodfield Mennonite Church, Sunday, Sept. 10, 1933.

Organization.—Mod., Wilford Oyer; Sec.-Treas., Lester Litwiller; Chors., Simon Birkey, Raymond Litwiller.

Program.—Song Service; Devotion (Phil. 4:5-9), Jonas Litwiller; Children's Meeting, Leland Bachman; What Does the Sunday School Mean To: (1) The Youth, Emma Zehr; (2) The Home, Levi Albright; (3) The Church, Harold Zehr; The Duty of the Home and S. S. in Implanting the Doctrine

of the Word in the Heart of the Youth, Simon Litwiller; Missionary Offering; (Evening) Song Service; Devotion, Col. 1, Ben Springer; The Superintendent as a Factor in Strengthening the Unity of the Church and S. S., Elmer E. Martin; Childhood, Its Possibilities, Its Demands, Katie Kauffman; Sermon, Harold Zehr. Secretary.

THE CLOSER I GET TO HEAVEN

By O. J. Miller

For the Gospel Herald.

The closer I get to heaven
The less of this world I see;
This world with all its allurements,
Has no attraction for me.

The closer I get to heaven,
The farther I leave this world;
This world with all its temptations
And Satan's forces at me hurled.

The closer I get to heaven,
The less of this self I see,
But the clearer I see Jesus
Who bled and died for me.

The closer I get to heaven,
The less I will walk by sight;
For in Jesus I walk by faith
Awaiting the heavenward flight.

Some day I'll get to heaven
And wear a robe, pure and white.
There with the saints the glory share,
In the city of delight.
Elverson, Pa.

Married

Blosser—Yoss.—On Sept. 13, 1933, Bro. Menno C. Blosser, of South English, Iowa, and Abertine Yoss of Sigourney, Iowa, were united in marriage, Jasper Smith officiating. May the Lord's blessing attend them through life.

Yoder—Oswald.—Titus E., son of L. S. Yoder, of Lyman, Miss., and Fannie Pauline, daughter of B. D. Oswald of Topeka, Ind., were united in marriage May 20 at the home of Milford Miller's a sister of the bride, L. S. Yoder officiating.

Hershey—Thomas.—Bro. Park R. Hershey of near Paradise, Pa., and Sister Edna Thomas of New Danville, Pa., were united in holy matrimony Sept. 27, 1933, in the presence of the immediate families. May the Lord richly bless them on their journey through life.

Yoder—Saylor.—On Aug. 3, 1933, at the home of the officiating minister, Bro. Alexander Weaver, Bro. Russell Blair Yoder of the Kauffman congregation and Sister Edna Esther Saylor were united in holy matrimony. May the Lord bless them in their married life.

Maust—Marnier.—On Sept. 17, 1933, at the home of the bride's parents, Wellman, Iowa, occurred the marriage of Bro. Edward Maust of Pigeon, Mich., and Sister Leta Marnier of Wellman, Bro. John Y. Swartzendruber officiating. May the Lord abundantly bless them through life.

Bishops, Ministers, and Deacons Present

BISHOPS: J. S. Shoemaker, C. A. Hartzler, A. A. Schrock, Ezra Yordy, J. D. Hartzler, J. A. Heiser, Simon Litwiller, J. A. Ressler.

MINISTERS: A. C. Good, Ira Eigsti, J. W. Shank, A. H. Leaman, J. W. Davis, D. W. Slagel, H. R. Schertz, Peter Garber, J. L. Harnish, C. W. Long, Harold Oyer, Jonas Litwiller, Leland Bachman, Ben Springer, Harold Zehr, George Sommer, Jacob Burkey, Simon Graybill.

DEACONS: H. V. Albrecht, E. A. Rediger, Sam Zehr, D. S. Oyer, E. H. Oyer.

Closing remarks and prayer by the moderator.

E. H. Oyer, Secretary.

King—Ogburn.—At the Spring Valley Church near Kenmare, N. D., on Saturday evening, Sept. 16, 1933, Bro. Amos King of Kenmare, N. D., and Sister Agnes Ogurn of Westover, Md., were united in marriage, Bro. Archie Kauffman officiating. May God's richest blessings attend them through life.

Herr—Kuhns.—Bro. Harold M., son of Bro. and Sister Elmer Herr of the Hanover, Pa., congregation and Sister Frances M., daughter of Bro. and Sister D. E. Kuhns of the Chambersburg, Pa., congregation were united in marriage at the home of the bride's parents Sept. 24, 1933. May the Lord bless and keep them through life.

Palmer—Shenk.—Bro. Ralph Lloyd Palmer of Newport News, Va., and Sister Martba May Shenk of Denbigh, Va., were united in matrimony on Aug. 13, 1933, at the home of the bride's parents. Both are members of the Warwick River congregation. Bro. Daniel Shenk officiated. May the blessings of God be theirs through life.

Yoder—Blosser.—On Sept. 24, 1933, at the home of the bride's parents, Bro. and Sister P. J. Blosser, occurred the marriage of Bro. Oren Yoder of the West Union congregation near Wellman, Iowa, to Sister Mary Kate Blosser of the South English, Iowa, congregation, the father of the bride officiating. May the Lord's blessing attend them through life.

Obituary

Hess.—Jacob L. Hess, aged 78 y. died Sept. 26, 1933, at the home of his son, David Hess. He was born in Manor Twp., and was a member of the Millersville, Pa., Mennonite Church. His wife, Rebecca, preceded him 16 years. Services and interment at the Millersville Church.

Charles.—Edna Jane Charles, aged 6 y. died Sept. 20, 1933, at the home of her parents (Bro. and Sister Amos H. Charles) after an operation, having been brought home sick from school. She will be missed in the Millersville Sunday school, of which she was a member.

"Tis Jesus makes them angels too
His name for aye to sing."

Yantzi.—Robert Dean, son of Menno and Annie Yantzi of Milford, Nebr., died Sept. 24, 1933; aged 1 y. 1 m. 6 d. He leaves father, mother, 3 brothers, 3 sisters, 4 grandparents, 6 uncles and 7 aunts to mourn his early departure; 2 sisters preceded him in death. Funeral services were held at the Milford A. M. Church, Sept. 26, 1933. Services in charge of Warren A. Eichler and L. O. Schlegel. Text, II Kings 4:26. Interment in the Milford A. M. Church Cemetery.

"His little bed is empty now,
The voice we loved is still;
And though our hearts are broken,
We know it was God's will."

Hartman.—Carl W. Hartman died June 30, 1933, at his home near Waynesboro, Va.; aged 36 y. He was born and grew to manhood in Rockingham Co., Va. Was married to Lizzie F. Showalter after which time he lived near

Waynesboro. His wife, 2 sons, 3 daughters, father, mother, 2 brothers, an aged grandfather, with many other relatives are left to mourn his early and sudden departure. Funeral services were largely attended on July 2 at the Springdale church. Services conducted by the brethren, J. L. Stauffer of Harrisonburg and J. R. Driver. Text, "Prepare to Meet Thy God."

Mauck.—Lydia Rhodes Mauck died suddenly July 24, 1933, at the home of her son near Washington, D. C. She was born in Dayton, Va., March 8, 1870; aged 63 y. 4 m. 16 d. She was united in marriage with Newton Mauck in Fauquier Co., Va. The husband, 2 sons, 1 daughter, 2 sisters, and 4 brothers survive. She was a member of the Mennonite Church from youth. Her body was sent to Waynesboro, Va., and funeral services were held from Springdale Church on the 26th by Bro. J. R. Driver. Text, Psa. 23:1. Interment in cemetery nearby, where her aged parents and sister also lie awaiting the resurrection morn.

Allebach.—Lizzie C. Allebach (nee Alderfer), wife of Romanus Allebach of Harleysville, Pa., was called home on June 22, 1933; aged 59 y. 11 m. 28 d. She is survived by her husband, 1 daughter, 2 sons, 1 brother, and 4 grandchildren. She is sadly missed by the family, but we wish to submit to the One who doeth all things well. Funeral services were held on June 26 at her late residence and at the Lower Salford Mennonite Church, conducted by Brethren Rhine Alderfer and Elias Landes. Text, 11 Cor. 5:1, 2.

"Dearer to us than words can tell,
Are the thoughts of Mother whom we loved so well;

"Tis only those who have loved and lost,
That can count the bitter cost."

By the Family.

Hunsberger.—J. Martin Hunsberger was born in Montgomery Co., Pa., Oct. 3, 1863; died Sept. 3, 1933. He was deacon at the Providence Mennonite Church since May, 1912. He had not been well during the past summer, suffering with a heart affliction, though being able to attend services sometimes, and took a sudden change three days before he passed away. He leaves his widow (Emma J.), 4 sons (George J., Joseph J., Abram J., and William J.) and 4 daughters (Ada J., Mary Emma, Susanua and Elizabeth J.). One son preceded him in death. Funeral services were held in Providence Church, Sept. 7, by Warren G. Bean and Jesse H. Mack. Text, Psa. 23—the comforting words by the Father as they were in his mind the past few days. He felt his time was at hand. Interment in adjoining cemetery.

Miller.—Katie Wenger Miller died at her home near Fentress, Va., Aug. 6, 1933, in her 31st year. Death came very unexpectedly, after an illness of only a few hours. She was the daughter of T. J. Wenger and the late Mary Powell Wenger and was born at Stuarts Draft, Va., but had lived in Norfolk Co. since early childhood. She answered the call of her Savior in early life and became a member of the Mt. Pleasant Mennonite Church, which profession she faithfully sought to live up to until the call of death came. In the morning of her death she was in her usual place at S. S. and Church, but as the congregation was gathered in the evening service the news came that she had passed away. She was married to Bro. Marvin E. Miller on Oct. 12, 1928, who with two children (Merlin Robert and Mildred Elizabeth) is left to mourn the loss of a faithful wife and mother. Surviving besides the above are her father, 6 sisters (Anna—Mrs. Moses Hertzler, Lessie—Mrs. A. W. Hershberger, Etha—Mrs. Ernest Miller, Mollie—Mrs. S. H. Brunk, Lulu, and Ida—Mrs. Abraham Shudinger) and 2 brothers (Roy and Powell). Funeral services were held at the Mt. Pleasant

Church on Aug. 8 in charge of the brethren Aaron Mast of Westover, Md., and Daniel Shenk of Denbigh, Va. Interment in the church cemetery.

Detweiler.—Mary Ellen, daughter of the late Isaac H. and Mary M. Moyer, also widow of the late Charles B. Detweiler, was born in Bucks Co., Pa., June 22, 1871; died Sept. 7, 1933, at the home of her son-in-law and daughter Mr. and Mrs. Earl H. Hunsberger, Souderton, Pa.; aged 62 y. 2 m. 15 d. She had been in failing health for nearly 8 years but was able to be about and work some until the last 2 years, when she failed more rapidly due to complications of liver and intestinal trouble. She was bedfast about 6 weeks, steadily growing weaker. She did not suffer much pain, though many times longing for her heavenly home. On Jan. 28, 1893, she was united in marriage to Charles B. Detweiler who preceded her to the great beyond June 29, 1920. To this union were born 4 children, all of whom are left to mourn her departure. They are: Estella—wife of Earl H. Hunsberger, Ephraim and Charles of Blooming Glen, and Elam of Souderton. One brother (Samuel M. Moyer of Perkaspie) and 9 grandchildren also survive. She was for many years a faithful member of the Blooming Glen Mennonite Church, where services were held and interment made on Sept. 11. Services were conducted by Bros. Elmer Moyer, Melvin Bishop, A. O. Hestand, and Aaron Freed. Text, Heb. 4:9.

"Mother, your cares and toils are o'er,

You have sought and won sweet peace and rest;

May we humbly strive to share your joys forevermore

For God alone can give the best."

Burkholder.—Emma, daughter of D. Z. and Mary Smiley Yoder, was born in Wayne Co., Ohio, Dec. 1, 1872; died very suddenly in the evening of Aug. 26, 1933; aged 60 y. 8 m. 25 d. She was united in marriage to Amos J. Burkholder on Feb. 12, 1899, who preceded her in death May 2, 1925; 2 sons also preceded her: Orie Jonathan and an infant son. She is survived by 4 children (David, Glen, Elizabeth and Kenneth), 3 grandchildren (Marilyn, Thomas, and William Burkholder), 3 brothers (D. S. Yoder of Wooster, Ohio, Milton of Barberton, and Floyd of Akron), 3 sisters (Mrs. A. E. Yoder of Canton, Mrs. S. P. Zook and Mrs. R. S. Knabill of Sterling, Ohio), 4 uncles, 2 aunts and many other near relatives. One brother (John) and 2 sisters (Benlah and Amanda) preceded her in death. Sister Burkholder confessed and accepted her Christ in early life and united with the Oak Grove Mennonite Church. She always took an active interest in the work of her Lord and Master in supporting the mission work by her prayers and means and by giving a helping hand in the sisters sewing circle and other Christian work of the community. She possessed a spirit of kindness, cheerfulness, and helpfulness toward all that only radiates from the life of a true devoted Christian. She was of a quiet, gentle disposition and sacrificed much for her family. She remained a faithful, loyal, and devoted sister. Her exemplary life and influence will long be remembered by all who came in contact with her beautiful life. Funeral services were held at the Oak Grove Mennonite Church by Brethren C. Z. Yoder, Jesse Smucker, and J. S. Gerig. Interment in adjoining cemetery.

"Dearer to us than words can tell,

Are the thoughts of Mother whom we loved so well;

"Tis only those who have loved and lost,
Who can realize and know the bitter cost."

Lichty.—Oliver Lichty was born near Conestoga, Ont., Aug. 30, 1888; died Sept. 17, 1933; aged 45 y. 17 d. At the age of 16 he chose Christ as his personal Savior and united with the Mennonite Church. In March, 1909, he married Luella Eby and to this union was born 1 son. The mother was called home in

July, 1911. Nov., 1912, he married Joanna Eby. She with the following children (Cranson, Arthur, Helen, Norma, Bernice, Glennis, and Mervin) feel deeply the loss of the one who has left them so suddenly. Besides these his parents, 7 sisters and 2 brothers remain. Two sisters already preceded him. The news of the sudden passing of Bro. Lichty was a great shock to this community, as he was known by all to be in perfect health. His death was occasioned by a fall from a silo. As he was alone at the time the detailed facts are not known, but it is believed that death was almost instantaneous. The early years of his married life were lived near Floradale, Ont. About fifteen years ago they moved to Mannheim, Ont., and several years later to Nine Pines, where he met his sad death. Ever since moving to this community he has been a member of the Latschar Mennonite Church, where all his family, who are of accountable age, are also members. He always took an active part in the work of the Church when called upon. He will be missed by all who knew him, but especially by the family and his beloved wife who looked to him as the mainstay of the home. Funeral service at the home was private, conducted by Bro. J. W. Witmer. A service was also held at First Mennonite Church, Kitchener, with Brethren Oliver D. Snider and M. S. Hallman in charge. Texts, Rev. 21:4; Amos 3:6. Interment was made in the Waterloo Mennonite Cemetery. The family express their resigned attitude and love in the verse:

"Had He asked us, well He'd know,
We would say, Oh! spare the blow.
Yes with streaming tears we'd say,
Lord we loved him, let him stay."

Stutzman.—Barbara, daughter of Jacob and Betzy Troyer, was born near La Grange, Ind., Oct. 16, 1891; died at her late home near Elverson, Pa., Aug. 25, 1933; aged 40 y. 10 m. 9 d. On Jan. 25, 1910, she was united in marriage to Harry W. Stutzman at Mio, Mich. Following their wedding they moved to Kalona, Iowa, and made their home there. To this union were born 3 children: Ernest, Ohio, Benlah (Mrs. Henry K. Umble) of near Atglen, Pa., Dorman at home, and Anna Mae adopted daughter. In 1922 this family with her parents (J. D. Troyer's) moved to Pennsylvania where she died. She leaves her husband, 2 sons, 2 daughters, father, step-mother and these brothers and sisters: Mary (Mrs. Lee Niffeuegger), Kalona, Ia.; Lydia (Mrs. Leroy Y. Miller), Stuttgart, Ark.; Lizzie (Mrs. Ralph Stutzman), Broken Bow, Nebr.; Oliver, Hutchinson, Kans.; Jerry, Atglen, Pa.; Levi, Ky.; Mada (Mrs. J. R. Stoltzfus), Pa.; Velma (Mrs. Walter Dussinger), Lancaster, Pa. Mother took sick while preparing to go to the house of the Lord, Aug. 15, the doctor pronouncing the illness high blood pressure. The following Saturday evening she fell asleep, the doctor now pronouncing sleeping sickness. She slept 108 hours. On Thursday, Aug. 25, she quietly passed away. She accepted Christ as her Savior in her youth and remained faithful to the end. She was a member of the Conestoga A. M. Church. She worked a great mission in caring for homeless children the last 12 years of her life. At the time of her death she was caring for a little boy from the time he was 3 weeks old until 2½ years old when he was put back to the Aid Society—which makes a big emptiness as Mother and Buddie are both leaving on the same day. On account of the disease, sleeping sickness, we had to have a private funeral and burial the next day. The following Sunday we had a memorial service at the Conestoga Church, conducted by J. S. Mast. Text, 1 Sam. 20:18. Interment in Conestoga A. M. Cemetery. She will be missed by her family, relatives, and a host of friends.

"Mother, dear, how we miss thee,

And thy face no more we see;

But our mournings will be o'er,

When we meet you on the shining shore."

The family.

ITEMS AND COMMENTS

The sympathy of the reading world goes out to Mexico, where a terrific hurricane swept the eastern coast and the city of Tampico was laid in ruins. There is reported the loss of thousands of lives and millions of dollars worth of property. Italy, a few days later, suffered from the effects of an earthquake which caused loss of life and property. Premier Mussolini of Italy promptly sent relief into the quake-stricken regions. Such providential occurrences, like other signs of the Lord's coming in the near future, are on the increase.

During the last few years we heard the cry, "Repeal the Eighteenth Amendment, and bootlegging will be stopped." Now that the repeal of Prohibition is in sight, we are told from reliable sources that the United States is preparing to enlarge its coast defences, building up "a miniature navy" at a cost of about \$14,800,000, to repel any attempts that may be made in the way of smuggling liquor into America. This defence is to include the air as well as the sea. One by one the false claims of the friends of the liquor traffic are being brought to light.

A new record number of the unemployed in America is found in the report of William Green, president of the American Federation of Labor. He estimates that during the month of August there were 815,000 men reemployed and that there are still 11,001,000 people in the jobless class. He further states that there were 3,000,000 families on the relief list during August, and that this would probably be increased by a million before the winter is over. The increasing number of strikes reported from widely separated districts does not seem to be helping the situation.

CONFERENCE ANNOUNCEMENT

Washington Co., Md.-Franklin Co., Pa.

The Lord willing, the annual session of the Washington Co., Md., and Franklin Co.,

Pa., Conference will be held at Reiff's Church, near Maugansville, Md., Oct. 13, 1933, convening at 9:00 A. M. The board of bishops will meet in executive session at the same place on Oct. 12 at 1:30 P. M.

The annual meeting of the District Mission Board will be held Oct. 12, meeting at 9:00 A. M., at the above-named place.

Jos. E. Lehman, Sec'y of Conference.
John D. Risser, Sec'y of Mission Bd.

ONTARIO MENNONITE BIBLE SCHOOL

The Ontario Mennonite Bible School will begin Jan. 2 and continue till March 23, 1934. The second year of the three years cycle will be given this year.

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Church History: European History of Mennonites.

Missions: World-Wide.

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tian workers and ministers of the Gospel. The tuition for ministers and ministers' wives and their children under age is free.

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Eastern Mennonite School,
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Table of Contents

561—Editorial
563—Question Drawer
Flat Tires
564—Scattering Seeds of Kindness (Poem)
Sermon Outlines
565—Keeping Our Church Problems at a Minimum
Some Ecclesiastical Don'ts
Essentials to an Evergreen Evangelism
566—No Night There (Poem)
Our Influence in the Home
A Prayer for the Family
567—Sunday School Lesson
Bible Meeting Topic
568—Field Notes
Correspondence
570—On the Cruel Cross (Poem)
The Life Beautiful
An Ardent Wish
Automobile Insurance
571—The Ideal Working Force in the Sunday School
572—Illinois Conference
574—Special Meetings
The Closer I Get to Heaven (Poem)
Married
Obituary
576—Items and Comments
Announcements, etc.
577—Editorial
578—The Mennonites in the Chaco
580—Traveling Evangelism
581—Echoes from the Argentine Spiritual Life Conference
582—Deeds (Poem)
583—Sewing Circle Corner
Mother's Responsibility to Her Children—Implanting the Missionary Spirit
584—Reports
585—From Our Mission Stations: Washington, Dhamtari
586—News Letter from Argentina
Progress of Our India Mission Field
588—Missionary Sermon
590—He Leadeth Me (Poem)
591—Financial Report

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GOSPEL HERALD

MISSION SUPPLEMENT

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"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

October 5, 1933

J. A. RESSLER, Editor

EDITORIAL

"The house of Jacob shall possess their possessions" (Obadiah 17).

* * *

This text seems almost a paradox—a contradiction in terms. How could they be their possessions if they did not possess them? And the expression clearly implies that the house of Jacob were not in actual possession of their possessions, for it says they shall possess them.

* * *

The Book of Obadiah is a short book of one chapter containing twenty-one verses. The occasion for the book was the attitude of the children of Esau—the nation of Edomites—toward Israel, and Judah in particular, in the day of the frightful distress of God's people. It is true that Israel was suffering affliction because of their own sin, and they were suffering in accordance with the will and decree of God. Yet when the wicked Edomites cruelly treated them in the day of their calamity, they brought upon themselves the judgment of God.

* * *

God did not forsake His people! He punished them to bring them to repentance, so that they might again possess their rightful heritage. Eternity will not be long enough for us to praise God sufficiently for the many ways He has helped us keep in obedience to Himself. Often our inclination was to do just the opposite of God's will. It was and is a constant proof that we are His, that He cares for us enough to place barriers in our way to keep us from being lost.

* * *

Israel had gone from bad to worse, and at last into a dispersion from which they have not returned to this day. Judah was rapidly following in the footsteps of the Northern King-

dom. God intervened. He deprived them of their possessions, took them into exile—but watched over them. Even as they were going God spoke through the prophets and promised that they should return. Obadiah clips out in rapid succession the sentences expressing the doom of those who oppose God's people, and then in a single short clause tells—oh, so much!—in the words of the opening, "The house of Jacob shall possess their possessions."

* * *

Do we possess our possessions? Granting the figurative and symbolical prophetic aspect of Psalm 2:8, have we asked of the Lord, as children of His, for the heathen as an inheritance, and the uttermost part of the earth as our possession? Have we ever asked for these wondrous gifts from His hands? If we should ask, what would be our motive in doing so? Can we not easily make the association between the "All power" of Matthew 28:18, with the possession of our possessions in Obadiah? The heathen are estranged from God. They are lost to Him. We who are His, know the blessedness of being owned by Him. If our hearts are right with God, we are anxious that those outside of His joy should share with us the blessedness of His salvation. If we ask for the salvation of the heathen and then do all we can to make our prayers come true, the Lord will surely do His part.

* * *

It may be possible that we do not possess our possessions because we do not know about them. A short time ago the papers told of a man who was living in extreme poverty, scarcely having enough for the bare necessities of life. He got a letter from a lawyer, telling him that a distant relative had died in a foreign land, and

that he was the only living heir. The man had known nothing of the possessions that were his, and the authorities had a long search to find him. But when he did find out about the wealth that was his he had the good sense to make wise and proper use of it, and many shared in the blessing that this sudden wealth had brought him. If we have tasted of the goodness of God, we shall be anxious to share with others the possession He so richly bestows on those who claim it by faith. His blank check for blessings is signed by His promise, and we honor Him by writing in it large sums.

* * *

Perhaps our possessions are there and ready for us, but we do not take the thought to use them or put them to the use for which they were intended. The unused plow becomes rusty. There had been rain and there was doubt in our neighbor's mind as to whether the ground was sufficiently dry to plow. I was a little chap of perhaps eight or ten. I saw our kindly neighbor come out with his team, hitch the horses to the plow, and come down the furrow. Boy that I was, I wanted to see all that was doing and I crossed our narrow front field. Our neighbor greeted me kindly, and after a bit explained, "I just thought I'd come out and scour the plow a bit." As a matter of fact the ground was not dry enough for plowing, and he soon stopped and went home again. It was his figurative way of saying that he had come out to see how things were. But often in the more than half century since then have I thought of that man keeping his plow in order for business when the conditions became right for the use of the plow. Preparation for the work the Lord has in store for us is always a part of our rightful occupation. Gather money,

and the thief may break through and steal; or the bank may suspend and eventually close; gather real estate, and it may depreciate in value and leave you a pauper; but gather the grace of God, and you have a secure inheritance, one that fadeth not away.

* * *

How often in the first chapter of John it is stated that Christ's own people knew Him not as Christ. He was in their grasp. His hands touched them in loving ministrations, but they knew Him not as Lord. Do we recognize Him as He comes to us with gifts of grace for the asking? Do we recognize Him when He passes by our way as one whom we may help with our deeds of love? Let us not forget the "Inasmuch as ye did" (or did not!). Are we preparing to meet those in need by storing our hearts with His divine Word so that we may pass it on to those who need it so much?

* * *

Oh, how much we miss of our possession when we neglect our Bibles! When the leader says, "Let us repeat verses this morning," are we ready to respond? Is our mind stored with the Word of God? Are you trained in the Word so that you can use it when the need for it is apparent? To many the Bible is a sealed book simply because they do not use it. God does not miraculously place a knowledge of His Word into your mind and bring it to your remembrance. We do not remember what we never know. God gave us the treasure of His Word as a possession, but He expects us to take it and use it and give it out.

* * *

We fail to get the benefit of our possessions—fail to possess them—because we do not develop them. In our school readers long ago there was a story of a young man who was talking with his wealthy neighbor, and expressed the wish that his little farm might bring him in a hundred dollars a year. The prudent neighbor answered in astonishment, "A hundred dollars? Why, the very spot on which you stand has that much money hidden in the ground." Taking his neighbor at his word the young man that night dug a deep hole in the ground, but to his utter disappointment he found no money. Next morning the

rich neighbor saw the hole, and had a good laugh. "But never mind," he said, "I'll give you a young pear tree which you can plant in the hole you have dug." Many years later this same man told his grandchildren how that giant pear tree came to be where they could enjoy its fruit. The possession was there, but he had to possess it.

* * *

Within the next few weeks we hope, "if the Lord will and we live," to take several trips across the mountain ridges just east of our home. Those mountains are among our possessions, and we are going to possess them. You didn't know we are so rich? And you thought the State owned many of those forests? You are right on both guesses, but as we roll along the highway at the legal rate of speed and keep out of the road of others, we can look at that wealth of gold, and orange, and yellow, and crimson, and some green scattered here and there, and we can enjoy every inch of the way. It's ours!—to look at; and other folks spend thousands and thousands of dollars to keep it up. The Lord has given us a lot of friends that are perfectly lovely. How we praise God for them. They are ours—our friends! And there are some, just a few in these regions that are not quite so lovely. What is worst about them is that they do not love God and are very far from obeying Him. These folks are ours too—our fellow travelers in the world God has given to us. They are our possession, but so many of us would give such folks away for nothing rather than to take them as a possession. So many of us don't want the heathen, so we never ask God to give them to us that we may lead them to Him. But say! Did you ever hear the last Beatitude—ninth, tenth?—how many are there? This one is not written just that way in the Bible, but it is true nevertheless—"Blessed are those who love the unlovely, for theirs is the love of God."

* * *

What a wonderful possession we'd possess if God were to grant us the joy of bringing in the unlovely ones whom we pass as we go along—that little fellow who has no one to care for him (oh, so dirty!), and the one that called us names right out loud to

make sure we'd hear it, and a whole line of others, and showing them to Him as precious jewels whom we loved even in their unloveliness, because we knew He loved them. What a wonderful possession is ours to possess!

THE MENNONITES IN THE CHACO

(Special for the Prensa)

The following article about the Mennonites in Paraguay, recently appeared in one of the leading newspapers of Buenos Aires, which may be interesting to our brethren in the Homeland.

The outstanding noticeable part of the article is the firm faith in the Lord in spite of suffering. We pass it on as it is given with the hope that it may be inspiring to other Mennonites. T. K. Hershey.

I am going to narrate the surprising history of a people deprived of all hope, but who made themselves a name for the love of God and which was told me one evening in the Chaco by an aged Mennonite. Illuminated and grave the old man spoke thus:

"In a political sense, we are a people without a country. Separated religiously from Catholicism since the Reformation (which destiny was the unfathomable will of God) made of us a misunderstood sect. Because of our faith, we were persecuted by the impiety of the world. Our history, which begins with Menno Simon, contemporary with Luther, is composed of written chapters in all countries from the Equator to the vicinity of the isolated Poles. Later on, a common belief and language converted us into a common race. To-day we are what Israel was in ancient times.

"Our religion is the truth, exactly as it is found in the Word of God. Truth is simple and intuitive. It has the force of evidence to prove itself. How can one explain the attributes of light to a man born blind? However eloquent human words may be, the blind man can never understand that which his eyes have not seen. It is the same in the spiritual world. But the people of God know, because they see and feel that the whole truth is in the Scriptures. If others do not see and understand it as we do, it is because they are spiritually blind. But for all this, truth will not cease to be truth. It will always be foolish to prove it or refute it by human reasoning. The Creator gave us reasoning powers to prove our nothingness. In the hands of the demon, the key that opens wide the gates of pride, reasoning and questioning is our first and most dangerous step to perdition. Truth is indivisible and absolute and does not admit shades or graduations of value or quality. Yes is Yes and No is No. Between the Yes and the

No, truth does not tolerate bridges of communication. Every transaction between Yes and No is the untruth, an imposture and an offense to God. The foundation of the love of God is Truth. Outside of Truth, no one can love God. Mennonites do not lie and because they do not lie, they do not swear. The oath offends God, because with it one establishes degrees in Truth which means to deny Him as a Divine Being, and Truth is indivisible and absolute.

THOU SHALT NOT KILL

"Since the beginning, man is born and dies, and yet he does not know what life is nor does he know what death is. Life and death of man are in the power and hands of God. God alone has the right to cut the thread of human life. God takes away that which He gave; man should not take away that which he is not able to give. For this reason, Mennonites do not kill. The laws of man also prohibit the taking of life, but while this is prohibited by human motives only, it will be a dead letter.

"Because Mennonites do not lie and do not kill, they are persecuted and suffer wrong. Society as it is organized to-day is based on lying and killing. In the world to-day, the man who preaches the truth is an impostor that offends the people. The man who does not kill is considered as reprobate in the eyes of the State and society. At the same time that the laws of the State condemn a man for killing, it organizes and trains armies to kill and ruin other countries.

"Since Mennonites deny themselves of giving documentary evidence of their word, because their Yes is Yes and No is No, they will in no way consent to taking up arms against their fellowman. In a country that makes laws giving the right to war, Mennonites through the fear of God will always be persecuted and be as fugitives and nomads. Mennonites are as wandering Christians in our day.

The Humblest People in the Land

"We are the humblest people in the land, for humility forms a large part of our faith. As far as possible, we combat selfishness in our own life, which in a human sense is its ambition and pride. We wish to be like Jesus who was humility personified in man. It does not matter if we are considered as cowards in reference to our reputation as man, nor in our relation of rights in this world. But that resignation that gives us strength to be completely transformed, in its earthly capacity, creates in us an intense resistance and countercheck when men of this world desire to offend the majesty of our Lord.

"No one was more humble and lowly than Jesus, but He was slain because

He would not permit the Father to be offended in the supreme humility of His person. As men we suffer every kind of injustice, and if at times we protest against evil, it is to awaken the conscience of our persecutors so as to give up their evil ways and not for hatred or wrath against those who transgress the bonds of justice and reason with respect to our rights.

"Nevertheless, as servants of the Lord, we cannot tolerate discordant attitudes imposed on us which are contrary to our faith, to do so would falsify the truth contained in God's Word and we should not be keeping His commandments. Whenever such a situation presents itself, we forsake all—houses, lands and earthly possessions and begin over our pilgrimage.

A People Without a Country

"Because of our respect for the Word of God, we are a people without a country. God does not abandon His children. If we are persecuted here, we are sure that in some other part of the world, we shall be allowed to serve the Lord according to His will. Our forefathers emigrated in masses, we have done it and it is probable that our children may have to do the same. While sin reigns in this world, the Mennonites will be without a country.

Sprach man in einem Lande die
Glaubensfreiheit ab,
Dann griffen wir entschlossen bald
nach dem wanderstab.

"Thus says the 'Menolied,' a hymn of the Mennonites. We relate the suffering of our forefathers and teach that the most precious lot in this world is that of suffering persecution and injustice for the sake of our Lord and to keep His teachings. This hymn reminds us how few there were who understood Menno Simon's teaching and how difficult was the beginning of spiritual progress in those days.

"Our first emigration was made to Russia in the time of Catherine the Great. Knowing the advantage that her country would have with such an immigration, the famous empress granted us the privilege of entrance into her dominion, gave us agricultural implements and the greatest privilege of all was that of liberty of conscience. We were then only a few hundred families. We tilled the land in perfect tranquillity of mind for centuries. Our people prospered, increasing in cattle and lands. From a small beginning, the land was transformed into progressive towns and cities that were principally administered by men of our faith.

"Later there were other emigrations, the principal of these was to Canada. The section of the country we occupied there was the least desirable—mountainous which for the greater part of the year were covered

with snow and valleys that were subject to floods. These lands also flourished in our hands. Unmolested and confident, we worked away tilling the soil and praising the Lord for His kindness.

The Call to the Desert

"Our people have a calling to live in desert places, and we suffer with pleasure the privations that be, because our faith comforts us. Physical affliction, however great it may be, only tends to increase spiritual strength. Cities corrupt, deserts purify. Let us look at Jesus for an example. What did the Son of Man do before initiating the preaching of the Gospel? He separated Himself from city life and went to the desert. Let man in the fullness of his conscience spend time in the desert and it will reveal to him a more exact notion, or idea, of his relation and duty to God.

"Nevertheless, because of the Bolsheviks, it was impossible to continue to live in Russia; neither could Canada be recommended any longer, because the faith of our children was in danger. The consequences of the World War were the cause of a new phase of migration for the Mennonites. During this conflagration, because we are of the German race and speak the German language, we were considered enemies of the Government as much in one country as in another. And because we did not lend our services in a military way, it was interpreted as an index of our adherence to the Central Powers, or Governments. After the war, our difficulties increased.

"In Canada, although respecting our faith, we were obliged to use a language that was not our own, and by all means, they tried to take away the privileges that had been given us. The prosperity of our colonies incited the ambition of those who sought trade with our people. Under such conditions, to submit to a new state of affairs, would have meant to tolerate outside interference in our business, and this in the course of years would be detrimental to our religion.

"Our brethren in Russia, certainly, suffered much more than we did. The Bolsheviks began to take the greater part of their crops for the Government. They stripped them of the share that remained for them, and not satisfied with that, they ordered their properties to be administered by criminals of the worst class, and wished to oblige them to publicly deny the name of God and enlist themselves as supporters of Communism. What the Mennonites in Russia suffered is too great to be described! By deception and underhand work, the most obstinate were deported to Siberia; others left the 'teleka' to be placed in filthy prisons of the cities where they died.

The martyrdom suffered in Russia is in the files of our history as one of the greatest proofs of our love to God.

"In the beginning of the Fall of 1929, Mennonites began to pour into the suburbs of Moscow, into Perlowka, into Djangarowka, into Mitischtsche, and into Puschikow as if led by the Divine Hand. They came every quarter of the U. R. S. S.—from Crimea, Caucaso, Tamoow, Samara, Powlodar, far-away Amur in the frontiers of the Republic of China. They were initiating a new emigration. None of these from the different districts were in contact with each other. There were no plans among them as to their exodus, but all felt that it was of the Lord that they were led to the gates of Moscow. There the leaders of the different groups secretly organized the details of their flight. The families that succeeded in being transported to the border line, reached Germany in the most absolute state of misery.

In the Chaco

"When we were told that the Paraguayan Chaco was a great desert, almost entirely separated from civilization, and that the Government was willing to concede us special requests as to our belief, we in Canada decided to sell our properties there to establish homes here. Immediately after the contract between our representatives and the land agents here was signed, the first lot of immigrants came. On arriving at the port of our destination, we learned that we would have a wait of many long months, while the land was being surveyed and roads made to accommodate our transportation. These were months of much suffering. We lived in a lamentable condition near the port. Nearly all of us spent the little that we had while there. Typhoid and other sickness took many of our companions. At last, however, we began our march toward the desert within.

"The first night that our immense caravan camped out in the dew of the night, we the older brethren who were with me, clearly saw the sign of the Lord that was guiding our steps. It was in the form of a large cross which was made by the light of the moon as it streamed through the foliage of the trees. On the following morning, before resuming our journey, we praised the Lord for His mercy and erected a large wooden cross that marks the place where the presence of God was made visible to the eyes of His afflicted children.

"As we were aware beforehand, the beginning of the work of establishing ourselves would be with many difficulties. The Chaco is a place where one lives and suffers silently. When we are asked if the land is fertile and if we are satisfied, we answer Yes. Thanks to our heavenly Father, that

even the stones are turned into bread, and to suffer privations for His glory only increases the gratitude of His children. When the privations are very great, we take them as temptations from the evil one. Jesus also suffered from them in the desert. And to the tempter, who makes us feel our nothingness, with the Divine Master, we answer that 'Man does not live by bread alone,' and that a fortune like ours does not exist in which we are permitted to serve the Lord as we should. Thus says the Scripture, 'Jesus answered, Get thee behind me, Satan, because it is written, Thou shalt worship the Lord, thy God, and Him only shalt thou serve.'

The Sarcasm of the Desert

"That which attracted us more than anything else to the Chaco was the confidence that here we would not have to engage in the indescribable crime of war, the slaughtering of man with its plundering and destruction. We fled from civilization, as it were, right into war.

"We named our first settlement 'Hoffnungsfeld'—The Field of Hope. This name includes symbolically all the motives of our migration. We reached a virgin soil, pursued and followed by the horrors of war, and as a proof that we are in the will of the Lord, we do not fear the facing of the hardest and the greatest sacrifices. In the Field of Hope, we were hopeful that there might open a new era of tranquillity for work and peace of conscience.

"In the heart of the Chaco, far away from mankind, we were expecting to remain removed and separate from their criminal disputes and quarrels. Now, the scene that is before us day and night is the passing right through our villages of soldiers going to fight, wounded ones returning from battle, and the bringing of corpses of officers that fell. Soldiers on their way to war stop at our doors. What are we to do? If we give aid, we become accomplices of the massacres that they commit in the name of the Government. But if we deny them help, are we not practising the sin of failing to love your neighbor?

"Truly the Chaco has frustrated our highest hopes. Even in the desert, war has molested us. We are convinced that there is no corner in the whole world where the children of God may be free from these scenes of degradation and misery. Field of Hope has been transformed into a military ground. In the shadow of the trees where we had our work, the recruits drill and prepare to kill and die. The war in the Chaco was for us a surprise, and that surprise will remain in the history of our migrations as the most terrible irony that the impiety of man could have kept for us.

The spirit of darkness in its desperation hides and disguises its tracks with sarcasm. This war is for us the sarcasm of the desert, in which since time immemorable live demons."

Thus the aged Mennonite talked to me, he remaining pensive and sad. While far away, in the light of the moon, fantastic shadows could be seen of the passing caravans of trucks filled with soldiers.

TRAVELING EVANGELISM

By R. R. Smucker

For the Gospel Herald.

In due time another chapter of the series concerning the lawyer and Judge and a friend who are interested in the Gospel and concerning which two articles have appeared in the Gospel Herald to date will be ready for your information. In the meantime listen to an interesting account of still another experience which we shall term

"The Door That Jammed"

This title refers to the door of a railway coach that jammed so badly that it could not be opened for hours and hours and yet opened easily on occasion.

While traveling from Dehradun (Landour) to Dhamtari via Calcutta we met with a well educated man and had a splendid talk with him about Jesus. It is concerning his quest for Jesus and the anxiety he manifested that I wish to write about.

We left Dehradun at 8:15 P. M. In our third class compartment were two missionary ladies, and fine traveling companions they were too, who left us at Lucknow the next morning at about eight A. M. During the night the door of the compartment on the right hand side jammed so it could not be opened. The next morning we were debating how it would be opened and several stations before Lucknow I tried the door and it opened as easily as could be. The critical minded will probably say that the car just happened to be on a twist just then which let the door swing free. Anyway it opened. At Lucknow (we kept the door open the rest of the way so it would not stick again) after the two girls got out with their baggage a young man came up and asked if he might come in. We of course had no objection and in he came. He swung the door shut and shut it stayed the rest of the day: in spite of efforts made repeatedly during the day by passengers who wanted to get in the door refused to open. The guard (conductor) with others of the train crew brought hammers and tried to pound it open. Passengers then would go to other compartments on being told the door was jammed. It was interesting to note that none

tried to enter through the windows. (Later on they did.) We naturally took advantage of this splendid chance to speak to this man about his soul. Had there been many others in the compartment we could not have had the free intimate conversation we did. The following is a crude attempt to reproduce a small part of the conversation. After some preliminary acquaintance remarks we started. I have never started out in this way before. Was led by an inner urge to do so.

"Friend, you believe there is one Supreme Being who rules over all and who is the Creator of all the universe, don't you?"

"I did not formerly believe so but do now" (This was very interesting to us as most Indian people accept the idea of One Supreme Being).

"What caused you to believe as you do now, that is, what changed your mind?"

"When I was in college one of my professors found out I didn't believe in a God supreme over all, and he influenced me to change my mind by convincing me that things existed in the world which I couldn't understand or see or feel. Since this was the main reason I didn't believe in God, I believed in Him after a time."

"You thoroughly believe then that One God rules over all, that He has the destiny of our souls in His keeping; that what He says goes."

"Yes, I can say that I accept that now thoroughly."

"My belief (R. R. S. speaking) is that God has but one religion and one Big Prophet" (This in reply to his assertion that there are many ways of putting food into one's mouth. One can put his hand straight to the mouth or can put it there after describing some revolutions around one's head, or one can approach from either side, up or down, quickly or slowly, etc., etc.)

"I cannot accept that God has only one religion, He has many."

Some time was then spent in discussing reasons why God could only have and recognize one religion; the main contention being that no two religions are entirely alike. That each religion if it were of God must be perfect and eventually lead the soul to find Him and to attain salvation. Since no two religions are alike, nor do all of them have a perfect plan of salvation or one that is practical for all classes of humanity, the conclusion arrived at and accepted by him was that there must be but one religion which is truly God given.

"Two of the laws that God has put forth and which are unchanging and which will stand as long as this world does, are: 'The law of sin and death';

and the fact that, 'It is the blood that maketh an atonement for the soul' and, 'without shedding of blood is no remission.'"

This was a real eyeopener to him as he thought the idea of blood sacrifices was typically Hindu and originated there. I told him it came from God but was perverted by various teachers. Our talk then led up to Jesus as the sacrifice, the blood sacrifice for sin; once for all. Since I saw that this fact of God having such a law of sin and death and that blood sacrifice was required and that this was found in Jesus—well the whole idea was so big that we let him alone then for nearly an hour or so to think this all through. He would ask questions and think about it. Again I opened the conversation:

"This Bible tells of all this; it tells of the life of Jesus; of how God witnessed from the clouds that Jesus was His Son; etc." We tried to arouse an interest in the Bible as the revealed Word of God, as His thought expressed.

Some time later; "May I see your Bible?"

With thanksgiving in our heart and with a secret prayer for further direction the New Testament was handed over.

"Where is it found that says . . . ?"

Some time was spent in helping him to find certain passages but more time in acquainting him with the construction of the Bible. Although he didn't know it, this was all to a point which was to be revealed later on. In the meantime time passed on from midforenoon to midafternoon with the jammed door faithfully doing its duty, keeping our compartment clear of the crowd. We both felt that more was to come and that the Lord didn't have His work finished yet else the crowd would have come in long since, as the rest of the train was simply packed, even to standing room. Soon the man handed the Bible back and seemed lost in thought and sleep. Slept some and thought some. An hour later:

"Then how am I to know that this is the only way of salvation? It is true that I want salvation and haven't found it in all my travels. How am I to know that all this is true?" While he didn't say so he could have truthfully said that the conversation had made a deep impression on him and that he was under conviction, at least to the point that he knew he hadn't found peace yet. He was a toy manufacturer and traveled extensively in the interest of his factories all over India, Burma, and the Malay States. He also wanted to rent quarters in the Indian Exhibit Building in the World's Fair at Chicago. Had sent 15,000 rupees but it was returned as

there was to be no Indian exhibit due to lack of interest and response.

Further talk was had on Jesus as the Blood Atonement leading up to the law of Grace and release from the law of sin and death.

By this time we reached Benares where he was to leave us. Twice before he left he said, "You won't forget to send that Book?"

"You will read it, allowing the Spirit to convey Truth to your mind?"

"Most assuredly I will."

With a "God bless you in your quest for Truth" we bade him goodbye.

An interesting part was that at that very station the compartment filled up to the limit. The jammed door was still jammed but the crowd came in through the window. A Bible has been ordered and on arrival will be sent to him with a list as promised of instructions as to what to read and in what order.

Pray for this man. His name is R. N. K.

God's blessing on all who read and who will help pray this man to a conviction and a stand for Jesus.

Jamgaon, P. O.

Via Drug, C. P., India.

ECHOES FROM THE ARGENTINE SPIRITUAL LIFE CONFERENCE

May 24, 25, 26, 1933

Tres Lomas

Notes taken by Elvin V. Snyder

"The Purpose of this Meeting," by Elvin V. Snyder.—"In Mark six thirty-one, the disciples wanted to go and buy food for the multitudes but Jesus said, 'Keep your miserable twenty pesos and let God work.' The disciples talked of buying what they didn't have—Jesus talked of blessing what they had. To go to the desert to rest, on this occasion, did not mean to go and live on their capital and do nothing. It meant what Jesus did. Jesus rested working. So may we and come away refreshed."

The meetings were divided into three parts: A study in Joshua by Bro. D. P. Lantz, a study in the Acts by Bro. T. K. Hershey and Victorious Life Talks by Bro. Juan C. Varetto. In the evening Bro. Varetto preached evangelistic sermons to about two hundred people. I will report these messages as a whole rather than dividing them up according to the program.

The Study in Joshua, by D. P. Lantz.—"The Book of Joshua is at once Historical, Prophetic and symbolic.

"The following references speak of 'entering' the Promised Land—1:3; 3:16-17; 5:15; 6:13-16; 8:33-35; 10:24;

14:9; 18:4, 8, 9,—while in Hebrews 4:16 and 10:19-21 we have the counter part for us—'let us enter boldly, confidently and freely.'

"To 'enter' we must Go, and See, and Conquer, and Possess.

"Don't forget to erect a few monuments along the way to mark the places where the Lord has helped you the most.

"The manna was for desert consumption. When they entered The Land they ate wheat, or rye or corn bread—that meant WORK.

"By Faith they crossed the Jordan, by Faith they took Jericho. By Faith we live and move and have our being, by Faith we triumph.

"An illustration of sin in the Church—Israel in Hai; Achan in Israel; sin in Achan; danger of Israel; death of Achan.

"If you cannot triumph over all your difficulties at once, conquer them one by one.

"Caleb wants the Giants' Country for his inheritance.

"Compare Joshua 17:15, 18 with Matthew 28:18-20.

"From Bragado to Santa Rosa there are three hundred and eighty thousand people. Our church has a membership of three hundred and eighty. One shall conquer a thousand.

"Be strong and of good courage."

The Acts of the Holy Spirit, by T. K. Hershey.—"In the Old Testament God worked **for** men, in the New Testament Jesus worked **among** men and the Holy Spirit worked **in** and **through** men.

"The Holy Spirit is not a good influence but a Mighty Person.

"The growth, extension and power of the Church is the result of everybody being 'filled' with that Person.

"Peter, Stephen, Barnabas, Paul, the Disciples and 'All' were full of the Holy Spirit.

"Do you want to know what Prayer is and does? Would you like to know how to pray? Look up twenty references on prayer in the Acts.

"The miracles of Peter and Paul were the result of their prayer life and the spontaneous product of their being 'full.'

"For the preachers who do not know Where, When, nor How to preach, a study of the sermons and addresses in the Acts would be a good post-graduate course. (Better post-graduate than post-mortem.)

"Chapter twenty is about Ideal Ministers. They are 'free of the blood of all men,' 'not afraid to preach the whole counsel of God,' 'good shepherds' 'not afraid to work,' 'they know how to stop mouths,' 'they do not covet gold nor silver,' 'they do not esteem their own lives,' 'they feel the weight of lost souls,' 'they know how to pray,' 'they are examples.' Are you one?

"Accept the Revelation. Look for the Vision. Be Ready for the Action."

Victorious Life Talks and Sermons by Juan C. Varetto.—"Let us go into the Holy of Holies of the New Testament. It is the Gospel of John, chapters fourteen, fifteen, sixteen, and seventeen.

"The Book of Acts is a good commentary on the Precious Promise in John 14:12.

"If small revivals have come because we have prayed a little, why should not great revivals come if we pray more and pray for more? See John 14:13. Don't forget the 'I will do it' of verse fourteen, and the 'I will come again' of verse three.

"A large membership, large offerings (or collections), thousands of tracts handed out, great crowds . . . that is not all the Fruit. Why should one tree have fruit and another not (or knots)? Botany answers us. It is because some have defects in the construction, some branches are not joined to the trunk properly. 'I am the vine, ye are the branches.' 'The just shall flourish like the palm tree.' 'If a grain of wheat fall in the ground and die . . .'

"Pablo Besson, a great missionary to the Argentine who died recently, once said to a young worker who wondered why he was not successful in the ministry: 'One thing thou lackest—to be crucified.'

"Jesus said, 'My Father is glorified in that ye bring forth MUCH FRUIT.'

"Some animals have an instinct to find the road home . . . the lark, the horse, the dog, the pigeon. But the sheep and the man lose themselves completely. Jesus never compares men with the lark or the carrier pigeon but with the unhappy sheep that is lost and hopelessly helpless. That is why we need John 16:13. It is the believer's privilege to be guided home to life, to salvation, to victory. 'HE will guide you.' The promise could not be clearer and the Lord who promises could not be more faithful.

"We should be careful not to say too soon that 'this' or 'that' is the will of God . . . wait for the evidence.

"Is your faith giving way in the depression? . . . You should join Habbakkuk in the chorus:

'Although the fig tree shall not blossom,

Neither shall fruit be in the vines;
The labour of the olive shall fail,
And the fields shall yield no meat;
The flock shall be cut off from the fold,

And there shall be no herd in the stalls:

Yet I will rejoice in the Lord,
I will joy in the God of my salvation.

The Lord God is my strength,

And He will make my feet like hinds' feet,

And He will make me to walk in mine high places.'

And David in: 'The Lord is my light and my salvation. Of whom shall I be afraid?'

"Even though we cannot have another Christmas or Pentecost it is not necessary that we must be without the result, manifestation, and wonders of these two great events.

"Will these dry bones live? THOU knowest!

"When Ezra had prayed, and when he had confessed, weeping and casting himself down before the throne of God, there assembled unto him out of Israel a very great congregation of men, women, and children.' What are we doing for the multitudes?

"Have you been 'at Jesus' feet' like Mary Magdalene to anoint them with your most precious gift? Have you been interceding **at Jesus' feet** like Jairo? Has the terror and insanity of sin driven you to Jesus' feet to find tenderness, health, intelligence, and salvation, like that demon-possessed one? Have you gone back like the thankful leper overwhelmed that the spots have vanished . . . to Jesus' feet? Have you looked at Jesus, at the greatness of His splendor in His glory like John did . . . and then awestricken cast yourself at His feet? If you want to see His shining countenance look at Him on your knees. It gives you a better perspective. If you haven't been to Jesus' feet . . . Go now.

"We don't need more sanctimoniousness but more sanctification. When the Holy Spirit descended on Jesus He was in the form of a dove. When He descended on the apostles He was in the form of fire because there was something to burn, to clean, to refine."

DEEDS

By Ruby Brydge

Deeds that are always kind,
Deeds that you seldom find;
Deeds that are lovable to Christ,
Deeds that cannot be bought
For any money price.

Deeds that are always true,
Trying to do something for you;
Deeds that are always brave,
Never once thinking
Of the dark, deep grave.

Deeds that you can always see,
Deeds that never cease;
Deeds that are never bound,
But some day will be found.

Deeds that are always looking upward,
To our dear Savior—Jesus Christ;
Deeds that have reached the goal,
But now lie still and cold.

Deeds that are still remembered,
Deeds that are dear to Christ,
Deeds that go on forever,
Deeds that never stop—no—not ever.

SEWING CIRCLE CORNER

"While the earth remaineth, seed-time and harvest,—etc., shall not cease."

* * * *

Let us pause a bit as we go the rounds of these busy days to remember the faithfulness of our God. Many long years have passed since He made this gracious promise and yet as each day and each year passes on its round we see His faithfulness manifested. May His constant care inspire in our hearts the gratitude due Him. May our lives reflect, tho ever so feebly, His faithfulness.

MOTHER'S RESPONSIBILITY TO HER CHILDREN—IM- PLANTING THE MIS- SIONARY SPIRIT

By Mrs. H. W. Shank

(Read at the Ohio Sewing Circle Meeting)

Marriage and the home are divinely ordained of God. One great essential in the home is love. A home without love is a home without God, and a home without God is a failure. Love should reign supreme.

The home with no children in it is not ideal. Children are not a disgrace but a blessing. We remember Hannah who was childless, how she prayed and God granted her request. She was a real mother, giving her child to the Lord's service in his youth.

Homes should be made an inviting place for the children that they will want to spend their time there. It should be more than a boarding place. It has been said that you ought to start to train children 25 years before they are born. Be that as it may, we know they inherit much, and the things that we sow crop out in our children. Home is the first important school of character where the children get either a right or wrong start in life.

Think of the responsibility of being an instrument of God to direct precious lives that they may spend eternity with Him. Individuals have responsibilities that can be shifted to no one else. Kings and princes as well as poor men and peasants must attend to the needs of their own bodies and minds. One cannot eat, drink, or sleep by proxy. No one can learn the alphabet for another. These we must do for ourselves or they will never be done. Just as it is with the body and mind, so it is with the soul. Each person must attend to these things for himself. No one can repent for you, accept Christ for you, or do your personal work. No one can do your praying. Each must surrender for himself and attend to his own Christian duties. And the proper training of children is a supreme duty enjoined upon

all Christian parents. Some time ago a minister said that God has a special place for you and me as He had for Jesus Christ; not just to find our children meat and potatoes and other foods and clothe them, but to meditate on God's Word with the children.

Many evils that threaten Christian life are because of the lack of proper teaching and the lack of family worship. But we say our days are so taken up. No one is busier than the mother who has the needs of each person in her family to see to, almost no time to draw aside. Why not take time for the most important things? When the children of Israel wandered away, God left them go till He brought famine to bring them to their senses. So in the days of Noah. They worshiped idols. They were left go till the days of the flood. We need to stress more on worship and reverence that we may not be carried off, never to get back. Those who long for their children to be active in missionary activities but never teach in those lines are likely to be disappointed. When we ask for what we really want, we will also seek it. The man who asks God for a successful harvest and sits down to idleness will starve.

We must first be ourselves what we want to teach. Children are keen observers so we as parents must have the missionary work at heart before we can inspire them. Many great men have said they owe much to the early training of their mothers. Who can estimate the power of early surroundings to shape the after life. If the grimy touch of evil leaves an almost ineradicable stain on an innocent soul, will not the sights and scenes of purity and beauty have a corresponding influence? The possibilities are beyond our vision. Their influence extends to all they meet. Who can tell how many they may turn to a better living and nearer living to our Lord? When we stop to consider that each child entrusted to our care is a bundle of possibilities and may be one of God's mightiest leaders in the future, we see how sacred is the trust committed to us.

We rejoice that we have access to God through prayer and that He directs our efforts. Prayer is the link that connects us with God and is the bridge that spans every gulf and bears us over every abyss of danger or of need.

Jesus commanded the apostles to teach (preach) in Jerusalem, then the uttermost parts. In teaching children we begin at Jerusalem. We should work to win and hold and train them. No Christian service brings richer fruitage. Teaching by example is necessary. When the child from infancy

hears his parents talk of giving to various causes and he himself can also give regularly, the seed is sown which is most likely to bear fruit. When quite small they can be encouraged by being allowed a small garden spot or some other way of investing of the quarter fund and in that way have a real part in mission work.

Another opportunity in instilling the missionary spirit is through reading matter. It is a wise mother who reads to her children even when they sit on her lap, and as they grow older, on the arm of the chair, or beside mother on another chair. A small child does not demand an abundance of books. Good books for little children will be asked to be repeated. How many a Christian man and woman can look back into his or her childhood to those happy hours when mother read from the Bible or other good books? Many a child got his love for reading from mother's blessed habit of a reading hour for the children. Good books should be on hand including books of missionaries or stories from India or other interesting literature on missionary activities. There should be no **must** about reading. Most children like to read if they have access to good books. Likewise they will read the bad books if they find them in their environment. Some years ago a judge of a juvenile court said that the downfall of most boys brought before him was through reading bad books. We are told that the great infidel Voltaire learned an infidel poem when he was a boy five years old, and he could never get away from its wrong and harmful influence. Any book that does not arouse in you the wish to be nobler, truer, more faithful, obedient, and kind is a book you should shun. Too often money is spent in a home for things far less valuable than good books.

Children need a varied and balanced diet for their mental as well as physical food. If allowed to develop their own reading habits entirely unaided, they are liable to become narrow and one-sided in their taste for literature, and correspondingly so in character. Perhaps the strongest tendency is to select literature that is too light or too strongly emotional. Most of us are to some extent mentally lazy and are inclined to read that which will require little effort on our part. There is some good fiction—fiction that holds up ideals which are pure and noble and yet pictures life with enough realism to counteract the dissatisfaction and discontent that arises from too much idealism. Such fiction is both entertaining and educational for the children. There are several dangers to be guarded against even with good fiction. One is the child's habit of reading through a book too rapidly. Many children barely skim their books, get-

ting nothing from them but a bare outline of the plot, a few strongly emotional incidents, and a bad reading habit. The other danger is that the child will keep reading beneath his ability. A child's reading should grow with him. He should not at 14 still be reading with a relish the same books that delighted him at 9. However, we must remember that a child's mind is not yet able to assimilate some of the weightier works which we enjoy, and we must also recognize the fact that a child will not read with any degree of profit that in which he has no pleasure.

As soon as we can begin to teach a child about Jesus and His love, we can begin to teach a child about others living under different circumstances from those around us. There are two main reasons for teaching missions, not only to children but to every one. First, not only our church but every true church believes in and supports missions. We believe Jesus came to save the lost, and not all the lost are to be found right around us, but some are found in all parts of the world, and that is the reason we believe in missions—that others may be won for Him. The second reason is that the results of the past justify the continuance of the work. Just in India alone we know that if missionaries had not gone in, there would be very few Christians. Satisfaction and new strength always come to those who serve by reaching out and seeing the needs of others, and are interested in helping them. The children will be the Church of the future. If we want them to be interested when they grow up and become workers in the Church, then it is necessary that we begin to teach them while they are young and while their minds are impressible and while they are willing to receive teaching and instructions.

I think we are inclined to look upon work in the foreign field or city mission or rural field as perhaps the only thing in the way of mission work. We ought to look upon true service for Jesus Christ as part of the great missionary program that our Lord has laid upon us. Anything that comes under witnessing for Christ has the right to be called mission work. We ought to be able to say to any boy or girl who has accepted Christ, that he or she is a part of the missionary force. Every individual, be it in our boys or girls of teen age or us as parents, ought to be interested in lost souls and their salvation. If there is no interest in the souls of men that are not saved, I fear there is something wrong with our Christian experience.

There are a lot of things we cannot grasp till we see them. Taking our young people along to services in jails, infirmaries, and other open doors, is

an effective way of getting more missionary information to them and helping them to take in the work and realize the value of a soul. After all, there isn't anything that will take the place of the estimate that God places upon the value of souls. According to newspapers, human life is very cheap in the estimation of the world. This gets so common that it ceases to impress us unless we keep in touch with God's Word and God's teaching on the value of a soul and what He has done to make salvation possible.

The world will take care of our children if we do not, and we will lose them. They in turn will miss salvation and all its blessings and God will be denied their service and honor which belong to Him.

Paris, Ohio.

REPORT

Of Annville, Pa., Sewing Circle for Year Aug. 1, 1932 to Aug. 1, 1933

No. of meetings held	13
Average attendance	10
No. garments made	350
No. prayer head coverings made	82
No. comforters made	23
Money received	\$82.21
Money spent	\$79.31

Mary K. Umberger, Sec.

REPORT

Of the Maple Grove Sewing Circle, Gap, Pa., from June, 1932 to June, 1933

No. meetings held	12
Average attendance	24
No. garments made	413
No. comforters	11
No. quilts	1
Collections during year	\$65.15
Money spent during year	\$53.96
Balance on Hand	\$39.86

Sarah Stoltzfus, Sec.

REPORT

Of the Dorcas Sewing Circle of Jackson, Minn., Sept. 1, 1932—Aug. 24, 1933

No. members	24
No. meetings	11
Average attendance	20
No. garments made	36
No. garments donated	16
No. quilts made	2
No. comforters made	4
No. sheets	2
No. coverings	1
No. tea towels & operating room towels	22
1 shipment of candy to K. C. Mission.	
2 shipments of cookies and noodles to Children's Home in K. C.	
13 quarts of gooseberries to Mrs. Milo Kauffman.	
1 shipment of clothing to Canada.	
Money on hand at beginning of year	\$ 1.70
Money taken in	30.31
Money spent for material, etc.	16.38
Money paid toward support of India	
Widow	10.55
Money in Treasury	5.08

Mrs. Edd Garber, Sec.

REPORT

Of the Blough Mennonite Sewing Circle, Johnstown, Pa., July 1, 1932 to July 30, 1933

No. meetings held	6
No. members	45
Average attendance	31

Visitors present	24
Amount received for work done	\$18.25
Donations from members	5.50
Church offering	5.50
Sewing Circle Offering	3.50
Dividend out of bank	8.64
Disbursements:	
Home mission	3.00
Foreign mission	6.87
Material for home work	12.14
Lillian Burkholder	3.75
Charity home work	2.50
Provisions for Altoona	20.60
No. garments made	44
No. quilts made	11
No. crib-bed quilts	6
No. quilts donated	3
No. used clothing donated	28 garments
No. new clothing donated—1 pr. shoes, 2 pr. rubbers, 6 pr. stockings.	
Sent to India—57 rolls bandages.	
Cash on hand	\$14.43

Secretary.

REPORT

Of Thomas Mennonite Sewing Circle, Johnstown, Pa., from July 1, 1932 to June 30, 1933

No. meetings	4
No. members	61
No. offerings	3
No. garments made	31
No. quilts made	15
Donated quilts	5
Money sent for Lillian Burkholder	\$ 2.00
For Lloy Kniss family	28.83
Provisions for Altoona Mission	39.75
Money Rec'd during this time	60.82
For quilting	25.85
In offerings	34.46
Bal. in Treas., from last year	8.23
Amount expended	48.92
Bal. in Treas., June 30, 1933.	20.13

Secretary.

REPORT

Of the Associated Sewing Circle Meeting of the Southwestern Pennsylvania District held at Allensville, Pa., May 27, 1933

A meeting of the Associated Sewing Circles of Southwestern Pennsylvania was held at Allensville, Pa., Saturday, May 27, 1933. A beautiful day and a very good attendance helped to make this meeting one of the most inspirational it has been our privilege to have. By ten o'clock the church was well filled with a happy, eager group of Sewing Circle workers.

After Scripture reading and prayer, the following subjects were discussed:

Proper Organization, by Sister Martha Mumaw.

The extent of organization may be determined by the needs of the field of service, and by the needs of the Circle. Materials must be bought, funds must be taken care of, plans must be made and carried out. Faithfulness in attendance should be encouraged, and if each member is encouraged to "put her shoulder to the wheel," the work becomes so much easier for those who are in a position of leadership. Opportunities to help the needy are abundant, and each sister should consider herself a committee of one to help Christlike influences and Christlike helpfulness in the community.

Faithful Attendance, by Sister Hannah Miller.

God instituted the Church, Jesus Christ gave His life that God's plan for the Church might be fulfilled. We are called of God and are responsible to Him to carry on His work to the best of our ability. One great cause for faithful attendance on the part of each member is a strong, definite example on the part of the president and other leaders. If those who are looked upon as having the

responsibility of leadership are at their posts regularly, others are apt to follow.

A Definite Object, by Sister Anna L. Miller.

We all like to know what we are working for, and as our work goes on, we find that we can accomplish so much more if we set out toward a definite aim.

Maintaining the Principles of the Church, a paper by Sister Laura Metzler, will be found in the Mission Supplement of the Gospel Herald for July 6.

The Noon Recess gave a very fine opportunity for getting acquainted with the members of the circles of the district.

After **Song Service and Devotion**, the following subjects were discussed:

Things that are Detrimental to our Work:

1. Unwise Conversation, by Sister Fannie Yoder.
2. Lack of Coöperation, by Sister Kate Ash.
3. Careless Work, by Sister A. C. Helmick.

Many warnings were brought to us in these messages that will help us to safeguard our work. Our conversation should always be such as becometh godliness. Many a one has gone to a meeting of the Sewing Circle and been helped over some trial or difficulty. If conversation is unwise and not helpful much harm may be done. It is our privilege to keep this in mind and make our Sewing Circle meetings real seasons of blessing.

We need to coöperate in all of our work. When a project is taken up and work planned for, it is a great help to our leaders and to the Cause in general to have every sister ready to do her share. This makes work light and is a very definite influence in the upbuilding of the Cause.

Careless work should not be so much as mentioned among us. "Be not slothful in business." "Things worth doing are worth doing well." Our work is for the Lord, and we should strive more and more to do it so that it may represent Him to the people who are to benefit by it.

"Pleasant Evenings in Junior Work" was discussed by Sister Lena Zook and will be printed in the Youth's Christian Companion.

This was followed by a missionary message by Sister Lloy A. Kniss.

We were made to feel grateful for having a share in carrying the Gospel to the lost ones. On the whole our meeting was a blessed one. It was especially refreshing to many who have few opportunities for meeting workers outside of our own circles. It brought with it helpfulness and inspiration.

REPORT

Of the Ohio District Sewing Circle Meeting held at the Martins Church, Dalton, Ohio, June 10, 1933

Another meeting of the Ohio Women's and Girls' Sewing Circles has gone into history. Many who attended expressed themselves as having received many things that were uplifting and helpful. All to whom subjects were assigned were present to take their part. Eighteen women's and five girls' circles responded to the roll call. It was indeed an inspiration to press onward to hear the different ones tell of their work and to express themselves that it is a privilege to sacrifice for God's work.

Seventeen women's and five girls' circles reported their work for the year to the secretary. These reported a total of \$1574.75 in receipts and \$1427.55 in disbursements. There were 3630 members present during the year. The number of garments made was 2986, quilts 103, comforters 97, a number of sheets and pillowcases, towels, bandages, canned fruit, etc., was reported.

The topic, "The Mother's Responsibility

to her Children," with the following sub-topics, was discussed in the forenoon:

1. Implanting the Missionary Spirit, by Mrs. H. W. Shank.
2. In Preparation for Life's Problems, by Mrs. Dan Sommer.
3. Teaching Loyalty to the Truth, by Mrs. L. L. Swartzentruber.

Some of the thoughts presented by these talks were: The mother must first be what she wants her child to be. Proper books should be selected for the child to help instill the missionary spirit. More stress must be laid on reverence and worship. Children of to-day need to be prepared to meet the many changing problems as they come, in the light of God's Word. Mothers only have youth to deal with once. They must fashion these immortal souls with God's help.

An interesting round table discussion was led by Sister Katie Smucker. A number of the younger girls took part in this and told of the work done in their circles. These talks should inspire other girls to want to do something worth while for the Master.

In the afternoon a letter was read from Ruth B. Miller, Dhamtari, India. She told of some of her home duties, and expressed her appreciation to the sisters who are supporting her. We are always glad to hear from our friends in India. Sister Miller also expressed herself as wishing the sisters in the homeland would take time to send letters to the missionaries.

A review of the book, "Stewardship in the Life of Women," was given by Clara Horst. We have only to read this book to realize that we are stewards of many things, and that a woman does have multiplied opportunities for service.

Our Place in Christian Service, was treated by Frances Schnell. She so beautifully brought out the place that a woman has in service. A number of examples of women of the Bible who served were given, and she then mentioned a number of fields that are open to women to-day, besides home-making: Nursing, teaching, social work, and business.

The subject, **They that Wait upon the Lord shall Renew their Strength**, was discussed by Fyrne Miller. We must take in soul food continually else we will die spiritually. God is the source of our power. To have this strength we must commune with God, pray, read the Bible, and meditate.

The last subject, **The Blessings of a Surrendered Life**, was discussed by Mrs. J. D. Graber, Dhamtari, India. We were very happy to have Mrs. Graber with us for this meeting. Some of the thoughts presented were: He that loseth his life shall find it. A surrendered life brings joy, power, new hope, new usefulness, and beauty. It brings companionship with God, which is a source of great comfort and joy when all other things fail. A surrendered life means a life of unselfish service. As the meeting closed and we left that place we felt it was a day well spent. We trust that these programs may continue to be a real spiritual help to the Sewing Circles.

Mrs. Paul Yoder,
Secy. of Ohio District,
North Lima, O.

FROM OUR MISSION STATIONS

Washington, D. C.

(Cottage City, Md.)

O Lord, "Wilt thou not revive us again that thy people may rejoice in thee," is our prayer at this time. Our fall series of evangelistic meetings are to begin Oct. 8. Bro. Elam Stauffer,

Manheim, Pa., will serve as evangelist. Will our people kindly remember these meetings in prayer?

Counsel meeting was held on Sunday morning. We were made to rejoice at the victories won, and the peace that was expressed among the brotherhood. The jail service in the afternoon was another season of spiritual refreshing. The Gospel messages were received with unusual interest by the prisoners. Several of the men confessed Christ.

Since preaching service has taken the place of our Y. P. M. a need was felt for some activity for spiritual development for our young people. So a committee was appointed to work out programs for a combination children's and Y. P. meeting before the sermon. We look forward to a rich blessing from these meetings.

We still crave a continued interest in your prayers.

In His service,
Sept. 26, 1933. Esther Histan.

Sihawa, Via Dhamtari, C. P., India

Dear Herald Readers, Greetings:— Thus far we have been having a very good rainy season, except for a few times when we had a little too much and the rice banks washed away leaving the fields without water. The prospects are good for a good crop of rice. We are always glad to see the farmers reap a good harvest.

Bro. Smucker is in the hospital with a probable diagnosis of Typhoid fever. It appears to be a mild case but Bro. Smucker had not fully recovered his strength after his hospital experience in the hills and we are sorry that he is again sick. Sister Kanagy and Bro. Friesen each had a week of continuous fever. They are out again.

Edward, Paul and Grace started to school again on the first of August. This is the third school they have been in this year. They are at least learning something about the different schools.

A few days ago a fine looking young woman came to us with a baby about a month old. Its father died four or five months ago. She tells us that everything she had and everything her husband had have been taken from her. Probably to pay debts. She did not even have a plate or a cooking vessel. She has applied for a place in the Widows' Home. We hope there will be a place for her for she appears to be a very promising young woman. There are many others like her in India and these need our prayers.

Our Evangelists and Bible Women have difficulty finding folks in the villages these days as the people are all out in the fields. It will soon be possible to get into the villages on tour and we are anxious to learn to know

the people of this district. We need your prayers.

In His service,

Florence C. Friesen.

Aug. 28, 1933.

NEWS LETTER FROM ARGENTINA

(Aug. 18, 1933)

By T. K. Hershey

For the Gospel Herald.

"My word shall not return unto me void." How true! What encouragement for the worker who constantly hands out the Bread of Life! The above statement came to my mind on seeing the result of years of seed sowing here in Trenque Lauquen.

Baptismal Services

Last evening, we all rejoiced to see 14 persons received into the Trenque Lauquen Church by water baptism, four reinstated and two received by letter, making a total of 20 more members. Earlier in the year, five were baptized which makes 25 received this year in Trenque Lauquen. Let God be praised.

Among the backslidden ones were a mother and son who were of the first baptized ones in this Church, but due to strong opposition of the father they were not privileged to attend and

thus were not considered members any longer. The mother said in her testimony that she had left the Church, but never had lost her firm faith in Christ the Savior. Another one was a girl that had been excommunicated in another congregation. Since her mother died she has manifested a willingness to ask forgiveness and to be restored again. Several of the baptized ones were among regular attendants for years. One of the Orphanage girls, Alba Acuna, was baptized.

Concentration Day

August 13 was Concentration Day for the three Sunday schools of Trenque Lauquen. All were invited to come to the Central Sunday school. One of the branch Sunday schools is across the railroad, and the other one is in the extreme east side. Perhaps another one will be opened soon.

Bro. Wetzel from the Pehuaio congregation spent Saturday and Sunday in Trenque Lauquen. While here he addressed the young people on "Youth" and Sunday before preaching, he gave a talk on "The Home." At the close of the preaching services there were four confessions.

Marcelino, the Orphanage boy who returned to his father in February, is spending this week in the Home. He

was glad to come and the rest were glad to see him. It was like coming home to him.

Bro. Snyder writes that considering the weather, the attendance in America has been very good. To solve the financial problem, one of the families moved to a small truck farm. Another one had moved sometime earlier. Bro. Snyders had made a trip to Fortin Olavarria not so long ago. They make periodical visits to this town to distribute tracts and visit isolated members.

The Pehuaio congregation may have special services next week to celebrate the tenth anniversary of the building of the church (It hardly seems that ten years have passed since that event). They want to take advantage of the occasion to have a real spiritual feast.

Bro. Pablo Cavadore and his sister Anita, were present at the baptismal services in Trenque Lauquen. They are engaged in the work in a town near by—Pelligrini.

Pray for the 20 new members and the three Sunday schools in Trenque Lauquen. There seems to be a great awakening here at present. A new class of 10 or 15 converts will be started at once for instruction. Remember us all in your devotions.

PROGRESS OF OUR INDIA MISSION FIELD

Lloy A. Kniss

I come to you this evening in the Master's Name, greeting you in the Name of the One who brought us together here. When we left, the churches there told us that wherever we go we are to convey their greetings to our churches in America, so wherever we can we make it a point to do so. You can rest assured that it is from the heart, and not simply a formal thing. Our church in India has come to realize more than ever before the blessings she has received through God's work here in America.

Our subject this evening is "Progress in our India Mission Field." To-day God spoke to me. There may be some of you who thought Brother Yoder spoke, but it was God—I heard Him. I re-consecrated my life to Him. I want your prayers that I might have strength to continue.

When we think of India we often find people who imagine a great, large country. In one sense they are correct when they think so. Even though it is approximately only half as large as the United States, it is a number of nations in one. It contains three times as many people as the United States. Where you have one person living here you would have to crowd in six in order to make the population as dense as it is in India. It is a vast land. You don't have to go very many miles to get far away from home. There are 225 languages spoken in India, and it is half the size of the United States! In the last ten years one and one-quarter million people were converted to Christianity. I don't know how that will compare with statistics in the United States. In the last thirty years the Church in India has more than doubled herself. I wonder if we have here in America? We are, however, not going to say that all of these are true and faithful members. We have six million Christians in India at the present time, approximately so. The proportions of the three principal religions in India are: 238 Hindus, 78 Moslems, and six Christians. In our own mission area, the part that is allotted to the American Mennonite Mission in India contains 35,000 natives to each missionary. I give these few statistics in order to help you

get a little background for this discussion concerning progress in our mission field. As you can readily see there is room yet for very much progress. I want to consider with you this evening three different divisions of this subject.

First; Progress in the extension of our borders in India. I mean geographically at this time. Before we go on there is one more thing to mention that indicates progress in India. Generally, missions in India have turned their efforts over to more direct evangelistic methods. It is the general movement in India at the present time to lessen up on the institutional work and concentrate on direct evangelism. Of course, whenever we get a good thing started then Satan comes in. Substitutions are offering themselves, such as social gospels, village and community betterment, and a number of other things come along with these. I hope that our people may continue to strive that purely Scriptural evangelistic methods only may be kept in use in the program of extending our own borders in India. Of course, we have need of many more workers. We have need of more money. Progress is really retarded as we think now. I was glad for a number of points brought out to-day, and especially for the one main point which was emphasized, that progress lies in some other source rather than in material means, but we cannot stop material support in India. We need this work. In our own mission district the widening of the borders of our own occupied district is retarded because of this. We didn't retrench, we said, and that is true. Officially the word came from India, and it is true in a sense, but didn't we really retrench? If that theory is true, and I believe it is, that there is no such thing as standing still, haven't we retrenched? After all, we don't want to go too fast in making our conclusions when something comes in the way. We have heard to-day that there are also many who could have given but haven't yet. I believe these hard times are a challenge to us to give more, as well as to find new methods and new ways of getting people into the kingdom. We need training. We need more good, consecrated workers, native and foreign. Lack of means has been a drawback to this. We have need of many consecrated workers. We have crossed one more peak of progress. In all of our village schools we have all Christian teachers. All the Hindu teachers that had been

employed have been discharged and Christian teachers have taken their place. We can now rejoice to say that we have no more Hindu teachers on our staff. We made financial sacrifices in order to do this, but we have accomplished it.

We need to widen out. People get stale spiritually and work becomes monotonous when we don't grow. Our Indian Church wants to expand and there is room to expand. Not very many years ago the Methodist Mission offered us a large part of their territory. We didn't have means and couldn't invest. They had to retrench. It is well that we did not invest considering our financial circumstances, but if we would have had the means it would have added much to our program. There are doors open on every side—open everywhere. Hard times are not an opportunity to give less, but keep on giving and with that launch out into other things that God has in store for us. I am sure God has something in store for us along this line. God is working among the people in India, and something has to come, somewhere, somehow. God has a much more perfect plan for us if we only consecrate ourselves to His will.

Second; Spiritual progress in the native Church in India. Of course, for progress we need a good foundation. If we want to get a good start in running a race, we want good solid ground to start. So in the Church, we need a good foundation when we want to make progress. Again, in our Church in India, just as in our Church in America, we often find those who have not gotten the secret of that inner life with Christ in God. It is necessary to have a good strong building, orthodox methods and lives. This we need. Without orthodox methods based on Scripture, the people cannot make any progress. Our Indian Christian Church is becoming conscious on the point of doctrine. As more responsibility is turned over to them they see more the need of some of these things. Just one illustration along this line. Some of our people in India began to wear jewelry more than any of us like to see and more than some of us like to bear. Our Indian brethren and sisters gave their voice and made the rule in conference that we would refuse communion to anyone who wore gold or silver ornaments. We need to warn ourselves. We see the Indian brethren have made progress along this line. Speaking about doctrine, there was an aged sister in the Church, who, upon being asked, "Where do you expect to go when you die?" replied by pointing up with her finger. "How will you get there?" "Jesus will take me there." "How can He take you there?" She said, "He died for me." Here is an illiterate sister who knows doctrine.

Our Indian brethren have made progress along the line of education, as well as in their spiritual lives. When the new course for the academy was being worked out they asked that their boys and girls be required to take one year of Bible Study before they go into higher education.

In giving they are growing as well. A few years ago Brother Ernest E. Miller spoke to them concerning the need in Russia. He portrayed to them the need and the suffering, and how the people in America had sent donations; and that the opportunity would be given to them to help. They gave tears and prayers and two hundred dollars. Your gifts sent to India were not in vain. They are growing in giving.

We notice also our Indian brethren are growing in courage to walk alone. Since funds have been slow in coming from America, our Indian brethren have shown us that they are not going to turn back because funds have stopped coming. We have seen more courage displayed than we knew existed in them. Maybe it is true that we have been leaning too much on money. Not that we have gotten too much or that we used too much, but it is possible that we have been leaning too much on what we got. Perhaps we have had our eyes too much on that and have failed to see the qualities of our Indian brethren and did not put them to work.

Our Indian brethren are interested in mission work and are doing more for missions. I am pleased and gratified when I see how our congregations at home are doing good work in opening rural and other mission Sunday schools. In India our brethren are not a whit behind us. We have 1,400 members in the Church and those 1,400 members conduct sixty Sunday schools. To every 24 members in our Church in India there is a Sunday school. Some congregations conduct as high as ten Sunday schools. I am not necessarily idealizing our Indian brethren. I could tell some things on the other side, also, but there is no use in that this evening.

Our Indian pastors have taken their work splendidly. They have encouraged us much in their attitude. Bro. Sukhlal and Bro. John Haidar are laboring nobly to make a success of their pastoral work, and at the same time are giving much of their time to evangelistic work. Just before we left Bro. Haidar was sick and I went to visit him. As I left he caught my hand again and pulled me back saying, "When you get home to America ask the people to pray for me."

Third; Progress in evangelizing. Someone may say, "Why speak only of the evangelistic part of our work?" We missionaries among ourselves try to more or less forget that there are institutions as such. After all, our institutions are only a means by which the Gospel may be brought to the people of India. All our institutions were essential at one time. Some will always remain essential. Our whole aim should remain that of evangelizing and of establishing the Church, and to do this all activities should contribute.

Progress is forced upon us by the depression. When hardships and adversities come we reflect as to where we had failed in the past and we realize that we haven't come nearly up to the standard we had in our vision when we began. The things we don't get done are what tear us down more than anything else. Sometimes our own short-comings and failures stare us in the face and run us down physically, to say nothing otherwise. I am sure there is a better way than what we have been following. I believe I am speaking the mind of the missionaries in India when I say that we are seeking for a more fruitful way or method of work in India.

We have derived many benefits from working together with our Indian brethren. A few years ago the time had come when we thought more responsibility should be left to rest on their shoulders, and so we made all efforts that were thought legitimate in order to bring this about, the result being the "Samaj" or "Evangelizing Board," the members of which consist of eight missionaries and eight Indian brethren. This board has charge of all the direct evangelistic work of the mission. Since we worked together with our Indian brethren our eyes were opened. Each one of our missionaries who has been on that board will testify that we have gained much. It has brought us closer together and has been one of the biggest factors in bringing about unity between us.

The passion for lost souls is increasing in all of us. The Lord is blessing us along this line. In one of our Samaj meetings the question came up of how we could do more effective work. Someone suggested that we proclaim a fast of three days. Finally it was decided that we spend a day of prayer in some secluded place in the jungle and so one day those of us who were responsible for the evangelistic work got together at Balodgahan and we left early in the morning for the jungle and spent the day in Bible reading and prayer. We sat in a circle on some blankets spread on the grass under some trees and had informal exchanges of thoughts, and later part of the time was spent by each of us going away alone for prayer, then coming together again. The Lord was with us throughout the day. Many of us were impelled by the Holy Spirit's work among us to pour out our hearts to each other and to God. One dear Indian brother declared that the Lord could do anything with him if only he could be used to save some souls. When we were on the way home in the evening one of the brethren said, "Why didn't we have meetings like this before? I never attended such a meeting in my life before to-day!" God revealed Himself to all of us that day and certainly this particular prayer meeting itself is one of the forward steps God has led us into taking.

Again, new stations are still being opened. One is to be opened at Likhma which is to be for the time being at least, and perhaps always, totally in charge of an Indian family, taking the place of a missionary family. In another village is another opportunity that is very unique. A malguzar or landlord begged us to buy a large part of his village, for he said he wanted Christians to settle in his village. He himself is a Hindu. This is very unusual. If we had the means in hand this would be a wonderful thing.

Those who are working in the villages in our area all agree that there is a great change taking place in the attitudes of the villagers toward our preaching. There are many secret believers among the Hindus. We have faith that the day is not far off when many will turn to Christ. The people really want to hear. They listen for more than just to show respect. A Baptist mission in southern India was preaching for thirty years without a convert. About two years ago

things suddenly broke loose and whole villages came. Now they have over ten thousand baptized members. It looks as if the work in our own district would needs turn out in this way some day. We were out on a tour just about a month before we left India for America. We were at Gariaband and being limited in time could spend only about a week there. The last three times, in previous years, that we tried to work in this village we were not at all received. This year when Brother Hostetler, some Indian brethren, and myself arrived we were received gladly, and when we wanted to leave they prevailed on us to remain longer with them. The last night some of the men and boys sat up with us until midnight, and when they left asked us to stay just one more day. I will never be able to forget how hard it was for me to break loose and go home to America, even though the furlough was much needed.

The future holds for us two things—an opportunity and a challenge. This is the time to strike! This is not a time to let up. It is my solid conviction that a number can go back this year. Will you follow them with your prayers, and will you help them by writing letters occasionally? You don't know how much a letter helps a missionary. If we don't have much to give, let us give what we have and glorify God.

Dhamtari, C. P., India.

MISSIONARY SERMON. Romans 10:12-18

J. D. Graber

I greet you in the name of Jesus Christ, our Lord and Master; and I trust you will hold up your servant in prayer that God may speak through him in this hour.

The passage from which I have been asked to preach this afternoon is found in Romans 10:12-18. As I studied over this passage of Scripture and tried to find in it some line of thought that would be appropriate for a missionary sermon, I was led to feel that the Apostle had in mind in this passage three distinct ideas, namely; the missionary vision, the missionary message, and the missionary method—Vision, Message, and Method.

In the outline of the book of Romans we find that the Apostle in this tenth chapter, along with the ninth and the eleventh, is discussing the problem of Israel, and he recognizes the fact that God has rejected Israel. At this particular point in the argument he is trying to show that God did not reject Israel arbitrarily but that He rejected Israel because they rejected Him. The writer to the Romans is seeking to wean people away from the prevalent Jewish idea of that day that God had chosen the Jewish people to the exclusion of all other people, because the Gospel message has ever been, "Whosoever believeth on the Lord Jesus Christ shall be saved."

This was a difficult conception for the Jews of that day for they still felt that the fact that God had chosen them meant that He had rejected everyone else. The Apostle teaches in the opening verses of the passage before us that there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon Him. He is ever insistent on the fact that salvation in Christ is for all people regardless of any other considerations. He is appealing to the Christians of his day to get away from any provincial ideas of the Gospel; he is seeking to instill into the very fibre of their Christian hearts a world-wide vision, a vision that sweeps straight across the barriers of race, nationality, creed, and continent.

This same vision I crave for the Church of our own day. We meet many people in the Church who seem to have a very inadequate sense of geography. It is surprising to discover what strange ideas some of our own people have as to the location of India or its distance from our own country. Are we able to take the wings of our imagination and think right around this world of ours? Can we see that little peninsula on the southern tip of Asia called India with its 353,000,000 people; with its millions of gods; its castes, outcastes, superstition, false religion, degradation, ignorance, sin, and suffering? Can we think on down into the dark continent of Africa, with an area larger than that of our own North America, with its millions who have not the Gospel? Do we know that Mohammedanism is rapidly spreading down through that continent? Can we go on into the South Sea Islands teeming with a population of uncivilized people? Into Japan with its Shintoism, China with her Confucianism, back into Northeast India where Buddhism

is the prevailing religion, and on north into Tibet, that mystery land, sealed to all outside influences, including the Gospel of Christ? Have we a vision of the atheism of Russia, the size and extent of the great Mohammedan world, and of the blighting and just as heathenish materialism of our own country and Europe? I say, can we think right around the world and picture in our consecrated imagination these seething millions, these men and women, precious in the sight of God, who have not the blessings of the Gospel of Jesus Christ? I believe a good-sized globe would be a splendid decoration for our mantles or tables so that we might become familiar with the geography of this world in which we live, and thus become better able to think and pray right around the world.

There is a striking picture in the tenth chapter of Revelation where the messenger of God is pictured as coming down out of heaven, clothed with a cloud, standing with one foot in the sea and one foot on the land. He holds a book in one hand and the other hand he lifts up to heaven. This is a tremendous conception and is certainly symbolical of the world encompassing purposes of God. The messenger commands John to eat the book which he holds in his hand. This is not a bank book; it is plainly symbolical of the Word of God which must ever be the book in the hands of a messenger of God. Strange results are pictured as following the eating of the volume. "It will be sweet to thy mouth but bitter to thy belly," says the angel to John, and when he ate it he found it to be so.

What is the basis of this world-wide vision? It is not education, travel, commerce, reading newspapers, or even missionary reports, but it is here symbolized as being the Word of God. If your vision is small or if you lack true missionary vision I want to recommend to you a careful reading of the Bible. If you eat it, as the angel commanded John to do, it will have the same results; it will be sweet to the mouth but bitter to the belly. What does this mean? Missionary enthusiasm and the spirit of these wonderful missionary meetings are precious and we find them to be truly like sitting in heavenly places with Christ Jesus; it is sweet to our mouths. But, friends, the carrying out of the missionary teachings of the Gospel as we find them in God's Word is always bitter to the flesh. It means self-renunciation; it may mean leaving home, a laying down of many things that are precious, and a denial of much that is pleasing to the natural man; it will be, perhaps, a bitter medicine, but I trust we may all be willing to swallow the prescription, even though it may be bitter to the flesh.

The idea, again, of a world-wide Gospel is not new to the New Testament. The Old Testament is filled with passages that carry the universal message. God had chosen the children of Israel for a very special purpose and for a special work. The Jews selfishly appropriated these blessings to themselves, decided that God loved them more than He loved other people, and that He had no concern for the Gentile nations round about them. But thank God for the prophets, those men who were filled with the Spirit of God and who spoke the heaven-sent messages, saying in unmistakable language and figure that the purposes of God are ever world-wide! This is one of the strongest proofs of the inspiration of the Scriptures that we have. It is not a thing that grew naturally out of the life and thought of the Jewish people. They simply could not appreciate the fact that the purposes of God were universal. Even though they said, "Our God is the true God," yet they felt sure that He is *our* God and not *your* God. So it is a mark of the special inspiration of God that He broke through this wall of human prejudice and gave the vision to His prophets, right from Genesis on through to Revelation, that His mercy and saving grace extend to all people everywhere and in all times.

I wish we might ever have the vision that Christ had as He sat on the rim of Jacob's well in Samaria leading a non-Jew, and a woman, into the Kingdom of God. While she was on her way to the city to call her fellow townsmen Jesus challenged His disciples to lift up their eyes and behold the world as a field ready for harvest.

I wish we might get the vision the Apostle Paul had. Nothing inspires me more than to follow him as he planned his missionary work. He had a passion and a vision of world-evangelism that has never been equalled since. He was warned that if he should insist on going to Jerusalem he would be persecuted and probably put to death. But he said, "None of these things move me, neither count

I my life dear." He was not content with merely working around the fringes of Judaism; he was determined to plant the banner and push the attack right into the entrenched heart of Judaism in Jerusalem itself. Then he said, "I must preach the Gospel in Rome also." He saw that Rome was the capital of the world; that from Rome culture and enlightenment flowed to all the then known world. "If I can get into that disseminating center of influence," he thought, "I shall use the Roman government itself to carry the Gospel to the four winds of the earth." After that he said, "I must go to Spain also." Not only did he have a vision that the Gospel was meant for all the world, but actually had a vision of the whole world being won and brought into the Kingdom! And not only that, but this vision and conviction drove him out single-handed to accomplish this impossible task. He was not a great organizer, but fired on by his vision and conviction, in the power and under the direction of the Spirit of God, he set out to evangelize and Christianize the whole world!

A retired missionary from Arabia received a Christmas card from a young man who is laboring for the Gospel in that land. The Mohammedan religion puts up a very stubborn resistance to the Gospel and converts in Mohammedan countries have been very few. The Christmas card bore the picture of a Mohammedan Mosque with the Muzzein calling out the prayers. Under the picture the young man had written, "I believe as you believe, and pray as you pray that the time is coming when there will ring out from every minaret of every Mosque in Arabia the words, 'Peace on earth good will to men.'" The retired missionary, after these words exclaimed, "Young man, great is thy faith!" But that is what is required: a great faith. Any missionary on the face of the earth that is going to do effective work must be fired on by a vision and a faith of a world transformed by the glorious message of the Gospel.

Yes, there are prophecies that speak of the growth of evil and of a great falling away. When Isaiah was sent forth he asked, "How long?" and he was told, "Till the land be wasted without inhabitant." We are not afraid to face facts. We know the world is evil. We know that the prince of the power of the air is a mighty and tyrannical ruler. We are not at all sure whether the Gospel will be victorious in the world in this age. How far short the Apostle Paul fell of conquering the world for Christ, but nevertheless his vision was his dynamic. Even though we may spend all our lives preaching the Gospel in India or Arabia, and if there should be not even a single convert, that fact has nothing to do with whether we should preach it there or not. God deliver us from missionary statistics and that kind of spiritual account-keeping! Whatever we believe, friends, regarding the evil that is in the world and as to whether the people will hear and accept our Gospel or not, that dare not become an excuse for doing nothing, or for recalling our workers and saying that there is no use preaching the Gospel there. We must be filled with a vision that the Gospel is for all people and with the vision glorious of a world whose kingdoms have become the kingdoms of our Lord and Christ and these visions must ever be the dynamic that drives us out conquering and to conquer.

The Message

Our passage does not say only, "Whosoever calleth upon the name of the Lord shall be saved," but it also says, "Faith cometh by hearing and hearing by the word of God," which brings us to a consideration of the **message** of the missionary. As he goes to the ends of the earth he goes carrying a message, and, as one writer has said, that message is good **news** and not merely good **advice**. The Christian Gospel is not merely a good or desirable way of life but it is first of all a proclamation of liberty to the captive and a declaration that this is the acceptable year of the Lord.

We read much these days in missionary literature about "sharing." It is unfortunate that a word that has been so useful in describing the work of a witness of Jesus Christ as he seeks to share the blessings he has received in Christ with others should now be gradually taking on an objectionable meaning, for the word has ceased to mean a sharing of blessings in Christ and has come to mean a mere pooling of religious ideas with a view to taking out from the combined mass of ideas some sort of a satisfactory religion. The Laymen's Missionary Inquiry Report gives this advice unreservedly. They admit frankly that the early missionaries went

out with a conviction that men and women who do not believe on Christ are lost and doomed to eternal destruction. But, they say, people in our day no longer believe those things. They advise that we should rather go out in the spirit of fraternity seeking with people of other faiths, attempting to find some kind of a religion that will be satisfactory for the present need.

This advice sounds like that of a man who is spiritually bankrupt. Certainly a true disciple of Jesus who has through Him found all the blessings of salvation, light, life, and hope that God pours out upon those who come to Him through Christ could not go to people of other faiths in a spirit of attempting a common search after reality. The spirit of courtesy, kindness, and gentleness is indeed the spirit of the Gospel, and our attitude toward non-Christian faiths need not, dare not, be that of a roaring lion attacking his prey. But one who has truly found Christ will go out in the spirit and love of Christ conscious of the fact that he is carrying a message from God, a message that is final and one that is adequate for every human need. The true missionary is not a mere stockholder in a world-wide religion, but he is very conscious that he is an ambassador of Christ on a world-wide mission.

Nor do the non-Christian peoples welcome this sharing spirit of uncertainty that is recommended to us in the Laymen's Appraisal. They are for the most part conscious of the inadequacy of their religions and are only interested in the testimony of one who has found and who can point the way. Mr. Gandhi of India voices this attitude very clearly when he writes, "At the present moment India has nothing to share with the world, save her degradation, pauperism, and plagues. Is it her ancient Scriptures that we should send to the world? Well, they are printed in many editions, and an incredulous and idolatrous world refuses to look at them because we, the heirs and custodians, do not like them. Before, therefore, I can think of sharing with the world, I must possess."

This puts the issue very clearly. If Christ is all we need; if in Him dwells all the fullness of the Godhead bodily; if He is the propitiation and the reconciliation for the whole world, why not tell the world so and win the world to accept the final and supreme message of redemption?

The last idea that I have gotten out of this passage of the Apostle as he wrote to the Romans is the

Method

This idea is suggested to me when he writes, "How can they preach except they be sent?" A missionary is not qualified for his task unless he is very conscious of the fact that God has laid His hands on him and has sent him forth. I listened not long ago to an old man addressing a group of young men preparing for the ministry. Thirty years ago he took over a church in a western city whose membership had dwindled down to two hundred, but to-day that same church has a membership of seven thousand, with twenty-six sub-stations and preaching points. That evening this man told us these startling and challenging words: "If there is any young man here to-night preparing himself for the Gospel ministry who can possibly do so I wish you would pack up your goods and go home. I advise you to go to-night, for the ministry does not need you. The Church can use as ministers only those who cannot stay out of it; only men who are conscious of the fact that God has laid His hands on them and has called them into this service."

There is no missionary, or minister, either, in our own Church or in any other Church who, if he could possibly do so, should not lay aside his ministry and refuse to serve. He is wasting his time and is an impediment to the advancing Kingdom of God. If there is any city missionary or foreign missionary who could leave his task of definite service for the Master he ought to do so by all means. We have a right as servants of the Almighty God to feel and to know that the Lord has laid His hands on us and has called us out. This consciousness is what gives a preacher poise and power. You remember the answer of Amos when his authority was questioned up at Bethel. "I was no prophet, neither was I a prophet's son; but I was an herdsman and a gatherer of sycamore fruit; and the Lord took me from behind the flock, and the Lord said unto me, Go, prophesy unto my people Israel." Every servant of the Lord has a right to know of a certainty that God has laid His hands upon him.

I think also of the lepers about whom we read in the book of

the Kings. The city was starving because of a siege and when these leper beggars had made their way into the enemy's camp and found the camp deserted but well stocked with provisions, and after they had eaten their fill said, "This is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now come, therefore, that we may go and tell the King's household." I appeal to all who are ministers of the Gospel and to all who are laborers in the vineyard of Jesus Christ. Are you conscious of your call? If you are not you cannot preach!

This same sentence in the fifteenth verse suggests to me not only that the individual worker must feel and know that his call is from God, but that the Church must ever be alert and active in sending out those whom God has chosen. We think at once of the famous missionary church at Antioch, not of the church at Jerusalem. It must have been a blessed day in that church when men and women began to feel and then to say that God is calling some of our number to carry the Gospel to the unevangelized portions of distant provinces. Later on, when the vision became clearer, they discerned that the Holy Spirit was directing them to lay their hands on Paul and Barnabas and to send them out. So they sent them out and supported them as faithfully as a God-directed Church can.

Oh, for more churches like the one at Antioch! It was a growing church. It grew so fast that the church at Jerusalem became alarmed and launched an investigation. But when they saw the power of God they were large enough to say, "God bless you and go on." I believe this church was first of all active in its own immediate community. They no doubt had preaching centers in Antioch, evangelistic meetings and tours, personal work, prayer, and all manner of activity and organization, as they felt it was needful and effective, for building up the Church and for gathering souls into the Kingdom. They were active first in their own "Jerusalem," but their vision did not stop there. It never does under such circumstances. Gradually the vision and the burden of the evangelization of the whole world weighed upon them and, as Paul once expressed his own experience, they were not disobedient to the heavenly vision.

The work of the Church must ever continue to be that of sending out those whom God has called. The future of the foreign missionary program in our own Church is not too reassuring. In these times of financial depression, especially, it seems as if we had about reached the limit of our missionary expansion. How can we send more when we have scarcely enough funds to carry on the work we already have? To some it looks as if our foreign missionary program of the future must of necessity consist merely of bringing back missionaries on furlough and of sending them back to the field at the expiration of their furloughs, replacing a few here and there as some drop out of the ranks, but not much more. This is a rather discouraging outlook indeed, and no doubt overdrawn, because I believe there are great resources in the Mennonite Church which have not yet been touched and which will more and more become available as the Church continues to grow in missionary spirit and zeal.

The fuller solution, however, lies, I believe, along the line of finding methods of evangelism that are less expensive in money but which will be able to use even greater numbers of personnel; a missionary program that will put the Church to work more effectively in its own immediate neighborhood. Such a program would not only be the means of bringing many into the Kingdom and of putting to work a large army of the consecrated manhood and womanhood of the Church, but would serve to build up and strengthen the Church herself. I have been greatly inspired as I have met those in some of our churches who are conducting mission Sunday schools in their own home communities; young men and women with vision who are not waiting to do great things for the Lord, but who are willing to take hold and do the service of the Lord right at home. The churches of Virginia and West Virginia can testify to the fact that this type of work is the means of great blessing to the Church as well as to the unevangelized communities which they touch. Let no one say, "Since I cannot go to the foreign field there is nothing for me to do." I have the courage to make the statement that on the fringes of practically every Mennonite community in the United States and Canada there are neighborhoods and sections of country that are unchurched and

in need of the Gospel. I challenge you to make a simple survey of your own community if you doubt my statement.

But what I want to say particularly in this connection is that the solution of this problem must ever lie with the Church herself. Individual members here and there can do effective work, sometimes even in spite of active opposition, but the Church can never fulfill her mission nor adequately enter into her opportunity until she enters into this work intelligently and whole-heartedly.

Our program of missionary expansion seems to be somewhat stopped for the moment because of the financial depression. But alongside of this we have an ever-growing army of consecrated young people who feel that God is calling them into definite service. If the call were issued here this afternoon I do not doubt that the Board could find a dozen volunteers who would be acceptable and who would be ready to be sent to the uttermost parts of the earth carrying the Gospel message. We have schools for the training of our young people for service, and we have missionary literature, meetings, and conferences for inculcating the missionary spirit and for leading young people to offer their lives a living sacrifice to the work of the Kingdom. This is not only a distressing circumstance but it is positively dangerous.

I am reminded, by way of illustration, of a steam boiler under high pressure. The steam is blowing out at the joints and packings and the safety valve is open. The situation is dangerous. There are two things that can be done: either the fire must be drawn, or else the throttle must be opened to put the ever-rising steam pressure to work. This represents to me the condition of our own Church at the present time. The pressure of missionary spirit and consecration is running high while all the time the fires of vision and zeal are burning. There are two solutions to the present difficulty open to the Church: either we must draw the fire to let consecration and vision cool down, or else we must put our consecrated resources to work! Draw the fire we dare not in the sight of God do! We must open up avenues of work! The Church must, to avert tragedy and disaster, lay its hands on its consecrated and called talent and send it forth! If there is culture and no service the culture becomes a mere affectation; if there is consecration and no self-denial and renunciation the consecration becomes a mere effervescence; if there is readiness and no adequate expression the readiness lapses into reaction; where there is vision and no task the vision leads but to disillusionment and tragedy, and where there is no vision the people perish!

The burden of the task rests with the Church, for "How can they preach except they be sent?"

Manson, Iowa (Dhamtari, C. P., India)

HE LEADETH ME

In pastures green? Not always,
Sometimes He who knoweth best
In kindness leadeth me
In weary ways where heavy shadows be,

Out of the sunshine warm and bright,
Out of the sunshine into darkest night,
I oft would faint with terror and affright

Only for this I know He holds my hand.
So, whether in the green or desert land
I trust although I may not understand.

And by still waters? No, not always so,
Ofttimes the heavy tempests round me blow
And o'er my soul the waves and billows go.

But when the storm beats loudest,
And I cry aloud for help,
The Master standeth by,
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear Him say,
Beyond this darkness lies the perfect day,
In every path of thine I lead the way.

So, where He leadeth I can safely go,
And in the blest hereafter I shall know
Why in His wisdom He hath led me so.

—Helen Barrett Montgomery.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For August, 1933

GENERAL

Sharon Cong O	\$ 4 00
L E Sommer	10 00
Forks Cong Ind	14 80
Creston SS Mont	2 99
W Zion SS Alta	3 29
Roseland Cong Neb	6 55
Sugar Crk Cong Ia	58 94
Mt Zion Cong Mo	1 00
Oak Gr Cong Cham Co O	32 93
Leetonia SS O	12 38
Bethel SS Medina Co O	23 00
Glade Cong Md	49
S Union SS O	49 41
Springs Cong Pa	1 32
Martins SS O	20 10
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	241 20

INDIA

General

Kan City Mis Cong Kan	4 80
E Holbrook SS Colo	2 70
LaJunta Cong Colo	6 50
A Brother Md	7 00
E Bend Cong Ill	46 43
Metamora SS Ill	50 00
Landisville SS Pa	34 63
Coalridge Cong Mont	5 00
Fairview Cong Ore	10 75
Bethel Cong Ore	1 00
E Fairview Cong Neb	26 59
Mt Zion Cong Mo	3 00
Westover SS Md	2 30
Shantz Cong Ont	18 00
Hagey Cong Ont	8 00
Hagey SS Ont	8 51
Stauffers Cong Md	20 00
Spring City Cong Pa	77 00
Skipack Cong Pa	38 00
Providence Cong Pa	31 00
Swamp Cong Pa	10 81
Ohio Menn SS Conf	51 19
Central Cong Ohio	12 50
Bethel Cong Medina Co O	34 00
Pleas View SS O	7 82
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	517 53

Missionary Support

Menno G Erb Est Ont	100 00
Maple Grove Cong New	
Wilmington Pa	125 00
Spring Valley SS Kan	37 50
Lockport SS O	10 75
Metamora SS Ill	75 00
Bethel SS Cl 4 Ore	2 50
Manson Cong Ia	13 21
E Fairview Cong Neb	46 38
Salem Cong Neb	11 24
L Deer Crk SS Ia	31 59
Pennsylvania SS Kan	9 18
Plain SS Pa	60 70
Bethel SS Mich	18 00
Elkhart Cong Ind	15 02
Belmont Cong Ind	17 10
Elkhart SS Cl 15-Ind	7 25
Stahl Cong Pa	15 00
Elkhart SS Cl 27 Ind	65
Blough Cong Pa	30 00
Walnut Crk SS Cl 10 O	2 50
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	628 57

S C Contributions:
W Liberty SC Kan 2 50
Leo SC Ind 25 00

27 50
Total India Missionary 656 07

Missionary Children Support

LaJunta YPM Colo	37 50
O O Miller Family	21 00
Cullom SS Ill	5 00

Daytonville Cong Ia	6 64
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	70 14

Evangelist

H N Kulp	93
E Petersburg SS YMBC	
Pa	
Manheim Bible Study Cl	20 25
Pa	
A Brother Pa	22 00
Matt 6:3 Pa	15 00
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	5 00
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	63 18

Bible Women

Oak Grove SS Cham Co	
Old Sisters Cl O	7 00
Bowne Cong Mich	11 00
	<hr/>
	18 00
S C Contributions:	
Vineland SC Ont	8 00
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Total India Bible Women	26 00

Teacher

Menno G Erb Est	100 00
Five Sisters Lanc Pa	2 00
A Sis Mellinger Cong Pa	5 00
A Bro & Sister Lanc Pa	5 00
Waterloo SS Ont	24 00
Blooming Glen SS Pa	
William Moyer Cl	20 00
T K Moyer Cl	21 00
Beech SS O	60 00
Bethel SS Mich	2 00
Pleas View SS Mich	2 50
Emma SS Ind	7 00
Yellow Crk SS Ind	6 37
Burr Oak SS Ind	1 69
Salem SS Ind	5 00
Shore SS Ind	4 48
Holdeman SS Ind	14 40
Middlebury SS Ind	5 00
Leo SS Ind	6 00
Forks SS Ind	5 00
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	296 44

Orphan

Mollie Schrock	9 00
Norristown Mission SS Pa	8 00
Sycamore Gr Cong Mo	11 90
Metamora SS John	
Bachman Cl 5 Ill	12 25
Fairview SS Children's	
Summer Bible Sch Neb	30 00
Conestoga SS Marie	
Helmut Cl Pa	8 00
Forks SS Ind	19 76
Strasburg SS Pri &	
Beginners Cl Pa	10 00
Landisville SS Girls	
Cls 5, 6 Pa	10 00
A Sister E Petersburg	
Cong Pa	8 00
Landisville SS Pri Cl 1	
Pa	10 00
Berlin SS Ohio	10 00
Bethel SS Cl 7, 9 Ore	1 18
L Deer Crk SS Ia	
Cls 19, 20	8 00
Cls 29, 31, 32	3 50
Primary Dept	10 76
W Union Cong Pr Dep Ia	9 60
Friends Ont	10 00
Waterloo SS Ont	18 00
Ontario 321	10 00
Mr & Mrs Henry	
Gingerich	8 00
A Bro & Sister Pa	18 00
Paradise & Millers SS Md	26 00
Blooming Glen SS Wm	
Moyer Cl Pa	8 00

Howard-Miami SS Cls 7, 8

Ind	9 00
Mary E Shantz	8 00
Elkhart SS Cl 8 Ind	8 00
Oak Grove SS Pri &	
Jr Dept Ohio	10 00
Bethel SS Medina Co O:	
Cls 2, 5, 6, 10, 11	20 00
Cl 3	20 00
Cls 7, 8	20 00
Cl 9	20 00
Weber SS Y Mens Cl Ont	10 00
Walnut Crk SS Cl 9 O	10 00
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	412 95

Widow

Bethany SS Mich	5 00
Mr & Mrs David Eimen	5 00
Millersville SS Mrs Adda	
Stauffer Cl Pa	20 00
Oak Grove SS Cham Co	
Old Sis Cls Ohio	3 00
L Deer Creek Cong Ia:	
Cl 6	5 00
Cls 16, 17	9 50
Edd Brenneman	5 00
A Bro & Sister Pa	5 00
Ft Wayne SS Ind	5 00
Peter B Zehr	22 00
Bethel SS Medina Co O:	
Class 1	10 00
Class 4	10 00
	<hr/>
	104 50

Medical

Fairview SS Mich	12 50
Miles Troyer	10 00
Fairview SS Mich	11 86
A Sister Md	10 00
A Strasburg SS Teach Pa	5 00
Catlin SS Kan	10 00
L R Troyer & family	10 00
Elkhart SS Cl 23 Ind	10 00
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	79 36
S C Contributions:	
Beihn & Geiger SCs Ont	5 00
St Jacobs SC Ont	5 00
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	10 00
Total for India Medical	89 36

Evangelistic Budget

Menno G Erb Est Ont	50 00
A Bro & Sister Okla	52 00
G G Marner	5 00
Blooming Glen SS	
Robt Nase Cl Pa	4 00
Bethel Cong Ore	25
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	111 25

Lickhma Evangelistic Station

H N Kulp	11 26
	<hr/>
New Missionary	
W New York SS N Y	12 01
Salem SS Alta	55 45
	<hr/>
	67 46

Boys Dormitory

Beech Cong Ohio	24 39
Total for India	2,450 53

SOUTH AMERICA

General

Kan City Miss Cong Kan	4 80
E Holbrook SS Colo	2 70
LaJunta Cong Colo	6 50
A Bro & Sister Lewis Co	
N Y	6 00
Milford AM Cong Neb	25 00
Metzlers Harvest & SS	
Mtg Pa	25 47
E Fairview Cong Nebr	31 80
Salem Cong Nebr	9 11
Hagey SS Ont	7 92
L Salford SS Pa	51 73
Souderton Cong Pa	21 24
Swamp Cong Pa	10 81

Bethel Cong Mich	23 50
Hopewell Cong Ind	15 65
Olive Cong Ind	20 37
Ohio Menn SS Conf	51 18
Central Cong O	12 50
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	326 28

Missionary

A Bro & Sister Ill	160 00
A Bro & Sister Ont	75 00
LaJunta Cong Colo	7 30
Sycamore Gr Cong Mo	10 25
Sarah Miller & SS Cl Mo	9 90
Pleas Valley SS Kan	12 26
Bethel Cong Mo	34 70
E Zorra AM Cong Ont	75 00
Waterloo SS Ont	112 50
A Bro Cressman Cong Ont	1 00
Souderton SS Pa	37 50
	<hr/>
	535 41
S C Contributions:	
Beihn & Geiger SCs Ont	20 00
Breslau Hr SC Ont	3 00
Ontario SCs	29 00
	<hr/>
	52 00
Total S Am Missionary	587 41

Missionary Children

Cressman SS Willing	
Workers Ont	7 68

Evangelist

Manitou Cong Colo	25 00
Menno G Erb Est Ont	100 00
Bethel Cong Ore	25
E Union Cong Ia	17 39
Ed J Yoder	4 50
Bethel SS Mich	8 00
Pleas View SS Mich	2 50
Zion SS Mich	3 50
Emma SS Ind	18 00
Yellow Crk SS Ind	15 00
Burr Oak SS Ind	3 00
Salem SS Ind	11 20
Shore SS Ind	15 00
Holdeman SS Ind	40 00
Middlebury SS Ind	15 00
Ind-Mich SS Conf Offg	77 50
Leo SS Ind	24 00
Forks SS Ind	35 00
Souderton TM Pa	8 25
Highland Park Song	
Service Offg Pa	69 66
	<hr/>
	492 75

Bible Reader

S C Contribution:	
Beihn & Geiger SCs Ont	2 25

Orphan

A Bro & Sister Kan	10 00
A Bro & Sister Okla	23 00
Western N Y SS N Y	3 93
Salunga SS Myra Herr Cl	
Pa	10 50
E Chestnut St SS	
Mrs Rohrer Cl Pa	4 00
Frazer SS Pri Cls Pa	29 85
Landisville SS Wom Cl	
10 Pa	5 00
E R Miller	35 00
Zurich SS Pri Cl Ont	4 80
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	126 08

Orphanage Bldg.

Birthday Offg from A	
Sister Pa	50 00

Bragado Station

Menno G Erb Est Ont	90 00
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Publication

Hershey SS Pa	45 55
A Bro & Sister Lanc Pa	5 00
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	50 55
Total S America	1,733 00

CITY MISSIONS

Altoona, Pa.

Schellsburg Cong Pa	2 00
Thomas Cong Pa	9 00
Masontown Cong Pa	1 30
Allensville Cong Pa	12 18
Scottdale Cong Pa	5 30
Pleas Grove Cong Pa	3 50
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	33 28

Altoona-Mill Run Work

Dist SS Conf Treas	3 50
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Canton, Ohio

O Grove & Pleasant Hill	
Congs Ohio	60 00
Eastern Pa Friends	7 00
Orrie D Yoder	50
Beech YPBM Ohio	5 90
Wom Miss Soc of E Ohio	18 76
Eastern Pa Friends	5 75
Maryland Friends	5 00
Canton SS Ohio	4 63
Martins & Pleasant View	
YPBM Ohio	5 25
Ohio Menn SS Conf	25 60
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	138 39

Chicago, Ill.

Friends from Ohio	3 00
Friends from Mich	1 00
Bro Mann & Others	2 00
Mrs Kreider	75
Mr Leon	50
Kansas Friends	2 00
World's Fair visitors	25 00
Waldo Cong Ill	27 13
Morrison Cong Ill	7 10
	<hr/>
	68 48

Detroit, Mich.

Menno G Erb Est Ont	60 00
Western N Y SS N Y	9 69
Midland Cong Mich	11 95
Burkhart Sisters	
(July report)	1 50
Detroit Cong Mich	
(July report)	5 48
Mrs S F Coffman	1 00
From Old Bank Acct—	
Detroit	2 42
Detroit Cong Mich	6 63
	<hr/>
	98 67

Hutchinson, Kans.

Penna Cong Kans	6 66
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Iowa City, Ia.

E Union Cong Ia	14 88
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Kansas City, Kans.

Wood River Cong Neb	15 00
Mt Zion Cong Mo	2 15
Providence Cong Pa	15 00
Kan City Miss Cong Kan	1 00
Mary S Benner	5 00
E Union SS Pri Dept Ia	7 03
Barbara Hochstetler	5 00
Visitors	8 50
	<hr/>
	58 68

Lima, Ohio

Ohio Menn SS Conf	25 60
Midway SS Ohio	17 31
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	42 91

S C Contribution:	
Ladies Miss S C of	
Western Ohio	6 15
Total for Lima Mission	49 06

Los Angeles, Calif.

Bethel Cong Ore	25
Los Angeles Cong Calif	20 24
	<hr/>
	20 49

Peoria, Ill.

Peoria Miss Cong Ill	9 32
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Cullom SS Ill	5 44
Hopedale Cong Ill	25 00
Metamora Cong Ill	20 23
Metamora SS Ill	14 26
Morrison Cong Ill	5 00
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	79 25

Toronto, Ont.

Cressman Cong Ont	13 35
Detweiler Cong Ont	3 75
Hagey SS Ont	6 81
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	23 91

Total City Missions

595 25

CHARITABLE INSTITUTIONS

Children's Home, K. C.

Misc Sales	2 50
Special Support	205 00
Sis Nanny Zook	1 50
Bro Bittekofer	5 00
Bro Edw Selzer	2 00
Sis Dollie Landis	1 00
Bro J Harnish	1 00
Bro Silas Horst	50
Sis Alice Sharer	1 00
Sis E Longnecker	1 00
Bro J C Miller	1 00
Bro & Sis J Mast	75 00
Kansas City Sister	1 00
Bro O D Yoder	50
Bro C J Freyenberger	3 00
Bro Melvin Gingerich	1 00
Sis Olive Wise	1 00
Sis Eva Leichty	1 00
Bro J Swartzendruber	2 00
Bro C F Summer	1 00
Bro & Sis W Brenneman	1 75
Bro Clark Brenneman	1 00
Bro Uriel Hostetler	1 00
Bro Warren Hess	1 00
Bro L K Horst	1 00
Pleas Grove SS Ill	7 22
Salem Cong Neb	9 10
J M Swartzendruber	5 00
W Union Cong Ia	63 04
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	397 11

Orphans' Home, Ohio

A Sister Md	3 75
Maple Grove SS Ind	17 75
Ohio Menn SS Conf	25 59
Special Support	673 00
A Bro Sonnenberg Cong O	5 00
Thomas Cong Pa	4 98
A Bro Greenwood Del	5 00
Blough Cong Pa	5 17
Smucker Sisters	5 00
	<hr/>
	745 24

S C Contribution:

West Ohio SC Dist Mtg	6 14
Total Orphans' Home O	751 38

Home for Aged, Ill.

Elkhart Cong Ind	27 50
Belmont Cong Ind	11 50
Special Support	549 94
J K Bixler	1 00
Contribution Box	5 18
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	595 12

La Junta Hospital, Colo.

Manson Cong Ia	29 05
Thomas Cong Pa	2 59
Blough Cong Pa	2 58
Laura Miller	27 50
Ora Kiser	3 00
Lola B Schertz	35 00
Vinta Calonge	4 00
Grace Brunk	7 50
Marion Kauffman	5 00
E E Miller	3 70
Ada Zimmerman	2 00
Elmer Brunk	5 00
Anna Beck	5 00
S G Shetler	1 00
John Mosemann Jr	5 00

Gladys Brunk	20 00
Emma Rohrer	7 50
Bessie Benell	4 00
Hosp Sales—Charged	2,540 90
Hosp Sales—Out Patient	99 00
Hosp Sales—Cash	733 09
Rental Income	138 25
	<hr/>
	3680 66

Total Char Institutions

3,424 27

OTHER FUNDS

Church Bldg.—Pea Ridge

Bethel Cong Ore	2 00
Metamora Cong Ill	17 56
Waldo Cong Ill	8 00
W Fairview Cong Neb	23 35
Manson Cong Ia	14 18
Sugar Crk Cong Ia	33 67
Bethel Cong Mo	9 50
Kan City Miss Cong Kan	9 72
LaJunta Cong Colo	10 18
W Liberty Cong Kan	18 00
Hesston Cong Kan	8 00
	<hr/>
	154 16

Hesston College

Mt Zion Cong Mo	1 00
Sugar Crk Cong Ia	20 50
	<hr/>
	21 50

Eastern Mennonite School

Medway SS Ohio	12 97
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District General

Hereford Cong Pa	54 25
Towamencin SS Pa	15 25
Goodfield Cong Ill	4 00
Maple Grove Cong Ind	14 00
Goshen Cong Ind	24 72
Middlebury Cong Ind	10 66
Zion Cong Mich	5 00
Clinton Fr Cong Ind	22 72
Holdeman Cong Ind	13 80
Howard-Miami Cong Ind	16 27
Fairview Cong Mich	19 04
E Union Cong Ia	35 00
Manson Cong Ia	14 18
Sugar Crk Cong Ia	26 51
Pleas Valley Cong Kan	9 50
Mt Zion Cong Mo	7 00
Bethel Cong Mo	11 15
Milan Valley Cong Okla	1 50
Palmyra Cong Mo	5 00
LaJunta Cong Colo	10 18
Spring Valley Cong Kan	45 27
Schellsburg Cong Pa	1 00
Ohio Menn SS Conf	25 59
Masontown Cong Pa	2 60
Fairview Cong Ore	8 86
Rockton SS Pa	75
Filer Cong Ida	6 15
Scottdale Cong Pa	11 02
Bethel SS Ore	1 82
	<hr/>
	422 79

S. W. Pa. Conference Fund

Pinto Cong Md	1 36
Casselmann Cong Md	72
Masontown Cong Pa	3 60
Oak Grove Cong Md	50
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	6 18

Johnstown Bible School

Glade Cong Md	49
Springs Cong Pa	1 32
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	1 81

Rural Fund

Rockton Cong & SS Pa	13 18
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Board of Education

Pinto Cong Md	2 70
Casselmann Cong Md	1 44
Oak Grove Cong Md	50
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	4 64

Portland Mission Building

Filer Cong Ida	2 42
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Bethel Cong Ore	1 25
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3 67

Mo.-Kans. Conf. Expense

Crystal Spgs Cong Kan	6 00
E Holbrook Cong Colo	4 89
Cherry Box Cong Mo	6 50
Limon Cong Colo	2 05
Birch Tree Cong Mo	40
Palmyra Cong Mo	3 00
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	22 84

Mo. Church Bldgs.

Yellow Crk Cong Ind	27 26
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Colportage & Tracts

Shore Cong Ind	13 53
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Ind.-Mich. S. S. Conf.

Bethany SS Mich	1 40
Bethel SS Mich	3 00
Zion SS Mich	1 50
Howard-Miami SS Ind	7 00
Burr Oak SS Ind	1 50
Forks SS Ind	3 00
Goshen SS Ind	7 00
Berea SS Ind	1 66
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	26 06

Pleasant Hill

Roanoke Cong Ill	13 30
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S. C. General Expense Fund

Beihn & Geiger S C Ont	1 00
Elmira S C Ont	50
St Jacobs S C Ont	1 00
Kitchener S C Ont	2 00
Freeport S C Ill	1 00
	<hr/>
	5 50

Circle Letter

Sent by Lina Ressler	43
Roseland S C Neb	1 00
Stahl S C Pa	1 00
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	2 43

Prayer Booklet

Weaver S C Pa	1 00
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Constitutions

Sent by Lina Ressler	70
Total for Other Funds	753 52

RELIEF FUNDS

Russia

A Brother Md	7 00
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General

Thurman Cong Colo	9 50
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Russians-Harbin, China

Gen Conf Hesston Kan	387 41
Total for Relief Funds	403 91

SUMMARY

Alta-Sask Dist Bd	61 72
Dak-Mont Dist Bd	5 00
Franconia Dist Bd	570 20
Illinois Dist Bd	610 29
Ind-Mich Dist Bd	757 44
Ia-Nebr Dist Bd	623 76
Lanc Dist Bd	257 25
Mo-Kan Dist Bd	355 14
Ohio Dist Bd	651 81
Ontario Dist Bd	335 52
Pacific Coast Dist Bd	38 68
S W Pa Dist Bd	140 09
Wash Co Md-Frank Co	
Pa Bd	46 00
S C Contributions	121 67
Menn Bd of M & C	7,027 11
	<hr/>
	11,601 68

India Mission Funds 2,450 53

S America Miss Funds 1,733 00

City Mission Funds 595 25

Char Institutions 5,424 27

Gen & Other Funds 994 72

Relief Funds 403 91

11,601 68

Gratefully received and
Respectfully submitted,

V. E. Reiff, Gen. Treas.,

1711 Prairie St.,

Elkhart, Indiana.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVI (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, OCT. 12, 1933

(Herald of Truth)
Established 1864

No. 28

EDITORIAL

"If ye then be risen with Christ, seek thou things which are above."

This admonition is followed up with a declaration that is quite as striking: "Ye are dead; and your life is hid with Christ in God."

There are two ways of being dead. One means to be dead to Christ and the other dead in Christ. The difference between the two is the difference between life and death.

Of the Ephesians it was written that before their conversion they were "dead in trespasses and sins." Spiritual death and sin are invariably linked together. Where you find the one, there you will find the other.

To the Romans Paul writes and informs them, and us, that it is necessary that "the old man is crucified" before we can "walk in newness of life." This is what it means to be "dead to the world, and alive unto God." Listen to this testimony of Paul: "God forbid that I should glory, save in the cross of the Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

In every man there is some outstanding trait of character which distinguishes him from other men. Mention a man's name, and usually you think of his most outstanding characteristic. With some it is their deep Christian piety; with others, their foolishness; with others, their long tongue; with others, their grasping business methods; with others, their modesty; with others, their sympathetic nature; with others—well, what do people usually think of when your name is mentioned?

We are told, from reliable quarters, that in all probability there will be more families on public relief than

there have ever been before. However this may be, it is becoming more and more apparent that the heart of the present economic situation has scarcely been touched. The spirit of covetousness is still in evidence. As between grasping capitalism and organized labor unionism, it is hard to tell which is the greatest hindrance in the way of a return of normal conditions. But whatever may be the chief causes of the present economic distresses, we may help the situation by living economically by spending no money for strong drink, tobacco, worldly amusements and other "unnecessaries of life," by working whenever we have opportunity, and by lending a helping hand to others in need.

Conferences.—The last of our fall conferences—the Washington Co., Md., and Franklin Co., Pa., Conference—is being held this week. Last week the Franconia Conference was held on Thursday and the Lancaster Conference on Friday. We trust that the cause of Christ may have been greatly strengthened through the instrumentality of these conferences—not only in the districts where they were held, but in other fields as far as their influence reaches. But while these meetings are now a matter of history, the greater part of their work and achievements is yet future. "As we have therefore opportunity, let us do good."

The Family Altar.—One of the things which Cornelius said to Peter was that "four days ago I was praying in mine house." Prayer was habitual with him. And from the fact that his whole family was converted under the preaching of Peter, we take it that family worship was a daily occurrence in that home.

We favor daily family devotions, not merely because it is strongly recommended by many people but because of what it means in the family life. Let it be true of every home where

a profession of religion is made that the family altar is a prominent fixture in it. That homes of which it can be said that the coals of heavenly fire never go out upon its altar is a veritable stronghold for God. It is that kind of a home where boys and girls are brought up to become stalwart men and women in the service of the Lord.

Let the prayer service be habitual in every home, as it is in every consecrated individual. Let every home, like the public meeting house, be a house of prayer.

On another page we print an interesting article from the pen of Bro. J. D. Mininger pertaining to the week-day Bible school in Kansas City, Kans. This work has, for a number of years, awakened quite an interest; not only among the workers in Kansas City, but also among our people in surrounding districts. It is a cause worthy of our prayers and support. Read what Bro. Mininger has to say about this work, and then respond as the Spirit moves.

While on this subject, we might call attention to the fact that similar work has for years been carried on at Bryan, Ohio, under the leadership of Bro. E. L. Frey. Both of our brethren, Mininger and Frey, are to be commended for their interest and zeal in this important work. What is to hinder similar work from being started in other cities?

A number of years ago the writer was assigned the task of delivering a number of talks on "The Doctrinal Teachings of Paul." We had before that been impressed with the wide variety of themes presented in the epistles written by that great apostle to the Gentiles, but never before had we been impressed as we were then. Whether it is Christian ordinances, God's plan of salvation, daily living in home or business or social life, light on the past and present or future, or any-

thing else connected with Christian doctrine that is under consideration, we find them all set forth in illuminating fashion in the writings of the apostle Paul. And when we remember that God said of Paul, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel," we are impressed with the fact that when we are studying the doctrinal teachings of Paul we are also studying the doctrinal teachings of our Lord.

This leads to another line of meditations that is somewhat akin to what we have been thinking about. Some people insist on building a fence between the book of John and the remainder of the books of the New Testament. According to their thinking, the first four books in the New Testament constitute the Gospel of Christ, while the rest of the New Testament books are the writings of men. How they arrive at this kind of a conclusion is hard to understand. Two facts stand out very clearly as we think along these lines: (1) All of the books in the New Testament were written after the death of Jesus, and (2) these books were all written by the same class of men—disciples of our Lord, writing by inspiration of God. By what logic, for instance, do we conclude that the Gospel of John is to be taken as coming from God, while his three epistles and the book of Revelation are to be regarded as simply coming from John? And how are we to understand this language of Paul: "The things that I write unto you are the commandments of the Lord?" If that was but the assumption of an impostor, how do we account for the fact that God said to Ananias that this impostor was "a chosen vessel unto me?" We must, if we are loyal to God, look at the entire New Testament, as we do at the entire Bible from Genesis to Revelation, as a message given by inspiration of God, and that of the writers of both Old and New Testaments it is true that they belonged to the class of whom it is written, "Holy men of God spake as they were moved by the Holy Ghost."

One of the things that gives me courage is the fact that I am standing for a Cause that can never be defeated.—Milo Kauffman.

A SERMON BY A LOST SOUL

It is one thing to ponder the horrors of the coming Tribulation, which may yet be decades distant, or the judgment of the Great White Throne, occurring at least ten centuries from now: it is altogether another thing to contemplate what may be the fate of all or any of us in a few minutes from the moment that this is read. The boundary between this world and the next is so slight, and the arrival in the beyond can be so sudden, that it may actually be experienced by any one of us in a moment. It is among the amazing things of revelation, which we so little realize, that, reported by the Lips in which dwelt all wisdom and knowledge, a man is

Overheard Speaking in Hell

for the only time in the history of the world. Two men suddenly arrive in Hades—that waiting-room of souls whose tickets have already been taken for eternity; each soul is shifted, with hardly a perceptible break by death, into the other world, and our Lord reports an actual conversation—the only authentic report of a conversation of the dead ever recorded—not to satisfy curiosity, or to reveal secrets, but to show us, who at any moment may be there, that the decision of eternity is now.

The first awful fact that bursts upon us is that hell-fire is already an actual experience, and is deliberately so stated by the tenderest Lips in all history. "In Hades he lifted up his eyes"—up, for the inner circle of earth's centre is the lower circle—"being in torments" (Luke 16:23). Hell is not Hades, but it begins there: Sodom and Gomorrah, says the Apostle Jude, "ARE SUFFERING the vengeance of eternal fire." "Condemned already" (Jno. 3:18) in this life, the unbeliever's condemnation is made irrevocable at death. If any one imagines that a disembodied spirit cannot suffer pain, and that therefore there is no flame that can reach the devil and his angels—who never have been, and never will be, anything but spirits—let him listen to the only man in that fire who has ever yet been allowed to speak to the living, in words reported and endorsed by the Son of God. It is an awful cry—"Cool my tongue, for I am tormented in this flame." Four times the torment is asserted. When the unclean spirits cowered before our Lord in Gadara, "they entreated Him that He would not command them to depart into the Abyss" (Luke 8:31), saying, "Art thou come to torment us before the time?" "The demons also believe and shudder" (Jas. 2:19). The word of a man who has felt the flame out-weighs the word of two thousand millions who have never even seen it.

Unbelief in a coming Hell,

sedulously cultivated by "liberal" theologians, is a snare leading straight to Hell, according to one who is there.

The whole emphasis throughout Christ lays on a physical contrast, here and hereafter, beneath which lies a far profounder spiritual contrast, in two men who exchange positions in the world to come. Abraham's answer sums it up: "Son, remember that thou in thy lifetime receivedst thy good things"—reached your own ideal of wealth, prosperity, power—"and Lazarus"—a name which, pathetically, means "God is my help"—"likewise evil things; but now here"—in the world of eternal reversal—"he is comforted, and thou art in anguish." If the world could, by economics, make everybody a Dives, it would feel that it had reached an ideal higher than its highest dreams. The extraordinary thing is that not a single sin is laid to the charge of the rich man by Abraham: nowhere does Christ Himself say that he is a vicious man, or a criminal, or irreligious, or possessed of ill-gotten wealth: he perished merely of worldliness. "Thy good things"—ease, comfort, pleasure, within: "Lazarus evil things"—scorn, poverty, disease, with God: therefore Dives has pallbearers, Lazarus has angels. The reversal is appalling. Here, Lazarus is the beggar, and Dives the refuser: there, Dives is the beggar, and Lazarus the refuser: here, Dives refuses a crumb on the tongue—there, Lazarus refuses a drop of water on the tongue: Dives saw the suffering beggar, and did not relieve him: Lazarus sees the tormented Dives, and cannot relieve him. And the moral gulf, in the world to come, becomes as impassable as a physical gulf—"a gulf fixed that"—for the very purpose that—"none may pass." God's myriad warnings crystallize at last into an impassable gulf. Lazarus lost everything in the world, but he lost worldliness with it: Dives dies in worldliness, and wakes up in fire.

What does a man say in Hell?

What he does not say is overwhelming: unutterable volumes lie in the sudden silence of the soul who, on the other side, knows. (1) It never crosses the rich man's lips, for apparently it never crosses his mind, to cry, "Let me out!" The clanging of the gates behind him, the awful locking of the keys of death and of Hades, require no further argument and admit of no further doubt. Dives has to be told that no spirit can cross the gulf that divides the good from the evil dead; and he has to be told that a good spirit sent out on to the earth would not convince; but he needs no one to tell him that there is no escape out of the place of the lost for one who has died unrepentant. (2) There is one word which

we can hardly imagine a soul, thus plunged into catastrophe, and involved in fearful ruin, not uttering; one word that embraces and controls the universe; one word in which hope alone can survive: yet in all the dialogue in this fateful shades the word God never escapes his lips. The man who lives without God, dies without God; and lips that never pray on earth are mute in Hell. (3) His only other cry, beside that of pain, is a cry that involves complete self-despair: "Send to my father's house." The dead say that there is hope for the living, but none for the dead. Dives knows, without question put or complaint made or appeal lodged, that he is eternally doomed.

Now the sermon of a lost soul issues from the Rich Man's lips. "Send Lazarus"—how remarkable that

He does not say, "Send ME"

He knows the Gates are locked—"to my father's house, lest they also come into this place of torment: if one go to them from the dead, they will repent." Dives is anxious his brothers should repent; not once does he speak of his own repentance: he is keenly aware that repentance will keep his brothers from Hell, but he never dreams that repentance will pluck a man out of Hell. It is impossible to carry our sins into Heaven, and the moment we are in the other world we shall know it. Dives suffers from remorse, not from repentance. Not one word of admission of sin; not one word of regret for sin; not one thought for the cleansing from sin; not one cry for the pardon of sin:—Hell holds no sense of sin, and therefore no absolution from sin. Dives manifestly had himself never believed that there is a Hell: in it, he infers that all who conceal or deny the fact are doing men a fearful wrong; and his one appeal for his brothers is that they should be told that Hell is a fact! And that they may escape it he concentrates all on one word—**REPENT!** That is what a dead man thinks every living man ought to do. It is sin that fills Hell, and it is only repentance that can escape it. Dives was sure that if only his brothers knew facts of the other world, they would move Heaven and earth to avoid the torment. O what weird hands, which lay in the same cradle with ours, are waving us off from the very same dreadful moment, crying with parched throats—**Repent!** The Saviour Himself has warned us in words that could not be more clear or sure, and no lost soul who ever entered the gloomy portals but knows that they are true: "Except ye repent, ye shall all likewise perish" (Luke 8:5).

Now,

The startling fact in Abraham's answer

is that the five brothers had in their hands something more convincing, more saving, than would be an evan-

gelist walking straight into their house from out of a ruptured tomb. "If they hear not Moses and the prophets," he says, "neither will they be persuaded, if one rise from the dead." Abraham's reply reveals what alone saves any man, in any epoch of the world, any-

SUBSCRIPTIONS

The season is again approaching when the larger part of our patrons are renewing their subscriptions. With the many thousands of names on our lists, the task of receiving this mail and giving proper credit is not a small one. The work, however, will be lightened if as many as can will renew during the months of October and November, thus avoiding the usual rush in December and the first months of the new year.

The usual premium lists for the Christian Monitor and the Youth's Christian Companion are being prepared and announcements will be made in these papers. We will appreciate any assistance that can be given along this line. While we allow no discount on renewals, any effort to help along this line will be greatly appreciated.

With the return of more normal prices for farm products, we trust that we may have a hearty response from those who have been given special credits during the past few years. In cases where it is impossible to take care of the renewals at this time, further credit will be extended.

As a further inducement to secure new subscribers, all new subscribers will be credited to the end of the year 1934, and receive the remaining numbers of this year. Our special offer to credit any of our present subscribers one year in advance for each two new subscriptions sent in at the regular subscription price is again in force. To secure this special offer, mention must be made regarding it when the new subscriptions are sent in.

The special rate to the Gospel Herald, 3 years in advance for \$5.00, will be continued for this season. Many have taken advantage of this, and we trust many more will do so. It is an arrangement that will benefit you as well as the House.

Subscription Dept.

where. God Himself can give no more than He has given. Christ Himself never once appeared to an unbeliever after His resurrection. I do not want news from Hell, but pardon from Heaven: could a messenger from Hades cleanse my foul soul? But the Scriptures can. No messenger from the other world could make goodness more lovable, or Hell more terrible, or Cal-

vary more cleansing, or Christ more Divine, or duty more clear, or decision more urgent, or eternity more solemn, than the Scriptures do which we hold in our hands. The dead might lie: the Book cannot. We have all the proof that Almighty Wisdom sees to be the right proof, and we have enough proof: more would only deepen condemnation. And no more will ever be given. All the Bible that we have is

All the Bible that We Need

The disclosure of our Lord—perfectly unique in the history of the world—focuses everything on immediate decision.* How few words our Lord devotes to these two men's lives: how He concentrates all on their hereafter! Two men, travelling the same earthly way, pass at once into opposite abodes, as surely as vapour rises and water falls; between them is fixed a gulf which no reasoning can hide, no time can heal, no angel can bridge, no eternity can destroy; traffic across is impossible, for the good will not cross when the day of mercy is closed, and the bad may not, when the day of opportunity is gone; and all around are walls unscalable, unpierceable, immovable.

"Now is the accepted time, Now is the day of salvation." At any moment we may be there. "I knew a man," says John Wesley, "who had greatly signalled himself as an enemy to all serious inward religion. He was going on pleasure as usual. His foot slipped, and as he was falling, a thought came: 'What if instead of falling to the earth thou hadst now died, and fallen into Hell?' That thought brought him to a sense of sin, to repentance, and to God."

*Bishop Samuel Wilberforce says: "The experience of many death-beds has convinced me that, so far from the death-bed being the place where you will see the greatest sincerity, there are few places where you will oftener see men hypocrites, very few times and very few places where men are more desperately striving to deceive themselves, because they feel that now it is almost hopeless to turn."

—The Dawn, Sel. by J. H. Mosemann.

The Bible does not name a good reputation as belonging to the fruit of the Spirit. Most any one may have a good reputation, especially among people who do not know his daily life, provided he walks half-way straight while among them. But the Bible names goodness as belonging to the fruit of the Spirit.—Harry C. Blongh.

Some people say that there is no work for them to do in the Church. That's a lie, from Satan; it is not true to facts. There is more opportunity for work in the Church than there ever was.—A. J. Metzler.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Norristown, Pa.

(21 W. Marshall St.)

Gospel Herald Readers, Greeting in the Master's Name:—"Bless the Lord, O my soul, and forget not all His benefits." The Lord is still blessing the work at Norristown in many ways, although our hearts are made sad many times as we see conditions—lack of interest by the town people, both children and adults, also many members, some having again turned back to their sinful life. Will you join us in prayer for them?

Attendance at both Sunday school and preaching services is increasing again since public schools have opened and children are home again. We also appreciate the brethren and sisters from surrounding congregations who are again coming more frequently.

We are thankful to God and the people who have opened their homes for the children for a week's vacation. The children enjoy it very much, and we hope they may have seen what a Christian home is like.

We are sorry that our pastor, Bro. Melvin Bishop, feels that his time has come to leave the work here, in order to have more time for his home congregation at Blooming Glen. The Lord will bless his labors here and our prayers are that the Lord may abundantly bless his future labors. We are also sorry to see Sister Verda Moyer leaving the work here, but glad she can still worship with us. Sister Frances Lerch has come to take her place. May God richly bless. As to our pastor, it is still unknown to us, as Conference this week is to decide by the help of God who it shall be. May he be, like David, "a man after God's own heart."

We are looking forward to an all-day meeting on Thanksgiving, to be followed by evangelistic meetings conducted by Bro. Aaron Mast.

We also thank the sewing circles for helping to supply along temporal lines, as well as all others. We appreciate the help of all God's people. Will you continue to help.

Oct. 2, 1933.

Cor.

Lancaster, Pa.

(Vine St., Mission)

Dear Readers.—

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." We surely have great reasons to praise God for

what He has done for us. We praise Him for our position in Christ.

Our Workers' Meeting on Labor Day was well attended, and I am sure every one that was present could say, it was good for us to be here. We surely had a good, spiritual meeting. It was a day long to be remembered. That was followed by a series of evangelistic tent meetings in the north end of our city, conducted by Bro. Milton Brackbill of Frazer, Pa. We praise God for His wonderful Word, and the way He used our brother in presenting it to us. It was real soul food. There were four who made the good confession. Eternity alone will reveal the results from those meetings. Our prayer is that the Holy Spirit may yet use the Word as it was presented, in bringing conviction upon many who have heard it.

Some of our number have again left us, to spend the winter months in school. Three of our Sunday school boys have gone to the Eastern Mennonite School at Harrisonburg, Va. While we miss them at our services here, we trust that they will be greatly benefited by being at school, and that it will be for their eternal welfare.

Sunday morning, Sept. 24, Bro. Jno. W. Hess brought us a very profitable message from God's Word. Text, Psa. 92:12.

Oct. 7, the Lord willing, we will again open our girls' sewing school, to be held every Saturday afternoon throughout the winter months.

We are being reminded that winter is coming, by the number of calls we have for clothing. The cold and rainy days we had the past week already brought a number of men to our door for warmer clothing. We were unable to do very much for them, because we have very little in the line of men's clothing. You whom the Lord has blessed with more than you need along this line, will you not share with those who do not have sufficient to keep themselves warm? We will gratefully receive anything you have to give in the line of men's clothing; such as, shoes, shirts, underwear, and overcoats. Give as unto the Lord and He will bless you for it.

We thank you for what you have done thus far, and also for what you will yet do. Right here we want to mention, and express our thanks and appreciation to the one who donated 75 baskets of peaches for the needy. A number of faithful sisters met together in the basement of the church, and canned them, to be used in feeding the hungry the coming year. The Lord bless you for your deeds of kindness to the needy ones.

Above all we solicit your prayers in behalf of the work. Pray that we may deal wisely with the many problems, that are confronting us daily.

Oct. 2, 1933.

Anna Winters.

Altoona, Pa.

(2504 Fourth Ave.)

We have many reasons to be thankful to our heavenly Father for the blessings given us.

Sunday, Aug. 20, Brother S. H. Heistand and wife, David H. Heistand, H. G. Danner and wife, Walter Heistand and Margaret Strickler of Salunga, Pa., attended our services, Bro. Heistand Sr. allowing himself to be used in the services. Sunday, the 28th. Bro. and Sister John Slabaugh, John Mark, Mary Alice, Moses, and Lydia, and Mary Troyer of Canton, Ohio, were with us in the evening services. On the 30th. Bro. Newton Weber and family, Melvin Baker and wife of Waterloo, Ont., attended services at Mill Run Chapel, Bro. Weber preaching an impressive sermon. Sister Weber served as a worker at the Mission in past years.

Bro. John H. Lehman and wife of Lancaster spent a week with us. Bro. Lehman helped to put on some of the finishing touches on the Mill Run workers' home.

Brethren Charles Lefever, Daniel Dupler, Franklin Lefever, Sister Irene Lehman, Anna Dupler, and Mattie Thays, Lancaster Co., Sister Beulah Swineford of Port Trevorton, Pa., and Thelma and Naomi Mc Connel of Reading, Pa., spent Sunday, Sept. 3, with us, remaining for Monday (Labor day) to attend the annual outing of our Sunday schools. Raining on this day, caused a great disappointment for the children, as we were not able to hold it. In the afternoon a number of us went to the Blair County Jail and County Home to hold services for the inmates.

Bro. J. Irvin Lehman of Chambersburg, Pa., came into our midst Thursday, Sept. 7, labouring with us in evangelistic services at Altoona until the 23rd. The first sermon was preached at Mill Run Chapel Thursday evening and Friday at Altoona. Each evening before the sermon a group of the members gathered in the basement for special prayer. Bro. Lehman had Bible study and doctrinal subjects before the message. A number of homes were visited during the day. During the meetings the following visitors were present: Benj. M. and Isaac Bear, Hagerstown, Md.; Brother Lehman's wife and sons John and Walter; Martha and Anna Mumaw, J. F. Brilhart and wife, Scottdale, Pa.

Wednesday evening, Sept. 27, Bro. J. W. Shank and wife and son Pablo, returned missionaries from South America, and E. J. Hershey of Lyman, Miss., had charge of the services. This was a rare treat to the congregation.

The Christian workers meeting, held Oct. 1, was well attended at all sessions. Representatives outside of those on the program and the conference district were Mifflin, Juniata, Lancaster, counties; Bro. and Sister David

Kennel, Supt. of the Coatesville Mission.

We want to make an appeal at this time in behalf of the needy members and families we are in touch with, for winter provisions; such as vegetables, corn meal, flour, potatoes, cabbage, etc.

The Lord willing, council meeting will be held on Sunday, Oct. 8. Preparatory services Saturday evening, Oct. 21. Communion on Sunday, Oct. 22. The Springs sewing circle supplied us with a variety of provisions this month.

Cash Received During September

S. W. Conf. District	\$21.10
Allensville Cong.	12.18
S. W. Conf. S. S. for Mill Run	3.50
A Sister	5.00
A Sister	10.00
A Brother	2.00

\$53.78

Cash Value Clothing

Cross Road & Lauvers S. C.	\$ 8.08
Beech S. C., Ohio	5.00
Crown Hill, Ohio	3.75
Allensville Jr.	1.50
Belleville & Allensville	10.00
Metzler Jr. S. C.	1.65
Reid	7.25

\$37.23

Provisions

Frank Bennet, Cumberland	\$4.00
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Many thanks for your support. We beg a continued interest in your prayers and support.

Oct. 3, 1933. Joseph M. Nissley.

Tampa, Fla.

(1409 Ida St.)

Dear Herald Readers, Greetings of Love:—"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36).

It has been some time since anything has been sent to the Herald from here; not because we do not read the Herald, for we are always glad to get the news from other places. And right here I want to say, I for one was very glad for the prompt report of the General Conference, and I think Bro. Gingerich can stand it when I commend him on the way the ministers' list was presented. That is very convenient to see at once who was present.

I was at the conference every day, though you did not see my form. May God's blessing rest on the work.

Our attendance here always gets a little slack during the summer months, but is on the increase now again since we can say, just a little cooler, even though the mercury is not as low as 70 F. H. in the shade as yet. Since May it has been from 72 to 92, and old settlers who claim they spent 40 years here, say they have not seen such a continual heat. You need not wonder when we say we are glad for a little cooler weather.

New citrus fruit is on the market at

a reasonable price, and by the looks of the trees there will be a fair crop again.

We are looking for our first Pennsylvania tourists soon after the middle of the month. Will be glad to correspond with any one who would like to spend a winter in the South.

Oct. 3, 1933.

L. S. Glick.

Detroit, Mich.

(15559 Curtis Ave.)

To the Herald Readers, Greeting in His name. Indeed the Lord is good and greatly to be praised. And how we do so miserably fail so many times!

In general, health here is good. There are some minor complaints, but we have many reasons to be grateful to God for good health.

For some days the weather has been such that we are aware summer is past and winter is not far off. And with it we are made to remember the conditions which exist, and ask you to pray with us in behalf of the needy. Many will face distressing times and perhaps suffer literally for want of food and fuel.

Although the house in which we live is not owned by the church we have been favored with its enlargement by the addition of a second floor. The landlady furnished the material by allowing it to be taken out of the rent. And the men of the church here donated the labor. The men here deserve a note of public mention for their loyal and willing service as the landlady could not allow enough rent money to pay for more than the material. Indeed we are very grateful, as the house was small.

The writer and family were privileged to attend the Ontario Sunday School Conference which was held at Markham, Ont. We appreciated the fellowship and inspiration very much and we do pray God's continued blessings upon the work in Ontario. I want to add here that through their blessings to us in a material way we have been able to add to our fuel supply for the winter. May God bless you richly.

The Sunday we were in Canada some folks from Elkhart were here, Bro. Cleo Mann and family and Bro. John Gingerich and wife, who helped with the services. I am sure their visit was much appreciated by the congregation here. Sister Lela Mann, who is laboring here and was with us to Ontario, is a sister to Bro. Mann who was here. We are always glad for visits.

Sunday morning, Sept. 17, Bro. Simon Hartzler and wife and son Robert were with us for service.

Surely we are glad for the encouragement and support the many friends of the work of the Lord have given toward the extension of His kingdom in this part of His great field. The

churches in Michigan are faithfully giving of their garden products and I am sure it is very much appreciated.

Over and above or in spite of the many problems and struggles the devil causes to fall in our path, the Lord sees fit to grant many and more rich blessings. And when I say that I think I am voicing the sentiment of the group here. We are learning to pray more and to expect answers to prayer. We ask an interest in your prayers that we may continue to grow and to bring others into the saving grace of the Lord Jesus.

Oct. 5, 1933. Frank B. Raber.

NEWS LETTER FROM ARGENTINA

(Aug. 25, 1933)

By T. K. Hershey

Pehuajo

At this moment the writer finds himself at Pehuajo, where he has been called to take part in the tenth anniversary of the erection of the church building at this place. To-morrow, the 26th, it will be 10 years since this building was erected and dedicated to the Lord.

According to the program the congregation is expecting times of spiritual refreshing. Next week we shall give the details of these meetings. The work appears to be in a healthy condition at this place, and I see several new faces in the meetings which show that interest is manifested on the part of the outsiders in the Gospel services.

Trenque Lauquen

Bro. Luayza is expected to begin a series of meetings at this place ere long. The interest continues to be very good, and souls are being added to the Church. Recently we were asked to state something about what we believe, and propose to do, in the Argentine for publication in the Trenque Lauquen News Papers. Bro. Battaglia has written a very interesting article on the history and present condition of the Church in this town.

Carlos Casares

A letter from Carlos Casares says: "We are having special prayer meetings every day for the last two weeks and expect to continue indefinitely, looking forward to the special meetings to begin here in the near future with Bro. Swartzentruber in charge."

"Sister Lauver is in Buenos Aires for a few days with Lois and Paul, who are attending school at the American Grammar and High School."

"Bro. Gomez is doing a good work in the country, going from farm to farm and from town to town, distributing tracts and selling Bibles and New Testaments. He was baptized in our last class in Casares and from the beginning had a desire to do colportage work, and the Lord is blessing his feeble efforts. He always walks and carries (Continued on page 604)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

SOME DAY HE'LL MAKE IT PLAIN

I do not know why oft 'round me
My hopes all shatter'd seem to be;
God's perfect plan I can not see,
But some day I'll understand.

Cho.—Some day He'll make it plain to me,
Some day when I His face shall see;
Some day from tears I shall be free,
For some day I shall understand.

I cannot tell the depth of love
Which moves the Father's heart above,
My faith to test, my love to prove:
But some day I'll understand.—Cho.

Tho' trials come thro' passing days,
My life may still be filled with praise;
For God will lead thro' darken'd days,
But some day I'll understand.—Cho.

—Selected.

WALKING WITH GOD

A little child gave a most exquisite explanation of walking with God. She went home from Sunday school, and the mother said, "Tell me what you learned at school," and she said, "Don't you know, mother, we have been hearing about the man who used to go for walks with God. His name was Enoch. He used to go for walks with God. And, mother, one day they went for an extra long walk, and they walked on and on, until God said to Enoch, 'You are a long way from home; you had better just come in and stay.' And he went." That was true. Enoch had become so familiar with God that he "just went in and stayed." If we love God, we shall realize the joy of much communion with Him. Jesus was ever seeking His Father's company.—Sel.

AT HOME WITH GOD

By Lottie B. Snyder

For the Gospel Herald.

And I will dwell in the house of the Lord forever.—Psa. 23:6.

Oh what a picture of eternity—the sheep-fold forever, and no more going out and no more coming in; no more rocks, no more sorrows, no more pains, no more disappointment to bother us any more. It sure is wonderful what the Lord has done for us. The psalmist David says, "And I will dwell in the house of the Lord forever." We know that there is a home awaiting God's faithful ones. "There remaineth therefore a rest to the people of God" (Heb. 4:9). For when we enter into this rest, we have ceased from our works, the same as God did.

So let us try to enter into that rest.

To dwell in the house of the Lord forever, is so sweet. May we look to Jesus and say, "Lord Jesus, not my will but Thine be done." Surely what He does is right, or it would not be so. It is not a tent we are going to, or a shelter 'neath a tree or in a rock; it's "home, sweet home," and home forever, where sorrow never comes, and none must ever say, "I am sick." There shall be no night there. All things will have passed away. Some day "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4). "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thess. 4:16-18).

Lititz, Pa.

SUFFERINGS OF EPIPODIUS AND ALEXANDER

Among other sufferers were these two men who celebrated their great friendship and Christian union. The former was born in Lyons and the latter in Greece; they were of mutual assistance to each other in the practice of Christian virtues and godliness.

At the time the persecution first began to rage at Lyons (165 A. D.) they were in the prime of life, and to avoid its severities they tried to save their lives by hiding in a neighboring village. Here they were for some time concealed by a Christian widow. But the malice of their persecutors pursued them to their place of concealment, and they were committed to prison without examination. After three days they were brought before the governor, and examined in the presence of a crowd of heathens, before whom they confessed the divinity of Christ. Upon this the governor, being enraged at what he termed as insolence, said, "What signify all the former executions, if some yet remain who dare acknowledge Christ and refuse to sacrifice to the ancient gods?"

They were then separated, so they

could not console each other, and the governor began to tempt Epipodius, the younger of the two. He pretended to pity his condition, and advised him not to ruin his life by obstinacy. "Our gods," he continued to say, "are worshipped by the greater part of the people in the world, and by the rulers. We adore them with feasting and mirth, while you praise a crucified man. We honor our gods by launching into pleasures, you by your faith are debarred from all that indulges the senses. Our religion enjoins feasting, your's fasting; our's the joys of life, your's the barren virtues of chastity. Therefore I advise you to renounce a religion of severity, and enjoy those gratifications which the world affords and which your youthful years demand."

Epipodius said in reply, "Your pretended tenderness is actual cruelty, and the agreeable life you described is followed by everlasting death. Christ suffered for us that our pleasures should be immortal, and hath prepared for His followers an eternity of bliss. The frame of man is composed of two parts, body and soul. The first is weak and perishable, and should be a servant to the latter. Your idolatrous feasts may gratify the mortal, but they injure the immortal part. That surely cannot be enjoyment which destroys the most valuable part of man. Your pleasures lead to eternal death, our pains to eternal happiness."

For these brave words Epipodius was severely beaten, and then put to the rack. Upon this he was cruelly stretched; and after having borne his torments with wonderful patience, he was taken from the rack and executed.

Alexander was brought before the judge, two days after, and on his resolute refusal to renounce Christianity, he was likewise placed on the rack and suffered the same fate as the other.

The above account was selected from history that records where believers died for their faith. Folks now may be discouraged, or disappointed through physical hindrances, or even may lose out in their faith in the Lord. While we are here in the world the natural body is subject to human ailments. These ailments that come to us give us the privilege to enrich our spiritual life and our faith in the Lord and the better be able to claim His promises. "Though our outward man perish yet the inward man is renewed day by day."—A. S. H.

Speaking to superintendents, as God has directed you in your walk, so God wants you to direct the Sunday school in their walk and in their talk.—I. W. Royer.

We are not looking for sign-boards so much as we are looking for foot-prints. Sign-boards are all right, but foot-prints are more valuable.—I. W. Royer.

SUNDAY SCHOOL LESSON

Theme for the Quarter.—THE LIFE OF PAUL

OUTLINE STUDIES

Lesson for Oct. 22, 1933.—PAUL IN ASIA MINOR.

Lesson Scope.—Acts, Chapters 13 and 14.

Lesson Text.—Acts 13:1-5, 13-15; 14:19-23.

Time and Place.—Between A. D. 44 and 49; in Antioch, Cyprus, and other cities in Syria.

Leading Characters.—Barnabas, Saul, Simon, Lucius, Manaen, John Mark.

Golden Text.—And he said unto them, Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

Principal Events.—Paul and Barnabas, Ordained as Missionaries, Sent out to Their Life Work; John Mark Returns to Jerusalem; Synagogue Worship; Preaching in Antioch in Pisidia, in Iconium, in Lystra and Derbe; Miracles and Persecutions; Gentiles Turning to Christ; Elders Ordained in every City.

Points for Meditation.—

1. Causes of spiritual growth.
2. Scriptural way of meeting opposition.
3. Bringing the Gospel to the heathen.
4. Courage as a factor in successful evangelism.
5. Essentials in effective Church building.

Introductory Thoughts.—That was a most wonderful revival in Antioch. Notice how that at first there was need for experienced leaders, but that after a year of revival effort there were leaders sufficient that Paul and Barnabas could be spared for Church extension work. There is no better way to develop God-given talent than spiritual activity under the direction of the Holy Spirit and the leadership of capable and experienced men. The Church at Antioch being now well established, the Spirit led them out to a larger sphere of service.

LESSON COMMENTS

An Ordination Service (1-3).—After a profitable year was spent in the preaching of the Gospel and the indoctrination of the membership, the Church at Antioch found itself fortunate in capable leadership—so much so that the Holy Ghost spoke in and said, "Separate me Barnabas and Saul for the work whereunto I have called them." What was this work? It was the Spirit-directed duty of carrying out the Master's Great Commission to "preach the Gospel to every creature." Why should this church be thus honored? Because they had been given to fasting and praying and faithfully serving their Lord. The Holy Ghost always speaks in when the working congregation is Spirit-filled. After they had fasted and prayed they laid hands on Barnabas and Saul and sent them away. It was the first recorded ordination service after the ordination of Matthias to the apostleship. Barnabas and Saul were the Lord's apostles to the Gentiles. Read Acts 14:14; Gal. 2:7.

Beginning of Their Work (4-12).—Barnabas and Saul having been ordained and sent out, they took with them John Mark, the nephew of Barnabas,

to be their minister. First they sailed to Cyprus, the home of Barnabas. Here they soon met with opposition at the hands of one Elymas the sorcerer; but Paul, as he was now called, waxed bold, and by the power of God Elymas was smitten with blindness. Great fear fell upon the multitudes and the name of God was magnified.

Preaching in the Synagogue. (13-15).—An unfortunate thing occurred while the missionaries were at Pamphylia. It was here that John Mark left the company and returned to Jerusalem. For what reason, we are not told; but it was enough to bring about a temporary estrangement between Paul and Barnabas about the beginning of their second missionary journey. We thank the Lord for evidences that this estrangement was later healed.

Following the custom of our Lord, Paul and Barnabas went into the synagogues on the Sabbath days, and improved their opportunities for testifying for the truth. Their preaching had the effect not only of enlightening the people and of winning converts to the Cause, but also of stirring up a bitter opposition against them on the part of the Jews.

Persecutions (14:1-21).—Wherever they went, two things were in evidence: (1) Large numbers of people were won for Christ and salvation. (2) Jewish hatred and bitter persecutions increased as success marked the work of the apostles. At Lystra, where a notable miracle had been performed and where Paul and Barnabas had scarcely succeeded in persuading the priest

of Jupiter and his followers from worshipping them, the minds of the people were later poisoned by emissaries from Antioch and Iconium, and Paul was stoned; so that he was dragged out of the city, supposing that he had been killed. But as his disciples stood round about him he suddenly roused from unconsciousness and proved his courage and zeal for the cause by going back to the city where he had been stoned and again faithfully preached the Gospel. There are times when the proper thing to do is to flee from the wrath of the persecutors. "If they persecute you in one city, flee to the next." There are other times when the proper thing to do is to stand your ground and suffer for Christ's sake. "Yea all that will live godly in this present world shall suffer persecution." The Holy Spirit will guide us, and under His guidance we will know whether the proper thing to do is to flee or to suffer.

Organizing Churches (22, 23).—Paul and Barnabas were as thoughtful as they were courageous. They were not merely interested in gaining converts, but they were burdened for the safety of the churches and their strength in extending the cause of Christ. So they were diligent in preaching in the cities where they had been so cruelly and shamefully persecuted, encouraging their disciples, indoctrinating them, and organizing churches by ordaining elders in every city. Church organization is not life in itself, but it is a powerful factor in promoting spiritual life and activity through mutual coöperation and competent leadership. Read Eph. 4:11-16 for an exposition of the purposes of Church organization.—K.

Bible Meeting Topic

STUDIES IN I TIMOTHY.—

I Tim. 5:1-25

Topic for October 22

MOTTO

"Keep thyself pure."

OUTLINE STUDY

VI. Counsels for a Good Minister (Continued).

6. Proper courtesy to old and young.—I Tim. 5:1, 2.
7. Attitude toward widows.—I Tim. 5:3-16.
 - a. Widows indeed.—v. 3.
 - b. Piety at home first.—vv. 4-8.
 - c. Qualifications.—vv. 9, 10.
 - d. Disqualifications.—vv. 11-16.
8. Attitude toward worthy elders.—I Tim. 5:17, 18.
9. Dealing with those that sin.—I Tim. 5:19, 20.
10. Impartiality.—I Tim. 5:21.
11. Deliberation and purity.—I Tim. 5:22.
12. Some personal advice.—I Tim. 5:23-25.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Elders."
2. Memorize a Passage from the Chapter.

3. The Duty of Courtesy.
 - a. Toward Old People.
 - b. Toward Young People.
 - c. Toward Mothers and Girls.
4. Showing Piety at Home.
 - a. Toward Parents and Their Needs.
 - b. Toward Kindred.

For Seniors.

1. Respect for the Aged.
2. Proper Consideration of the Young.
3. Our Duty toward Our Own Kindred.
4. Consideration for Those Who Minister Spiritual Things.

PERSONAL THOUGHT

Do we observe the regulations and enforce them without partiality? Let us do all our work as we would desire the Lord to inspect it, and as we would wish we had done it when we stand before His judgment.

SEED THOUGHTS

Ye are the light of the world,
Driving the darkness away,
Shedding your beams on the lost,
Changing their night into day.
Then let your light ever shine,
Showing the right way to go;
Gladly the lost ones will see—
God's boundless love they will know.

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THURSDAY, OCTOBER 12, 1933

Field Notes

Preparatory services are announced to be held at the Mennonite mission in Altoona, Pa., on Saturday evening, Oct. 21, with communion services to follow the next day at the same place. N.

Bro. S. G. Shetler of Johnstown, Pa., has recently been filling appointments in the churches in Oregon. A brother reports that the meetings were well attended and that these visits were much appreciated.

A brother writes us from the Franconia district: "We expect our Conference at Franconia on Thursday, Oct. 5. Bro. Oscar Burkholder of Breslau, Ont., is filling appointments in our district this week."

Bro. George Miller, of Milford, Nebr., began a series of meetings at the Iowa City Mennonite Mission last week. Attendance and interest are reported as being good and an interest in the prayers of our readers is requested.

The brotherhood at the Kaufman Church near Davidsville, Pa., has arranged for a series of evangelistic meetings from Oct. 11 to 22, with Bro. Elmer G. Martin of Lancaster, Pa., in charge. Remember the work in your prayers. H.

A brother writes from Chambersburg, Pa.: Bro. S. A. Sholtzberger of Lancaster, Pa., expects to conduct public song services at the Chambersburg Church on the evenings of Oct. 13 and 14 and on the afternoon of Oct. 15 at 2 o'clock. Bring Church Hymnals.

Sunday evening, Oct. 8, Brethren H. S. Bender and C. L. Graber of Goshen, Ind., had charge of the meeting at the Scottsdale Mennonite Church—the former as main speaker in the young people's meeting, the latter in bringing the Gospel message, using as a text, Psa. 139:7, 8.

Bro. Lloy A. Kniss, Johnstown, Pa., on furlough from the India field, and his family, have been visiting the churches in the Pacific Coast district. The earnest messages of Bro. Kniss were heard by appreciative audiences and the people were brought into closer touch with the India field. H.

Following is the enrollment in Goshen College, according to latest figures:

College, 205.
Academy, 5.
Postgraduate students, 7.

This includes the 13 students enrolled in the Elkhart Branch. It is the largest enrollment in the institution in a number of years.

The Mennonite Central Committee held a meeting at Philadelphia on Saturday, Oct. 7, in which matters pertaining to the removal of the Mennonite refugees in Harbin, China, to Paraguay were among the important things considered. It is hoped that this can be accomplished early in the New Year. One of the conditions necessary to accomplish this end is that sufficient funds be received to pay the passage and other expenses.

The Third Annual Historical Meeting of the Historical Society of the Franconia Conference District was held at the Souderton Meetinghouse on Saturday, Oct. 7, in commemoration of the 250th anniversary of the coming of the first Mennonite immigrants to Germantown, Pa. Afternoon and evening sessions were held and both attendance and interest were very good. An interesting program was rendered, and among those taking part outside of the home community were Bros. Oscar Burkholder, Breslau, Ont.; Harold S. Bender, Goshen, Ind.; and John S. Mast, Elverston, Pa.

Correspondence

Petersburg, Ont.

(Geiger congregation)

Dear Herald Readers, Greetings in the name of Him who died that we might live:—We have many reasons to praise God for the many blessings we enjoy. We have just passed through another communion season. When we think of the sacrifice that Jesus made

for us should we not be willing to do more for Him?

During the past summer those visiting with us from a distance were Bro. and Sister Milton Martin and son Stanley of Albany, Oreg., and Bro. John Mellinger of Lancaster, Pa., and Bro. and Sister N. H. Mack of New Holland, Pa.

Our congregation has been enjoying some real blessings the past weeks. Our series of meetings came to a close recently. They were conducted by Bro. Nelson Litwiller. Each evening he gave a talk on the work of South America followed by a sermon. The attendance was good and a feeling of refreshing and encouragement was felt by all who attended. Four young people gave their souls into His keeping. May we continue to pray for them in their new found walk in Christ.

On Sept. 7, ministers' meeting was held at this place. The following Saturday evening, and continuing all-day Sunday, was Bible Conference. These meetings were very inspirational and uplifting.

A singing class is under consideration.

May we ever press forward in the good work, realizing that our labor is not in vain in the Lord.

Sept. 20, 1933.

Cor.

Kokomo, Ind.

(Howard-Miami congregation)

Dear Herald Readers:—We are truly thankful to the Lord for His many blessings we have been permitted to enjoy.

On Aug. 7-9 the Annual Indiana and Michigan S. S. Conference was held at our church. As usual there was a large crowd present, good interest and live topics discussed.

Sept. 28 our bishop, Bro. J. K. Bixler, came into our midst and held counsel meeting and preached the word of life to us. The following Sunday communion services were held. Nearly all expressed peace and partook of the emblems of the broken body and the precious blood of Christ which was the only means of redemption for God's fallen race. As Christians we should ever keep in mind what Christ's suffering and death has done for us.

Sunday school has been started at Mount Pleasant, a church where no services have been held for several years. We hope the seed sown there may bring forth fruit. May God bless the efforts to the building up of His kingdom.

Sept. 29, 1933.

Nellie Frey.

Chief, Mich.

Dear Herald Readers, Greetings:—
"The Lord hath been mindful of us."
On July 20 Bro. and Sister J. W. Hess

and Bro. and Sister David L. Landis stopped in the writer's home over night. They were on their way to the Pacific coast before attending General Conference.

Bro. S. J. Miller brought us the message on July 23. Bro. Floyd Bontrager allowed himself to be used in our S. S. on the same date. Both returned to their homes in the afternoon at Pigeon and Midland, Mich. The brethren were here in the interests of the S. S. Meeting program.

Several from here attended the S. S. Meeting held at Brutus, Mich., Aug. 30 and 31.

Sept. 3 Bro. Earl Miller of Middlebury, Ind., brought us two instructive messages. He was accompanied by Sister Miller, Bro. John Mecham and daughter, and Bro. and Sister Elmer Nusbaum.

Sept. 10 a sister was received into church fellowship from another denomination.

Sept. 17 Bro. Floyd Bontrager preached to us in the morning and Bro. Erie Bontrager of Vestaburg preached in the evening. They were accompanied by Bros. Ray and Ernest Bontrager of Midland. These brethren sang for us in the evening. The good-sized audience appreciated the Gospel music.

Sept. 24 Bro. J. K. Bixler, our bishop, was here and held communion for us.

Sept. 27 our evangelistic meetings began. Bro. Ray Yoder of Wakarusa, Ind., is in charge. Souls are considering the way of life. Pray that they may lay hold on eternal life.

Sept. 29, 1933. Claude C. Culp.

Harrisonburg, Va.

Greetings in the Master's name:—On the evening of Sept. 13, Bro. Elam Stauffer of Manheim, Pa., delivered a message to the Weaver congregation, from Acts 26:18.

Our fall counsel meeting was held at the Bank Church Sept. 16. Peace was unanimously expressed among the brotherhood. The Lord willing, communion services will be held at the Pike Church Oct. 1, and at the Bank Church Oct. 22.

Instead of having young people's Bible meeting at Weaver's and the Bank Church, with the beginning of this quarter, Oct. 1, arrangements have been made to have book study from I John. The meetings will be held alternately at the above named churches, continuing indefinitely. As yet there have been no young people's Bible meetings held at the out churches in this (Middle) district, but arrangements have been made to have a Bible Meeting at each of them every Sunday evening, beginning Oct. 1. The subject under consideration will be, "The Sermon on the Mount," and

will continue for an indefinite period of time. May you pray that the Lord will abundantly bless the efforts that are being put forth in His name, and that souls may be born into the kingdom of God.

In Jesus' name,
Sept. 29, 1933. Laura E. Kulp.

Hesston, Kansas

(Pennsylvania congregation)

Dear Readers, Greetings:—Bro. and Sister Fred Brennehan had charge of our evening program on Sept. 24. Bro. Irvin Burkhart filled the pulpit in the morning. His sermon on "Prayer" was especially fitting at this time, for we are expecting Bro. E. M. Yost of Greensburg, Kans., to begin a series of meetings on Oct. 17. Pray with us for a remarkable blessing from the Lord.

Last evening we held our 130th quarterly Sunday school conference. The Hesston congregation worshiped with us and we had a full house.

On Oct. 4, Bro. Sam King will speak on "The Mennonite Missions in India."

Next Sunday is the time for our counsel meeting. Our communion will follow our revival meetings.

Oct. 2, 1933. Carol Kauffman.

Sheridan, Oreg.

Greetings to the Readers of the Gospel Herald:—On the evenings of Sept. 18 and 19, we had with us the returned missionaries from India, Bro. and Sister Lloy A. Kniss and Bro. Kniss's mother from Pennsylvania. The first night Bro. Kniss gave a very interesting talk on India and the work there. The last night Sister Kniss talked to the children and Bro. Kniss gave us a sermon. We are always glad to have the missionaries visit with us. It seems that it draws us closer to India.

We had with us Bro. S. G. Shetler of Johnstown, Pa., on Sept. 25 and 26. He conducted two children's meetings and preached two sermons, all of which were very interesting, and we want to thank the Lord for them. We are always glad to have our visiting brethren and sisters with us, and we are sorry they cannot be with us more.

Pray for us as a congregation.
Oct. 3, 1933. Frances Kilmer.

Jackson, Minn.

Dear Readers:—We again enjoyed having a number of visitors with us. We were glad for their presence and also their inspirational messages.

On Sunday, July 9, Bro. Ora Keiser and wife of Wayland, Ia., worshiped with us. In the evening we were grateful for their help, both in song and topics.

Bro. Noah Landis and wife of this place worshiped Sunday, July 16, with

some of the Mennonite people living near Hadley, Minn.

We greatly appreciated the inspirational messages brought to us on Sunday, July 23, at which time Bro. J. W. Hess and wife, and Bro. David Landis and wife of Pennsylvania were with us. The two brethren had charge of the morning services.

Bro. Elmer Hershberger of Detroit Lakes, Minn., spent Sunday, Sept. 2, with the brotherhood here. He was en route to his home after having attended the General and the Iowa-Nebraska Conferences. He brought to us both the morning and evening message, which we appreciated.

Bro. Jake Birkey and wife, of New York, stopped here on Thursday evening, Sept. 20, when Bro. Birkey brought an inspirational message.

We crave an interest in your prayers that the work at Jackson may be carried on to the honor of our Maker.

In His service,
Oct. 4, 1933. Irene Garber.

Winton, Calif.

Dear Readers:—Bro. Lloy Kniss, wife and children, accompanied by Bro. Kniss' mother visited this congregation Tuesday, Sept. 26. Bro. Kniss brought us very interesting information concerning the work in India in which they are engaged. The family is on a furlough in America.

We wish them God's richest blessings and pray they will not become weary in the work to which they have been called.

Our pastor, J. P. Bontrager went to Los Angeles and preached a missionary sermon on Sunday, Oct. 1.

We ask you to remember the work at this place in your prayers.

Oct. 4, 1933. Lena Dirks.

Woodburn, Oreg.

To the Readers of the Gospel Herald, Greetings:—First of all, I want to thank all who helped in the Lord's work here while the "Gospel Tract Mission" was still located here, and also those who have remembered me since I have severed connections with said mission. God bless you all. Surely you will have your reward.

Calls are still coming to me for tracts, calendars, Bibles and other literature for the needy from far and near. You are hereby invited to help with your prayers as well as with your means to provide funds to supply the demand for calendars, tracts, gospels, Bibles, etc., this season.

These messengers of the Gospel—tracts, calendars, etc.—are especially in demand from now on till after the holidays. Send all correspondence and funds to

Your unworthy Brother,
S. E. Roth.

Miscellaneous

GOD IS PRESENT EVERYWHERE

By R. P. Blosser

When seeking for God's throne of grace,
I found that throne in every place;
And when I sought with all my heart,
Rich grace to me He did impart;
And cleansed my soul of guilt and sin,
When I submitted all to Him;
And living a life in humble pray'r,
I found God present ev'ry where.

Afflicted on my bed I lie;
I know my Savior's always nigh;
I cast on Him my every care,
For He will all my burdens bear;
And comfort me—my joy will fill,
If I submit unto His will;
And live a life in humble prayer,
I'll find God present everywhere.

And when my toilsome work is done,
When I behold the setting sun,
I need not have one doubt or fear,
For He has said, "I will appear
And take you to a home above,
Where all is joy and peace and love."
And thus I look to Him in prayer,
For God is present everywhere.

Canfield, Ohio.

JESUS AND THE CHILDREN

By J. D. Mininger

For the Gospel Herald.

Speaking of the wickedness of this present evil world, I heard a brother say yesterday that he thanked God that his child died and went to be with Christ in its infancy.

As an enlightened Christian, you have likely often thought of the value of a little child. You have thought of the measureless possibilities for good or evil, depending largely upon the teaching and influences brought to bear upon his life. You may have thought of this before, but perhaps lately other things have claimed your attention as being of more value.

You recall the value the Lord Jesus placed upon a child while here and how that He "set the child in the midst."

During these days when "beer is back," where the Bible is ruled out of the public schools but placed in our penitentiaries, when fifty per cent of all professors in American Colleges and Universities have discarded belief in a personal God; I say, during such a time as this, it is easy to become short-sighted, neglect the child upon whom Christ placed supreme value and place it on the outskirts. If Satan can get us so engrossed in things that we overlook the child and its spiritual needs, he has won a great victory, for can he not then claim the next generation?

We can not place too much emphasis upon the conservation and evangelization of children. The children of our day need the Gospel as never before. Temptations are facing them

of which their parents knew nothing. The child without the back-ground of Christian teaching is not only bewildered; he is helpless. He has nothing stable and permanent to which to anchor his life. To neglect it is false economy indeed.

Do you know that crime costs the United States three billion dollars a year? Do you know that two-thirds of the Protestant children of America receive no religious instruction and that the one-third which are reached receive only about thirteen hours of religious instruction each year? Any program which will help to reach the two-thirds and improve the instruction and evangelization of the remaining one-third is certainly worthy of the support and backing of the Menonite Church.

The week-day Bible school which is conducted and supported by the Kansas City Mission does that very thing. During most of the school year the children are dismissed from the public schools one session a week usually an hour and a half. They come to the Mission and are given the Gospel by trained and consecrated teachers. They are instructed in the meaning of the Christian life and an effort is made to lead them to make an intelligent choice of Jesus Christ as their Savior and Lord. **So far as I know, Kansas City, Kansas, is the only city in which such a School is conducted by our people.**

Last year a class for High School pupils was organized in which the Kansas City, Kans., Board of Education gave credit for work done. The work will be continued this year.

You can readily see, to operate a school of this kind (without tuition) requires a great deal of work, takes more workers than would otherwise be necessary, and means a great deal more of expense. The school has been operating for eight years. With one of old we can say, "Hitherto hath the Lord helped us." The Mission fund is overdrawn at this time. October 4 is the day for the School to open.

These children ("walking immortalities," as some one has called children) need to be saved for Christ and His Kingdom, and we believe that God wants us to go forward in this great work, this year again.

Being confident that you love Christ and little children, I want to share with you another problem staring me in the face.

The city director of Kansas City, Kans., week-day Bible schools comes with a plea that we open a second week-day Bible school in a neglected section of the city, where there is no such school.

She feels confident that she can get a church building near-by for our use in this work. We have teachers, we have the Gospel, but are in need of

funds for Bibles, supplies, fuel, etc., to carry on. **Shall the Kansas City week-day Bible school close, or extend its ministry?** As we think of this opportunity—this plea—this responsibility, we are driven to our knees again and again.

Two of our Bible school teachers were reached for Christ and the Church by just such extension work as this.

Will you coöperate with us in prayer and ask the Lord what He would have you do to help continue His work for the children of Kansas City?

"Christ has no hands but our hands
To do His work to-day;
He has no feet but our feet
To lead men in His way.
He has no tongues but our tongues
To tell men how He died;
He has no help but our help
To bring men to His side."

2409 Farrow Avenue,

Kansas City, Kans.

MICAH 6:8

By Mildred Gehman

For the Gospel Herald.

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Some have called this the golden text of the Old Testament. It represents the highest prophetic conception of morality and it comes nearer expressing the New Testament ideal of righteousness than any other Old Testament scripture.

This text is found in the midst of a series of addresses by the prophet Micah to a proud, rebellious people. The prophet represents his people as being at variance with God. He puts them on trial and convicts them of injustice toward their fellowmen and ingratitude toward God. They are charged with the crimes that were common to the heathen nations about them: idolatry, robbery, oppression, and religious hypocrisy. He shows them that their conception of religious piety is wrong. God does not give religious peace in exchange for a multitude of sacrifices, especially when the animals used in such sacrifices were gotten by oppressing the poor.

The people had been taught by the older scripture that "to obey is better than sacrifice, and to hearken than the fat of rams."

God "has showed thee, O man, what is good!" the prophet cries. They had no reason, in the light of history and practice of Israel, to plead ignorance of God's expectations of man in worship.

Paul says in Rom. 1:20, "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made

... so that they are without excuse." Thus also the prophet Micah shows that God has left on record His plan for human righteousness.

Then in summary the prophet declares that God's requirement is simple. It is not the paying of a price in money or animal sacrifice for the pardon of sin and acceptance with God, but the doing of a sacred duty. It is to do justly in our dealing with our fellowmen. It is not only to be merciful, but to love mercy; to delight in it as God Himself delights in it. It is to walk in humility with God; that is, in submission to His will, in harmony with His plans and purposes.

How simple are these suggestions, and yet not so easy for carnal man to fulfill! Would it not seem easier for a rich man to buy pardon with his ill-gotten wealth? Could he not then commit sin with less fear of just punishment? God's plan is simple, and it is within the reach of every believer, no matter how poor and humble he may be.

All legalistic demands upon the believer are but the trappings of religion. What God requires is only to do justice, and to love mercy, and to walk humbly with Him.

Wadsworth, Ohio.

LIVE IN THE TRUTH

By Isaac R. Herr

For the Gospel Herald.

Blessed truth. We would live in the sincerity, in the integrity, and in the perseverance of truth, for she is an ornament of grace and a blessing in time and a living presence in eternity, in whose heritage and blessing we rejoice forever and forever. Truth and our own soul are the highest and best we can have and keep. May we know and live the truth, for in the Spirit of God they are they who search and find the truth in the purity and power, in the strength and dignity, in the blessedness of true-heartedness and whole-heartedness to God and to man. Live in the truth, and you shall live in the high ideals of life everlasting, live contentedly and peaceably every day, live in the fostering spirit and strength that will carry you through life's weary day with a momentum that will hasten you on and on in the preparation to meet your God. Live in the truth, and you live in "the spirit of just men made perfect;" you live in the spirit of an over-coming life; you live in a great light that shines in upon your soul, that is sent out in a radiance of light and glory and in the abundance of love. Live in the truth, and you live the lifelong day of your lives in "the spirit of just men made perfect;" and when your days shall have taken their weary flight of years, you will be in

the joy of having placed upon your head the crown of everlasting life.

When the fingerprints and the footprints of a man's life are found in truth and his imprints in faithful-

ness, the misprints of his good fortunes and everlasting joy find neither room nor place in a man's life that is lived in the broad light of the truth.

Lancaster, Pa.

NEWS NOTES FROM OUR SCHOOLS

HESSTON COLLEGE AND BIBLE SCHOOL

Hesston College and Bible School opened its twenty-fifth annual school year Sept. 13. Our registration shows an increase of 50 per cent over last year's enrollment. There are 61 students in the regular high school department, 21 students in the college department and 10 who are taking the new Christian Workers' Course. It is probable that a few more students will come.

Bro. Paul Erb, dean of the College, delivered the opening address the evening of the 14th. His message, based on the theme, "We do Our Part," was an effective appeal for willing coöperation on the part of all toward making this our twenty-fifth year sterling in value.

The various classes are already organized; societies and choruses are making up their memberships for the year's work. In all there is evident good spirit and enthusiasm. The regular weekly devotional meetings, open to students and members of the residence congregation, are well attended and interest is very good.

Our fall communion services will be held Sunday, Oct. 15. The preceding week there will be revival meetings each evening from the 11th until the close of the 15th. Bro. I. E. Burkhart will have charge.

Bro. and Sister S. M. King, former faculty members of the College, have returned home after spending the past three years teaching in the Philippine Islands. On the voyage to America they stopped and visited a number of countries in the Orient and in Europe. The evening of Oct. 6 Bro. King will lecture in the College chapel on their various experiences of the past three years. The occasion will be a rare pleasure to the students and the community.

Elizabeth Gish Yoder.

Oct. 2, 1933.

EASTERN MENNONITE SCHOOL

With students adjusted to the new environments of school life and courses and schedules settled, work here is progressing smoothly. The monthly bulletin for September shows 128 students have registered representing 12 different states and the District of Columbia.

The opening address was given by Bro. J. L. Stauffer on "Making the Most of Opportunities" (I Cor. 10:31).

A social meeting was held in the evening of registration day for the purpose of getting acquainted. Bro. M. T. Brackbill gave the welcome address and the faculty quartette sang. There was a reading and a conversational trio besides the "get-acquainted" feature.

Bro. M. T. Brackbill is back again after

attending the University of Kansas for a year. Bro. Merle Eshleman is this year taking up medical work at Temple University in Philadelphia. Otherwise the teaching force is the same as last year. The grade schools opened Oct. 2. Student teachers here do their practice work in the nearby school where Sister Ida Boyer is again critic teacher.

A week of rain was our lot to begin with. Despite the disagreeable weather homesickness was not much in evidence. The first two Friday evenings were spent calling on the faculty members in the immediate vicinity of the school. The third one was spent at the Keener home which is farther away. The first Sunday afternoon was made very pleasant for the group at the home of Bro. John E. Heatwole, who is one of our Board members.

A number of students are finding employment with the Sharon Manufacturing Co.

Brethren D. Ralph Hostetter and Harry Brunk are again the superintendents of the Sunday school. Sister Fannie Kauffman is secretary and Bro. M. T. Brackbill, chorister. The Y. P. C. A. officers remain the same as last spring. The committees are taking up their work in a way that will mean growth and help to the student body.

Bro. Elam Stauffer of Manheim, Pa., was with us for about a week. He gave us several messages. Sister Stauffer is in school this winter, devoting her time to Bible study while Bro. Stauffer will be in Africa in the work of finding a location for the Mission.

Bro. George R. Brunk of Denbigh, Va., conducted chapel on Sept. 20 and Bro. J. W. Hess, Akron, Pa., on Sept. 27. Bro. and Sister Hess were on their way to Knoxville and Concord, Tenn., where he is engaged in evangelistic work.

There may be those who are interested in receiving more news of the school than is given in the monthly letter to the Herald. The Eastern Mennonite School Journal or the Bulletin, each published monthly will bring you additional information. The former is sent out for a dollar a year, or two dollars for three years; the Bulletin is sent out free. Bro. H. D. Weaver, Business Manager, will be glad to give you more information.

If you are interested in a Correspondence Course in Bible, address "Correspondence Department." A fund of knowledge is at your disposal by availing yourself of Bible study at home during the long winter evenings.

We ask again to be remembered in your prayers. If you have a prayer list, will you not include us on it? Your support in prayer is what we need above all else.

Oct. 3, 1933.

Sadie A. Hartzler.

GOSHEN COLLEGE

The fortieth year of Goshen College is now three weeks under way, the registration having taken place on September 12, 13. We are happy to report that the enrollment has increased over the past year and is one of the largest we have ever had. At this writing the total enrollment stands at 210, including 13 enrolled in our Elkhart branch. This leaves 197 enrolled as regular students on the campus at college. The enrollment is distributed as follows: Postgraduate Bible students, 6; College Seniors, 26; College Juniors, 6; College Sophomores, 50; College Freshmen, 81; College Special and Evening Students, 17; Academy students, 5.

We are glad to note also that we have more full-time students than last year and many less part-time or evening students. Another very gratifying fact is the increase in Mennonite students. Our enrollment in the new Postgraduate Bible Course which we are offering for the first time this year is very encouraging. We have six regular students taking this course who have already finished the college course with the A. B. degree, and two students who are College Seniors who are taking the course. We admit students to the course after they have completed three years of college. And we have other students who planned to come to take courses this year who expect to come next year.

In addition to graduate Bible students we have three College students who are enrolled in the two-year Bible College course, and two other students who are majoring in Bible. The enrollment in our Bible Department and in all our Bible classes has greatly increased over last year. This is very encouraging.

Bro. S. C. Yoder is attending school in Chicago during the first semester. He is with us over the week-ends helping out in the work by teaching one course. Bro. S. W. Witmer, our Professor of Biology, is doing graduate study in Indiana University at Bloomington, Indiana, completing his work for the Doctor's degree. Sister Lydia Shenk is doing graduate work in French at the University of Michigan during the first semester. We are glad to welcome back to our staff as full-time teacher Bro. Edward Yoder, Professor of Latin and Greek, and Bro. Samuel Yoder, who assists in the English and History departments; also Sister Olive Wyse who is taking up the work in the Home Economics department, after having secured her Master's degree at the State University of Iowa. Bro. Nelson Litwiller, returned missionary from the Argentine, is spending the first semester with us taking some courses and assisting in the teaching in the Bible department. Bro. Paul Mininger is completing his work for the B. A. degree and also conducting our Teachers' Training work. This is a new department at the College which promises to be one of real service to the church. Bro. Mininger is offering the Elementary Teacher's Training course as outlined by the General Sunday School Committee. The work will be given by correspondence and by extension classes in the surrounding communities.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

What is the difference, in principle, between the N. R. A. and labor unionism? J. S.

The labor union principle is based on the desire of a number of men having common interests to secure for themselves certain benefits to the exclusion of all others from such advantages. The labor union has no normal concern for those outside its union. Others may be affected, favorably or adversely, by the success of the union, but the condition of those outside is not the concern of the union primarily.

The N. R. A. is an effort on the part of the representatives of the people of the United States—that mysterious organization we call The Government—to bring about conditions that will place the greatest number of people in a position to help themselves, with

We hope to write more fully about this later.

This year has started out with a splendid spirit. We look forward to a happy and profitable year of fellowship and service on the campus. Last week from Tuesday to Friday we had a rare privilege in having Dr. Harry Rimmer with us for a four-day series of meetings. Dr. Rimmer is Secretary of the World's Fundamental Association and Director of the Scientific Research Bureau which devotes its time to the defence of the scientific accuracy of the Scriptures. He gave a daily address at chapel on the Harmony and Scientific Agreement of the Scriptures, and a series of evening addresses on Modern Science and the so-called scientific era of the Bible. In these lectures he discussed the following four questions: Jonah and the Whale, The Long Day of Joshua, Noah's Ark, and The Flood. Every evening he gave a Bible lecture in an expository manner. Dr. Rimmer's work among us was a real blessing. In a brilliant way he showed that all the so-called scientific era through the Bible was nonexistent and made a strong defence of the reliability and accuracy of the Scriptures. The lectures were enjoyed not only by the students and the faculty, but by large congregations of our people from the city and neighboring country churches.

We are looking forward with anticipation to our fall series of revival meetings which we hope to have the latter part of October. We have also changed the matter of our Sunday evening services so that we now have regular preaching services every Sunday evening in addition to the Y. P. M.

Pray for us that our work during the coming year may ever be conducted in the spirit of the Lord Jesus, and to the honor and glory of God and the promotion of His cause and kingdom.

Oct. 5, 1933.

H. S. Bender.

the least damage possible to any persons or class of persons.

The Labor Union is a combination of individuals seeking their own highest interest financially.

The N. R. A. is a government effort to equalize the opportunities of all classes alike.—R.

LETTER FROM ARGENTINA

(Continued from page 597)

ries several suitcases with books and tracts."

Santa Rosa

At the present writing there is an alarming report of an epidemic of diphtheria raging in the Pampa district, not many leagues west of Santa Rosa. A district of more than 360 kilometers there are no doctors, and for five years it has been so dry that all crops have simply been burnt up and practically all cattle have died. Many of the people began to eat the flesh of dead horses and other animals. This in part, it is believed, has caused much sickness. Grippe is found everywhere at this writing in Argentina, but especially so in the Pampa.

The Government is rushing medical aid and service to the affected zone, by air, auto, and horseback. Doctors, nurses, and remedies have been sent from Santa Rosa.

Bro. Luayza writes that there are no cases in Santa Rosa, but nearly everybody is down with the grip. Bro. Pablo Cavadore was there this week holding meetings, but because of the much sickness the attendance was very small. All trains, autos, and people entering Santa Rosa, are examined and disinfected, thus taking special precaution that the epidemic does not spread to other larger towns near by, and especially from carrying it to Buenos Aires.

Pehuajo, F. C. O., Argentina.

EXCERPTS FROM INDIA NEWS

In Kurud we have a small dispensary and Dr. Troyer goes regularly on Tuesday afternoons to care for such patients as may come. The work at Kurud is new but we are glad that certain of the children and grownups have been regular in their attendance of services and we believe that they are learning the story of Christ their redeemer, in such a way as to always carry the remembrance of it with them.—Kathryn S. Troyer.

The almost total eclipse of the sun last Monday caused millions of Hindus to bathe in the sacred rivers in order to cleanse themselves from the defilement caused by the eclipse. The Hindus believe that a demon was trying to swallow the sun. How these millions need to be cleansed through the blood of Jesus Christ. Pray that we may be faithful in giving the Word.—J. N. Kaufman.

MENNONITE PUBLICATION BOARD

Report of the Mennonite Publication Board Meeting, held at the Yoder Church, near Yoder, Kans., Aug. 17 and 18, 1933.

On Thursday morning, Aug. 17, the Executive and Publishing Committees met in joint session for a season of devotion. Bro. Levi Mumaw led in song service and Bro. D. D. Troyer led in prayer. It was then moved and supported that a committee of two brethren be appointed (including Bro. Harry Diener), whose duty it shall be to arrange for the various committee meetings during the week. Carried. The committees were then adjourned to take up their respective work in separate sessions.

On Thursday evening the first public program of the Board Meeting was given.

The song service was led by C. Z. Yoder, Wooster, Ohio.

The devotion was led by D. J. Johns, Goshen, Ind. Scripture read, Prov. 3.

Subject—The Work of the Publishing House, Past and Present, was discussed by C. B. Shoemaker, Scottsdale, Pa.

The work started in 1908. The Kansas-Nebraska Conference was the first to go on record as favoring publishing work under Church control. At first there was an average gain of six thousand dollars (\$6000.00) per year. This increased to eleven thousand but has fallen down again in these last years.

We have a Historical Library of 3000 volumes on Mennonite History which cost at least \$3000.00. This year marks the twenty-fifth anniversary of the Publishing House.

Subject—Benefits the Church Has Received Through the Efforts of the Publishing House, discussed by C. K. Lehman, Harrisonburg, Va.

When we think of the enormous amount of publications which are sent out annually, we are made to believe that the Publishing House is wielding a tremendous influence upon the Church.

Some benefits: Diffusion of religious knowledge and information; diffusion of Church news; unifying effect on our thought life and doctrines; protection against false doctrines; contribution to the development of the various Church institutions.

After a song and a few announcements, Bro. D. D. Troyer led in a closing prayer.

Friday

Friday morning the meeting opened with a song service led by Levi Mumaw, Scottsdale, Pa.

The devotion was led by Edwin J. Yoder, Topeka, Ind. Scripture read, Psalms 105.

The roll was called and a quorum declared present.

The minutes of the previous meeting were read and approved.

The President, J. S. Shoemaker, and the vice president, D. D. Troyer, gave short verbal reports. The Secretary then gave the following report:

The Executive Committee had three meetings since the last Board Meeting: one right after the close of the last biennial meeting, in which we appointed members to the Interboard and Young People's Problems Committees and fixed the allowances of the editors and officers of the House; one at Scottsdale last May, in which we took care of the regular work of the Committee, such as arranging for this meeting and program, etc., at which meeting the new proposed Constitution and By-laws was presented to our committee; one yesterday, taking care of the regular routine of work.

There are twenty Board members at present. There were four or five changes made in the Board membership since the last meeting. One member of the Publishing Committee, Bro. A. I. Yoder, passed to his eternal resting place.

The Board, like any other organization, has its problems; but we feel the Lord has been blessing the work, and we hope to continue the work in such a way that the Lord may also continue His blessings.

The manager of the House, Bro. Aaron Loucks, gave a verbal report of the workings of the House, after which the Sec.-Treas., Bro. Levi Mumaw gave the following report:

While the past two years have been abnormal, we are glad to report that this period has been passed without a financial deficit to the Board. The margins of net profit for these years do not compare with other similar periods. We have, however, been able to grant the usual discounts to ministers, missionaries, mission stations and Sunday schools. The financial report will show that a considerable amount has thus been given back to the Church.

The influence of the publishing interests is reflected largely by the number of subscribers to the different publications being offered. While in several instances there has been a decrease in the subscription lists, the lists as a whole have been increased. The following report shows the status of each as of May 1, 1933:

Weekly

Gospel Herald	10,750	Youths Chris. Comp.	13,700
Words of Cheer	11,800	Beams of Light	8,500

Monthly

Christian Monitor	4,425	The Way	25,000
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Quarterly

Teacher's Lesson Quar.	7,300	Advanced Lesson Leaves	5,000
Jr. Tea. Lesson Quar.	3,200	German Lesson Quar.	5,900
Jr.-Int. Lesson Quar.	19,300	English Picture Cards	11,500
Primary Lesson Quar.	11,450	Grand Total Quar.	122,200
Advanced Lesson Quar.	58,550	Gain in two years	6,715

Annals

Eng. Family Almanac	6,000	Topic Booklets	8,000
Ger. Family Almanac	2,000	Book Catalog	13,000
Year Book & Directory	3,500		

Several substantial contributions have been made to the work of the Publication Board during the past two years in the form of cash life Annuities as well as several direct donations. These expressions of interest in the work have been greatly appreciated. We welcome inquiries along this line by any one interested.

The following is a condensed report of the financial status of the Board as of May 1, 1933:

The following editors gave reports of the work of their respective fields: Daniel Kauffman, J. L. Horst, C. F. Yake, J. A. Ressler, J. R. Shank. They pointed out the aims and purposes for which they are laboring, stating that they are trying to keep their periodicals in line with the Gospel and to give better and clearer Bible instruction, and to follow after the things that make for peace. They welcome suggestions and appeal for a continued coöperation on the part of the Church and individuals, that their publications may be of still greater service in the future.

The report of the work of the Executive Committee was read by the Secretary. The report was accepted and the work sanctioned.

The Publishing Committee reported and the report was accepted. The following committees were appointed:

Nominating Committee: J. R. Shank, Gravois Mills, Mo.; Edwin J. Yoder, Topeka, Ind.; Simon Gingerich, Wayland, Iowa.
Resolutions Committee: J. K. Bixler, Elkhart, Ind., M. H. Shantz, New Dundee, Ont.; C. F. Yake, Scottsdale, Pa.

Meeting was then closed with prayer led by J. Irvin Lehman.

Friday afternoon Bro. Levi Mumaw led the song service. Bro. M. H. Shantz conducted the devotion. Scripture read, Psalms 46.

The recommendation adopted by the Executive and Publishing Committees in joint session, suggesting that the Board appoint a committee of five brethren representing the Publishing Committee, the General Sunday School Committee, the Publishing House, The Church at large, and the Lancaster Conference (permitting the Lancaster Conference to make their own appointment) to further consider the resolution handed to this Board by the Lancaster Board of Bishops, relative to the International S. S. Lessons, was read and adopted by motion.

The Committee, appointed to revise the Constitution and By-Laws, reported. With a minor change in wording it was moved and supported that the Constitution and By-laws be accepted and adopted as presented. Motion carried.

Subject—A Discussion on the Problems Connected with the Publication Work, by D. D. Troyer, Goshen, Ind. This was followed by a discussion on the subject, **Help Which the Church or the Individual May Render in Our Publication Work,** by Bro. Paul Erb, Hesston, Kans.

Thoughts presented: Patronize it by subscriptions, purchase of books, etc. Ready response to calls the House may make. Accuracy, neatness and quality in articles and correspondence sent in. Be willing to leave to editorial opinion as to what should be printed. A system of creative writing.

The Publishing Committee recommended that a committee of two brethren, one from the Executive Committee and one from the Publishing Committee, be appointed to revise the Rules and Regulations Governing the Publishing Committee. The recommendation was accepted and adopted by motion.

It was then moved and supported that the President appoint a committee to write up a brief history of the Publication Board and its work for the past twenty five years. The motion carried.

FINANCIAL REPORT OF THE MENNONITE PUBLICATION BOARD

as of May 1, 1933

		Assets	
Cash on hand:			
By the House		\$4,859.95	
By the Board		600.18	\$ 5,460.13
Accounts Receivable:			
By the House		20,199.74	
By the Board		40.95	20,240.69
Loans Receivable:			
By the House		14,308.51	
By the Board		4,800.00	19,108.51
Stocks and Investments			6,232.98
Inventory: Books, Bibles, etc.			39,498.59
Paper Stock, etc. (Mfg)			11,811.88

Buildings and Real Estate	160,000.00
Subscription Lists	22,500.00
Historical Library	3,709.15
Outfit-Equipment	42,552.94
Machinery by the Board	539.96
Tracts (Fund overdrawn)	306.48

Total

\$331,961.31

Liabilities

Loans Payable:	
By the House	\$10,450.00
By the Board	27,400.00
Net Worth of the Board	37,850.00
	294,111.31

Total

\$331,961.31

Activities of the House

Receipts for two years from the sale of books, subscriptions, job work, etc.	
For the year ending May 1, 1932	\$120,063.99
For the year ending May 1, 1933	104,671.00
Total	\$224,734.00
Inventory May 1, 1933	253,863.41
	\$478,598.40
Inventory May 1, 1931	\$270,289.73
Paid out in two years	192,924.27
	463,214.00
Gain in two years	15,384.40
Less donations (printing and literature)	11,096.60
Net Gain	\$4,287.80
Donations received by the Board in two years, Annuities, etc.	2,461.53
Total net gain	\$6,749.33
Donations by the House previously reported	\$72,287.89
Donations of the past two years	11,096.60
Total to date	\$83,384.49

The Nominating Committee reported, and the following officers were elected:

Board Appointments

Members at large: Aaron Mast, Westover, Md.; Paul Erb, Hesston, Kans.; N. E. Troyer, West Liberty, Ohio. To represent Lancaster Conference—Henry Hershey, Intercourse, Pa. To represent Franconia Conference—J. C. Clemens, Lansdale, Pa.

Officers of the Board

President—D. D. Troyer, Goshen, Ind.
 Vice-President—M. H. Shantz, New Dundee, Ont.
 Secretary—O. N. Johns, Canton, Ohio.
 Treasurer—Henry Hershey, Intercourse, Pa.

The entire force of Publishing House officials and editors of our various periodicals was re-elected.

Committees

Publishing Committee: Daniel Kauffman, Oscar Burkholder, J. L. Stauffer, J. Irvin Lehman, H. A. Diener, J. K. Bixler, Geo. R. Brunk.
 Finance Committee: Aaron Loucks, Henry Hershey, M. C. Cressman, Levi Mumaw, S. S. Wyse.

Auditing Committee: Henry F. Garber, Mt. Joy, Pa.; Henry Wea-

ver, Harrisonburg, Va.; Dwight Miller, Springs, Pa.

Committee to revise the Rules and Regulations for the Publishing Committee and to write a brief history of the Publication Board for the past twenty-five years, Daniel Kauffman and O. N. Johns.

Committee to further consider the International S. S. Lesson question—Levi Mumaw, J. A. Ressler, S. F. Coffman, J. L. Stauffer, (Lancaster Appointee).

The Meeting closed with prayer.

Friday evening the song service was led by C. B. Shoemaker, Scottdale, Pa.

The Devotion was conducted by J. H. Mosemann, Lancaster, Pa. Scripture read, Heb. 1:24.

The Following resolutions were adopted:

1. Since God in His wisdom has removed from our midst our brother, A. I. Yoder, who has given such valuable and faithful services for many years on the Publishing Committee, and feeling very keenly the loss we have sustained, be it

Resolved, that we, the Mennonite Publication Board and especially the Publishing Committee, humbly submit to the will of God; and that we express our sincere sympathy to our brother's family and pray that our heavenly Father may protect them and lead them continually in His will; and that a copy of this resolution be sent to his family.

2. Whereas, Bro. J. S. Shoemaker has so ably served as president of the Mennonite Publication Board for twenty-five years or since its organization, and

Whereas, he desires, because of his declining years, to retire from the responsibilities of his office, therefore be it

Resolved, that we express our appreciation of his untiring labor and sacrifice in behalf of the literature of the Church; and that we pray that God may continue to abundantly bless him in the eventide of his life.

3. Whereas, the Mennonite Publishing House has most commendably carried on its work during a period of depression in which many business enterprises have been seriously hindered, or have even suffered financial disaster, therefore be it

Resolved, that we, the Mennonite Publication Board and its guests, express our appreciation to the Management of the House and its workers for their faithful service; and that we bow in humble gratitude to God Almighty for His out-poured blessings in the direction and promotion of the publication work of the Mennonite Church.

4. Resolved, that the Mennonite Publication Board, in biennial session at the Yoder Church, near Yoder, Kans., Aug. 17 and 18, 1933, and all visitors present, hereby extend to the local congregation our heartfelt thanks for the hospitality shown us while in their midst, and we pray that God may richly reward them and give them grace to abide in His will.

The following editors and officers of the House gave short talks relative to their work: Aaron Loucks, Levi Mumaw, C. B. Shoemaker, Daniel Kauffman, J. L. Horst, C. F. Yake, and J. A. Ressler.

The subject, "Exalting Christ and Advancing His Cause Through the Press," was discussed by A. J. Metzler, Masontown, Pa.

"Let us exalt His name together" (Psa. 34:3). How? Making known His life and character. Making known His work. The love and power of Christ is demonstrated by His work. In the creation, redemption, in His present work and in His future work. Many do not magnify the truth because they do not know it.

The retiring president and moderator then made a few timely closing remarks after which A. J. Metzler led in a closing prayer.

O. N. Johns, Secretary.

Married

Derstine—Landes.—On Sept. 10, 1933, Bro. Abraham Z. Derstine was united in marriage to Sister Susanna R. Landes, both of the Franconia congregation, Bro. A. G. Clemmer officiating. May God's richest blessing rest upon them.

Snyder—Kauffman.—On Sept. 17, 1933, at the home of the bride, Bro. Kenneth Snyder of Roseland, Nebr., and Sister Erma Kauffman of Hesston, Kans., were united in holy marriage, Bro. Milo Kauffman officiating. May the blessings of our kind Father be with them through life.

Loux—Landis.—Bro. Jacob L. Loux and Sister Edna D. Landis, both of the Franconia congregation, were united in holy matrimony on Sept. 2, 1933, at the home of the officiating bishop, Bro. A. G. Clemmer, Franconia, Pa. May the Holy Spirit be their guide through life.

Baker—Burck.—Bro. Robert J. Baker and Sister Valera Burck of Albany, Oreg., were united in holy matrimony at the home of the bride's parents on Saturday afternoon, Aug. 12, 1933, Bro. Paul N. Roth officiating. May God's richest blessings attend their union through life.

Steiner—Snider.—On June 30, 1933, at the home of the bride, Bro. Walter Steiner and Sister Nelda Snider, both members of the Sharon Mennonite church near Guernsey, Sask., were united in holy matrimony by Bro. M. H. Schmitt. May God's blessing be with them through life.

Bachman—Heiser.—On Sept. 12, 1933, Bro. Roy Bachman of Cazenovia, Ill., and Sister Laura Heiser of Fisher, Ill., were united in holy marriage at the home of the bride's mother, Mrs. Mary E. Heiser, Bro. J. A. Heiser officiating. May the Lord's blessings attend them through life.

Leichty—Christner.—Sept. 10, 1933, Bro. Herman Leichty and Sister Florence Christner,

both members of the Sugar Creek congregation near Wayland, Iowa, were united in marriage at the home of the bride's parents, Bro. Simon Gingerich officiating. May the Lord bless them as they journey through life.

Lehman—Mohr.—Bro. Milton Lehman, grandson of Bishop Daniel Lehman, was united in holy matrimony to Sister Martha Mohr, both of Millersville, Pa., June 24, 1933, at the home of Bro. John H. Mosemann, who officiated. May the Lord abundantly bless them on their voyage through life.

Roth—Musselman.—On Sept. 2, 1933, occurred the marriage of Arthur W. Roth, Wayland, Ia., and Mary Catherine Musselman, Ottumwa, Pa., with A. W. Geigley, the officiating minister. The ceremony took place at the Fairfield Mennonite Church. May the Lord's blessings attend them through life.

Kauffman—Wolfer.—On Sept. 3, 1933, at the Hopewell Church, near Hubbard, Oreg., occurred the marriage of Bro. Jacob Kauffman, of Canby, Oreg., and Sister Bernice Wolfer of

Woodburn, Oreg. The bride's father, Bro. H. A. Wolfer, performed the ceremony and Bro. Fred J. Gingerich preached the sermon. May God's blessings attend them through life.

Hooley—Overholser.—On July 23, 1933, at the home of the officiating minister, Bro. Earl Nusbaum, occurred the marriage of Bro. Kenneth Hooley of the Forks congregation near Middlebury, Ind., and Sister Lois Overholser of the Yellow Creek congregation near Goshen, Ind. May the blessing of God rest upon these young people as they journey through life together.

Brunk—Suter.—On Wednesday evening, Sept. 20, 1933, at the home of the bride's parents, Bro. and Sister J. Early Suter of Harrisonburg, Va., Bro. George Rowland Brunk of Denbigh, Va., and Sister Margaret Grace Suter were united in marriage, Bro. S. H. Rhodes officiating. May heaven's blessings attend them as they share the joys and sorrows along life's pathway.

Mumaw—Keener.—On Saturday evening, Sept. 2, 1933, at the home of the bride's parents, Bro. and Sister H. B. Keener, Bro. Homer Amos Mumaw of near Dalton, Ohio, and Sister Katherine Virginia Keener of near Harrisonburg, Va., were united in the holy bonds of matrimony, by Bro. S. H. Rhodes. May the Lord abundantly bless them, and help them to be a blessing to others.

Obituary

Buzzard.—Annie L., wife of John D. Buzzard, died at her home in New Holland, Pa., Wednesday, Sept. 20, 1933, of complications after an illness of 17 weeks. During this time she suffered greatly. She was a faithful member of the Goodville Mennonite Church for many years. She leaves her husband, 7 sons, 2 daughters, 20 grandchildren, 1 great-grandchild, 2 brothers, and 2 sisters. Funeral services were held Sept. 23 at the Goodville Mennonite Church, in charge of John M. Sauder and Frank Martin. Text, Amos 4:12. Interment in adjoining cemetery.

"Well, she is gone, and now in heaven
She sings His praise, who died for her,
And in her hand a harp is given,
And she's a heavenly worshiper.
And let me choose the path she chose,
And her I soon again may see,
Beyond this world of sin and woes,
With Jesus in eternity."

Her daughter.

Risser.—Kate B. Risser, daughter of Pre. Abram and Anna Brubaker Horst, was born April 23, 1859, near Manheim, Pa.; died at her home near Elizabethtown, Pa., Aug. 15, 1933; aged 74 y. 4 m. 23 d. She was married to Jacob O. Risser of Elizabethtown, Pa., who survives her. She is also survived by 1 son (Amos H.), 1 daughter (Ada H., wife of John E. Metzler of near Manheim), 9 grandchildren, 1 great-grandson, 2 sisters, and 1 brother. She was an invalid for many years and often suffered much pain which was borne very patiently and she always had a smile for every one. Funeral services were held Aug. 18 with short services at the home and further services at Risser's Mennonite Church. Sermon by Bro. Noah Risser. Text, II Tim. 4:6-8. Interment in adjoining cemetery.

"Mother was tired and weary,
Weary with toil and pain;
Put by her glasses and rocker,
She will not need them again.
Into heaven's mansion she entered,
Never to sigh or to weep,
After long years with life's struggles,
Mother has fallen asleep."

Van Horn.—Ethel Georgia Van Horn was born Feb. 29, 1896; died Sept. 20, 1933; aged

37 y. 6 m. 20 d. She leaves her husband (Joseph Frank Van Horn), 3 sons (Ernest Ray, Lester, Kenneth), 1 daughter (Alice May)—all at home; 3 brothers (Lee Owens, Adrian, Mich.; Oscar Owens of Defiance, O.; Ferdinand Owens of Lima), 2 sisters (Mrs. Nancy Brener of Lansing, Mich., and Goldie Owens of Toledo, O.), besides a host of relatives and friends. On Jan. 1, 1933, she united with the Mennonite Church and was a faithful member until death. Only a few hours before death she called for the elders of the Church for prayer and to be anointed, and shortly after she peacefully went to sleep in Jesus. Always of a quiet homeloving disposition, she was a faithful wife and mother, kind friend and neighbor, and will be greatly missed by all who knew her best.

"The one we loved is now at rest;
Mother's fond, true heart is still;
In our heart she'll always linger,
While we climb the lifelong hill."

The funeral was held at the Mennonite mission, Lima, Ohio, with a very large attendance in charge of S. E. Allgyer, West Liberty, O., assisted by Henry Mueller.

Broome.—Ida Isadore, daughter of the late Samuel and Sarah E. Crimel Brubaker, was born Oct. 10, 1867, in Juniata Co., Pa.; died Sept. 4, 1933, after a two weeks illness at her home at 323 Logan St. in Lewistown, Pa.; aged 65 y. 10 m. 24 d. Death was caused by intestinal influenza which affected her heart. She was a member of the Trinity Reformed Church. She studied diligently God's holy Book and was faithful in attending the services, even if at times her health hardly permitted, until stricken in her late illness. Her interests in home and family life were keenly felt as a kind and loving mother and faithful wife. She possessed great trust, faith and hope in her Christian life. She also took great pleasure in the mid-week service in the church by regularly attending it. Funeral services were held at her home Sept. 6 by Frederick Rupley. Text, Mark 14:18. Burial in Mt. Rock Cemetery. Besides her husband, Andrew Broome, a daughter (Mrs. Margaret Bergstreser), remains to mourn her departure; also a brother (Jerome T. Brubaker, Ephrata) and a sister (Mrs. Michael Alice Wenger) survive.

"Mid toil and care and sorrow
The humble flesh is all in vain;
But spirits meet in that great morrow,
Where God stays grief and pain."

Horst.—Katie, daughter of Seth and Mary Hackman, was born in Stark Co., O., Jan. 18, 1858; died at her home near Dalton, O., Sept. 18, 1933; aged 75 y. 8 m. She was married to Henry Horst Dec. 27, 1883. To this union were born 4 children: Amundus R. of Canton, O., Dema G. of Dalton, O., Mary D. (Mrs. Harry Sommers), of Orrville, O., and Wilmer S. of Dalton, O. There remain to mourn her departure, her husband, 4 children, 10 grandchildren, 2 brothers (John and Henry Hackman of Orrville), 2 sisters (Mary Stauffer of Goshen, Ind., and Lydia Elser of Penbrook, Pa.). She united with the Mennonite Church nearly 50 years ago, and was interested in the various activities of the Church and a faithful attendant at Church services. She was an active member of the sewing circle, and when her health did not permit her to attend, she found much pleasure in completing unfinished garments at home. Her unassuming and unselfish life won for her many friends. As a wife she was true; as a mother she was devoted; as a member of the Church she was faithful. For many years she did not enjoy good health, but bore it without complaining. During her last illness of nearly 10 months she was patient, fully resigned to the will of God, and peacefully departed this life leaving bright evidences of Christian fortitude. Her body was laid to rest in Pleasant View Cemetery, near Bowdil, O., on which occasion a large concourse of people met to pay a last tribute of respect to one they learned to love. I. J.

Buchwalter preached the funeral sermon from II Cor. 5:1 and was assisted by ministers of the local churches.

Zook.—Emma, youngest daughter of Andrew and Magdalena Zehr, was born May 10, 1885, near Flanagan, Ill.; died in Manson, Iowa, Sept. 24, 1933; aged 48 y. 4 m. 14 d. On Nov. 18, 1914, she was united in marriage to Amos Zook of Manson. To this union two sons were born (Harold J. and Wayne Z.). She was a faithful member of the Mennonite Church. On July 2, 1928, she suffered a sunstroke which affected her heart. The following April she was stricken with tuberculosis. This, together with complications, caused her death. She suffered much, but bore it patiently. She was much concerned for and devoted to her family, and spent much time in prayer to God to guide and direct her in rearing her family. The family loses a devoted mother and wife, the community a sympathetic, loyal friend. She was much interested in religious activities, but was very much denied the privileges of attending church services owing to ill health. She is survived by her husband, two sons, two brothers (Chris and Simon), three sisters (Mrs. Peter Ulrich, Mrs. C. F. Summer, and Mrs. F. E. Eicher), and a host of friends and relatives who were near and dear to her.

"Dearest mother, thou hast left us,
Here thy loss we deeply feel;
But 'tis Jesus who has bereft us,
He can all our sorrows heal."

Funeral services were held Sept. 27 in Mansou Mennonite Church by Bros. C. J. Garber and Nick Stoltzfus. Text, "She hath done what she could," which was her own choice. Interment in Rose Hill Cemetery.

The husband.

SPECIAL MEETINGS

Tofield, Alta.

Report of the sixty-fifth Quarterly Sunday School Meeting held at Salem Church, Tofield, Alta., Sept. 24, 1933.

Organization.—Mod., J. B. Stauffer; Chor., Eva Brenneman; Sec., Edna Yoder.

Program.—Devotion, Joe Voegtlin; Whole-hearted Obedience, Roy Zook; Temperate in all Things, Lucinda Yoder; Blessings of Wise Decisions, Elmer Maurer; Children's Exercises, conducted by Ezra Stauffer; Consecrated Parenthood, Clara Hershberger and N. E. Roth; Qualities of Leadership in David, Titus Brenneman; True Friendship, John Yoder; Place of Worship in Our Lives, Joe Burkholder.

Gleanings.—Follow the standard set before us. If we obey wholeheartedly we receive joy and satisfaction. "Every man that striveth for the Master is temperate in all things." If we are temperate in all things lawful, then we have Christian love, freedom, a submitting spirit and we practice self-control. When making the decision we should follow the example given by Ruth, the Moabitess, who by her choice inherited fortune and an eternal home. Every child which is consecrated to the Lord, such as the child of Hannah, is indeed fortunate. True friendship, as that of David and Jonathan, is based upon trust in God, love for fellowmen, and unselfishness. Christ is the supreme example of a true friend. Worship should be found in the home first.

Secretary, Edna Yoder.

Preach Christ from the pulpit,
Preach Christ in the home;
Preach Christ in your life,
Wherever you roam.—E. K.

"Don't hunt through the Church for a hypocrite. Go home and look in the mirror. Hypocrites? Yes! See that you make the number one less."

ITEMS AND COMMENTS

Will the United States give official recognition to Soviet Russia? President Roosevelt has called for all the facts and figures available bearing upon this subject, and the matter will probably be decided in the near future. Among the numerous organizations opposing a recognition of Soviet Russia by the United States are the American Legion and the American Federation of Labor.

The rage for road-building has struck Europe as well as America. By way of comparison, it is said that with the possible exception of Italy, Germany has the best road system of any nation in Europe.

Now that the Eighteenth Amendment is about to be repealed, the problem of regulating the liquor traffic is being seriously studied in many places. A number of plans are being put forward that would probably be workable if all people interested were disposed to be law-abiding. The two classes of people responsible for the overthrow of Prohibition are those whose dominant passion is the craving for strong drink and the money barons who hope to heap to themselves riches through the liquor traffic. These two classes, through politics or other means, will probably constitute the controlling influence in the matter of placing liquor-control bills on the statute books in most of the states.

One of the serious problems confronting the Government at Washington, D. C., is that of making the N. R. A. work satisfactorily to all concerned. At this writing the chief sore spot is in the mining districts surrounding the Pittsburgh area, where rioting and bloodshed have occurred in a number of places. As a rule the labor organizations are coöperating with the Government, but there is a sprinkling of Communists among them that seem to be more interested in having their own way than they are in preserving law and order. Those responsible for coping with the labor problem are having an experience similar to the problems connected with Prohibition enforcement.

ANNOUNCEMENT

The Lord willing, a three-weeks Bible school will be held at the Allensville Mennonite Church beginning Dec. 11, 1933, with Brethren J. B. Smith and J. L. Stauffer as instructors. The course is in process of development at the present time. Later a more detailed announcement will appear.

Paul M. Roth, Secretary.
J. B. Smith, Principal.

CONFERENCE ANNOUNCEMENT

Washington Co., Md.-Franklin Co., Pa.

The Lord willing, the annual session of the Washington Co., Md., and Franklin Co., Pa., Conference will be held at Reiff's Church, near Maugansville, Md., Oct. 13, 1933, convening at 9:00 A. M. The board of bishops will meet in executive session at the same place on Oct. 12 at 1:30 P. M.

The annual meeting of the District Mission Board will be held Oct. 12, meeting at 9:00 A. M., at the above-named place.

Jos. E. Lehman, Sec'y of Conference.
John D. Risser, Sec'y of Mission Bd.

GO TO SCHOOL IN YOUR OWN HOME

Those who cannot arrange to take school work in residence at one of our church schools, can have the advantages of Bible study by Correspondence in their own home. The Eastern Mennonite School offers the following ten Bible courses:

O. Testament History	Gospels I
N. Testament History	Gospels II
General Epistles	Teacher Training I
Bible Doctrines	Teacher Training II
Personal Work	Bible Introduction

A descriptive bulletin giving full information concerning this work will be sent to anyone inquiring. Address:

Eastern Mennonite School,
Correspondence Department,
Harrisonburg, Va.

We can not have a definite contact with the Lord unless we have the sin-question settled.—Wm. Detweiler.

ONTARIO MENNONITE BIBLE SCHOOL

The Ontario Mennonite Bible School will begin Jan. 2 and continue till March 23, 1934. The second year of the three years cycle will be given this year.

REGULAR COURSE FOR 1934

Old Testament: Joshua to Esther, Isaiah to Daniel.

New Testament: Mark and Luke.

Methods of Study and Epistles: I, II Corinthians, Ephesians, Colossians, James, I, II Peter.

Doctrines, Concerning God, Christ, Holy Spirit and Man.

Biblical Introduction: New Testament Geography and Life of Christ.

Sunday School Normal: I. Instruction and Purpose of the Sunday School. II. The Teacher and the Pupil.

Christian Work: Young People's Meetings. Church History: European History of Mennonites.

Missions: World-Wide.

English II: Language and Composition.

Music: Sight Reading, Interpretation.

SUPPLEMENTARY COURSE

General Church History: Reformation Period.

Scriptural Analysis: English Exegesis.

Christian Evidence: Evidences of Faith.

Homiletics: Preparation of Material.

Distinctive Church Doctrines: Christian Ordinances.

Practical Church Work: Relationships in the Church.

Public Speaking: Practical Work in Expression.

Note—The supplementary course is especially prepared for students that have graduated from the regular course and for Christian workers and ministers of the Gospel. The tuition for ministers and ministers' wives and their children under age is free.

Faculty:

S. F. Coffman, Vineland, Ont.

O. Burkholder, Breslau, Ont.

C. F. Derstine, Kitchener, Ont.

J. B. Martin, Waterloo, Ont.

Correspondence—We will be glad to correspond with any prospective students. You may not be able to come for the whole term but that does not mean you cannot come at all. Come as long as you can—2, 4, 6, or 12 weeks. A catalog will gladly be sent for the asking.

M. M. Brubacher, Waterloo, Ont., Pres.

J. B. Martin, 187 W. Erb St.,
Waterloo, Ont., Secy.

TWO BOOKS RECENTLY PUBLISHED

Inadequacy of Evolution as a World View, The

By Chester K. Lehman. "The author demonstrates two facts regarding Evolution in this volume: he shows that as a philosophy it is not adequate to explain the universe; that is the first point; and the second is that it falls far short of being validated by the scientific process. The latter point means that, when the realm of nature is studied just as it is, without preconceived notions, it is not constituted in such a way as to agree with the inferences drawn by the devotees of the evolutionary theory." The treatise is sufficiently technical to reveal the author's scientific knowledge and training, and yet not so technical as to frighten away the general reader who is interested in actual results rather than scientific speculations. 272 pages.

Cloth binding\$1 35

Life Insurance

By H. N. Troyer. Most of the insurance literature on the market is either from a biased author or too extensive for the ordinary individual to read and understand. Here is a booklet of 80 pages treating the subject of insurance in a concise, clearcut way, covering the fundamental truths and expressed in simple and easy language able to be understood. Nine tables, charts, and diagrams are used which give valuable information. Paper binding.

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Table of Contents

593—Editorial

594—A Sermon by a Lost Soul

595—Subscriptions

596—From Our Mission Stations: Norris-town, Lancaster, Altoona, Tampa, Detroit

597—News Letter from Argentina

598—Some Day He'll Make it Plain (Poem)

Walking with God

At Home with God

Sufferings of Epipodius and Alexander

599—Sunday School Lesson

Bible Meeting Topic

600—Field Notes

Correspondence

602—God is Present Everywhere (Poem)

Jesus and the Children

Micah 6:8

603—Live in the Truth

News Notes from Our Schools: Heston, Harrisonburg, Goshen

604—Question Drawer

Excerpts from India News

605—Mennonite Publication Board

606—Married

607—Obituary

608—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVI (Gospel Witness
Established 1905)

SCOTTDAL, PA., THURSDAY, OCT. 19, 1933

(Herald of Truth
Established 1864)

No. 29

EDITORIAL

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

"Who is the Lord?" This question, which sprang out of a proud and arrogant heart, was asked by Pharaoh when Moses and Aaron informed him that the Lord wanted the children of Israel to return to the promised land. It is a question in which we are all interested, and which can not but be profitable to all who recognize His admirable qualities.

If you are interested in His love, read John 3:16; in His holiness, read Isaiah 6:1-3; in His power and majesty, read Isaiah 40:9-31; in His long-suffering, read II Peter 3:9; in His incomprehensibility, read Romans 11:33; in His judgment upon the wicked, read II Thess. 1:7-9; in His omnipresence, read Psalms 139:7-12; in His gracious mercy and goodness, read Matthew 25:34. In whatever way you want to take Him, you will find in God a Being who is infinite in holiness, in goodness, in power, in love, in mercy, in justice, in truth, in righteousness, and in the language of the psalmist we are moved to cry out, "Even from everlasting to everlasting, thou art God."

During the past month or two an unusual number of orders for Hymnals has been coming in. We gladly fill the orders, even though these orders are not all accompanied by cash. The books are on our shelves, and they might as well go out to where they may be used to the praise and glory of God. Congregations finding themselves in need of Hymnals yet without the funds needed for prompt payment of the books would do well to write to the Mennonite Publishing House for

terms. And what is true of Hymnals is also true of our periodicals. The Gospel Herald should be in every Mennonite home, and the other periodicals in every home where there are children or young people. We are ready to cooperate with any individuals or congregations that are interested in bringing this to pass.

"Take heed what you hear." It is the things that we see and hear that help to shape our character, and to that extent help to determine our destiny. Many a young man or woman, with the best of intentions, went wrong because of the influence of the things which they saw and heard. Where do our Modernists come from? They were thrown into non-Christian influences, and these influences filled them with non-Christian philosophy. The things which they saw and heard in the social circle, in the school room, in their books and magazines, were largely of the Modernistic or out-and-out atheistic type, and, being subject to influence, they became Modernists.

If you would like to meditate farther along this line, substitute the word non-Mennonite for non-Christian, and you have another wide field for profitable meditation.

It is important that we exercise care in the selection of our associates, our literature, the schools in which we or our children are to get our training, for these selections will mean much in the shaping of our own characters. We are aware that this caution may be carried to extremes, but at present the danger seems to lie in the other direction. "Take heed what you hear."

"Take heed how you hear." Two men were going home from church. One man said, "If I couldn't preach any better than — — I'd quit." The other said, "I was impressed with his fine outline."

Here were two men who heard the same sermon, but with opposite effect. This difference was due to a

difference in attitudes. Both got about what they expected, but they had expected different things because one had the attitude of appreciation while the other had the attitude of unfriendly criticism.

Every sermon that you hear should be heard with the same spirit in which the Bereans heard the preaching of Paul. They "received the word with all readiness of mind, and searched the scriptures daily." By using the Bible as your measuring-rod whereby you determine the truth or falsity of all that you hear, you are on safe ground. Though your preacher "speak with the tongue of men and of angels," if he is scripturally unsound in his teaching he is but "a sounding brass or a tinkling cymbal." And though he speak with stammering lips and broken accents, if his message brings to you the Word of Life, receive it "with all readiness of mind." With the Bible as your standard, count the message first and the personality of the message-bearer secondary.

What is true with reference to what you hear as coming from the pulpit is true with reference to what you hear from all other sources. "Take heed how you hear." Many are swept off their feet and become engulfed in the stream of error through wit, sarcasm, eloquence, brilliancy, and assumed superior wisdom. Some of these things mentioned, when linked up with truth and righteousness, add power to the cause in which they are enlisted; but aside from truth and righteousness, the more of such things that you meet, the greater the danger you are in. Therefore "take heed how you hear."

"If ye know these things, happy are ye if ye do them."

"Take Heed."—Just a few more words on this subject. Up to this point we spoke largely from the standpoint of warning. Our discussion would be incomplete if we did not speak from the standpoint of safety.

It was Davy Crockett who said,

"Be sure you are right, and then go ahead." Yes, by all means, "go ahead." It is an evidence of life, a necessary part of achievement. But unless "you are right," the further and the faster you "go ahead" the worse off you are. To be safe, "take heed" that you are on the right road. Your safety demands it.

"Take heed . . . unto the doctrine." The whole Bible is "profitable for doctrine, for reproof, for correction, and for instruction in righteousness." We want to "take heed" in two ways: (1) to study it; (2) to obey it.

"Take heed" to your opportunities in living for the good of others. The whole pathway of life is strewn with opportunities. Other lives may be saved or wrecked, depending upon what use you make of your opportunities. Our lives, our habits, our language, our methods, all have a vital bearing upon the welfare of both our-

selves and of others. We can not be too thoughtful with reference to all these things. "As we have therefore opportunity, let us do good."

"Take heed" is an admonition that has a very prominent place in the Bible. We find it in both Old and New Testaments; in connection with every important Christian duty pertaining to Christian life and doctrine. It is an expression of God's care for His own. They who are not minded to obey God would rather hear nothing about it; but the obedient child of God cherishes it, for in it we find not only the will and wisdom of God but also the instruction of God as to what is right and safe and wholesome.

With the whole realm of Christian duty, doctrine, and opportunity before you, "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee."

PREACHERS' PAGE

SERMONETTES

Collected by J. G. K.

Pure charity reigning in the heart alone is Christian perfection.

A professed Christian who lives in the commission of sin is a sinner.

Don't hold a grudge; for it does not take a wise man to tell you that you are holding less than nothing.

God's sword is two-edged, it cuts both ways.

It is not what the Bible teaches that leads men astray, but what it does not teach.

There are no substitutes or exemptions in the Christian warfare.

The happiness of one's life depends much on one's thoughts.

Strife and contention are the work of the carnal mind. Get rid of the carnal mind, and strife and contention will cease.

The first principal business as a Christian is to give the Gospel to those who do not have it, and this cannot be given more forcibly than by an exemplary Christian life.

If parents are not grounded in the faith as set forth in the Gospel and practiced by our forefathers, there will be no end to the ravages of liberalism among their children.

Many times when people pray for patience they are placed in a position where they must grow it.

It's the first drink that makes the drunkard, rather than the last one.

Not only does the Church need the individual, but the individual needs the Church.

The only power to live a godly life is through the merits of Jesus' blood.

No one sees his shadow who faces the sun.

It is possible to serve two masters when they are partners, "But ye cannot serve God and mammon," God and Satan, for they are rivals and not partners.

Naked knowledge will be as unserviceable to the soul in the dying day, as a painted fire would be to a frozen body on a cold day.

Truly it would be a remarkable horse that would never need a bit or a bridle, but such animals are not more rare than are people who never need to muzzle their mouths and bridle their tongues.

If every member of your church were a member like you, what kind of a church would your church be?

Atglen, Pa.

THOUGHTS GLEANED FROM SERMONS

Collected by A. W. Birky

July 2

Success in any worthy achievement is always accompanied by sacrifice.—P. K.

July 9

A stone out of place is an obstacle, a spiritual stone in place is part of God's building.—F. R.

July 16

The power of God over soul and body is as great to-day as it was in ages past.—B. S.

July 23

Let us all do our duty in warning sinners of the fire that is threatening to burn the temple in which they live.—P. K.

July 30

The almost perfect moral code of the Pharisee is insufficient even under grace. God wants a living sacrifice.—E. R.

Let us have more believing and less disputings concerning the divinity of Christ.—F. R.

God has given us power; we must use it to retain it.—B. S.

What is the final destiny of your life voyage and mine?—P. K.

As Christ cleansed the temple of worldliness so He is willing to cleanse our temple (the body) of carnal things.—F. R.

Jesus not only called sinners to Him, but went down to them and lifted them up out of sin.—B. S.

Love is all powerful. It convicts, turns, regenerates, and keeps those that are willing.—J. Z.

It is impossible to help others when our own eyes are full of dirt.—P. K.

The only way we can realize full confidence in God is to have a clear conscience toward Him.—F. R.

Shickley, Neb.

THE FAITHFUL MINISTER

This word-picture of "The Faithful Minister" is taken from one of our exchanges. We pass it on, thinking that you may be interested in what others have to say on a subject like this. How nearly do you agree with this description? No, you would not couch your thoughts in the same language if you were to undertake the description; and even if you agree with the ideals set forth it is altogether likely that here and there you would put another color to the picture. But in the main, how do you like it? Speaking of "The Faithful Minister," there are two things that every minister should do: (1) have the ideal minister pictured clearly in his mind; (2) then prayerfully and faithfully try to reach his ideal.—Editor.

"The gifts and calling of God are without repentance." Rom. 11:29.

Some choose to be farmers, others choose to be lawyers; but to be a minister is not a matter of choice, it is a call. God in His Word instructs His ministers how to preach, when and where to preach. "As ye go preach." Preach the word, preach everywhere, preach good tidings, preach Christ crucified."

A faithful minister is called and sent of God, and he preaches under the anointing of the Holy Ghost and "woe is me if I preach not the gospel." He will declare the whole counsel of God without fear or favor. He is as bold as a lion and as harmless as a dove. He is humble; does not feel he is lord of all, but a servant of all and least of all saints. Neither does he lord it over God's heritage. He is not bluffed, scared, frozen or starved out; and

won't get out till God moves him out. You can't buy him off, he won't sell. He is not a coward and he is not afraid of any man's tongue, pen or press. He is not worried about his influence or reputation, God will take care of that; and if he is put out of the synagogue the Lord has a better place for him. He doesn't worry about his bread, that's promised. He won't compromise for your dollars, they'll perish. He does not preach conscience, opinions or heresies, but "the word," its "thus saith the Lord," and "thou shalt," and "thou shalt not." He does not preach one part of the Bible and make light of the other part, neither does he stress one truth out of proportion with another of equal importance. He does not try to draw the people to himself, but to the Christ. He has no time or place in his sermon for lightness, foolishness, slang or by-words. When he sees you in fault he tells you and not another.

The true minister of God has courage to preach his God-given convictions and deliver the message God gives him, even if he knows it will hit the bishop, elder or pastor ever so hard, as they sit on the same platform he is preaching from. No respect of persons with him, No! not one. He will not pat a man on the back and say, "God bless you, be faithful," when he knows he has another man's wife. He tells the tobacco user to clean up from his filth; and he tells the lodge member he will have to unyoke. He tells the worldly, immodest dressed sisters to adorn themselves according to 1 Tim. 2:9, 10; 1 Pet. 3:3, as women professing godliness, even if sister Flyup does get up and get out. He upsets the tea and coffee pots and the old toppers do boil over. He knocks a slab out of the swine pen and lets the filthy brute go on his mission for which he was created; and leaves the swine eaters to grunt, squeal and whine over some Scriptures which they have taken out of their proper setting.

We may name many things, but to be brief he pulls off the old scab and goes after the deep-seated trouble; he uses the gospel sword and lances the pannicul boil and presses the core out; skins alive and puts salt on. In fact he pulls off the sheep skin and exposes the old wolf in all his formality, worldliness and vileness of every kind. He does not carry any sugar-coated pills, soothing-syrup or nursing bottles for carnality. Sometimes he only gets to announce his text till some old dry-bone or compromiser will get up and walk out, for he knows what is coming. The text is too much for him without any comment.

Oh! the world is in need of more such preachers as Nathan, Samuel, John the Baptist, Peter and Paul, who said at the last, "I have fought a good fight." Hallelujah! O minister, it will

pay to make full proof of thy ministry. Be faithful in warning souls, or their blood will be on you at the judgment, be humble: don't try to wreck the gospel train because you can't ring the bell. Don't think the battle will fail because you are not the chief commander. The battle is the Lord's, you obey the Commander, "Preach the word," "cry aloud, spare not, lift up thy voice like a trumpet." "Reprove, rebuke, exhort with all longsuffering and doctrine," until He says "it is enough, come up higher."

A ROOT OF BITTERNESS

By David E. Plank

For the Gospel Herald.

Lest any root of bitterness springing up trouble you, and thereby many be defiled.—Heb. 12:15.

The writer of Hebrews (whether Paul or some other God-inspired writer) touches a familiar weakness of the human family in the above quoted passage of Scripture. We may not be sure just what type of bitterness he had in mind, nor the "root" or source of such bitterness to which he particularly referred, but inasmuch as the text says "any root," it is clear that any and all roots are included from which bitterness may spring.

The kind of bitterness which we have in mind and to which this passage seems to specially apply, may be otherwise termed dislike, ill feeling, or downright hatred for our fellowmen. In fact, any feeling within our hearts which disturbs our peace with our brother may develop into such a flood of bitterness as to disrupt homes, churches, communities, and even nations. In the preceding verse (v. 14) we have this admonition: "Follow peace with all men, and holiness, without which no man shall see the Lord." Thus it is clear that the reference is to like or dislike, to love or hatred between brethren or fellowmen. For what disturbs or promotes our peaceful relations with one another if not these "heart feelings" within the breast of every one of us? Then follows this thought, "Looking diligently lest any man fail of the grace of God,"—and then the words of our text.

While this bitterness may spring up in the home, neighborhood, or among nations, perhaps it is worst of all in the Church when it springs up and causes strife and division. Many of our woes may indeed be traced to this bitterness within the human heart; and when we harbor such bitterness, we not only "trouble" ourselves, but we may be the cause of "many being defiled." That is, we may cause others to become discouraged, dissatisfied, or outright rebellious against the existing order of things, and which may be the very things which God intends for

their welfare, and with which He wants them to be content.

We have in our time been more or less familiar with a number of congregations which have been torn asunder because of some things seemingly vital, other things seemingly trivial. Usually a dissatisfied group secedes from the established Church, sometimes with the expressed intent to be more conservative, which in itself may seem quite commendable. Other times the separating group desires more liberty along worldly lines, which is indeed never commendable. But always we have noticed such a wave of bitterness, felt and expressed by both sides, that seemed to overshadow everything else, whether commendable or otherwise. Sometimes the ministers and leaders of the respective groups as well as those remaining in the established Church were foremost in expressing such bitterness in words and deeds. And we fear it had sprung up from some root down deep in the heart.

To our minds at least one very prominent root of this bitterness is just plain pride. Someone hurts our "feelings" and we harbor a grudge. We may find that person on the right side of an issue, but because of bitterness we take the other side even against our better knowledge. Bitterness has beclouded our judgment, but pride is the root. The hurting of our feelings (pride) may have been intentional or otherwise on the part of the other, but the seed of bitterness is sown and unless plucked up, the harvest will surely follow. Personal ill feeling enters our heart and our sense of right is impaired. Whether it be a church division, line-fence quarrel, or war among nations, the result is about the same. This is apparent however, that God expects a great deal more of His children in the way of peaceful living than He does of the world, and the Holy Spirit is certainly grieved if His expectations are not realized.

Recently a young man related a circumstance in his father's family. Grandfather had little to divide in the way of possessions; but Father thought his sister got more than her share, such as it was. The young man said there was not enough to quarrel about, but to this day Father will not speak to her if he meets her on the street. Bitterness? Yes, but these folks make little or no profession of religion—but how about some of us Christians? Do we allow this bitterness to spring up and trouble us?

As to the remedy, we find it expressed at the beginning of the next chapter. "Let brotherly love continue" (Heb. 13:1) is the admonition. Divine love, not natural affection; the

(Continued on page 163)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Kansas City, Kans.

(Mennonite Children's Home)

The past month has been an exceptionally busy one here at the Home. The Home has been crowded past the limit, which in itself is enough to keep us busy, and then the children starting to school did not lighten the work any as there is always the work of fitting them out with clothes and books.

We feel very thankful again to those who helped in supplying clothing and for the donations of money from friends who have been moved to help us out in this need.

At present there are eight children who are entirely dependent upon the Home for support, and many of the others are only partially supported.

A recent touching scene was that of four promising little boys, ages from three to nine, who lost their mother and a little baby sister last winter. The father, not feeling his responsibility as he should, has given these fine little boys to us, asking that we find homes for them. When we went after them they were with their grandparents, out on the bank of the river with a ragged tent, for their home.

Robert Dement, one of our promising little boys, was placed in a home near Noble, Iowa, the latter part of September. His brother Henry, who had been placed out earlier, was also placed in a home in that community.

Several congregations have favored us with coops of chickens this fall already. We can hardly realize how much that means to us. Congregations in Iowa and Nebraska are still faithfully supplying us with eggs and cookies. We had a large store of empty jars, but we are glad to say now that all have been called for so that we praise the Lord again for Christian friends who are faithful in helping even when fruit is not so plentiful.

A friend near the city has loaned us a Jersey cow, so we have the use of three cows at present. Last year the Cass Co. friends furnished hay. This year we will have to buy hay, as it is rather scarce. This will mean added expense.

Bro. Ora Hartzler of Cass Co. sent us two pure-bred shoats last week. Now we will be able to save even our garbage.

A recent letter from the Secretary

of General Mission Board informs us of postponement of building for this year. We hope the Quarter Fund returns of our districts will again help us with the building fund this fall, so that we will have nearer the required amount for the needed improvement.

Please continue to pray for the work.

Oct. 1, 1933. Chris E. Miller.

Job, W. Va.

Dear Herald Readers, Greetings of love in Jesus' Name:—Since our last letter from this place we have enjoyed many blessings, for which we feel to praise His holy name.

Bro. William Jennings came into our midst Aug. 23 and was with us nearly one month. He held revival meetings at Pennington Schoolhouse and at Bethel Church. He also conducted a few services at Little Dry Fork; a few at Horton Church and delivered one sermon each at Lambert Schoolhouse and at Dry Fork.

Bro. Jennings preached the Word with zeal and power. The interest was good at each place. The Lord blessed the efforts and there was a harvest. A number of souls confessed Christ as their Savior, but many dear souls left under deep conviction.

On Sept. 21, Bros. S. H. Rhodes and Enos Heatwole came to instruct applicants and receive them into church fellowship. There were eight received at Pennington Schoolhouse, nine at Bethel Church and eleven at Little Dry Fork; twenty-eight in all, and most of them fathers and mothers. A few of these came from other denominations.

Bro. S. H. Rhodes was here and held two communion services on Sept. 24. Bro. John A. Kisamore and wife, of Parsons came for communion at Bethel and visited a few of the homes here. We hope they will come again.

Bro. Hiram Weaver and wife of Knoxville, Tenn., were here in August and spent a week visiting some of their many friends. Bro. Weaver filled several appointments, which service was very much appreciated by all.

We had a pleasant surprise on Sunday, Oct. 1, when Bro. J. D. Swartzentruber, wife and two sons, Willard and Merle, of Oakland, Md., came to services at Bethel Church. Though strangers to us we were soon enjoying Christian fellowship and we heartily invite them back again.

We are enjoying many temporal blessings also. We have had a good season and many vegetables from our gardens.

Our cellar is well filled, our bin full of coal, a supply of wood ready to be sawed into stove lengths and two hogs to butcher. For all these things we feel indebted to our kind Heavenly

Father, from whom all blessings flow.

Pray for the work at this place.

Yours for the Master,
Amos D. Heatwole.

Los Angeles, Calif.

(151½ West 73rd St.)

Greeting in the worthy name of Jesus:—

Please note the change of address (we have moved); the address is 151½ West 73rd St.

We have a building program on at the Los Angeles Mission. In order to become self-supporting and also to relieve the General Board of financial support, it was arranged to build a house and garage in the rear of the church, located at 151 West 73rd St. The superintendent of the Los Angeles Mission has been granted the privilege (by the General Board) to live in the house being erected (during his tenure of office).

The monthly allocation by the General Board for the Los Angeles Mission has (by their consent) been diverted into the channel of the building program.

The building program of house and garage is by consent and arrangement to stay within the approximate limit of \$600.00. The General Board has agreed to forward \$300.00 towards this sum, the balance to be raised by solicitation and free-will gifts.

The size of the house is 22' x 28' four rooms and bath; garage, 10' x 20'. Part of the garage we intend to use as a clothing dispensary.

The building program is a faith project: (1) faith in God, that He would open the way if it was His will (the way was opened); (2) that sufficient funds would be forthcoming (partly supplied); (3) that confidence and co-operation by all concerned would be sustained and accorded.

By providential direction (so it appears to us) we came into possession of four small buildings (a gift to the Church) which we wrecked and are using the material in the construction of the house and garage.

Any donations to help out in this building project will be thankfully received, and gratefully appreciated by the Los Angeles Mission. We have our household goods stored in a rented garage, and the new garage just built.

The Lord willing, the Los Angeles Mission will open a new mission Sunday school, Oct. 8, 1933. This new field is sadly in need of the Word of God. For a year or so we have been doing some missionary work in this district. Please pray for this work. An old house has been rented for \$5.00 per month, in which the Sunday school work will be conducted. Bro. Glen Whitaker has been appointed superintendent of this work.

The superintendent and (we take

the liberty for) the congregation thank each and everyone that has supported us with prayers and finances in the past. We hope and pray God will reward you for the kindness, sympathy, and forbearance shown to us.

Please remember us at the throne of grace. Thank you.

Oct. 4, 1933. P. A. Heller, Supt.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Herald Readers:—"It is God that girdeth me with strength and maketh my way perfect." We do praise Him for the privilege of holding up Christ in the midst of all the spiritual darkness. Mill strikes, truckmen strikes, bakery strikes, all keep us constantly reminded of the reality of the outworkings of the powers of darkness. Personal contact with individuals reveals the inner darkness.

We are glad to see the Church attendance picking up since the weather is cooler. All of the evening services are well attended. Sunday school and children's meeting attendance continues to grow.

Our communion service is arranged for Sunday Oct. 22, preparatory and baptismal services Saturday evening previous.

On Sunday, Sept. 24, Bro. Mark Swanenburg of Frazer, Pa., had charge of the afternoon and evening service in Bro. Graybill's absence. Sunday, Oct. 8, Bro. and Sister Daniel Gish of Millersville, Levi Brubaker and wife and Benj. Charles, and wife were with us for all these services.

Bro. and Sister Merle Eshleman are here now, occupying two rooms in the mission building. Bro. Eshleman had the disappointment of having his medical work deferred for another year and so is taking Bible work and also some medical college observations. Both are helping in mission activities.

Pray for us and the work.

Oct. 11, 1933. Emma H. Rudy.

Peoria, Ill.

Dear Readers of the Herald:—

We wish to express ourselves as being happy in the Lord, and we thank Him for the spiritual blessings that we have been enjoying through the summer months in our mid-week Bible study where an average of forty individuals have been attending. Our Sunday services have been well attended with those who find it a great pleasure to "come into his presence with singing, and into his courts with praise."

Truly the Lord is here, for Christians are growing in grace and lost souls are seeking salvation. Just recently five individuals accepted the Lord as their Savior, and three have reconsecrated their life to the Lord. The same day a lady left the Mission to go home after an evening service

and returned before she reached her home because of such great conviction that she should give her heart to God, and another left the building the same evening and stood out in the dark and cried; and still another said, "I am not satisfied. I need special prayer."

We ask that you pray for us and the work here in the Lord's vineyard.

Work here in the city is a little more plentiful at present than what it has been any time in the past two years. We also believe that the people in general are cheered up a little more than what they had been for which we are very glad.

We want to take this opportunity to thank the churches and individuals that have been contributing of the bounties of earth to the work here since our last letter. We greatly appreciate your gifts and praise the Lord for your zeal in the work of the Kingdom. We have been finding it a great joy in remembering you and your ministry of giving, to God in our family worship at the beginning of each day. May the Lord's blessing be upon you.

Oct. 4, 1933. C. Warren Long.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(Sept. 9, 1933)

By Elvin V. Snyder

For the Gospel Herald.

Greetings in Jesus' name:

"For if thou altogether holdest thy peace at this time . . . who knoweth whether thou art not come to the Kingdom for such a time as this?" It might be presumptuous to apply this verse to us in our day and say that the message that we have is not the one for this moment; not only for this moment, but especially for now. Have we called the people back to God, to the Bible, to Christ, or to some Pharisaism of our own? Is it not true that when Israel was in difficulties, national crises, and spiritual depression that there came men like Isaiah, Jeremiah, Nehemiah, and others to call the people back to the place where they had left God? It is not turning the clock back, to go back to God. God is not out-of-date. It is the world that has gotten out of step with God . . . that is considerably out of the Way. Art thou come to the Kingdom for such a time as this? Don't hold your peace "altogether."

Since America is not near any of the other mission stations, you must pardon me if I talk a little about ourselves because that is about all we get to find out. Trenque Lauquen is nearest to us, but that is 50 miles distant and on the other R. R. line, so we do not go back and forth very much, and letters are not always newsy.

Well, you must not get the idea that America is off the map just because it is far away. At least if it had been off, the cura (priest) helped us to put it

back on the other week. The 20th of August is always a holiday in honor of the saint of the town—San Bernardo. The celebration is supposed to be civic and religious, but it is mostly religious. The cura organizes a procession in which the city brass band leads a host of children and women carrying immaculate virgins, little Jesuses, saints, and finally San Bernardo—all in miniature statuary of course, after which he invites his cura-guest to make a speech on the steps of the church, addressing the great crowds of people—that used to come. (In former years people would attend by the thousand; this year there were no more than three hundred present.) It so happened that in the advertisement I have in one of the newspapers here in which I put a different Scripture passage every week, I inserted, intentionally, Isa. 46:6-8 for the Sunday, August 20. The cura saw it and "caught on." (Did you read what it says?) So after the procession the great orator from La Plata, I think he was, made his speech. He had chosen as his "text" my ad. for that day, and also an article I had written a year ago which said something about the medieval idolatrous customs of the church, practised to-day. So he frothed and fumed for half an hour about the "Culto Evangélico—abominación, mentiroso, ladrón, hereje, comunismo, Stars and Stripes and black eyes." (Church of the Gospel, abomination, liars, thieves, heretics, communists, etc., etc.) Well, that would have been enough; but he invited "the fools from the Culto Evangélico" to answer him through the local newspapers—thinking that none would publish such an article. He was mistaken again, because, besides publishing our answer, the editor printed 1000 copies of it in leaflet form for further distribution. The town received it very favorably, various prominent persons congratulating the editor as well as myself for what was done. And a number of new families have come to "Culto" since. Some of the members here were a bit fearful that the "Inquisition" had started again, but so far nothing more has come of it. Although I had invited the cura to answer through the press here, he has not done so yet (two weeks later), and I would be surprised if he would. It is safer not to write lies.

Well, that is all that has happened here recently. The gripe had been keeping a great many home from the meetings until recently. Now our attendance is getting back to "full house" again. The cold weather apparently has gone. Brother Lantz complained a while ago that it was so cold that he had to take a kerosene heater along to church in order to keep "the fire in the pulpit" going. I guess it wasn't as bad as that; at least it will not be necessary now with the spring sun-

(Continued on page 620)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

THE SEASON'S BLESSING

By Evelyn M. White

For the Gospel Herald.

I love them all, each brings its song
Of praise to God the whole day long,
And tells God's beauties fresh and fair.
Such blessings are the ones we share.
Come back to God, where you belong!

The summer's golden days go by.
How bright the day! How blue the sky!
Then autumn like a bird descends.
God sends them all.

And winter blows in stiff and cold.
The blessings of the seasons hold
Us all in awe of God's great hand;
We see His works in all the land.
With God, in nature we behold
Spring, summer, winter, fall.
Detroit, Mich.

NAOMI

Naomi was a true, faithful, devoted wife. When her husband, Elimelech, decided to leave their homeland because of the famine which was there and go to the unfriendly land of Moab, Naomi went without making any objection, although after misfortune overtook her family she said the Almighty had dealt very bitterly with them. This may imply that she believed it was wrong to flee from the punishment the famine was to bring on those who were unfaithful.

When they lived among strangers Naomi conducted herself so wisely that she won the friendship and goodwill of the best people of Moab. When she was left a widow her influence over her two sons was such that they were highly esteemed and were permitted to marry two of the best young women of that country, which spoke very highly for Naomi as well as for the sons she had brought up.

Often a mother finds it hard to live peaceably in a house with the wife her son has chosen, even when they are of the same race and the same faith. Naomi lived happily with these two young women who were strangers of an idolatrous race, whose customs and habits were very different from Naomi's, who worshiped the one true God. Naomi did not forsake her own religion, neither did she deride the religion of the daughters-in-law who had come under her roof. On the contrary, she so exemplified the goodness and gentleness of her religion that she soon won the love and confidence of these young women to the extent that they realized her religion was better than any they had ever known.

When the two young husbands died Naomi was left entirely alone in the world, if it had not been for the love and friendship of these two young widows, whose affection for her was as strong as that of the very best of daughters. It required not only love and wisdom, but tact, which is so often lacking, to win young women to the home of a strange widow, that they will have no desire to return to their own mothers.

When Naomi decided to return to what had been her home in Bethlehem she felt wretched, empty and heart-broken. She did not fully understand the depth of the affection the daughters-in-law had for the lonely old woman. She expected to go alone on that long, sad journey, which promised so little in the end. It was hard for her to believe that even Ruth could be willing to sacrifice everything, her own mother, her friends, her homeland, to accompany her to a strange land, where the future prospect seemed so dreary, unpromising.

We know of nothing in the history of women that deserves higher respect than the fact that the quiet, gentle, lovable life of Naomi could, under such circumstances win the undying friendship of a woman like Ruth, which made her say, "Nothing but death shall separate thee and me." The poverty of Bethlehem, with its sadness and discouragement could bring not a word but gentleness and kindness from Naomi to the loyal Ruth. Her first and constant consideration was to bring about what would be best for Ruth.

In the after life in Bethlehem we can see through it all the constant sympathy and helpfulness, as well as the wisdom and tact of Naomi, by which she brought about a blessedness in the life of Ruth of which neither of these widows could ever have dreamed. But this happy lot of Ruth was never permitted to bring even a shadow between the two. The women said to Naomi that her daughter-in-law loved her and was better to her than seven sons.

Naomi was bountifully blessed for all the love and kindness she had shown to the two young women who had come into her home. Nothing conquers like love and kindness and tact.—D. E. Cripe in "Gospel Messenger."

"LITTLE ME"

A little girl about ten years of age found out a very wonderful thing. She discovered that though she was a sinner and had often done very naughty things, yet the Lord Jesus loved her, and so much that He had borne all her sins Himself on the Cross, and put them away for ever, and that now she might go free. This made her so hap-

py that she resolved to write and tell her Sunday school teacher the good news.

She was not used to letter writing, but she easily filled up the first page with her story, and then wondered what she should put on the next. As she sat thinking, with her hand on the paper, it suddenly struck her she could draw her hand, so she spread it out flat, and carefully drew round it.

Then on the first finger she wrote, "Jesus my Saviour." On the second, "Jesus my Lord," as He was her ruler. On the third, "Jesus my Friend." And on the fourth, "Jesus my King." And what do you think she wrote on the thumb? Just two short words: "Little me." I wonder if you can guess why she chose the thumb to stand for herself? Why, because it alone can go to the fingers and touch them easily. She was just one poor little girl, but it took four fingers to express all that Jesus was to her.

And notice the order in which she wrote these titles of the Lord Jesus. First, He was her Saviour, the One who saved her from her sins and gave her a new life. Then, in the power of that life, she could call Him Lord, and obey His words. And, following on that, He was her Friend, the One to whom she could tell all her troubles, and who would help her and sympathize with her. Then, lastly, He was her King, the One who would lead her in triumph and victory. Can you spread your hand on paper, and write as she did? You may!—Selected.

OUR DEPARTED LOVED ONES

By L. C. Kauffman

For the Gospel Herald.

During the third quarter of 1933, 135 obituary notices appeared in the Gospel Herald; ranging in ages from a few minutes to 95 years. Their ages given are as follows:

90 years to 95,	2.
80 " " 90,	16.
70 " " 80,	29.
60 " " 70,	27.
50 " " 60,	11.
40 " " 50,	9.
30 " " 40,	6.
20 " " 30,	5.
10 " " 20,	6.
1 year to 10,	15.
Under 1 year,	9.

Average: 49 years, 1 day.

Among them were 1 bishop, 2 ministers, 2 deacons.

One born in France, one in Switzerland, one in England, one in Alsace-Lorraine.

Names of deaths in different states: Pa., 50; Ind., 14; Ont., 12; Ohio, 11; Iowa, 9; Va., 8; Mich., 7; Oreg., 2; Neb., 2; Ill., Mo., Del., Colo., Alberta, 1 each. In 3 cases we were unable to decide where they took place.

Kenmare N. Dak.

SUNDAY SCHOOL LESSON

Theme for the Quarter: The Life of Paul

OUTLINE STUDIES

Lesson for Oct. 29, 1933.—**WORLD'S TEMPERANCE SUNDAY.**

Lesson Scope.—Romans 13:12-15:3.

Lesson Text.—Rom. 13:12-14; 14:7-21.

Time and Place.—Written about A. D. 58 or 59, to the Romans at Corinth.

Writer.—Paul.

Golden Text.—Love worketh no ill to his neighbour; therefore love is the fulfilling of the law.—Rom. 13:10.

Points for Meditation.—

1. Walking worthily.
2. Living the temperate life.
3. Living for the good of others.
4. Abstaining for the sake of others.
5. The Kingdom of God.
6. Where our liberty ends.

Introductory Thoughts.—While drunkenness is barely mentioned in this lesson, the Christian trait of temperance is here taught in the highest sense of the word. Temperance is inseparably connected with liberty. While Christian people should abstain from stimulants and narcotics as a beverage because the use of them is harmful to body, mind, and soul, yet even if we could indulge in them without harm to ourselves (which we can not) we would be in duty bound to abstain from their use for the sake of exerting a wholesome influence over others. It has well been said that "a man's liberty ends where the other man's liberty begins." This thought is the burden of to-day's lesson.

LESSON COMMENTS

Casting off the Works of Darkness (13:12,13).—The works of darkness herein mentioned are "rioting and drunkenness," "chambering and wantonness," "strife and envying," fulfilling the lust of the flesh. These are among the things that belong to the carnal, sinful, intemperate life. The fountain-head of them all is selfishness, and their end is destruction.

Putting on the Armor of Light (13:12-14).—Let us observe that it is necessary to cast off the works of darkness before we can put on the armor of light. We can not be spirit-controlled and Spirit-controlled at the same time. Among the things herein mentioned as belonging to the armor of light are honesty, putting on the Lord Jesus Christ, making no provisions for the flesh, but denying its lusts. In another place the writer of these admonitions writes, "I keep under my body, and bring it into subjection." This is necessary, or the armor of light will drop off.

Living for Others (14:1-12).— "None of us liveth unto himself." This fact must be held above the Jewish contention of "no meat," or the Gentile contention of "liberty." Both of these classes of contenders got cold comfort from Paul. The liberty of love, which makes us the servants of others, transcends every other kind of liberty that can be named, for all the rest are tied up in selfishness. The great Christian principle of living for

the good of others is exemplified in Christ who forsook the glories of heaven that He might bring the Gospel of liberty into a sin-cursed world, dying that others might live. Let us follow in His steps. Instead, therefore, of contending for our "rights," let us use our liberties to the end that others may be won for Christ and be brought into the glorious liberty of His ever-blessed Gospel.

True Christian Charity (14:13-16).—We reach the climax in this part of Paul's teaching, in V. 15: "If thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died." Then, as now, many of the claims to charity were really a blind adherence to selfishness. True Christian charity forbids that selfishness be fostered under a pretense of charity. Read I Cor. 13. "Charity seeketh not her own."

Nature of the Kingdom (14:17-19). The key verse is found in V. 17: "The kingdom of God is not meat and drink; but righteousness, and peace,

and joy in the Holy Ghost." This standard attained, and the things mentioned in Vv. 18, 19 will follow as a natural result. In this declaration Paul emphasizes three great truths: (1) The rule in the Kingdom is not to "do as you please" but to do as God pleases; to be righteous before God and man, to enjoy the peace of God within the soul, and to have the satisfaction that comes alone through a Spirit-filled life. (2) This blessed condition of soul is acceptable to God and approved by godly men. (3) Christian duty demands that we "follow after the things which make for peace (among the brotherhood), and things wherewith one may edify another."

A Good Rule to Follow (14:20,21).—Following another admonition not to use our own liberties, or our own selfish desires as an occasion for the destruction of others, Paul concludes his forceful and wholesome teaching as follows: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Follow this rule, and you are not only on safe ground but are a real benefactor to others.—K.

Bible Meeting Topic

STUDIES IN I TIMOTHY.—

I Tim. 6:1-21

Topic for October 29

MOTTO

"Keep that which is committed to thy trust."

OUTLINE STUDY

VI. Counsels for a Good Minister (Continued).

13. Advice to servants.—I Tim. 6:1, 2.
14. Withdraw from contrary and contentious teachers.—I Tim. 6:3-5.
15. The blessing of contentment.—I Tim. 6:6-8.
16. The peril of loving money.—I Tim. 6:9-12.
17. A solemn charge to faithfulness unto the coming of Christ.—I Tim. 6:13-16.
18. How to charge the rich.—I Tim. 6:17-19.
19. A final charge to Timothy.—I Tim. 6:20, 21.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Riches."
2. Memorize a Passage from the Chapter.
3. Contentment.
 - a. Godliness.
 - b. Riches only Last in Time.
 - c. Food and Raiment.
4. The Good Fight of Faith.
5. A Good Foundation for Eternity.

For Seniors.

1. Keeping the Church Doctrinally Pure.
2. The Danger of Loving Money.
3. The Right Use of Wealth.
4. The Faithful Steward of God.

PERSONAL THOUGHT

Is our vision clear enough to discern the doctrine according to godliness, or do we incline our hearts to those who teach doctrines that feed the character of men and

women with envy, strife, railing, evil surmising, perverse disputing, supposing that gain is godliness?

SEED THOUGHTS

The first of all English games is making money. That is an all-absorbing game; and we knock each other down oftener in playing at that than at football or any other rougher sport; and it is absolutely without purpose; no one who engages heartily in the game ever knows why. Ask a great money-maker what he wants to do with his money—he never knows. He doesn't make it to do anything with it. He gets it only that he may get it. "What will you make of what you have got?" you ask. "Well, I'll get more," he says. Just as at cricket you get more runs. There is no use in the runs; but to get more of them than other people is the game. And there is no use in money; but to have more of it than other people is the game.—C. H. Spurgeon.

Wealth tends to materialize the soul. Every contribution to spiritual objects counteracts the tendency. It is another step up the ladder, whose foot is deep down in materialism, but whose top reaches to the holy heavens of spirit and love.—Sel.

Never try to save out of God's cause; such money will canker the rest. Giving to God is no loss; it is putting your substance in the best bank. Giving is true having, as the old gravestone said of the dead man: "What I spent I had, what I saved I lost, what I gave I have."—C. H. Spurgeon.

"Not for ourselves, but for others," is the grand law inscribed on every part of creation.—Edward Payson.

Be charitable before wealth makes thee covetous.—Thos. Browne.

"Honour the Lord with thy substance." —Proverbs.

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MENNONITE PUBLISHING HOUSE

Scottsdale, Pennsylvania

THURSDAY, OCTOBER 19, 1933

Field Notes

Communion services are announced for Bethel Church near Garden City, Mo., the first Sunday in November.

Communion services are announced for the Vincent Church near Spring City, Pa., on Sunday morning, Oct. 22.

Arrangements have been made for a Sunday school conference at Mattawana, Pa., Oct. 13-15. An interesting program of this meeting is before us.

Evangelistic meetings are scheduled to begin at Finland mission station, Montgomery Co., Pa., on Saturday evening, Oct. 21. Pray for the work. Cor.

Sunday, Oct. 29, is the time set for a series of meetings at the Gingrich Church, Lebanon Co. Bro. C. Z. Martin of Mountville, Pa., will have charge. B.

From the Medway congregation near Osborn, Ohio, there comes this news: "Bro. Ben B. King is to begin a series of meetings at this place, beginning Oct. 27, the Lord willing."

Revival meetings will begin Oct. 15, if the Lord wills, at the Midland, Mich., Mennonite Church, with Bro. Ray Yoder of Wakarusa, Ind., in charge. Pray that souls will be saved. B.

An interesting program of a Bible meeting to be held at Lancaster, Pa. Saturday afternoon and evening, Oct. 28, and all day Sunday, Oct. 29, is before us. On the program appear subjects that are vital to the welfare of the Church.

December 14-17 is the date announced for a Bible meeting at the Marion Mennonite Church, south of Chambersburg, Pa., with Brethren John L. Horst of Scottsdale, Pa., and John R. Mumaw of Harrisonburg, Va., as instructors. S.

Communion services arranged for, to be held at Central Church near Archbold, Ohio, on Sunday, Oct. 29. Ordination services are to be held in connection with these meetings. The prayers of God's people are solicited in behalf of this work.

A brother writes from Hesston, Kans.: "We have a five-night series of meetings planned for Oct. 11-15. We are looking to God for definite things. Communion on Sunday morning, Oct. 15." Bro. I. E. Burkhardt is to have charge of the meetings.

Announcements for communion services in the congregations in the bishop district of Bro. J. A. Heatwole, La Junta, Colo., are as follows:

Manitou, Oct. 15.

Limon, Oct. 22.

East Holbrook, Nov. 5.

La Junta, Nov. 19.

Bro. Oscar Burkholder recently returned to his home at Breslau, Ont., after preaching in a number of congregations in eastern Pennsylvania and while in that part of the Gospel field he attended both the Franconia and Lancaster conferences. The Lord bless his labors.

Bro. Joe C. Driver of Garden City, Mo., is spending about ten days in central Missouri, holding a number of communion meetings among scattered members in the vicinity of Sagrada and Gravois Mills, and closing with a communion service at the Mt. Zion Church near Versailles.

Bro. J. S. Lehman of Lancaster, Pa., well known to many of our readers through his former connections with the publication work at Elkhart, Ind., years ago, is bearing up well under his eighty-six years of pilgrimage on earth, and takes a live interest in the affairs of the Church.

Latest reports give 129 as the present enrollment at the Eastern Mennonite School. This, together with the correspondence students and the probable students at the forthcoming special Bible term, will probably send the total for the year considerably above the two hundred mark.

A Program of the series of meetings held at Kitchener, Ont., Oct. 8-15, in memory of the arrival of the first settlers of Mennonites in America to begin the first permanent Mennon-

ite settlement in America, is before us. These settlers arrived at Germantown, Pa., Oct. 6, 1783. Bro. C. F. Derstine, the evangelist, was assisted by a number of other brethren.

A brother writes us from Wadsworth, Ohio: "Bro. N. A. Lind of Albany, Oreg., will be with us, D. V., for an all-day meeting Oct. 15, with a harvest meeting in the afternoon. In the evening of the same day he will begin a series of meetings in the Crown Hill Church, and following these meetings he will hold a series of meetings with us of the Bethel Church. Pray for the work here."

A card mailed at La Junta, Colo., Oct. 8, bears this message: "Colorado Christian Workers' Conference in session at East Holbrook, Saturday evening and Sunday. Good interest and attention. Bro. N. A. Lind of Albany, Oreg., delivered the missionary sermon. Bro. S. A. Yoder of Harper, Kans., S. S. field worker in the Missouri-Kansas district, is also with us and has a place on the program. The 250th anniversary of the first Mennonite settlement in America observed."

Among the recent visitors at the Publishing House, and with friends in Scottsdale, were the following: Sister Annie Landis of Neffsville, Pa.; Bro. N. B. Leaman and wife of Lititz, Pa.; Bro. C. K. Lehman and wife and daughter Miriam of Lancaster, Pa. Sister Landis is spending a few weeks in Scottsdale, the guest of Bro. Homer Kauffman and wife, and Bro. C. K. Lehman favored the congregation at the Scottsdale Mennonite Church with helpful Gospel messages on Sunday morning and evening, Oct. 15.

Correspondence

Millersville, Pa.

Dear Brethren, Greetings:—The Lord willing, Bro. J. S. Hess of Lititz, Pa., will begin continued meetings at Rohrerstown Oct. 29, for which we appeal for the hearty and earnest support by attendance and intercessory prayer.

Communion service at Rohrerstown Oct. 29. Preparatory service Saturday afternoon the 28th. Millersville: Nov. 5; preparatory service Saturday, the 4th.

Oct. 8, 1933.

Cor.

Middlebury, Ind.

Greeting in Jesus' name:—On Sept. 27 we held our mission meeting. The morning service Bro. D. J. Johns read as the opening the 84th Psalm. Bro. Ira Johns preached on "Go Ye Therefore" (Matt. 28:19), followed by a talk on South America by Bro. Litwiller, and Sister Litwiller gave a talk

to the children. We enjoyed the meeting very much.

On Oct. 1, we had our counsel meeting, and on Oct. 8 we had our communion of which a goodly number took part. We also have Bro. D. J. Johns giving talks on the book of Timothy.

We also had Bro. Clarence Shenk of the Olive Church to deliver a forceful message on Oct. 1. Text, I Cor. 9:25, first clause. We praise the Lord for all these messages.

Oct. 8, 1933.

Cor.

Ashley, Mich.

Dear Herald Readers:—On Sundays, Aug. 20 and 27 Bro. Joshua B. Zook of Allensville, Pa., brought us several inspiring messages. In his discourses he stressed particularly the duty of the Church in giving the world God's life-giving Word. In order to do this we must first know the Word of God ourselves and be an obedient people. We are very grateful for the Gospel messages Bro. Zook brought us while he was in our community.

Our bishop, Bro. D. D. Troyer, of Goshen, Ind., was with us the past week-end Oct. 6-8. While he was here we held our communion service. It was possible for a large number to attend this service.

We are greatly enjoying the studies in I Timothy at our young people's meetings. New truths are brought out as we discuss this epistle together.

Arline D. Conrad.

Miner's Village, Pa.

Greetings in Jesus' blessed Name:—We are glad to bring you the news from this place again. The Lord has blessed our labors marvelously. As a result of the evangelistic meetings held at this place, twelve souls confessed a need of a Savior. These have been instructed in the doctrines, and eight are willing to be baptized and received into the Church. Pray for them, that they may be living witnesses for Jesus. The meeting Sept. 9 was well attended with good interest.

The ministering brethren during September were the brethren Elam Stauffer, Jos. Boll, Jno. W. Weaver, David Miller. Visiting workers from nearby congregations were also with us. We appreciate these visitors. Come again, and bring others with you.

The Sunday school attendance averaged 145 for September. Attendance generally falls off in summer, and increases over winter months. About 50% are Miner's Village and Bert Coleman people.

The Bible study continues with good interest. Our leaders for September were, Bro. Henry Lutz in the study of Hell, and Elam Stauffer in the study of Pleasure. Prayer meet-

ings also continue. Meetings were held in the homes of J. Harrison Leeper, and Geo. Good. The leaders were Bro. Daniel Wert, Sept. 12, and Bro. Elam Stauffer Sept. 26.

Working conditions among the mines are improving. The mines are running quite regularly now.

We ask you to remember us before the Throne in your petitions, that we may not shun to declare the whole Gospel, without fear or favor of man. Remember also the babes in Christ. Remember those who would enter the Kingdom but whom Satan has bound. "Pray without ceasing."

In His service,

Oct. 9, 1933. Benj. W. Stauffer.

Morton, Ill.

(Pleasant Hill congregation)

Greetings to all Herald Readers:—October 8 we were again privileged to listen to a splendid Gospel sermon by Bro. Ezra Yordy of Eureka, Ill. His text was Eph. 4:1. God calls us out of darkness unto His marvelous light, which is a high and heavenly calling. He emphasized, to firmly fix in our mind, that it pays to be a Christian; and if we have the knowledge of God it becomes a responsibility for us to witness for Christ in unity of the Spirit, walking worthy of the vocation wherewith we are called.

We are looking forward to a series of meetings to be held by Bro. A. H. Leaman of Chicago, beginning Oct. 25, for about 12 days. We extend a hearty welcome to anyone desiring to attend these. We ask an interest in the prayers of all God's people in behalf of these meetings, that through the efforts put forth much might be accomplished in this community where the Gospel is so greatly needed.

Oct. 9, 1933.

Cor.

Finland, Pa.

Greetings in the Master's name:—The reason for writing at this time is to announce the evangelistic meetings beginning Saturday evening, Oct. 21 with Bro. E. W. Kulp of Bally as evangelist.

On Sunday, Sept. 24, one young soul was received into the Church. A few others expressed their desire to make the same wise choice but (seemingly) the door is closed to them at the present time. They all, and us as workers at this place and the community at large is greatly in need of your prayers.

We welcome you to come and worship with us during these meetings as well as at our regular services. Sunday school 9:30, the second Sunday of the month 9 o'clock with preaching following. Bible study Thursday evenings at 7:30.

Yours in His service,

Oct. 10, 1933. C. M. Shisler.

Wakarusa, Ind.

(Holdeman congregation)

Dear Herald Readers, Greetings in Jesus' Name:—Sunday, July 9, Bro. D. A. Yoder preached for us. After the service a young brother was received into the Church by water baptism. May the Lord bless him and use him to His honor and glory.

Sunday, Aug. 6, Bro. Gustav Enss of Goshen College, was with us and gave a review of the lesson following the lesson discussion.

A number of brethren and sisters of this congregation attended the Indiana-Michigan Mennonite Sunday School Conference held with the Kokomo congregation, Aug. 7-9. Many helpful and inspiring subjects were given. There were also a number from this place who attended the General Conference held at Hesston, Kans.

Since our last writing the following brethren have been in our midst and preached for us: Bro. Moses Shantz of Ontario; Bro. Isaac Witmer of Columbiana, Ohio; and Bro. I. W. Royer of Orrville, Ohio.

Sunday, Oct. 8 harvest meeting was held at this place. Bro. M. C. Lehman, missionary from India, preached for us in the forenoon, afternoon, and evening, and brought some very timely messages.

The Lord willing, we expect to have counsel meeting Thursday evening, Oct. 12, and communion, Sunday, Oct. 22. We expect to have Bishop D. A. Yoder with us at these services.

Oct. 11, 1933.

Cor.

Adamstown, Pa.

(Gehman's S. S.)

Dear Herald Readers, Greetings:—We praise our Maker for His sundry blessings which harvest and autumn bring manifesting His love to us.

During the last quarter our largest attendance was 78, the lowest 46, and the average 69. We are also encouraged and gratified at the interest and presence of outside attendants.

We have been privileged to have the following visitors among us recently: Bro. Jacob Hess and son, Irvin Charles and Clyde Shenk, besides several visitors from neighboring congregations. We heartily welcome our brethren to pay us a visit.

We are also glad to announce that revival meetings are scheduled to begin Nov. 5, continuing for an indefinite period, with Bro. John Gochman as evangelist. May we who are concerned and interested in the welfare of souls remember the evangelist and neighborhood in earnest prayer to the throne of God.

In His name,

Oct. 17, 1933. Irvin B. Horst.

Miscellaneous

CHRIST IN GETHSEMANE

By Edith B. Kennel

For the Gospel Herald.

In the garden of Gethsemane,
Methinks the Son of man I see;
In parting from His chosen three,
In sorrow yearn to pray.

A little farther Christ must go,
Removed from comrade, friend, and foe,
'Till sorely pressed with grief and woe,
He knelt in agony.

O fellow man, could you but see
This scene in sad Gethsemane,
Bowed low in deep humility,
A trembling figure kneels.

But mortal man in Him we see;
He sought for human sympathy;
Returning to the weary three,
He finds them fast asleep.

Again He prays, again returns,
He for their consolation yearns;
His weary heart within Him burns,
Again they are asleep.

Forgotten by His very own,
O cruel mortal heart of stone,
At midnight Jesus all alone,
Wrestles in tears.

Then in His pain and tears,
Great drops of blood appear,
'Till God, who sees and hears,
In mercy moves.

Forth from the realms of light,
An angel pure and white,
Cometh with strength and might
To comfort Him.

But lo! Behold Him now,
Calm and serene His brow;
He will fulfill Heaven's vow—
The victory's won.

Oh stubborn sinner, bend thy knee
In shame and deep humility,
That prayer in dark Gethsemane
Included thee.

It was for you and me He pled,
For sinful man He died and bled;
For us bowed low His sacred head,
Oh, love divine.

For He who died on Calvary,
Who prayed in sad Gethsemane,
Now intercedes for you and me
At God's right hand.

Shall He in vain plead for your soul,
While mercy's waves around you roll?
Each day you're nearer to your goal,
Heaven or hell.

Accept Christ, and His peace is yours;
Forgiveness His shed blood insures;
A heavenly home His love secures,
Trust and obey.
Coatesville, Pa.

WAS PAUL'S VISIT TO ATHENS A FAILURE?

(Notes on the S. S. Lesson for Nov. 19)

By J. A. Ressler

For the Gospel Herald.

There may be some that are anxious to know the correct answer to the question used as a title above. An attempt was made to answer the question in the last paragraph in the Introduction to Lesson VIII. for this quarter, Advanced Quarterly.

If you can find your Advanced Quarterly, and are not opposed to reading "Introductions," just read the last two sentences of the Introduction for the lesson referred to. I read it a little while ago, and came to the conclusion that there might be a few that would not "get" it at the first reading. I tried the passage on a few about the "House," and my experiment confirmed me.

Remember that Mecca is the center of Mohammedanism to-day as Athens was the center of Greek idolatry in Paul's day. A few years ago (I'm not sure how it would be now), it would have been almost certain death to a Christian preacher to go to Mecca and preach salvation by Christ. A mullah is a religious teacher among Mohammedans, something like Dionysius (Acts 17:34) was socially among the Athenians. Damaris (same verse) was a cultured woman in Athens or her name would not have been prominently known. "Moslem" is used as a polite synonym for "Mohammedan."

To go to Mecca and produce a converted mullah, and an educated Moslem woman, and "others with them," would be one of the most wonderful miracles of our day. It was no less a miracle for Paul to do similar things in Athens. Hence we feel that Paul's visit to Athens was a wonderful success.

Scottdale, Pa.

VALUE OF CHRISTIAN FELLOWSHIP

By Erma Yoder

For the Gospel Herald.

"Mid scenes of confusion, and creature complaints;
How dear to my heart is communion with saints."

Many a Christian, I am sure, can testify to the truth of those few lines. Oh: the blessedness and joy, the sweet soul satisfaction, that comes from true Christian Fellowship. Our hearts are filled with the love of God, and only as we give Him first place in our hearts, can we see and feel the real value and beauty, of Christian Fellowship.

The definition of fellowship might be given as association one with another; with the same interests, mutually helpful and inspiring.

The secret of power in service is a heart filled with the love of God. This brings about a condition of the soul that Peter describes as "Joy unspeakable, and full of glory."

Jesus' service and strength grew out of deep communion with God. Forty days and forty nights He spent at one time in the wilderness, with fasting and prayer, in the fellowship of His Father. We have record of many instances, which He spent in fellowship, and in this way received new strength,

power, and encouragement to go on with His many duties, and labors of love.

Do we wonder why our efforts are not more fruitful?

A Christian life without God is an impossibility.

What is the effect of whole souled worship, or fellowship. It lifts the soul to God, and brings refreshment from on high, increases our faith, gives us strength, a greater desire for service, a deeper love for our fellowmen, and a passion for lost souls.

A genuine Christian experience asserts its presence in our lives by the attitude we take toward spiritual things. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." We need to let Christ dwell in us richly, and be in constant fellowship with Him.

The tone of Paul's epistles everywhere were to the end that we might be filled with the knowledge of His will; that we might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. In Rom. 8:1, the apostle refers to those who are in Christ Jesus as walking after the Spirit rather than after the flesh. In other words, when we cease to walk after the flesh, and instead, walk after the Spirit, we are walking in newness of life, and have fellowship with God. When we feed our souls on the bread of life, and exercise our minds and bodies in the service of Christ and commune with Him, we are fulfilling, the command to grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

The longing for divine help, growth, and fellowship is expressed in prayer. The Holy Spirit is given for our guidance. Give these things their rightful place in our lives, and we will enjoy fellowship with God to the greatest degree possible here upon the earth. "If we walk in the light as he is in light, we have fellowship one with another." When God said, "It is not good that man should be alone." He referred not only to the matter of marriage, but also to a fundamental truth connected with human life, and that man as a social being, needs the fellowship of his fellow creatures.

Let us think at this time about Christian fellowship. "Can two walk together, except they be agreed?" (Amos 3:3). "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgments" (I Cor. 1:10). Where there are two or more Christians, there you will find Christian fellowship.

Let us go to the Bible, for a few examples of Christian fellowship, and

what they mean to the children of God. Jesus felt the need of human fellowship, so He chose twelve men to be His disciples. What blessings they would have missed if they had refused to leave their daily tasks and follow Him. I am sure Jesus and His disciples enjoyed many blissful hours in fellowship alone, away from the crowds that followed them about.

During the time of Christ's trial, before His crucifixion, Peter did not stay near, in the fellowship with Jesus, and as a result, in an unguarded moment, denied his Lord, three times. He saw his mistake, wept bitter tears, and repented. Is that our case sometimes? Do we become separated from the fellowship of Jesus, and then deny Him? Also notice what it meant in Peter's life.

Just as surely we will suffer and weep bitter tears.

Judas, another of the disciples, compromised with the world, and betrayed the Lord for thirty pieces of silver. What was the result of this act? He realized his mistake, and took his own life. What a price to pay, to get away from the fellowship of Jesus.

One day while two of the disciples were walking to Emmaus, Jesus, unknown to them, walked with them. Later, when they knew who He was, they said, "Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the scriptures?" Brother, sister, when we have fellowship, and commune in the things of the Word; when we have real Christian fellowship, then our heart burns within us also, as HE walks with us.

Christ's parting message to His disciples was, "tarry ye at Jerusalem," until ye receive the Holy Ghost and power. They were obedient to the command, and were in true Christian fellowship, waiting with one accord.

Of what value was this fellowship and waiting? They received the Holy Spirit, which made them, (1) bold in witnessing, (2) powerful in speech, (3) they had a rich harvest of souls, (4) every nation in the known world heard of Jesus through the ministry of the disciples within a generation. If we would enjoy Christian fellowship, we must have the upper room experience, as did the disciples. When we have had this experience, our influence will go out and will help to draw others back into Christian fellowship. Here, dear friends, we have a great responsibility. Many times a weak Christian will receive inspiration to continue true to convictions and the Christian life, because of the influence and fellowship of some true and sincere Christian.

Fellowship with true believers is a source of inspiration, help, strength, comfort, and joy, both to ourselves, and to the lives of others. It gives us the more abundant life, a greater love for

the brethren, helps us to leave the wrong and love the right, gives us a desire for worth while things, lifts us up to a higher plane of living and strengthens and enriches our Christian life.

SUBSCRIPTIONS

The season is again approaching when the larger part of our patrons are renewing their subscriptions. With the many thousands of names on our lists, the task of receiving this mail and giving proper credit is not a small one. The work, however, will be lightened if as many as can will renew during the months of October and November, thus avoiding the usual rush in December and the first months of the new year.

The usual premium lists for the Christian Monitor and the Youth's Christian Companion are being prepared and announcements will be made in these papers. We will appreciate any assistance that can be given along this line. While we allow no discount on renewals, any effort to help along this line will be greatly appreciated.

With the return of more normal prices for farm products, we trust that we may have a hearty response from those who have been given special credits during the past few years. In cases where it is impossible to take care of the renewals at this time, further credit will be extended.

As a further inducement to secure new subscribers, all new subscribers will be credited to the end of the year 1934, and receive the remaining numbers of this year. Our special offer to credit any of our present subscribers one year in advance for each two new subscriptions sent in at the regular subscription price is again in force. To secure this special offer, mention must be made regarding it when the new subscriptions are sent in.

The special rate to the Gospel Herald, 3 years in advance for \$5.00, will be continued for this season. Many have taken advantage of this, and we trust many more will do so. It is an arrangement that will benefit you as well as the House.

Subscription Dept.

Value of Christian Fellowship in the Home

Would that all homes had this motto, "As for me and my house, we will serve the Lord." From a human standpoint, there is no more blessed place on this earth, than a Christian home; real fellowship between each member of the home where the atmosphere is one of purity, godliness, and holiness; whose abiding guest is Christ. We need an

ideal for our homes that God can approve of. Family worship, a daily practice; Bible reading, habitual; spiritual songs frequently heard, and religion a prominent place in our conversation. Such a home will be a hallowed spot, where the ties of love and sympathy grow stronger as the years go by.

Christian Fellowship in the Church

One of the most wholesome provisions God ever made for the welfare of His people was the organization called the Church. The spiritual food we receive in hearing the preaching of the Word and in other religious meetings is not only nourishing to the soul but very essential to the growth of the spiritual life. Do we wonder that God warns us not to forsake the assembling of ourselves together as the manner of some is? Heb. 10:25.

Those who neglect the house of God, invariably experience a leanness of soul. Those who are out of active fellowship with those "of like precious faith," sooner or later lose their fellowship with God. The ring of heaven is heard, the glory of heaven is seen just ahead, as we sit together in heavenly places in Christ Jesus and worship God in spirit and in truth.

Christian fellowship strengthens the unity of the Church. "Behold how good and how pleasant it is for brethren to dwell together in unity." The Church affords an opportunity for the people of God to unite their forces and their resources in the work of winning the lost. All who meet the conditions of God's plan in Christ are brought into fellowship with God and the Church. This fellowship brings every saved man and woman on a common ground and makes them have fellowship with one another and with God, and the result is that we receive many blessings. I hope that all of us who enjoy the blessings and taste the joy of Christian fellowship will not grow cold and indifferent but will continually strive toward a richer and fuller life in Christ Jesus.

A ROOT OF BITTERNESS

(Continued from page 595)

love of God shed abroad in the heart; a type of love much higher and deeper than any human love that exists; a love that overlooks slights, injuries, etc., and promotes humility and meekness. This is the only remedy for that bitterness which so often troubles us, the only remedy for that pride-root which is so deep-seated within the human nature of every one of us. You may call it by its other name, charity, but it does the work when all human agencies fail. Let us ask God for more and more of it as He gives us grace to receive, and bitterness will be turned to joy and peace in the human heart.

Eureka, III.

WEEKLY LETTER

(Continued from page 613)

shine helping along. At last it has rained here, after a dry spell of over four months.

We are praising the Lord for His continued guidance and strength for the work, which, no doubt, is a direct result of your prayers. There ought to be plenty of time for praying now with all the unemployment. Prayer and Est. 4:14 should go together.

America, F. C. O., Argentina.

INDIA NEWS LETTER

(August 28)

For the Gospel Herald.

Greetings in Jesus' precious Name:—Sunday, Aug. 27, Bro. and Sister Lapp went to Dondi for the communion service. At this time of the year it is often difficult for the bishop to go to the various congregations at communion time. For the Communion at Dhamtari Bro. Friesen came up from Ghatula on an ox cart part of the way. From where the road was motorable a taxi was obtained.

The congregation at Balodgahan (351 people) partook of communion on Sunday morning, Aug. 13. Bro. Lapp preached the communion sermon. God blessed us at this service. But several days later we were saddened when one of the young men of this congregation was accused of stealing Harun, one of the enterprising young men of the Balodgahan congregation, who has a small shop at which he sells sugar, oil, cocoanuts, matches, soap, etc., reported the theft of his money box. The sub-inspector of police came and investigated the case. Khedu, a young man of our congregation who makes his living as a day-laborer, was accused. He produced the box but denied taking the money. He was tried at Drug and found guilty. He was given six stripes and released. Last Sunday, Aug. 27, he was excommunicated. Pray for him.

Sunday School Day was observed at Balodgahan, Aug. 20. From each of the various departments of the Sunday school a song was given, after which Bro. Sukhlal preached a helpful sermon.

Sister Wenger is busy with the medical work. Through the medical work she has a unique testimony which touches many who are not reached otherwise. Recently a man came to the dispensary from a small jungle village into which so far as he knows, no one has ever gone to preach the Gospel.

Recently Sister Good went to Sankra for a few days of much needed rest. She has charge of both the Middle School and boarding for girls which makes a lot of work.

Bro. Smucker is in the European ward recovering from a light attack of

enteric. The Lord willing, he will return to Sankra to-morrow, Aug. 29.

The writer is writing this letter from Chikhle, where he is planning to spend the week with the evangelists located there in proclaiming the unmatched Gospel of Christ.

M. C. Vogt,

Balodgahan, Via Dhamtari, C. P.

LETTER FROM P. A. FRIESEN

For the Gospel Herald.

Sihawa, via Dhamtari,
C. P., India.

Sept. 4, 1933.

Dear Herald Readers, Greetings in Jesus' Precious Name:—The first two months back in India have again passed very quickly. It seems we have accomplished so little these two months, one almost feels discouraged, but the rainy season will soon be over and then we will be able to do more extensive work in the villages.

During the month of August I visited the congregations at Mohadi and Dhamtari. We had communion at both of these places and also at Ghatula. The Lord willing, we expect to have communion at Likhma, the new evangelistic station, next Sunday. There is much work to be done in our India Church, and we ask an interest in your prayers.

In quite a few of the villages the cow-pox have been very bad among the cattle. Many of the farmers have lost their best working cattle. Some of our Christian farmers have lost some too. None of the Mission cattle have taken the disease so far, for which we are very grateful. The village people are very careless with their sick cattle, and this makes it very difficult to keep our cattle separated from the village cattle.

The work in the village schools has not been going so well during the rainy season, on account of high water and the many Hindu holidays. Whenever they have a Hindu holiday the children all stay home. There is a great field here, and we need your prayers.

Yours in the Master's service,
P. A. Friesen.

A FULL DAY AT THE KANSAS CITY MISSION

By J. D. Mininger

For the Gospel Herald.

To-day (Oct. 4) was indeed a full day at our Mission. It was the opening day of the week-day Bible school, to which we have been eagerly looking forward for some time. It was such a rare, sunshiny day. God in nature seemed to smile upon us. How we rejoiced to have with us again the boys and girls radiant with life.

"I've done signed up," said one fine lad the other day, when he was invited

to come back to Bible school. What a joy to teach these boys and girls, just budding into life, about our Christ.

One hundred seventy of them were actually present to-day. We have the promise of more later. We are favored indeed in having one hundred seventy children to begin with, and in having the glorious Gospel of salvation to bring to them.

Our teachers this year are Bro. Philip Kreider (who also serves as principal), and Sisters Mary Stalter, Blanche Ropp, Louise Jones, Martha Weaver, Bessie Smith, Margaret Horst, and Marie Brunk. Two of these teachers were reached for Christ and the Church through the instrumentality of the Mission.

An additional Bible class composed of High School students (which we term the "High School Credit Class," is to be organized Wednesday, Oct. 11, D. V., with Sister Margaret Horst, formerly of Hesston College and Bible School, as instructor.

Before the Bible school was over to-day, three of our teachers left to sing at a funeral in Kansas City, Mo. This funeral was conducted by our brother, W. M. Smith. It was the wife of a fellow employee of Bro. Smith whose funeral sermon he preached.

This evening about nine or ten of our workers are attending a teachers' training class; also this evening Bro. E. F. Schrock is leading the mid-week prayer meeting, which is followed by our weekly Bible Class taught by Bro. D. D. King.

Yes, it was a full and blessed day of service for our glorious Master.

"One more day's work for Jesus
One less of life for me
But Heaven is nearer and Christ is dearer
Than yesterday to me.
His love and light fill all my soul to-night.

Oh blessed work for Jesus
Oh rest at Jesus' feet,
There toil seems pleasure
My wants are treasure
And pain for Him seems sweet
Lord if I may I'll serve another day."

2409 Farrow Avenue
Kansas City, Kansas.
October 4, 1933.

WHY WE GIVE

"God loveth a cheerful giver;
He has asked us to freely give
Our love and money to others,
To teach them the right way to live.

"Inasmuch as ye give others,
Ye have given the same to me;
These words were spoken by Jesus
To all who His helpers would be."
—Anon.

It is shocking, sometimes, when we learn of the ignorance of the Bible, on the part of some people.

—E. D. Hess.

Those of you who are hungry for learning, let me tell you: There is no place where you can learn as much as you can at the feet of Jesus—Milo Kauffman.

OHIO MENNONITE S. S. CONFERENCE

Thirty-ninth Annual Ohio Mennonite Sunday School Conference, Held at the Beech Church, near Louisville, Ohio, July 25-27, 1933

THEME: Christian Evangelism.

TEXT: "Follow his steps" (I Pet. 2:21).

CONFERENCE HYMN: "Follow the Path of Jesus."

MODERATOR: Elmer Hilty.

The Beech Mennonite congregation provided for every accommodation and convenience of the many visitors in a quiet, agreeable, and efficient manner. The weather was very favorable. The attendance and attention were good throughout the various sessions. The largest attendance at any session was estimated at 2000 and the total attendance at 2500.

Missionaries from India and South America, bishops, ministers, deacons, and hundreds of Sunday school and young people's Bible meeting workers, both old and young, although presenting a wide range of activities and experiences in Christian service, were all united in a warm spirit of Christian fellowship.

The moderator concluded his efficient services by a statement which should be a challenge to every attendant of the conference—"We have had loaves and fishes in abundance. May it not be said of us that we went away and followed the Lord no more."

Probably at no previous conference has every speaker adhered to the theme so closely as at this conference on the theme "Christian Evangelism." The challenge remains—Jesus, the only Savior of the world; His Gospel, the only message of salvation for the world; and the Sunday school, a means of evangelization to teach, live and bring this message to the world.

Tuesday Evening

Welcome Service, conducted by O. N. Johns, home pastor.

Address of Welcome, by M. O. Krabill, Sunday school superintendent.

Songs led by Alvin Schloneger, chorister.

Prayer, by J. A. Liechty, J. D. Miller.

Luke 24:44-53, repeated by Velma Hackman.

Christian Evangelism Defined, by Lloy Kniss.

"Ye are witnesses of these things," by S. D. Grieser.

Closing Prayer by Eli Frey.

Wednesday Morning

Delegates' Meeting.

Song and prayer service, led by Calvin Mast.

Appointment of Resolutions Committee as follows: Perry Smith, D. S. Yoder, Walter Oswald.

Acts 26:1-23, repeated by Eugene Studer.

Bible Study: The Life of Paul, by Chester K. Lehman.

Reading of Minutes. The minutes of the previous conference were read and approved.

How to Keep Evangelical and Make More Evangelistic: Our Sunday Schools, by Elmer Meyer.

Prayer by J. J. Buchwalter.

How to Keep Evangelical and Make More Evangelistic: Our Y. P. B. Meetings, by Isaac Zuercher.

Announcement by Levi Mumaw, representative of the Mennonite Publishing House, concerning his work at the conference.

Closing Prayer by J. S. Shoemaker.

Wednesday Afternoon

Children's meeting in church, conducted by Mrs. O. N. Johns, Mrs. M. O. Krabill. Speakers: Lloy Kniss of India, Mrs. Nelson Litwiller of South America. (Attendance about 300)

Delegates' meeting.

Song and prayer service, led by Sanford Shetler. (Substitute for Timothy Brenneman)

Deuteronomy 8:11-20, repeated by Forrest Yoder.

Treasurer's Report: (Auditor's report included.) The report was accepted. See below.

Providing Missionary Impression and Expression in the Sunday School, by Mrs. Norman Bauman.

Grading and Promoting the Sunday School Pupils, by Trella Troyer.

Open discussion.

Secretary's Report. The report was accepted. See below.

The S. S. Teacher's Self-Criticism, by Nelson Litwiller.

Appointment of Nominating Committee as follows: N. E. Troyer, A. J. Steiner, M. B. Hostetler, C. S. Swartz, David Rohrer.

Prayer by A. J. Steiner.

Group Meetings: Parents, led by S. C. Plank; Young People, led by H. S. Bender; Children's Story Hour, led by I. J. Buchwalter.

Wednesday Evening

Fellowship hour in song, conducted by O. N. Johns.

Young People's Meeting: Leader, Rollin Krabill.

Song service, led by Stanford Mumaw, chorister.

Psalm 67, repeated by Jennie Albert.

Prayer by William Detweiler.

Theme: "Character Study."

Topics (taken from S. S. Lessons for Third Quarter, 1933): Gideon, by Herbert Zook; Ruth, by Elizabeth Royer; Hannah, by

Emma Smith; Samuel, by Don Kreider; Prayer, by Rollin Krabill. Offering for expenses, \$108.78.

Present World Conditions a Help or a Hindrance to Spreading the Gospel Message, by M. C. Lehman.

Closing prayer by Enos Detweiler.

Thursday Morning

Delegates' meeting.

Song and prayer service led by Chester K. Lehman.

Report of Group Meetings: Young People, Samuel Swartz; Parents, Walter Oswald.

II Timothy 1:1-9, repeated by Leon Glick (Substitute for Earl Freidt).

Bible Study: Letters of Paul, by H. S. Bender.

Our Sunday Schools Reaching Out for the Indifferent, the Neglected and the Lost, Near and Far, by Orpha Troyer.

Prayer by D. M. Freidt.

"Pray Ye Therefore the Lord of the Harvest," by E. J. Varnes.

Prayer by A. J. Steiner.

Missionary Offering, \$204.70.

Announcement on behalf of Young People's Institute to be held at Goshen College, by H. S. Bender.

Closing prayer by Eli Stoltzfus.

Thursday Afternoon

Delegates' meeting.

Song service led by Chester Lehman.

Romans 10:1-17, repeated by C. Z. Yoder.

Prayer by D. S. Yoder.

The Native Workers in Our Foreign Missions:

India, by Lloy Kniss.

South America, by Nelson Litwiller.

Special Prayer for the Church in India and South America, by C. Z. Yoder.

Scriptural Methods of Support for Evangelism in the Home Church and Mission Field, by Ivan J. Lehman.

Report of election. See below.

Closing prayer by Rudy Stauffer.

Thursday Evening

Fellowship hour in song conducted by I. W. Royer.

Song service led by moderator.

Business Session, Election of Officers and Adoption of Resolutions. (See below.) Tent manager appointed by approval of conference.

Prayer by M. C. Lehman and Sanford Shetler.

"Look on the Fields"—Ten-minute talks:

1. City, by William Detweiler (substitute for S. R. Blosser).

2. Rural, by E. B. Stoltzfus.

3. Home Community, by Rudy Stauffer.

Open discussion.

Isaiah 53, repeated by Vernon Miller.

Prayer by Earl Miller.

"Follow His Steps," by N. E. Troyer.

Conference hymn sung by audience (invitation extended).

Expression of appreciation from local people and prayer of thanksgiving by the home pastor, O. N. Johns.

Closing remarks by Moderator.

Benediction by I. W. Royer.

The program was interspersed with songs and choruses by members of the following congregations: Beech, Leetonia, North Lima, Oak Grove, Sonnenberg, and Walnut Creek.

Aside from the song and praise services song leaders for the conference were: Chester K. Lehman, S. A. Sholtzberger, Levi Mumaw, Stanford Mumaw, and Laban Swartzentruber.

The fellowship hours in song were inspiring, impressive and largely attended.

A live interest was manifested in the group meetings and the children's story hour.

REPORTS

During the Conference sessions the following reports were submitted and appropriate action taken: Secretary's Report, Treasurer's Report, Summary of Delegates' Meetings, Sunday School Conference. These reports will appear in full as a part of the full report of the Conference which will appear in pamphlet form in the near future.

Resolutions Adopted

Whereas, the Crystal Park Hardware Co., Canton, Ohio, donated the use of a refrigerator; Charles Burns, Maximo, Ohio, the use of an oil stove; the Lair Lumber Co., Louisville, Ohio, the use of lumber; the Nimishillen Twp. Board of Education, Floyd Hahn, President, Louisville, Ohio, the use of chairs; the Washington Township Farm Line Construction Co., Norman Lutz Sec'y, Louisville, Ohio, R. 3, the use of large poles for the tent; and Bro. and Sister Roth, the use of their field for parking grounds; therefore be it

Resolved, that we, the Ohio Mennonite Sunday School Conference, assembled at the Beech Mennonite Church near Louisville, Ohio, this twenty-seventh day of July, 1933, express our sincere thanks for the donations from the above named concerns and individuals, and for all other contributions, which added to the welfare and success of this conference. And furthermore be it

Resolved, that this resolution be spread on our minutes and a copy sent to each of the parties concerned.

Whereas, the members of the Beech Mennonite Church near Louisville, Ohio, have so cordially entertained this conference and so efficiently provided for our physical needs and comforts in this thirty-ninth annual session therefore be it

Resolved, that we express our sincere gratitude and appreciation to the above congregation for its excellent services which contributed so largely toward the success of this conference.

Whereas, it has pleased our heavenly Father to call our brother and co-laborer, Bro. A. I. Yoder of West Liberty, Ohio, to his eternal reward, and

Whereas, we keenly feel the loss of his counsel and help which he gave during the past years, both in a general way and as a member of the Library Committee since its inception, therefore be it

Resolved, that we bow in humble submission to the will of God in this providence and hereby express our sympathy to the bereaved family and the congregation which he so faithfully shepherded.

Whereas, our Sunday school work is becoming more complex, and the need of a systematic outline of supplementary work for the pupils of different grades is keenly felt, therefore be it

Resolved, that this Conference authorize the Executive Committee to take steps toward the solution of this problem, either themselves or through an appeal to the General Sunday School Committee.

NOTES

Sunday School.—If the Sunday school shall not follow the great commission, when it is directly sanctioned by God, who then shall? How much of our work is sometimes lost because we are so indefinite. A canvass of the community would give a Sunday school something definite upon which to base their activities. This is not a method by which we wish to increase the enrollment of our Sunday school but it is to be a real soul-winning project. Jesus' suffering, His sacrifice was absolutely necessary for the world to understand His work. If we would do effective Sunday school teaching we must deny ourselves. The world will never know us and our pupils will never know us until we take up our cross and die to ourselves. When the stranger comes within our gates does he find a worship period that meets his demand for worship? Get pupils to memorize scripture in such a way that they will remember them and use them in times of temptation and need. One verse memorized every week in such a way that it cannot be forgotten is a priceless treasure. The mechanics are important, but we must first of all consider the dynamics. If we wish to promulgate the doctrines of the Church we must teach to the youth of the land the real issues of life, not science and other things. In disseminating knowledge in the Sunday school, use Christ as the center. If we would prepare messengers we must make Christ a reality in the lives of our pupils. The presentation of startling facts and figures will not make a lasting effect in the lives of people, but the only means of keeping interest active and militant is by a revival of the love of Christ in the hearts and lives of the people. Our greatest opportunity with the Quarter Fund and the Savings Boxes is not to see how much money we can raise but how much interest we can raise. By all means let us provide missionary expression along with the impression in the Sunday school for if we continue to add fuel to the fire without allowing it to burn the fire will go out.

Missions.—It isn't in a month; it's now; it's to-day that the harvest is ready. Sometimes we are satisfied if our own little community is in the fold when Jesus said "unto the uttermost parts of the world." The native workers are indispensable. They are sort of a "go-between" between the natives and the missionaries. They understand the Indian mind much better than we do. They adapt the presentation of the message to the Indian people. The native evangelists need our prayer because they are ridiculed; they have past lives to live down; they need better spiritual equipment; they need more faith in each other; they need higher standards of living. The native workers of South America are very faithful companions. Pray for the Bible women of South America and their work that those for whom they are teaching and praying may be saved. The only thing that keeps us back in our work is lack of workers and lack of funds, otherwise little churches could be established in almost every town after our meetings. Pray definitely that South America may become self-supporting. The time has come if we want to look toward a growing Church that we must look for self-support. Instead of leading and feeding the sheep some shepherds fleece them, and no wonder the sheep go astray.

Bible Study.—Paul went westward that the Gospel might be carried into the very heart of the Roman Empire, the very heart of paganism, and if he was successful there the message would be carried to the uttermost parts of the world. Here we see Paul as a strategist. Why should he go around the fringes of paganism? No, he wanted to attack the very heart of Satan's stronghold. Paul was the great apostle of Christian Liberty. It was he who freed the Church from the shackles of Judaism.

Gideon was courageous, reverent, and he forsook all. We cannot accomplish things to-day unless we sacrifice all and allow ourselves to be led by the Spirit. If we are not used of the Lord it is because we are not consecrated to Him.

The deepest thoughts of loving hearts for all generations are expressed in Ruth's words of entreaty. Courage, and sacrifice, love and devotion breathe all through them. Ruth vows to share four

things with her mother-in-law; her lot, her nationality, her religion, her grave.

The word Hannah means "grace" and through her life God's grace is revealed. Many a mother has turned the whole course of her child's life by her prayers. We have a fine example in the life of Hannah of taking problems to the Lord instead of fighting our human adversaries.

Israel like many other nations before and since became intoxicated with its prosperity and made an evil choice. Samuel found the need of his time; found a man to meet the need; and inspired that man with courage and faith to overcome the enemies.

The letters of Paul contained truth and it is Divine truth that has power to move life and control and transform it. If we want to move the hearts and lives of people we must have a message that contains the truth. They were something more than Paul's letters; they were letters written by Paul; but they were letters written from God;—they were inspired. The Church is the great consummation of the plan of God, the final great vision of God. The great family of God in the church is the great purpose of God throughout the ages. I am of the conviction that if we take the Gospel of Paul in its purity and the Church as Paul wanted it to be we shall not only be saved from apostasy, division, moral lapses, but we shall be edified, built up, we shall be the testifying Church bringing power into the world to save men.

Evangelism.—Evangel is good news. Jesus is the center of this good news. Evangelism is applying the Gospel, the good news, in such a way that it is self-propagating. Four cardinal points in regard to Christian evangelism are (1) tell the story in an appealing way, "rightly dividing the word of truth," (2) tell the good news from within, (3) tell to convince men by our consistent living, (4) enliven them by teaching them to observe all things. If my life does not correspond to the story of my lips it is not the witness the Lord Jesus is pleased with. If you and I want to be witnesses we must needs make sacrifices for Him who sacrificed so much for us. "If any man will come after me, let him deny himself and take up his cross daily, and follow me"—this is Christian Evangelism. If we do not sacrifice we will have no results. The people who deny themselves the most are the ones who have the greatest fruitage for the Lord. I believe that what we need in the Church to-day is a tremendous burden for souls. If we were offered \$1000 for every soul we won for the Lord, would we go out and work harder? Witnessing is our task—not entertaining. If the Word of God doesn't draw men, nothing else will. There is nothing that has the drawing power and attraction of the simple message of the Gospel.

We cannot support only one department of the Church if we are evangelistic; we cannot be interested in just one division of the work of Christ and "anti" on the rest. No matter who you are or who I am if we are not leading definite people to a definite Savior at a definite time or trying hard to do so we have sin in our lives. We have taught and taught and taught, and now how much are we going to do? I believe in a practical religion and believe we ought to do something and let's do it.

Miscellaneous.—In arranging the Y. P. B. Meeting program, the essential part is to have something to benefit every one. How would our Y. P. B. M. be if every one did like I do?

It is necessary that an individual dedicate himself to all the requirements of the Kingdom of God before he can realize the power of ideals in his life. We can't look to mankind or human experience for infallible ideals. Jesus' very life and what He spoke are the source of infallible ideals.

Salvation is one thing we cannot keep long if we do not share it.

The Mennonite Church has only one message to the world, Christ crucified and this a living testimony.

"For a great door and effectual is opened unto me." It is awe-inspiring when we stop to consider our place as individual souls before God for each one of whom He has a plan worked out. We've got to know what our faith is and give ourselves to the plan God has for our individual and group lives. The rather abnormal prosperity in America was bought at the blood price which men paid during the World War and at the price of the destitute conditions of the rest of the world. Humanity is coming again after a period of surfeit to a place where it feels a new need. Because man has tried and failed he has fallen back on God. We've got to come back to the idea, "in the beginning God," and take Him the whole way through if we are politically and socially to keep on living. Our problem is how to retain the message we have as a denomination under the conditions in which we are forced to live? In the modern world we are in danger of forgetting that which our forefathers more easily stood for but which with the resources of high heaven above we can live by consecrating our lives. An individual or denomination completely given over to God's program will get the resources to work through a program in the world. Anyone who is completely dedicated to God is invincible. The world's problems must be solved by recurrence to strong Christian conviction. If to-day when the world realizes that it must have this which we have preserved for us throughout the years, to live; and God has brought us for such an hour as this, shall we fail Him? Shall we see in the future a Church lighting a world that so sorely needs it?

Married

Gehman—Weaver.—On Wednesday morning, Sept. 20, 1933, Bro. Paul Gehman of the Groffdale congregation and Sister Mary Weaver of the Mellinger congregation were united in marriage at the home of the bride, Bishop Abram L. Martin, of Intercourse, Pa., officiating. May God's blessings go with them.

Myer—Esbenshade.—On Sept. 19, 1933, Bro. Wilbur Myer of the Stumptown congregation, Lancaster Co., Pa., and Sister Ruth Esbenschade of the Strasburg congregation were united in marriage at the home of the bride's parents, Bishop Abram L. Martin of Intercourse officiating. May God bless this union.

Davidhizar—Blough.—On Oct. 8, 1933, at the home of the officiating minister, Bro. Sanford G. Shetler, Bro. Joseph Samuel Davidhizar, formerly of Elmdale, Mich., now a member of the Blough congregation near Hollsopple, Pa., and Sister Kathryn Rebecca Blough, of the same congregation, were united in marriage. May the Lord richly bless them on their journey through life.

Obituary

Redcay.—Blossomed on earth to bloom in heaven. Donald, son of Christian and Ruth Redcay was born and died July 19, 1933.

"The golden gates were open wide,

A gentle voice said come;

And angels from the other side,

Welcomed our loved one home."

Metz.—Phoebe Metz was born Jan. 20, 1848; died Sept. 30, 1933, at her home in Pond Bank, Pa.; aged 85 y. 8 m. 10 d. She is survived by Harvey at home, Samuel of Chambersburg, Mrs. Stickle of Chambersburg, Mrs. Hutchinson and Mrs. Fleece of Baltimore. She was baptized and received into the Mennonite Church the last week of her long life and gave evidence of having received peace in her soul. We had often spoken to her about her soul and we feared she would do as many old people do, never come; but she acknowledged that the Lord had not left her but that she was often convicted during the night. We praise the Lord for His marvelous grace to have even in the last hours of life, for after all it is not of works but of faith in His atoning blood. Services at the house by Harvey G. Shank. Text, Zech. 14:7. Buried in the Mont Alto Cemetery.

Lehman.—Anna, widow of Daniel S. Lehman, died at her home in Chambersburg, Pa., Oct. 1, 1933; aged 77 y. 3 m. 14 d. Her husband preceded her in death thirty-seven years. She is survived by the following children: Abram L., Peter L., Henry S., Amos S., Anna, Lydia, Mrs. Samuel Ebersole, and Mrs. Henry Horst; also by one brother (John L. Shank), one sister (Susan L. Myers), 28 grandchildren, and great-grandchildren. Sister Lehman was for many years a faithful and consistent member of the Mennonite Church; and though death came suddenly, we believe she was ready to all asleep in Jesus. Funeral services were held at the home and the Chambersburg Church on Oct. 4. Services conducted by John S. Arkholder, D. E. Kuhns, and J. Irvin Lehman. Text, Psa. 17:15. Interment in adjoining cemetery.

Our God shall come according to His promise,
To dry the tears, and bind each bleeding heart;
To bring about the saints' eternal meeting,
Where sin and death shall never, never part."

Kenagy.—David Oliver, son of Emanuel L. and Lydia E. (King) Kenagy, was born in Cass Co., Mo., Aug. 4, 1878; died at his home near Hubbard, Oreg., July 27, 1933; aged 54 y. 11 m. 23 d. He came to this community

with his parents in August, 1892, and resided there ever since. He has been a faithful member of the Mennonite Church since his youth. He was married to Alice Smucker Feb. 5, 1905, who with his sons (Lester, Roy, and Willis), 1 daughter (Juanita), and 2 grandchildren are left to mourn the loss of a good husband and father. One daughter (Amy) preceded him in death. Other surviving relatives are: 3 sisters (Alice Hostetler of Shelbyville, Ill.; Melie Oesch of Creston, Mont.; Saloma Stutzman of Garden City, Mo.), his step-mother (Martha Kenagy), half brothers (Urie, Irvin, and George of Albany, Oreg.; William of Hubbard, Elden of Tangent, Thomas of Salem, Amos of Calif.), and 1 half-sister (Sarah Birk of Columbia Falls, Mont.), besides a host of other friends. As he bade them good-by he said, "Jesus is waiting for me and I must go. It is so nice over there; I can't stay here any longer. Don't cry for me, but you must all come to meet me over there."

Good.—Elizabeth W., daughter of the late Isaiah and Melinda Merkey, was born in Bethel, Berks Co., Pa., Aug. 5, 1865; died at the Eastern Mennonite Home, Souderton, Pa., Sept. 18, 1933; aged 68 y. 1 m. 13 d. In early life she moved to near Spring City, Pa. She was united in marriage to Israel Good on Sept. 20, 1890. They were members of the Vincent Mennonite Church, her husband serving as deacon from Oct., 1905, till his death on June 24, 1912. Although she never had any children of her own, she faithfully cared for a niece, Mary Dunkleberger, who was orphaned in childhood. Surviving in addition to her niece are 4 brothers (Michael, Edward and Isaiah Merkey of Spring City and Adam Merkey of Reading). Her death was attributed to a complication of diseases. Funeral services were held at the Souderton Home on Friday evening, Sept. 22, conducted by A. O. Hestand. Continued services were held at the Vincent Church Sept. 23 by Warren G. Bean and E. W. Kulp. Text, Phil. 1:21. Interment in adjoining cemetery.

"All the years we've spent together,
All the happy golden hours,
Shall be cherished in remembrance,
Fragrant sweets from Memory's Flowers."

Zook.—Mrs. David R. Zook (nee Plank) died at the home of her daughter, Mrs. J. D. Nafziger, Belleville, Pa., following an illness of three weeks. Her death came as a result of a heart attack and the infirmities of old age. For the past eight years she was unable to perform any household duties and during the last two years was almost helpless. Yet she reached an age of 87 y. 10 m. 18 d. She was born near Union Mills, Pa., Nov. 17, 1845, a daughter of Isaac and Barbara Plank. She had 3 brothers and 7 sisters, all of whom have been deceased for many years. On Jan. 17, 1870, she was united in marriage with David R. Zook who preceded her in death. To this union 9 children were born, 3 of whom survive. During her entire life she was a faithful member of the Belleville Mennonite Church and taught a children's class in its Sunday school for a number of years. Surviving are 1 son (Isaac B. Zook) who resides on the home farm, 2 daughters (Nannie—Mrs. John R. Kurtz of West Liberty, Ohio, and Ida Belle—Mrs. J. D. Nafziger of Belleville, Pa.) and 9 grandchildren. Funeral services were held Saturday, Oct. 7, at the residence of Mrs. J. D. Nafziger where she had her home. Services in charge of Joshua B. Zook and Eli Kanagy. Text, Jno. 14:1-3. Interment in Allensville A. M. Cemetery, beside the body of her husband.

Diffenbach.—Abram, son of the late Henry and Mary Schultz Diffenbach, was born in E. Lampeter, Pa., Nov. 9, 1861; died Sept. 5, 1933, at his home in Witmer, Pa.; aged 71 y. 9 m. 26 d. He had been in failing health for the past six months, but not seriously ill, as he was able to be around and in his usual good spirits until the last day, when he re-

mained in his reclining chair on which he peacefully passed away. Death was caused by heart attack. He was married in 1885 to Rebecca Zimmerman, who with the following children mourn the loss of husband and father: Fannie, wife of Christian Rohrer; Martin; Lizzie, wife of Weaver W. Martin; Alice, wife of Martin Denlinger; and Henry, together with 25 grandchildren and 2 great-grandchildren, all of Lancaster Co., Pa. Two daughters (Mary and Mabel) preceded him in death. He was a kind and loving husband and father, always ready to lend a helping hand to others in time of need. He leaves with his many friends innumerable admonitions and good counsel. With the kind and loving words spoken while here on earth, they will unquestionably keep ringing in the ears of those whom he contacted and should have fruitful manifestations in years to come. He will be missed not only in his home and homes of his children, but within his immediate social circle of friends as well. The scene has changed. Surrounding the table with his children and counselling them in the home with his godly advices has been silenced, but his life will tell for Jesus. Mother is now the head of the home and is seen taking the place of both. What a privilege for the children to comfort and caress her during her remaining days on earth. May God bless and guide her. It is God's way—not ours. He united with the Mennonite Church early in life and was seldom absent at the regular Sunday services. Funeral services were held at Mellingers Mennonite Church conducted by Bros. Abram Martin and David L. Landis, Bro. Martin taking his text from Job 5:25, 26. Interment in the adjoining cemetery.

"Lonely the house and sad the hour,
Since our dear one is gone;
But oh, the brighter home than ours,
In heaven is now his own."

THE BOOZE RACKET

Booze, with all the misery, disease, shame and crime which go with it, is coming back. Beer is already here. The brewers are boasting that between the fifteen weeks that elapsed since April 7, when 3.2 per cent beer was legalized, the Federal beer taxes amounted to more than \$54,000,000.

This fact is pointed to as proof that beer is going to render great service to the whole country by lightening the tax burden. No mention is made of the fact, incidentally, that in order to be able to pay the Federal Government \$54,000,000, our beer bibbing citizens swallowed some 10,000,000 barrels of intoxicating liquor, for which they paid in cash nearly \$500,000,000, every penny of which was worse than wasted.

Of course the brewers are jubilant. The exchange they have made of 10,000,000 barrels of swill for half a million dollars of cash has enabled them to pile up some handsome bank deposits, every dollar of which has been taken from the families of American citizens without rendering them anything valuable in return. Billions which should have been expended for food, clothing, better homes, education, for individual and community betterment, have been filched from the pockets of honest but uninformed Americans under the hypocritical pretense of patriotism.—John Harvey Kellogg, M. D.

ITEMS AND COMMENTS

According to a report of the Federal Children's Bureau, during the year ending June 30, 1933, the number of children in institutions decreased 7 per cent while those in foster homes increased 11 per cent.

In an address before an annual women's conference on current problems, President Roosevelt discussed peace as a world aim, declaring that the great mass of people, in America and in other nations, are against war, and that the threat against the general welfare lies in a comparative few. This is usually the case; whether the question at issue is war between nations, strife in industrial or social circles, or troubles in churches. The safe course for Christian people to take is to follow closely in the foot-steps of the Prince of Peace and in obedience to His Gospel.

All sorts of devices are being used as a means of collecting money for the poor. One of the latest to come to our attention, as noted in a clipping from a newspaper which some one was kind enough to send us, is that of mock weddings, held regularly in a certain fashionable church for the benefit of the Church. We were impressed with two things: (1) A theatre would have been a more appropriate place than the church to hold those ludicrous performances. (2) Had the money spent for such foolishness been given direct to the cause of the Lord, it would have amounted to a great deal more than it did this way.

Some have gathered from the new book, "War Memoirs of David Lloyd George," that it is the conviction of the former British Premier that the World War might have been averted by effective statesmanship. However this may be, people are about all of a mind that whoever was responsible for bringing on the war was guilty of a colossal blunder, not to use a stronger term. Yet in the face of all this the nations are arming themselves to the teeth, preparing for another world war which promises to be far

more savage and destructive than the last one was. The way to bring on war is to be constantly thinking about it and preparing for it. "As a man (nation) thinketh in his heart, so is he."

Two separate expeditions bound for the Antarctic regions are likely to bring the southern hemisphere into greater prominence during the coming winter than it has been for several years. The first is the expedition headed by Lincoln Ellsworth, accompanied by a number of scientists and explorers of world-wide renown, that recently started southward from Cape Town in South Africa on the last hop of its journey to Antarctica. The second is headed by Admiral Byrd, whose explorations in the Antarctic regions a few years ago awakened a world-wide interest. Both parties are in hope of making valuable discoveries, and are equipped to keep in touch with the outside world through the radio.

ANNOUNCEMENT

The Lord willing, a three-weeks Bible school will be held at the Allensville Mennonite Church beginning Dec. 11, 1933, with Brethren J. B. Smith and J. L. Stauffer as instructors. The course is in process of development at the present time. Later a more detailed announcement will appear.

Paul M. Roth, Secretary.
J. B. Smith, Principal.

JOHNSTOWN BIBLE SCHOOL

The Johnstown Bible School will begin its thirteenth annual term, Jan. 1, 1934, and will continue for seven weeks.

Faculty:

S. G. Shetler, Johnstown, Pa.
E. C. Bender, Martinsburg, Pa.
O. N. Johns, Canton, Ohio.
Lloy A. Kniss, Dhamtari, India.
S. A. Sholtzberger, Lancaster, Pa.
Elizabeth A. Kniss (Matron), Dhamtari, India.

All the books of the Bible are arranged in groups which are studied in cycles of four, five, and six years. The following books and subjects will be given this year: English, Child Psychology, Christian Principles, Old Testament History, Minor Prophets (Micah, Nahum, Habakkuk, Zephaniah), Summer Bible School, Numbers, Sunday School Methods, Sunday School Pedagogy, Sunday School Administration, Major Prophets (Daniel), Epistles (Philippians and Colossians), Bible Geography, Bible Doctrines, Church History, Historical Books (First and Second Chronicles), Personal Evangelism, Sermon Preparation, Public Speaking, Foreign Missions, Poetical Books (Ecclesiastes and Songs of Solomon), Gospel of Matthew, Exegesis (Ephesians), Elementary Music, and Chorister Training.

The three special courses—Sunday school Teacher Training, Summer Bible School, and Advanced Ministers—were given in the Sept. 21 issue of the Gospel Herald.

Special bulletins will be printed for the Sunday School Week and the Minister and Missionaries' Week.

The tuition has been reduced one-third of former years. All books will be furnished rent free and all supplies free. Students who pay board will not be charged room rent.

Further information will be given by writing to either of the undersigned. Come for part or all of the term.

S. G. Shetler, Principal,
Johnstown, Pa., R. 3.
John A. Thomas,
Johnstown, Pa., R. 3.

There are not many parking spaces on the road to heaven.—Selected.

ATTEND HESSTON SPECIAL BIBLE TERM

Another six weeks of blessed fellowship is in prospect at Hesston, beginning January 2.

The Lord has blessed us wonderfully this year. Our enrolment is fifty percent higher than last year. We have a splendid group of Christian students. We praise God for these blessings, and are expecting still greater blessings during the Special Bible Term.

We hope to make this class the largest and best in the history of our school, and are expecting students from East, West, North, and South. Plan to be with us. Talk to others about it. Get up a car-load and drive to Hesston for six weeks of fellowship and study.

To make this Special Bible Term a real success we have enlarged the faculty of the S. B. T. Eight instructors will be used. We are glad to report that we have secured, as instructors, Bro. J. R. Shank, Bro. J. D. Mininger, and Bro. George Beare, missionary to India, now on furlough, besides regular faculty members. Following are courses to be offered—

New Testament
S. S. Pedagogy
Gospels (Matt. and Mark)
Victorious Life
Personal Work
Mennonite Principles
Young People's Activities
Child Study
Epistles
Missions
Music

Attending our Special Term will mean six weeks of fellowship and study;

- (1) under consecrated, Christian teachers,
- (2) with many Christian young people,
- (3) in a church institution,
- (4) with the Bible as the main text-book,
- (5) enjoying "extras" as lectures, musical programs and revival meetings,
- (6) at low cost.

Write for our November Bulletin. Send names and addresses of others who may be interested.

Milo Kauffman, President,
Hesston College,
Hesston, Kansas.

AT A SPECIAL PRICE

"AN ACCEPTABLE MINISTER OF CHRIST"

By Percy G. Parker

A present day message for the man of God both in and out of the pulpit. The entire book is written as a series of eighteen letters to a young minister by one of older years and experience.

The book is brief, less than 100 pages. The chapters and statements are likewise brief and to the point; but this really adds to the force of its message.

Another thing which adds to the power of the book is the fact that the author not only writes as one who has made a careful study of the field but also from the abundance of his experience and observation and more especially from the depths of his conviction.

The careful reading of this book should take the minister to his knees, to the Word and to his work with a new vision.

Cloth bound, postpaid 30c

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Table of Contents

- 609—Editorial
610—Sermonettes
Thoughts Gleaned from Sermons
The Faithful Minister
611—A Root of Bitterness
612—From Our Mission Stations: Kansas City, Job, Los Angeles, Philadelphia, Peoria
613—Weekly News Letter from South America
614—The Season's Blessings (Poem)
Naomi
"Little Me"
Our Departed Loved Ones
615—Sunday School Lesson
Bible Meeting Topic
616—Field Notes
Correspondence
618—Christ in Gethsemane (Poem)
Was Paul's Visit in Athens a Failure
Value of Christian Fellowship
620—India News Letter
A Letter from P. A. Friesen
A Full Day at the Kansas City Mission
621—Ohio Mennonite Sunday School Conference
623—Married
Obituary
The Booze Racket
624—Items and Comments
Announcements, etc.

Christian Doctrine

A Quarterly Supplement to the Gospel Herald

"All Scripture is given
by inspiration of God."

October 19, 1933

"Adorn the doctrine of God
our Saviour in all things."

EDITORIAL

"Now for a recompense in the same (I speak as unto my children) be ye also enlarged. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

Divinely
Inspired
Testimony

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life . . . that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full."

"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy WORD is truth. As thou hast sent me into the world, even so have I sent them into the world. . . . Neither pray I for these alone, but for them also which shall believe on me through their word."

Testimonies
from other
Witnesses

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."

The Bible is the final authority on every subject treated in its message. Other books may excel in wisdom and in wholesome instruction, but there is this difference between the Bible and all other books: In all other books we may expect mistakes, since they are all the productions of human minds of imperfect writers; but we do not expect to see any mistakes in the Bible, for God is its Author, and "it is impossible for God

The
Bible

to lie" or to err, even in trifles. To find a mistake in God's Word would be proof that God is not infallible, and the whole structure of faith in a living God would crumble to the earth. We are not unmindful of the fact that the Bible has come down to us through many centuries during which time there have been many translations, and that some of these translations are woefully at fault; but the Bible in its original writings was absolutely perfect, and even in its numerous translations through which it has come down to us God has marvelously preserved the divine message as His

revelation to man, so that we may trust THE BOOK as the highest authority of truth, a message from God which is absolutely reliable in everything which it teaches.

But we look upon the Bible as being more than a perfectly reliable book. The whole of it, from Genesis to Revelation, is God's message to man, "full of grace and truth," abounding in truth and wisdom that enriches the soul and gives us wholesome instruction in all things pertaining to life and godliness. Not only is it true of the Bible that it is all "given by inspiration of God," but also that it is all

God's
Wonderful
Message to
Man

CONTENTS OF THIS NUMBER

Page

625—Editorial

627—"Great is the Mystery of Godliness" . . . John H. Mosemann

628—"Reckon" . . . Paul Erb

629—Growing in Grace . . . Elias Swartzendruber

Knowledge of the Word . . . Rhoda Hochstetler

631—Maintaining Our Congregational Singing . . . A. C. Kolb

634—Comments on Outstanding Scriptures

II Tim. 2:15 . . . C. F. Yake

Eph. 4:1-4 . . . Milo Kauffman

I Pet. 5:5-7 . . . John H. Mosemann

Col. 3:14 . . . J. S. Shoemaker

Col. 3:14 . . . A. J. Metzler

Rom. 12:17-21 . . . I. W. Royer

II Tim. 3:16, 17 . . . J. L. Horst

Matt. 22:424 . . . J. A. Ressler

638—Gospel Messages in Verse

A Rhythmic Vision . . . J. S. Shoemaker

Fount of Grace . . . R. P. Blosser

Perfect Trust . . . Selected

This Present Depression . . . Lois A. Grove

October . . . P. E. Penner

And Must I be to Judgment Brought . . . Selected

639—Peace Principles from a Scriptural

Viewpoint . . . Edward Yoder

"profitable for doctrine, for reproof, for correction, and for instruction in righteousness." The psalmist acknowledges the excellence of this message when he says, "Thy WORD is a lamp unto my feet, and a light unto my path;" and again, "Thy WORD have I hid in mine heart, that I might not sin against thee." We praise God for this wonderful message, which sheds an abundance of light upon the Christian's pathway of life and fortifies us against "the fiery darts of the evil one." With Paul we can say, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth."

One of the important admonitions in the Bible is that the people of God should not neglect "the assembling of ourselves together, as the manner of some is." We see more than a mere Church rule in this exhortation. We have noticed that people who are negligent in the matter of regular church attendance are also negligent along a good many other lines that have to do with our spiritual welfare. Close your places of public worship, and you shut the door to other means of grace that are vital to your spiritual standing and growth.

But attendance at public worship, to be uplifting, must be more than a mere form. The public assembly, to be spiritually edifying, must be more than a mere place for entertainment. Christ in His day drove the money-changers from the temple, on the ground that the Father's house is "a house of prayer." On that ground the seekers after pleasure and entertainment in church would likewise fall under censure. Eloquence in preaching, melody in singing, apt wording in prayers, all have their place; but they are mere incidentals as compared with the main purpose of the meeting: **WORSHIP**. Unless the whole service is centered around the Word of God, and all that is said and done comes from a spirit of "reverence and godly fear," the meeting falls short of the Gospel standard for public worship.

It was the writer's privilege, not long ago, to look through a religious magazine devoted to the cause of Peace. One of the things which impressed us was the fact that there was so much taken from the writings of Modernists and so little from the Bible. In other words, the Prince of Peace was almost wholly ignored, while the enemies of the orthodox Christian faith were given the floor.

It is right to oppose war on the ground that it is destructive to the highest interests of humanity; that it is cruel, barbarous, corrupting in its influence, destructive of property, life and happiness, having a blighting effect wherever its influence is felt. In so doing we are but giving recognition to the wisdom and righteousness of the Prince of Peace, the Author of the nonresistant faith, the Great Leader who merits this recognition on the part of all who profess to be admirers and defenders of the policy of peace as opposed to war. A failure to give such recognition means to dethrone the Cause which He promulgated. Our present-day pacifism is weak in this very spot, fails to give proper recognition to Jesus Christ as the Prince of Peace and Chief Promulgator of the nonresistant faith.

Our foremost reasons for opposing war and espousing the cause of nonresistance are found in such passages of Scripture as Matt. 5:38-45; 26:52; Jno. 18:36; Rom. 12:17-21; II Cor. 10:4, etc. In the light of these plain scriptural declarations, no follower of the Prince of Peace can consistently have anything to do with carnal warfare in any form, a fact which many present-day pacifists are slow to recognize. We prefer to espouse the cause of Peace, with Christ the Prince of Peace upon the throne.

The Bible makes mention of two kinds of yokes. In the first place we hear our Savior say, "Take my yoke upon you and learn of me," closing with the declaration, "My yoke is easy, and my burden is light." Then Paul admonishes us that we should not be "unequally yoked together with unbelievers," going on to mention a number of reasons why this admonition should be obeyed.

It is hard to conceive of a position or condition in life in which one or the other of these yokes is missing. The fact is, we are either yoked up with Christ or His enemies. A yoke is a help or a burden, depending upon the use we make of it. Yoked with Christ, our burden becomes easy—provided we go along with Him in full harmony with His purposes and plans concerning our lives. Yoked with unbelievers, we either willingly follow their leadership or are dragged, perhaps unwillingly but surely, into unscriptural paths. A yoke, you remember, ties us to whatsoever we are yoked up with; we are not our own, but the dominating power with which we are yoked. Let us therefore accept the yoke of Christ rather than that of unbelievers, and apply it to our marriage question, our business life, our social life, and never allow ourselves to become unequally yoked together with unbelievers in the secret lodge, in life insurance, or in any other place or way in which the freedom of conscience or of action is marred or taken away.

There is a sense in which salvation is wholly the work of God. The old proverbial remark about one lifting himself up by his own boot-straps applies in this case. As our Savior says, "Without me ye can do nothing." In a work so important as salvation, we are glad that it is wholly the work of God, for that insures a work that is "perfect and entire," without any human shortcomings. As to how this work is accomplished, we know of no better description than that which God Himself gives through the instrumentality of His inspired servant as found in Tit. 3:3-7:

"For we ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life."

There is another sense in which our salvation depends upon our own selves. While the work is wholly the Lord's, the conditions upon which this work is done place the responsibility of receiving salvation wholly upon man. In other words, God's free grace may be had by all people

**Two
Yokes**

**God's Part
and
Man's Part
in
Salvation**

**Entertainment
Vs.
Worship**

**A Dethroned
Cause**

who meet the conditions; and by such people only as meet these conditions.

When the multitudes who were convicted under Peter's preaching wanted to know, "Men and brethren, what shall we do?" the reply was, "Repent, and be baptized, . . . and ye shall receive the gift of the Holy Ghost." When the Ethiopian eunuch wanted to know, "What doth hinder me to be baptized?" Philip replied, "If thou believest with all thine heart, thou mayest." When the conscience-smitten jailer inquired, "What must I do to be saved?" Paul and Silas replied, "Believe on the Lord Jesus Christ, and thou shalt be saved." Paul himself had had a similar experience, on the Damascus road. His anxious question,

"Lord, what wilt thou have me to do?" was met with the reply, "Arise, go into the city, and it shall be told thee what thou must do."

These illustrations remind us that both God and man have a part in the salvation of the human soul; that while God stands ready to do His part, there is a part which man **must** do before he can truthfully lay any claims to "the free gift" of salvation. God has met us more than half way. Having conceived the divine plan of salvation, He provided in His Son the ransom for our souls, and stands ready to perform "the miracle of grace" in the souls of all who meet the conditions laid down in His Word.

"GREAT IS THE MYSTERY OF GODLINESS"

(I Tim. 3:16)

By John H. Mosemann

For the Gospel Herald.

There are mysteries in nature that man has not been able to fathom. It is equally true that there are mysteries in divine things that man is unable to solve, if left to himself without the aid of revelation. God has very graciously provided a revelation in the Holy Scriptures whereby man may know many things that otherwise he would be as ignorant of as the lower animals are of divine things. It is written, "The secret things belong unto the Lord, but those things that are revealed belong unto us and to our children forever." It has pleased our heavenly Father to keep some things unto Himself. They remain secrets, but in His wondrous goodness He has revealed much to us that we may know, both as to Himself and as to His future plans concerning the world, the Church, the devil, and the Jew. After giving some clear teaching concerning the latter people, the great apostle exclaims, "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out" (Rom. 11:33).

"Christ in You"

Well may we ask what is the mystery of Godliness? Is it not "Christ in you, the hope of glory"? How could we be godly apart from Christ within? Our nature is a depraved nature and remains thus, therefore the necessity of being BORN AGAIN! "That which is born of the flesh is flesh"—remains that, and does not improve, however cultured and refined and educated one may become—IT IS FLESH. The tendency of human nature is toward sin and iniquity, the reason being that we have inherited a fallen and corrupt nature. This is clearly seen in heathendom. There man has been left to himself without God, without Christ, without light,

without the revealed will of God, and down, down, down was his course as is recorded in Romans the first chapter and corroborated by those who have been witnesses, in seeking to bring the Gospel to these benighted heathen. "That which is flesh is flesh"—nothing good in it, says the apostle Paul. Here is where the battle and conflict arises in the Christian life and experience. We have been told as well as experienced, "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other." What a conflict! There are two remedies offered in the scriptures to help the Child of God in overcoming the carnal nature and be victorious in the Christian life. The one is to **crucify the old man**—the flesh, and the other is, **to walk in the Spirit**. In either case it will mean death to the carnal nature, or rather **inactivity**. **The old life will not do, it must cease to exist—therefore the need of crucifixion** (in a figurative sense) **of the old man—the carnal nature**. We can best **walk in the Spirit**, when the Old Man is crucified.

There are six things spoken of in connection with this mystery of Godliness. 1. God was manifest in the flesh. 2. Christ was justified in the Spirit. 3. Christ was seen of the angels. 4. Christ was preached unto the Gentiles. 5. Christ was believed on in the world. 6. Christ was received up into glory. These are six definite things spoken of in connection with this mystery—the mystery of Godliness. Let us consider them separately:

1. "God was Manifest in the Flesh"

It is written, "In the beginning was the Word, and the Word was with God, and the Word was God." Surely that was Christ the Son of God. We read further, "And the Word was made flesh, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." Surely this was the Son of God—"God manifest in the flesh." There are folks who have trouble to believe that God could dwell in human flesh and yet be God. But we read a striking

passage in Isaiah 9 on this very point that should end that trouble for all time when one rightly considers these words. Let us note that it says, "Unto us a child is born, unto us a son is given, and His name shall be called **WONDERFUL, COUNSELLOR, THE EVERLASTING FATHER, THE PRINCE OF PEACE**." What a wonderful revelation concerning our blessed Lord Jesus Christ! The child born refers to the humility of Christ. The child given refers to His Deity. "God so loved the world that he gave his only begotten Son." Gave what? **His only begotten Son**. He manifested His humanity in being tired, hungry, sleepy, in resting, in weariness, etc. But He was more than a man when He commanded the winds and the waves and they obeyed Him, when He opened the eyes of those who were born blind, when He opened the prison house of death and released its prisoners—the young maid, the young man and Lazarus who was dead for four days, and putrefaction had already set in. That took the power of God to do such things. He was indeed **"GOD MANIFEST IN THE FLESH."**

Many other passages of Scripture declare the Deity of our Lord Jesus Christ, and would indicate the homage that we owe to Him. God the Father commanded that "All the angels of God worship HIM" (Heb. 1:6), indicating thereby what a wondrous personage He really is. One whom angels adore and worship is far greater than an angel, and we are said to be lower than the angels.

"O come let us adore Him,
O come let us adore Him,
Christ, the Lord!

2. "Justified in the Spirit"

He was reviled, rejected of men and was a man of sorrows and acquainted with grief;" called a glutton and winebibber, a friend of publicans and sinners, nailed to the cross as a malefactor, numbered with the transgressors, made His grave with the wicked and with the rich in His death, BUT thank God, after being buried, in due

time He was raised from the dead by the Spirit of God for His own justification, and for our justification as well!

3. "Seen of Angels"

Yes, seen of them when He was born into the world, and they worshiped Him and sang the great chorus of praise, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). Yes, He was seen of the angels, no doubt, before in heaven; for the fallen angels recognized Him when He was on earth, crying out, "What have we to do with thee, Jesus, thou Son of God?" Were they not with Him in His temptation, in His agony and death, and with Him also in His resurrection and ascension? He was seen of angels while on earth, and will be seen of them in eternity, and they will worship Him throughout all eternity.

4. "Preached unto the Gentiles"

"To the Jew first, and also to the Greek." He was preached unto the Gentiles by Peter, one of the chosen apostles to the Jews, when He was called to the house of Cornelius. Paul was the chosen apostle to the Gentiles, who in a very clear and energetic manner preached Christ and Him crucified to them. This apostle traveled in every way known to traveling people of his time, to PREACH THE UNSEARCHABLE RICHES OF CHRIST and make known the way of salvation to the Gentiles, preaching first to the Jews. But how was this preaching received? He was in the world, and the world was made by Him, and the world knew Him not." It is written, "He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God, even to them that believed on his name." Thank God, there were those who believed ON HIM.

5. "Believed on in the World"

There was no trouble with the angels, for they knew Him and believed that He was God's Son. They knew Him, and trembled at His presence—who were the fallen angels! They knew that there is a time coming in which they shall be tormented and asked Him, "Art thou come to torment us before the time?" But thank God there were those sin-burdened hearts who felt their need of Him and realized there was "none other name given under heaven among men, whereby we must be saved" but alone through the name of Jesus. It was such who believed on HIM. What did it mean to them to believe on Him? It meant everything to their souls. It meant to have their sins forgiven, to have eternal life, to have peace with God. It meant to become the Children of God, to be heirs of

God and joint heirs with Christ. It meant their separation from a wicked and sinful world, separated unto God and Christ and the blessed Gospel of the Son of God. It meant eternal separation from eternal burnings by being faithful unto Him. It meant the robe of God's righteousness to fit them for the Lord's presence in the world to come. "Believed on in the world," meant JOY and PEACE in believing. Thank God, there are those who believe unto this day. But now, as then, there are those who will not believe the wonderful story of love, grace, and salvation and would destroy Him again if He were in the world, but He was received.

6. "Received up into Glory"

He was in the world long enough to know all that men are tried and tempted with, and lived a life as an example to every believer; but He died the death on the cross as a substitute for us sinners, "made sin for us, who knew no sin, that we might be made the righteousness of God in Him." He lived for others, while He lived on earth, and died for all, when He gave up His life on the tree of the cross. It was there that He paid the penalty and made the atonement for the soul. The world knew no better place for Him than on the cross, crying "Crucify Him, crucify Him." That showed the wickedness of man's heart. He had no room for Christ. Man proved what was in his heart—murder, hatred, deceit, envy as cruel as the grave, etc. But God received him up "into glory." Not only that, but gave Him a name that is above every name, setting Him at His own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." BUT HE IS COMING AGAIN TO RECEIVE US UNTO HIMSELF. Jno. 14:1-3; Heb. 9:28.

Lancaster, Pa.

"RECKON"

(Rom. 4:9; 6:11; 8:18)

Paul Erb

For the Gospel Herald.

Few words carry a more precious cargo of divine truth than does the word "reckon," as Paul uses it in the book of Romans. It is a word, too, that carries little meaning for many a reader because it is no longer much used in the sense and with the meaning that it had for the translators. And so it will pay to pause for a while and get the real meaning of the word.

Meaning of the Word

In Romans 4 Paul develops the truth that God looked with pleasure upon Abraham, not because Abraham

was righteous but because he took God at His word. Abraham believed God, and it (his faith) was counted to him for righteousness. The same word which is here translated "counted" is in the following verses also translated "impute" and "reckon." "Account" and "impute" are also used as synonyms of reckon in Gal. 3:6 and Jas. 2:23. These synonyms help us to arrive at the true meaning of the word. With many of us in our common speech the word means little more than "guess." Its real meaning is just the opposite. It implies a reasoning process, a thinking through, a due consideration of the facts. It is really a bookkeeping term. That is reckoned which is put on man's account, either for him or against him. A good business man goes by what the books say, not by his feelings about another man's obligations to him. Some things he may not wish to charge for, and so he does not consider the man as owing him, even though he actually received goods. The important question always is, "What has been charged? What has been accounted, imputed? What has been reckoned? What do the books say?"

Balanced Books

So it is in the relations of men to God. There are some transgressions for which God does not hold man accountable; does not put them on the books against us. Children are unaccountable, and insane and idiots. We have reason to think, too, that there are sins of ignorance which God in His mercy and grace does not impute to those who commit them. In the realm of moral guilt, too, the important question is, "What does God say about me? How does my account stand on the holy books of heaven?" Now Paul tells us that Abraham stood with balanced books before God, not because he was sinless, but because he had faith. When Abraham took God at His Word, God was so pleased and satisfied that He marked the account of Abraham's sins and imperfections settled in full. Even so, Paul teaches us, will God reckon righteous those who "believe on him that raised up Jesus our Lord from the dead." They do not deserve, nor have they worked for, this standing; God so rewards simple and active faith. What a privilege it is to cease from our working, and simply to accept God's reckoning!

Man's Record Must Harmonize with God's Word

The word has exactly the same meaning in Rom. 6:11, but here we are to do the reckoning. God has reckoned us righteous; now we are to reckon ourselves righteous. Our books must be made to agree with His. Here is our place to actively assert our wills, not to merit salvation, but to live consistently with it, in full obedience to the new motive,

the new life, the new teaching. Only as we reckon, day by day, the old life of sin to be dead, can the new life of righteousness reign in us. We are dead to sin; let us act like it. God reckons the old man dead; let us do so. A constant consciousness that we are in Christ teaches us that only a Christian mode of life is compatible with such an exalted position. And God teaches us that the Christian is to constantly will to live a life that will fit his high calling.

Buoyant Hope

Again in Rom. 8:18 Paul does some reckoning. This is his way of keeping on top in joyful victory in spite of the distressing circumstances of this life. He does not ignore the facts; there is a great deal of suffering and sorrow here. But he simply puts them down on one side of the ledger. Then on the other side he puts the certain glory which is to be ours in the next world. When the columns are totaled, he finds, by a process of sheer and scriptural reasoning, that "the sufferings of this life are not worthy to be compared with the glory that shall be revealed in us." This way of reckoning keeps him constantly happy and buoyant. It is not a blind optimism that somehow things will come out all right; it is simply a recognition of all the facts. One is not overwhelmed by the present because he looks ahead. He sees "life steadily, and sees it whole." What a sensible way of life God calls us to!

In the life of faith we first accept God's reckoning and then do some reckoning for ourselves.

Hesston, Kans.

GROWING IN GRACE

By Elias Swartzendruber

For the Gospel Herald.

But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.—II Pet. 3:18.

Growth is natural. Where there is life there is growth. It may be growth of the body or growth in life activity. If life fails, growth will cease. And if spiritual life fails, there can not be spiritual growth.

The meaning of the word grace, as used in the Bible, means "an undeserved kindness and mercy of God." When we exercise our talents of mental gifts by giving the Lord our service, the Lord will give the increase that we can spiritually grow, which is by the grace of God. This is what is meant by growing in grace.

The Christian graces are numerous. It was only by the grace of God that we could become converted. Jesus said, "No man can come unto me except the father who sent me draw him." No man can save himself. It was the Lord that put conviction into our hearts; it

was our part to respond to the conviction. There are some things which are essential to our salvation that man can not do, and which God will do for us, but we have a condition to meet. God has said long ago by the prophets what He would do for the salvation of man. Let us notice what the Lord says in Ezek. 36:25-27.

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."

It is noticed in the above quotation that the Lord used the words "I will" seven times: and these are things that only God can do. It is man's duty to lay down his life for the Lord Jesus, and then only are we saved by grace, when we have performed our part, and they are called the Christian graces. In our Christian activity these graces are multiplied, and we are growing in grace.

To grow in grace, does not mean that we are growing into grace. We get into grace by our conversion. Growth does not stop there, but it has only begun. Our text says, "But grow in grace, and the knowledge of the Lord and Savior Jesus Christ." This kind of growth is beautifully illustrated by Peter (II Pet. 1:5-7) saying:

"And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

The above is a wonderful pattern of spiritual growth, and it bears the record that if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

In our conversion we have denied the worldly lusts, and have vowed our service wholly to the Lord. But we are still in the midst of the world, and there is danger ahead; especially so to a young converted soul in these evil days. The season of Spiritual growth may be long; man is weak, and Satan continually watches to find him idle, when spirituality in him is low, that he may enter in and occupy.

The Holy Spirit will not dwell in a house where Satan is. If Satan can find a man unemployed in his Master's business, his victory is half won. And also some elderly people, whom the Lord has graciously given a long season to grow in grace and they may have given very little heed to their opportunity of growth, they have their

Christian virtues chilled by minding only the things of the world. They may be well able to talk politics on the streets, and when they sit in a Sunday school class they seem to be dumb. These may well be classed with those spoken of in Heb. 5:12.

My dear friend, if you want to grow in grace you must take God's way, see that you are rooted in the grace of God and let the heavenly Husbandman supply all the needs for your growth. Be concerned that you remain in Him: as a branch can not bring forth fruit, except it remain on the vine. Do not take notice of yourself. When one grows in grace self is not in evidence. Lilies do not climb high to make a show.

Manson, Iowa.

KNOWLEDGE OF THE WORD

By Rhoda Hochstetler

For the Gospel Herald.

Webster says that knowledge is clear perception or information. Therefore, in order to get a clear perception of the Word we must not only read it but also study and understand it.

Why is it important to have a knowledge of the Word? By "the Word" we mean the Bible; and Bible means, "the Book." That this book may have its proper place in life, esteem, and affections of men it is important that we keep in mind a number of fundamental facts. A proper appreciation of any book requires a proper conception of what it is, what it contains, and what is its proper place. Let us consider a few things about the Bible.

1. The Bible is a direct revelation from God to man.

Let us suppose the whole world shut out entirely from communication with any being or source of intelligence outside the sphere of man. We are permitted to talk with one another, to study nature, to gaze at the stars, to exchange ideas as to cause and effect, to enlarge upon the theories of others concerning existence before the advent of man or after death. Limited to the intelligence of earth, both Christian and pagan would be on exactly the same basis, as neither could get any information from any Intelligence beyond. Such great problems as the origin of man, the existence and destiny of the soul, etc., would of necessity remain subjects of pure speculation and forever remain unsolvable mysteries. The pagan philosopher and every other inquirer after truth who rejects the idea of direct revelation from God to man would be as apt to make as correct guesses as to the answer to the questions as would the faithful child of God, for all would be dependent upon human discovery and reason for their conclusions.

There are many things in the Bible that can be explained only on the

ground that they are revelations from a super-human Intelligence. The prophets, hundreds of years before Christ was born, gave an accurate and detailed description of His life from the first to the last. The vision of Nebuchadnezzar, interpreted by Daniel, and later another vision of Daniel himself, forecasted correctly the history of nations for centuries afterwards. The Bible itself, recognized the world over as the most wonderful book ever written, is the production of an obscure nation that never excelled in letters or in scholarship and would long ago have been forgotten had it not been for the fact that there was a God in Israel. The writings of scientists reverse themselves in the light of later revelation, but the Bible has never been compelled to reverse itself on a single point. The Bible has proven itself to be a complete, perfect, harmonious, truthful story from beginning to end, though it was written at various times covering a lapse of about sixteen centuries, by about forty different authors of all ranks from peasant to king and from "the ignorant and unlearned" to the profoundest scholars. These things can be accounted for only on the ground that an all-wise and infinite Mind saw fit to reveal to imperfect man what would otherwise forever remain unfathomable mysteries. Take away the idea of direct revelation, and you destroy the foundation upon which the Bible stands.

2. The Bible is given by inspiration of God.

The two most direct scriptures teaching this fact are II Tim. 3:16 ("All scripture is given by inspiration of God"), and II Pet. 1:18 ("Holy men of God spake as they were moved by the Holy Ghost"). The fact, necessity, and reasonableness of divine inspiration of the Word is made clear by "many infallible proofs" both inside and outside the Bible.

By inspiration we mean that men who wrote the Bible were God-inspired; that they wrote as they were moved by the Holy Ghost; that though they used the language of men and left the impress of their personality upon their writings they also wrote in the language of God, both the men and the message being inspired of Him, bringing to the world a perfect message according to His will. Briefly stated, the whole Bible is in all its parts inspired of God, and this inspiration extends to the very words in which the message was given from God, through men, to the world.

Along with the fact that "all scripture is given by inspiration of God" is the other fact that it is all "profitable." Even the things which the devil said and which God directed His servants to embody in the Book, are profitable in that they throw light upon the devil's

methods of work and deception, thus throwing the child of God upon his guard. In the sacred canon there is nothing left out that is needed for man's edification and well being. Not one jot or tittle of this sacred Volume is to be omitted or changed, and the Bible pronounces the severest penalties upon those who would add or take away from it. Gal. 1:9—"If any man preach any other gospel unto you than that ye have received, let him be accursed." Also Rev. 22:18, 19—"If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

3. The Bible is the Word of God.

This is made plain in any Biblical discussion on inspiration. Such testimonies as "Thus saith the Lord," "God said," "The Lord said," "I have received of the Lord," "The things which I write unto you are the commandments of God," etc., are quite numerous in the writings of apostles and prophets. They confirm what has already been said. The Bible is given by inspiration of God; it is the "Word of God."

4. The Bible is absolutely reliable.

The fact of inspiration emphasizes the reliability of the Bible. The men whom God used in writing the Bible were all imperfect men, but their imperfections are nowhere incorporated as a part of the message. We see evidences of their imperfections as we study their lives; but when, "as the oracles of God," they wrote what God gave them to write, they wrote a message that is perfect even as God is perfect. It was the wisdom of the Infinite, speaking through imperfect man as a medium, revealing Himself in a perfect message. Behold the prophets, faithfully proclaiming what God had committed to them, earnestly inquiring of God what the message meant.

This Book being from God, it is trustworthy and correct in every particular, even to the letter. When we open any other book, no matter how highly we esteem the writer and how well equipped we judge him to be to write concerning his subject, we expect to see some imperfections in his writings, for it is the authorship of imperfect man; but when we open the Bible we do so with full confidence and knowledge that there are no imperfections there, for the perfect God is its Author. In all cases where some other book conflicts with any part of the Bible, we decide at once, without hesitation, that the Bible is right and the other book is wrong. "Forever, O Lord, thy word is settled in heaven"

(Psa. 119:89)—forever let it also be settled on earth.

5. The Bible is the believer's hand-book of facts.

If you have never thought of that before, begin at once to investigate and be convinced. Biblical facts are not only numerous, but they are also very valuable in that they shed light on the Christian's pathway to glory, no matter what his pursuit or vocation in life may be. It tells about the origin of all things visible and invisible. It tells about creation, fall, short-comings, iniquity, deliverance, duties, opportunities, and destiny of man. It tells about the Trinity, about heaven, about the lake of fire, about angels and demons, about saints here and hereafter. It tells us how we ought to behave ourselves in the house of the Lord, in the home, in social circles, in business life, wherever we go. It is the light that opens our eyes to the many snares and dangers with which this world abounds, and to the blessings and opportunities abounding in the pathway to glory upon which God would have us all to travel. It tells about the ordinances of the Lord's house, about the restrictions which God throws around His people for their safety and well being, about every provision which God made for the highest welfare of His people. It reveals to us the secret of a happy life. It is a perfect guide in morals, an exact book on Christian ethics, a safe business guide, a most excellent book of instructions on the Christian home; and, in fact, here and hereafter, that is important for man to know. It is a treasury of knowledge which no man can afford to be without.

6. The Bible is mighty in its influence.

(a) It is a devouring flame and a crushing hammer. "Is not my word like a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jer. 23:29).

(b) It is a saving power. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." (Rom. 1:16). How would we find out of the wonderful plan of redemption if it were not for the Bible?

(c) It is a defensive weapon. "And take the helmet of salvation, and the sword of the spirit, which is the Word of God" (Eph. 6:17). When Satan tempts us, the best way for us to answer him is with a scripture verse. That is what Jesus did, and He is our perfect example.

(d) The Bible furnishes light. Every Christian needs a light in order to follow His footsteps and he receives this light from the Holy Book. "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105). "The entrance of thy words giveth light; it

giveth understanding unto the simple" (Psa. 119:130).

(e) "O how love I thy law! it is my meditation all the day" (Psa. 119:97). The thought brought to us in this tribute is the joy which a prayerful reading of the Scripture brings. The law has terrors for the lawless, but it is a message of interest and profit and joy for the righteous. They whose souls are fed upon this treasure of heavenly wealth have experiences similar to those to which the psalmist gives expression.

(f) "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Psa. 119:9). This text is just as applicable to young women, or to men and women of all ages. It is a rule of life showing the one and only way in which we may be cleansed from faults or sins. Many have failed because they have sought cleansing in some other way. The Bible contains the only recipe for cleansing. Go to the Bible to find the way.

(g) "Thy word have I hid in mine heart, that I might not sin against thee" (Psa. 119:11).

Is it your desire to live a life free from sin? Or are you ever approached by people who are seeking advice as to how they may live the overcoming life? It is well to hear what others may have to say about this important question. It is helpful to read the books of godly men and ponder over their advice concerning a sinless life. But the secret is found in hiding God's Word in our hearts. Where the Word of God is entrenched in the heart there is a power to overcome that is not found in the lives of men who are ignorant of God's Word. And let us not forget that this verse says "heart," not head.

(h) "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

The chief thought in this verse is the power of the Word. It cuts where nothing else can reach. It separates, where nothing else can avail. It lays bare the thoughts and motives of men. It is the quickening power, "the sword of the Spirit," the instrument of God that accomplishes great things in the salvation of souls and holding them right before God. May we say with the psalmist, "I will not forget thy word."

(i) The Bible is a perfect mirror. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18).

The one thing we wish to bear in mind is that the Bible is a perfect mirror in that it never errs in revealing to

all honest seekers after truth just what their real condition is. We never doubt what a natural mirror tells us about ourselves. Sometimes we are surprised at the revelations but we never rebel against them. But there is no mirror so perfect as the Bible, so the Word, as a revealer of ourselves to ourselves, is more reliable than the most perfect of natural mirrors. You may depend absolutely upon what the Bible tells you about yourself, for it is a mirror that never fails to tell the truth. The Bible being absolutely reliable in all its parts, it would be folly to question or doubt a single one of its revelations. It will do us no good, however, to look into this perfect mirror if we do not obey what it tells us, but in order to get the benefit from it we must do at once what it commands us to do.

Therefore it is important or necessary to have a thorough knowledge of the Word because:

1. The Bible is a direct revelation from God to man.
2. The Bible is given by inspiration of God.
3. The Bible is the Word of God.
4. The Bible is absolutely reliable.
5. The Bible is the believer's hand book of facts.
6. The Bible is mighty in its influence.

If it is so important to know the Word, how then can we obtain this knowledge?

I believe the first glimpse that a child gets of the Word is from its mother. Perhaps he hears his mother sing and tries to lisp the words. This is the beginning of one's knowledge of the Word. I believe the next step is the Sunday school. As soon as the child is able he is put into a Sunday school class and there taught about the Bible. It is remarkable how quickly they learn and are willing and ready to carry out the things which they learn. As the child grows older he is put into a higher class and receives a lesson help from which to study his lesson. It is the aim of the Sunday school to give each pupil a knowledge of the Word. Of course we must do our part also. We must study our lesson thoroughly and live out what we learn. We must be there on time so that we do not miss any of the precious truths which they are discussing.

I believe we should study our Bible daily. I heard a certain minister once say, "It is not enough to only read our Bible daily, but we must study it daily." When we take our Bible to read we should breathe this prayer to God, "Open thou mine eyes that I might behold wondrous things out of thy law." Since the Bible is divinely inspired we cannot expect to understand it of ourselves but God is very ready and willing to help us understand it.

We talk to God by prayer and God talks to us through the Bible. Thus when we read it we should have a prayerful attitude for it is very sacred to have God talk to us.

Here is a poem, taken from the Gospel Herald as selected by a sister, which tells us about reading the Bible. It is called: "How Readest Thou."

It is one thing to read the Bible through,
Another thing to read to learn and do.
Some read it as their duty once a week,
But no instruction from the Bible seek;
Some read to bring themselves into repute
By showing others how they can dispute;
While others read because their neighbors do,
To see how long 'twill take to read it through.
Some read it for the wonders that are there—
How David killed a lion and a bear;
While others read it with uncommon care,
Hoping to find some contradictions there.
One reads with father's specs upon his head,
And sees the thing just as his father said.
Some read to prove a pre-adopted creed;
Hence understand but little that they read.
For every passage in the book they bend
To make it suit that all-important end.
Some people read, as I have often thought,
To teach the book instead of being taught;
And some there are who read it out of spite—
I fear there are but few who read it right.
So many people in these latter days
Have read the Bible in so many ways
That few can tell which system is the best.
For every party contradicts the rest.
But read it prayerfully and you will see,
Although men contradict, God's words agree.
For what the early Bible prophets wrote,
We find that Christ and His apostles quote;
So trust no creed that trembles to recall
What has been penned by one and verified
by all. —Selected by a Sister.

Another point which I wish to mention about studying the Word is that we should not only study the parts which are easy and which we understand but study the whole thing. For example: I have heard people say they do not study the book of Revelation because they cannot understand it. Certainly they cannot grasp the meaning if they attempt to do it with their own power, but God is waiting to help them if they will only ask. But what good will a knowledge of the Word do if we keep it all to ourselves? I believe we should just be bubbling over with it so that we cannot help but tell it to others when we meet them.

Let us all make an effort to get a thorough knowledge of the Word and let others know about it.

"Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

Naampa, Idaho.

MAINTAINING OUR CONGREGATIONAL SINGING

By A. C. Kolb

For the Gospel Herald.

Favorable comment has been frequently made upon the singing usually heard in Mennonite churches, and visitors have wondered how this was possible in the absence of organs or other instruments.

The reason for this may not be hard

to find. We have never accustomed ourselves to depending on instruments to supplement or lead the music of the church during seasons of worship. A housewife who takes personal interest in the care of her home and makes it a point to give personal attention to details, and particularly to the meals which are so essential in producing a congenial atmosphere, has certainly a great advantage over the one who is always ready to leave the care of the most important things to some one else whose interest may be only perfunctory. Repeated performance points to proficiency, and this applies to anything requiring effort,—even to singing. Good singing may not be looked upon as something which comes by accident. No boy would ever learn to ride a bicycle well if there were always some one to hold the handles, nor could a girl be expected to learn to cook well without taking actual hold of pots and pans and kettles. No one may expect to develop any gift or talent without the exercise of self-reliance. No boy or girl would be able to walk or run well if always accustomed to using crutches to lean upon. No individual, group, or congregation, can hope to sing well without being diligent in singing.

Helpful Factors

It is my opinion that one great reason why some churches fall down in their congregational singing is because they do not exercise themselves enough in it. Many have organs, pianos, or orchestras to which they are content to listen, instead of exercising self-reliance and producing the music for the season of worship themselves, by employing the voices God gave them with which to render Him praise. It is also my opinion that a congregation loses spiritual power when individual members do not take part in the service, and unless they share in the singing, they miss much of the joy which the service holds for them. They rob their souls of inspiration which can come only through engaging in the singing, for it is this which dispels spiritual lethargy and opens the gateway of the heart for the entrance of the spoken message. It seems to me that a good way to produce spiritual anaemia in any church would be to omit congregational singing altogether. No one wishes to be guilty of being a partner in anything that would promote retrogression, and yet, may it not be possible that some are actually hindering spiritual progress by simply doing nothing, not even helping to sing? By not helping to produce a proper atmosphere, or helping to prepare hearts by mellowing them and breaking down the crust of indifference which is one of the devil's most effective weapons against the entrance of the seed of Truth, they may unconsciously place

barriers in the way of spiritual growth and progress.

I have not been asked to discuss the power and influence of song, nor the effects of improper choice of songs, though it is difficult to avoid bordering on these subjects. In fact, I shall not be able to treat this subject without referring to those phases to some extent. It is the "Maintaining of Congregational Singing" that is to be emphasized; so I presume it has been thought there might be a danger or a tendency of losing this, and that would be most calamitous.

How Shall Congregational Singing be Maintained?

In the first place, it will be difficult to maintain it if there be no real interest. Congregational singing needs to be soulful if it is to be effective and maintained. Paul evidently realized the importance of right singing in Christian worship, for he speaks of it in several letters to those early churches. In one of them he refers to it as "Singing and making melody in your hearts to the Lord." Congregational singing is now, and always has been, one of the life streams of the Mennonite Church. As our hymns are now conventionally sung, our hearts have often very little part in the singing. The words are sung mechanically and thoughtlessly, and their beauty and depth of meaning remain hidden from our eyes. This may be due in part to the fact that we have heard them so often that they have lost their freshness and their power to challenge thought. It may also be due to the fact that the same tune must be sung to all the verses. Little or no attention is given to expression, so that the meaning of the several verses may be entirely lost. To make congregational singing effective and something to be desired that it be maintained diligently, it is necessary to enter into the spirit of the words,—to catch the viewpoint of the poet when he wrote, and to feel after him the emotions that found their voice in his poem. Without this, no hymn can be sung as it should. Worship is an exercise of the soul. Song is a very important part of worship, and therefore everything should be avoided which might mar or disturb the inspiring emotions which should grip us as we engage in holy worship in the sanctuary of God. Properly selected closing hymns serve effectively in nurturing the seed sown, and deepening the spirit of the message.

Interest

If congregational singing is to have value, there must be interest. There must be a reason why people like to sing. If they do not enjoy singing, there must likewise be a reason. What might be such reason? Or, better

stated, **who** might be the one to provide such a reason? We are so apt to try to push the blame on some one else when things do not go just as we would like, rather than voluntarily assume any such blame ourselves. Some one may say, "I don't enjoy the singing because it just doesn't go right." That may be very true, but why doesn't it? "Oh well," comes the answer, "it just doesn't." Some people sing so sleepy-like, and others don't sing the right notes, but make discords; and others are so careless about the pronunciation of words that one can't tell what they are trying to say, if anything, and others are so listless that singing has no meaning."

These are all common faults which have destructive influence in any service. They are actual and true, but that does not preclude the possibility or the need of correction. Contrariwise, they should by all means be corrected. Anything that is wrong should be corrected. I have often wondered why it is that we find people who seem to have formed the habit of being so careless or so thoughtless as to actually go through the performance of singing a hymn of joy or praise as though it were a bed-time lullaby or a funeral dirge. Every hymn has a purpose. If it be not expressed, the value of that hymn is lost, and it were better not to sing it. There must be rhythm, proper time, for that is one of the prime essentials of all music. Different hymns must be sung to different "tempo" or time; for if singing is to be musical, the singers must keep together, and voices must blend. Where there is a director, or leader, or chorister, attention should be given to the way he wants the hymn to be sung,—whether fast or slow,—loudly or softly. If people have no intention of singing together, or if they don't care, a chorister is of little use.

To illustrate: When the Ontario Bible School gave its closing program recently, and a very familiar hymn was announced for the whole congregation to sing, one where both the melody and the words were very familiar to all the adults (and practically all the children as well), so that it might well have been sung without the use of a book, yet, when Bro. Coffman started the hymn, and indicated the time in which he wished it sung, I took particular pains to look around (and for a few moments the singing gave me a pain), to see how many, or I should say, how few, were sufficiently interested in what was to be done, to pay attention by looking at him—a very simple thing to do—and is it any wonder that before he had gotten to the end of the first line of less than ten words there were just any number of people in the audience who were **more than two whole words behind him?** Some riveted their eyes on the books. Some look-

ed around to see what was going on. Some watched somebody else. What kind of noise did that make? No wonder it gave me a pain. Was it singing? Hardly. It was merely a jumbling together of sounds without one word being intelligible. Why was it necessary for the people to fasten their eyes on the books? They knew the words, and they knew the melody, but they did not know how fast he might want the hymn sung, and apparently many didn't care enough about singing to look up at him, until they became aware that something was radically wrong. How could it be otherwise than wrong? The beginning of that hymn was utterly spoiled. Why? Just because of lack of interest. Other things had their first attention. They were just as careless about singing that hymn as a woman might be about putting salt in soup without proportioning the right quantity of salt to the soup; or as a plowman might be in trying to draw a straight furrow without having some flag pole or other object to show him the direction he intended going.

Faulty Singing

Here is an example of how a good hymn may be completely spoiled. Take for instance, the familiar hymn, "Awake, my soul, to joyful lays." Why should the chorister and those who are watching him, be singing the word "soul" while others who paid no attention were not through with drawling out the word "awake"? One could not call them asleep, and could certainly not say they were fully awake; for they deliberately sacrificed their opportunity to make a real contribution to good singing in order that this stirring hymn might prepare a proper atmosphere for an inspiring service.

Here is another illustration of this flagrant fault. In a certain congregation they used the hymn, "When the Roll is Called Up Yonder I'll be There". Imagine the sopranos arriving at the end of the chorus, all through with their part, and then hearing the altos sing "there" to be followed by the tenors saying "there" too, and then the basses drawling out the announcement of having arrived "there" also, a little late, perhaps, but they were "there". They should all have arrived "There" at the same time, instead of having that good hymn wind up with a "there", "there", "there", "there". Can you imagine anyone putting on the brakes when the time arrives "when the roll is called up yonder"? Everybody will want to be on time, and, I may say, will need to be on time, if they wish to join the great celestial chorus, for we have no record that anyone's name will be called twice. If we are not there on time, we can expect nothing else than to be simply left out of that chorus.

So much for one great fault in congregational singing, which everybody should help to correct. Even in the case of some hymn which may not be so well known, most everybody can carry a few words in the mind, and in that way find enough time to look up at the chorister once in a while to make sure they are singing "on time" with him. If the chorister does not stand before the congregation to direct the singing, and in that way keep the singers together, it becomes all the more necessary to listen carefully so as not to drag behind, and cause confusion. Or, in the event they find themselves lagging behind like a horse that doesn't want to pull right, it is no crime to speed up enough so that all may "pull together". Some people unfortunately seem to have the brakes on when they sing, like others have when going to church—they are usually behind time. Observance of this one suggestion alone, can assist very materially in improving our congregational singing.

Another grave error which people frequently commit is the horrible mutilation or mis-pronunciation of words. Two years ago while attending a Sunday School Conference, a man sat down beside me whose noise (I cannot call it singing) I shall never forget. We used the same book, so had the same words before us, but the pronunciation he gave to some of the words far exceeded anything my wildest imagination in the framing of words could have possibly manufactured. I never heard anything like it before or since. I don't know who the man was, but I feel sure he didn't derive much spiritual benefit from what he went through, for the noise he made had absolutely no meaning. He was no foreigner, for after the service I heard him talking, and he spoke good English. It was purely a case of rank carelessness, and a sloppy, disgraceful droning of sounds which were supposed to be words. Perhaps he had at some time or other heard some operatic singer who, it seems, sometimes thrill certain society leaders because nobody can understand a word they utter. There might be an advantage in that sometimes, for people would be richer if nobody could understand some of the things that are being sung, but that should never apply to a church service. It is funny how some people get the notion that to go through a lot of vocal gymnastics, and not letting anybody know what it's all about, is good singing. Just recently a young lady had the audacity to tell me she considered that to be an evidence of good singing. Suppose everybody in the whole Conference referred to had sung like the man I mentioned! What possible good could have come from it? Such a question needs no answer. It is very fortunate that not everybody sings that way, though far too many

sing somewhat after that fashion. If a hymn is to be of any value, it must carry a message, and that message is absolutely lost if the words be not properly spoken.

Blending of Voices

If congregational singing is to be maintained, there must be genuine team-work. There must be proper blending of voices and of the various parts. Some years ago while attending a Sunday school conference in Indiana, the chorister seemed disappointed because the young people did not sing as enthusiastically as he wanted them to sing. He said something like this: "I don't know what is the matter with the singing to-day. You don't all take hold as you ought. Some of you are not singing at all. I like to hear lots of racket." Well, if his conception of good singing is that it should be likened to a "racket," his musical tastes and mine certainly differ very widely. Congregational singing is designed to arouse spiritual emotions, and make the atmosphere for worship pleasant and enjoyable. Good singing is intended to, and does, stir the soul. "Making melody unto the Lord" certainly does not mean making a racket. Melody and racket are not synonyms. Congregational singing, in order to be helpful, must be the utterance of words intelligibly, blending them in pleasing harmony, in proper rhythm, with such interpretation as will inspire, and stir the finest emotions of the heart.

Purposes of

In order to accomplish what really lies within its province, congregational singing must have four distinct purposes: (a) praise and worship; (b) expression of religious truth and sentiment; (c) impression of religious truth and sentiment; (d) excitation to right feeling and action. **Good congregational singing should never impress any one with the idea of having pleasantly entertained some one.** When the great Handel first produced his Oratorio, "The Messiah," in London, in 1742, King George II made a remark peculiarly complimentary to him personally, and the great musician, with a flush of indignation mantling his face, answered, "Sire, I have endeavored not to entertain you, but to make you better." That truly expressed the proper function of congregational singing, which should never be lost sight of.

Proper Selection of Hymns

Another necessary feature which will make congregational singing a permanent requisite to real spiritual life and growth, is the proper selection of hymns for the particular services where used, or the particular part of the service where singing shall implement or supplement the preaching. No machine can possibly work right if the parts are

not properly put together, and while congregational singing is not to be likened to part of a machine, yet we may draw a lesson from the analogy, as, for instance, some years ago, while I was chorister in a certain church, the pastor, at the **morning** service, asked for an opening hymn, to which some one in the congregation quickly responded "Number 92." On opening the book I found the words of the beautiful hymn read, "Saviour, breathe an evening blessing." Needless to say that hymn was not used at that particular time. It would have created an improper atmosphere for the service.

I wish to mention one more difficulty which interferes with good congregational singing, and that is, that very often those who can read notes fairly well, pay little or no attention to the setting of the melody. It is unfortunate that in different books one often finds the same melody set to different harmonies. This often causes confusion. Some sing wholly from memory, and so it happens they employ quite different harmonies from those in the book used. One should be sure to keep to the harmonizing employed in the particular book used. If this be not done, the best hymns may be spoiled because of the discords which must inevitably result. To those who cannot read notes, may I offer the suggestion that they sing in a somewhat subdued voice, unless and until they find out for a certainty they are singing the same as those who can and do read notes. Loud singing is not always good singing. One loud singer may easily spoil a whole service. Tones should blend. No voice should predominate so as to destroy the effect of blended harmonies.

Other Suggestions

Many other suggestions might be offered which, if carefully observed, would contribute to better and more soulful congregational singing. I should also like to recommend a more general study of the rudiments of music as taught in the old-fashioned singing schools, such as conducted by Bro. Kanagy in Breslau and Waterloo during the past six months or more. It is time and effort well spent. This is the very form of exercise which has proved to be the backbone of whatever measure of good singing may be found in the Mennonite Churches generally. I have not attempted to discuss voice culture. That is a subject all its own. But I would just like to drop the hint that an individual's skill in making the voice quaver so as to make it difficult to determine in which key he or she is trying to sing, is no indication of having mastered this particular study. Far from it. The singing of some, much resembles throes of agony, and subjects the hearer to mental distress. Suf-

fice it to say that proper voice culture means voice control—something which so-called would-be stage artists seem to overlook or ignore. They seem to have many "disciples" or imitators. The agony they produce should never fall on sensitive ears.

I trust I may have offered some suggestions which, if carefully observed, may contribute to better congregational singing and thus stimulate this im-

portant part of public worship, for after all, there is no music so beautiful as that of the human voice. Such music can penetrate where no other can even approach. The human voice is an inestimable gift from God, and if properly used is capable of rendering service which cannot be equalled by the most cleverly constructed instrument ever produced by the skill of man.

Kitchener, Ont.

COMMENTS ON OUTSTANDING SCRIPTURES

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—II Tim. 2:15.

"Emphatic Diaglott," by Wilson, gives the literal rendition of the Greek of this verse: "**Be thou diligent thyself approved to present to the God, a workman unashamed cutting straight the word of the truth.**" Rendering this in simple English we have, "**Be diligent to present thyself to God, an approved workman, unashamed, cutting straight the word of truth.**" The Latin of the A. V. "Study," carried to its literal root meaning, conveys exactly the same idea as the word "diligent." Zeal, earnest desire, effort, and haste are all implied in it.

One needs but to look at this verse imaginatively, through the eyes of the apostle Paul, to see the beauty and the power of the message Paul desires to give to his spiritual son, Timothy. "Be zealously diligent, studious, resolved to present yourself to God an approved, an honored, and appreciated workman,—a workman that has done his work so well because of this zealous diligence that he need not be ashamed at any time and under any circumstances before God, **cutting straight the Word of Truth.**"

And what did Paul mean by "**cutting straight?**" Why did he use that figure of speech? Paul was himself diligent, studious, earnest, zealous—to be an approved workman that needed not to be ashamed. Yes, a WORKMAN, preaching and teaching the Word while being a WORKMAN, weaving tent cloth and **cutting straight** the cloth to make tents by which his own workmanship would not be ashamed, and he would stand approved as a tentmaker.

The challenge comes to you, A WORKMAN for God, in whatever vocation the Lord has called you, to be such a diligent WORKMAN in studying and ministering by **cutting straight** the Word of God in these days of apostasy that you may stand approved in the sight of the Lord, now and hereafter.

C. F. Yake.

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; en-

deavoring to keep the unity of the Spirit in the bond of peace.—Eph. 4:1-3.

I. Introduction

1. Paul speaks of himself as a "prisoner of the Lord," or in the Lord. He is a prisoner for the sake of Christ. Whether in prison or free, he is the Lord's.

2. His message in Eph. IV is preceded by a "therefore." Here he begins what may be considered a second part of his message to the Ephesian Church. In the first chapters he dwells upon the eternal and spiritual aspects of redemption. He shows that they have redemption (1:7), have obtained inheritance (1:11), are sealed with the Holy Spirit (1:13), were quickened from the dead (2:1), were saved by grace (2:5), were made nigh by the blood of Christ (2:13), are built upon the foundation of the apostles and prophets (2:20), etc.

In chapter IV he appeals for right living and Christian conduct, because of the spiritual blessings and inheritance that they have received. He connects the doctrinal with the practical.

II. The Christian Walk.

1. A worthy walk—"walk worthy of the vocation," or the calling. Let your moral action, your conduct of life, your attitude of mind, be becoming to one who has been redeemed and made alive from spiritual death by Christ; becoming to one who has been sealed by the Holy Spirit and is built upon the foundation of the apostles and prophets.

2. A walk of lowliness. This implies humility of mind—an unaffected, unselfish estimate of self. This is a natural result of experiencing the spiritual blessings of the first two chapters.

He says "all lowliness." This grace is to have unreserved scope.

3. A walk of meekness—mildness, gentleness, kindness. Meekness is the natural expression of lowliness of mind. It rests upon the foundation that lowliness has laid, and can be present only in lowly persons. Meekness is not a natural quality, but the result of the new birth. It springs from a realization of the inferiority of the creature to the Creator. It is opposed to boisterous self-assertion and rude striving

with others. It is in expression what lowliness is in spirit.

"Meekness is the meaning between stubborn anger, and that negativeness of character which is incapable of even righteous indignation."

4. A walk of long-suffering—patient enduring of evil, a patient holding out under trial, a long protracted restraint of the soul from yielding to passion, especially the passion of anger. It is the opposite of ill-temper, impatience, and irritability. God commands and exemplifies long-suffering.

Christian long-suffering manifests itself in forbearance in love. Bearing with one another in love is the natural outcome and fruit of long-suffering.

5. A walk of unity.

The Christian endeavors to keep the "unity of the Spirit." The word used by Paul is stronger than endeavor. It denotes an object to be carefully and earnestly watched for and promoted. He means to say, "carefully and earnestly watch for and promote the unity of the Spirit."

The unity of the Spirit is the unity of which the Holy Spirit is the author, that sacred oneness effected and promoted by the Holy Spirit. We are not asked to make, but to keep the unity of the Spirit.

Milo Kauffman, Hesston, Kans.

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.—Gal. 2:20.

The epistle to the Galatians has been called "THE MAGNA CHARTA of CHRISTIANITY," because it points out so plainly the true basis for salvation and for the Christian's life. Paul in a powerful attack demolishes the basis for the Jews' hope of salvation, namely his ability to keep the law of God and live pleasing to Him by the endeavors of the flesh. The law, and the keeping of the law, are inadequate. But it is not enough to merely destroy the supposed basis for salvation and life on which the Jew depended. Hence, Paul gives in one glorious sentence the true basis for the Christian Life, and sums up the heart of the Christian Gospel in so doing. Let us see what it is.

The sinful nature is to be reckoned as dead, as killed on the cross, when Christ was crucified and suffered a human death. But when the old nature died, a new nature was born, and this regenerated nature has Christ as its living centre, as the power which enables the Christian to keep the spiritual law of God. But the relationship of the human personality to this indwelling Christ is one which depends upon faith in Christ, and also upon the faithfulness of Christ. The faithfulness of Christ is guaranteed by the proof of His love in the giving of His life as a ransom from sin. The Christ who loved

me enough to die for me will be faithful and will enable me to live aright.

However, Paul does not deny the reality of the "flesh" and its influence and power. He admits that the Christian is still "in the flesh," even though he is not of it. But he says, Christ is able to make me victor over every manifestation of this flesh and to keep me in His way.

H. S. Bender, Goshen, Ind.

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you.—I Pet. 5: 6, 7.

Too many of us are like the peacock, that sees part of itself that would seem admirable, bulges out its breast and spreads its fine feathers, having all the indications of being proud of itself. But it is said that when the peacock looks down at its ugly feet, the feathers droop and the bird settles down to normalcy.

There would seem to be something in each of us that would be deserving of some praise, but when we look at ourselves aright without reserve there will be enough to keep us humble, and there will be no trouble to do as the apostle commands, "Humble yourselves." There is so much of pride in every one of us that it is the business of each of us to deal with this spiritual reptile in a merciless manner. Unless we do so it will allow its deadly spiritual poison to do its deadly work in our souls and lives which will bar us out of heaven and the realms of the blest. "GOD RESISTETH THE PROUD, but giveth grace to the humble."

God had one creature in heaven that marred it by being lifted up with pride. that He will not allow another to come thence to mar it again.

This matter of being humble has been given over to us to do, for it says, "humble yourselves." It is within our power to humble ourselves by God's grace or to exalt ourselves without that grace. Pride is certainly one of the things which God hates and abhors. It is numbered with the seven things that God hates in Proverbs, chapter six. It is said to be one of the things that indwells the heart of man, as recorded in Mark 7:22. It is pride that "goeth before destruction, and a haughty spirit before a fall." It was the spirit of pride that moved Absalom to seek to dislodge his father David from being king, while it was humility in David not to kill King Saul when he had the opportunity to do so. What a contrast, that which was allowed to operate in the hearts of these men!

Humility will always be respected by the good Lord, but pride will be utterly abhorred. Let us then with strenuous effort seek to get rid of pride and vanity and haughtiness and the

like, ridding ourselves of self-seeking, honor-seeking and the like, and we shall soon reach the happy state of humility, which if attained will put the mighty hand of God beneath us to exalt us in due time. Can we get down, that He might lift us up?

Then too we are commanded to cast all our care upon HIM. Why? Because HE careth for YOU! Can we do this, brother and sister in the Lord? Dare we do anything less? Is it not HE that has thus far planned for us and graciously provided us with all our needs? Shall we now trust in our own power and wisdom and strength apart from HIM? Can we afford to do such a thing? Is not the Lord able to give and also to take away? Shall we receive good at the hand of the Lord and not evil also? May we trust Him more and serve Him better in the future than we have in the past?

It is written, "In the day of prosperity be joyful, but in the day of adversity consider" (Eccl. 7:14). We can now see how foolish we have been at times when we were prospering, how easily we let the money slide through our fingers, but alas, now, how we wish we might have done better and done differently! How much we would do for the poor and for the suffering, and for the missionary cause, if we only had it now as we had it then! Such are some of our reasonings in these days of adversity. Oh, if we only had!—Only had what? Put our money to better use. We need to repent of past failures along such lines and seek by God's help to do otherwise with what God sees fit to entrust to our care in the future. But we need to begin right now with what little God does allow to come to hand. Are you so minded? Then God may again bless you and prosper you.

But some one will ask, Why does God allow such distress to come upon a nation and the world as well? Had the nation and the world obeyed God, such a calamity would not so likely have occurred. God has been forsaken, His Word has been neglected, if not rejected, and set aside and replaced by man's word. God will not stand for such things, and when people live for themselves only and not for others, His stroke will naturally be heavy.

But what are His purposes? Listen to the good book, "When God's judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9). Here is the plain reason that God allows such conditions to come upon the earth, that the inhabitants of the world will learn righteousness—learn to do right. They must be faced about—driven back from their wrong course into a course which is right. God's punishments are for the same purpose as when parents correct and punish their children—to

bring them back into the good and right way. Will each of us learn the lesson? Let us say, "By thy grace we will learn the lesson that thou dost wish us to learn."

John H. Mosemann, Lancaster, Pa.

Above all things put on charity, which is the bond of perfectness.—Col. 3:14.

It should be the sincere desire and earnest prayer on the part of every believer to be enabled through the guidance of the Holy Spirit to attain to the Biblical standard of Christian perfection. Paul was divinely led to give a definite vision as to what believers need to do in order to possess and exemplify that crowning unifying Christian grace known as **charity**. True **charity** is divine love demonstrated in reverential devotion and faithfulness in the service of the Triune God; also in rendering true Christian affection and benevolence toward our fellow Christians and others who need our love, help, and sympathy.

It is clearly revealed through Paul's inspired message to the Colossian believers that all who desired to possess in their hearts and souls this paramount Christian grace, it was first necessary for them to put off certain sins of which they undoubtedly had been guilty of committing (Vs. 8, 9), and through the guidance of the Holy Spirit put on a number of very essential Christian graces, as recorded in verses 12 and 13. "But above all these things put on **charity**," which indeed is "the bond of perfectness." **Charity** is the superlative Christian grace which effectively binds the Christian to God and His loving service in bringing praise and glory to His holy name, and blessings to humanity as opportunity opens the way.

It is well to note how true charity manifests itself in true Christians. See I Cor. 13. It would be very commendable if every one who professes to be a Christian would abandon self-life, take up spiritual abode in the aforesaid chapter, and continue to reside there until called to the glory world.

Since charity is the greatest of all divine virtues, may we all who have been saved by grace through faith, follow Peter's admonition (II Pet. 1: 5-7) by adding to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and to all these essential virtues **Charity**, the bond and cap-sheaf of all Christian characteristics. "If ye do these things, ye shall never fall" (II Pet. 1:10).

J. S. Shoemaker, Dakota, Ill.

But above all these things, put on charity, which is the bond of perfectness.—Col. 3:14.

Christian life and conduct has to do with our relation to God and our fellowman. Our theme treats on our relation with one another.

I will not say that love is the most important requisite in our dealings with one another; we shall let the inspired Word say it: "And **above all these things** put on charity, which is the bond of perfectness." The Apostle had been teaching regarding a number of vital Christian principles, but "above all . . ." love.

In I Pet. 4:8 we find the same emphasis placed upon Christian love: "And **above all these things** have fervent charity among yourselves."

The significance of Christian love, the **importance** of Christian love; yes the absolute **NECESSITY** of Christian love is shown by the time and manner of Christ's teaching on it. In Jno. 13:34 He says, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." Again in Jno. 15:12, 17 the same commandment is repeated the second and third time in the same evening.

The significance? Why "a new commandment"? Had not love one for another been taught in the law? Not this kind of love. Not this degree of love. Then it was, "Love thy neighbor **as thyself**." But now " . . . love one another; as **I have loved you** . . ." There is a world of difference. I fear many Christians have the first kind of love only. And it is impossible for the Church to function as the Lord had planned on that kind of affection on the part of brethren for brethren.

Notice the force of this as brought out in Weymouth's translation of I Pet. 4:8: "Above all continue to love one another fervently, for love throws a veil over a multitude of faults."

Why is it difficult to get along with some folks? Because they have so many faults? No! It is due to a lack of love on my part.

Love is the shock-absorber which takes the jolts out of Christian living. Love is the lubricant which makes the Church run smoothly. Are there any jolts? Is there any friction? Sometimes. Why? A lack of Christian Charity.

A. J. Metzler, Masontown, Pa.

Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.—Rom. 12:17-21.

The book of Romans falls into two general divisions:—(1) chapters 1 to 11, Doctrinal; (2) 12-16, Practical. The first division is a treatise on sin and salvation; the second, Exhortation on Christian living in a sinful world. In the first division we have exposition on

free and full salvation through Christ. "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things" (Rom 8:32). In the second division Paul holds forth the possibility of living the Christian life through Christ under all circumstances—"More than conquerors through Christ" (Rom. 8:37).

The verses for our consideration are located in the second division of the book, and give instruction how the Christian should live in an evil world among enemies. "Recompense no man evil for evil;" "Never pay back evil for evil;" "Bless them that persecute you; bless, and curse not;" Jesus said, "Do good to them that hate you" (Matt. 5:44). Nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord, not even our enemies—if we do as Jesus commanded: "Love your enemies;" "Provide things honest in the sight of all men." In other words, aim to live above reproach;" "Look ye out from among you men of honest report" (Acts 6:3). He must have "a good report of them that are without" (I Tim. 3:7). Walk honestly toward them that are without (I Thess. 4:12); providing for honest things not only in the sight of God but also in the sight of men (II Cor. 8:21).

"If it be possible, as much as lieth in you live peaceably with all men." So far as it depends on you, live in peace with every one. This does not mean to compromise with evil men in their evil ways to have peace with them, but do all things in your power as a Christian to keep peace in a good conscience. Jesus said, "Resist not evil; whosoever shall smite thee on thy right cheek, turn to him the other also; and if any man will sue thee at the law, and take away thy coat let him have thy cloak also." The apostle Peter said, Do good, seek peace—ensue it. "If any man suffer as a Christian let him not be ashamed but let him glorify God in their behalf."

"Avenge not yourselves." Never revenge yourselves. Again the apostle Peter gives us strong exhortation: "For this is, thankworthy, if a man for conscience toward God endure grief, suffer wrongfully." It is better, if the will of God be so, that you suffer for well doing than for wrong doing, "If ye be reproached for the name of Christ happy are ye," for the Spirit of glory and of God resteth upon you.

It is not for the Christian to mete out vengeance to the evil-doer, but to commit the judgment upon evil-doers "to Him that judgeth righteously." David did wisely when he did not take vengeance upon Saul, his enemy, and allowed God to bring judgment upon him in His own time. Oh how often we limit God by our hasty and selfish judgment upon others!

In conclusion, Never pay back evil

for evil. Aim to live above reproach so far as it depends on you, "be at peace with all men." Suffer wrong rather than to take advantage of your enemy, and trust God for the punishment of evil-doers. "Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome with evil, but overcome evil with good." Someone has said, "Don't fire bullets at your enemies but shoot crackers at them."

I. W. Royer, Orrville, Ohio.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.—II Tim. 3:16, 17.

Here we have, briefly stated, the great doctrine of the inspiration of the Scriptures; and in addition to it, a declaration of their value as a rule of life and their purpose in the life of the man of God. It is of great importance that every Christian should be clear on the fact that the Bible is the inspired Word of God, and that, although it was written by human writers, the Holy Spirit so operated upon them that the words that they penned were the words of God, without any admixture of error. Paul probably had in mind primarily here the Old Testament, but the writers of the New Testament were inspired in the same way, as can be abundantly proved from other sources. I Cor. 2:13; 14:37; II Pet. 3:1, 2; Rev. 1:19; 14:13; 22:18, 19.

The Scriptures, then, both Old and New Testaments, give us teaching concerning the right way of life, reprove us for wrongdoing, correct us where we are wrong in our thinking, and instruct us in the will of God. This is speaking from the standpoint of what they do for the believer. For the sinner they point out the fact of his lost condition, his need of salvation, and that Christ is the only Savior from sin. This also is doctrine, or teaching.

And the "man of God" who heeds these instructions and corrections will become perfect or complete in his spiritual attitudes and condition and be furnished or equipped for every good work that comes to his hands to do. This may refer primarily to the minister or other Christian worker, but in the largest sense it applies to every Christian. What a wonderful treasure we have in the Scriptures—The Word of God, a perfect rule of faith and life, an abundant supply for every spiritual need, and a thorough equipment for every Christian duty. Well could Matthew Henry make this significant statement: "Oh that we may love our Bibles more, and keep closer to them than ever! and then shall we find the benefit and advantage designed thereby, and shall at last at-

tain the happiness therein promised and assured to us."

John L. Horst, Scottdale, Pa.

What think ye of Christ?—Matt. 22:42.

The vast majority of the people of the present age do not think about Him at all, notwithstanding the fact that our faith regarding Him and in Him is for all worthy of the most intense consideration possible.

The question of Jesus that day, when He had met the challenge of the Pharisees, Sadducees, and Herodians, and then challenged them with a question of His own, was not a new one. Abraham in faith saw the day of Christ and rejoiced in it. "Before Abraham was I am," said Jesus, as He talked with the Pharisees, and they declined to answer. When God said to him, "In thee shall all families of the earth be blessed," Abram believed God. He looked down through the centuries and saw the Christ of God's promise and recognized Him as the world's Redeemer.

The patriarchs heard the voice of God as He renewed His promises to them—Isaac, Jacob, Judah—and in faith they saw the Son of God as the Son of man. And prophet after prophet announced detail after detail, until the time when Jesus was actually born as it had been foretold of Him, even the scribes in wicked Herod's court could tell the very village in which He was to be born. This vast multitude of the past centuries witnessed to Christ. Being dead yet they spoke with a voice that could not be misunderstood by any whose hearts were open to receive the truth. Only blind unbelief—sure to err—could say, "This deceiver," concerning Him whom God the Father had sealed.

People thought a great deal about Him when He walked the highways and bypaths of Palestine. Thousands flocked to hear His wonderful messages. Great multitudes traveled far that they might receive the benefit of His healing touch. Ask those who saw and heard Him and the very children whose innocence the Savior blessed with His kindly touch—ask them what they think of Christ.

Ask the lepers He healed; the blind to whom He restored, or gave as a gift, the blessing of sight; ask the dead whom He restored to life; ask the many whose deaf ears He had tuned anew—and you can ask in a whisper now; ask the maimed whose missing members He had restored; and from that vast multitude there is but one answer: He is "the Christ, the Son of the living God." He saved us and has made us to sit together with Him in the heavenlies. To Him be glory for ever and ever.

Ask His enemies—The centurion who watched Him die: "Truly this

was the Son of God—certainly this was a righteous Man." Ask Judas who betrayed Him: "Innocent blood." Herod: "No fault in Him." The very Sanhedrin that had condemned Him to the cross: "Indeed a notable miracle hath been done by them . . . and we cannot deny it . . . ye cannot overthrow it; lest haply ye be found to fight against God." "Never man spake like this Man."

Ask the long procession of martyrs, from Stephen and the man who had been a witness against him—Saul of Tarsus—on down through the dark ages, through the middle ages, down to the twentieth century when men were manacled to prison cell doors so that their toes barely touched the floor—for crimes?—no! for the testimony of Jesus Christ—down to this present year of grace, 1933, when men, women, and children suffer martyrs' deaths for the faith in Him—and from that long line there comes a great shout of testimony to the power and the majesty and redemption of the Lamb who "shall feed them, and lead them unto living fountains of waters:" that God may "wipe away all tears from their eyes."

"What think ye of Christ?" He is the center, the circumference, the whole structure of the Way of Salvation. On that doctrine rests our hope of life here—life in Him. On that doctrine rests our faith in the Bible as the Word of God. On that doctrine hangs our only hope of life beyond this existence of sorrow and tears.

To Him be glory for ever!

J. A. Ressler, Scottdale, Pa.

THE PEACE OF GOD

How is it that believers so often fail to enjoy this promised blessing? Is it not that we fail to be anxious for nothing, and to bring everything by prayer and supplication with thanksgiving before God? We may bring nine difficulties out of ten to Him, and try to manage the tenth ourselves, and that one little difficulty, like a small leak that runs the vessel dry, is fatal to the whole. Like a small breach in a city wall, it gives entrance to the power of the foe. But if we fulfill the conditions, He is certainly faithful, and instead of our having to keep our hearts and minds—our affections and thoughts—we shall find them kept for us. The peace which we can neither make nor keep will itself, as a garrison, keep and protect us, and the cares and worries will strive to enter in vain.—J. Hudson Taylor.

Whatever doctrine is new must be wrong, for the old religion is the only true one; and no doctrine can be right, unless it is the same "which was from the beginning."—John Wesley.

GOSPEL MESSAGES IN VERSE

A RHYTHMIC VISION
OF

I Tim. 2:8-10 and I Pet. 3:3-5

By J. S. Shocmaker

For the Gospel Herald.

Both Paul and Peter were inspired to write,
To all who had accepted Christ by faith,
That the believers in all ages might
Give heed to all that this Scripture saith.

Men are earnestly admonished to pray,
Ever lifting up holy hands to the Lord.
Wrath and doubting were to be put away,
And heed to be given to the inspired Word.

Women are to be clothed in modest attire,
Minus ornamentation of any kind;
To shine for their Lord will be their desire,
If His glory they truly have in mind.

They are also to manifest real sobriety,
Coupled with meekness and divine love;
Clothed in a way that expresses true piety,
As taught in the Word, inspired from above.

Gaudy apparel is not to be worn,
Nor braiding, or crimping of the hair.
Gold or pearls shall not be used to adorn
The body that has been placed in Jesus' care.

Worldly adornment displays the leaven,
That is treasured in the mind and heart;
Which seriously obstructs the highway to heaven,
And thus prevents others toward heaven to start.

It is easy to know the nature of a tree,
By the leaves, bark, and fruit it doth bear.
The same is true of both you and me,
We are known by what we say, do, and wear.

To forestall the effects of any popular sin,
We need to keep filled with the love of God.

Thus a glorious victory we shall win,
And thus be enabled God's highway to trod.

Teach us all, dear Lord, to do Thy will,
And strengthen us spiritually day by day
With Thy love. Do Thou our hearts ever fill,
And keep us traveling in the narrow way.
Dakota, Ill.

FOUNT OF GRACE

By R. P. Blosser

For the Gospel Herald

Oh blessed fountain, full of grace!
It flowed so full for me;
And to that fount alone I trace
My pardon, full and free.

I praise Him for His saving grace;
It brought my soul sweet rest;
Soon I shall see Him face to face,
And be forever blest.

It is His love and saving grace,
That's fitting me for heaven;
And when I reach that blissful place,
All praise to Him be given.

Though afflicted, I need not fear;
In Him I will confide;
I know that He is always near,
And will with me abide.

All you who would from sin be free,
Plunge in that crimson stream;
The fount of grace still flows for thee,
Your souls He will redeem.
Canfield, Ohio.

PERFECT TRUST

I may not always know the way
Wherein God leads my feet;
But this I know, that round my path,
His love and wisdom meet.
And so I rest content to know
He guides my feet where'er I go.

Sometimes above the path I tread
The clouds hang dark and low;
But thro' the gloom, or thro' the night,
My heart no fear can know.
For close beside me walks a Friend
Who whispers low, "Until the end."

I may not always understand
Just why He sends to me
Some bitter grief, some heavy loss,
But though I cannot see—
I kneel and whisper thro' my tears
A prayer for help, and know He hears.

My cherished plans and hopes may fail,
My idols turn to dust;
But this I know my Father's love
Is always safe to trust.
These things were dear to me, but still
Above them all I love His will.

Oh precious peace within my heart;
Oh blessed rest to know,
A Father's love keeps constant watch,
Amid life's ebb and flow.
I ask no more than this: I rest
Content, and know His way is best.

—Sel. by Emma R. Denlinger.

THIS PRESENT DEPRESSION

By Lois A. Grove

For the Gospel Herald.

Has depression swallowed our country,
Our people, industries and all?
Or is it just us that think so—
Is our country free from a fall?

Is this present disastrous depression,
An economic depression alone?
"Not so," says the ardent thinker,
"'Tis economic apostasy—a harvest of
seeds that were sown."

The whole earth is bending beneath it;
Millions of people unemployed
Stand watching for a turn of the tide.
Must this old earth be destroyed?

All the nations of earth are shaking,
Which way shall we take, left or right?
Arm or disarm comes the question,
But to disarm is far out of sight.

When a drought came upon the land,
Upon men, cattle, all labour of the hand,
Then this disastrous depression began.
Do you not think 'tis the work of God's
hand?

Men are falling away from their God,
Disobedient, unruly and rude;
Forgetting that He who provideth
Their lives with clothing and food.

The Church, once powerful, has fallen
To a lower standard of faith;
Has removed the ancient landmarks,
And united itself with the State.

The nations are watching each other
Instead of looking toward God;
Shooting, fighting, pledging in war—
Burying millions beneath the sod.

According to prophecy, how true;
"War and rumors of war" shall be,
Until God with His hosts of heaven
Shall compass the land and the sea.

This is one cause of the depression
That lies heavy upon us to-day;
Congress upon congress in session
Will never drive it away.

Seeds sown years back are in harvest,
A tremendous harvest to bear;
But where are the rightful reapers,
Are they suffering the cost somewhere?

Bloodshed in war must be paid for—
Some one must suffer the loss;
Generally the poor man suffers
For the rich who should pay the cost.

Some day, when only right shall prevail,
God will in His infinite way
Explain the reason and show us why—
We'll understand better, some day.

Ardmore, Pa.

AND MUST I BE TO JUDGMENT
BROUGHT?

And must I be to judgment brought,
And answer in that day,
For every vain and idle thought,
And every word I say?

Yes, every secret of my heart
Shall shortly be made known,
And I receive my just desert
For all that I have done.

How careful then ought I to live!
With what religious fear,
Who such a strict account must give
For my behavior here!

Thou awful Judge of quick and dead,
The watchful pow'r bestow;
So shall I to my ways take heed,
To all I speak or do.

If now Thou standest at the door,
O let me feel Thee near!
And make my peace with God, before
I at Thy bar appear.

—Sel. by A. B. Gilnett.

OCTOBER

By P. E. Penner

For the Gospel Herald.

Only a moment we must tarry,
In the "Land of Meshech" here,
Little flock of weary pilgrims,
The coming of the Lord is near.

Cumbered with much pain and sorrow,
Lift towards heaven your tearful eyes;
Jesus Christ will soon be coming,
And we'll meet Him in the skies.

Trust in Him who never fails you,
All His promises are true.
He has never yet forsaken
Those that stood faithful and true.

On this "Blessed rock of ages,"
You can lean and be at rest;
Though you may not understand Him,
What He sends for you is best.

Blessed Savior, I will trust Thee,
Trust Thee when I cannot see.
In these days of sore depression
I will trust alone in Thee.

Every other spring runs empty,
Every well of trust runs dry;
Every help that I'm in need of
Must be coming from on high.

Round about us all is dreary;
But, thank God, it's light on high,
All our troubles will be over,
When we'll meet Thee in the sky.

Premont, Texas.

PEACE PRINCIPLES FROM A SCRIPTURAL VIEWPOINT

The following discussions, by Edward Yoder of Goshen, Indiana, and published under the auspices of the Mennonite Peace Problems Committee, contain much valuable information pertaining to the Bible doctrine of nonresistance. We commend these messages to the thoughtful consideration of every one interested in the cause of righteousness and peace.—Editor.

Pacifism and Pacifists

In His Sermon on the Mount Jesus pronounces His particular blessing upon the peacemakers. In His kingdom this class of people, He says, shall in a special way be recognized as the children of God. "Pacifism" and "pacifist," which are words often heard in our time, according to their logical derivation respectively, mean peacemaking and peacemaker. Yet with the content and the associations which these otherwise scriptural terms have acquired in present-day writing, we should be very reluctant to translate the seventh of the Beatitudes, "Blessed are the pacifists," etc.

All the Christians who have been the true followers of their Master's teaching and practice have through the centuries been peaceful folks. They have first of all enjoyed the peace which Jesus promised to His disciples through the coming of the Holy Spirit into their hearts. They have also been peacemakers, loving peace as an ideal attitude, practicing peace in their contacts with fellowmen, and cultivating peace among all men as far as they could make their influence felt. Peace was a regular characteristic of the life they lived. It is true that they seldom promoted any special peace propaganda or any special peace organizations. At the same time in the measure that they had the spirit of their Master they witnessed and served as genuine peacemakers. Excepting during the earliest centuries of our era, when the Church as a whole opposed war and carnal strife, these Christians have generally been insignificant minorities whose very names have in many instances disappeared from history.

The active promotion of peace sentiment as an organized movement of its own dates back only a little more than a century. The first peace society in the world, it is claimed, was organized in New York City in 1815. The American Peace Society was founded in 1828 and its purpose was to federate the separate local societies which had sprung up previously. This Society is still active to-day. Other societies and committees and organizations in multiplied numbers have developed since that time until they are now numbered by the scores. In general it is the activity of these specialized peace movements which is known as pacifism, and their active proponents are called pacifists.

The aims and the ideals of the various pacifistic organizations differ very widely. They range all the way from those who conservatively indulge in a watery type of harmless peace sentiment to the other extreme represented by the radical war resister who may be a socialist or even an anarchist. For the most part none of these work directly for the regeneration of human beings and the implanting of the spirit of love in their hearts. Rather they profess to labor for the removal of the causes of wars. They seek to improve the world's political, social, and economic conditions and correct the abuses which may lead to armed strife.

The pacifists have no doubt done some good work in their way during the century and more of their activity. Their record in the United States shows that in times of minor crises, as during the Mexican War and again during the Spanish-American War, their efforts against war were fairly consistent. In the major conflicts, however, their record is not so good. At the time of the American Civil War and again during the World War, many of the pacifists appear to have laid aside their ideals and the principles they professed to hold, at least for the time being, and joined openly in supporting the conflict that was raging. In the last war the common excuse for such a turn-about-face was the popular slogan that this was a "war to end all wars". It was assumed that in such an exceptional case the end sought for fully justified whatever means must be used for attaining it. Unfortunately, this hasty surrender of their peace ideals failed completely to accomplish the end which the pacifists had hoped for.

Something can be said in favor of an idealism that aims to eliminate armed conflict between nations by first changing the conditions of society, by removing the economic causes of war, and by reforming the unfavorable conditions under which men live. We

do well to remember, however, that society is made up of individual men and women. Nations and states are composed of people just as they are. The social and economic conditions as these exist in the world are in the last analysis created by individual people, by the attitudes they take toward others and their reactions to the wrongdoing of others. Greed, selfishness, suspicion, fear, ill-will, revenge, when these hold sway in the hearts of men they will be sure to issue in wrong-doing and injustice, ultimately in war and strife, under any kind of economic system that can be devised.

It follows then that the real cause of war lies in human character and in the condition of the human heart itself. Jesus, when He lived upon the earth, organized no associations for the spreading of peace propaganda, nor did He attempt to change political and economic conditions in a direct way. He did labor and give His life to change the hearts of men and women and to bring human beings into right relationship with God. His teachings on man's conduct toward his fellows assume a correct relationship toward God. This process of transforming individual lives, if faithfully carried on by Christians, would ultimately result in transforming all the conditions of life under which men live.

It is this fundamental task of changing the hearts and the attitudes of men and women by regeneration through the supernatural grace of God which is absent from the program of the organized pacifistic propaganda. Mere reform may be able to change certain specific conditions of life. But unregenerate human nature, when its course is obstructed in one direction, finds other ways and means for expressing itself.

The world needs peacemakers, to-day perhaps as much as never before. There is much unrest and confusion because men know not "the peace of God which passeth all understanding." If we are fortunate enough to possess this divine peace in our souls, we have very great opportunity to qualify for the blessing pronounced by our Lord upon the peacemakers. The professional pacifists can perhaps do the world some good by dealing mostly, as is their custom, with the symptoms of humanity's ailment. But the Church of Jesus Christ has in her custody the true remedy for war and strife, as for all other manifestations of sin. Men and women need conversion to God; and they also need instruction in the teachings of Christ. Here lies the Christian's opportunity to serve as a peacemaker.

QUOTATIONS AGAINST WAR

Below are printed selections from two early Mennonite Confessions of Faith on the subject of War. The first one is from the Schlatten Confession, which was drawn up by Michael Sattler and adopted by a conference held at Schlatten, near Schaffhausen, in Germany. It dates from the year 1527, and so goes back to the first decade in the history of the Swiss Brethren, who later were termed Mennonites. The paragraph on War is as follows:

"We agree and determine concerning the sword in this manner: The sword is an ordinance of God, outside the perfection of Christ by which the evil man is punished and killed, but the good one defended. In law the sword is ordained against the evil for vengeance and death, and for this purpose the magistracy of the world was constituted. But in the perfection of Christ we use excommunication only, for the warning and exclusion of him who has sinned, for the destruction of the flesh alone, for warning and commendation, lest he sin further. Here it is asked by many who do not know Christ's will towards us, whether a Christian can or ought to use the sword against the evil for the defense of the good, or out of love. There was revealed, therefore, to us unanimously the following response: Christ teaches us that we should learn of Him; for He is meek and lowly of heart, and we shall find rest to our souls. Christ, therefore, said to the woman taken in adultery, not that she should be stoned according to law; (who nevertheless said, 'As the Father commanded me, so I speak') but He spoke to her with pity and indulgence and warning that she should sin no more, and said, 'Go sin no more'. That is to be equally observed by us according to the rule of excommunication."

The next selection is from the well-known Confession that was drawn up at Dortrecht, in Holland, in the year 1632. This Confession is still the standard of belief among the Mennonites of the western continent. The part that deals with War is Article 14, and is entitled **Defense by Force**:

"Regarding revenge, whereby we resist our enemies with the sword, we believe and confess that the Lord Jesus has forbidden His disciples and followers all revenge and resistance, and has thereby commanded them not to return 'evil for evil, nor railing for railing,' but to 'put up the sword into the sheath,' or, as the prophet foretold, 'beat them into ploughshares.' Matt. 5:39, 44; Rom. 12:14; I Pet. 3:9; Isa. 2:4; Micah 4:3.

"From this we see that, according to the example, life, and doctrine of Christ, we are not to do wrong, or cause offense or vexation to any one; also, if necessity should require it, to flee, for the Lord's sake, from one city or country to another, and suffer the 'spoiling of our goods', rather than give occasion of offense to anyone; and if we are struck on our 'right cheek, rather to turn the other also', than revenge ourselves, or return the blow. Matt. 5:39; 10:23; Rom. 12:19.

"And that we are, besides this, also to pray for our enemies, comfort and feed them, when they are hungry or thirsty, and thus, by well-doing, convince them and overcome the evil with good. Rom. 12:20, 21.

"Finally, that we are to do good in all respects, 'commend-ing ourselves in every man's conscience in the sight of God,' and according to the law of Christ, do nothing to others that we would not wish them to do to us. II Cor. 4:2; Matt. 7:12; Luke 6:31."

BOOK REVIEW

Mennonites in the World War, or Nonresistance Under Test, by J. S. Hartzler. (1921) Mennonite Publishing House, Scottdale, Pa. Price, \$1.00.

This is not a new book. Yet it does not seem inappropriate to speak of it in this department twelve years after its publication. It is the only book that has appeared, which gives a record of the experiences of the Mennonites of the United States and Canada during the years of the great conflict that ended in 1918. It is therefore an invaluable source book of information on the subject; and it will become more valuable as time goes on, for future generations will be dependent upon it when they wish to study the history of the Church of this period.

To the present generation of young people the World War is only a dim memory, or it may be altogether a matter of hear-say and past history. To many of the younger members of the Church certain words which were commonplace enough fifteen years ago are practically unknown terms to-day, as, for example, "selective service draft," "conscientious objector," "reconstruction work," and others. As a means for informing them, not only of the meaning of such expressions, but of the position which the Mennonite Church of that time took towards war and of how the principle of peace and nonresistance was practically applied by individual members of the Church, and particularly by those who were drafted for army service, this little book of less than two hundred fifty pages deserves to have particular attention called to itself repeatedly.

The expressed aim of the writer of this book is not to glorify the Church for what she accomplished during that critical time, nor to heap fame upon those of her members who suffered for their faith and conscience. It is written purely as a matter of record and information for posterity. The entire story is told in a spirit of humility and of grateful reverence to God for His guiding and keeping power as this was experienced at the time. Norman Thomas in his book, "The Conscientious Objector in America," several times alludes to the volume under discussion here. He characterizes it as "a quaint and valuable record", (page 49) and he observes that it "breathes a missionary spirit" (page 281). He further quotes specimen sentences to illustrate the latter feature and adds: "There can be no question that the young Mennonites and other sectarians who were tested by suffering have brought into their own communities this new spirit of earnestness and concern for mankind."

The main body of the book gives quite comprehensively the different experiences which the war years brought to our Church. Official statements made by conferences are cited. The experiences of the young men in the draft, in training camp, in military prison, and the various ministrations by Church leaders in their behalf, the reconstruction and relief work in which they assisted, all are told about.

The closing chapters of the book attempt to present an inter-

pretation of the experience through which the Church had then passed so recently. There were certain lessons which people had learned or could learn as a result of this experience. These are pointed out by the author with earnest and solicitous admonitions that the Church profit by them for the time to come. Naturally, the full interpretation of this wartime experience and its effect upon the life of the Church itself cannot be made until a future time when this has become farther removed from the event itself.

While the book is comprehensive, it is not exhaustive of the subject. As already intimated, it is sure to be an invaluable source book for the future historian. Several features which the book lacks might have made it still more valuable as a historical document, had they been included. There is scarcely any documentation, that is, the sources of the information that is recorded are seldom given. Again one feels that the ultimate worth of the book would have been increased if in more cases the names of the persons whose experiences are related had been given also. But these are not particularly serious omissions, especially in view of the purpose for which the book was written.

PEACE ITEMS OF INTEREST

People who believe that war is necessary and unavoidable in the very nature of things frequently allude to the fighting instinct which is supposed to be present in human beings. They claim that this instinct is native to man and cannot be rooted out nor can it be prevented from expressing itself in some way. One professor of psychology undertook to find out what his colleagues thought on this point from a scientific point of view. A report of the investigation he made was given in "Scientific Monthly" for August, 1932. The question asked of the psychologists was: "Do you as a psychologist hold that there are present in human nature ineradicable, instinctive factors that make war between nations inevitable?" This question was asked of 528 members of the American Psychological Association. Seventy percent, or 378, replied to the question; 346 answering, no; 10 answering, yes; while 22 answers were unclassified. In the comments accompanying the report it appears that the psychologists whose answers were negative based their hope for the elimination of war, for the eradication, discipline, or control of the natural man's fighting and predatory instincts upon the increasing power of intelligence and education. Strangely, the power of God and His supernatural grace are not even mentioned as a possible means for making man a peaceable creature.

* * * *

Just a year ago the celebrated German scientist, Albert Einstein, received world-wide publicity because of the pacifistic statements he made. He spoke encouragement and blessing to those individuals who declared and pledged themselves never under any circumstances to fight in a war. Through the publications of the War Registers International Professor Einstein published a stirring appeal addressed to all men and women everywhere to declare openly their refusal to give any further assistance to war or to the preparation for war. According to "The Peace Digest," the appeal was published throughout the world in twenty-four different languages. It reached many lands and evoked active response from Mexico to Japan, from Siberia to Chile, from Canada to Tasmania.

* * * *

Very recently the friends of peace were greatly disappointed when Professor Einstein reversed his position and contradicted what he had so eloquently said twelve months ago. The occasion of his recantation was this. He had been asked to write in behalf of two Belgians who were in jail for refusing military service. Part of his reply is quoted in the magazine *Time* as follows: "A little while ago one could have hoped to fight militarism in Europe successfully by individually refusing to serve in the army. But to-day . . . there is in the center a state [Germany] which publicly is preparing for war by every means. . . . That is why I tell you frankly, If I were a Belgian I would . . . accept [military service] with a clear conscience with the sentiment of a contribution toward securing European civilization!" So quickly does man change his opinion. The old saying is that "a wise man will sometimes change his mind." At the same time the moral and ethical principles involved in the making of war do not change. A man's convictions on peace and war need to rest on a foundation more stable than the ever changing political fortunes of one country or another.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"We know that we have passed from death unto life, because we love the brethren."

There are three ways of spending your time with the Lord: (1) in prayer, (2) in Bible reading, (3) in active, consecrated Christian service.

"World's Temperance Sunday," is the title of our next Sunday's Sunday school lesson. And the temperance therein held forth is temperance in its very highest sense. To get a full grasp of the lesson, you want to read the whole of Romans 14 and 1 Corinthians 8. And reading these two chapters you will be impressed with the fact that the main theme is not temperance but rather the temperate life in working for the peace and prosperity of the brotherhood. The climax is reached in V. 19: "Let us therefore follow after the things that make for peace, and things wherewith one may edify another."

Two Ways of Working for Peace.—A phrenologist was writing out a chart for a young man. Among other things he marked, "Combativeness, very large." The young man protested: "Professor, you are mistaken on that point; I am nonresistant." "Yes," responded the phrenologist, "you are nonresistant, even if you must fight for it."

We are reminded of this incident as we read the war news from Europe. There they are strenuously working for peace—at least that is the claim. But they have such a queer way of working for it. So zealous do they appear in this cause that they are in danger of starting another world war because they are seemingly unable to agree on how to be peaceable. It brings back memories of old World War days, when it was so vehemently contended that the War was being fought to make all other wars impossible.

The Christian way of working for peace is entirely different. It is based on the peace of God within the soul, which gives us peace with all men as far as it lies within our power to attain it, and peaceable relations with everything but sin. Christ says: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

The Ideal Christian.—Some people say that this man lives only in the imagination. Perhaps so; but that does not excuse us from making a consecrated effort to rise as high in the scale of spiritual life as it is possible for us to rise. It is possible, if we will, for us—

1. To do right and to live right as far as God gives us the light and understanding.

2. To "abstain from all appearance of evil."

3. To abstain from doing things that we know to be wrong.

4. To be diligent and faithful in prayer, scripture reading, and church attendance.

5. To be "temperate in all things" and to keep ourselves "unspotted from the world."

6. To make an honest effort to pay all our debts.

7. To be obedient to "all things whatsoever" our Lord commands us to do.

8. To speak the truth under any and all circumstances.

9. To keep ourselves pure in language, in social life, in righteous living.

10. To live to the glory of God and the good of fellow men.

11. To help make our homes Christian, in the fullest sense of the word.

12. To look hopefully forward to the blessed time when the Lord will gather us home.

If this describes your life, then your neighbors have a right to look upon you as an ideal Christian.

The Spread of Atheism.—From one of our exchanges we clip the following:

Do You Know:

That there are more than 6,900,000 agents of militant atheism scattered throughout the world to-day?

That atheistic colleges are being organized?

That millions of pieces of atheistic literature are being circulated?

That atheistic Sunday schools are on the increase?

That, according to the statement of a former official of the American Association for the Advancement of Atheism (4-A), \$2,200,000 reach the coffers of the 4-A annually?

That, according to International Atheism, "The forces of atheism are well organized—they work with efficiency and progress rapidly on the favorable soil prepared by religious indifference . . . the agents of the new type of atheism are in every part of the world, and its membership runs into millions?"

On a certain occasion Paul recounted the things against him and then went on to say, "But none of these things move me." That is the way we feel when we are confronted with the frantic efforts being put forth for the spread of atheism. We expect the devil to do all that he can for the deception and destruction of souls, and our hearts are often saddened when we meet with evidences of inroads he is making in the ranks of those who ought to know better. But this, instead of discouraging us, should be a challenge to put forth greater efforts to spread the light of the Gospel, to the end that the aims of the prince of darkness may be made manifest. We have the promise of our Lord that He will be with us "even unto the end of the world." With this assurance we have every reason to press on in "the good fight of faith," knowing that "our labor is not in vain in the Lord," that a victorious life in time means a glorious life in eternity.

Our victory is assured. Let us help others win theirs. Your most effective way of fighting atheism is to turn

on the light of truth and to maintain the banner of the cross.

Neighborly Love.—There is a commandment, like unto the greatest of commandments, which says, "Love thy neighbor as thyself." Here is where most of us fall short; and it is to the shortcoming on this point that the world owes a goodly share of its troubles.

For illustration, we all sympathize with the farmer. We pity him when the prices of farm products are below the production price, we rejoice when farm prices soar. But that is only part of the story. The manufacturer, the middle man, the retailer, the lumber man, the hardware man, the plumber, the merchant, the laborer employed on farm or in factory, the mason, the miller, and all others engaged in some line of production of things of which the farmer becomes the ultimate consumer, all want to see some profit come from what they are doing. And these profits must be large enough to make us feel good, even if the farmer must suffer because of it. This has been the story ever since we remember anything. All these classes have a kindly feeling toward the farmer, all would like to see him get along well, but their first interests are for themselves. In other words, while they love the farmer, they do not love him as themselves. Result: the farmer suffers first, and they suffer later.

Another illustration: Of Christ it was said, "He came unto his own, and his own received him not." But He loved them (His neighbors) as He loved Himself; even to the extent that He shed His blood and laid down His life for their redemption. He was living, not for Himself but for the good of others. Result: Millions saved for a glorious eternity, adding to His own as well as to their glory. He showed us how to keep "the second commandment."

This world's ills are due to the fact that the great masses of people fall short of the heavenly standard of loving our neighbor as ourselves. In other words, too many of us are living for self rather than living for others. We want to see others get along well; but if one or the other of us must suffer, too many of us choose our own interests first. Our sacrifice for oth-

ers is not always appreciated—certainly it was not in the case of our Lord Jesus Christ—but in the long run it pays: not only for others but for ourselves. "He that saveth his life shall lose it; but he that loseth his life for my sake and the Gospel's, the same shall find it." The importance of Christian love, self-sacrificing love, God-honoring and soul-uplifting love, is emphasized when John gives us this assurance: "We know that we have passed from death unto life, because we love the brethren."

Neighborly love on earth is but a foretaste of our love for our neighbors when we are all gathered together as neighbors in heaven.

TEMPORAL AND ETERNAL THINGS

By Noah H. Martin

For the Gospel Herald.

We notice everything that is, is double the temporal and the eternal. Paul teaches in II Cor. 4:18, "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

God created all things, and made them so conspicuous that man can not help but look at them. But we must not stop there. We should look through them, for they are only shadows of the real. They are great lessons we should learn from the things of the world.

Parents teach their children with play-things, that the child may form buildings, squares, arches, and pillars. They learn of small things, so that they may build greater as they grow older. So God teaches us with material things to work out the eternal, or the religious teachings we may learn from them.

Life should mean more to us than to be employed in temporal things; to receive an income or to live our allotted time in accumulating wealth. Our work should bring out the unseen things of life, whatever our occupation may be. It shows our character, integrity, honesty, faithfulness, and patience. It is the unseen things in life which complete a soul.

Our home life is ordered of God. We believe part of man's life should be spent in the home. The working life can not teach all the lessons of the unseen. "Home is the cradle of eternity." Home should be a foretaste of heaven. The idea and ideals of home are of God. The things that should be taught in every home are: the beauty of a good character, virtue, courtesy, tenderness, humbleness, sympathy, and

faith. These "ornaments of a meek and quiet spirit" are learned at the fireside or around the table. Each member acts a word and forms a character, while in the home.

The working life and home life do not teach all the unseen. We have the religious life. Jesus teaches us by parables which are allusions to nature illustrations of temporal things, to convey unto the mind the things eternal. He held up bread and said, "I am the bread," He pointed to the grape-vine and said, "I am the vine," and pointed to the sheep and said, "I am the good Shepherd," and many other temporal things He referred to saying, "I am these things," not like them.

We learn from Jesus' teaching that the temporal is a perfect image of the eternal. We must not look at the natural things, but look through them with an eye of faith to see the eternal. Every eternal truth has a material image. A true spiritual vision is to see the Divine in common things, to understand with a spiritual heart.

We know that there is no temporal image of God. The incarnation was the Eternal which became visible for a little while, that man might look at that which was Jesus in the flesh. We believe the earth is the scaffolding of the Eternal. When we have climbed through the material to God, then the earth and all other material things will be dissolved, for its work is done.

No finite mind can fathom or words express the beauty of heaven. The apostle John describes it in Rev. 21 as the heavenly Jerusalem. He describes it with these material things of earth. The foundations were precious stones, the walls were of jasper, the gates of pearls, and the streets were pure gold.

May we all strive to enter and see the unseen when faith will be sight.

Hagerstown, Md.

BORING FROM WITHIN

The hardest enemy to fight is the enemy within. This applies to the enemy within ourselves, and the enemy within the Church. It is of the latter that we think of particularly at the moment. An enemy in the guise of a friend is the subtlest of all enemies. The Church can meet the foes that are without, and overcome the direct onslaughts of Satan, but she succumbs in a multitude of cases to the insidious boring from within of the Modernists. The Modernist is the ally of the atheist. We do not say that of ourselves. Here is our authority in an extract from the last report of the American Association for the Advancement of Atheism.

"The Modernists seem to attack Atheism only to screen their own unbelief. No better proof of this contention that the Church is losing can be given than that the Modernists are now in control of all the larger

Protestant denominations and, working from the inside, discredit the basic teachings of Christianity in the name of Christianity. In this grand farce, fortunately for us, the dumb Fundamentalists through contributions pay for the destruction of their own belief in the Bible as a superhuman, infallible book. The Modernists are superior in strategy. When recently President Smith twitted the Rev. Dr. Riley with these facts, the Fundamentalist leader boasted of what he would do at the recent annual conference in Washington of the Northern Baptists. But at that and the other denominational conventions this spring the Fundamentalists were defeated. They are hopelessly beaten. They cannot vote the Modernists out and dare not themselves withdraw. These two groups are held together by real estate.

"Higher critics within the Church, carrying on the work of Voltaire, Paine, and Ingersoll in milder language, it is admitted, have made many Christians so ashamed of their creed that we now hear of that acme of absurdity, a 'creedless faith'—of persons who believe, without believing anything. Thus Christianity slowly dissolves.

"But the good work of these Modernists not only does not lessen the need of Atheist propaganda but instead serves to emphasize its importance. Though its activities are on a smaller scale, the advance guard is always the most important unit in the army. We must continue to lead the way."

Could anything, we ask, be more pathetic than this? Christ is again wounded in the house of His friends. For the atheist blatantly announcing his disbelief in the Christian revelation of God we can have a certain amount of respect. At least one knows where he stands. For the Modernist who bores from within, who accepts a stipend from a Church founded upon the infallible Word of Scripture which he is pledged to uphold, and then subtly undermines faith in the essential things of Christianity we have no respect whatsoever. Protestant pulpits across the American continent are in too many cases filled with ministers who are unitarians at heart though rendering a lip service to the creed of the church to which they belong.—*Scl. by J. Horsch.*

A FULL PAYMENT

By Elias Swartzendruber

For the Gospel Herald.

In Jno. 19:33 we read this short sentence: "It is finished." This call came from the mouth of the dying Savior on the cross. The great work was now accomplished; that is, everything needful for the rescue of lost humanity. Our surety has made a full payment for our debt. He bore our sin in His own body upon the cross. He became a curse for us.

Jesus paid in full for that which He had not committed, and atoned for that which He had not offended. He became the Mediator between God and man. All prophecies that had a bearing on that incident were fulfilled. All figurative sacrifices, especially the sacrifices of reconciliation, were fulfilled in His death.

After the veil in the temple was rent

not one literal sacrifice should have been offered upon the altar. Every demand for peace from the death penalty for the sin of the world is fully reconciled, because He died for us. Every demand for peace to souls who willingly serve Him is accomplished, because Jesus purchased us at a great price, and has taken captivity captive.

The way to the Father is paved through His suffering. God has made known His abhorrence for sin. There is forgiveness accomplished for the debt of all men, and a full salvation to all who accept Him as Savior and Lord.

Manson, Iowa.

SIGNS OF RELIGIOUS DECLINE

By Henry Hostetler

For the Gospel Herald.

The Christian world is that portion of humanity that claims to have accepted Christ. By far the greater part of these are professors but not possessors of Christ, and it is of them that this article is written.

There are many reasons why people do not go all the way with the Lord. Some, like the rich young ruler of Mark 10, may be trying to serve two masters. This young man was seemingly in great haste to know the way of salvation, and notice the good qualities he had. He had a wonderful testimony, but had not given up all for Christ. Others may be indifferent and try to hide their sin, but "Be sure your sin will find you out."

Again, there are those who put off until some future time the cleansing of their lives; but it is well to remember that some day will be our last day, some minute the last minute, and only those who die in the Lord are blessed. The Christian world has ended in Russia.

The Lord forsakes that place where no hearts receive Him. It is more tolerable for those who have not known God's will than for those who dishonor Him. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). Dear people, let us heed the apostle's advice in II Tim. 2:15: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." Note that it is our workmanship for God of which we are not to be ashamed, not our evil ways. Of the latter we should indeed be ashamed.

To be ashamed to wear the dress that is in the order of God's Word and the Church is one indication of religious decline. Why hold so loosely a point of so great importance? What would happen if a soldier in some great army should refuse to wear the uniform?

We live this day in a land with a so-called Christian government, and a

godly nation, but so few real followers of Christ. The destruction of a nation lies at the hand of God's people of that nation. Take Israel in the time of Eli. Who was to blame for their destruction? The people of God, who had failed to be true to Him.

God's ideal nation is a people who witness for Him before the world. "Ye are the light of the world." We are to show the world how to live a happy, peaceful, worth-while life, but we are not to try to teach God the ways of the world. If we attend shows, dances, public swimming pools, ball games on Sunday and such like, how can we be a light to the world? "Abstain from all appearance of evil" (I Thes. 5:22).

If God has created us in His image (Gen. 1:27), why should we try to make ourselves better? Are we better than God? Can we do a better job than our Creator? Has God left the job incomplete? Do we want to help God, or why do we powder our faces and fix our hair just like the world? See Isa. 3:16-24 for a condemnation of these sins.

The use of tobacco is another national sin. Any honest victim of this habit will advise others not to begin it. I heard an ex-champion prizefighter say, in a demonstration, "The only strong thing about a fellow who uses strong drink or tobacco is his talk or his smell. There is no such thing as a strong man who uses either." It is reasoned that God created tobacco. Yes, it is good, as a poison for insects. God also created the tree of knowledge of good and evil, which was not for man to eat of, and we all know what happened when he ate thereof. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). Do tobacco-users give thanks to God for the tobacco? "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1). It is true that these are personal sins, but they are also sins that have beset this Christian nation.

The point at issue is that all these mentioned sins are found and tolerated in the churches. Years ago this was not true. Practically all of them were tests of membership. I do not blame the government for present-day conditions, but if we lay the blame on the Christian world we lay it at the right place. These sins will, if continued, cause America to fall, because a nation can not rise higher than its religion. All we can do is to repent and pray God for mercy, like the Ninevites in Jonah 3:5-10.

Carthage, Mo.

We must not mistake noise and activity for power.—Wm. G. Detweiler

Missions

THE MISSIONARY CALL

My soul is not at rest. There comes a strange
And secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground. Why live I here? The
vows
Of God are on me, and I may not stop
To play with shadows or pluck earthly
flowers,
Till I my work have done and rendered up
Account. The voice of my departed Lord,
"Go teach all nations," from the eastern
world
Comes on the night air and wakes my ear.
And I will go, I may no longer doubt
To give up friends and home and idle hopes
And every tender tie that binds my heart
To thee, my country! Why should I regard
Earth's little store of borrowed sweets? I
sure
Have had enough of bitter in my cup
To show that never was it His design
Who placed me here that I should live in
ease,
Or drink at pleasure's fountain.

Henceforth, then,
It matters not if storm or sunshine be
My earthly lot, bitter or sweet my cup.
I only pray, "God fit me for the work!
God make me holy, and my spirit nerve
For the stern hour of strife!" Let me but
know

There is an arm unseen that holds me up,
An eye that kindly watches all my path,
Till I my weary pilgrimage have done;
Let me but know I have a Friend that waits
To welcome me to glory, and I joy
To tread the dark and death-fraught wilder-
ness.

And when I come to stretch me for the last
In unattended agony, beneath
The coco's shade, or lift my dying eyes
From Afric's burning sands, it will be sweet
to know

That I have toiled for other worlds than
this;

I know I shall feel happier than to die
On softer bed. And if I should reach heav-
en—

If one that hath so deeply, darkly sinned;
If one whom ruin and revolt have held
With such a fearful grasp; if one for whom
Satan has struggled as he hath for me
Should ever reach that blessed shore, oh,
how

This heart will glow with gratitude and love!
And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering once were mine be-
low. —Selected.

FROM OUR MISSION STATIONS

Columbia, Pa.

(Fourth and Mill Sts.)

Dear Readers of the Gospel Herald:—

The services at this place are being well attended. It is the time of the year that the Sunday school shows an increase in attendance, the average for Sept., being 199. Our prayer is that the Lord may lay the burden on souls to work at this place as Sunday school teachers, as health does not permit Bro. and Sister Harry Diffenderfer of Landis Valley congregation who had been regular attendants and each had their regular class. Although they are absent from us, we believe they still remember the work at the throne of

grace. Our prayer is that it be the Lord's will they may again be with us. May the Lord bless them in their labors of love wherever they are.

The brethren who preached for us since last writing are C. Z. Martin, Landis Shertzer, Roy Otto, J. W. Shank, Bro. Jacob Rutt, also worshiped with us at the same time, also Bro. Elias W. Kulp who had charge of the Bible conference on Saturday evening, Sept. 30, and Sunday, Oct. 1. On Saturday evening Bro. Kulp spoke on "Our Kinsman Redeemer." Sunday Morning, "Christian Growth, or Going on to Perfection;" in the afternoon, "The Greatest Thing in the World;" in the evening, "Glimpses into the Future, in the Light of God's Word." Bros. Calvin Musselman and Warren Swartley of Souderton, Pa., were present also and served as choristers. The next Bible conference will be on Saturday evening, Nov. 4, and Sunday, Nov. 5, the subject will be the study on "The Book of Revelation," by Milton Brackbill of Frazer, Pa.

During the month of September we were in touch with about forty-four different homes—some who do not know Christ, others who have once named His name but have become indifferent; still others, where the children have named His name but the parents are still walking with the world. May you who know the value of prayer pray for the work at this place.

We are looking forward to the time of the girls' sewing school which will open, the Lord willing, Oct. 28. Those who visited the Mission were Sister Lizzie Shellenberger, Bro. and Sister Christian Charles, Bro. and Sister Elias Kulp and children Grace and Ruth; Bro. and Sister Calvin Musselman; Bro. Warren Swartley and children Merrill and Arlene.

The monthly girls' meeting will be on Nov. 14. May you remember the different services at the throne of grace, also by coming to visit us and get acquainted with the work.

Oct. 12, 1933.

Edna Hess.

Iowa City, Iowa

Greetings to the Herald Family:—The Lord is good and greatly to be praised. The more we visit homes of those who do not have all the necessities of life, the more it proves to us His love to usward.

Bro. George S. Miller of Milford, Neb., closed a series of meetings here. Results: four converts, some reconsecrations, and a lively interest manifested by all. May God bless our brother and his work.

Pray for these converts, as we are starting a class for instruction Tuesday evening. May the Lord have His way, is our prayer.

Our Sunday school has grown until it was needful to make some changes

and draft another sister in service for the new class.

Winter is coming on and finances are needed to buy coal for both the mission and the home.

We are looking to Him who has promised never to leave nor forsake us.

Oct. 16, 1933.

The Workers.

Lancaster, Pa.

(Mennonite Home)

Dear Readers of the Herald, Greeting in Jesus' Name:—As the time has arrived again to give a report of the Old People's Home, we will try to be brief. We have the smallest number of inmates at this time that we had for years. Our number is down to 56 since Thursday, the 12th, when one of our number passed away—Bro. John K. Herr. The rest of our family are fairly well, some on the weak side, but good according to their age. The majority of our inmates are between 80 and 93. This is again the busy time for the workers to clean this big house, but we are glad and thankful for the sisters of the different churches who come and help in this work. On Nov. 11 is the Annual Meeting. We hope that many will come and hear how we kept house, as well as other important things of the Home.

The following brethren came to us to break the Bread of Life this month:

Sept. 24: regular services and also counsel meeting conducted by J. L. Rutt, missionary to South America, and Deacon Aaron Groff, who read Matt. 18:1 to 22. Bro. Rutt preached from the same. Peace was confessed and communion desired.

Oct. 8: Ben Keener, Frank Kreider and Deacon Daniel Miller were with us. Bro. Miller read II Cor. 14:1-18 and Bro. Keener took for his text verse 18, also I Jno. 3:1-3.

Oct. 14: We held the funeral services over the remains of Bro. John K. Herr, who died on the 12th. Bro. Jacob T. Harnish read I Thess. 4:14-18 and part of chapter 5. Text, I Pet. 5:4. Bro. Herr was aged 83 y. 3 m. 22 d. He was an inmate since June, 1931.

Pray for us that everything may be done to the honor and glory of the Master.

Oct. 16, 1933. T. E. Moyer, Supt.

Reading, Pa.

(1202 Windsor St.)

Extending greetings of Christian love to you all, we again desire to make known to you how God is blessing us here at Reading, in ways which keep the work going and growing. We see the interest increasing in the southeast section of the city. Like Barnabas of old when he saw the grace of God and was glad, we too rejoice to see it manifesting itself in the hearts and lives of the members in the instruction class. Their growth in grace is shown in va-

rious ways: in the questions they ask concerning their problems, in the lively interest and participation in the discussions of the instruction meetings, and especially in their great desire to see their parents and loved ones saved. Strong temptations confront them daily, but our God is able. Even when Satan comes and draws faithful ones away, our God is able to bring them back again and by that very experience establish them more fully on the solid rock, Christ Jesus. Will you pray that these converts may continue to be faithful examples of the believers in home, school, and factory?

On the afternoon of Sept. 28 Bro. Oscar Burkholder preached for us, basing his theme of the threefold death of the Christian on Col. 3.

During the absence of Bro. J. W. Hess, who is in evangelistic work in Tennessee, Bros. Moses Gehman, J. L. Rutt, and Amos Horst filled the pulpit on Sunday evenings.

Another missionary from South America, J. W. Shank, spoke to us on the evening of Oct. 11. Very interestingly he described their work in the Argentine to a highly appreciative audience. We are looking forward to another feast on the evening of Oct. 26, when Bro. Elam Stauffer will preach for us.

Oct. 19, 1933. Cora Kauffman.

Hannibal, Mo.

Greeting:—A few lines from this place may be of interest to some.

We are sure of this one thing, that "all things work together for good to them who love God," as the Bible assures us. For this reason we can "rejoice in the Lord always," in times of prosperity and in times of depression; in sickness and in health, in trials and in persecutions. Paul states, "In all these things we are more than conquerors through him that loved us."

Bro. Saggster passed away this week and was buried Friday in Mt. Olivet Cemetery.

We have an enrollment of 27 in Sunday school. It is hard to keep up a regular attendance, but we are hoping the seed that is sown in these hearts when they do come may not be in vain.

We are looking forward to the time when a greater work can be done for the Lord here, when more workers will be stationed here. This is what we have been praying for ever since we are here, and we believe the Lord will answer some time.

Oct. 19, 1933. Ruth E. Buckwalter.

NEWS LETTER FROM ARGENTINA

(Sept. 1, 1933)

By T. K. Hershey

"Call unto me and I will answer thee and will show thee great and mighty things that thou knowest not."

How verily we are experiencing the truth of this statement! God in such a marvelous way is answering prayer. Souls are being saved, and avenues of work and approach are noticed in all our towns.

Pehuajó

Those of you who read the Weekly News Letter will recall my being in Pehuajó to help in the special program prepared for the Tenth Anniversary of the erection of the church building there. Special efforts were put forth to visit all who were once members of the congregation. Many homes were visited both in town and in the country during the days of Wednesday to Saturday inclusive. Saturday evening, we were pleased to greet a full house. There were over 100 in Sunday school, and a very good attendance both afternoon and evening, having sessions morning, afternoon and evening, on Sunday.

Besides home talent, three young brethren from Trenque Lauquen congregation assisted in the program. The writer gave a review of the trips made by Bro. Shank and himself in locating a place to establish work in Argentina; and how Pehuajó was chosen; and the beginning of the work in Pehuajó.

Sunday evening, the writer spoke to a full house on "The Second Coming of Christ." The entire program was rendered in a very helpful way and the brotherhood was encouraged to go forward, facing another 10 years of battle for the Lord, if He tarry.

Trenque Lauquen

Bro. Battaglia, the newly ordained minister at this place, was made to rejoice Sunday evening to see 10 more make a public confession. A visiting minister preached a very impressive sermon.

The Women's meeting used the subject, "The Power of the Gospel." They had special prayer for several sick of the congregation.

Bragado

Both Bro. Santiago Battaglia and the writer went to Bragado Tuesday for committee work. In the afternoon, Bro. Lantz took us to Commodore P., an out station, where Bro. Battaglia spoke on "The New Birth."

In the evening, at the Bragado Mission, Bro. Battaglia spoke on, "What Must I do to be Saved" and I on, "A Christian."

Wednesday, the congregations of Bragado, Alberti held an outing in a woods near Alberti. Bro. Battaglia spoke on "Youth" and the writer on "A More Excellent Way." It was an inspiration to us to see the brethren gather, coming in trucks to spend the day. All enjoyed the many hymns sung and the testimonies given by young and old from the congregations represented.

At 5:30, the trucks were again piled

full, each going to its own town. Bro. Battaglia went with the truck to Mechita, where he preached to a good-sized audience, and I to a full house in Alberti on "How to Grow in Grace." May God bless the young people in these congregations, is the prayer of the writer of this News Letter.

America

Word comes from this place that in honor of the anniversary of the town, several priests from Buenos Aires were invited. In very un-Christian terms they attacked the mission work there. Scandalous phrases are never lacking at such times. That they have no conscience on whether the truth or the untruth is told, is verified again and again when such ungodly attacks are made. Their well-worn "warning" to their people is that the Protestants should be driven out of town for they are backed by the U. S. Government and have come to take the country by conquest. We have learned to treat such furious attacks by ignoring them, and we go on preaching Christ and Him crucified.

Twelve and a Half Per Cent

Letters from home indicate that the financial problem has not improved very much. It has been necessary to make a 12½% reduction on the Argentine Budget. I am sure that no brother or sister at home would want to see work already started in either India or South America be closed down for the lack of funds. Neither would they want to see the Board go into debt. Yet, one or the other must be done if funds are not at hand.

The Board is a distributing agent for the Church, and if there are no funds to distribute, then the logical conclusion is, recall missionaries and close down certain phases of the work. Let us ALL PRAY that the Board may not be compelled to borrow money, and that the work might go forward in spite of the world crisis. In Argentina, the missionaries are constantly considering and reconsidering the problem of Economy. Pray for us that we may be able to do this wisely and keep on with the work started. Your prayers and your contributions will make the extension work a success.

Trenque Lauquen, F. C. O., Argentina.

NEWS LETTER FROM INDIA (September 14)

By R. R. Smucker

Greetings to all Readers of Gospel Herald:

As I sit here writing, the rain is coming down in a steady downpour. It has rained hard showers the past 36 hours, and now has settled into a steady rain that looks like it might be

(Continued on page 652)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house: thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

HALLOWED GROUND

Come unto the church-yard near,
Where the gentle whispering breeze
Softly rustleth through the trees;
Where the moonbeams pure and white
Fall in floods of cloudless light,
Bathing many a turfy heap,
Where the lowlier slumberers sleep
And the graceful willow waves
Banner like o'er many graves.
Here hath prayers arisen like dews
Here the earth is holy too;
Lightly press each grassy mound,
Surely, this is hallowed ground.

—Sel. by Emma R. Denlinger.

HOW MAE FOUND CHRIST

(An actual occurrence)

By Louise Jones

For the Gospel Herald.

There had been many meetings at the little Mission on the Avenue. Many people had been under conviction, as they listened to the soul-stirring Gospel messages, of how Jesus died on the cross for them. Some of the children of the neighborhood liked to make daily visits up to the Mission and talk with the workers. Two girls about the age of 13 and 15 seemed to be two very interested listeners. They had talked together of how they would like to be real Christians, like some of these workers that came to the Mission and would testify for Christ. They especially liked their teacher. They watched her life closer than she could really know. The Holy Spirit began working. Prayers were being heard. Things that had seemed small were looming up as monsters of sin before them now.

Mae, the older of the two, had been regularly attending dances on Saturday evening, and the theater two and three times a week. Her parents did not object to these worldly pleasures, because they occasionally partook of them, themselves. They would give dances once in a while in their own home.

At the Mission Mae had heard these words: "To him that knoweth to do good and doeth it not, to him it is sin" and, "Avoid all appearances of evil."

When it was announced that there would be a dance in her home, she said in her heart she would not dance. That evening, when the best dancer there asked her to dance, she hesitated. Satan was on the job as he whispered, "Just think what an honor; you know you are the best dancer or he would not have asked you." She stepped out upon the dancing floor. The Holy

Spirit was also present as Mae stopped and exclaimed, "I must not." "Why not?" he asked. "Because it isn't right," she replied. "Oh, who told you that?" "Well, the Bible says you shouldn't," she said as she rushed out of the room and away to bed.

The next day there was rejoicing at the Mission when the workers heard that Mae had refused to listen to Satan. The two girls could hardly wait to go tell the workers, and when they knelt in the room together and prayed Mae was glad she had let Jesus rule in her heart last night.

Then came revival meetings. Oh, the lost souls that were under conviction, but did not want to give up to the Savior who died for them. Dorothy and Mae were undecided.

The workers had been so kind to them and they did not want to disappoint them. But there was just too much to give up if they became Christians. Oh, the nights of disappointment when they were home in bed. They had lots of time to think as they lay there in the dark. The tears shed in shame and fear. What if Jesus would come to-night? Their dear teacher was very much interested in them and asked them if they didn't want to take this Savior for their own. She had watched the struggle within.

She asked, "Don't you believe Jesus died for you?"

Mae answered, "Yes, but we would have to give up too much and our friends wouldn't like us anymore. They would be ashamed of us."

The teacher looked with pity on these remarks. She knew there was good planted within their hearts if they could only be drawn to the surface.

So she replied, "Oh, my dear Mae; no matter how much there may be to give up, it is better to give up everything than to lose one's soul. What is that motto we have downstairs in the hall, about your soul?"

Mae repeated the verse she had read often, "For what shall it profit a man if he shall gain the whole world and lose his own soul?"

"Now see," said the teacher, "if you have all these friends and go to these places of amusement and then you are lost, what does it all amount to? The only things that we are asked to give up are the things that will harm us. The psalmist says, 'The Lord God is a sun and shield, the Lord will give you grace and glory; no good thing will He withhold from them that walk uprightly.' The Bible tells of a man that made a big mistake. In Luke 12: 16-21, a rich man had his barns full and said, 'Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.' But God said, 'Thou fool, this night thy soul shall be required of thee, then whose shall those things be, which thou hast provided?' Would you like

to follow this man's example?"

Mae answered meekly, "No."

"Are you really sorry for your sins?"

"Yes."

"Tell in your own words why you stood to-night," he kindly said.

Mae looked down at the floor as she spoke. "I just felt I was lost and I needed some one to help me. I'm tired of sin, I want to live a better life."

The kind minister said, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." You have confessed your sins, and I am sure the Lord has heard you. In Rom. 10:9, we find these words: 'That if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved.' It is not enough to see Jesus as a sin-bearer, a risen Savior and Lord, but you must accept Him as your own Lord. John 1:12 is a wonderful verse, 'But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.' Now what does this verse show you that you have a right to call yourself?"

She answered, "A son of God."

"And John 3:16, 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' And another: 'To him gave all the prophets witness, that through his name whosoever believeth in him shall have remission of sins.' In Acts 13:39: 'And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.' So you see all you have to do is believe, and have faith. Now how do you know you have everlasting life?"

"Because Jesus says so," she said.

"Now sometimes the way may seem dark; but just go to the Lord daily and ask Him to take care of you, and I assure you He will. I have trusted Him all these years and He has never failed me once. If any problems come to you, I will be glad to help you find the answer to it in the Bible," he said. "Let us pray."

They arose from prayer and she felt the presence of God in her heart and life. She exclaimed, "I did have a burden I could hardly bear, but now it is gone."

The kind minister took her hand as he said, "God bless you and keep you, and make you a real living example before your friends."

And she went on her way rejoicing, because she had made this Savior her own. She had to give up worldly pleasures, but it was nothing compared to the joy and peace and blessings she received daily, because she consecrated her life to the Lord and His work.

1220 Ruby Ave.,

Kansas City, Kans.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE LIFE OF PAUL**

OUTLINE STUDY

Lesson for Nov. 5, 1933—**PAUL IN JERUSALEM.**

Lesson Scope.—Acts 15:1-35.

Lesson Text.—Acts 15:1-31.

Time and Place.—Probably A. D. 50; in Antioch and Jerusalem.

Leading Characters.—Judaizing brethren, Paul, Barnabas, Peter, James, Judas, Silas.

Golden Text.—Where the Spirit of the Lord is, there is liberty.—II Cor. 3:17.

Points for Meditation:

1. Circumcision.
2. The law and the Gospel.
3. Jewish and Gentile Christians.
4. Contending for the faith.
5. The practical value of conferences.
6. Maintaining unity.
7. Value of proper indoctrination.
8. Rejoicing in the truth.

Introductory Thoughts.—There was great joy in Antioch when Paul and Barnabas returned from their first missionary journey and reported what marvelous results attended their labors. But it soon became evident that the enemy of souls was also busy, stirring up strife and contention. The lesson before us is valuable in that it is a practical illustration of how the apostolic church handled its troubles. We want to study this lesson, not as a matter of history but for our own information that will help us to cope with present-day problems.

LESSON COMMENTS

Efforts of Judaizers (1-5).—These men, who came from Jerusalem, taught a different doctrine from that taught by Paul and Barnabas. They said, "Except ye be circumcised after the manner of Moses, ye can not be saved." Paul and Barnabas reasoned with them, but to no avail. Recognizing that it was useless to try to get them convinced of their error, it was decided that Paul and Barnabas, with a number of others, should carry this matter to Jerusalem and seek the counsel of the brotherhood there. At Jerusalem they met a warm reception at the hands of the apostles, but here, as at Antioch, there were those who demanded circumcision as one of the essentials to membership. The issue at stake was whether the law or the Gospel should be in force in this dispensation.

The Conference (6-21).—The issue being made plain, the apostles and elders met together to give the matter scriptural consideration. After much disputing Peter got up and related his experiences among the Gentiles. He recounted what marvelous evidences of God's grace were manifest among the Gentiles, and closed with a plea that no unnecessary yoke be placed upon them. He was followed by Paul and Barnabas who recounted their experiences and observations, and confirmed the wisdom of what Peter had advised. Then James made the concluding speech. He reviewed the points brought out by Peter, proved

by the Old Testament scriptures that this was the right position to take, and ended with a recommendation that a letter be written to the brotherhood at Antioch advising them of the conclusions arrived at in the council in Jerusalem. The restrictions contained in these recommendations were these: "Abstain from pollutions of idols, and from fornication, and from things strangled, and from blood."

A Harmonious Conference (22-28).—By this time all opposition had melted away. "Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren." These men carried the letter recommended by James. One of the key-notes in the letter, which admits us into the secret of the scriptural unity in the conference, was this: "It seemed good to the Holy Ghost and to us"—putting the Holy Ghost first. The whole letter breathes forth the

spirit of love to the brotherhood at Antioch, and of loyalty to God.

As we study the proceedings of this conference, we are impressed that it was not so very much different from some of our present-day conferences—moderators, committees, resolutions, and all.

Rejoicing in Antioch (30, 31).—When the delegation reached Antioch there was rejoicing among the brotherhood there, just as there had been in Jerusalem. And we dare say that the same happy frame of mind prevailed in the churches along the way, where Paul and others "delivered the decrees for to keep." The whole Church, both at Jerusalem and in Antioch, in their day as well as in ours, had an impressive object-lesson on how much better it is to come together in the fear of the Lord and consider disputed questions in the light of the Gospel of Christ than to collect into factional groups and "bite and devour one another" in unsanctified quarrels. If all of us as a Church "walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—K.

Bible Meeting Topic

COUNSELS FOR YOUNG BELIEVERS.

—Isa. 40:11; Jno. 21:15; I Jno. 2:1-29

Topic for November 5

MOTTO

"Be thou an example of the believers."

OUTLINE STUDY

I. Starting Right.

1. Coming to God in faith.—Heb. 11:6.
2. Believing God's plan.—Rom. 5:1, 2.
3. Surrendering all to Him.—Luke 14:25-33.
4. Crucifying self.—Gal. 5:24.
5. Meeting and overcoming temptation. I Pet. 5:8, 9; I Jno. 5:4, 5.
6. Receiving all He promises.—II Pet. 1:2, 3.

II. Living For Christ.

1. Prayer.—Heb. 4:16.
2. Bible meditation.—I Pet. 2:2, 3.
3. Choosing associates.—Eph. 5:7-11.
4. Conversation.—Col. 4:6.
5. Reading matter.—Phil. 4:8.
6. Dress.—I Tim. 2:9; I Pet. 3:3.
7. Church membership.—Acts 2:41, 42.
8. Christian service.—II Cor. 5:14, 15.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Counsel."
2. Memorize a Passage from the Outline.
3. How to Become a Christian.
 - a. Believe God.
 - b. Accept God's Way of Being Saved.
 - c. Confess and Repent of Sin.
 - d. Give up All and Obey God.
4. Duties a Christian Fulfills.
 - a. How to Pray.
 - b. Feeding Our Souls.
 - c. Be an Example of Good Works.
 - d. Be a Faithful Church Member.
 - e. Do Something for Jesus.

For Seniors.

1. Assign to Individuals Some of the

Topics of the Outline, either Particular or General or Both.

PERSONAL THOUGHT

May we all keep in that place of sincerity where God can lead us in the path of righteousness.

SEED THOUGHTS

No boy is well prepared for rough climbing, unless he is well shod with Christian principles.—Sel.

God forgives; forgives not capriciously, but with wise, definite, divine prearrangement; forgives universally, on the ground of an atonement, and on condition of repentance and faith.—R. S. Storrs.

Confession, to be of any avail, must let go of its hold on the sin confessed.—T. L. Cuyler.

There cannot be a secret Christian. Grace is like ointment hid in the hand; it betrayeth itself. If you truly feel the sweetness of the cross of Christ, you will be constrained to confess Christ before men.—R. McChesney.

The truest worship is a life:

All dreaming we resign:
We lay our offerings at Thy feet,—
Our lives, O God, are Thine!

—John Weiss.

To-day let us rise and go to our work. Tomorrow we shall rise and go to our reward.—Richard Fuller.

The highest point of Christian experience is to press forward. It is the distinguishing trait in the character of every good man that he grows in grace. Grace in the heart as certainly improves and advances as a tree thrives in a kindly and well-watered soil.—Gardiner Spring.

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THURSDAY, OCTOBER 26, 1933

Field Notes

Bro. J. B. Martin of Waterloo, Ont., conducted a series of meetings at the Cedar Grove Mennonite Church near Markham, Ont., Oct. 8-15. D.

"Bro. I. E. Burkhardt is giving us some good, plain Gospel messages in our meetings," writes a brother from Hesston, Kans., under date of Oct. 14.

The congregation at Shickley, Neb., is looking forward to the ordination of a bishop at that place in the near future. May the Lord direct in this important work. Y.

A card dated Oct. 19 brings us this message: "Bro. J. D. Mininger is at present engaged in a series of meetings in the Liberty congregation near South English, Iowa."

The brotherhood at Clarence Center, N. Y., has arranged for a series of meetings, beginning Oct. 17, with Bro. S. J. Miller of Pigeon, Mich., in charge. Remember the work in your prayers.

J. W. B.

Bro. Oscar Burkholder of Breslau, Ont., has been working in Eastern Pennsylvania for several weeks; evangelistic meetings at Elverson, Pa., and several appointments in other churches as well. D.

The Lord willing, there will be a song service at the Mennonite mission, 2151 N. Howard St., Philadelphia, Pa., on Sunday, Oct. 29, at 2 P. M. All welcome. Bring Church and Sunday School Hymnal. H. S. M.

Evangelistic and revivalistic services have been arranged by the Walnut Creek, Ohio Church, beginning Tuesday evening, Nov. 7, with Bro. C. F. Derstine of Kitchener, Ont., in charge. Pray that a real work of grace may

be the results in the heart of saint and sinner.

Bro. John W. Weaver of New Holland, Pa., will be at Frazer, Pa., for the month-end Christian life conference on Saturday evening, Oct. 28, and all day Sunday, Oct. 29, morning and evening. Bacton Chapel, Sunday afternoon.

H. G. B.

Evangelistic meetings will be held at the Limerick mission, Montgomery Co., Pa., Oct. 19-27, in charge of Bro. Aaron Mast. May every reader of this announcement earnestly pray that God will bless the efforts put forth during this meeting. Cor.

October 28 is the date set for the sailing of Bro. and Sister J. W. Shank and son Pablo from New Orleans to South America. At the time of this writing they are staying with friends and relatives in the vicinity of Lyman, Miss.

Among those who worshiped with the brotherhood at the Scottsdale Mennonite Church last Sunday were Bro. Michael Horst, Bro. Peter Lehman, Bro. Isaac Horst and wife, and Sister Lizzie H. Lehman, all of Chambersburg, Pa. They were here as guests of Bro. J. L. Horst.

Bible Conference.—We are in possession of a program of the Bible conference to be held in Stahl Church near Johnstown, Pa., Nov. 28-Dec. 3. Instructors: S. F. Coffman of Vine-land, Ont., and Lloy A. Kniss, missionary on furlough from India, and a number of the home ministers.

The Lord willing Bro. C. F. Derstine of Kitchener, Ont., is expected to assist in the evangelistic meetings, with the Weber Mennonite Church at Strasburg, Ont., Oct. 24-30. On the Sunday and Monday date a Bible conference will be included, with Bro. S. M. Kanagy assisting. May the Lord grant His presence, and bless the work to His honor, and everybody's good.

Last Sunday was communion day at Springs, Pa., and at Altoona, Pa. Bro. J. A. Ressler of Scottsdale had charge of the services at Springs. Bro. J. N. Durr of Springs, Pa., was to have had charge in the services at Altoona, but sickness prevented him from going and (probably) Bro. Isaac Metzler of Martinsburg filled his place. Our prayers are for Bro. Durr's speedy recovery.

An anniversary program, held in memory of the coming of the first Mennonites to America and the settlement at Germantown in 1683, is to be held at Goshen College on Wednesday evening, Nov. 1. There will be a historical address on "The Coming of the Mennonites to America" by Bro. H. S. Bender, and this is to be followed

by an address on "Pressing On." Everybody is invited to attend this meeting.

Bro. J. S. Roth of the new North Pomona congregation near Upland, Calif., suggests that "If any one has old Church Hymnals or Life Songs that are not being used, we at North Pomona would be glad to put them to use. If you have 40 or 50 or more, we would gladly send the postage." We might add that North Pomona is a new congregation just starting, and help of this kind would be aiding a good cause. Those interested should write to J. S. Roth, 604 E. 9th St., Upland, Calif.

A program of the month-end meeting at East Chestnut St., Mennonite Church, Lancaster, Pa., to be held Saturday afternoon and Sunday, Oct. 28 and 29, is before us. By request we print a list of subjects to be discussed before that meeting:

Landis	Kauffman
Doctrines of Devils	Importance of Sound Doctrine
Hell	Heaven
Epistle of Jude	Second Epistle of John
Sin of Worldliness	Looking for that Blessed Hope

Correspondence

Kitchener, Ont.

Dear Herald Readers, Greetings.

A series of revivalistic and anniversary meetings, commemorating the landing of the first Mennonites in America, 250 years ago, were held at this place Oct. 8 to 15. Bro. C. F. Derstine had charge of the revival services, and preceding each sermon a subject relating itself to the early Church fathers and kindred topics was discussed. Among those who spoke on these subjects were the following: S. M. Kanagy, H. W. Stevanus, J. W. Janzen, S. F. Coffman, O. Burkholder, Milton Good, Mrs. Newton Weber, and Salome Bauman. Oct. 9 being our National Thanksgiving Day, Bro. Moses Brubacher brought a message suitable for the occasion. As a result of these meetings there were several confessions and the congregation was reminded afresh of what the early Church fathers stood for so faithfully amid the bitterest persecutions, even unto death and the blessed heritage they have left to us.

As a result of urgent appeals for foodstuff and clothing from the southwestern districts of Saskatchewan (where they have suffered severe drouth for a number of years past, and besides this, a plague of grasshoppers this season which has left them with practically no vegetation to live on), a meeting was called at this place several weeks ago with representatives of the different branches of the Mennonite Church of this county and adjacent

districts. It was decided to take immediate action to send relief and the work was organized. A relief committee was appointed with Bro. C. F. Derstine as Chairman and Bro. A. C. Kolb Sec.-Treas. All our people of the different branches of the Church and quite a number from other denominations joined whole-heartedly in bringing what they could, altho crops in this district were not as bountiful this year as usual on account of the general drouth. Instead of loading two railway freight cars, as was first planned, enough potatoes, turnips, vegetables, dried fruit, canned vegetables, apples and eatables of different kinds were brought to load four freight cars to full capacity; besides a large amount of second-hand clothing which will be packed and shipped a little later. A considerable amount of cash was also donated, which was used to buy canned vegetables and stockings. Two cars were loaded at Kitchener and two at Waterloo, their destination being Main Centre, Herbert, and Rush Lake, Sask., where the railroad companies will take them free of charge. Quite a large number of Russian Mennonites live in these districts. Geo. A. Weber.

Upland, Calif.

(North Pomona Church)

Greetings in Jesus' Precious Name:—Another quarter of Sunday school activities has become history. We are indeed glad to report an increase in interest and attendance. The average attendance for the past quarter was 31. However, we would like to see more of the non-churchgoing ones of our immediate community come out and take an interest with the rest of us.

On Sunday evening, Oct. 1, we were favored with a Gospel message by Bro. Lloy Kniss of India. Sister Kniss gave a talk to the children. The house was well filled and all were attentive listeners.

On Oct. 5 our pastor, Bro. Bucher, and wife, and Bro. and Sister Lehman K. Horst, who had attended General Conference and had visited at other points farther east, returned to Upland. We are indeed thankful to have them back and are especially glad for their expressions of joy and zeal to keep true to God in these last days when many are growing cold and indifferent.

We are also very glad to have Bro. and Sister C. A. Brilhart and family of Scottdale, Pa., with us for a year; also Sister Mae Strubhar from Oregon who is going to Benlah College this fall. Several others of our young people are also going to this school at Upland.

Next month Bro. Bucher expects to go to Sheridan and to Harrisburg, Oreg., to hold meetings, if God so wills. Pray that souls may be saved. To-morrow several of the brethren

expect to go to Los Angeles to help with the building of a dwelling house in the mission property.

Oct. 10, 1933.

J. S. Roth.

Tuleta, Texas

Greetings in Jesus' Name:—Since my last writing to the Gospel Herald, I am glad now to be able to report having several visitors last month, and recently the addition to our congregation of two families. Bro. and Sister George Gingrich, together with their daughter and son (Verda and Fremond,) arrived from Kalona, Iowa, on Sept. 24, to make their home here. Their nephew, Floyd Reshley, of Olds, Iowa, accompanied them.

On Sept. 29, Sister Sarah Downs, together with her two sons, Joseph and Andrew, came in our midst. They worshiped with us over Sunday before returning to their home in Lake Charles, La. Joseph Downs remained, however, and he has work in Jackson's Garage at Sinton.

Yesterday, Bro. J. S. Stauffer and family arrived in this place, expecting to make their home here. They have rented Bro. D. L. Schrock's farm. Bro. and Sister Adam Myer of the Paradise congregation in Pennsylvania arrived at Bro. E. S. Hallman's home in the afternoon, and they also spent the night there.

After a short visit at the home of the writer's parents, Bro. and Sister Myer, who are south on account of his health, left this afternoon for Falfurrias, Texas. We are glad for the visitors. We also welcome others and appreciate those who have come to locate with us, and also those who may desire to do so. Pray for us that we may not only grow in number, but also in grace.

On the last Sunday in August we enjoyed "conference echoes," given by Bro. and Sister H. J. Yoder, Margaret Yoder, Wayne Yoder, and Louise Yoder, also Sister E. S. Hallman. Bro. E. S. Hallman was in Lake Charles, La., at that time. Bro. and Sister Hallman expect to be in Falfurrias over Sunday, Oct. 22, where he intends to hold communion, if God wills.

Oct. 13, 1933. A. C. Unzicker.

Whitmer, W. Va.

Dear Herald Readers:—Since our last report from this place the Lord has done wondrous things for us, whereof we are glad.

He has blessed us with a bountiful temporal harvest. He has done much in supplying our needs for the winter. Far above the temporal blessings, however, are the spiritual blessings He has bestowed upon us.

Bro. Amos Heatwole preached faithfully to us at the Horton Church each evening for two weeks. One soul re-consecrated her life anew to the Master's use, and we trust all were

strengthened who attended the services.

A few weeks after these meetings Bishop S. H. Rhodes and Deacon James Shank were with us for preparatory meeting and communion. The evening before communion one young sister was baptized and the above named reinstated.

Bro. Heatwole also began a revival at the Little Dry Fork school house. The people in this community certainly manifest a splendid interest in the Lord's work. We later had Bro. William Jennings of Concord, Tenn., with us to continue the meetings for a few evenings. We praise the Lord for the 11 from this little community who were not ashamed to come out on the Lord's side during these meetings.

The Sunday following the baptismal services at Little Dry Fork the new converts enjoyed communion with the brotherhood at Job. We believe this was a blessed experience for all who partook of the sacred emblems.

The call came for prayer meeting in this community, so we now have services in the homes each Thursday evening and will continue until weather conditions no longer permit.

Oct. 16, 1933.

Ruth Lehman.

Baden, Ont.

Greetings to all Herald Readers:—Our Bible Study class was brought to a close on Sept. 28. We had a very interesting study out of the book of Acts. Bro. Oscar Burkholder was our teacher, with Bro. Howard Stevanus taking his place when Bro. Burkholder was unable to be with us.

A singing school was started on Oct. 5 and will be held once a week. Bro. Simon Kanagy, formerly of Chicago, is our teacher. We also expect to have evangelistic meetings toward the end of this year or early in January. Pray for the work here.

Oct. 18, 1933.

S. S. Roth.

Freeport, Ill.

Greetings in the Master's Name:—We are truly grateful for the many blessings we have received during the past summer, thankful for the safe return home, after an absence of six months of our Bro. J. S. Shoemaker. On June 30 Bro. M. C. Lehman brought us a message, on the Heavenly Vision, from Acts 26:19. July 5, Bro. Amos Kreider, from Rom. 8:9; Aug. 20, Bro. P. R. Keltner gave us a stirring message from I Kings 20:40. We appreciate all these teachings.

A number from this place were in attendance at the Illinois conference at Flanagan. Sisters Lois Graybill and Frances Gramley are spending some time in Pennsylvania.

Aug. 27, Bro. J. A. Ressler brought the message—in the morning from Gen. 39:2; in the evening, from Mark

(Continued on last page)

Miscellaneous

COME WHEN THE SPIRIT CALLS

By Mary Ellen Zeiset

For the Gospel Herald.

(May be sung to the tune, "Father, I stretch my hands to Thee.")

I often think of that still small voice,
That whispered to me, "Come;"
How could I then reject that call
That leads us safely home?

What all this really meant to me,
I could not understand;
I could not give myself to Him
Who leads us by the hand.

I felt as though I was not fit
To give myself to Him,
Because I felt my weakness,
And full of guile and sin.

This came to me one night in bed;
At first it seemed to knock;
I waited just a little long,
It was an awful shock.

I seemed to hear that still small voice,
It was the Spirit's call
To make me think of the life I led
Before I further fall.

I have a will, a stubborn will,
Sometimes so hard to turn,
But God has given me this call
So may I from it learn.

So when you hear that still small voice
That calls for you to come,
Don't turn away, but come to-day;
'Twill lead you safely home.

Oh, come and take that gentle call,
That sets the sinner free;
Christ gave His life upon the cross,
He died for you and me.

So let us give up sin and strife,
Which does for pleasure seek;
And lead a straight and holy life,
To be humble and meek.

So let that faith within you dwell,
And make your conscience clear;
Let your light shine for joys divine,
This may draw others near.

Sometimes it seems so hard to bear,
As on through life we go;
We may think others do not care
To strive to make it so.

This hurts our hearts, it makes us grieve;
So let us pray for those
Who do not seem to understand,
As God alone bestows.

I'm hardly fit to write these lines,
Because my light is dim;
But let it shine for peace sublime,
And give the praise to Him.

So when the Spirit calls you, "Come,"
To do your Lord's commands;
Give up that self, and bear the cross,
'Tis what our Lord demands.

So start to-day, but turn away
When evil thoughts arise;
Then God will lead you to that road
That takes you to the skies.

So heed the call, have love for all,
Then we will be more blest;
And so forgive, as on we live,
Until He gives us rest.

How happy, then, we all will be,
Sing praises to our Lord;
We'll be as one sweet family,
And sing with one accord.

Blue Ball, Pa.

CONSECRATION

By Alta Heiser

For the Gospel Herald.

There is a time in the life of every Christian when God calls that life to consecration, or absolute surrender to His will. There are many who hear the call, but do not regard it seriously. They might say, in answer, "I have my own life to live, and I must get as much out of it as I can." There are others who consider the question of consecration more seriously. "Why should I surrender my life to God? Is there any reason why I should sacrifice my plans for the future, and accept God's plan, which may be for a life of lowly service?" These are questions which any young believer might ask when he has heard the call to consecration.

The first question, "Why should I consecrate my life to God?" is answered in I Cor. 6:19, 20: "Ye are not your own; ye are bought with a price." We are all God's children, first by creation, and also by redemption; therefore, we owe everything to Him. We are not doing God a favor by presenting our lives to Him; it is our reasonable service, as Paul says in Rom. 12:1. God claims the surrender of our entire selves; intellectually, physically, and spiritually. He claims our affections, delight and confidence; our talents, time, influence, and property are all His. The most we can possibly give to Him seems but a small amount given in return for the great debt we owe our Savior who shed His own blood for the sins of the world.

Another question one may ask is, "What does God expect of a consecrated Christian?" Reading again from Rom. 12:1, we find the answer: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, and acceptable unto God." There are many who will say, "But my life is far from being holy and acceptable unto God. I shall never be able to face the trials and sufferings that will come from an absolute surrender. My life is so imperfect, and I make so many mistakes." Certainly; for we are all imperfect. But if God used only the perfect Christian for His service, there would be very little done for His cause. God does not ask you for a life perfected in your own strength, or by the power of your will. We must yield to God and let Him come into our hearts and root out that which is wrong, conquer that which is evil, work in us that which is well pleasing in His sight, and give us strength to face the trials and sufferings. We need not fear that the task He gives us to do will be too great, for He has promised to supply the needed grace and strength. "But my

God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19).

The third question one may ask when called to consecration is, "Will I gain or lose by consecrating my life to God?" Christ Himself answers this question in Luke 18:29, 30: "And he said unto them, Verily, I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting."

Whatsoever we might lose by yielding our lives to God will be replaced one hundred fold. If we give up our homes for Christ's sake, we will be given a home, eternal in the heavens. If we forsake father, mother, or family we are given a place in the great family of saints in glory. A life given for the sake of Christ and the Gospel will be replaced with eternal life in God's presence.

Let us look at the accounts of two Bible characters whose lives were consecrated to God's service. In Hebrews 11 we read that Moses, when he came to years, refused the riches and honor which would naturally come to a prince in Egypt; "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." He esteemed the reproach of Christ greater riches than all the treasures of Egypt, because he had respect unto the recompense of the reward. Moses' life was blessed, and was a blessing to all Israel. Heaven alone can reveal the fulness of blessing which he gained by giving his life to God's service.

We also have the example of Ruth, who left her home, friends, and gods to serve Israel's God, the true and living God. By reading the fourth chapter of the book of Ruth we learn of the manifold blessings she received in her earth life, and the unique position she holds as being the great-grandmother of David, of whom was born Jesus Christ, according to the flesh.

These two examples show to us that whatsoever might have been lost in an absolute surrender to God was replaced one hundred fold. And so it would be with every young man or woman to-day who is willing to look to God and say, "I am Thine, and all that I have." There is nothing to be lost, and everything to be gained.

"Consecration means obedience to the Spirit's every call:

A full surrender of our life, and a giving over all.

Meaneth dying, meaneth living—death of self and life in God;

Meaneth work, or patient waiting, or meek submission 'neath the rod.

Meaneth such a full surrender that will never dare to ask

Why God gives our faith such testing, or assigns so hard a task.

We are here to be perfected; only Christ our need can see;
Rarest gems need hardest grinding—God's own workmanship are we."

May the Lord give us the true spirit of consecration and help us to say—

"Less of self and more of Thee;
Yea, none of self, and all of Thee."
Fisher, Ill.

THE SOURCE OF ALL CHRISTIAN EXAMPLE

By Ella H. Glick

For the Gospel Herald.

Everything pertaining to temporal and spiritual things in life has its source or origin somewhere.

"A stream cannot rise higher than its fountain." So God is the source of all our Christian endeavors in exemplifying His name. He is a perfect example for the Christian to follow, and has stood the test of being proved without a mistake. Someone has said, "An example is the best argument."

Christians are the representatives of Christ, "the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2). In the 90th Psalm we read, "Lord, thou hast been our dwelling place in all generations, before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." The psalmist says, "as the hart panteth after the water brooks, so panteth my soul after thee, O God."

There are many evidences of Christian examples throughout the Bible of those who stood four-square for God, and His Word, regardless of persecutions of many forms, even martyrdom. Also many of God's servants lived to die a natural death, with the exception of Enoch and Elijah who were translated to heaven without passing through the portals of death. God's people have no need of fear, for our God is a mighty One. He won the victory over death, hell, and the grave. He is the fountain head of the living waters, the Light of the world, the sure Foundation, the Chief Cornerstone, the bright and Morning Star, the Lily of the Valley, the Rose of Sharon, the Fairest of ten thousand to my soul.

We are also thankful for those souls who stood for God throughout the Christian era till up to the present time, regardless of persecutions, and death. We can receive blessings from those who lead an exemplary life. May our life be pointed out as a true example of living the Christ life, growing in grace and in the knowledge of our Lord, widening out in the Lord's work. Like the Mississippi

river has its source from Lake Itasca, at first it is a narrow stream, so that a man can jump across; but as it moves on it gets wider and deeper. Other streams flow into it, until it becomes a large span for ships to sail on and it becomes the "father of waters."

God is never broken, and His Word cannot be burned or beheaded. He is the great "I Am." In arithmetic we have four systems by which to work our problems: addition, subtraction, multiplication and division. So in the school of God, the great Teacher gives us similar rules for our lives.

1. Addition: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (II Pet. 1:5-7).

2. "It is more blessed to give than to receive" (Acts 20:35). In Luke 22:17 we read, "Take this and divide it among yourselves."

3. Subtraction: "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1).

4. Multiplication: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord" (II Pet. 1:2).

When this school of life is over with its problems, may we all be so happy as to receive our diploma of eternal life, and enjoy our vacation with all the redeemed ones in heaven forever, never to part.

Tampa, Fla.

BEER DIVERTS QUARTER BILLION IN FOUR MONTHS

"Based upon government receipts of approximately \$40,000,000 for the first four months, indicating a consumption of some 8,000,000 barrels of 3.2% brew for that period, it is fair to estimate that beer so far during these initial months, has taken from the people's pockets and diverted from legitimate industry, not less than \$320,000,000," declares a statement issued by the American Business Men's Prohibition Foundation here to-day.

"This diversion of well over a quarter of a billion dollars cannot help crippling proportionately every American business in necessities and wholesome luxuries, and its effect is now becoming evident in startling fashion in the dairy products field. Fluid milk consumption on the basis of present reports, seems likely to run several billion pounds under the 1932 record, despite the fact that, except for a slight decrease last year, the dairy industry has maintained a steady gain in production each year since 1924. A sustained home consumption of

dairy products even in the face of shrinking buying power of recent years has heretofore been a marked feature in that field.

"In all current economic history it would be difficult to find a more amazing contrast than this sudden collapse of the dairy products market when compared with the steady record-breaking gain in the demand for milk and milk products of every kind, which in twelve years, 1917 to 1929, totaled a per capita increase of 212 pounds, according to the Department of Agriculture figures as of March 5, 1930.

"On the basis of United States Census figures, the average annual family expenditure for milk and milk products has risen under twelve years of prohibitory legislation to a total of \$127.50. It is this more than \$3,000,000,000 retail industry in a basic necessity of life which is now threatened by the nationally unleashed beer trade, aided by all that government prestige and official favor can do in the latter's behalf.

"Advices to the Foundation from all over the country corroborate the fact that there has been a distinct and in many cases ruinous falling off in the demand for dairy products. In Louisville, a representative city of the central states and an industrial center for more than a half million people, a sudden drop in milk consumption is reported averaging more than a 7,000 pounds daily decline in demand.

"In the country at large, Wisconsin dairy markets show a minimum of 5 per cent. drop in demand and sales of ice cream declined from 10 to 25 per cent., despite an unusually warm summer. Elsewhere, prominent distributors of chocolate milk report demand for their product cut as much as 30 per cent., while leading buttermilk producers and dispensers, reckoning on the basis of usual demand, state confidentially that there has been a drop in their regular store and restaurant trade of from 10 to 15 per cent. From apartments home deliveries have dropped in many cases.

"The president of one of the most prominent dairy companies of Michigan, declares, 'I expect to find that most dairy companies have experienced just what was experienced in Louisville.'

"Mr. W. A. Gordon, editor of the Dairy Record of St. Paul, Minnesota, adds to this discussion:

"Fluid milk consumption is reported as being from seven to fifteen per cent. below last year, butter is down as high as fifteen per cent. in some metropolitan centers and ice-cream continues to report sub-par figures. Only cheese gives any indication of anything like normal consumption, and this by virtue of its partnership with beer.'

"In the light of beer's diversion of upwards of \$3,000,000,000 from legitimate trade and its manifest crippling of the market for the great majority of dairy products this possible accel-

eration of the cheese market, scarcely ten per cent. of production in that field, is far more costly than beneficial."—Christian Conservator.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

A LOVE MATCH THAT CRASHED TO THE GROUND

By I. E. Burkhart

For the Gospel Herald.

TEXT: I have somewhat against thee, because thou hast left thy first love. Remember therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly and will remove thy candlestick out of his place.—Rev. 2:4, 5.

The text before us might be called a love match that crashed to the ground. The "first love" has been lost. The best and purest of love had become extracted from the rest. The Master warns the Church at Ephesus and points out that they have stepped down; yes, fallen down from a high position to a lower. The crash has been serious but not fatal. There is still much to commend and plenty of opportunity to regain their former position, if they will change their mind.

To understand the text we need to note verses 2, 3, and 6 in the same chapter. Notice how commendable a Church they were. They did plenty of works; they had patience; they could not bear evil; they had spiritual discernment so they could try their teachers and find out which ones were unsound in the faith, and who would deceive the unsuspecting believers. And to make all this clear we note verse three: They served, had patience; they labored without fainting "for my name's sake." The glory of Christ seems to have been the center of all their service to God. Notice the emphasis on steadfast endurance; how they had been toiling for a long time without weariness.

They could not tolerate evil doers. What would some present-day advocates of tolerance have said to this Ephesian Church? Tolerance! Tolerance! is the watchword. And indeed we should be tolerant. We should be noble in our tolerance, but the Church at Ephesus felt they could not tolerate evil men. They felt it was no credit to them to tolerate sinners in their Church and carry them as dead weights in their membership. Sinful Church members are the greatest bur-

den the Church has to bear. (See Psa. 26:1-7).

But they had abandoned the love they had at the first. At the same time they were keeping their Church pure by discipline, were keeping out heretical teachers, were carrying on patient works of mercy; but they had lost their first love. It is not a case of a Church becoming apostate. It is rather a case of a fine congregation of faithful Christians who have changed their attitude fundamentally, and unless they get out of the groove into which they drifted their candlestick of influence will be taken away.

What is this sin of losing the first love? In the light of the context it seems to be pride in achievement replacing a service which was at first done for the sake of Christ's name. First love service was service out of love to Christ. First love lost is a service that has much to commend it but has become centered in the glory of the worker instead of the glory of the Master. The Ephesians are still active, still keeping out of fellowship with sinners, still keeping out the false teachers, still holding to the doctrine, still patient and aggressive in helping the poor. But they have begun to feel elated with their doing. They now work for merit. Then, they worked out of love.

So subtle is this pride in Christians. "Faith working through love," is Paul's way of putting it. But when the first love goes it becomes faith working through pride. Even such a Biblical discipline as expelling an immoral person from the Church may be done in a spirit that has no first love. The Master has no glory. His children have offered once more that loveless prayer of thankfulness: "Lord, we thank you that we are not as this unclean man." And out he goes with a whole congregation of whisperers, backbiters, disapprovers and scorners, shaking the dust from off their immaculate clothes. He makes his lonely way down life's rugged road, and in the silence of a night the Master talks to him of repentance. But where shall he repent? Where is there a church that has the Master's love, that

seeks the Master's glory, by seeking again the wandering sheep? It is not in Ephesus. Their first love is gone.

Such darkness in the Church would lead to despair except for the words of the Master: "Repent, and do the first works" (vs. 5). That is, change your attitude and do again the work of God for the glory of God. Get back to the original conviction that Paul had: "For me to live is Christ." This will do two things: It will leave your candlestick of influence in its original place, and it will give you victory here and now so that in this present life you can already eat of the fruit of the tree of life. In other words, God will use you here and now, and will make your life a heavenly blessed walk along a shaded lane that leads to eternal glory.

Hesston, Kans.

INDIA LETTER

(Continued from page 645)

good for hours. The farmers are rejoicing, and we rejoice with them; for a good rain was badly needed. The rice is just beginning to head out, and instead of the fields being full of water, as is needed to assure good heads of rice, the ground in the fields was parched and cracked. This rain now will fill the fields to the brim and means promise of a good crop. Without the fields full of this life-giving water the secondary crops cannot be sown, which in itself would mean much loss and hardship. The Lord be thanked for His infinite mercy in so showering material blessings on us, righteous and sinners alike.

We are likewise thankful that He has seen fit to again raise certain of our group who have been ill. Bro. and Sister Smucker both were ill with Typhoid fever. Bro. Smucker had just left his bed, when two days later Sister Smucker was taken ill. Thankful to say, she is nearly over her fever and we trust will regain her strength nicely. Bro. Miller, suffering with intestinal trouble, is making slow progress toward recovery. He is not in the hospital. Sister Wenger, also an inmate of the hospital ward at this time, is on the road to recovery. Sister Kaufman, who had been ill, is again up and around although not strong and able to work as of old. Others are working too hard, and have worn-out nerves although still on the job. Among the children, health is good as far as we know, except that Ernest Smucker has an infected leg which is causing considerable concern. He was in the Cottage hospital ten days and is now in the school hospital under treatment. He is better also.

May the Lord work His will with us and cause us to be yielded instruments in His hands.

The last of this month finds some important meetings to be held. While too late for you to pray for these meetings beforehand, we will nevertheless draw on the power manifested or called forth by the interest you show in the work even tho your active prayers won't be available till after the committee meetings. Pray that the work done may advance the kingdom.

The ministerial meeting composed of all bishops, ministers and deacons, meets on Sept. 27 with a full slate, not the least of the items being the planning of our annual conference and conference questions, etc. This conference will be held probably at the usual time, just after New Year. Other weighty problems concerning our churches and people are up for discussion and advice.

The evangelistic samaj meets on Sept. 28. While I haven't seen the program, we all know from past experience that the day will be a long, hard one. On this samaj, or committee, are an equal number of Indian members and missionary members, one each for each congregation. The missionary members are not necessarily chosen one from each congregation but are chosen by the Mission in annual business meeting, as many as there are Indian members. The latter are chosen by the various congregations and ratified by Conference in annual session. This samaj is directly under the Conference and not the Mission. It is responsible to the conference. This is the third year of the three-year trial. It will be decided in annual Conference this year whether the samaj is to be made a permanent body or whether the work will be taken care of in another way. We as missionaries hope the Conference sees fit to continue keeping the work in charge as a body.

The Managing Committee meets Sept. 29. Among other items will be the acceptance of the annual business meeting program which has been carefully worked out by a special committee. Perhaps additions may be made or taken therefrom. Annual appointments will also come up for a preliminary hearing. This is always a weighty item, one requiring much prayer and discussion and planning. Filling vacancies is not an easy task without causing difficulties elsewhere. The Board not granting furloughs, as due his next spring, simplifies this task somewhat.

May we have your prayers that these meetings will be fruitful for the winning of souls for the Kingdom.

May we also point out to you that our annual meetings with all our evangelistic workers will be held this year Oct. 25—Nov. 2. This will be followed by a three-day series of meetings attended by this same group with the addition of all the medical and educational workers. These annual meetings are a source of great inspiration to all

concerned, and prove a real blessing. Pray definitely for this. Following these meetings will be our annual business meeting, probably sometime around the middle of November. Date not yet set. Pray for us, brethren. We need it. Problems are thick and hard, sometimes it looks dark. The Devil is at work, oh so hard; his main tool being causing indifference to God's Word and a seeming love and joy in sinning. Old ones, aren't they—but powerful nevertheless for all that.

The annual jalsa and Sunday school conference followed by Church conference at the close of the year merits your prayers as well. More about this later on. More news—but enough for this time. Continued next time.

Again we say, Pray for us, brethren. Dhamtari, C. P. India.

THE AFRICAN MISSION PROJECT

By John H. Mellinger

For the Gospel Herald.

We are aware that many of our people are interested in the matter of establishing a mission by the Mennonites somewhere in the dark continent of Africa. For some time the matter has been under consideration by the Eastern Mennonite Board of Missions and Charities. Quite a pressure was brought to bear on the subject by the Bishop Board of the Lancaster Conference, and it was finally decided by the Mission Board to take action looking to this end.

We are now in a position that we are able to give some definite information as to what has been done. After much prayerful consideration and doctrinal and physical examinations, Bros. Elam W. Stauffer and wife and John H. Mosemann Jr. and wife were appointed as missionaries and were subsequently ordained for the work.

It was thought unwise to send them without any medical protection whatever, and it was decided that Bro. Mosemann and wife should be sent to an institution in New York where they give a short course in medicine for prospective missionaries. They are at present located there and expect to continue their studies until next spring.

As to the location of the prospective mission, nothing has been done beyond a careful study of the districts that are yet open for missionary work. It has been decided to send Bro. Stauffer on a tour of investigation and select a site for the work. He will sail from New York on Dec. 7 and will be accompanied by Bro. Orie O. Miller of Akron, Pa., and together they will proceed to one of the German ports and then overland to a Mediterranean port and then proceed to Alexandria, Egypt; thence southward by rail to Kartown, and then still farther south by boat. They will make an investiga-

tion of the eastern part of Anglo-Egyptian Sudan and then possibly proceed to Kenya which lies southwest of Abyssinia. It is possible that a suitable location may be found before proceeding so far. When a location has been found, Bro. Miller will return home and Bro. Stauffer will remain on the field and await the others who will then be sent as soon as arrangements can be made.

No doubt all are aware that many difficulties will be encountered in establishing a work of this nature, and we ask the sincere prayers of God's people in behalf of the work. Owing to the economic stress of the present time, no doubt financial difficulties may also be encountered; but we still believe that our people are still abundantly able to care for the work without any of the other missions suffering in a financial way. Funds are needed, and those having the welfare of the cause at heart and wishing to contribute can send their contributions to our treasurer, Bro. Sem Eby, Intercourse, Pa.

We have received letters in the past, stating the writers' concern in the matter of establishing a work in Africa and offering financial help. To all such we would say that contributions will now be welcomed.

On Dec. 2 a meeting will be held under the auspices of the Mission Board at the Weaverland Mennonite Church. It is intended that it shall be of an inspirational nature and for the particular benefit of Sunday school workers. Part of the time will be given over to a season of prayer for the African work and farewell expressions for those that will leave the homeland for Africa shortly afterward. All are invited, and we believe a pleasant and profitable time will be had.

Lancaster, Pa., R. 8.

SPECIAL MEETINGS

Millersburg, Ohio

The Beech Grove Mission S. S. at Becks Mills, under the government of the Walnut Creek A. M. congregation, closed its summer's work Sunday afternoon, Sept. 25, 1933.

Bro. S. F. Mast directed the singing.

Bro. W. J. Hershberger conducted the devotion (Heb. 11:32-40; 12:1, 2) pleading for the growth of the seed sown in the S. S. and for the rulers of the land.

Talks were given by various workers of the S. S., subjects grouping around the theme, "And ye shall be Witnesses unto Me."

Characteristics of a True Witness, Fyrne Miller Yoder. A witness is one that testifies. He should have the light and love of Jesus Christ, be born again, have a passion for souls, be a person of prayer, be at peace with God and man.

A Witness in School Work, Orpha Troyer. We should have the courage to do right.

A Witness in the Home, John Hershberger. Conduct in a Christian home, conversation around little folks, conduct around weaker ones. Christ the Head. Teach the Bible.

A Witness In My Daily Occupation, Paul Beechy. Leave a word for Christ as you go along. Help others to see the goodness of God. Treat your fellow man as yourself.

A Witness (Chart illustration), by Wallace Hampsher. There are two roads and two destinies. The road that seemeth right means death. The narrow road means life and peace.

High Points of the S. S. Lesson for 3rd Quarter, Calvin Mast.

Meditations, by I. W. Royer. The progress of our nation. Solomon's great, vast and wealthy kingdom, the Queen of Sheba thought it unspeakable. There is none compared to the kingdom of our Lord.

J. A. Liechty: **Two Classes of Teaching**. Day school for present day. Sunday school for future. Aim of our S. S.

Closing Address, by A. W. Miller. "I am not ashamed of the gospel of Christ" (Rom. 1:16). Special songs by Martin's Creek and Berlin S. S. Benediction by Bro. A. W. Miller.

Daily average attendance for the summer 70, the highest of any year since we started. A week of vacation Bible school was held from Aug. 20 to 25, with W. J. Hershberger as director. School was divided in four classes with Sisters Orpha Troyer, Mildred Troyer, Esther Hershberger and W. J. Hershberger as teachers. Enrollment 33. Daily average attendance 29. A large number of folks attended the closing day. The entire country side gathered together and filled the schoolhouse to capacity. Many could not be accommodated with seats. We want to thank all the workers from various congregations around us for their untiring effort to make the work a success. May the Lord bless you richly is our prayer. By unanimous vote to continue the work, we feel encouraged to press on if the Lord tarries. In the faith of our Lord,

E. J. and Eva B. Varns.

Tavistock, Ont.

The 12th Annual S. S. Conference held at East Zorra A. M. Church Sept. 9-11, 1933.

Organization.—Mod., Daniel Iutzi; Asst. Mod., C. Schultz; Sec., P. Nafziger.

Program.—(Sat. evening) Devotion (Col. 3:12-17), H. Brenneman; The S. S. and Her Mission, C. K. Bender; Sermon, Chris Schultz; (Sunday morning) Devotion, Dan S. Zehr; S. S. Lesson, A. Gingerich; Sermon, D. S. Iutzi; (Sunday afternoon) Devotion, Sam Leis; Children's Meeting, J. O. Jantzi; How Can We Create and Hold a Better Interest in Our Young People for Spiritual Activities in Our Church, Nelson Litwiller; The Relation of the Home, Church and S. S., Sol Baechler; (Sunday evening) A Little Child Shall Lead Them, C. Ropp; Sermon, Noah Mack; (Monday forenoon) Devotion, Menno Wagler; Fellowship With God, D. R. Iutzi; Fellowship with the Word, Dan B. Zehr; Fellowship One with Another, N. S. Bender; What Does it Mean to be a Mennonite, P. B. Zehr; (Monday afternoon) Devotion, Ben Gingerich; The S. S. Pupil's Duty, D. Leibold; The S. S. Teacher's Duty, C. Gascho; As there is an Evil Habit of so many Young People Remaining Outside till the S. S. is over, Smoking Cigarettes and the Like, What can be Done to Correct this Evil? Nelson Litwiller; Eccl. 5:1, John Wagler; Feeding the Lambs, C. Brunk; Would it be Advisable that We Try to Extend our S. S. to Outside Points or in Cities or Villages? Peter Nafziger; Sermon, J. B. Martin.

Thoughts.—God rejected Saul, because Saul rejected God. If the Lord is in our hearts, good things will come from our lives. Joining Church is not necessarily living in obedience to God's Word. Fit subjects for heaven: little children, the righteous, the obedient. The way to glory is through Jesus Christ. Satan's territory—the

world; too many people on Satan's ground. By living pure Christian lives we condemn the world. The home is God's organization. Think what malice does for the soul. "If sinners entice thee, consent thou not." It is a curse to have fellowship with the unfruitful works of darkness. We should live in obedience to the ordinances of the Church. Expressions make impressions.

Secretary.

Cherry Box, Mo.

Report of the Sunday School Meeting held at the Mt. Pisgah Church at Cherry Box, Mo., Sept. 24, 1933.

Organization.—Mods., I. E. Buckwalter and Henry King; Chor., Lydia Littleton.

Subjects and Speakers.—Practical Lessons from the Life of David and Jonathan, Jesse Kreider, George Bissey; The Sunday School as a Training and Evangelizing Agency, J. M. Kreider; Sermon, Henry King (Text, Josh. 14:8); Children's Meeting, Sadie Bissey; The Place of Temptation in the Life of the Christian, Mabelle Hathaway, J. M. Yoder; Points of Difference in the Social Life of the Christian and Non-Christian, Naomi Detwiler, L. J. Johnston; "Keep Thyself Pure," Mary Yoder, I. E. Buckwalter; How We may be Instrumental in Leading Others to Christ, Lena Kreider, Henry King.

Thoughts Gleaned.—It is pleasant for brethren to dwell together in unity. True friendship is shown in the lives of David and Jonathan. Characteristics of the life of David and Jonathan are: courage, humility, industry, unselfishness, patience. They were temperate men and also knew how to overcome difficulties. Children are imitators, and if they are let go they will be led astray. Teachers should use much patience and make their pupils subjects of prayer. The need of the world to-day is men and women who are consecrated and wholly follow the Lord. The enemy's strongest foothold is discouragement. Let us recognize the Church as the body of Christ. God will not permit us to be tempted above that which we are able to stand. Temptations are permitted to help us grow and progress in our spiritual life. We are not to neglect to assemble ourselves together at the house of God. The end is not the same for the Christian and the non-Christian. To be pure we must be careful of our talk, walk, and thought. A pure heart fits us for service. A pure life is not only a protection to an individual, but also to the Church. Sacrifice is necessary for a complete yielded life to Christ. To be a soul-winner we must seize the opportunities as we meet them. To be instrumental in winning souls we should have a burning passion for souls, also know the value of souls and of prayer.

Naomi Detwiler, Secy.

Palmyra, Mo.

Report of the dedication service, Palmyra, Mo., and the celebration of the 250th anniversary of the Mennonites coming to America, held at the new Pea Ridge Church near Palmyra, Mo., Oct. 8, 1933.

Bro. Ira E. Buckwalter acting as moderator, Bro. Henry King chorister and Naomi Detwiler secretary.

Subjects and Speakers.—Teaching of the S. S. Lesson, by J. M. Yoder; Dedication Sermon, by J. M. Kreider (Text, Gen. 28:17); Report of the Treasurer of the Building Committee, John F. Kreider; Talks by different ones of the Pea Ridge congregation, several responded; History of the Pea Ridge congregation, Ira E. Buckwalter; The Coming of the First Mennonites to America, Henry King; Our Forefathers an Example for Us in Leaving their Homes for the Gospel's Sake, H. R. Buckwalter.

Thoughts Gleaned.—Saul was bitterly against the Christians, but when the evidence was sure his change was immediate. En-

tire submission, willing to renounce anything that was against the will of God, willing to do anything that the Lord required and gladly recognized Christ as his Savior, were the results of Saul's conversion. If we ever hear directly from heaven it is through prayer. Bro. J. M. Kreider held the first meeting at Pea Ridge in a school house. He had monthly appointments there. He also held several revival meetings there and at the second series of meetings a number of confessions were made. In the spring of 1905 Bro. J. R. Shank was ordained at Goshen, Ind., to take charge of the work at this place. A congregation was also formed that spring. In the fall of 1905 the church that burned down last Christmas was erected. In 1906 Bro. Ira E. Buckwalter came to Pea Ridge and in 1907 he was ordained to the ministry. In 1908 Bro. J. W. Hess moved here from Kansas City and was ordained that fall. 120 persons have had their membership at this place from the time the work started up to this time. There is a membership of 18 at present. The Mennonites are the result of the reform movements in the 16th and 17th centuries. Oct. 6, 1683, 13 families settled at Germantown, Pa. Regardless of what our forefathers were, we have access to salvation through the blood of the Lamb. Being a Mennonite won't save us; it is salvation through Jesus Christ that will save us. We can't get to heaven through our ancestors, but we should prize highly the heritage that the Lord has handed down through them. Secretary.

Los Angeles, Calif.

Report of the Quarterly Mission Meeting held Oct. 1, 1933, at the Mennonite Mission, 151 West 73rd St., Los Angeles, Calif.

Sunday school.

Talk to the Children, Elizabeth Kniss.

Mission sermon, J. P. Bontrager.

(Afternoon)

Devotion, Elbert King.

The call of the missionary to make the sacrifices which our Lord here specifies, Glenn Whitaker. It is God's will. The heathen will do almost anything to please their gods, but we as Christians sacrifice very little to save souls for the Lord.

The Sacrifices which are Required of a Christian Missionary, William Miller. Bro. Miller said that he did not wish to talk on this subject as there were two missionaries present and he had never been on the field.

The Motives which Determine and Encourage the Missionary to Embrace these Sacrifices, Rena Balmer. God gave us His example of love when He gave His only begotten Son to die for us. When our hearts are full of undying love we will be willing to give our life for the saving of souls. The Gospel can reach the demands of everybody. If we had a vision of heaven we would do more to win souls for the Master, even though we are not missionaries in foreign fields. There are many lost souls about us.

Song by Bro. and Sister Kniss. They sang both in Hindi and a dialect, after which he translated them. He gave John 3:16 in both languages.

Their Reward, F. B. Showalter. Bro. Showalter said he would give his time to tell of India. The Mennonite church preaches a free Gospel and to the people of India free and to any one who will accept it. They get a reward for doing so.

Bro. Kniss gladly gave a talk on India and their needs. He spoke of the sacrifice that are necessary. "Come over into India and help us," was a call that Bro. Kniss gave. The natives are the ones who sacrifice the most. We get strength through sacrifice. We can not blame the heathen that they don't know Christ. It is our part to tell them about our savior and king. India has many evils. We give them the Gospel and an education. The educated people are the

ones who do most of the evil. The natives are full of superstitions and are very ignorant. They come to the missionary relief. They can only be reached through love, healing, and giving them presents.

Prayer, J. P. Bontrager.

Benediction, Bro. L. Kniss.

Organization.—Mod., Meno Stoner; Chor., J. M. Brubaker; Secys., Claude Buerge, Robert Shoup.

Winton, Calif.

Gleanings from the Tenth Quarterly Mission Meeting held at Winton, Calif., Oct. 8, 1933. The topics for the afternoon were taken from the lessons from the Sunday School Quarterly of the third quarter, 1933.

Organization.—Mod., L. E. Weaver; Secys., Erma and Lena Dirks; Chor., Esther Yost.

(Forenoon session) Sunday school, 9:30; Children's service, Lena Dirks; Mission sermon, J. P. Bontrager. (Afternoon session) Devotion, J. J. Reber; Joshua, Kermit Dirks. True greatness comes from God. Caleb, Earl Headings. "Blessed is the man who putteth his trust in God." Deborah, Alice Glick. "God is our refuge and strength, a very present help in trouble." **World's Temperance Lesson**, Joel Koehn. "Righteousness exalteth a nation, but sin is a reproach to any people." Gideon, Joe Glick. Be a light where you are. Ruth, Clara Dirks. A faithful friend and who chose God above all other things. Hannah, Sue Reber. "A woman that feareth the Lord, she shall be praised." Saul, Geneva Dirks. Sad failure because of disobedience and self-will. David, N. A. Koehn. "Man looketh on the outward appearance, but the Lord looketh on the heart." Jonathan, Wesley Dirks. A lasting friendship between David and Jonathan. Solomon, Ervin Jennings. Choose wisdom rather than riches. Secretaries.

Married

Landis—Stoner.—On Oct. 11, 1933, Bro. Samuel K. Landis of Lancaster, Pa., and Sister Barbara L. Stoner of Ephrata, Pa., were united in holy marriage by Bro. N. L. Landis of Neffsville, Pa. May the Lord bless them in their married life.

Hamsher—Weber.—A home wedding took place at the home of Bro. and Sister Ephraim Weber, Kitchener, Ont., Oct. 12, 1933, when their only daughter, Laura E., was married to Bro. Wallace Hamsher of Walnut Creek, Ohio. Bro. C. F. Derstine performed the ceremony.

Yoder—Bontrager.—On Thursday evening, Aug. 19, 1933, at the Yoder, Kans., Mennonite Church, Bro. Orie Yoder and Sister Edna A. Bontrager, both of the Yoder congregation, were united in holy marriage by Bro. H. A. Diener. May God richly bless them through life.

Brenneman—Plunk.—Bro. Joe Brenneman of Tofield, Alberta, and Sister Grace Plunk of Harper, Kans., were united in marriage at the home of the groom's parents, Bro. and Sister Jacob Brenneman, on Oct. 8, 1933, Bro. N. E. Roth officiating. May God's richest blessings attend them through life.

Yoder—Benner.—On Oct. 14, 1933, at the home of the officiating bishop, Bro. Jonas Mingler of Harleysville, Pa., Bro. William Yoder and Sister Ruth Benner, both members of the Plain congregation near Lansdale, Pa., were united in holy marriage. May God's richest blessings rest upon them.

Bauman—Heagy.—Bro. Elmer L. Bauman of the Bowmansville, Pa., congregation and Sister Margie Heagy of Erb's congregation were united in holy marriage Sept. 16, 1933, at the home

of the officiating bishop, Bro. Henry E. Lutz of Mt. Joy, Pa. May the rich blessings of God attend them through life.

Fleagle—Eberly.—On Sept. 28, 1933, occurred the marriage of Bro. Clarence F. Fleagle of the Row congregation near Shippensburg, Pa., to Sister Esther M. Eberly of the Strasburg, Pa., congregation at the home of the officiating bishop, Bro. John S. Burkholder. May the Lord accompany them through life's journey.

Landis—Weidman.—Bro. Benjamin M. Landis of the Stumptown-Mellinger congregation and Sister Esther H. Weidman of Kauffman's congregation were united in holy matrimony on Oct. 5, 1933, at the home of the officiating bishop, Bro. Henry E. Lutz, Mt. Joy, Pa. May the Lord richly bless them in their new relation.

Loucks—Saylor.—On Oct. 12, 1933, Bishop Aaron Loucks and Sister Sadie Saylor, both of the Scottdale congregation, were united in the bonds of holy matrimony at the residence of Mrs. N. E. Miller, Springs, Pa., by Bishop J. N. Durr. May God's blessing attend them through life and may they be a blessing to the Church and community.

Herr—Kuhns.—Bro. Harold M. Herr of the Hanover, Pa., congregation and Sister Frances M. Kuhns of the Chambersburg, Pa., congregation were united in marriage at the home of the bride's parents, Bro. and Sister D. E. Kuhns, Chambersburg, Pa., on Sept. 24, 1933, by Bro. John S. Burkholder officiating. May the Lord bless them through life.

Obituary

Lehman.—Sister Anna Lehman, widow of Bro. Daniel S. Lehman, died at her home, Chambersburg, Pa., Oct. 1, 1933; aged 77 y. 3 m. 13 d. Her husband died 37 years ago. Her maiden name was Shank. She was a life-long member of the Mennonite Church, and a regular attendant at services. She is survived by 4 sons and 4 daughters (Dea. Peter L. Lehman is the oldest son) and 19 grandchildren. Funeral services were held at the Chambersburg Church conducted by Brethren D. E. Kuhns, J. I. Lehman, and J. S. Burkholder. Interment in the adjoining cemetery.

Hollinger.—Mahlon S., Jr., son of Mahlon S. and Katie R. Leaman Hollinger, was born near Lampeter, Lancaster Co., Pa., and died Sept. 27, 1933, after several days' illness; aged 14 d. He leaves his sorrowing parents, 3 brothers, and 3 sisters (Elma L., Melvin L., Lloyd L., Mary L., Grace L., and J. Clair). One little sister and 1 brother (Verna L. and B. Allan) preceded him in death. It was hard to give baby up, but we humbly submit to Him who doeth all things well. Funeral services were held in the home Sept. 29 by Bro. David Landis after which his little body was laid to rest in Mellingers Mennonite cemetery.

"God has gently plucked our flower

For to bloom in heaven above;

While our hearts are crushed with sorrow

For our darling baby whom we loved."

Cressman.—Lydia, infant daughter of Curtis and Amanda (Byler) Cressman, was born near Plattsville, Ont., Sept. 17, 1933, and passed on to be with Jesus. She leaves her Grandpa and Grandma Byler, Clarence Center, N. Y., Grandpa and Grandma Cressman at home, besides parents, adopted sister and brother (Lillian and Joe), 2 sisters (Ruth and Elsie), and 1 brother (Howard). One brother (Paul) preceded her. We have had no baby in our home for almost 9 years and when we think of how happy this little one would have made our home here we begin to realize how beautiful our heavenly home will be.

"Two little hands lay o'er her breast,

Two little feet laid down to rest;

Two little eyes in slumber closed
How our heart's bleeding, none but God knows."

Buckwalter.—Bressler Buckwalter was born in Lancaster Co., Pa., Feb. 15, 1853; died at his home near Leola, Pa., Oct. 8, 1933; aged 80 y. 7 m. 23 d. Death was caused by heart trouble. His wife (Anna E. Wenger Buckwalter) died 35 years ago. There remain to mourn his departure 3 sons, 2 daughters (Abram of Pottstown, Pa.; Lydia of Leola, Pa.; Joel of Bareville, Pa.; Martha at home; Paul of Leola, Pa.), also 2 brothers (Franklin of Lancaster, Pa., and John of Berwyn, Pa.). He was a lifelong member of Stumptown Mennonite Church, where his seat was never vacant when health permitted him to be there. He was much concerned for the welfare of the Church and gave much good advice which we will do good to follow. Funeral services were held Oct. 10 at Stumptown church by Bro. David L. Landis and Bro. Elmer Martin. Burial in the adjoining cemetery. Text, I Cor. 13:14 (his own choosing).

Mast.—Polly Ann, daughter of John and Susanna Miller, was born in Holmes Co., Ohio, Oct. 19, 1857; died at her home at Fairview, Mich., Oct. 11, 1933; aged 75 y. 11 m. 22 d. On Jan. 3, 1875, she was united in marriage with Jacob N. Mast who preceded her in death Oct. 10, 1922. To this union were born nine children, seven of whom are left to mourn her departure (Susie of Barrs Mills, Ohio; Monroe and Grover of Dover, Ohio; Edith of Comins, Mich.; Alta, Harry, and Noah of Fairview, Mich.). Ida and Dora preceded her to the great beyond. She also leaves 1 sister, 4 brothers, 41 grandchildren, 14 great-grandchildren, and a host of other relatives and friends. She spent many days of suffering and hardships and trials, but her last days were spent in singing and talking of heavenly joys.

"Dear Grandmother has from us departed,

Her chair stands empty here;

But she has hope to us imparted,

We'll meet her over there."

Funeral services were held Oct. 13 with short services at the house and further services at the Fairview Mennonite Church, in charge of F. F. and E. A. Bontrager of Midland, Mich. Text, II Tim. 4:6-8.

Martin.—Harry H., son of Elisha and the late Mary Heller Martin, was born in Upper Leacock, Pa., Feb. 8, 1898; died at his home near Bridgeport, Lancaster Co., Pa., Aug. 6, 1933; aged 35 y. 5 m. 28 d. He was a member of the E. Chestnut St. Mennonite Church of Lancaster, Pa., and was united in marriage to Pearl Rudy. He leaves a sorrowing wife, 5 children (Pauline, Norman, Helen, Harry Jr., and Robert), his aged father, 3 brothers and 2 sisters (Aaron, Amos, Enos, Mary—wife of Clyde Goldfus, and Lizzie—wife of Ross Goldfus). He was in a suffering condition for a long time, which we shall never forget. He was very patient in his suffering (Bright's disease and heart trouble, and other complications). We often heard him pray for grace and strength to endure his afflictions. He had told us many times he would not be with us long and prayed for his family, that the heavenly Father would be with them and protect them. In his last hours he asked those at his bedside to pray for him. Father was the first to break the family circle. We feel that he was much needed in the home. But the Savior had a better home for him. He left a bright testimony, so that we have the blessed hope that it is well with his soul. We must comfort ourselves by the Word of the Lord and say, "Not my will but thine be done." Funeral services were held in the home by Jacob Brubaker, and at Mellinger's church by Bishop John Mosemann. Interment in adjoining cemetery.

"Father and husband, thou art gone to rest,

And it shall be my prayer,

That when we reach our journey's end,

Thy glory we may share."

ITEMS AND COMMENTS

Speaking of disarmament problems, some are discussing the practicability of enacting laws that will prohibit racketeers from getting hold of machine guns with which they carry on their reign of terror. That law, like the prohibition law, will be a fine thing if it can and will be enforced.

The announcement that President Roosevelt has invited a representative from Soviet Russia to engage in a parley with him looking to end a 16-year breach in diplomatic relations between the United States and Russia is looked upon as a favorable indication that American recognition of Russia is not far away. However, there are problems involved that may stand in the way of immediate recognition.

The menace of strikes is not yet a thing of the past. One of the latest strikes reported is that of the National Farmers' Holiday Association, as a protest against constantly sagging prices for products. As many farmers see the situation, it would be better for that industry if there were no interference with the work of the farmers, either from the farm organizations, or restrictive laws, or the Board of Trade.

A distinct shock was felt among the nations when Germany announced its withdrawal from the League of Nations. The details that enter into the problem may be known only to a few. But the world at large feels that the same game of sparring for advantage is being played among the nations to-day that was in evidence before the outbreak of the World War. It is to be hoped that the disastrous results of that struggle may cause the nations to think seriously before plunging into another struggle of like nature. "Whom the gods would destroy, they first make mad."

The National Recovery Administration has served notice on the labor leaders not sympathetic with the N. R. A. that labor as well as capital is expected to comply with the decisions of the N. R. A. There are certain elements among both organized labor and organized capital that are not in sympathy with this way of bringing about national recovery, and this antagonism is generally held responsible for the slow progress being made in the direction of economic recovery. It is one thing to promulgate a theory. It is often much more difficult to put this theory into practice. The same spirit among the masses that blocked the way of prohibition enforcement is in evidence to-day as efforts are being made to put an end to the present era of financial depression.

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SUBSCRIPTIONS

2. General rules

The renewal of subscriptions is very easily overlooked or neglected. The task of the publisher is easily misunderstood. To avoid both extremes there is a need of cooperation. This cooperation can best be realized by a thorough understanding of motives by both parties.

To be familiar with the expiration of a subscription, one must be able to read the label correctly, as this holds the key to the situation. Different methods have been used to help the subscriber understand this key. The most effective method lies in the use of statements. These, however, are misunderstood at times.

To help you read your label correctly, please observe that the figures to the extreme right denote the year in which the subscription expires as "33" means the year 1933 or "34," the year 1934. The month of the year is designated by an abbreviation of the month thus "Oct." means October, "Dec." means December, etc. "Oct. 33" therefore indicates October, 1933, to be the date of expiration.

The use of statements serves two purposes. As the statement is returned with the remittance, a portion of it serves as a label and is passed on to the mailing department for the correction of the plate that is used in stamping the papers each week with your name and address. This avoids any possible error in rewriting here in the office or mistaking the name on our mailing lists. The use of statements is also supposed to be a reminder for those who have overlooked the fact that the subscription has expired and many have thanked us for this service in bringing the status of their subscription to their attention.

We appreciate the prompt renewal on the part of many of our subscribers. We trust more will respond in this way in the future. However, as the statements are used, we trust that it will not be misconstrued as an act of impatience on our part. It is a real service to many who are busy with the routine of an active life and a help to our subscription department.

Subscription Department.

ANNOUNCEMENT

The annual meeting of the Mennonite Home Association, of Lancaster Co., Pa., will be held at the Home at Oreville, on Saturday, Nov. 11, at 1:30 P. M. opening with a sermon, followed by financial reports, election of officers, etc. All are welcome.

Aaron L. Groff, Asst. Secy.

CORRESPONDENCE

(Continued from page 649)

4:39. He also gave an interesting talk to the children.

Oct. 8 we held our counsel meeting; Oct. 14, our preparatory service; and Sunday, Oct. 15, the communion. Bro. Clayton Wenger and bride of Akron, Pa., worshiped with us at this time.

Oct. 19, 1933. Ida Kniss.

Markham, Ont.

(Cedar Grove congregation)

Dear Herald Readers, Greeting:—On Sunday, Sept. 3, we were favored with a message from Bro. Noah Mack of New Holland, Pa. Bro. John H. Mellinger, who accompanied him, addressed the Sunday school.

On Oct. 8 Bro. S. J. Miller of Pigeon, Mich., preached a timely sermon. On the same evening a series of meetings was started in charge of Bro. Jesse B. Martin of Waterloo, Ont., and continued until the 15th. Although there were no public confessions, yet we believe that each of the members has been strengthened by the preaching of the plain gospel truth.

On Monday, Oct. 9, being Thanksgiving Day, the regular missionary meeting was held here, the brethren Miller and Martin also taking an active part.

On Sunday, the 22nd, we expect Bro. S. M. Kanagy to be with us to hold the communion service.

Oct. 18, 1933. A. R. Burkholder.

Table of Contents

- 641—Editorial
- 642—Temporal and Eternal Things
Boring from Within
- 643—A Full Payment
Signs of Religious Decline
- 644—The Missionary Call (Poem)
From Our Mission Stations: Columbia,
Iowa City, Lancaster, Reading, Hannibal
- 645—News Letter from the Argentine
News Letter from India
- 646—Hallowed Ground (Poem)
How Mae Found Christ
- 647—Sunday School Lesson
Bible Meeting Topic
- 648—Field Notes
Correspondence
- 650—Come when the Spirit Calls (Poem)
Consecration
- 651—The Source of all Christian Example
Beer Diverts Quarter Billion in Four Months
- 652—A Love Match that Crashed to the Ground (Sermon)
- 653—The African Mission Project
Special Meetings
- 655—Married
Obituary
- 656—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVI (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, NOV. 2, 1933

(Herald of Truth
Established 1864)

No. 31

EDITORIAL

"Where sin abounded, grace did much more abound."

While this speaks volumes for the grace of God, it offers not the least bit of justification or excuse for sin. It is still true that "the soul that sinneth it shall die."

But the grace of God is manifested in this: that notwithstanding the unworthiness and awful sinfulness of man, "While we were yet sinners, Christ died for us;" and thus made it possible for us to repent of our sins, turn to God for pardon and salvation, have our sins washed away in the blood of Jesus, and live forever. "O magnify the Lord with me, and let us exalt his name together."

"The truth shall make you free," said Christ to His disciples. It is the only kind of freedom worth the name. As free men in Christ Jesus it is our privilege to live in the truth, to walk in the truth, and to speak the truth whenever we have anything to say. Truth and freedom are two things which make the child of God rich in this life and an heir to the greater riches of the life to come.

Those interested in the work of the General Sunday School Committee of the Mennonite Church will also be interested in the financial report of that committee, published on the last page of this number of the Gospel Herald. We recognize, of course, that finances are not the most important part of our Church enterprises, yet this is an essential feature that should not be overlooked. We are glad for the favorable showing of this report, and our prayers are that the work of the committee may be blessed of the Lord in helping to strengthen the work of the Church.

Strife and Heresies.—The word heresy is seldom found in the Bible, but

wherever found it is coupled with the idea of strife and divisions. And let us not get the idea, where heresies exist, that the odium rests upon the idea of division. According to Bible instructions, where heresies exist there is but one of two courses for those who are not heretics to take: (1) convert the heretics from the error of their way; or, in case that can not be accomplished, (2) "the man that is an heretick, after the first and second admonition reject." If there is any life in a church, the entrance of heresy into that church means strife. The Bible way of getting rid of that strife is either to convert or reject the heretics.

During the past few months, since the stirring events in Europe are making it more and more clear that while nations are talking about disarmament they are really preparing for war, peace societies are showing signs of greater activity. In Europe and America there are movements which give undoubted evidence that the prevailing sentiment among the masses is overwhelmingly against war.

We are glad for every effort made in behalf of lasting peace. For the nations now, so soon after the great World War has demonstrated the monumental folly of resorting to war as a settlement of national disputes, and in the face of the bankrupt condition of nations as well as of millions of people, to plunge into another world-wide struggle like that gone through a decade and a half ago, would probably mean national and international suicide. But nations, like individuals, are apt to do that very thing.

Christian people have a higher duty than that of testifying against war. The Gospel of Jesus Christ the Prince of Peace carries a positive testimony against carnal strife of any kind. "Resist not evil." "The servant of the Lord must not strive." "The weapons

of our warfare are not carnal." "All they that take the sword shall perish with the sword." "Avenge not yourselves." These and many other scriptural testimonies and commandments make it clear what the Christian's duty is in times of war. A mere testimony against war, without a clearcut stand of loyalty to the peace teachings of Christ and His apostles, means a forsaking of the peace testimony when the actual trial comes. Let us be loyal to the peace doctrine of the Prince of Peace, and show by our daily lives that we are sincere in our testimonies.

The N. R. A.—Under the heading, "The N. R. A. has Teeth," **The Pathfinder**, October 21 number, has some pointed things to say about what the N. R. A. will do to people who fail to comply with its requirements. Among other things it says:

"Let us examine some of the 'teeth': First, the Recovery law includes everything and everybody; there are 'no exceptions,' the administrators say. Next, when the great majority in any industry or group (and this is interpreted as 70 per cent of the total) agree on a code of wages, working hours and fair practices, everybody who expects to continue in business must submit to the provisions of the code.

"Next, if an individual rebels against the code provisions, there are ways to make it hot for him. He can be posted as a slacker and virtually boycotted. He may be required to secure a license from the government before he can operate. If he defies the government and goes on operating, he is subject to a fine of \$500 and six months in prison. And these penalties are applied for each and every day that he defies the law. Each day is a separate offense—the intention being to make it impossible for such a rebel to continue in business.

"Uncle Sam" found it was impossible to enforce prohibition, even though an army of enforcing officers were employed. Hence he has no intention of taking on such a job as enforcing the Recovery law himself. That would be a thousand times bigger job. The Recovery law is to be administered and enforced in each particular industry by that industry itself. The 'policing' is to be done by the associations which are being organized. These organizations must have central offices and officials of their own choosing, and the concerns covered by the code will pay the expenses of these trade associations."

One thing to bear in mind, as we read such comments in various periodicals, is that much that is said with

assumed authority is the authority of the writer only, and does not always prove to have Governmental authority. We have noticed a number of these "authoritative" statements that were not all on one side of the question, on the point under consideration, and therefore could not all be correct. Again, those responsible for the working out of details have seen fit to change certain of their plans in the past, and probably will make more changes in the future. So there is no need for getting excited about any newspaper reports we may chance to read. The thing for us to do is not only to keep cool but also right on every problem that confronts us. We take the same attitude toward this law that we do toward all other laws: be submissive, and obey the law so far as it does not conflict with the higher law of God. Of course it is inconsistent for any nonresistant people to have any part in the enforcement machinery suggested in the above excerpt, especially when there is a boycott connected with it.

The Arch Deceiver.—The Bible holds up Satan in this light so clearly and emphatically that it is idle to produce arguments to substantiate this fact.

One of the ways in which Satan deceives people is to make them feel that it is smart to be sinful. Let us cite a few illustrations:

The little boy who can swear, smoke cigarettes, steal without being caught, tell unreasonable lies, play the truant, etc., often imagines himself a hero.

The man who can stand up under a half-gallon of beer or half-pint of alcohol imagines that he has done something wonderful; something that puts him into the hero class.

The man or the woman whom God has blessed with more than ordinary social powers, often uses these powers to somebody else's sorrow or humiliation or shame, and boasts about it.

The man or the woman whom God has blessed with more than average intelligence or wealth or executive ability, exalts himself or herself above God, takes pleasure in parading his or her wonderful works and consequent greatness, and forgets about God to

whom all people are indebted for all good things they possess.

The woman whom God has favored with attractive face or form, becomes proud of such gifts without giving praise to the Giver, and gives herself over to the ornamentation of the body instead of being satisfied with "the ornament of a meek and quiet spirit," forgetting that "pride goeth before destruction, and an haughty spirit before a fall."

In short, it is the business of Satan, not only to lead people into sin but also to make them believe that in sinning they are doing something really smart and great and commendable. As the wise man says: "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Sin and blindness invariably go together. When the devil deceived Eve she "SAW," but for the time being she was blinded to the terrible consequences of what she was about to do. Here is a very impressive declaration as found in I Cor. 4:3, 4: "But if the gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

Our only escape from this state of moral and spiritual blindness is to submit ourselves wholly to God, to obey Him without reserve, to keep our affections, brains, eyes, tongues, hands, feet, pocket-books, and all upon the altar of the Lord.

OUR POSITION ON MILITARISM

The following article is a "Press Release" issued by the Committee on Militarism in Education, 387 Bible House, Astor Place, New York City. Ennis Coale, a member of the Methodist Episcopal Church, was a student at the University of Maryland, in which military training is compulsory. He appealed to the authorities of the University for exemption from such service. The matter was taken to the courts. Since the Methodist decision on militarism is comparatively recent, and is almost the same as that of Mennonites and Quakers, this case, now before the Supreme Court of the United States, is of unusual interest to us. There is one vital difference—military service or training is a test of membership in the Mennonite Church, while in the Methodist Church

it is still merely a decision of Conference.—Editor.

Baltimore, Md., Sept. 20—In behalf of Ennis Coale, conscientious objector to military training at the University of Maryland, John Henry Skeen and Reuben Oppenheimer, local attorneys, have filed application for an appeal to the United States Supreme Court of the decision given by the Maryland Court of Appeals at Annapolis last June denying Coale's right to exemption from military requirements at the University. Application for the appeal to the federal Supreme Court was signed last week by Judge Carroll Bond of the Court of Appeals at Annapolis, though he concurred in the last decision given against Coale.

The appeal court decision rendered last June was a reversal of a trial court decision given by Judge Joseph N. Ulman of Baltimore Superior Court last January.

Judge Ulman, after extended hearings involving testimony from Coale, his father, his local minister, Rev. Thomas B. Ehlers of Aberdeen, Md., President Raymond Pearson of the University of Maryland, and others, ruled in the student's favor and ordered the University to reinstate him with exemption from the military requirements.

Finding Coale's testimony and demeanor upon the witness-stand to be "utterly convincing", Judge Ulman declared him to be "sincere in his religious conscientious objections", one whose "sincerity is beyond doubt". He ruled that the exemption of religious conscientious objectors from military requirements is "not a matter of grace, but a matter of right, resting upon the fundamental law of the State and Nation", and that conscientious objectors "are entitled to full protection in their religious liberties as guaranteed by the Federal and State Constitutions."

Judge Ulman's decision was appealed by the University. Ruling contrary to the lower court, the Maryland Court of Appeals held that "not only was he (Coale) without constitutional support in refusing to take such training, but he was likewise . . . without any law, Federal or State, in support of his contention." The Court of Appeals also expressed doubts as to Coale's sincerity because he did not seek his education at another college or university, one without compulsory military training, and suggested that his attitude toward military training might have been caused less by conscientious religious scruples than by a "disposition to join" the Committee on Militarism in Education, a peace organization with headquarters in New York with which he had communicated in an effort to learn how best to petition the University authorities for exemption from the compulsory military course.

In petitioning the University authorities for exemption from military requirements, Coale cited a resolution adopted in May, 1932, by the general conference of the Methodist Episcopal Church which in part reads: ". . . we petition all educational institutions which require military training to excuse from such training any student belonging to the Methodist Episcopal Church who has conscientious scruples against it." Judge Ulman's analysis of evidence found "no essential difference between the religious tenets of the Society of Friends (Quakers) and the Methodist Episcopal Church on this question."

It is expected the Coale case will be reviewed by the Supreme Court sometime during the coming fall session.

The most violent opponents of the Catholic Church in South America are some of those who were trained in Catholic schools. They know what is going on in that church.—N. Litwiller.

DIVINE AUTHORITY OF THE SCRIPTURES

By Geo. R. Brunk, Denbigh, Va.

(A Synopsis of an address delivered before the Mennonite General Conference, at Hesston, Kans., Aug. 24, 1933).

It is a great responsibility to speak in the name of God in reference to His Holy Word. The friends of Job undertook to represent God in the matters which were involved in his afflictions, and only proved that they neither understood God or His sorely afflicted servant. The time allotted for this discussion does not allow of any extended consideration of the subject. I will deal mostly with the testimony of Scripture concerning itself. I ask for the prayers of the Christians present.

The Savior was the greatest teacher, and we do well to study closely His words upon this great subject, for in Him was truth unmingled with error.

He was hated and opposed by various factions of the time, religious and irreligious seeking to confound Him before the people. Upon one occasion after having spoken words implying His divinity, and His position being challenged by His enemies, He showed from their own Scriptures, in which they had perfect confidence, that the inspired Psalmist spoke of the people of Israel as "gods" and asked them then why they find such serious fault with Him for saying that He was the Son of God. The point which bears upon the present subject is the Savior's remark in reference to the strange statement of the psalmist that men are "gods," namely:

"And the Scriptures cannot be Broken"

We may never be able to comprehend the meaning of the statement of the psalmist that men are gods, but there can be no doubt as to the meaning of the Savior when He says that "the Scriptures cannot be broken."

The enemies of the Word of God try to break down the faith of the people in the Scriptures by stressing their claims of the impossibility of such things as the Bible relates ever having taken place; when I was but a youth and seriously struggling with the hard things in the Bible it was a relief to me when I noted that Jesus Christ the Son of God placed the stamp of His approval upon the very hardest ones. Ingersoll used to gather in the shackles from people who were foolish enough to pay a dollar a night to hear him belittle and misrepresent the Book that his mother trusted in as showing the way to everlasting life. One of his favorite gibes was at the story of the creation of mother Eve, which he designated contemptuously as the "rib story." I felt the keen edge of his satire, but was relieved again when I read how the Savior explained to the disciples the foundation principles of the marriage relation, and based them upon the original creation of our first parents endorsing the Genesis story in these words:

"Have Ye Not Read, That He Which Made Them in the Beginning Made Them Male and Female"

Thus Jesus endorsed the Bible story that Eve was formed from a part of Adam, that they literally should be "one flesh." The great apostle Paul also makes reference in at least two places to the same creation story and bases arguments upon the fact. Skilful surgeons have in recent times made a very presentable nose for a man, out of one of his fingers, through grafting which seems wonderful indeed; and why then should we think it an impossible thing for Him who spoke the worlds into existence to form the woman from a portion of the man or to form the man out of the dust of the ground!!! It is enough for all that believe in the divinity, and perfection of Christ for he endorses what we read in the Bible of the origin of mankind.

Then we have the story of Jonah and the whale, over which the skeptics make sport and by which they, in the name of "science," break down the faith of the uninformed by their emphatic claim that the bony formation of the throat of the largest whale is much too small to allow the passage of an object the size of a man; and in the great museums they have the monstrous skeletons which seem to prove it. The fact is that some large whales do not have the man-swallowing capacity, while others do. I saw a well preserved sea monster of which those in charge assured us that its throat was large enough to swallow several men at once. But even if no such creature had ever been found it would not alter the great fact that there was at least one such that God had prepared; and at this hard point also the Savior comes to the rescue, and says: "For as Jonas was Three Days and Three Nights in the Whale's Belly; so Shall the Son of Man Be Three Days and Three Nights in the Heart of the Earth."

Another Bible statement which tends to stagger weak faith is the story that Lot's wife was turned into a pillar of salt. But the Savior again comes to the rescue with His unqualified endorsement, in the words, "Remember Lot's Wife."

After the resurrection of Jesus He appeared to several of His discouraged and dejected disciples, and their eyes were holden so that they did not know Him. After relating to Him their sorrows and disappointments, He explained to them from the Scriptures that "all things must be fulfilled which are written in the law of Moses, and in the prophets and in the psalms concerning me" (Luke 24:44).

In mere human predictions some things may come true, but in this place Jesus uses the terms of infallibility: "All Things Must Be Fulfilled."

The relation between the world's loss of confidence in the Bible and the chaotic state of society, and the crumbling nations, would be a long story. "If the foundation be destroyed," says the psalmist, "what shall the people do?" The prophet Jeremiah, in a striking passage, adds his testimony to the infallibility of the book: "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat, saith the Lord" (Jer. 23:28). The Word of God is wheat, not chaff, it is wheat and not an admixture of chaff and wheat together. "What is the Chaff to the Wheat?"

Jesus has shown by His endorsements of the creation story, Lot's wife and that of Jonah and the whale that there is nothing too hard to be believed. He also has a testimony in the sermon on the mount which shows that there is nothing too small to deserve our confidence: "Until Heaven and Earth Pass, One Jot or One Tittle Shall Not in Any Wise Pass From the Law, Till All be Fulfilled" (Matt. 5:18).

The Bible is not only true in the hard things, the small things and good as to quality like wheat and gold but it is incorruptible. "Thy Word is True From the Beginning, and Every One of Thy Righteous Judgments Endureth Forever" (Psa. 119:160).

The Word of God is good like wheat and like gold, but it is not perishable like them—it endures from eternity to eternity. Throughout the centuries its enemies have sought to overthrow it. Voltaire boasted that while it took twelve apostles to establish Christianity, he would show the world that one Frenchman could overthrow it. But he is long dead, and the Bible and Christianity are still here. It is like Hastings used to say in his able lectures on the Bible—that it is like a solid cube, even if it would be overthrown it would still be right side up!

I was remarking about the enemies of the Lord disputing against Him and finding fault with His teachings and trying to ensnare Him in His words. Upon such an occasion the cunning Sadducees tried to embarrass Him before the people upon the subject of the resurrection, and the immortality of the soul, both of which doctrines they denied. They asked Him whose wife a woman would be, supposing her to have had seven husbands in succession, and she herself dying childless. He pointed out their error in supposing that the fact of a future life implied the relation of the sexes, and said that the basis of their error was ignorance of the Scriptures. These Sadducees were ancient Modernists, and did not believe in the inspiration of the whole Bible, so the Lord referred them to that part which they did accept and to their amazement established the doctrine of the immortality of the soul which was the real issue, upon the grammatical point of the tense of a verb. He referred them to the words of God to Moses from the Burning Bush; "I am the God of Abraham and the God of Isaac, and the God of Jacob";—Now if these ancient worthies who were long dead, had through their death become non-existent, as they held God would, by the law of accuracy and infallibility have been required to say, "I WAS the God of Abraham," etc., using the past tense of the verb but since He who knoweth all things and is the very essence of perfection, declares Himself as still being their God, it proves in this case the inspiration of the grammatical construction of the sentence and firmly establishes the Great Doctrine of the Immortality of the Soul Upon the Grammatical Point of the Tense of a Verb (Luke 20:37, 38).

The Jews in the time of Christ had wandered far from God, but they considered themselves a superior people and interpreted the words of God to Abraham, "And in thy SEED shall all the nations of the earth be blessed" to refer to their people as holding this highest honor, whereas Paul in Gal. 3:16 points out the fact that the singular number of the noun "seed" forbids its application, in the supreme sense to the Jewish peoples, and must refer to ONE person which is Christ; thus establishing a great and vital truth upon the grammatical point of THE NUMBER OF A NOUN!

God's Word is like an inexhaustible mine of gold. Its values do not all lie upon the surface; it rewards digging deeply and long. The oldest gray-beard present, after a lifetime of study, will still discover new things in the Holy Scriptures. A Jew once asked me if the Mennonites believe in three Gods, like the other denominations. I replied that neither we nor the evangelical denominations so believe, but we do believe and teach that there are three persons—Father, Son, and Holy Spirit—constituting the God-head, the one true God of the Old and New Testaments. He of course would not accept the Trinity idea, and was very firm and emphatic in his declarations for his unitarian position.

After assuring me upon being questioned, that he believed in the first book of Moses, I asked him to explain the following passage: "And God Said let US make man in OUR image after OUR likeness. So God created man in His own Image." When I pressed him to tell me who was the US that made man he was confounded. Creation is in the scriptures ascribed to God, to the Spirit of God and to Christ. Thus the doctrine of the Trinity lay like a nugget of gold upon the very surface in the first chapter of Genesis unobserved by the Jewish peoples for more than 3000 years.

Not only is the Old Testament thus inspired, but the same is

true of the New. In speaking of the writings of Paul, the apostle Peter compares them to "the other scriptures" and in another place he refers to the commandments of the apostles as of equal authority with that of the prophets.

As to its completeness as a divine revelation, to meet the needs of man,—in it we are declared to be "thoroughly furnished unto every good work" and as having "all things that pertain unto life and godliness."

This Word is declared to be the Sword of the Spirit; and it is only through it that we can successfully fight our way to victory. In this we have the example of the Lord,—in the greatest spiritual conflict in this world He vanquished the enemy of our souls, in the

threefold temptation in the wilderness, by mighty thrusts from the Word of God: "It is Written" settled things for Him.

In the first part of this book we see how sin and Satan swung the race out of the paradise of God and drove them like slaves through the whole course of time—a story of sorrow and blood and tears—only such as looked up to God for guidance could be delivered. In the last part of this book we see again mankind in the paradise of God, the tree of life and the waters of life restored—all and only accomplished through the infallibility of THE BOOK.

"All flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof falleth away: But the Word of the Lord endureth forever."

PREACHERS' PAGE

TO YOUNG PREACHERS

Let me offer to my younger brethren who are enduring the ordeal, several counsels which I know to be good: Recognize your place, however narrow, as the heritage that God has given you, and your work, however disheartening, as the service which He requires of you. Amid the poverty of your actual, keep before you the grandeur of the ideal. The church at the best is so imperfect, and often so squalid in its worldliness and pettiness, that one could hardly endure it if one did not see the divine ideal of the kingdom of heaven hovering above and shedding glory upon it. Try to see as God sees. View your people as "heaven's possible novitiates, angels who have not found their wings." It makes a world of difference in our feelings toward the dullest and least engaging when we recognize him as an immortal soul, the purchase of our Savior's precious blood. You may accomplish little, but it is something to touch the dormant sensibility in a human breast; and patient faith and love will do it. When you have little encouragement without, retire into the inner sanctuary and find refreshment there. Of course, it is not given to every man to enrich literature with the fruit of his study, but it is possible for every man to enrich his own mind and redeem his ministry from futility. Never let your surroundings set your standard. Put your heart and soul into every sermon. Study as diligently for 50 peasants in the little hamlet as for a thronging multitude in a cathedral; and prepare every sermon as though you would send it to the publishers to be read by the world. It is not the judgment of your hearers that you should consider, nor even your own ideal of workmanship; it is the workmanship of your Lord. Prepare and preach your sermons "as to Him." —David Smith, in Watchman-Examiner.

"WHAT SHALL I CRY?"

The minister of the Gospel is charged with the most important and responsible commission ever given to man. This is not speaking disparag-

ingly of others' responsibilities or opportunities, but rather placing proper emphasis upon the load resting upon those vested with the responsibility of preaching the Gospel "to every creature." "They watch for your souls as they that must give account," is the reason given why we should "obey them that have the rule over you." As "a watchman upon the walls" the minister of the Gospel is admonished to "Cry aloud, and spare not."

Naturally the servant of God, feeling his responsibility and wishing to do God's will and to do his full duty, would feel impelled to respond to this admonition and ask, "What shall I cry?" This question is answered by a number of Scriptures to which we wish to call attention, briefly. The first of these is the direct answer from the Lord at the time the question was asked:

1. "All flesh is grass."

Let us quote the answer in full: "All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass." But the Lord does not stop here. He proceeds to add comfort and courage and hope in the blessed assurance that "the word of our God shall stand forever."

The point which we are commanded to stress is that of the frailty of man. The natural man is tempted to feel proud, self-sufficient, inclined to exalt himself and forget that he is but a humble worm of the dust. And the temptation that comes to preachers is to deliver the kind of messages that makes people satisfied with themselves in their sinful, deluded, self-satisfied but lost condition. Tell the people the truth. Let their eyes be opened to the fact that outside of Christ "all our righteousnesses are as filthy rags;" that in our flesh "dwelleth no good thing;" that we are standing upon the brink of eternity, liable to be summoned to cross the river just ahead without a moment's warning. Let the people be awakened to the fact that "all flesh is grass." Tell it in tones of thunder, and earnestly entreat them to "Prepare to meet thy God!"

2. "The time will come when they will not endure sound doctrine."

In many places that time is already here. How is it in your community? However you may answer this question, there is an urgent need for every minister to teach "every creature" "to observe all things whatsoever" our Lord commanded. If the general apostasy that has blinded the minds of the people in so many communities has not yet swept over your congregation, praise the Lord for it. Make full use of your opportunity and preach the full Gospel while people are yet in a mood to receive it. If you are surrounded with discouraging circumstances, read the sixth chapter of Isaiah and the last verse in I Corinthians 15 and take fresh courage.

3. "... that great city, and cry against it."

This was the commandment which the Lord gave to Jonah concerning Nineveh. It was to him an unwellcome task, and at first he fled in the opposite direction. But the Lord called him to task, and repeated His commandment with emphasis. Nineveh was indeed a "great city," but the fact that it was also a wicked city is what prompted the Lord to command His prophet to "cry against it." No doubt that city had many things—wealth, commerce, amusements, massive buildings, paintings, the memory of the great Nimrod, magnificent splendor as compared with other cities—that commanded the admiration of people the world over. They might have had their World's Fairs that were patronized by the millions. Yet not a word was said to Jonah to go there to admire that city because of its wealth and splendor and other attractions; but he was emphatically commanded to "cry against it" because of its great wickedness.

And as we think about the great wickedness existing in our own great cities—New York, Philadelphia, Pittsburgh, Cincinnati, Chicago, St. Louis, Kansas City, San Francisco, and in fact all the other cities of large proportions, to say nothing about other great cities beyond the seas—shall we not be like faithful in warning sinners in city and country to repent of their sins and seek reconciliation with the

loving Father whose ardent desire it is that none of us should perish but all be brought to repentance and live?

4. "Repent, for the kingdom of heaven is at hand."

This was the message of John the Baptist, of the Lord Jesus Christ, and should continue to be our message until our Lord returns. It is God's will "that repentance and remission of sins should be preached in his name among all nations," and our Savior emphasized the necessity of it when He said, "Except ye repent, ye shall all likewise perish." The preaching of repentance was a prominent part in the apostolic message, and should be so today. The one thing that stands between the sinner and our Savior is in; and no man can get rid of sin without repentance. And coupled with repentance is the blessed promise of remission of sins." As Peter says, Repent . . . and ye shall receive the gift of the Holy Ghost."

5. "Believe on the Lord Jesus Christ, and thou shalt be saved."

Blessed promise. But this, like all others of God's promises connected with salvation, is based upon conditions which man must accept before he can rightfully claim the promise. Teach the importance and blessedness of faith; "for without faith it is impossible to please HIM." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

6. "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

This question, by our Lord, takes us right to the root of all this world's troubles. Most people have a vision which fails to reach beyond the domain of this world. We are absorbed in this world's wealth, this world's sin show, this world's pleasures. Even the devil apparently had the idea that Christ recognized that the material things of life were this world's overshadowing problem, when He said, "If thou be the Son of God, command these stones to be made bread." We rejoice when we prosper, and grumble when things go the other way. We are complaining that the people are starving to death, notwithstanding the fact that statistics tell us that last year marked the lowest death rate in thirty years, and that not a single case was officially reported that death was due to starvation. We are blind to the fact that the great overshadowing issue before us is that of salvation, and that without it life is miserable, lamentable failure. "What shall a man give in exchange for his soul?" Let this question be repeated until it reverberates around the world.

7. "Fight the good fight of faith,

lay hold on eternal life." Long ago the poet wrote:

"Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?
Sure I must fight, if I would reign;
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by Thy Word."

Let this fact be sounded far and wide. Drifters and floaters invariably descend to lower levels. It takes the man or the woman, the boy or the girl, with the courage of his or her convictions to make any progress in the spiritual life. Life is a warfare, and it takes the soldier of the cross to win the victory. Therefore "lay hold on eternal life," and keep on pressing on and fighting "the good fight of faith" until the victory is won.

8. "He that overcometh shall inherit all things."

This is another vital truth that should be shouted from the rooftops; for too many people are blind to its importance. How shall we overcome? "This is the victory that overcometh the world, even our faith." But let us not forget that "faith without works is dead." It takes "the full armor of God" to wage a successful warfare against sin. Armed with this full armor, we are equipped to "fight the good fight of faith" and by this means "quench all the fiery darts of the wicked." Reward: "Inherit all things" belonging to the realms of glory.

"What shall I cry?" We have scarcely begun enumerating the things which the Bible commands in answer to this question. "Search the scriptures." See the many things concerning which there is an urgent need that the people should know. And as you cry, the more soul you put into your cries the more deeply you will stir the souls of your hearers. The great need of to-day is not entertaining programs, but spirit-stirring messages; not intellectual edification, but spiritual enlightenment; not masterful orations but heart-searching messages from those in touch with the Master. With the watchmen upon the walls wide awake and faithfully guarding their flocks, we may expect not only that the sheep will be well cared for but also to hear a "Well done" from "the Shepherd and Bishop of our souls."—K.

ARE ALL RELIGIONS GOOD?

Those who reject Christ as the only Savior say that all religions are ways to God, therefore all are good. This is a central teaching in the report of the apostate Appraisal Commission, "Re-Thinking Missions," which is urged upon all missionaries as a way to strengthen their missionary work

and message. It is interesting to contrast with this amazing falsehood the position and policy of the first and greatest of all Christian missionaries, the apostle Paul. In the lesson for October 22 Paul tells a false religious teacher at Paphos that he is a "child of the devil" and "enemy of all righteousness"; and asks, "Wilt thou not cease to pervert the right ways of the Lord?" Again, when the heathen priests and people at Lystra tried to identify Paul and Barnabas with their heathen worship, the missionaries did not reply that they had "much in common" and "were all seeking God together"; instead, they pleaded with the heathen to "turn from these vanities unto the living God." This is strangely different from the Betrayal Commission's statement that "Christianity finds itself . . . aligned . . . with the non-Christian faiths of Asia," and that it is now necessary "for every religion to be aware of and to stand upon the common ground of all religions." They tell us that missionaries should never criticize or condemn heathen religions. Paul, obeying the Holy Spirit, knew differently and did differently. This explains why Paul was used of God to bring multitudes of dead souls to eternal life in Christ; it explains also why the Modernist missionary who differs with Paul and Christ has no Gospel to offer.—S. S. Times.

THE BLESSED MAN

Psalms 1

This Psalm speaks of the blessedness of the man who not only is separate from the ungodly, but finds his strength multiplied in meditating upon the Word of God. The result of such meditation is a joy that is independent of circumstances, and a fruitfulness that abides and abounds. The keen contrast between the "blessed" man, and the "blighted" man is very striking. The former lets God be his All-in-all, and the other rules God out of his life. The blessed man is likened to a tree which brings forth fruit, and the ungodly are like the worthless chaff driven to and fro by the wind. The way and walk of the righteous are known to the Lord, but the way and walk of the rebellious must end in death.

Note the fivefold condition of the blessed man:

1. Separation (v. 1). From the walk and way of the ungodly.
2. Meditation (v. 2). In the Law of the Lord.
3. Position (v. 3). Planted by the rivers; boundless supply.
4. Reproduction (v. 3). Faith in God, then fruit for God.
5. Instruction (v. 6). Loved and led all the way.—Selected.

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ. Who shall change our vile body, that it may be fashioned like unto his own glorious body, according to the working whereby he is able to subdue all things unto himself."

MY BRAVE LADDIE

Tap, tap, along the pavement, tap,
It came, a little crutch;
A pale-faced lad looked up at me:
"I do not mind it much,"
He answered to my pitying look,
"It might be worse, you know;
Some have to stay in bed,
While I quite fast can go.

"Oh, yes, I used to run about,
Perhaps I may again;
The doctor says it's wonderful
I have so little pain.
It hurts me now and then, of course,
Well—ever since the fall;
But I'm so very glad, you see,
That I can walk at all."

Tap, tap, the little crutch went on,
I saw the golden hair,
The brown eyes wide and all aglow,
The noble, manly air;
And somehow tears a moment came,
And made my vision dim,
While still the laddie's cheerful words
Were sweet as sweetest hymn.

"I am so very glad, you see,
That I can walk at all."
Why, that's the way for us to feel
When troubles may befall.
There's always blue sky somewhere,
friend,
Though clouds around you meet,
And patience will the Master send,
If sought at His dear feet.

—Sel. by Dorothy Heisey.

SOMEBODY CARES

By Ola A. Brenneman

For the Gospel Herald.

"Somebody knows when your heart aches,
And everything seems to go wrong;
Somebody knows when the shadows
Need chasing away with a song;
Somebody knows when you're lonely,
Tired, discouraged, and blue;
Somebody wants you to know Him,
And know that He dearly loves you.

"Somebody cares when you're tempted,
And your mind grows dizzy and dim;
Somebody cares when you're weakest,
And farthest away from Him;
Somebody grieves when you've fallen,
You are not lost from His sight;
Somebody waits for your coming,
And He will drive the gloom from your night.

"Somebody loves you when weary;
Somebody loves you when strong;
Always is waiting to help you,
He watches you one of the throng
Needing His friendship so holy,
Needing His watch care so true;

His name? We call His name Jesus;
He loves every one, He loves you."

God is always with us. No matter if we are sick and afflicted, God is near and ever ready to help if we only ask Him. I think in times of sickness, God is especially near and dear unto us.

How thankful we should be, that God takes care of His own. "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Psa. 37:25).

In days of care, trials, and difficulties, God is ready to help. How much more we ought to praise Him when things go well. Let us ever put our trust in Him from whom comes all help. We owe everything to God. Let us live as if we really mean what we say.

"It is better to trust in the Lord, than to put confidence in man" (Psa. 118:8).

A great need among our own dear church people is to be kind to parents and children. "Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth" (Eph. 6:1-3).

We think when our parents get old they can not do anything. They are in this world for a purpose, and oft-times do more than they get credit for. Let us love our parents. Some day they will leave us. Then it will be too late to be kind to them. No one has ever regretted the kindness shown to parents. We owe more to our parents than we realize. When they need care, let us be ready and do anything and everything we can for them.

Kind words are the brightest flowers of earth's experiences. They make a very paradise of the humblest home. Use them; they are jewels beyond price, more soothing and healing to the wounded heart and burdened spirit than all other blessings that earth can give.

When we think of all the crippled and sickly children in the world it is pitiful. But on the other hand they often accomplish more for Jesus than those who are well and strong. Let us remember what Christ said about offending little children. They soon know who really loves them. Let us always be kind to the little ones. "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus

called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:1-6).

Those of you that read the shut-in page, and are shut-ins, I don't know of anything more worth while in the Christian life than to be content in whatsoever state we are. "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11). Whether sick, or taking care of some one, I know it takes courage. But "my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

"Carry your cross with a smile,
Carry your cross with a smile,
You may others from sadness to gladness
beguile,
If you carry your cross with a smile."

Let "Others" be our motto, for the glory of life is, "To love—not to be loved, To give—not to get, To serve—not to be served."

Kalona, Iowa.

Lancaster, Pa.

(Rossmere Sanatorium)

Dear Shut-in Friends:—Greetings of Love in Our Dear Savior's Name. There are so many precious promises in God's Word for all those who love the Lord. Whether it be affliction or persecution or whatever the trials may be, we can find comfort in His Word in every time of need.

In Jer. 33:3 we hear these words from our heavenly Father: "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."

Dear brethren and sisters, let us claim this promise by faith in Him whose Word standeth sure and steadfast. Oh that we might prove to the world that our God is a great God and is able to give joy and peace in the midst of trials and sufferings. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3).

Sometimes Satan would tell us our sphere of usefulness is so small; but although we are not engaged in active service, praise God He gives us the privilege of serving Him by faithful lives and by prayer for those who are laboring in the great harvest field, winning souls for Him. The place He

(Continued on page 669)

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE LIFE OF PAUL**

OUTLINE STUDIES

Lesson for Nov. 12, 1933.—**PAUL IN MACEDONIA.**

Lesson Scope.—Acts 15:36-17:15.

Lesson Text.—Acts 16:9-31.

Time and Place.—About 51 A. D., in Troas and Philippi.

Leading Characters.—Paul, Silas, Lydia, the jailer.

Points for Meditation.—

1. Paul's vision.
2. The missionary call.
3. Obedience to heavenly visions.
4. Our foremost obligation.
5. The open door in Europe.
6. First European converts.
7. Baptism.
8. Conversion of the jailer and his household.

Introductory Thoughts.—The course of Paul's travels on his second missionary journey was directed by the Lord. Paul and his companions had mapped out an entirely different course. Several places they had intended to preach the Gospel, but each time they were forbidden by the Holy Ghost to do so. It was a strange experience, in the eyes of most people. But they who are accustomed to follow the Spirit's leadings know that it was not that it was wrong to preach in the provinces of Asia Minor that moved the Spirit to direct as He did, but it was because God had another field for them at this time. The time was ripe for the Gospel field to be worked in Europe, and Paul was the God-chosen man to do it. There is no clearer illustration of Spirit-leadership found anywhere, in the Bible or out of it, than this experience recorded in this lesson.

LESSON COMMENTS

Paul's Vision in the Night (9, 10).—

While Paul and his fellow missionaries were wondering what all this Spirit interference with their plans meant, there appeared to him a vision in the night in which there stood a man from Macedonia saying, "Come over into Macedonia and help us." Paul understood. Immediately they made preparations to sail to Macedonia to take up the work that was so clearly pointed out to them. It was at this point that Luke joined the company, and ever after this he was one of Paul's staunchest friends and much of the time one of his traveling companions. Passing through Samothracia and Neapolis, they landed at Philippi, the chief city in that part of Macedonia.

Beginning of the Work in Macedonia (12-15).—Coming to Philippi, the disciples did not seem to meet with any great enthusiasm among the people. In fact, there is no evidence that people took any note of them. But this did not move them. They knew that the Lord had called them there, and we believe they also had the confidence that He would open the way. The lesson we get from these incidents is this: It is God's province to lead; it is ours to follow. On the Sabbath day the disciples repaired to the riverside, where a group of devoted

women had assembled themselves together for worship. It was here that their first opportunity for evangelistic work presented itself. They spoke to the women that they found in the meeting, and as a result a woman by the name of Lydia, in all probability a Jewess or a Jewish proselyte, formerly from Thyatira, the home of one of the seven churches in Asia mentioned in Revelation, accepted Christ and was baptized. While we know little of this woman, yet enough is known to make several lasting impressions upon us. Her conversion is evidence that her heart was open to the truth. Her influence is in evidence as we read that her whole household was baptized at the same time she was. And her generous hospitality is shown in the fact that her house was thrown open for the shelter of these missionary strangers. In Lydia we have an example, worthy for us to pattern after. Christian hospitality belongs to Christian consecration. It is a commendable spirit that when we have something that is good we are ready to share with others.

Trials and Triumph (25-31).—The conversion of Lydia and her household was followed up with faithful work on the part of the missionaries. The grace of God was present in miracle-working power. Among the notable miracles performed was the healing of a servant girl. This angered her masters, as it took away their op-

portunity to keep on making money out of her peculiar infirmities. It has truthfully been said that the surest way to arouse a man's ire is to touch his pocket book. It proved to be so in this case. Paul and Silas were cruelly persecuted, scourged, and thrust into prison.

This was another case where God caused "the wrath of men to praise him." At midnight Paul and Silas sang praises to God! Heaven answered, and a mighty earthquake loosened their stocks and opened the prison doors. The jailer, upon finding this out, thinking that the prisoners had all escaped, was about to commit suicide, when the apostles called out, saying, "Do thyself no harm, for we are all here." So deeply impressed was the jailer that he came before them trembling, saying, "Sirs, what must I do to be saved?" Again he got a comforting reply: "Believe on the Lord Jesus Christ, and thou shalt be saved." He accepted the offer, made restitution so far as he was able, and both he and his household were baptized. And, we dare say, thousands of other households have been brought to Christ and salvation through this stirring incident. Shrink not from trials and persecutions, for they are often stepping stones for mighty work in the service of the Lord. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceedingly glad; for great is your reward in heaven."—K.

Bible Meeting Topic

REWARDS AND PUNISHMENTS.—

Rev. 21:1-8; 22:11-15

Topic for November 12

MOTTO

"Whatsoever a man soweth, that shall he also reap."

OUTLINE STUDY

I. Rewards of the Righteous.—I Cor. 3: 8, 13, 14.

1. Glory, honor, peace.—Rom. 2:10, 11.
2. Incorruptible and undefiled, enduring.—I Pet. 1:4.
3. Overcomer's blessings.—Rev. 2:7, 10, 17, 26, 28; 3:4, 5, 12, 21; 21:7.
4. Eternal house.—I Cor. 5:1; Phil. 3:21.
5. Gladness, strength, etc.—I Chron. 16: 27.
6. Pleasures forever more.—Psa. 16:11.
7. Shining.—Dan. 12:3; Matt. 13:43.
8. Mansions.—Jno. 14:2.
9. Eternal life.—Rom. 2:7.
10. No more evil.—Rev. 7:13-17; 21:4, 5, 27.
11. Eternal joys.—Rev. 22:1-5.
12. Blessed associations.—Heb. 12:22, 23; Rev. 5:11; 14:1; 19:6.

II. Punishments of the Wicked.

1. Trouble.—Rom. 2:8, 9; Matt. 24:51; 8:12.
2. Torment forever.—Rev. 14:11; Jude 13; Mark 9:43, 45, 47, 48; Matt. 25:

46.

3. Shame.—Dan. 12:2.
4. Separation.—II Thes. 1:9.
5. Fire.—Matt. 5:22, 29; 10:28; 18:9; 23: 33; Rev. 21:8; 20:15.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Reward."
2. Memorize a Passage from the Outline.
3. Assign from the Outline above Some Special Rewards to Describe.
4. Enumerate the Blessings That Overcomers Are Promised.
5. What Are the Terrible Things Reserved for the Wicked?

For Seniors.

1. The Basis of Rewards.
2. The Basis of Punishment.
3. The Eternal Nature of Future Rewards and Punishments.
4. "These sayings are faithful and true" (Rev. 22:6).

PERSONAL THOUGHT

How plain the lessons of future rewards and punishments are! With what blessed expectation may the righteous go forward in their way without discouragement! With what dread should the wicked think of their doom that they might escape it before there is no longer any hope!

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THURSDAY, NOVEMBER 2, 1933

Field Notes

A refreshing communion service was held with the congregation worshipping at the Altoona, Pa., Mennonite mission on Sunday, Oct. 22, with Bro. James Saylor of Hollsopple, Pa., in charge.

The brotherhood at Chambersburg, Pa., has made arrangements for an all-day Thanksgiving day service at the Chambersburg Mennonite Church Nov. 30. An interesting program has been prepared.

The Lord willing, baptismal services will be held at Cocalico, Lancaster Co., Pa., the afternoon of Nov. 5, with Bishop Noah Landis in charge. Five young persons will be received into the church fellowship. H.

Arrangements have been made for a Bible meeting at Hanover, Pa., Saturday afternoon and evening, Nov. 25, and Sunday all day and evening, Nov. 26, with Bros. John W. Weaver and John F. Bressler as instructors.

The monthly Bible conference is to be held at the Columbia, Pa., mission on Saturday evening and all day Sunday, Nov. 4 and 5. Theme: Studies in Revelation. Instructor: Milton Brackbill of Frazer, Pa. Come.

Evangelistic meetings closed at the Weaver Church near Johnstown, Pa., on Sunday evening, Oct. 22. There were twelve confessions. Bro. Elmer G. Martin, who was in charge paid us a pleasant visit at Scottdale on his way home.

Brethren Lloy Kniss and Hiram Wingard of the Johnstown, Pa., district spent the week-end of Oct. 22 in

Lancaster Co., Pa., Bro. Kniss preaching at the Stumptown Church and Bro. Wingard at the Vine Street Mission, Lancaster.

We regret to learn of the serious illness of Bro. J. K. Lehman, one of our faithful ministers in the Alberta district. May the Lord speedily restore him to normal health and to his former active service in the cause of Christ and the Church.

Arrangements have been made for a series of meetings at Cedar Grove Church near Greencastle, Pa., beginning about Nov. 19, in charge of Bro. N. H. Mack of New Holland, Pa. The prayers of God's people in behalf of the meetings are solicited.

Bro. J. M. Nissley of Altoona, Pa., preached for the congregation at the Scottdale Mennonite Church on Thursday night of last week. He was accompanied by Sister Nissley, and by Sister Mary Lauver who is spending a few weeks in Scottdale.

Last Sunday communion services were observed at the following churches in Lancaster and Franklin counties, Pa.: Rohrerstown, Willow Street, Hess Church near Lititz, and Chambersburg. At all of these churches preparatory services were held the day previous.

A series of meetings will be held at the Beech Church near Louisville, Ohio, beginning on the evening of Nov. 11 and continuing every evening throughout the following week, the Lord willing. Bro. S. G. Shetler of Johnstown, Pa., will be in charge. Every one welcome. L.

Revival meetings are to begin at Bair's Codorus Church, York Co., Pa., Oct. 31 and continue until Nov. 5. From there they will be continued at the Garber Church near Menges Mills, Pa., and continue until Nov. 12. Bro. Walter Gable will be in charge. Remember the work in your prayers. W. H. M.

Evangelistic meetings are announced to be held at Goshen College, Goshen, Ind., from Nov. 3 to 12, with Bro. J. D. Mininger of Kansas City, Kans., in charge. Bro. Mininger, after referring in a letter to the need of importunate prayer, says, "May we count on you paying the price and joining us daily in this mighty ministry?"

Mission Meeting.—We are in receipt of a program of the forthcoming annual meeting of the District Mission Board of the Southwestern Pa. Conference, to be held at Weavers Church near Johnstown, Pa., on Tues-

day evening and Wednesday, Nov. 7 and 8. From the nature of the program, an interesting meeting is in prospect.

Bro. and Sister Daniel Kauffman and Bro. and Sister Homer Kauffman of Scottdale, spent last week-end in Lancaster County, Pa., where, besides visiting friends, they attended the monthly Bible Conference at the Chestnut Street Church in Lancaster City. On the way east Bro. Daniel Kauffman filed an appointment at the Strasburg Church in Franklin Co., Pa. H.

Among visitors at Scottdale during the past week were Bro. and Sister Elias Kinsinger, Kokomo, Ind., Bro. Oliver Bontrager, Walnut Creek, O., Bro. and Sister Harry C. Swarr, and son Mark, Lancaster, Pa., R. 8, and Bro. and Sister Warren Farmer, and nephew Wayne, of the same community. The Lancaster folks worshiped with us at the Sunday morning services.

Bro. and Sister Lloy Kniss of Johnstown, Pa., spent last Sunday with the brotherhood in the region of Springs, Pa. Bro. Kniss preached at the Springs Church in the morning, at Oak Grove in the afternoon, and in the evening Bro. and Sister K. returned to Springs where they spoke on the work in India. They were accompanied by Sister Kniss' parents, Bro. and Sister R. M. Luther.

Communion service was held at the Glade Church near Accident, Maryland, on Sunday morning, Oct. 29. An encouraging feature of this meeting was that over a dozen young people took part in the communion and observed feet-washing for the first time. On Saturday afternoon a Junior Sewing Circle with about twenty members was organized, and in the evening preparatory service was held. Bro. M. B. Miller of Grantsville, Md., and the newly ordained deacon of the Glade Church, Bro. Sherman Tressler, assisted in the meetings, which were in charge of Bro. Ressler of Scottdale.

Correspondence

Casselton, N. Dak.

Dear Readers of the Gospel Herald, Greetings:—Over Sunday, Sept. 24, Bro. Jacob Birkey and wife of Clarence Center, N. Y., and Sister Barbara Nitzsche of Beemer, Nebr., were here. Bro. Birkey brought us two messages on Sunday and on Tuesday, and Wednesday evenings. We were glad for their visit here and for Bro. Birkey's messages. Come again.

Bro. Harry Jones and family of De-

troit Lakes, Minn., have moved here to make their home for the present. We are glad for the increase in our Sunday school.

Bro. Amos King and wife of Kenmare, N. Dak., also Sister Fannie Zook, stopped here over night a few weeks ago on their way east.

On Friday evening, Oct. 13, Bro. Clarence Ramer and family, also Sister Ruth Ramer and Fred Martin of Duchess, Alta., stopped here a few minutes on their way to Detroit Lakes for the night.

On Sunday, Oct. 22, we expect, the Lord willing, to again commemorate the death of our Lord in a communion service. Pray for us as a small band of believers that we may be faithful.

Yours in the Master's service,
Oct. 18, 1933. Eunice Mast.

Halifax, Va.

We have good sermons every Sunday, but we appreciate the visiting ministers (and others) just the same.

Bro. A. D. Wenger, in going to Fenness, came by and preached for us. One thing that especially impressed us was his teaching us how we should have more religious conversation in our social visits, and said, A great lack is for some one to "lead out." Let us be more thoughtful, and some one lead in a Christian conversation.

We had our communion, Oct. 8, Bro. David Garber officiating. Twenty-eight took of the sacred emblems. Each time we take the emblems we feel more impressed with the great love of our dear Savior. Love and sorrow flow together.

On Oct. 18 Bro. J. W. Hess and wife of Akron, Pa., stopped here on their way from Knoxville, Tenn. Bro. Hess preached a very instructive sermon on Rom. 12:21—"Be not overcome of evil, but overcome evil with good." There was something for every one in the congregation.

We are thankful for the ones who help us onward and upward in the Christian life.

Oct. 19, 1933. Lydia Harman.

Markham, Ont.

(Wideman congregation)

Greetings in Jesus' Name:—Oct. 15 is the time appointed for our communion service. We had with us shops S. F. Coffman and S. M. Kanagy. Bro. Kanagy gave us an inspiring message from II Cor. 13:14 in the morning. Quite a number of visitors were here, those from a distance being Bro. Jesse B. Martin of Waterloo, Ont., Bro. and Sister William Smith and daughter Wilma of Kansas City, Mo., and Bro. and Sister Wallace Manshire of Berlin, Ohio. The conference had appointed the two bishops present to assist in the ordaining of a deacon for our congregation at this

time. The voice of the Church was taken and three brethren were chosen. In the afternoon the lot was taken and Bro. Jacob Wideman was ordained by the laying on of hands. May the Lord give him grace and strength to fulfill his duties faithfully. Among those present in the afternoon was Bro. S. J. Miller of Pigeon, Mich.

We are looking forward to the time when Bro. D. A. Yoder of Elkhart, Ind., will conduct a series of meetings here, Nov. 12 to 22. May the Lord be present in this work, so that the Church be strengthened and souls saved. Will those who know the value of prayer pray earnestly for this work.

A two-weeks Bible course is also being planned from Dec. 4 to 15 with Bros. Jesse B. Martin of Waterloo, and L. J. Burkholder of Markham as instructors. We are hoping for a good attendance and invite any who may be interested.

Oct. 21, 1933.

Cor.

Kouts, Ind.

(Hopewell congregation)

Greeting in Jesus' Blessed Name:—"Behold how good and how pleasant it is for brethren to dwell together in unity." Our bishop, Bro. D. D. Miller, was with us Oct. 20-22 to hold counsel meeting and communion services. The brotherhood expressed unity and peace with God in partaking of the sacred emblems of Christ's suffering and death.

Sept. 3 one of our young brethren made a confession and was received into the Church. We are indeed glad when the lost return to their Lord. We pray that more may be won for Christ.

There have been several visiting brethren who have rendered their services to us. May the Lord bless them as they go from place to place, preaching the Word of God.

We expect to have our revival meeting sometime in December, conducted by Bro. Oscar Burkholder.

Oct. 23, 1933.

Bessie Sutter.

Shipshewana, Ind.

(Shore congregation)

Greetings to Herald Readers:—On Oct. 8, pursuant to a request of the Indiana-Michigan District Mission Board, Bro. Ed. P. Schrock was ordained to the ministry. Bro. Schrock will serve the Berea congregation in Daviess Co., Ind. May the Lord bless his labors in this field.

Members' meeting was held Oct. 22. Peace was expressed. Five from other congregations presented letters and were received into fellowship. Communion services, Oct. 29.

Steps have been taken for the ordination of a minister for this place. May the Lord direct.

Evangelistic meetings will begin

here about Dec. 21, S. G. Shetler in charge. Bible conference will be held in connection with the meetings during Holiday week, with Bro. Shetler and Bro. J. K. Bixler as instructors.

May God's blessings rest upon every effort in the work at this place.

Oct. 23, 1933.

Cor.

Kalona, Iowa

(Lower Deer Creek congregation)

Dear Herald Readers, Greetings:—How quickly the seasons come and go! Again we are in the fall of the year, which brings with it our semi-annual observance of the suffering and death of our Lord. Counsel meeting was held at our church on Sunday, Oct. 22, at which time we were admonished to examine ourselves and see if we are really living as true followers of Christ should live. Communion services have been announced for the coming Sunday, Oct. 29.

One of the visible results of our evangelistic meetings held in September was the class of seven converts, which was received into church fellowship by water baptism on Sunday, Oct. 15. These were all young persons, and it is our prayer that they may ever remain faithful to Him, "who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Pet. 2:24).

On the evening of Sept. 24 Bro. James Bucher of Upland, Calif., preached for us. On Monday evening, Oct. 16, Bro. George Miller of Milford, Nebr., brought us a Gospel message, based on Prov. 28:13. In this discourse we were clearly shown that the only way to have God's blessing upon our lives is to forsake sin and walk in newness of life. We are always glad for the visits and messages from those in other congregations.

Yours in Christian love,

Mrs. Herman Yoder.

Oct. 23, 1933.

Spartansburg, Pa.

Dear Herald Readers, Greetings:—We are glad to bring you the news from this place again. Bro. Eli Stoltzfus was asked to come to this place and preach at the Hatchtown Baptist Church which has been closed for six years. He preached five evenings. Eight souls confessed their need of a Savior and some asked to be prayed for. We were encouraged and gratified at the interest and presence of outside attendance during these meetings.

We held our communion services Sunday, Oct. 22, at the Britton Run Mennonite Church, with Bro. Stoltzfus of Hudson, Ohio, in charge. Our little congregation has been enjoying

(Continued on page 668)

Miscellaneous

NOVEMBER

By P. E. Penner

For the Gospel Herald.

- N**ovember begins with storm and rain;
To the poor it brings much sorrow and pain.
The rich do not mind the rain and storm,
As they have enough to keep them warm.
- O**n their tables is enough to eat;
Warm shoes, rubbers on their feet.
Their beds are cozy in which they sleep,
While the path of the poor is thorny and steep.
- V**ast multitudes have no home to claim;
Their life now seems without an aim.
There's nothing to warrant any better time,
While already the world is full of crime.
- E**very statesman who's still able to think,
Can see that the world's on a precipice brink.
Look where you will—there's no way of escape,
Conditions the world over are in a desperate shape.
- M**uch is said about getting things better,
But to bring things to pass is a different matter.
Man has tried many hundred of years,
And he hasn't succeeded, as to-day it appears.
- B**y trying to rule the world all himself,
He has placed his claims on a tottering shelf.
He's put out God from his program and schemes,
And therefore he never could realize his dreams.
- E**very nation that has God forsaken,
History proves that it has been shaken.
Why does not man now stop once to think,
While the world is ripe into judgment to sink.
- R**ead the **Old Book** to get true information;
For the nations there's absolutely no salvation.
Individuals will find for escaping a way,
If they'll accept Christ while yet it is day.
Premont, Texas.

THE PRECIOUSNESS AND SACREDNESS OF GOD'S WORD

By Mildred Gehman

For the Gospel Herald.

The Word of God certainly is very precious and sacred to us. It is the only thing we can cling to in these days when there are so many creeds abroad. We are sure of being safe if we cling to the Word. It has stood from the beginning, and it "shall stand forever," as the psalmist says.

We must depend upon the Word of God for our salvation. Christ is the living Word. "The Word was made flesh and dwelt among us" (John 1:14). I Pet. 1:18-20 says, in substance, that we are not redeemed by corruptible things as silver and gold but with the precious blood of Christ who ver-

ily was foreordained before the foundation of the world.

Then, too, we have the written Word of God which is so precious and sacred to us. This is inspired by the Holy Ghost as in II Tim. 3:16 which reads, "All scripture is given by inspiration of God" and II Pet. 1:21, "But holy men of old spake as they were moved by the Holy Ghost." Just to think that we have a Book like this that we can read and feast on whenever we want to! We certainly should cherish it. Instead, we too often think it dry and tiresome; but it is really a fountain of joy and encouragement to those who read it and accept it.

Those who think it dry are the ones who do not want to know about God and His will because God gives wisdom and understanding to those who ask it. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (Jas. 1:5). Again I say, the Word is plain to those who really search the scriptures in the right way.

God's Words are sweet and precious. David says, "More to be desired are they than gold, yea than much fine gold, sweeter also than honey and the honey comb."

The Word is a revelation of God and His greatness. If ever we get a proud and presumptuous feeling, we need only to read the Word. Isa. 40 is very good. Here he speaks of the nations as a drop in a bucket (notice he says nations and not individuals). Also in this same chapter he tells us how God knows the stars, and them by name, and makes them to run in their course as they do. Oh, the greatness of God! It makes us humble to think of it. But the Word shows us, too, that even though we are so small, yet God loves us and has planned for our redemption even before He created us, and gives us a part in telling others about Jesus and His salvation for all men. Surely the Bible reveals the love, wisdom, mercy, kindness, and patience of God. We certainly should read more of it.

It teaches us how to walk here on earth as He would have us walk as His disciples and then leads us to our heavenly home after our work here is done.

It is a wonderful mine of wealth that affords us riches far above the riches of this world. Once we receive of these eternal riches, these others amount to so little.

"The Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

It works fine when quoted to the

devil and is the best weapon to use in fighting him. Christ used it.

It will melt the hearts of sinners and to the sorrowful it gives comfort when nothing else can and gives encouragement to the weak and fearful.

There is something in the Bible to cover every need of mankind, and there is no condition the Bible will not meet. And by its many promises it shows the wonderful provisions made for the children of God.

"This Book unfolds Jehovah's mind,
This voice salutes in accents kind;
This friend will all our need supply,
This fountain sends forth streams of joy.

"This Mine affords us boundless wealth,
This Good Physician gives us health;
This Sun renews and warms the soul,
This Sword both wounds and makes us whole.

"This Letter shows our sins forgiven,
This Guide conducts us safe to heaven;
This Charter has been sealed with blood,
This Volume is the Word of God."

Wadsworth, Ohio.

THE MINISTRY OF TRIALS AND AFFLICTIONS

By Ida Zook

For the Gospel Herald.

The Lord trieth the hearts.—Prov. 17:3.

We have often made plans which failed, and we have had a great many disappointments. This we have found true all through our lives. We have entered games and played our very best and lost. We have started in a cause which seemed right and just, and yet in the end it failed. Why?

We ask, why did we lose in a cause that was right? Not because we did not do our part, or that the game was not well played. Why is grain sown and cared for, then taken away before the harvest? Why is the health of a promising child taken away, and it is left to suffer the rest of its life? Why is a mother or father taken by death and children left to the care of others? Why is a missionary educated and trained for certain fields, then called away by death and the work left undone?

Very, very often we get to thinking it must be that the Lord is punishing us for some sin we have committed or for having left some duty undone. Yet it is not necessarily either one. Then is it because it is such good training, that although we cannot see how, still it is best for us that it be so? Well, that all depends on the way we respond to disappointment, or how cheerfully we give the victory to the other side.

We say we gave up this harvest because we had to, and not because we wanted to; and the same with giving up health or a loved one. It is not from choice but necessity. That is true. But how did it affect us? Did

it make us sulk and say, "We will quit; we will get out of the game if we can't win?" Should a farmer quit if he loses one year, or even two or three years? This summer a lady from the state of New York asked me about the people of Kansas. She said, "I hear there are places in Kansas where for a year they have grown no food for either man or beast." I told her, "That is true." She asked me, "Well, how are the people taking such a loss? Are they discouraged and ready to quit, or will they try again?" I said, "Surely they will try again. More than that, one hears little complaint from the Kansans, probably because they are so used to doing without or at least doing with so little they are really trained to it."

And so it is in any game of life. To quit and sulk helps no one. To continue selfishly to beat the other side more than we were beaten is even worse than to quit. But our duty is to continue the game fair to all around us, do our very best, be sure the cause is just and righteous, and then if failures come they will do us good. We ask, How can they do us good? Well, they do make us more sympathetic people. Solomon said, "The refining pot is for silver and the furnace for gold: but the Lord trieth the hearts," meaning to say that the Lord tries the hearts to refine them, the same as the silver is heated to refine the silver and gold is put into a furnace to melt out the dross.

This seemingly terrible burning process is used that the silver and the gold may come forth a purer and better quality. Can it be then that the Lord trieth the hearts of men to burn out the dross? I firmly believe that this very thing is true.

In Isaiah, the Lord speaking of His people Israel said, "I will turn my hand upon thee and purely purge away thy dross and take away all thy tin." This gives the same idea that as the dross is melted from the gold and the tin is separated from the silver, just so the Lord purges our hearts; in ways that we cannot understand, because His ways oftentimes oppose our plans and we call it bitter disappointment or punishment, when it is only the Lord refining us.

Job

For an example, possibly the most extreme example ever left on the records of history, we have the life of Job. Now "Job was a perfect and upright man. One that feared God and hated evil." And yet to prove to the devil that he was so, God allowed the devil to take all Job's property, all his children and then he smote him with boils from the crown of his head to the sole of his feet. This contest between the Lord and the devil was to prove Job, but the reason was not

made known to Job. Even his wife thought it was too much and said to him, "Dost thou still retain thine integrity? Curse God and die." But he said to her, "Thou speakest as one of the foolish women. What? Shall we receive good at the hand of God and shall we not receive evil?"

In all this Job sinned not with his lips. Then three of Job's friends came to him and insisted that he had done some great wrong for which he was being punished. They said to him, "Whoever perished being innocent? Or where were the righteous cut off, they that plow iniquity and sow wickedness reap the same? By the blast of God they perish and by the breath of his nostrils are they consumed." Job told them he was innocent of sin but that God had turned away from him and did not listen to his prayers for help. But his confidence in God was so strong that he said, "Though he slay me, yet will I trust in him." Job proved true to God and the Lord turned the captivity of Job, heard his prayers, and blessed the latter days of Job more than his beginning. His possessions were twice as great as they were before, and God gave him again 10 children, and he lived after that 140 years.

It is a very wonderful thing to be able to take life as it comes. To be as cheerful and happy when things go bad as when they go well. We admire such a man and we wonder by what special training he acquired such an even temperament. We are reminded of the Bible character Paul. He said, "I have learned in whatsoever state I am therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me." Paul "learned to do by doing." He was not content to fold his hands and sit back and trust the Lord to do for him. He was a very active man. He braved dangers and perils, even risked his life to carry the Gospel to foreign lands and finally gave his life as a martyr. What was it that prompted Paul to do so much for the cause of Christ? It was his wonderful experience at conversion. Before that he thought he was doing right to persecute Christians; but when the Lord smote him with blindness and spoke to him in an audible voice, that experience changed Paul's entire life.

These varied experiences we meet and live through are the means of shaping and training our lives, that is if we allow them to. A short time ago we visited a man in a hospital who had been crushed under a heavy truck. He said, "I appreciate that you came to see me; the first time in my life I

was ever helpless. I never thought much about those who were in hospitals. I left the visiting of the sick to others. I never expected to get into this condition myself. After this I will really know how to appreciate good health." After leaving him we said, "That is a terrible ordeal to go through, but that man is a changed man. He will have much more sympathy for those who are suffering and unfortunate because of his experience."

Some time ago a young lady told me she liked to visit with the girls who are nurses in one of our church hospitals not far from here. She said, "Those girls have the kindest faces. Even their voices are kind and beautiful when they speak. Do you suppose," she said, "I could have such a beautiful character if I were to work there with them?" I said, "There is no doubt but that their work has had a big influence on their lives. Think how they have worked at the bedside of a sufferer day or night. Possibly for hours and hours, they have tried to cool the hot forehead and spoken kind, encouraging words. They have done all that medical aid knew to do way into the night, and yet after all perhaps death comes and takes that one away. And they know that there is a higher power, and they bow in humble submission, but their work is to go on and do their best to relieve suffering. Really such a work, I think, would be the very best cure for a selfish, egotistic, unkind disposition."

We learn that "not all days are bright and cheery, but some must be dark and dreary." Why should we want every day to be sunny when the clouds and rain are so much needed? No, we would not ask to have our road all paved. The rough places help us to more appreciate the smooth. And we would not ask to have the path all light, for the darkest night reflects the light most brightly. Even the sunset is not beautiful without a cloud. The sun setting alone is not thought of as beautiful, but when it breaks from behind a cloud, splashes the skies with red, fringes the clouds with gold, and then is carried on and on in deeper shades of crimson and purple, that is a thing of rare beauty.

There was an exceptionally kind old gentleman who lived in the community where I was a girl. Every one called him "Uncle Abe." He was that sort of a man. He had a large family which he loved dearly. He was a friend of children and young people, and he did a great deal of good in helping others. I do not know all the joys and sorrows that came into Uncle Abe's life that made it so beautiful. I do not know them all, but I do know that even though he gave his family the best of care, even though he was kind to them and loved them very

much, yet one day the death messenger came and took one of his little boys away. But Uncle Abe did not rebel and accuse the Lord of being unjust or unkind. He felt rather that, "the Lord had given, and the Lord had taken away, blessed be the name of the Lord."

When dark times come to our lives, do we rebel? Or do we say, "I will profit by this experience, I shall allow this to make my life more beautiful." If we take the cloudy experiences in the morning of our life and take them through the noontime of our life, then—"at eventime it shall be light."

Larned, Kansas.

CORRESPONDENCE

(Continued from page 665)

some real blessings during the past summer. We have had a number of visiting brethren and sisters from a distance worship with us and help us in Bible study and Sunday school work. Among the recent visitors were: Bro. Brenner of Ohio; Bro. Nelson King and daughter of De Graff, Ohio; Bro. and Sister Lewis Kletzley, Bro. and Sister Good and two daughters and Bro. Linebaugh, of North Lima, Ohio; Sister Mary Page and Bro. Wm. Howitt, Jr., of Aurora, Ohio.

There are some Mennonite families locating here from Ohio. Some have already located homes. Bro. Nelson King and family of De Graff, Ohio, expect to move here the first week in November and others will be coming soon. We ask an interest in your prayers in behalf of the work at this place; also, for those who are moving here to take up the work in saving souls.

In His service,
Oct. 24, 1933. Rebecca A. Provins.

Palmyra, Mo.

(Pea Ridge congregation)

Dear Herald Readers, Greetings:—"The Lord hath done great things for us, whereof we are glad." Our new church building is now completed. Dedication services, also the 250th anniversary of the coming of the first Mennonites to America, were held Sunday, Oct. 8. Bro. J. M. Kreider preached the dedication sermon. Bro. Ira Buckwalter gave the history of the Pea Ridge Church, and Bro. H. J. King gave a talk on, "The coming of the first Mennonites to America." An all-day meeting was held, and a large crowd was present.

Revival meetings began Oct. 2 and closed Oct. 12, with Bro. H. J. King of Harper, Kans., in charge. Although there were no confessions, we as believers were much encouraged and strengthened in our Christian life, and we know that God has said, "My word shall not return unto me void, but it

shall accomplish that which I please and shall prosper in the thing whereto I send it." We trust that the good seed sown may yet bring forth much fruit to His praise and glory.

On Saturday, Oct. 21, we had our preparatory services, at which time one precious soul was received into church fellowship. Sunday, Oct. 22, communion services were held. Nearly all the members here, also members from the Palmyra congregation were present to partake of the sacred emblems.

We ask the prayers of God's people in behalf of the work at this place.

Oct. 24, 1933.

Florence Hathaway.

Kenmare, N. Dak.

Dear Herald Readers, Greetings in Jesus' name:—Again we have been reminded that as long as the earth shall endure winters shall not cease. Our beautiful fall weather has been very much disturbed by snow and cold winds. Many people were wishing that the winter would not last long, but indications now are that we might be in for a long winter. One can, with reason enough, dread the long, hard winters when he is not prepared for them. But with proper preparation they can be endured and even enjoyed.

Some of our brethren and sisters from the milder states wonder why we continue to stay here and put up with the hard winters, with occasional crop failures, etc. To that there may be several answers. For one thing, I would not know where to go. Again, this is a wonderful mission field with an open door. Why do people stay in India, Africa, etc.? And, finally, some of us just naturally like it here.

It seems that we are very slow about taking hold of the work in the Northwest, but after all some progress is being made. Workers are being added to our force and more extensive work is being planned. Pray for us.

Health in general is good in our congregation at present.

On Sunday, Oct. 22, our bishop, Bro. E. G. Hochstetler, was with us giving us two impressive sermons and officiating in a communion service. Practically all of our 45 members partook of the sacred emblems and the blessing of the Lord was definitely felt. Satan has not maintained a "hands off" policy in our little flock. In some ways he is making inroads. But as a whole we feel that the Lord has been very good to us, and "where sin abounds grace doth much more abound." We had a personal visit with each member prior to communion and were encouraged by the desire of so many to press onward and upward.

Bro. Albert Yoder, who with his family have moved here from Wolford, N. D., has found employment

for the winter in a coal mine. As there is much coal dug out of the earth in North Dakota many people find winter employment in that way.

Oct. 24, 1933. Archie Kauffman.

Manson, Iowa

Greetings to all Herald Readers:—There are 18 young souls receiving instructions preparatory to being received into church fellowship. These confessed their Savior during the meetings conducted by Bro. M. O'Connell. Pray for them. We very much appreciated Bro. and Sister O'Connell's stay with us.

We keenly feel the loss of one of our ministers, Bro. A. R. Egli, who recently passed away. But our loss is his eternal gain. While we cannot understand why one so young in years and so much needed should be called away, may we humbly submit to His will for "God doeth all things well."

The past few months the following brethren preached for us: Bro. M. C. Lehman of Goshen, J. W. Hess and D. Landis of Pennsylvania, Jacob Birkey of Clarence Center, N. Y., and J. D. Graber. Bro. and Sister Fred Brenne-man also gave us interesting talks. We very much appreciated these messages and invite all back again. We were especially glad for Bro. and Sister Jacob Birkey, and Bro. and Sister J. W. Hess' visits, since these labored with us a number of years ago.

Prayer meeting has been started, being held on Sunday evenings preceding Y. P. M. and alternating with teachers' meetings. Pray for us.

Oct. 25, 1933.

Freda Zehr.

Palmyra, Mo.

To whom it may concern:—Greeting of love in Jesus' name. This is to certify that we, the undersigned building committee of the Pea Ridge Mennonite Church, want to thank all that so kindly helped in making it possible that we could build the new church house. It is completed and dedicated to the God of Heaven as a house of worship only. We really had more money sent in than was needed. The ones that sent in money last got it back, while the money received first we used in paying the building. Many thanks indeed for the liberal offerings that were made.

The people of Palmyra think the depression has not affected the Mennonite people because there was more money sent in than was used for the building of the new Church. God bless you all abundantly.

Ira E. Buckwalter,
David Hathaway,
Virgil Duff,
John F. Kreider,
Treas. of Comm.,
J. M. Kreider.

Oct. 26, 1933.

Breslau, Ont.

(Cressman congregation)

We have again been privileged to commemorate the suffering and death of our precious Lord in our regular autumn communion service. Nearly all members were present, and after an appropriate sermon by Bishop S. M. Kanagy, he led us in this most sacred service. In the afternoon a number of brethren and sisters gathered at the home of Sister Binder, who has been confined to her home for over twelve years, and observed the communion with her. This service was especially refreshing to all who attended.

While Bro. Burkholder was absent in Pennsylvania, the following brethren broke the bread of life to us: Sept. 24, Bro. Simon Martin of the Strasburg Cong. preached in the morning and Bro. H. W. Stevanus of the Bloomingdale Cong. spoke in the evening. Oct. 1, Bro. S. J. Miller of Pigeon, Mich., ministered to us, and left in the afternoon to begin a series of meetings at the Toronto Mission. In the evening Bro. Stevanus gave a second message on I Timothy. Oct. 8, Bro. N. Hunsberger of the Waterloo Cong. gave the morning message.

Oct. 9 was the regular Thanksgiving Day for Canada. On this day we unite with the Bloomingdale congregation for service. This time it was held in the Cressman Church at Breslau. It was well attended. Quite a number gave their testimonies after which Bro. Stevanus gave an appropriate Thanksgiving sermon.

We are looking forward to our meetings which we expect will begin on Nov. 4 and continue until Nov. 14. We expect Bro. and Sister O'Connell, Lima, Ohio, to labor with us at this time. Will you pray for us that the Word of the Lord may have free course, that our congregation may be greatly encouraged and strengthened, and that many who do not now know the Lord will yield themselves to Him?

Oct. 26, 1933.

Cor.

Rockton, Pa.

Dear Herald Readers, Greetings:—We appreciated having with us, Sept. 3, 24, our former minister Bro. I. K. Metzler; also his wife and daughters, Sisters Grace and Kathryn of Martinsburg; also Bro. Paul Miller of the Springs Cong. Bro. M. brought to us three stirring messages, and the others helped in our Y. P. M. Bro. M. was called back in less than two weeks later to conduct the funeral service of our oldest member, Bro. Harrison Ridley.

We had the privilege of having Sister Mollie Kauffman, Scottdale, with us at our Sept. meeting of the Jr. S. C. Our communion was held Oct. 1 with Bros. Daniel Kauffman and

James Saylor in charge.

Many thanks are due Bro. and Sister J. Frank Brilhart for delivering the S. C. provisions to the Altoona Missions, Oct. 16, from this congregation. The Brilharts have faithfully been helping us in our services every two weeks for the past year. May God bless the many efforts they have put forth in traveling almost two hundred miles to render their service here.

Bro. John A. Brilhart filled the regular appointment Oct. 15.

Our S. S. attendance has dropped somewhat due to most of our young sisters securing work at other places. We ask an interest in your prayers, that each one of us may be a living witness as we go about our daily labor, that others may be able to see that we are a separated people serving first our Lord, as Master of our lives.

Bro. E. J. Blough and wife of Blooming Glen, Pa., spent several days in our community visiting friends. By request, Bro. B. brought us two timely messages Oct. 22. Bro. B. had served as pastor for this congregation a number of years ago.

Plans are under way for a Bible conference to be held in November. More definite announcements will appear later. We are looking forward for the annual missionary day program also, to be held next month.

We ask a continued interest in your prayers, that we, though small in number, may labor together in the Master's service, and meet His approval in all things we undertake.

Oct. 26, 1933. E. Pearl Hummel.

New Holland, Pa.

(Welsh Mt. Mission & Samaritan Home)

To the Readers of the Herald, Greeting:—Work at this place is much as usual. Workers and inmates are all enjoying fairly good health. There have not been many changes lately, excepting that a few had been visiting and have again returned. Several have asked about rates lately. Some of them may decide to come before winter. Our Sunday school shows a marked increase in numbers and interest since Bro. Paul Martin brings some of the children in and Bro. Roy Newswanger helps in teaching. Oh, that the Word might take root and grow in their young hearts. Average attendance for September, 73; highest attendance for one Sunday, 128.

We had a very sad accident near the mission. One of our neighbors, a man 49 years of age, father of a large family, was run over by an auto. He died a few days later and had never confessed Christ. Continue to pray. I wonder sometimes how many really do pray for this place or other stations. Oh yes, some do, and the Lord has promised to hear.

John L. Musser.

SHUT-IN PAGE

(Continued from page 662)

puts us is the place we can best serve Him.

I am sure very few, if any of us have ever experienced the trials of the apostle Paul, and yet we hear him say, "Rejoice in the Lord always: and again I say, Rejoice" (Phil. 4:4).

We don't believe Paul enjoyed afflictions and distresses, but because of what they meant to his spiritual life he rejoiced. Listen to his words in Heb. 12:11: "Now no chastening for the present seemeth to be joyous but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Surely we as Christians want to grow and continually bring forth the peaceable fruit of righteousness; so the Lord takes various ways of chastening us so that we may the brighter shine for Him. To Him be all the glory.

Job knew what it was to be tried, yet he trusted the Lord and said, "He knoweth the way that I take. When he hath tried me I shall come forth as gold" (Job 23:10).

Last of all, I think we can find the most comfort in the fact that some day these trials will be over and we will see our Savior face to face; yea, He to whom we have come and found comfort many times in this dark world of sin. What a day of rejoicing that will be.

May God bless and sustain you all.

A shut-in friend,

Lydia R. Kreider.

WINTER BIBLE SCHOOLS

By S. C. Yoder

The time of the year during which more time is available for Bible study will soon be here again. Already there is noticeable considerable activity among the teaching agencies of the Church and courses are in preparation with a view to making this a profitable season in the study of the Word of God and related fields. There also seems to be an increasing interest among our ministers, Sunday school workers, and laity in spending their available time in further study and preparation for more effective service in the Lord's work. This is commendable; and it is to be hoped that this year a larger number of our people will take advantage of every opportunity to attend Bible schools or Bible conferences, or, if that is not possible, to avail themselves of the correspondence work that is being offered by our schools. With the courses offered by our three colleges and the Bible schools held throughout the Church there is ample provision made to take care of all those who wish to take advantage of this opportunity.

In anticipation of the needs and demands of the times the administration and faculty of Goshen College are planning a course of study for their Winter Bible School with the special needs of our people in mind. This term will open Jan. 3, 1934, and continue until Feb. 6. As noted it will extend over five full weeks with classes meeting six days per week, making it possible to cover six weeks of work in five. Following the close of the Winter Bible School there will be held the Annual Ministers' Institute and Christian Life Conference. A

Sunday School Conference under the auspices of the Indiana-Michigan Conference will also be held on the Saturday of Ministers' Institute.

I. W. Royer of Orrville, Ohio, and D. A. Yoder of Elkhart, Ind., will be the additional instructors this year. The following list of courses will be offered:

Bible Courses

I. W. Royer: Gospel of John, Hebrews, Sunday School Lessons for 1934, New Testament History.

D. A. Yoder: Pastoral Epistles, Old Testament History.

S. C. Yoder: Bible Doctrine, Old Testament Poetical Books, The Book of the Revelation.

Practical Courses

Silas Hertzler: Child Study, How to Teach.

Paul Mininger: Sunday School Organization and Administration, Summer Bible School and Week Day Bible School.

Nelson Litwiller: Doctrine of Prayer, South American Missions.

M. C. Lehman: History of Missions, India Mission.

Mrs. G. R. Miller: Public Speaking.

Walter E. Yoder: Music.

The Elementary Teacher Training courses offered are those outlined by the General Sunday School Committee. Upon completion of the number of hours designated by the figures after the following courses a diploma will be granted: Old Testament History (5), New Testament History (3), Child Study (2), Pedagogy (2), Sunday School Administration (2).

In accordance with our former plan, students who attend the Winter Bible School six years and successfully pass in their courses will be entitled to receive a diploma. The following courses are reserved for stu-

dents who have had at least twelve weeks of work during the Short Term: Old Testament Poetical Books, Pastoral Epistles, Revelations, History of Missions and Hebrews. A number are planning to complete the work of the Short Term this year. Graduation exercises will be held at the close of the term on Feb. 6, at which time a commencement address will be delivered and diplomas granted.

It is the desire of the teachers at Goshen College to render the most effective service possible to the Church and her people both old and young. This is true of all our teachers in all the educational institutions of the Church, and it is to be hoped that large number of people will avail themselves this year of the opportunity of improving their time and better fitting themselves for the pressing and urgent demand of these trying times.

DAKOTA-MONTANA SUNDAY SCHOOL CONFERENCE

Report of Sunday School Conference held at the Lake Region Church near Detroit Lakes, Minn., June 20, 21, 1933.

Organization.—Moderators, Milo Kauffman, Hesston, Kans.; C. J. Garber, Alpha, Minn.; Assistant Secretary, Margaret Horst, Bloomfield, Mont.; Chors., Herbert Kauffman, Minot, N. Dak.; Amos King, Kenmare, N. Dak.

First Subject—Isaiah 60:1, by J. P. Bontrager, Winton, Calif.

Church ought to be light to the world. World is steeped in ignorance and sin. We have people in Mennonite Church who do not live as if they believed in the Gospel of God. The Church should raise her head and illuminate the world.

Sermon, J. A. Heiser, Fisher, Ill.

Text (Psa. 119:89), "Forever, O Lord, thy Word is settled in heaven." Many people are seeking for knowledge and light from other sources. The Bible is the most wonderful message that has ever come into the hands of men. 66 books written by 36 authors covering about 15 centuries of time, and yet there is no contradiction. The Bible is read in 889 languages and dialects. Bible does not contain the word of God—it is the Word of God. It brings peace, joy, and satisfaction to the human heart.

Objectives in Sunday School Work:

1. **Reverence**, by C. J. Garber, Alpha, Minn.

Bro. Garber began his discussion by leading the congregation in singing Hymn No. 448 in the Hymnal. Reverence is the plan of God. The first commandment treats on reverence. Our Sunday schools should try to instill the spirit of reverence from the opening to the close of each service.

2. **Character Building**, by Florence Mullet, Bloomfield, Mont.

Our first object in Sunday school work should be to bring God glory. Then the building of strong Christian characters should receive much emphasis. The world is quick to point to one who has missed the "way." Sunday school workers whose characters are above reproach are needed everywhere.

3. **Knowledge of the Word**, by Rhoda Hochstetler, Wolford, N. Dak. (This paper has been sent in for publication.)

4. **Soul Winning**, by Ed. Kauffman, Kenmare, N. Dak.

Soul winning ought to be kept clearly in mind in all our work. It matters little how many other worth while things we do for the children if we neglect to try to win them for Christ.

5. **Spiritual Growth**, by Stella Lehman, Kenmare, N. Dak.

(This paper has been sent in for publication.)

The Art of Questioning in Promoting Interest in Class Work, by A. L. Glick, Minot, N. Dak.

Bro. Glick gave a very helpful discussion on the purposes and kinds of questions to use in class work. Also on methods of handling questions.

History of Lake Region Sunday School. Essay by Margaret Gingerich, Detroit Lakes, Minn.

Children's Meeting, led by Margaret Horst, Bloomfield, Mont.

Sister Horst illustrated the story of the Prodigal Son for the children.

The Place of Will Power in the Sunday School, by Herbert Kauffman, Minot, N. Dak.

Bro. Kauffman made it plain that along with other Christian graces and virtues it takes much, just plain will power to accomplish anything in Sunday school work.

The Place of Love in Sunday School Work, by Milo Kauffman, Hesston, Kans.

No teacher can be a success who does not love the Lord, his pupils, and his work. Love (charity) is "the bond of perfectness."

Love is a winning force. Even the man in the gutter can feel love. A warm hand can do what a fist can't. Some people who love do not express it and miss an opportunity to encourage a heart.

Report of the Field Worker, Archie Kauffman, Kenmare, N. Dak.

Things I Admire in Sunday School Workers, by Sylvan Yoder, Wolford, N. Dak.

1. **Superintendent**. A paper was read by his wife. I admire a Sunday school superintendent who leads an exemplary life. One who has his work at heart. One who is prompt. One whom the children may safely take for a pattern.

2. **Teachers**, by Hazel Kauffman, Kenmare, N. Dak.

(Essay sent in for publication.)

3. **Choristers**, by Joseph Bacher, Wolford, N. Dak.

We admire a thorough-going Christian as chorister. One who enjoys his work and knows music well, and is prayerful and spirit-filled.

4. **Parents**, by Mary Wenger, Detroit Lakes, Minn.

Parents have a great opportunity to work in the Sunday school. When children have had Christian teaching and influence from infancy they come to Sunday school with a great advantage over those who come from non-Christian homes. Parents who teach children Bible stories, who teach children to use the names of the Deity only reverently, and teach them by precept and example to respect God's house and the services as sacred and to attend regularly and punctually are in the truest sense Sunday school workers.

5. **Pupils**, by Agnes Ogburn, Westover, Md.

We admire pupils who are intelligent, prompt, attentive, studious, and who come with well prepared lessons. If Christian pupils we admire those who hunger for the Word and who let their light shine and who are sincere in all their work.

"We are Workers together with God," by Alva Swartzendruber, Hydro, Okla.

It is wonderful that God has bought us back through the blood of His Son and caused us to be workers together with Him. If it were not for God's mercy and grace this could not be true. We are His workmanship. Faith in Jesus Christ is the first essential. If man fails, who then will bear the message? May God give us a vision of the resources of God.

Bro. D. H. Bender, Windom, Kans., conducted a Workers' Meeting, followed by a sermon by Bro. J. P. Bontrager, Winton, Cal.

Present World Conditions a Challenge for Intensive Missionary Effort, by Milo Kauffman, Hesston, Kans.

The best contribution any young man can make to the world is to give his heart to Jesus. Not humanism, communism or social gospel or any other worldly panacea that men cling to will suffice. The world needs Christ.

Relation of the Thought Life to the Victorious Life, by Floyd Kauffman, Minot, N. Dak.

By keeping our minds and thoughts pure, coupled with Holy Spirit guidance we may expect to live a victorious life.

Stability—How Maintain and Develop It? by Margaret Horst, Bloomfield, Mont.

Keep securely anchored to the rock—Jesus Christ. Always be humble regardless of the degree of your success. Do not get the idea you are above the average. Always remember what it took to redeem you and remember, after all, how frail we are, and that "without Him you can do nothing."

Unfailing Methods in Meeting Temptation, by Elmer Bontreger, Bloomfield, Mont.

Study of the Word coupled with prayer will prevent yielding to temptation. Should you fail remember angels will weep and Jesus is pleading at the right hand of God. Do not despair.

Margaret Horst,
J. C. Gingerich,

Secretaries.

Married

Burkey—Yantzi.—On Sunday evening, Oct. 15, 1933, Bro. Irvin C. Burkey and Sister Ruby Yantzi, both of the Milford, Neb., A. M. congregation, were united in marriage at the Milford A. M. Church, Bishop L. O. Schlegel officiating. May God bless this union.

Weaver—Smith.—On Sunday evening, Oct. 15, 1933, at the home of the officiating minister, Bro. Wm. E. Helmuth, near Garden City, Mo., Bro. J. N. Weaver of Hesston, Kans., and Sister Blanche Smith of Garden City, Mo., were united in marriage. May the Lord bless them through life.

Graber—Slaubaugh.—On Sept. 5, 1933, at the home of the bride's parents, occurred the marriage of Bro. Amos F. Graber and Sister Lydia Slaubaugh, both members of the Lakeview congregation, Wolford, N. Dak. Bro. Eli G. Hochstetler officiated. May the Lord bless and keep them through life.

Kauffman—Smucker.—On Thursday evening, Oct. 19, 1933, at the home of the officiating minister, Bro. S. E. Allger, near West Liberty, Ohio, Bro. Forest E. Kauffman and Sister Leah Belle Smucker, both of the Oak Grove congregation, were united in the bonds of matrimony. May the Lord richly bless their lives.

Obituary

Shenk.—John F. Shenk was born Dec. 6, 1868; died Oct. 6, 1933, at his home in Marcellville, Pa.; aged 64 y. 10 m. He is survived by his wife (who before marriage was Annie Miller), 1 son (Paul M. of Marticville), 1 daughter (Amos G. of Conestoga) and 1 sister Mrs. Henry T. Harnish of Byerland). He was baptized and received into the Mennonite church at the age of 24, being with the Church 10 years. The strongest point about him was his love for another. Services conducted at the house by Aaron B. Harnish and Maris W. Hess, also at the New Danville Church by Maris W. Hess (text, Prov. 27:1) and Aaron B. Harnish (text, II Kings 20:1). Interment at the New Danville Cemetery.

Yoder.—Sister Mary Yoder was born Jan. 24, 1848; died at her home near Johnstown, Pa., Oct. 15, 1933; aged 85 y. 8 m. 21 d. She was daughter of Bishop Moses B. Miller of the Mennonite Church, who resided near Johnstown, Pa. Her second husband, Bro. D. Yoder, also preceded her in death. She is survived by 3 children (Sister Robert M. Luer of Johnstown, Sister Susan Veil, and Bro. Herman H. Weaver both of Scalp Level, Pa.), and by 25 grandchildren and 36 great-grandchildren. She was a faithful member of the Weaver Mennonite Church for about 61 years. Funeral services were conducted at the Weaver Mennonite Church by Brethren Hiram Winard, Alex Weaver, and L. A. Blough. Text, Rev. 14:13. Interment in adjoining cemetery.

Weber.—Menno S. Weber was born March 1, 1851; died at his home near Waterloo, N. Y., Oct. 10, 1933; aged 82 y. 6 m. 20 d. On Nov. 11, 1874, he married Hannah Bingeman, who survives. To them were born 2 children, one daughter of Kent, Ohio, and Irvin near Waterloo). There are 9 grandchildren and 1 great-grandchild. In 1885 he accepted Christ as his Saviour and joined the Mennonite Church. He was interested in all the activities of the church. Within the last few years he gradually failed in health but never suffered any pain. The funeral services were conducted at the house by Bro. Jonas Snider (Text, Psa. 23) and at the church by Bros. M. M. Brubacher and J. B. Martin. Texts, Rev. 14:13, Psa. 27:1, and Acts 13:36. Burial in the nearby cemetery.

Beyeler.—John Alfred, son of Noah and Viola Beyeler, was born near Millersburg, Ohio, Oct. 26, 1930; died at the place of his birth Oct. 1, 1933. Though his days on earth were few he was very active and full of life, desiring to help his parents in the labors of this life in all and even more than he could do. His sickness was but for one day and the Lord took him in the early morning of life to serve Him. Truly, "the Lord gave and the Lord hath taken away, Blessed be the name of the Lord." He leaves his grief-stricken parents, 1 sister, 1 brother, 1 grandfather, 1 grandmother and a large circle of relatives and friends.

"The angel of death descending,
Carried John Alfred to that far away shore;
And the lips that lisped papa and mamma
Will now lip their names no more."

Those having part in the funeral services were Brethren Simon Summers, Calvin Mast, Noah Hilty, and E. F. Hartzler. Text, Luke 23:28. Burial in Martins Creek Cemetery.

Roggie.—Joseph, son of Bishop Jacob and Catherine (Zehr) Roggie, was born near Croghan, N. Y., May 16, 1858; died Oct. 6, 1933; aged 75 y. 4 m. 19 d. He was married to Catherine Nafziger who, with 1 daughter, 3 sons, 19 grandchildren, and 1 great-grandchild, survive. He had been in failing health for almost two years, but was able to be about and attend church services until about two months before his death, which was caused from heart trouble and complications which later set in. He was a loving Christian man to his family and a kind neighbor and friend to every one whom he met. He will be missed by his family and neighborhood and in the church, where his place was seldom vacant when health permitted. Funeral services were held Oct. 9 at the home by Bro. Jos. J. Zehr, and at the Amish Mennonite Church at Croghan (of which he was a life-long member), by Bros. Joseph Lehman and C. M. Nafziger. Burial in the adjoining church cemetery.

"Dearest father, thou hast left us,
Here our loss we deeply feel;
But 'tis God that has bereft us,
He can all our sorrows heal."

Nafziger.—Mary Elizabeth, daughter of Ezra and the late Leah Stoltzfus, was born March 27, 1897; died Aug. 19, 1933, at Intercourse, Pa.; aged 36 y. 4 m. 16 d. She was united in marriage to Ezra A. Nafziger of Ontario, Canada, Nov. 24, 1926. She leaves her husband, step-son (Harold), 2 sons (David S. and J. Eugene), her father (of Gap, Pa.), 2 brothers (Harry and Christian), 1 foster-sister (Mrs. Earl Howe). Her mother, 1 sister, and 2 brothers preceded her in death. She accepted Christ in her youth and remained a devout and faithful member of the Millwood A. M. Church until death. Her vacancy in the home, church, and large community is keenly felt by all who came in contact with her. Funeral Aug. 22 conducted by Amos B. Stoltzfus in the home, and John S. Mast and Amos B. Stoltzfus at the church. Burial in the adjoining cemetery.

"Tis the Master speaking gently,
Lean thou on My breast;
I will soothe the broken-hearted,
I will give thee peaceful rest.
'Tis true I plucked a loved one
To perfect a plan,
And when at last the veil is lifted
Then you will understand."

Schrock.—John, son of Jacob and Elizabeth Schrock, was born in Holmes Co., Ohio, March 27, 1848; passed away at his home, 1122 S. 37th St., Kansas City, Kans., Oct. 13, 1933; aged 85 y. 6 m. 16 d. He was married to Lizzie Lantz in 1876. She died in 1887, leaving no children. Sept. 1, 1887, he was married to Barbara Troyer. To this union were born five children, all living: Elizabeth Pearl (Mrs. Noah) Zimmerman, Protection, Kans.; Nanh J., Lagonier, Ind.; Ollie Stephen, Protection, Kans.; Fannie Eva (Mrs. Ervin) Gerber, Argonia, Kans.; Edwin Freedley, 1120 S. 37th

St., Kansas City, Kans. Twenty-four grandchildren also survive; eight having preceded him. He was the youngest of a family of twelve. His brothers and sisters all preceded him in death except one sister (Lydia (Mrs. Samuel) Slaubaugh, Greentown, Ind.). He united with the Mennonite Church in youth and for many years served the church as deacon. He had a kind and loving disposition and will be missed by all. Funeral service was conducted at the home of his son Freedley, 1120 S. 37th St., K. C., Kans., by R. P. Horst. Text, latter part of Num. 23:10. Interment in Maple Hill Cemetery.

"The room is quiet, all is still,
The place is vacant, 'tis God's will;
So long you waited for your rest,
Our blessed Lord knows what is best."

Wenger.—Susannah, daughter of Anna and Jonas Loucks, was born in Elkhart Co., Ind., Nov. 27, 1878, where she resided all her lifetime. She had been in failing health for the past year and a half, but was seriously ill only the last day, and on the evening of Oct. 4, 1933, she peacefully fell asleep; aged 54 y. 10 m. 7 d. In the year 1900 she was united in marriage to Noah Wenger. To this union were born 8 children (Warren Wenger, Mrs. Merle Hoover, Mrs. Simon Hochstetler, Anna and Martha Wenger, all residing at home or near by, the three other children having died in infancy). She also is survived by her husband, a foster daughter (Mrs. Nelson Weaver), her aged father, 3 grandchildren, 2 sisters (Mrs. Ira Christophel and Mrs. Aaron Mumaw—one sister, Mrs. Esther Culp, having died Feb. 19, 1928), 2 brothers (Martin R. and Ephraim Loucks), all living in this same community and a large host of relatives and friends to mourn her departure. Her life had been an active one and her home was opened to those who needed a mother's care. In her youth she accepted Christ and remained a faithful member of the Yellow Creek congregation until death. Funeral services were held Oct. 8, with a short service at the home and further services at the Yellow Creek Mennonite Church, in charge of C. A. Shank, assisted by D. A. Yoder. Interment in adjoining cemetery.

Hershberger.—Hettie, daughter of Ulrich and Anna Welty, was born near Nappanee, Ind., Aug. 10, 1870; died at her home near Hubbard, Ore., Oct. 15, 1933; aged 63 y. 2 m. 5 d. She came to Oregon in 1898 and was united in marriage to Noah L. Hershberger Nov. 23, 1899. To this union was born 1 daughter (Minerva—Mrs. S. M. Hochstetler of Portland, Ore.). She is survived by her husband and daughter, grandson (Marion Hochstetler), 6 brothers (Levi Welty of Hubbard, Ore., Ephraim, Emanuel, Noah, William, David of Indiana), 3 sisters (Mrs. Christena Laudes, Mrs. M. L. Welty, and Mrs. Ira Welty of Indiana). She united with the Mennonite Church in her youth and has remained a faithful member until death. She possessed a very quiet and patient disposition and was a woman of few words. She was rarely absent from church services. For the past 20 years she has mothered and cared for a number of less fortunate children. The past 2 years she had suffered more or less with leakage of the heart, the past 2 months several other complications set in and in the last 2 weeks she failed very rapidly. At different times she expressed her desire that the Master would call her from this world of suffering and pain. She will be greatly missed in her home, in the church, and by her many relatives and friends. Funeral services were held Oct. 18 with short services at the Hopewell Mennonite Church in charge of Bro. Henry A. Wolfer (Text, John 11:43) and Fred J. Gingrich. Interment in adjoining cemetery.

"Rest on, dear mother, your labor is o'er,
Your willing hands will toil no more;
A faithful mother true and kind,
No friend on earth like you we'll find."
—Her daughter.

ITEMS AND COMMENTS

As a means to aiding the farmers' economic ills, and probably spurred on by the farmers' strike activities in several of the states in the Middle West, Governor Herring of Iowa has called a conference of governors of nine agricultural states with a view to a possible solution of the farmers' most acute problems. The meeting is called for Monday, Oct. 30.

Because of his failure to sign the N. R. A., Henry Ford, the automobile manufacturer, is to be barred from the privilege of bidding on government jobs, unless he changes his policy and signs the Code. A number of similar tests come to light from time to time, which will probably demonstrate the working quality of that new venture in American Government.

As one reads the newspaper accounts of society notables bringing suits against the rich for breach of promise, alienation of affections, breaking of health, etc., seeing that in some of these cases the sums asked for reach the millions, the question naturally arises as to whether the racketeer business has not entered such cases also. Many are the sins laid to high society.

Just at this time the attention of the world is drawn to the remarkable man who is occupying the most responsible position in the Government of Austria. Almost a dwarf in size (4 ft. 11 in.), Engelbert Dollfus, sometimes called "Austria's vest-pocket Chancellor," has put the finances of Austria into better shape than they have been for years, has kept Adolf Hitler of Germany at bay and thus prevented the union of Germany and Austria, and in other ways put new life into affairs in Austria. Whether his record of successful administration will continue, or whether reverses will set in and put an end to his public career, as is sometimes the case in similar situations, the future must determine.

EASTERN MENNONITE SCHOOL

Special Bible Term, Jan. 3-Feb. 13, 1933

Opportunities. The Special Bible Term affords unusual opportunities for those who are unable to spend nine months in school. It is during this term that many additional features are conducted including among others the Christian Life Conference, Revival Meetings, Sunday-school Workers' Meeting, Mission, Music, and Literary Programs, and special addresses on subjects of vital interest. Of no small importance is the fact that the Special Bible Term students will not need to build up an atmosphere for study for the reason that one already exists among the regular students.

New Course of study. A new six-year curriculum has been outlined incorporating the following features:

1. Subjects meeting the requirements of the Elementary Teacher Training Certificate offered by the General Sunday School Committee are given every year. 2. Intensive Book study courses covering all the Bible excepting several of the Poetical Books are given in the six-year cycle. 3. Courses are so arranged as to merit credit on the two-year Elementary Bible Course. 4. An advanced course for maturer students, Christian workers, missionaries, and ministers has also been provided.

The Advanced Course offers special courses in Pastoral Work, Homiletics, Christian Evidences, in addition to the regular Advanced Bible subjects.

Instructors. A. J. Metzler, J. Irvin Lehman, and regular members of the Faculty.

Special Bulletins giving full particulars will be furnished on request.

Eastern Mennonite School,
Harrisonburg, Va.

Bowne, Michigan Bible School

The Bowne, Mich., Bible School will begin Dec. 7, 1933, and continue for two weeks.

The following subjects will be given in the Course: Gospel of Matthew, S. S. Teachers' Training, Old Testament History, Bible Doctrine, Christian Principles, Bible Geography, Bible Characters, Isaiah, Vocal Music, Epistles—James and I Timothy.

Tuition, seventy-five cents per week.

Faculty: S. G. Shetler, Principal, Johnstown, Pa.; D. A. Yoder, Elkhart, Ind.

For further information please write to the Secretary, Clarksville, Mich.

T. E. Schrock, Secretary.

SUBSCRIPTIONS

3. Change of address

The most important factor in the distribution of periodicals is a correct mailing list. This includes in detail the correct name of the subscriber in every particular. It also demands a correct post office address. If in a city, the street and number of the house must be given. If in a rural community, the rural route number with the box number must be added. To make sure that all these points are correct on your labels, please check up on them at once on each periodical coming to you. If any errors or omissions are noted, please send us the corrections.

The Publishing House has invested more than \$2,000.00 in its mailing system. This system has done much in eliminating errors and non-delivery of papers. This service can be improved further by your cooperation. If each subscriber will do his part in sending in the corrections that may be necessary on the labels or the change of address when necessary, the renewals as they become due, etc., the work will be facilitated further to the benefit of all concerned.

If your address is changed in any detail or in whole, be sure to send us this information at least two weeks before it is to go into effect. In sending the changes, please note the following:

Give the name of each periodical affected.

Give the name to whom the periodical is being sent.

Give the old address in full.

Give the new address in every detail.

By following the above instructions, there will be no loss of papers and it will save the penalty now charged to publishers in case the papers continue after the subscriber has notified the post office of his change of address. A postal card will carry all this information to us. If the notice is sent by the post office, each paper is listed separately and in some cases the penalty may be 6 or 8 cents for one delinquency in notifying us. Your cooperation along this line will be appreciated.

Subscription Department.

REPORT

Of the treasurer of the General Sunday School Committee of the Mennonite Church for the two years beginning Aug. 24, 1931, and ending Aug. 24, 1933.

Receipts

Bal. on hand Aug. 24, 1931	\$384.15
Pac. Coast Conf.	37.90
Ia.-Neb. Conference	42.81

Dakota Conference	8.24
Virginia Conference	15.00
So. W. Pa. Conference	35.69
Ind.-Mich. Conference	106.97
Vernon Reiff	340.00

\$970.76

Bal. on Hand

\$150.64

Disbursements

Summer Bible School Manuals	\$55.00
Printing, Postage, Stationery	169.82
Secretaries Allowance	144.00
Traveling Expenses	351.00
Federal Tax on Checks	.30
To Gen. Mission Bd. Treas.	100.00
Bal. on Hand, Aug. 24, 1933	150.64

\$970.76

We also have on deposit with the treasurer of the General Mission Board the sum of \$540.98, which makes a total balance of \$691.62.

It is with much gratitude to the various Sunday schools that have given to this fund that we submit this report. May the Lord ever use our Sunday schools to His glory.

Yours very truly,

Abner G. Yoder, Treas.

Report of the Auditing Committee

Hesston, Kansas

August 23, 1933

At the request of the Executive Committee of the General Sunday School Committee, the undersigned Auditing Committee has this day examined the records kept by the treasurer, Bro. Abner G. Yoder, and we have found the records correctly kept.

Signed

V. E. Reiff

Ira D. Landis.

Table of Contents

657—Editorial
658—Our Position on Militarism
659—Divine Authority of the Scriptures
660—To Young Preachers
"What Shall I Cry?"
661—Are All Religions Good?
The Blessed Man
662—My Brave Laddie (Poem)
Somebody Cares
Letter from a Shut-in
663—Sunday School Lesson
Bible Meeting Topic
664—Field Notes
Correspondence
666—November (Poem)
The Preciousness and Sacredness of
God's Word
The Ministry of Trials and Afflictions
669—Winter Bible Schools
670—Dakota-Montana Sunday School Conference
671—Married
Obituary
672—Items and Comments
Announcements, etc.
673—Editorial
674—Our Bethels
675—How Far Should the Home Church
Project Its Policies into the Church
on the Field?
676—The Clarion Call
677—Contributions being Made to Our Missionary Program by Our Church Schools
679—Contributions being Made to Our Mission Program by Our Congregations
680—Prayer and the Missionary Enterprise
681—Developing Our Spiritual Resources
683—The Work of the Sewing Circle as Related to Mission Work
684—Sewing Circle Corner
Contrasting "Girls" and "Widows"
685—Our India Letter
South American Letter
686—Financial Report
688—Gleanings

GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

November 2, 1933

J. A. RESSLER, Editor

EDITORIAL

"Watch ye therefore: for ye know not when the master of the house cometh" (Mark 13:35).

* * * *

When our Savior left the earth to return to His eternal glory, He left His witnesses on earth to represent Him to the people of the world. Organized, these witnesses constituted His Church. In activity, the Church is His medium of communicating the message of salvation to the lost world.

* * * *

It is exceedingly important that each member of this Church of Jesus Christ on earth realize the responsibility that each one of us individually owes to our Master and Lord. Loyalty to our Lord means loyalty to His Church. The Church on earth is the Body of Christ. We cannot be loyal to Christ and be indifferent to His Church. Loyalty to one is loyalty to the other. Let us not deceive ourselves in thinking that there could possibly be a division of interest and loyalty between the Church in this age and her Lord in heaven.

* * * *

That there is a tendency to think that such a division of allegiance is possible is apparent on every hand. No doctrine is more definite and specific than that of separation from the world. The world and the Church walk far apart in their appointed paths. If the world, whose prince is Satan himself, approaches the Church in any way—appearance, ceremonies, teachings, conduct, or professed faith—**BEWARE!** Satan was not ashamed to approach our Lord when He was on earth, and he will tempt the Church, and its members individually in particular, in the present age. "Don't be so narrow-minded," is the form the temptation often takes; "you can serve the Lord all you like on

Sunday, just so you serve the world on week-days." And even less of our time than the six working days of the week will be quite satisfactory to the tempter. If there remains one little corner of our being that is open to the advances of the enemy of souls, he is entirely satisfied, for he knows that anything less than a full surrender to the Lord Jesus Christ is no surrender at all, but is on the contrary, a complete submission to Satan.

* * * *

Watchfulness manifests itself most definitely in our being about the business the Master has appointed us for. "Ye shall be witnesses unto me." In order that we may witness it is absolutely necessary that we bear about with us the marks that identify us as servants of the Lord Jesus Christ. Separation from the world is an essential qualification for separation unto Christ. The person who claims to be a witness for Jesus, a follower of His, and bears in his person, in his conduct, in his conversation no marks of separation from the world has no power in testimony for Christ.

* * * *

That orgy of fanaticism they called the "World War" was an eye-opener to many of the "heathen nations." They saw professedly "Christian nations" arrayed on opposite sides of the great conflict. Heathen allies of both sides saw their "Christian" comrades shoot down fellow professors of Christianity as ruthlessly as they did the "heathen" opposed to them. Mohammedans on one side shot down their brothers in the faith on the other side. And the multitudes of those who knew nothing of Christianity except what they saw in the armies wondered—and with excellent logic, too—wherein Christianity was, in principle, superior to the religions which Christians classed as "heathen."

Walk the streets of an American city of the present day. As the multitudes meet or pass you, tell, if you can, which are Christians and which are not. Where is the testimony for Jesus? Stand on the steps of a shop in the "Native Market" of Bombay, and see the multitudes go by. You can point them out: "Parsee, I know him by—; Maratha, I know him by—; Mohammedan from Sind, and I know him by —;" and so on thru a dozen classes all mingled together in the street. But how about Christians in New York or Philadelphia? Oh, yes; you'd know them in Bombay—at least that they professed Christianity—and by their conduct you could distinguish them anywhere. But what a world of difference it would make in our testimony if we bore the marks of our separation in our everyday lives, in our Sunday conduct, in our business dealings, and in our appearance. Years ago three Philadelphia detectives came to a certain locality in which I had my temporary home. They went off without the man they came to arrest, but they had at least one good quality about them—they could be recognized as strangers three miles away. Not so good as detectives, to be sure, but they at least proclaimed what they were.

* * * *

We are not advocating a tactless antagonism to everything and everybody that differs from our own peculiar notions of what ought to be. Our Savior Himself, and those who went out to witness unto Him in the early days of the Church, were remarkable for their skill in meeting all classes of people on a level with a view of helping them bodily and spiritually. This skill came, and still comes, from a spirit filled with the love only Christ thru the Holy Spirit inspires. But never, when they remained faithful in the line of duty, did Christ or His apostles yield the small-

est point of principle for the mere point of pleasing those who might otherwise oppose them. Christ Himself always remained in perfect poise. But even such stalwarts as Barnabas and Peter, at least once, lost their watchful testimony perhaps from an error in judgment, when, in Antioch, they thought it better to risk displeasing the Gentile Christians than to stand firmly for the right, no matter who opposed. Perhaps it was good for us (not them) that they did so, for their conduct brought out a ringing testimony for faithfulness from Paul. See Galatians 2.

* * * *

In no field is the need of watchful testimony by separation from the world more needed than in the mission field—both home and foreign. No other answer to the appeal of the missionary is harder to answer than the question, "How does your religion differ from ours? The things we do, you do; the things we love, you love; except for a form of words we are just alike. What is the advantage of Christianity?" If the missionary's testimony to the life of Christ is a life lived over again in the life of the missionary, the answer is simple. If it is not, the missionary needs conversion more than anything else. But since in the true Church of Jesus Christ every member is a missionary, this need for testimony—separation from the world—is necessary in every member. No church can give a clear testimony for Christ if its members live in the world, and for the world. Such a life is sure evidence that the members are not watching for the coming of the Master. The watchful servant is about his master's business.

* * * *

Coming back, now, to our opening paragraphs, watching for the return of the Master means loyalty to His Church as much as it means loyalty to Him. Which church? is often asked when a declaration similar to the one just written is uttered. Which church is right? Which Church? There is only one—the Church of Jesus Christ. Whatever the outward forms of worship, no matter what human leader's name you bear, this is true: That you cannot be a true Christian without an absolute surrender of your will and all your powers to the will of Jesus Christ as revealed by the Holy Spirit in His Word. A body of believers in Jesus

Christ, bound together by a common faith in Him as revealed in the Bible and lived by His followers in the early Church, obedient to every requirement of our Lord, is an example of the Church of Jesus Christ. This is true whether we are considering a local congregation or a larger body consisting of a large number of congregations bound together by a common belief and a common obedience to Him.

* * * *

Manifestly it is the function of the Church of the present time, as it was the function of the Church of Paul's day (See Acts 15), to interpret the Word to the changing circumstances of the age in which we live. But in making these interpretations it is equally certain that the Church of today has no right to set aside any principle of spiritual life and conduct which the Holy Spirit has included in the Inspired Word—the Bible. The Holy Spirit never reveals anything to an individual nowadays that is contrary to that which is revealed in the Bible which was revealed by the same unchanging Spirit centuries ago. Hence we conclude as we began—Obedience to Christ includes obedience to His Church. Rebellion against His Church means rebellion to Christ.

OUR BETHELS

By Lina Z. Ressler

For the Gospel Herald.

"Surely the Lord is in this place; and I knew it not" (Gen. 28:16).

Life is pathetically mysterious sometimes, isn't it? Again and again we meet experiences that we simply cannot understand. The days move along so evenly, events come and go, and we keep right on "living." There are times that we feel that it is hardly worth while to keep on—so little seems to be accomplished.

Some time ago thoughts such as these crowded one another thru my tired brain, when I heard a prayer, calm, earnest, thrilling; and the thought that has stayed with me was this: "Teach us to remember a hundred Bethels in our lives."

I paused; I thought, Were there so many? Surely—but I had forgotten most of them. I even stopped to count.

Aren't the little "surprises" the Father sends to us sweet? We can imagine Jacob, lonely, tired, perhaps afraid—but he had gone as far as he could that day. There was no hotel, no "rooms for tourists," not even a friendly wayside "cabin." He must

stop and wait till morning. Bed? Mother earth. Shelter? The starry sky. He must have gone to sleep looking up, up into the blue depths above him. Perhaps he awoke tired, his head too low, he could not sleep that way; he found a friendly stone, rolled it over and on it he rested his weary head.

There was a sweetness, after all, in the repose. Dreamy, relaxed, Jacob saw the wonderful picture so kindly sent by a loving Father. Just what Jacob needed at the time when he needed it most—the ladder between earth and heaven, between him and the God to whose care his loving parents had committed their wandering boy.

When day came, the dark eyes of the sleeper opened, the lithe body drew itself together, and Jacob arose. He rubbed his eyes, looked for some familiar object, but saw none. Then he remembered; his loneliness, his weariness, the vision of the angels, and of the One who spoke. He was thrilled. He lived it all over again. At home, the presence of the Lord was the most cherished experience; he remembered his boyish ideas of it all. Now here, in the lonely wilderness, the fugitive experienced it. His heart beat fast. His throat was strangely full. His eyes glowed. A boyish tear was dashed away and fell upon the stone—his pillow.

Do you think that memory could ever be blotted out? The wondering boy did not want to forget, and, as he looked bashfully at the tear on the stone pillow a thought struck him. "I ought to do something to show I am thankful, I ought to do something for the God who sent me that angel vision."

Reverently and silently he knelt. He set up the stone. It seemed almost human. And then his boy heart went out to God. He was grateful, oh, so grateful, that God lived not only in his home. He was thankful that away out here, where a lonely boy had to sleep out under the stars, was his mother's God, and that He comforted lonely boys.

I don't wonder he set up that stone. I am glad that he called it Beth-el. I wonder if we meet up with similar experiences in our life's journey. I wonder if we look up thankfully as we realize the preciousness of the experiences and call them "Beth-el."

Scottdale, Pa.

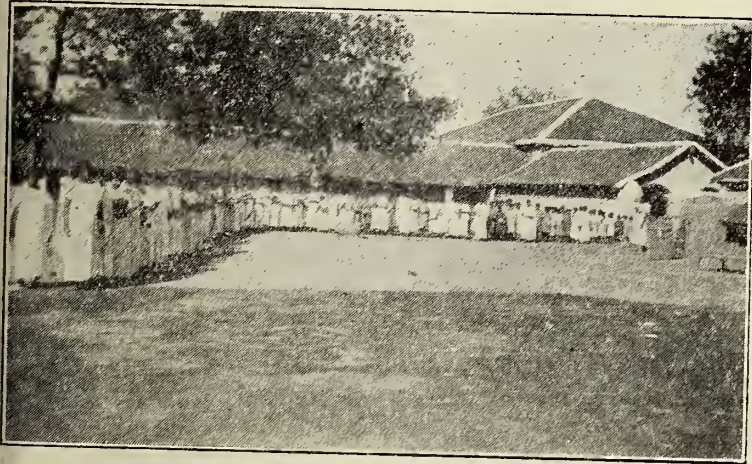
My friend, what kind of service are you giving the Lord Jesus? Is He getting any service out of you? He can not, so long as you are trying to serve two masters.—Aaron Mast.

Satan promises great things, but the only thing he can give us is death.—Milo Kauffman.

HOW FAR SHOULD THE HOME CHURCH PROJECT ITS POLICIES INTO THE CHURCH ON THE FIELD?

By Daniel Kauffman

Some people seem to have this kind of a vision of a General Mission Board: A great big fat fellow in an easy chair, living in affluence, "monarch of all he surveys;" subsidized missionaries brought before him on the carpet about every so often, solemnly promising to be good: the



Orphanage Girls, India

same fellows going away slyly, grinning and vowing among themselves that they propose to do just as they please; this farce repeated from year to year.

Wherever such a spectre exists, if it ever does, this is what ought to happen: Christ the Head of the Church, working through the instrumentality of a spiritually enlightened and Spirit-empowered Church, rising in truth and power, tossing this giant and his pygmies into a safe place where they can have all their frolics to themselves, while their places on the Board and in the field are filled with disciples after God's own heart.

A Vision from Life

Let our minds be drawn to another vision—this time taken from the Bible, rather than from the imagination. We see the Master Missionary leading His disciples out as far as to Bethany, further instructing them in the way of truth and holiness, commissioning them to go forth and "teach all nations . . . to observe all things whatsoever" He had commanded them, and then taking His majestic flight to glory. After this these disciples, remembering the promise of their risen and ascended Lord, return to Jerusalem, and there remain until they are endued with power from on high. After this endowment of power they remain in the city for a season, building up a flourishing Church, and when the fire of persecution falls upon them they flee to surrounding districts, "everywhere preaching the WORD." A little later on the Gospel doors are opened to the Gentiles, missionaries are appointed, and "so mightily grew the word of God and prevailed." When disputes and dissensions arise, these disturbances are brought before the home Church, the difficulties adjusted in conference according to Gospel standards, and the missionaries, returning to their respective fields of labor, visit the congregations they had previously established and deliver them "the decrees for to keep." We see the borders of Zion extended, the Gospel gave leaping across the boundaries of Asia into Africa and Europe, until at the time of the death of the last of the apostles a Church of a few hundred members had grown into a Church of several hundred thousands.

Can you think of a more inspiring vision than this? The fact that this vision is taken from the annals of sacred history and not from the misty shades of somebody's imagination makes it all the more inspiring and uplifting, leaving us the encouraging thought that it is possible for history to repeat itself. Not only this, but it presents before us a scene which should never be lost sight of as we go forth in the name of and under the authority of the great Master Missionary, proclaiming the message of salvation and everlasting life to a lost and a dying world. Our richest and most inspiring models, as well as our wisest and most substantial instructions, are found in the Word of God. In the Book

of Acts we have a model after which the present-day Church should be patterned—in doctrine, in life, in Christian ideals, in methods.

One Hundred Per Cent Loyalty

To what extent should the home Church project its standards into the Church on the field? We answer, one hundred per cent. After all, the principal difference between the home Church and its outposts is a difference in geography. We have the same Lord, the same Gospel, the same Great Commission, and we ought to recognize the same standards—one in faith, one in purpose, one in burden for the salvation of the lost, one in mutual helpfulness and coöperation—as Paul says: "One Lord, one faith, one baptism, one God and Father of all." Whether at home or abroad, let our slogan be, "All nations . . . all things whatsoever."

Some Double Standards

One of the things to be avoided is that of the double standard in Christian life and service. We understand, when we approach this subject, that there are two things that must be reckoned with: (1) personal characteristics in each individual worker; (2) peculiar environments and problems in each field of labor. I must be myself, you must be yourself, or each of us must be a failure when it comes to highest achievements. But there are certain standards that must be maintained if we would be right with God, which are not fluctuating because of personality and environments. Here are a few things that we want to discourage:

One standard for missionaries, another standard for other workers.

One standard for ministers, another standard for lay members.

One standard for active workers, another standard for inactive members.

One standard for attendance at Mennonite meetings, another standard for other people's meetings.

One standard for consecrated members, another standard for members in business life or politics.

One standard for America, another standard for Europe, another for India, another for China, another for Africa, another for South America.

Such variegated standards may appeal to some people as meeting Paul's attitude of "all things to all men;" but such an interpretation of what Paul meant is neither in keeping with Paul's record nor in harmony with Christ's "all things whatsoever" in the Great Commission. Whatever may be our station or sphere of service in the Church, and whether our sphere of service may be in the home or the foreign field, let us remember that we have the same God to serve, the same Spirit to direct and guide, the same Gospel as our rule of life, and that as soldiers of the Cross we should let our lights shine in the beauty of holiness wherever we go. With us it is: "Jesus Christ the same yesterday, to-



Weekly Market, Widows' Home, India

day, and forever." "Forever, O Lord, thy WORD is settled in heaven;" and it ought also to be settled in our individual lives and habits.

Scriptural Adaptation to Environments

But this unified and universal standard of the Cross does in no way conflict with the idea of recognizing conditions as they are and adjusting ourselves to them. Perhaps the simplest and most common illustration of the principle we are about to present is that of the wise parent dealing with his children. He is not partial, yet he deals differently with each one of his children because there are no two of them alike in all things. The same application may be made when it comes to dealing with the different members in the same congregation.

Partiality is a detestable thing. Yet if the heads or leaders of a congregation were to attempt to deal with all members exactly alike they would prove failures as disciplinarians. When you talk standards to the consecrated child of God you use different language, and different illustrations, than you do when you are talking to some babe in Christ or some member who is spiritually cold. Here is where the principle of "all things to all men" applies. And in all these cases your goal is that of lifting members who are weak or of doubtful standing from the lower to the upper strata of discipleship.

What we say of members of the same family, and of the same congregation, is true also in the matter of faithful and intelligent discipline among congregations in different communities, in different conference districts, in different states and provinces, in different countries. Though we have but one Gospel, one Lord, one common salvation, one standard when it comes to a pure and holy life, one common brotherhood in which we recognize Jesus Christ as Savior and Lord and Head of the Church, we must however give recognition to environments. National life, climatic conditions, recognized social standards, high or low mentality, and other conditions peculiar to different communities or countries must be taken into consideration as we cope with our problems and apply the principles of the Gospel to local conditions as we face them. But in all these things the problem is not in the Gospel principles which should receive universal recognition but in their application to conditions as we face them.

Advantages in Maintaining a United Front

Where a unity of faith and in methods of work exists in all parts of the brotherhood it is a means of strength to the Church in every field. We have a practical illustration of this in the fifteenth chapter of Acts, where the home Church proved to be of substantial help to the Church at Antioch and in other fields. We also have numerous illustrations of the same fact in the work of the present-day Church. Comparing national standards in America with those in other countries, missionaries from America are often called upon to choose between the standards in vogue in America and those of the foreign field in which they labor. If the choice is between Gospel standards and world standards in those foreign fields, there is but one right choice and that is to stay with the Gospel. If the choice is between American and foreign standards, and they choose the American standards, let it be the standards of the American Christian and not the American worldling. If they are Mennonites, and Mennonitism figures in the decision, let them choose the standards of American Mennonitism rather than American worldliness. As ambassadors for Christ they are also ambassadors for the church that sends them out, and loyalty to the standards of the supporting church is one of the tests of faithfulness.



Both home and foreign fields are strengthened when the representatives of the Church at home and abroad are united in a loyal support of the standards of the Gospel as upheld by the Church.

"Labourers together with God"

Who should determine these policies? Let us turn again to our model as found in Acts 15. There was a dispute in Antioch pertaining to the question of circumcision. Certain men came from Judea and said, "Except ye be circumcised ye can not be saved." Finding that they could not settle this question peaceably among themselves, they agreed to take this matter before the home Church. We may hold different

opinions about the question as to whether the disputed point was settled by "the apostles and elders" or by "the whole church," but the fact that it was the coöperation of all the brethren, among whom we notice names of Barnabas, Paul, Peter, and John—both missionaries and pillars of faith in the home Church—that figures in the most satisfactory conclusion, should not be lost sight of. And this same coöperation is manifest after the conclusion of the conference. The home Church sent a committee of two brethren to Antioch to bring them a report from the meeting and to encourage them to keep on in the "good fight of faith," while the missionaries went before their previously established congregations and "delivered them the decrees for to keep." There was no superiority and inferiority complex there, and there should be none among us. People in Antioch, in India, in South America, and in other foreign fields ought not to lose their voice in the affairs of the Church because of their foreign residence. As brethren and sisters in the Lord, we may, and ought to be, of mutual help to one another. We are all one in Christ, coöperating in the name and fear of the Lord, doing what we can in bringing His Gospel to all people in all nations.

Maintaining this Spirit of Unity

One more question: How may this spirit of unity be maintained? This is a question big enough to require several hours of consideration in itself; but briefly, we know of no better illustration than that presented in an average Mission Board meeting. We have before us Mission Board members who for many years have given their life and labors to the mission cause; missionaries from many fields, both home and foreign; also sympathetic brethren and sisters and friends who have loyally borne their share of the burdens, financially and otherwise. There have been meetings of committees and missionaries discussing their various problems together; meetings between Board members and others, the progress of the Cause being the burden of their conversations; meetings among veteran missionaries and young volunteers, among representatives from various fields at home and abroad; public sessions before which vital themes are discussed and our sympathies, prayers, burdens, and hymns of praise are mingled together. If this mingling together in public services, together with our oft coming together before the Throne though we may be thousands of miles apart physically (to say nothing about our correspondence and occasional meetings at other places) does not have the effect of drawing us more closely together in spiritual fellowship and united sympathy in a common cause; if it does not give us a better grasp of our problems and policies and labors and methods and championship of the same standards of faith and life at home and abroad, then we have missed our calling. "If we walk in the light as he is in the light we have fellowship one with another."

Let us keep on praying and working and fellowshiping and hoping and trusting in God together, and our unity will become more complete, our bond of faith and fellowship will become stronger, the Lord will give us more souls for our hire, and "Well done . . . come up higher" will be the happy benediction and our glorious reward the end. Scottsdale, Pa.

THE CLARION CALL. Isa. 6:8

J. C. Clemens

In order to hear the voice of the Lord it is noticed from the context that we need first be spiritually cleansed and then be in the spirit as the Apostle John on the Isle of Patmos. Both Isaiah and John heard the great Voice of the Lord.

The carnal mind does not find such communication with a Holy God. The thought is remarkable that the Lord should condescend so low as to interview mortal man. This puts great honor on the office of the ministry. They are indeed ambassadors for the Kingdom of kings.

Israel in their sinful state needed a message, but who will carry it? God was looking for an accomplished messenger; why not send one of the angels that never sinned, in flaming glory with a heavenly voice? That would occasion great fear and trembling. Better send a prophet from among their brethren and the approach would be more effective.

But whom shall I send and who will go for us? They are few and far between who are able and willing to interpret the mind and will of God to man. One among a thousand! Job 33:23. None allowed to go unless they are sent by Him. How shall they preach except they be sent? It is Jesus Christ that puts men in

the ministry. "I thank Christ Jesus our Lord who has enabled me for that he counted me worthy, putting me into the ministry" (I Tim. 1:12).

Isaiah answered the call. "Here am I; send me." The office seemed to go a begging; everyone declined to go but Isaiah offered himself to go on the errand and left the success to God. Many would volunteer if they could be assured success, but this was not promised to Isaiah. Go and tell this people a doleful message. "Hear ye indeed but understand not and see ye indeed but perceive not. Make the heart of my people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears and understand with their heart and convert and be healed."

Isaiah is called to preach judgment to Israel, which would not be agreeable. The same Scripture is referred to six times in the New Testament relative to the condition of the Jewish people. Not so important to the messenger what the message is as long as there is no doubt as to who gave the orders.

So the important thing is the preciseness of the call. All true Christians have calls. While the experience may not be so striking as that of Isaiah or the Apostle Paul yet it is definite. The call from a sinful state to a life in Christ cannot be doubtful. Then the other calls that follow the devout child of God. "Come and learn of me" etc., etc. In a larger sense the entire human family is called; that is, through nature. This time of the year in our climate the beautiful flowers should be an appeal to everybody to think of a Creator. "The heavens declare the glory of God, the firmament sheweth his handiwork, day unto day uttereth speech and night unto night sheweth knowledge, there is no speech nor language where their voice is not heard."

I asked Bro. Mahlon Lapp one time what a green man out of the jungles knew about God, and he told me he questioned such a one. This man pointed up to the Good Spirit. When asked why he did not worship Him he replied, "Oh, He is good and will not hurt me." This is the same idea that the American Indian had. We are responsible in not answering God's call even through nature.

Folks that respond to these preliminary calls are led a step farther and asked to lift their eyes on the fields and see that they are ready for harvest. He would have us have a good vision of the field. There are one billion souls without Christ. The next call is for prayer. "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest, for the harvest truly is great but the laborers are few."

The call to service follows. According to the Scriptures, the calling and sending of true preachers was performed in two ways: some were called by God alone as the prophets and the apostles, others through the instrumentality of the Church.

Moses was called of the Lord that he might lead out His people. He excused himself as being slow of tongue and therefore not eloquent, so finally the Lord got angry. Only one reason could be found that Moses answered the call and that was, it was the Lord that called. A clarion (clear) call.

Isaiah lamented, as we notice, because of his unclean lips, but the call was no mistake and he offered to go.

Jeremiah was called from his birth; he wished to excuse himself because he would be a child. The Lord encouraged him and he could not refuse. If man would have called him to such a hard task he could have said no, but not to God.

Peter was tested out by the Lord three times as to whether he loved Him. When he answered in the affirmative the charge was given him.

Paul had a miraculous call of the Lord. He had gone so far astray it is a great wonder that the Lord ever called such a one. Paul answered and the Lord charged him through Ananias who represented the Church.

Matthias was chosen through the instrumentality of the Church. Two were appointed by the early disciples at the close of a prayer meeting, and undoubtedly both had the necessary qualifications or the apostleship. But they needed only one, so what will they do? They took it to the Lord in prayer and asked Him which of the two He had chosen, and the lot fell on Matthias. This method is interesting to many of us and very satisfactory where nominees are lifted so that only qualified men go through the lot. Some churches will claim that it is the only method to be used.

The Antioch Call is interesting and has been successfully recognized in selecting workers. In this case the Holy Ghost played the major part in separating ordained men for special work. "Separate me Barnabas and Saul for the work whereunto I have called them." This was a great sacrifice on the part of the Church to spare their best and most experienced men and send them out as missionaries, but the Holy Ghost manifested Himself in such a definite way that the Church could only say yes, since it was of the Lord.

God's principal method of calling is through His Holy Word. "They are they which testify of me." In reading the lives of missionary heroes we notice the Lord called men that were Word fed and Spirit filled. David Livingstone, before he was ten, received a prize for reciting the whole of the one hundred and nineteenth Psalm with only five hitches. One hundred and seventy-six verses



Four Modes of Transportation

of Scripture. What an impression on a young mind. Undoubtedly the Lord spoke to him in that way.

William Carey, the Consecrated Cobbler, could read the Bible in six languages. He learned to know God through His Word. He said, "Expect great things from God, attempt great things for God." Carey knew the Voice of God!

It is encouraging to have a large harvest, but when the reaping time comes and there are no laborers to be found, the ripened fields must go to ruin. That is the picture of a large world in sin. Souls waiting, looking, longing for spiritual help and the Lord from heaven clearly, loudly calling, "Whom shall I send and who will go?" Let us pray that many may hear the voice and answer the call.

Lansdale, Pa.

CONTRIBUTIONS BEING MADE TO OUR MISSIONARY PROGRAM BY OUR CHURCH SCHOOLS

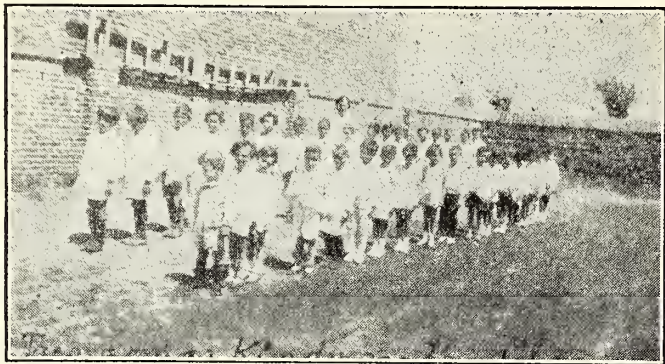
S. F. Coffman

Our missions and our Church Schools were born almost simultaneously. In the late fall and early winter of the year 1893 the first mission station in the Mennonite Church in America was opened in the city of Chicago. In the city of Elkhart, Indiana, a school was begun whose founding was with the intent that it should serve the interests of the young people of the Mennonite Church in a special way. It was not a Church school, but was founded by a member of the Mennonite Church, whose heart had gone forth in even earlier years in behalf of the youth of the Church and who began the publication of the "Words of Cheer" as a paper of religious thought for the children of the Church—Henry A. Mumaw.

No work of the Church was ever the result of a sudden impulse. Her literature was born after due prayerfulness and careful deliberation and wise counsels. Her missions were born of long and patient spiritual meditation, spiritual nurture and diligent following of the leading of the Holy Spirit. Her educational endeavors were begotten after long and earnest contemplation on the part of brethren whose hearts were filled with love for the youth of the church and moved by a greater love for the Church and her precious testimony and her power through the Gospel to save men from sin and unto God. Be-

side the direct work of the Church in her congregational ministry, these three agencies—Publication, Mission, and Education—are the most active and effective agencies which the Church has for carrying on her work. All of these agencies are needed and they have contributed something to all that the Church has accomplished, and hence have contributed some particular influence to the missionary program as it has been followed through the years.

It is evident that Christian work and Christian education will go hand in hand. Christian work is the more important and should be the end of all Christian education; but, as a matter of fact, they are usually found in the warmest companionship. There is education



Tres Lomas Kindergarten—Argentina

that is not Christian, and much that bears the name that is far from Christian. We now speak of that education that seeks to lend itself as the handmaiden, or servant, of the Church as the companion of Christian work. Christian education and Christian work seek to influence and support each other.

In the beginning of our mission work, as in Chicago, there were present at the mission and helping in the work a number of brethren and sisters of the Church who had been teachers of public schools, active workers in Sunday schools, graduates of normal schools, persons who were engaged in medical work—trained men and women—whose hearts led them to seek more preparation for this kind of Christian work. Some of them were ministers of the Gospel who sought more preparation, or education, in the Word of God and Christian service.

Of those engaged in the work of our mission at that time at least six brethren were attending constantly or part time the courses of Bible instruction and Christian work given at the Moody Bible Institute, and four sisters were engaged in the mission work who at convenient times heard lectures at the same place. As a Church we had no such schools. If our early missionary policies and methods were influenced by the spirit and methods of the Moody school it was because the source of the educational influence contributed to it. We had no mission policies because we had hitherto no mission work. The mission work of our Church in all of its phases was usually an experiment, based on knowledge or education borrowed from other sources, which sources contributed to the character of our earliest mission policies.

To illustrate the affinity of Christian education and Christian work we refer again to the Chicago mission. Those workers attended a certain lecture on doctrine or Christian work. They were filled and enthused with the truth that had gripped their hearts and minds; they went to their Christian work and to the services with enthusiasm to make practical what they had learned. Whether their work was a failure or a success, the experience of their effort drove them with a new zeal to seek the encouragement and help which further instruction from the Word of God and from the experience of wise and practical leaders would afford them. Thus the work inspired the seeking of education and the education inspired the worker to activity. It has ever been thus in our home fields and in our foreign fields.

In the year 1895, when for various reasons the mission work in Chicago was all but closed, there was an exodus from the city and from the Moody school of most of the workers. But, in the same year there had been organized and inaugurated the Elkhart Institute as an educational institution of and for the Mennonite Church.

In these movements we see no design on the part of men, but the over-ruling providence of God is manifest. Subsequent workers in our missions have had more or less contact with our own Church schools where they were tutored in the faith and principles of the Church by those whose hearts were fixed upon the truth of the Gospel and principles of life as upheld and maintained by our own Church. We cannot expect any school or institution or activity outside of our own Church to uphold our doctrines and principles, or to give instructions for the workers in our missions and institutions according to the particular faith and practices which we as a Church uphold. This responsibility rests upon ourselves.

That other schools have had their influence on the thought of those who come in contact with them is evident. During the years 1893-95 many of our workers and some of our ministers came in touch with the Moody School and Chicago religious conventions where they received the teaching and particular emphasis that is placed upon the return of our Lord and His kingdom, which emphasis has since been generally accepted in our Church, while others hold to former beliefs concerning these events. It is possible that other teachings and influences have been unconsciously imbibed by our brethren from other, even so-called orthodox institutions which have influenced our work and our thought. It may be that some of our flock, having partaken of goat's milk, have a taint of the goat to those who have been mothered solely in the flock of the Church. There are differences in these flocks. Under the old dispensation both sheep and goats were offered as thank offerings unto the Lord (Lev. 1:10; 3:1, 6, 12). Matt. 25:22, 23, suggests distinctions in the flock recognized by the shepherd who separated them when he took them into his fold. How much more will the Lord recognize the difference between the good and the evil of the nations before Him, for He not only separates, He passes final judgment, rewarding the righteous and condemning the wicked eternally. If, then, there are distinctions in the flocks, if the righteous scarcely are saved, where will the sinner and the ungodly appear? The integrity of our flock should be maintained, both as to character and nurture for the sake of its welfare and prosperity. Influences which are divisive retard the progress of the work of any body of men. While others have contributed something of good to our work they may have contributed what has not been so good.

Education in general has contributed to the ability and effective service of many of our workers in the past. The ablest of our workers known to us in the past generations, were men who had been teachers, and were trained in intellectual interests and pursuits. A common question asked of ministers some years ago was, "Did you ever teach school?" A degree of ability was looked upon as having been derived from a greater degree of education.

Our schools have made some contribution to our mission cause by affording a longer period of preparation for those who have gone out into the mission fields. They have given attendance to the things which the apostle advised for an efficient service to the Lord, and they have become workmen that need not be ashamed, rightly dividing the Word. They have done creditable work, and have won the attention, respect, and confidence of those among whom they have labored and won souls for Christ.

Our schools have kept more closely in touch with our mission activities than perhaps any other of our church centers. Each Christian activity in our schools partakes of a missionary character. Each student enters school with a purpose of serving in some useful activity and many have at heart some active service for the Church at home or abroad. The various mission groups in our schools bear testimony to this fact.

To what degree our schools have responded to the expectations of the Church in respect to missionary service no one can definitely state. The response has not been 100 per cent. in any case. It is with a sense of gratitude to God that many of our young people have gone out from our schools and are now serving the Church at home and in foreign lands.

An attempt was made to secure accurate information as to the number of active Church workers who have been connected with our Church schools. This information is not at hand. An approximate estimate gives the number as about ninety. The majority of our foreign missionaries were connected with our schools at some time during their preparation for service. Many of our preachers

and home mission workers have attended some of our schools. The number of Sunday school workers who have spent some time in our schools is proportionately great. All of these workers are supporters of our mission activities.

Since the establishment of our missions and the organization of our mission boards and since the establishment of our Church schools there has been a constant growth of interest, support, and activity along missionary lines in our Church.

The opinion has been expressed that after any of our workers have concluded a course of study in other institutions they should conclude their training in one of our Church schools. This sentiment finds response among the workers on the fields, and has been adopted as the policy of the Mission Board. A demand for post-graduate work in our schools is but natural under these circumstances. The strengthening of the Bible courses in each of our schools is the response to the increasing demand of the Church for workers who are more thoroughly taught in the Scriptures and more firmly grounded in the faith of the Gospel. Our schools are expected to make this most important contribution to our missionary program.

Our mission workers in all of our fields represent the product of all of our Church schools. This is favorable to the cause since it gives a wider representation and a wider interest and a fuller sympathy in the cause and with the congregations at home. It is a valuable influence in establishing the ideals of our institutions and in unifying the interests of the Church. Unity of thought, ideal and purpose, unity of faith and life in establishing souls in the life and testimony of Jesus Christ in all lands is the only end of Christian work. Men may differ from each other in ideals of thought and life if they have not Christ. Christ and His Gospel are taught to men that they may be one; and may this unity of purpose, of faith and life be the aim of all of our workers, of our schools and of our Boards in the fullest expression of Christian love, fellowship and coöperation. May they all contribute their several influences to our missionary activities so that unitedly they may bring to men in every land the Gospel of Jesus Christ by which alone men may be saved for Christ and His eternal kingdom.

Vineland, Ontario.

CONTRIBUTIONS BEING MADE TO OUR MISSION PROGRAM BY OUR CONGREGATIONS

J. Paul Sauder

Let us give our attention first of all to a passage of Scripture found in II Cor. 8:1-5: "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." Notice the words, "deep poverty abounded to the riches of their liberality." There was abundance in poverty. We do not look for abundance in poverty. Yet here it was, abundance in poverty, and in deep poverty that. The secret? Here it is. "First gave their own selves to the Lord," not only as individuals but collectively also as we see by the mention of the word "Church." And so the apostle holds up the churches of Macedonia as an object lesson for the Corinthians who needed it so much. The Macedonian churches were abounding because they had placed their values in a place where values are not subject to fluctuation, and where thieves do not break through nor steal. For they had helped the Apostle to devote his time more fully to preaching the everlasting Gospel. What man in full possession of his faculties and employing them to the full would want the fruit of his hand and brain in a safer place?

It is in the effort to increase such congregational consecration that time has been granted this phase of the missionary enterprise today. For we are very sure that the committee was not looking for a hymn of praise to Mennonite accomplishments; we merely want to learn from what has been done in some places that we may

see what may be done in most places. We shall consider this time wasted if it does not result in the Master's vineyard being brought under more intensive cultivation somewhere. It is grand to be together here; it is grander though quite often not nearly so inspirational to be apart—at work. Let us see what some congregations have done that we may get some idea of what may be done. We trust that you will pardon us if the illustrations cited happen to nearly all have occurred in one state. After all we must speak of the things with which we are best acquainted. We are satisfied that duplications of these happenings could be found in all states. But let us see some of the things that congregations have done so that we may see what our congregations can do.

There was great need for foodstuffs in Philadelphia last summer and fall. It is wrong to let people starve within reach when you have it by you. So food was sent. Sixty-two congregations of our persuasion in three conferences, and sixteen in more conservative groups in Lancaster County gave foodstuffs until the total mounted to 125 tons. People will sacrifice as is evidenced by the fact that they gave twice as many pounds of meat as they gave beans, a pound of meat for each bushel of potatoes. These were salable things and the giving of salable things represents sacrifice. Thus groups which have no mission work of their own used our agencies for the fulfillment of the prophecy, "I was hungry and ye gave me meat." If such work was done in one district it can be done in more districts. And it has been done almost universally by our people for we have a reputation along that line. But we can do more.

All transients who call at a certain place for a meal get a Gospel of John which costs a cent. Who can measure or foretell the power of the Word? Sown here, the soil and seed carried far on the rolling tides of life, the harvest in eternity. The congregation at that place has undertaken the financing of the work. The transients are served soup, a sermon, and given their Gospel. As this mission station is centrally located they are well into their third thousand of Gospels distributed since last summer. If devoted Christians in your community would carry a supply of these booklets your transients would have a complete New Testament as soon as they had received eleven meals at different homes. Can your congregation not take care of some project like that? Who knows who or how many might be saved?

There are congregations that man mission stations. The most outstanding illustration of this kind of work is in a certain bishop district where the members in the mission or out-station congregations outnumber the members of the home base approximately two to one. Let us put a simple question: "Has your congregation founded out-stations until the out-station membership outnumbers you two to one?" Recently we saw a sight to make one's heart fill with gratitude. A bus-load of happy children and adults were being



Railway Station, Santa Rosa, Argentina

hauled away from a congregation that had been founded on a mission basis, but is now much more than self-supporting. In fact, this young congregation, formerly on a mission basis, gives more per capita than many of the older, established churches. They have provided for bus transportation for their folks who cannot get there otherwise. But by "their folks" we do not mean what you may think. "Their folks" means all the unchurched people from communities up to five miles from the

church. Does your community haul your folks in? Are you a friend to the unchurched in this manner? If the young congregation can provide for bus facilities, can yours? Are the unsaved and unchurched in your community as worth while saving as those over the bright ocean wave? Too often the attitude is that we shall wait for an appointment. And maybe, just maybe, poor strangers would be embarrassed in a congregation of Mennonites. Would they be made to feel at home? If not, we need to correct ourselves.

I know what many of you are saying to yourselves. "I think our community is pretty well covered." I want to read you a part of a letter not two weeks old, written as correspondence from a mission station: "Is there any place within our reach where mission work could be started without getting into territory already covered by some denomination?" "None without intruding," was the answer. Probably too many of us have been sharing the opinion of our brother because we fail to lift up our eyes and look. Our gaze has been focused too near our toes. Only a short distance from where the above conversation took place the Meckville Mission Sunday School was started a little over a year ago. And truly the field was found to be "white already to harvest." Splendid interest has been manifested from the start and interest is on the increase. Surely in this community a "great door and effectual is opened unto us." So we see that you should save your remark, "Our community is pretty well covered" until you have made sufficient investigation. It will not do you or any one else any good if you merely sit here and agree with the speakers. Do something! Souls are at stake!

Our congregations raise money. But they don't do it as they did at one place in Africa, where the wages are eight or ten cents per day. They had an all-day meeting there less than five years ago and they gave \$1,700.00 American money. All that money from converted black men. Just black men, converted from savagery. Just black men, earning eight to ten cents per day.

This congregational grace of whole-hearted participation in the work of the Lord through finance has not yet been developed in all places. We hate to say it, but some to whom has been entrusted the everlasting Gospel have not been eager to launch out in the fuller ministry of it. Many of our congregations consider the Christian religion a heritage to be held. They fail to see that the congregations that give the most keep the most. This attitude of failing to give is not Christ-like nor Paul-like. But in places where the church organization is not whole-heartedly behind the work there are those who have undertaken to give sacrificially for special objects. It is the duty of boards and properly constituted groups to seek out such individuals and get the object and giver together. There are always opportunities for expanding work like this. Some may not give to a general mission collection but would give to a special object. Some may be luke-warm toward city missions, but will pay travelling expenses of a minister preaching a free Gospel. Some might not wish to cooperate in this work even, but would buy Gospels for free distribution if they were assured that all they gave would get to the needy. It is the business of those financially responsible for the mission enterprise to connect such potential supporters with the need in the various constructive avenues of work. Doubtless a wealth of support lies hidden in our congregations that could be turned to account somewhere in God's field. May your congregation find it. The Lord has need of every manner of gift and every manner of workman. So will His storehouse be full of everything needful for the work. It is almost inconceivable to think of a congregation of saved people who cannot be enlisted in some avenue of service if the proper approach is made. Notice, we said "saved." Not all church members are saved. They need to be sought out, too.

There is for all of us a precious "God's acre" somewhere where rest those of our loved ones. How can we look forward to a glorious resurrection and at the same time deny that hope by our inactivity to others as yet not possessors? How can we stand by our own open graves, and hear "I am the resurrection and the life" and keep our mouths shut? Let us look at our "God's acres" everywhere as acres of consecration, acres that tell us that the glorious hope must be carried on so that other folks shall not stand beside their open graves in hopeless sorrow. Why not have a consecration service in your graveyard? Possibly then we would have fuller support for the work of Christ. When your congregation has been thus consecrated as were the Macedonians, whether by a graveyard service

or by other means, it will abound to the riches of liberality, even though in deep poverty.

New Holland, Pa.

PRAYER AND THE MISSIONARY ENTERPRISE

By J. D. Mininger

"Nothing lies beyond the reach of prayer, except that which lies outside the will of God."—David Gregg.

"He that will save his time from prayer shall lose it; he that loseth his time in communion with God, shall find it in blessing."—Wilder.

"Prayer is the greatest avenue of power known to man. It far surpasses all preaching, giving, and working of every kind."—Alex Patterson.

"Whatsoever things ye desire, when ye pray, believe that ye have received them, and ye shall have them."—Jesus (Mark 11:24).

I.—What We Mean by the Missionary Enterprise

By the missionary enterprise, we mean the church-wide organized effort to carry out the Great Commission.

When the Lord commissioned Paul to become His ambassador to the Gentiles, He said, "I send thee . . . to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God" (Acts 26:17, 18). It will be seen at once, that this was a supernatural task. Neither education, organization, native ability, nor great wealth, would be "sufficient" for this work.

II.—Prayer and the Missionary Enterprise in the Book of Acts

In the book of Acts is given us a rare example of the missionary enterprise in operation under the guidance and empowerment of the Holy Spirit.

This book may be properly termed "The Divine Encyclopedia of Missions." There is no problem in the mission field of to-day, to which one cannot find a parallel in the Book of Acts.

One of the outstanding features of this movement is the large place—the large amount of time—devoted to prayer.

The twelve apostles said, "But we will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:4).

You can not read far into the Book of Acts, until you come to a prayer meeting. There are at least 29 references to prayer in this book of 28 chapters.

It is both interesting and illuminating to note

III.—What the Early Church Prayed For

1.—They Tarried and Prayed for the Infilling of the Holy Spirit.

"Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

"They were all filled with the Holy Ghost" (Acts 2:4).

"These all continued with one accord in prayer" (Acts 4:31).

A ten-day's prayer-meeting preceded the outpouring of the Holy Ghost on Pentecost. Just as a blind man can not behold the beauties of nature, just as a deaf man can not enjoy the melodious strains of music, and just as a gigantic steam engine is powerless without steam, so the Church is helpless without the endowment of the Holy Ghost.

Jesus said, "If ye then being evil, know how to give good gift unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him" (Luke 11:13)?

Not only did they pray for the fullness of the Holy Spirit, but they also offered definite

2.—Prayer for the Holy Spirit's Guidance when Placing Men in Positions of Responsibility

Did you ever take notice how cautious and prayerful the early Church was, when placing men to positions of leadership? For instance, when they wanted one to fill the vacancy caused by Judas' transgression, "they prayed and said, thou Lord, which knowest the hearts of all men, shew whether of these two men, thou hast chosen" (Acts 1:24).

Before Paul and Barnabas were sent forth, we read: "As the

(the church) ministered to the Lord, and fasted, the Holy Ghost said" (Acts 13:2). And again "when they had fasted and prayed."

Again in Acts 14:23, we read, "When they had ordained them elders in every church, and had prayed with fasting."

We see here at least three references to fasting and prayer in connection with the great work of calling men to positions of responsibility and leadership. What an example for the Church of to-day.

3.—Prayer for Preachers and Church Leaders

"But prayer was made without ceasing of the church unto God for him" (Acts 12:5).

James had just been beheaded. Because he saw it pleased the Jews, "Herod proceeded to take Peter also." "Peter, therefore, was kept in prison." But the greater circumstance here was a praying Church. "Prayer was made without ceasing of the church unto God for him" (Acts 12:5).

Paul Rader said, "If the devil can beat us in prayer, he can beat us anywhere, but if the Church betakes herself to prayer, she can beat the devil anywhere."

Did you ever stop to think how many of our preachers are in prison to-day? No, not behind iron-bars, but other bars,—other hindrances which bar them from doing justice to the important work of shepherding the flock of God. Why not, by prayer and loving coöperation "loose them and let them go?" Loose them from some of their menial tasks so that they can be free to devote time, prayer, energy, and thought to the more important work of shepherding the "flock of God over the which the Holy Ghost has made them overseers."

In order to perform all the tasks expected from many Mennonite preachers of to-day, one would think it would require them to be almost **supermen**. Take for instance, the brethren on the Executive Committee of the General Mission Board:

During the last year, as we were wrestling with financial problems of our own, how do we suppose the Treasurer or the President, and the Financial Agent of the Board fared in performing the larger tasks pertaining to their offices? It does not require either much grace, or "gray matter" to criticize.

Let us join the many who are upholding the hands of these and many others, in positions of responsibility and the army of the Lord will be victorious.

4.—Prayer for Personal Guidance

"Lord what wilt thou have me to do" (Acts 9:6)? Not, "What would my wife have me to do?" Not, "What would I like to do?" Not, "What would bring me the largest financial returns?" Not, "What would be the easiest job for me?" but Lord, "What wilt thou have me to do?" When every member of the Church like Saul, honestly offers that prayer, then the missionary enterprise will neither lack for workers nor money, but will receive a new impetus and the banner of Christ will be planted in many a land where the powers of darkness now hold sway.

5.—The Prayer of Nonresistance

"Lord, lay not this sin to their charge. And when he had said this, he fell asleep" (Acts 7:60).

In this remarkable prayer, we see Stephen, the dying martyr, burdened for the salvation of his murderers.

Saul (who later became Paul) was apparently a witness of this scene (Acts 7:58).

How do we know that the prayer of Stephen was not instrumental in the conversion of that future hero of the Cross, the apostle Paul?

6.—Prayer when under Fire—under Persecution

"And now Lord, behold their threatenings, and grant unto thy servants that with all boldness they may speak thy word" (Acts 4:29).

"Lord, lay not this sin to their charge" (Acts 7:60).

"And at midnight Paul and Silas prayed, and sang praises unto God" (Acts 16:25).

Those early Christians rejoiced because they were counted worthy to suffer shame for His name.

Some one said, "Paul did not have enough pull with the politicians of his day to keep out of jail, but that he did have enough power with God to pray himself out."

The Christians of those early days demonstrated the truthfulness of Psalm 50:15, "Call upon me in the day of trouble, and I will deliver thee and thou shalt glorify me."

7.—The Prayer of Fellowship

at Paul's departure.

"And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him. Sorrowing most of all for words which he spake, that they should see his face no more. And they accompanied him unto the ship" (Acts 20:36-38).

Here is one prayer-meeting that I should like to have attended. In these three verses we see:

- 1—Kneeled down
- 2—He prayed with them all
- 3—They all wept sore
- 4—They fell on Paul's neck
- 5—They kissed him
- 6—They sorrowed
- 7—They accompanied him to the ship

Jealousy, envy, strife, divisions, can not thrive in the midst of such devotion and heart fellowship, among elders and church leaders.

In Conclusion

It is evident that the Missionary Enterprise will succeed in proportion as we are faithful in

- 1—Praying for the re-filling of the Holy Ghost
- 2—Praying and exercising care in placing men to positions of leadership and responsibility
- 3—Praying for church leaders
- 4—Praying for personal guidance
- 5—Praying the prayer of nonresistance
- 6—Praying when under fire
- 7—Praying the prayer of fellowship

Oh, for the pure prayer-power that prevails:
That pours itself out for the lost:
Victorious prayer in the Conqueror's name,
Oh, for a Pentecost!

Cost what it may of self-crucifixion,
So that Thy will may be done:
Cost what it may of loneliness after,
So only souls shall be won.

A. Carmichael.

DEVELOPING OUR SPIRITUAL RESOURCES

J. L. Stauffer

A resource is that to which one may resort for supply or support. It means the available resources at hand. The word "spiritual" means pertaining to the Spirit. We might describe it as that which results from a Christian experience, or our relationship with God. The word "our" suggests the personal application to us as a people and not to somebody else. This word limits the discussion to that which we have available for the furtherance of the Gospel of Christ. The word "developing" suggests a more complete unfolding or discovery of our resources.

Any natural resource may become a spiritual resource if it is consecrated to the Lord. We may have natural resources as Christians, or as a denomination that can likewise be found among worldlings or worldly clubs, but the use of them will determine whether they are a natural resource only, or also spiritual. Among the natural resources that we as a people or church possess, the following might be named: First, **The resource of our heritage**. Our heritage has supplied us generally as a people, with clear minds and with sound bodies, generally free from the vices of the present evil age. The idea of simple living, honesty, industry, and frugality are characteristics of the Mennonite people of the past and we should not deny our heritage or waste our resources. The Biblical faith that has been handed to this generation from the former ones may be mentioned as last, but by no means the least. Second, **Our talents or natural abilities**. Third, **Our man-power**. Fourth, **Our money**. In addition to the above we may add the **Resource of prayer and Bible study**.

First: Our Heritage as a Resource.

"The lines are fallen unto me in pleasant places; yea, I have

a goodly heritage." "For I know him, that he will command his children and household after him, and they shall keep the way of the Lord." "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice." It is not our purpose to say anything about the heritage of other people, but our heritage that comes down to us from past generations gives us a **natural** and a **spiritual** resource in the battle of life. If we are not consecrated to God, and God is thereby not glorified in our lives, then this noble heritage remains but a mere natural resource. A good heritage helps us to steer clear of many of the temptations and snares in life. Many are the conflicts endured by men because of an ignoble heritage. I am thankful and rejoice in this great fact, however, that no matter what our heritage, there is still sufficient grace to triumph over hereditary tendencies and environmental influences. Will we in this generation continue to make this heritage of the past a spiritual resource? Will we pass this heritage on to succeeding generations, if the Lord tarry? Will we continue to live the simple life for God's glory? This Biblical principle is certainly being tested in these days of artificiality. Will we continue to be known as an honest, industrious, and frugal people? Will we seek to make known the Faith of the Gospel of Christ to the ends of the earth? Unused resources in a spiritual way may become our snare and handicap.

Second: Our Talents or Natural Abilities as a Resource.

"Stir up the gift of God which is in thee." Due to a goodly heritage, clean bodies, simple living; talents and natural abilities result therefrom. If used for ourselves and the world, one may make a real mark in the world. Mennonite young people are in special demand by those who know their qualities. If exercised to the glory of God, what a blessing and spiritual resource they may become.

Third: The Man-Power Resource.

Man-power to the world or nation means fighting resource and strength, cannon-fodder, an efficient army and navy. Man-power in the Church may be an unused resource, inactive and undeveloped, non-missionary, and entertaining a hope of getting to heaven on flowery beds of ease. With Christ's command to **GO**, every minister and every Christian worker should see in the man-power of the Mennonite church potent possibilities for evangelization purposes and the fulfilling of the Great Commission. The God-ordained plan used by the apostolic Church was that the man-power of the Church should be **WITNESSES FOR CHRIST** (Acts 1:8). God never intended that only ministers and appointed missionaries should be witnesses and soul-winners. In fact, all who fail to be soul-winners take a self-assumed position contrary to the Gospel of Christ and will have to face the consequences for their unscriptural position. A church with unused man-power is like a body that is partially paralyzed. The body ceases to function at the command of the head and thus we have the first step toward a coming dissolution.

Fourth: The Money Resource.

Money is a natural resource that can become a curse and can destroy men and nations, or Christian people can make it a spiritual resource that will spread light, life, and spiritual blessing to the ends of the world. As a natural resource we think of a number of Biblical references. "Though I bestow all my goods to feed the poor, . . . and have not charity, it profiteth me nothing." The rich man in Luke 12 had riches in abundance, but he used them for self and selfish purposes, leaving God out entirely, with the result that doom came upon him in a night and we have the inspired conclusion: "So is he that layeth up treasure for himself and is not rich toward God." May this not have a present-day application to some Mennonites who lay away dollar after dollar and add field to field, but withhold their divinely bestowed blessings from advancing the cause of Christ? The rich man of Luke 16 furnishes another illustration of how he used his money for this life only, and it was a torment to him in the next. "Go to now ye rich men, weep and howl for the miseries that shall come upon you." As a spiritual resource, such Scriptures as "Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven," suggest the proper use. "The Lord loveth a cheerful giver." The Bible makes a distinction between ownership and stewardship, and if Christian people would recognize this distinction, then our money would become a spiritual resource that would bring untold blessing to the one who recognizes his stewardship as from God.

Fifth: The Prayer Resource.

Samuel said: "God forbid that I should sin against the Lord in ceasing to pray for you." "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain," etc. "The effectual fervent prayer of a righteous man availeth much." Prayer may be a mere lifeless form and no contact is thereby made with the Most High. In this instance prayer would be a sign of spiritual bankruptcy, rather than a spiritual resource. It is the conviction of some that prayer is a spiritual resource that we do not recognize or use, as we should and could. Is it true that Mennonites are inclined to prayerlessness? Are prayer meetings almost obsolete in the Mennonite Church? Is our work for God bathed in prayer and Spirit-energized, or is our work carried on without a prayer-burden and hence conducted in the energy of the flesh? The host of promises associated with prayer should awaken us to the realization of the possibilities associated with this spiritual resource.

Sixth: The Bible Study Resource.

To-day we have an open Bible as compared with a closed Bible in the Middle Ages. We have the Scriptures in the language of the common people. The Word of God is inexpensive and hence its cost is not prohibitive. Is there more Bible study to-day than in centuries past? Bible study is a spiritual resource that is essential to good spiritual health, essential to growth in grace, and enables us to know the will of God. The Word reveals to us our message that is the only hope of the heathen or civilized lands. The Word of God is worth more than all the schools in Christendom or heathen lands. It is the only spiritual resource that God has promised to bless above all others. Bible study puts us in touch with this mighty power.

Requisites in the Developing of our Spiritual Resources

We should recognize the existence of the spiritual resources at our command. We must discern the possibilities that lie in these resources. No one generation is blessed above others as far as spiritual matters are concerned. The spiritual resources at hand in this generation were also at hand with our fathers. Each generation is responsible to God for the use of these endowments.

We need to see in Jesus Christ our all in all. Christ needs to be "Lord of all or He is not Lord at all," as someone has said. Christ must be preëminent or it is certain the natural endowments will never become spiritual resources.

We must heed the Word of God and consecrate ourselves anew and afresh to the task that God has given to the Christians of every generation in reference to world evangelization. "Lo, I am with you always, even unto the end of the world" implies that the great commission is an age-long commission.

Finally, God holds us responsible for what we have, and not for what we have not. A goodly heritage makes us more responsible than many others not so blessed. Our talents and abilities belong to God **IF** we do, and we are solemnly obligated and highly privileged to use them to God's glory. Our man-power resource is our opportunity. In a general way we have the men present with us in our congregations and God has delegated the evangelization of the world to MEN, women being their helpers. Some congregations of some religious groups look like a Women's Missionary Society, rather than a regular church service. The lodges and clubs have their men mostly. Our unsalaried and generally neglected ministry leaves each congregation a saving of hundreds of dollars. The simple life we profess, if we would all live in harmony with our profession, would net us many more hundreds of dollars. Our abstinence from worldly amusements and fashions of the world saves us many more dollars. **WHERE ARE THESE DOLLARS THAT ARE THUS SAVED FOR THE CHURCH THAT WE DO NOT SPEND AS MANY OTHER PROFESSING CHRISTIAN PEOPLE DO?** Our per capita donation for mission work is very little above the average, and even behind the contributions of some groups. **Where are these spiritual resources in terms of dollars?** Why should not the spiritual resource of prayer be one of our most widely used powers? "Not by might nor by power, but by my Spirit." The Spirit will help us to pray and intercede and if the Spirit is not given the opportunity to help in prayer, it may well be questioned if we can have His presence in the work as a whole. The spiritual re-

source of Bible study is needed more and more. Our missionaries need it. Our preachers need it. Lay members need it. The more we know the will of God, the better we will know Him, and the better we will be able to fulfill the high priestly prayer of our Lord found in John 17:17, 18. If we feel empty and need a refilling of the spiritual truth, we should not make the mistake that some do in sitting at the feet of teachers who are nearly drained out like ourselves, but why not go to the fountain of truth and drink long from the Scriptures themselves. Prayer, study, and meditation, are a trio that have been long divorced in the experiences of some Christian workers. May it not be so with us. Bible schools have their places, but they cannot take the place of personal Bible-study.

Harrisonburg, Va.

THE WORK OF THE SEWING CIRCLE AS RELATED TO MISSION WORK

Mary Rutt

When I think of the work of the Sewing Circle as related to mission work, I am reminded of the building of the tabernacle. Different materials and workmanship were needed in the erecting of the building. With any one kind of material or labor wanting the building would have been incomplete. Different talents were needed, some hidden away from the sight of man, others, beyond a doubt, famous. The names of many of the laborers are not mentioned. In fact, comparatively few names are given. To some it may appear that the women had no part in the erecting of this great building. Not one is mentioned by name. But when Moses issued the proclamation, he said that neither man nor woman was to bring any more offerings.

There were many laborers but one God, giving wisdom and directing the labor. There was one purpose in view, that of completing the tabernacle.

So I like to think of the sewing circle as a class of laborers helping to build a great house, a spiritual house of which Jesus Christ Himself is the chief cornerstone, "And all the building fitly framed together, groweth unto an holy temple in the Lord."

I am speaking of the Church of Jesus Christ. True believers are united in one purpose, that of winning souls for the Lord Jesus Christ, completing this spiritual house. Many different people are needed and different methods are used, but the same Lord is directing and the same purpose is in view. Whether laborers at home or abroad, directly teaching the Word or giving the offering of practical service or money, we are laborers together. In this spiritual house no offering of each believer is needed. If one link should be missing the work would be handicapped, or perhaps the building be incomplete.

I like to think of the Sewing Circle as proving the practical side of Christianity. Some folks think this insignificant, but it means very much. People want to see the Gospel that is preached exemplified.

I am reminded of a lady a number of years ago who attended a prayer meeting when a request was made for a sick lady. Believers were asked for their help; some one was to provide the meals for a day; another to do the cleaning; and another to do the washing. To the latter a refined lady responded, saying she would gladly do the washing. The lady with whom I spoke, who was attending the prayer meeting, said: "I was shocked to think that a woman of her type would humble herself like that. You know," she added, "I was raised on a large plantation in the south and not accustomed to seeing women of her type doing that kind of work. I felt she must have something in her life I knew nothing about although I had been a nominal Christian, a church member, for a number of years. That experience was a real turning point in my life," she added. "It led me to a definite experience of the Lord Jesus as my 'Saviour.'" The fact that our sisters will spend time and labor and give of their means for the poor cannot help but leave an impression upon those who receive help, and what about the ones who attend, nominal Christians, seeing the concern and neatness with which you do your work? You may be the means of leading someone to a definite acceptance of the Lord Jesus Christ as their personal Saviour. I believe that eternity alone will reveal the blessing and influence of the sewing circle along this line.

Then we would not forget the work done for foreign countries. The appreciation of material sent to a foreign country can scarcely be expressed. I can imagine the feeling of the natives to be similar to that of the one who received an old dress, but the material was useful for a child's dress. Trying to express her appreciation, she said, "To think that you thought of us." So the feeling of the natives can well be, "To think that the sisters of North America even thought of helping us." The Argentine people are not privileged in receiving articles from the sewing circles as our city missions or even as I understand the India mission can, but occasionally in small quantities we have received packages from the circle. Even the missionary families were not forgotten. I can assure you of their appreciation. One time especially when bedspreads were sent, if the circle could have heard the words of appreciation they would surely have been encouraged in their labor of love. Other things as well were received which were highly appreciated, but I mention the spreads because bedding is always so useful and at this particular time the articles were so much needed. They were so useful, so well made, requiring so much labor that every missionary was made to rejoice that they were not forgotten.

Then we want to remember the help the circle is giving to the missionaries going to foreign lands. All our missionaries have received some help, I think. Only a missionary knows what help means at such a busy time as that.

In conclusion, I want to mention the blessing of prayer. I understand that it was our sisters who first thought of the prayer booklets and had them printed. This is perhaps one of the greatest works of the sewing circle. A missionary once said, "I like to meet all the Christian people I can and get my name on their prayer lists. It will mean so much more power in my work." True it is that the



In Need of Sewing Circle Service

more people there are praying for the missionaries, the greater will be their power in service. The circle has fulfilled a great need. They have helped all sisters in our church to pray, even for the missionaries whom they have not met. They have united all the circle sisters in a great work.

I remember once while we were having a day of prayer at our station there seemed to be special power that we knew was not because of our own prayers alone, and later we found that this was the day appointed in the prayer booklet for special prayer for the work at the station of America.

Finally, I would say no matter what our vocation in life, if we are true children of God we are laborers together, having the same Lord directing and one purpose in view, that the Lord Jesus may be honored and glorified, the spiritual house completed, "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Jesus Christ our Lord."

Lancaster, Pennsylvania.

SEWING CIRCLE CORNER

"As we have therefore opportunity" (Gal. 6:10).

Paul was a man of tact. Every Christian may learn a lesson from him. There is a vast difference in the way we do things, and we may rest assured results will depend more or less on our methods of work.

Let the case be ever so needy a strained, ungracious manner of helping will repel; while a loving, thoughtful, helpful, tactful, if you please, way of helping will go a long way toward winning the needy one's confidence in the helper and in the helper's Christ.

May we mention reports again just for a moment? A nicely filled-in Report on a blank form just came into our hands from the Manson, Iowa, Sewing Circle. Thank you, Sisters. We are not printing this in full, for this report blank was filled in for the District Secretary's use; but here are a few items: The blank, as it was printed needed a bit of changing for this circle begins the year in September instead of July. So the months are written in ink, as they belong. There are forty-five members. The number present at each meeting ranges from seventeen to twenty-nine. Very good, but it might be better. So there is something to work for.

A donation of forty dollars is reported for Sister Friesen. Perhaps those forty dollars are helping now to supply medicines and other things for the work she is now in. Two quilts are reported for the Graber family—this under Foreign Missions. Disbursements are varied—part for materials for home work and part for foreign; in all \$62.06. Garments, 99; quilts, 5; comforters, 9; provisions, 1 barrel, 2 boxes, and a thirty-dozen case of eggs; hospital supplies, dresser scarfs, etc.

We all like to look over the various items because they are suggestive and help us to plan work in other places. The Secretary, Rose Eigsti, and the New Secretary, Elsie Martin are doing their part well, we are sure. May the Father bless them and you all.—L. Z. R.

CONTRASTING "GIRLS" AND "WIDOWS"

By Esther Vogt

For the Gospel Herald

Quite a feeling of change went with the giving up of the work with the Industrial School Girls at Ghatula and taking up that connected with the Widows at Balodgahan. It is true that all of these "widows" were once "girls" and we sincerely hope that the reverse does not become true that our

"girls" should ever become "widows" but there seems to be a world of difference in the nature of these two groups, in some ways so closely connected.

The girls, care free and happy, are living in the present with bright hopes in their hearts for the future. The widows talk of the past; they have all seen years of experience in sorrow and sin. One poor old widow said to me a few minutes ago, "I think of my daughter so much and wonder why she doesn't write to me." She began to cry and say, "You know she is the only one I have; I had ten children and all the others are in the earth (buried)." Another of the widows had twelve children but they are all dead. In a hurried estimate of the widows' children living and dead it was found that those dead are more than the living (131 children living and 159 dead). Besides these they have given up their husbands. They truly "loved and lost." But most of them have been brought to Christ just because of their sorrows. If they would have been living in contentment and ease in their Hindu homes they would no doubt still be there.

Most of the widows have come directly from Hindu villages where superstition is at its height. Having spent most of their lives in this environment it is very difficult for them to give up all their old ideas. We do our best to help them to disbelieve those things which are contrary to fact or Christian teaching. For instance we tell them the falsity of their idea of wearing a cork on a string around the neck to take away pain or of putting their faith in a tulsī plant, etc. And so we must face superstitions which they have been taught and believed since they were babies. The girls are in our control while they are young and we can teach them the right way from the beginning.

Then too our dealing with these two groups has a fundamental difference as we look to their future. The girls must learn to live agreeably with others to more readily help them to some day fit into new homes of their own and to promote this they are grouped together five or six in a room. They cook for each other, taking turns of a week at a time, and in bazaaring (marketing) and many other ways they are taught to cooperate, love, and help each other. The widows have come from their own homes where they have lived as they pleased and our main purpose is to allow these varied characters with their many individualisms to be as happy as they can in their last days. Many a quarrel and misunderstanding is avoided by the independence they are allowed as individuals. Each receives

her own weekly allowance, does her own buying, cooks just for herself, and for some it is found that the way to make things run smoothly is to give them a room to themselves.

A contrast is noted in their abilities to understand spiritual things. Although the girls at Ghatula are not of our brightest, they nevertheless can read and seem quicker to grasp spiritual teachings. Of course the experience of years and the earnestness of the women as they face the closing years of their lives in part counterbalance this even though very few can even begin to read.

The girls are always anxious to learn new songs and love our tunes almost in preference to the native ones (bhajans), but the widows can not appreciate our tunes and don't seem to be able to learn them. They always prefer the same bhajans.

The girls have accepted Christ in their youth but the widows have marks of sin upon them. Some have lived in adultery and other sin. Most of them have Hindu relatives, brothers, sisters, and some even children still living in their sins. The widows are very grateful to a heavenly Father who has loved them when they were lost in their sorrows and sins. I wish you could hear them pray to Him, it would touch you to see their fervor and sometimes their weeping as they pray.

Thanks to a God who loves the promising "girl" in her youth and who also rescues the sorrowing, sinful, and despised "widow" in her old age.

Dhamtari, C. P., India.

REPORT

Of the Forty-fourth Semi-annual Meeting of the Associated Sewing Circles

The forty-fourth semi-annual meeting of the Associated Sewing Circles of Lancaster Conference District was held Monday, Sept. 25, 1933, at Mellingers Church, Lancaster Co., Pa.

Song services were led by Bro. Amos Mellinger and Bro. S. A. Sholtzberger.

Scripture reading (Romans 12) and prayer by Bro. Abram Martin.

The regular business meeting was next on the program with Sister Metzler presiding, giving us a few fitting and timely remarks.

The minutes of the last meeting were read and approved. Forty-six circles answered to the roll call.

Orders were given from the mission stations. After the Treasurer's report, Bro. David Kennel took charge of the meeting and acted as moderator. M. R. Kraybill then spoke on the subject: "Christian Sympathy Toward Human Suffering." At 12:40 a short song service was held after which Bro. Oscar Burkholder led the devotionary service. An address, "What is that in thin hand?" was given by Bro. J. H. Hershey followed by "Why am I serving?" by J. I. Rutt. And the last on the program, "Power Through a Surrendered Life," given by Bro. Elam Stauffer. Short talks were given by J. H. Mellinger, Oscar Burkholder, J. I. Mosemann, Abram Martin, Noah Mack.

Many interesting and practical thoughts were given. Interest was good, attendance good.

Truly the work of the Sewing Circles was enlarged, and we were encouraged to press on with a new zeal.

Nettie A. Leaman, Secy.

OUR INDIA LETTER

Dear Herald Readers, Greeting in Jesus' Precious Name:—I am sure you all are anxious to hear something more about Likhma, the new evangelistic station. For some time already we had planned to visit the Likhma station, but on account of sickness, rainy weather, and bad roads we had to postpone our visit until last week.

The distance from Ghatula to Likhma, by way of the cart road, is about 20 miles. The first half of the road is very bad in the rainy season, but the other half is a third class gravelled road which is fairly good; yes, even good enough for an auto to travel on at the rate of 10 to 15 miles per hour, and by making the distance a little longer one could travel on this road nearly all the way. Oh if we only had our Ford car now—but it is still unfinished in America. If any one of you who read these lines feel prompted by the Spirit to give us a helping hand in the matter, kindly write to Bro. V. E. Reiff, Elkhart, Ind., and he will promptly let you know how much is needed to complete the Friesen Ford for India. We thank you in advance, and wish you the guidance of the Holy Spirit in the matter.

We left Ghatula Saturday 8:30 A. M., and arrived safely but very tired at Likhma 5:30 P. M. The cart was too small for two people to ride in it comfortably at the same time, so I walked the greatest distance. Sister Friesen walked too, whenever she was tired riding. Bro. Mukut, the former deacon of Ghatula, and his wife and the three little boys and the baby, and Bro. Simion and his wife and children, all stood out in the yard to meet us as we drove into the Mission compound. These two couples started the work at Likhma during the hot season. It was a happy meeting. Bro. Mukuts had arranged to take us for the night. Their house is small, but they arranged for us to sleep on the porch; so we got along just fine. After we were there a short time Sonai Bai, Bro. Mukut's wife, took Mrs. Friesen out to the village to see some sick people. Bro. Mukut looked after the supper. When the sisters got back, supper was ready. They told us in America, when the preachers come in the yard the chickens run. They do the same in India. So you can guess what we had for supper.

Sunday morning the porch where we slept was cleaned off and turned into a meeting hall. The meeting

Sunday morning was small, but we had a very impressive communion service. For Sunday dinner we were invited to Bro. Simion's house. There too we had a very profitable time together. In the afternoon we had planned to visit some homes in the village, but a heavy rain came up and spoiled the afternoon for us. For the night we were again at Bro. Mukuts, and early Monday morning we were again ready to start back. After breakfast we once more all met together for worship and then started our trip back. Going home it was downhill, and the oxen traveled quite a bit faster; but even so we made only about three miles an hour.

I believe the Likhma field is going to be an interesting field. Our workers had made some good contacts with the people already, but they get pretty lonely sometimes out there in the jungle, surrounded by the wild animals and heathen darkness and they ask an interest in your prayers. We are glad for the money that has already come in for this station, and we hope that the balance will soon be available too.

Yours in His service,

P. A. Friesen.

Ghatula P. O., Sihawa,
Via Dhamtari, C. P., India.

SOUTH AMERICAN LETTER

America F. C. O., Argentina.

Dear Herald Readers, Greetings in Jesus' Name:—Did you say these were hard days?—that it was hardly of any use trusting in the Lord any longer?—and, who knows if He really cares anything about us?—Even with all this, things might be worse. It is a fine time to read about the Captivity of the Hebrews (11 Kings 24 and 25 for example) and compare the conditions and spirit of the times with ours. Everything to them seemed to have been lost—their prosperity, their homes, their religion and their king, but not their God. The last verse says of King Jehoiachin "his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life." That was something. Even in captivity they had something. They had God yet. And God lasted for more than a hundred years after this in spite of the crisis in which Israel and Judah found themselves, for Ezra writes (9: 8): "and now for a little space grace hath been shewed from the LORD our God, to leave us a remnant to escape, and to give us a nail in His holy place, that our God may lighten our eyes, and give us a little reviving in our bondage." Ezra didn't ask much in this prayer but it meant much. "A remnant," "a nail," "a little reviving"—that was all; but there was sal-

vation in the "remnant"; there was "grace" in the "little space." Let us look for the "nail in the Holy Place"—"a little reviving in our bondage." That's a great promise FOR US.

Bragado News: Bro. and Sister Lantz took the Brethren Gorjon, Battaglia and Hershey in their car for a little tour of 240 miles visiting the towns around Bragado. They went as far as San Antonio de Areco, where Bro. and Sister Di Pietro live and work, and were invited to hold services in the afternoon and evening. Bro. Lantz spoke on the need of consecration; Bro. Hershey on the message to the Laodicean church. In the evening Bro. Gorjon spoke on the Great Commission and Bro. Battaglia an evangelistic sermon on "Turn ye, turn ye, for why will ye die?" An invitation was given and ten souls accepted the Lord. Every one was happy, so at eleven o'clock the travelers started for Bragado reaching there at 4:30 A. M. the next day.

Bro. Battaglia held a series of meetings in Bragado and Mechita from Aug. 28 to Sept. 5. There was good interest and a number made the decision to accept Christ as their Savior.

Trenque Lauquen: Bro. Hershey was in Buenos Aires this week on business and succeeded in obtaining a reduction of 20% on the evangelistic tent that we are buying. Seats are being prepared and the Bible Coach and tent will begin a new season in the Bragado district toward the end of September.

The printery is busy running off the Young People's Meeting topic-booklets for next year.

A carpenter in Bragado (a brother in the church) is making eleven new benches for the Trenque Lauquen church and framing six scripture texts. The latter is gratis, the benches are 15.00 pesos each.

Guanaco, Madero, and Passo: Bro. Zagami says several brethren are beginning to tithe for the Lord and a number of persons confessed Christ recently.

Tres Lomas: "We have good interest at present—101 in Sunday school and a house full on Sunday evening."

Longuimay: Bro. Luayza writes that the initial meetings here began with much interest. A truck-load of some twenty persons came up from Santa Rosa the first Sunday and helped with the singing, etc. These meetings will continue D. V. until Sept. 23.

Yours in His glad service,

Sept. 16, 1933. Elvin V. Snyder.

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.—1 Pet. 2:9.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For September, 1933

GENERAL

Forks Cong Ind	\$17 75
Sharon Cong Ohio	3 82
Friends Ohio	500 00
Friends Iowa	5 00
L E Sommer	10 00
Plum Crk Cong Nebr	10 00
L Deer Crk Cong Ia	28 34
L Deer Crk SS	
Classes 5, 11, 12 Ia	2 32
W Union Cong Ia	20 00
Sugar Crk Cong Ia	71 73
Zurich Cong Ont	11 00
Bethel Cong Medina Co O	19 00
Leetonia SS Ohio	13 51
O Grove SS Cham Co O	33 27
Martins SS O	19 08
S Union Cong Ohio	41 91
Pleas View SS Okla	27 44
A Sister Okla	10 00
Mt Pleas Cong & SS Va	11 00
Salem SS Alta	48 00
Cresston SS Mont	1 76
Rockton SS Pa	50
	905 43

INDIA

General

Sue F Landis	5 00
O Grove & Pleas Hill	
Congs Ohio	102 00
Pleas Hill SS Cl O	10 00
Hopewell Cong Ind	12 00
W Union SS Pri Dept Ia	8 19
W Fairview Cong Nebr	19 26
Freeport Cong Ill	32 85
Roanoke Cong Ill	13 92
St Jacobs Cong Ont	85 30
Midway SS Ohio	18 99
Towamencin SS Pa	21 13
Worcester Cong Pa	18 00
L Salford SS Pa	49 00
Souderton TM Pa	9 00
Souderton Cong Pa	40 32
Mary E Herr	10 00
A Sister Mellingers	
Cong Pa	10 00
E Chestnut St SS Lanc	
Pa	23 66
Zion Cong Ore	7 53
Bethel Cong Ore	75
E Holbrook SS Colo	3 92
LaJunta Cong Colo	4 80
Mt Zion Cong Mo	7 05
Scottdale SS Pa	6 50
Coalridge Cong N Dak	5 00
Mr & Mrs H F Reist	12 50
	536 67

Missionary

O Grove Cong Wayne Co	
Ohio	150 00
Lockport SS Ohio	16 10
W Union Cong Ia	59 40
E Fairview Cong Nebr	29 98
Willow Spgs Cong Ill	74 96
Roanoke SS Ill	75 00
Schertz Bros	73 00
Bethel SS Cl 4 Ore	5 50
Hesston Col SS Kan	70 00
Penna SS Kan	7 40
Spg Valley SS Kan	37 50
Mt Zion Cong Mo	6 00
Pleasant Grove SS Pa	12 00
Weaver SS Pa	3 00
SW Pa SS Conf Miss Fd	36 00
Cousins of Ida Beare Ia	91 00
Salem SS Alta	41 78
Kaufman Cong Pa	15 00
	803 62

S C Contributions:	
Hesston SC Kan	3 00

Central SC Ohio	6 00
Behel & O Grove SCs O	15 00
Martins & Pleas Gr SC O	5 00
Orrville SC O	1 92
Trail SC O	10 00
Berlin SC O	20 00
	60 92
Total India Missionary	864 54

Missionary Children

Hannah Burkhard Est	50
Cullom SS Ill	5 00
	5 50

Evangelist

S Union SS Ohio	
Cls 11, 12	34 00
Young Mothers Cl	29 20
Matt 6:3 Pa	10 00
A Brother Pa	15 00
Proverbs 3:9, 10 Pa	30 50
Strasburg Cong & SS Pa	22 00
Millersville SS	
Lydia Sauder Cl Pa	22 00
Middlebury SS Ind	22 00
	184 70

Bible Women

Salem SS O	11 00
Oak Grove SS Mrs P J	
Hartzler Cl O	8 50
S Union SS Ohio	
Class 5	11 00
" 14	4 00
" 17	5 00
	39 50

S C Contributions:	
Martinsburg SC Pa	11 00
Total India Bible Women	50 50

Teacher

Clinton Fr SS Ind	3 00
Goshen College SS Ind:	
Older Sisters Cl	9 25
Berean Bible Cl	20 75
S Union SS O:	
Class 13	13 00
" 16	5 00
Half Century Cl	21 11
Strasburg Cong & SS Pa	45 00
Five Sisters Lanc Pa	4 00
A Sister Mellingers Cong	5 00
Pa	
A Bro & Sister Lanc Pa	5 00
	131 11

Orphan

Sue F Landis	5 00
Mr & Mrs C A Vogt	16 00
Sand Hill SS Cl 8 NY	8 00
Bro & Sister J S Roth	32 00
No Pomona SS Calif	8 00
The Thrasher N Dak	28 00
Yellow Crk SS Ind	64 00
Goshen SS Indiana:	
Pri Dept	8 00
Inter & Jr Dept	10 00
L Deer Crk SS Cl 30 Ia	3 50
L Deer Crk SS Cls 29, 31,	
32 Ia	11 00
W Union Cong Ia	52 43
Forks SS Ind	23 22
Blenheim SS Ont	32 00
Metamora SS Mary	
Bachman Cl Ill	8 00
A Bro & Sister Mich	10 00
O Grove SS Pri Dept &	
Jr Dept O	10 00
Martins Crk SS Cls 7, 9 O	9 00
S Union SS Ohio:	
Class 3	8 80
" 4	4 25

" 6	2 50
" 10	3 75
" 18	3 00
Junior Dept	7 35
Khedu Cl	8 00
Primary Dept	14 00

E Petersburg SS	
Willis Kilhefer Cl Pa	16 00
Paradise SS Aaron Metzler	
& Saml Ressler Cls Pa	1 00
Three Sis Mt Joy Cong Pa	8 00
Middlebury SS Ind	8 00
Bethel SS Cls 7, 9 Ore	1 63
Pinto SS Md	21 00
Stahl SS Pa	5 49
Scottdale SS Pa	33 30
Stahl SS Pa	5 09
Willis K Lederach	8 00
Mrs A P Schertz	25 00
J M Kurtz	2 00
A Bro & Sister Kan	8 00
Noah Hershey	16 00
Wm S & Ella Landis	40 00
J D Hartzler	32 00
A Bro & Sister Ind	9 00
	629 31

Widow

Sue F Landis	5 00
Mr & Mrs M M Burkholder	5 00
A Bro & Family Ind	10 00
Bethany SS Mich	5 00
Sugar Crk SS Ia	20 00
L Deer Crk SS Cls 5,	
11, 12 Ia	1 15
Cedar Gr Cong Ont	5 00
S Union SS O:	
Class 2	5 00
" 8	8 25
" 15	5 00
	69 40

Medical

O Grove SS Mrs J M	
Wenger Cl O	7 50
Mr & Mrs Ira	
Birmingham	20 00
Holdeman SS Mrs Simon	
Hartzler Cl Ind	5 85
Marion SS Pa	10 00
Barbara Weaver	25 00
Sonnenberg SS Cl O	10 00
Sonnenberg SS Y Girls	
Cl O	10 00
Goshen Col SS Mens Bible	
Cl Ind	10 00
W Union SS Elsie	
Kinsinger Cl Ia	10 00
A Bro & Sister Ind	10 00
S Union SS 2 Sisters O	10 00
A Strasburg SS Teach Pa	5 00
Conestoga SS Mary	
Petersheim Cl Pa	10 00
Scottdale SS Pa	8 00
Sonnenberg SS	
Sunshine Cl O	15 00
L R Troyer & Family	10 00
	176 35
S C Contributions:	
Sonnenberg SC O	10 00
Total India Medical	186 35

Evangelistic Budget

G G Marner	5 00
Schertz Bros	13 50
Salem Cong Nebr	9 25
Willis K Lederach	13 00
A Bro & Sister Ind	13 00
	53 75

Lepers

Sue F Landis	5 00
Lickma Evangelistic Station	
Harrisburg Cong Ore	20 00
Portland Cong Ore	10 00
	30 00

Boys Hostel (Dormitory)	
Goshen College SS Ind:	

Academy Boys Cl	12 50
Young Peoples Cl	25 25
College Seniors	25 50
Coll Jr & Soph Men	14 75
A Bro Beech Cong O	45 00
	123 00

Friesen Auto

Old Peoples Home Workers	
Maugansville Md	30 00
Total for India	2,899 83

SOUTH AMERICA

General

J M M Ohio	1 00
J H S Ohio	1 00
Sue F Landis	5 00
Detroit Cong Mich	4 21
E Fairview Cong Nebr	27 08
Salem Cong Nebr	9 04
Willow Spgs Cong Ill	10 28
Waldo Cong Ill	23 22
Hopedale Cong Ill	26 68
Snyder Cong Ont	19 00
N Lima SS Ohio	17 08
Pleas View SS O	6 00
Spring City Cong Pa	63 00
E Chestnut St SS Lanc	
Pa	20 00
A Sister Mellingers Cong	
Pa	10 00
Middlebury SS Ind	10 17
Fairview Cong Ore	20 00
E Holbrook SS Colo	3 91
LaJunta Cong Colo	4 80
Mt Zion Cong Mo	1 00
Scottdale SS Pa	6 50
Salem SS Alta	33 02
W Zion SS Alta	9 01
A Bro & Sis Kan	10 00
Stahl Cong Pa	5 52
Pleas Grove Cong Pa	2 75
Weaver Cong Pa	3 35
Mr & Mrs H F Reist	12 50
	365 12

Missionary

Map View AM Cong Ont	25 56
Wilmot AM Cong Ont	65 81
Poole AM Cong Ont	31 00
Hay AM Cong Ont	23 33
Souderton SS Pa	37 50
Elizabethtown Cong & SS	
Pa	70 79
Pleas Valley SS Kan	8 56
LaJunta Cong Colo	21 98
Sycamore Gr Cong Mo	13 10
Mt Clinton SS Va	9 50
	307 13

S C Contributions:	
Marion SC Pa	25 75
Total S Am Missionary	332 88

Missionary Children

St Jacobs SS Ont	7 50
Map View AM SS Ont	2 50
Fairview SS Mich	12 71
Elizabethtown SS Penna:	
Alta Nunemaker Cl	12 50
Emma Garber Cl	5 00
Barbara Brubaker Cl	5 00
	45 21

Evangelist

Sonnenberg SS Cl O	12 50
Fairview Cong N Dak	22 50
Goshen Coll SS Freshmen	
Women Ind	14 50
Clinton Fr SS Ind	9 00
Shore YPBM Ind	9 00
Salem Cong Nebr	9 24
Schertz Bros	13 50
Deep Run Cong Pa	31 81
Scottdale SS Pa	12 50
SW Pa SS Conf Miss Fd	50 00
	184 55

Bible Readers

Sue F Landis	5 00
--------------	------

O Grove SS M J Smucker Cl Ohio	10 00	David Landis	5 00	Enos Kauffman	79	Mo. Church Bldg.	
Orphan	15 00	John W Hess	2 00	Lucille Roth	8 00	A Member Yel Crk Cong	
Lancaster SS		James Bucher	1 00	Naomi Hershey	50 00	Ind	1 00
Mrs Rohrer Cl Pa	4 00	A Sister	25 00	Goldie Liechty	10 00	Maple Grove Cong Ind	17 50
Stahl SS Pa	6 00	Nelson Hinstead	1 00	Esther Esch	8 00		18 50
		Maggie Hinstead	2 00	Elizabeth Kulp	8 00	Mo.-Kans. Conference Expense	
		E R Miller	5 00	Kaufman Cong Pa	2 42	Sycamore Grove Cong Mo	6 00
S C Contributions:	10 00			Masontown Cong Pa	95	Tuleta Cong Texas	3 10
L Deer Crk SC Ia	11 06	S C Contributions:	76 13	David Betzner	10 00		9 10
Asso SC of Franconia		Sonnenberg SC Ohio	10 00	Bessie Bennell	2 50	Evangelistic	
Dist Pa	75 00	Total Kans City Mission	86 13	E R Miller	5 00	Mt Zion Cong Mo	50
		Lima, Ohio		Mrs Callie Osborn	1 25	Protection Cong Kan	4 95
		Sue F Landis	10 00	Hosp Sales—Charges	2,351 28	A Sister Okla	10 00
		Medway SS Ohio	12 57	Hosp Sales Out Patients	52 25		15 45
Total for S Am Orphans	96 06			Hosp Sales Cash	816 11	Portland Mission Bldg.	
Publication				Rental Income	327 35	Bethel Cong Ore	75
A Bro & Sis Lanc Pa	5 00	Los Angeles, Calif.			3,681 40	Pacific Coast Conference	
Medical		Nampa Cong Ida	3 18	Total Char Institutions	4,706 28	Fairview Cong Ore	13 22
S C Contributions:		Bethel Cong Ore	25	AFRICA		S. W. Penna. Conf. Fund	
Columbiana & Mahoning		Los Angeles Cong Calif	33 30	Sue F Landis	5 00	Kaufman Cong Pa	5 10
SCs Ohio	10 72	Clara Vogt	1 00	ANNUITY		Morrison's Cove Congs Pa	2 30
L. S. Weber Auto Fund		Ralph D Miller	4 25	A Sister Va	1,000 00		7 40
Shantz Cong Ont	14 00			OTHER FUNDS		Johnstown Bible School	
Geiger Cong Ont	10 50	Peoria, Ill.		Hesston College		Rockton SS Pa	50
Blenheim Cong Ont	12 00	E Bend Cong Ill	34 56	Kansas City Cong Kan	5 95	S. C. General Expense Fund	
		Gen SS Treasurer	8 00	Jewish Evangelization		Iowa-Nebr SCs	10 86
		Martha Nafzinger	1 00	Frank Bennett	3 00	Manheim SC Ont	1 00
Total S Am Mission	1,091 04	Peoria Mission Cong Ill	5 89	Menn. Board of Education			11 86
		Mrs George Roszart	1 00	Cullom SS Ill	3 84	S. C. Supplement	
CITY MISSIONS				Metamora Cong Ill	8 60	Sent by Mrs Henry	
Altoona, Pa.				Metamora SS Ill	8 91	Koerner Ill	1 20
W Pa Dist Y P Inst Pa	25 00	Portland, Ore.			21 35	Mission News Bulletin	
Blade Cong Md	1 68	Nampa Cong Ida	4 70	Pleasant Hill		J C Troyer	50
into Cong Md	5 78			Morrison Cong Ill	6 48	Lydia H Smith	1 00
asselman Cong Md	3 00	Toronto, Ont.		Colportage & Tracts		Fred Lantz	1 00
lough Cong Pa	5 00	Floradale Cong Ont	8 00	Fairview Cong Mich	23 34	Fannie Shantz	50
		Wideman SS Ont	31 38	Rural Evangel		M C Weaver	1 00
		Hagey Cong Ont	7 00	Yellow Crk Cong Ind	6 00	Anna Hoover	1 00
		Blenheim Cong Ont	8 74	Rural Missions		A Bro & Sis Ind	50
		Biehn Cong Ont	12 00	Berea Cong Ind	3 50	E M S Library Va	78
Altoona-Mill Run Work		Kitchener Cong Ont	32 00	Emma Cong Ind	19 18	Ollie M Hostetler	1 00
ist SS Conf Treas		Breslau YPBM Ont	4 25	Kitchener Cong Ont	26 50	A D Snyder	1 00
(SW Pa)	3 50	Ont SS Conf	2 00	Weaver Cong Pa	4 20	C Z Yoder	2 00
Canton, Ohio		Total City Missions	545 98		53 38	E C Bowman	1 00
artins & Pleas View		CHARITABLE INSTI-		District General		J S Shoemaker	1 00
YPBM Ohio	3 11	TUTIONS		Towamencin SS Pa	34 74	G A Schweitzer	1 00
uth Huff, Naomi Moyer,		Children's Home, K. C.		Boyertown Cong Pa	9 67	A Bro Pa	1 50
& Lavina Clemens	4 00	Mr & Mrs Ira		Springfield Cong Pa	3 00	D D Troyer	1 00
ertha Hunsberger	1 00	Birmingham	6 00	Providence Cong Pa	10 00	Anna Christophel	25
ymond Nice	5 00	Plum Crk Cong Nebr	10 00	L Salford Cong Pa	124 53	A C Good	48
elson Hinstead	1 00	Goodfield Cong Ill	3 45	Walter Detweiler	25 00	Christian Birkey	25
aggie Hinstead	1 00	A Bro & Sister Kansas	10 00	Rockhill Cong Pa	77 15	A Bro Pa	25
Grove & Pleas Hill		Special Support	215 00	Willow Spgs Cong Ill	10 67	C A Magnuson	1 00
Congs Ohio	20 00	J J Hostetler	2 00	Nappanee Cong Ind	10 02	L J Johnston	50
artins Crk Cong O	3 50	Dora Brubacker's SS Cl	</td>				

A Lewis Fretz	1 00	E Petersburg SC Pa	40	Russians—Harbin, China	Virginia Dist Bd	143 67
L R Troyer & Family	50	Waterloo SC Ont	3 50	Mr & Mrs Ira	Wash Co Md-Frank Co	
A Bro Pa	2 00	Columbiana SC Ohio	1 20	Birmingham	Pa Bd	30 00
A Bro Pa	1 00	McBride SC Mich	20	Beech Cong Ohio	S C Contributions	237 01
Susan B Stauffer	1 00	Oakland SC Md	1 00	A Bro Beech Cong Ohio	Men Bd of M & C Inc	7,593 52
Mrs Saloma King	1 00	Low Point SC Ill	20			12,358 37
N L Kauffman	22					
Mary C Kauffman	50		9 50			
C B Shoemaker	1 00	Total Other Funds	943 85	Total Relief Funds		
Oscar S Hostetler	30					
A Bro & Sis Ind	1 00	RELIEF FUNDS		SUMMARY		
Mr & Mrs H F Reist	1 00	Russia		Alta-Sask Dist Bd	133 57	
Howard Yoder	1 00	Sue F Landis	5 00	Dak-Mont Dist Bd	55 50	
A Bro Pa	1 00	A Sister Ill	10 00	Franconia Dist Bd	668 85	
A Bro Pa	1 00	Thurman Cong Colo	19 00	Illinois Dist Bd	367 37	
P W Penner	1 00	C Rediger	25 00	Ind-Mich Dist Bd	538 55	
Noah C Lehman	5 00	Holdeman Cong Ind	22 12	Iowa-Nebr Dist Bd	489 18	
A Bro & Sis Pa	1 00	A Bro Pa	25 00	Lancaster Dist Bd	349 45	
		Roseland Cong Nebr	6 70	Mo-Kans Dist Bd	378 33	
	60 76	Daytonville Cong Ia	8 51	Ohio Dist Bd	540 74	
		Alpha Cong Minn	16 00	Ontario Dist Bd	470 12	
		Palmyra Cong Mo	5 00	Pacific Coast Dist Bd	58 55	
			142 33	S W Pa Dist Bd	95 58	
				SW Pa SS Dist Conf Bd	208 38	
S. Circle Letter						
Portland SC Ore	1 00					
Canton SC Ohio	2 00					

GLEANINGS

What One Leper Did

Through the gifts of the American Mission to Lepers, nine brick cottages have been constructed to form a leper colony near Central Hospital at Elat, West Africa. Lepers cleared the ground, made the brick and served as carpenters and masons under the direction of the American Presbyterian Mission. The Hospital Report for 1932 tells of one leper, who, single handed, has been going into neighboring villages doing personal work with those who never attend church services. He has been used of God in winning forty-five souls to Christ. Other lepers, closely associated with him, report sixty-two more that this one leper has brought to a saving knowledge of Jesus Christ last year, thus making a total of 107 souls won.—Drum Call.

Walk 140 Miles to School in Africa

Five tribes are represented in the Boys' Agricultural Mission School at Katoke, British East Africa. There are fifty boarders and a village school with forty-five boys. Twenty-five boys came on foot from Bugufi, a distance of about 140 miles. Some set out with just a thin cloth and no blanket, and with only sufficient food to last two or three days. The journey takes about eight days or more. The natives in these parts are not hospitable and will not ordinarily provide for and lodge a stranger for a night. The boys simply trusted in God to help them and all arrived safely. One was a boy of about eight. A Christian boy in the school, seeing that this little fellow had only one small rag to wear, gave him his only singlet. This Christian boy who is an orphan, remembered when he himself wandered hopelessly about, sometimes insufficiently clad and often hungry.—C. M. S. Outlook.

A Congo Memory Contest

In a preparatory school of the Congo, where 12 men from Lolo and 16 from Vungu had been in school for one year, the book of Colossians was chosen for the Bible study,

and a goal was set for each man to commit the whole book to memory. Some read with difficulty, but there was a remarkable measure of success. Of ten participants four received a perfect mark and the reward, a small French Testament. After a competitor made four mistakes he was out of the running.—Congo Mission News.

Visiting East Africa

W. S. Nelson of Tripoli, Syria, writes of a visit to Uganda. A missionary who had served there for 36 years told him that when he first went to Uganda there were about 8,000 Christians in the state, while now the enrolled Protestants are a quarter of a million, with an equal number of Catholics. In a total population of three million there are only 65,000 Moslems, so the Christian numbers show a relatively large proportion. There is a finely equipped Mengo Hospital operated by the C. M. S. It has about 160 beds in all departments. As it has the only X-ray in Uganda it does all this kind of work for the government hospital as well. Every effort is concentrated upon efficient service. The visitor can now travel in comfort through a region where less than a century ago were dense jungles and savage men and beasts.—Presbyterian Advance.

High Caste Inquirers

The Alliance mission in India reports a unique situation in their field. A number of high caste Hindus have been attracted, and come to the mission bungalow at Murtizapur (Berar) almost daily to read the Bible and inquire concerning the Way of Life. They are among the most influential men in the town, and most of them are wealthy. This, together with their high caste, makes it exceedingly difficult for them to accept Christ, but some of them are very near the Kingdom.—Alliance Weekly.

Bible Readers in Bible Lands

The Bible Society has provided funds to translate the Bible into Arabic and Armenian. The Bible Readers Association has published 2,000 leaflets annually, containing daily Bible readings as a help to Sunday

school teachers and students. In many village schools they are used in connection with the daily prayers in the school, so that actually many more than 2,000 persons are benefited by the leaflets. This Society seems to persuade people of all ages and of many nationalities to read a portion of the Bible each day. To-day the Society has nearly a million members in many lands, including 2,000 or more in the Near East.—Bible Lands S. S. News.

India's Anti-Untouchability Movement

A few years ago the Hindu caste system seemed like an indestructible barrier to Christian progress in India. To-day there are increasing evidences that the system is slowly crumbling. An AM-India Anti-Untouchability League has been founded and Mahatma Gandhi's fast has stimulated the movement. Now he has announced a new fast because he finds that caste is a greater evil than he thought. While Mr. Gandhi has aroused Hindu public opinion and led many to think of the social evils of untouchability, orthodox Hindus have also been aroused to defend the ancient custom and its religious basis. They are appealing to the British Government's pledge of neutrality and non-interference in religious matters, strongly opposing the Untouchability Abolition Bill, proposed for the Central Legislative Assembly, and the Temple Entry Bill for Madras. The latter, which has been disapproved by the Viceroy, would permit untouchables to enter the temples—from a Christian viewpoint a doubtful privilege. A similar bill has been introduced into the Legislative Assembly in Delhi.

In the meantime the work of educating the Hindu public on the injustice and evils of caste is going forward. As one result a proposal has been made by some of the Hindu priests that a purification ceremony for outcastes may be introduced to solve the problem of permitting them to use the temples. The tide seems to be turning in favor of the removal of untouchability, a curse which has for so long kept 60,000,000 Hindus in bondage and poverty, ignorance, and despair.

Respectfully submitted and
Gratefully acknowledged,
V. E. Reiff, Gen. Treas.,
1711 Prairie St.,
Elkhart, Ind.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"In the beginning God created the heaven and the earth."

The ending of this present age is summed up in these words: "We must all appear before the judgment seat of Christ."

All that we are, or may ever hope to be, may be summed up in one word: opportunity. "As we have therefore opportunity, let us do good," and be good.

Benjamin Franklin is given credit for coining this proverb:

"Early to bed and early to rise,
Makes a man healthy, wealthy, and wise."

How much has the failure of the American people to live up to the standard expressed in this proverb to do with our present economic and social ills?

Christ set the pattern, even at the early age of twelve, in that He lived true to the standard, "I must be about my Father's business." We thought of this when we thought of the many activities going on throughout the Church. We think of the continued meetings going on in dozens of congregations; of the several kinds of special meetings—Bible conferences, Bible meetings, Sunday school meetings, Christian life conferences, month-end meetings, etc.—to say nothing about regular Sunday activities in all of our congregations and family devotions in our homes, and we are reminded of what Christ said about Himself.

We praise the Lord for all these activities. May the good work be continued, and increased. But let us not get the idea that religious activities such as we named constitute all that belongs to the Christian service. We may do all things and yet be outside the Kingdom. It is right to be active, and not right to allow any of our opportunities for faithful, active service

to go by unimproved. But "except a man be born again, he can not see the kingdom of God;" and unless we live the "born again" life it is idle for us to claim acceptable standing before God because of our religious activities. The first thing that belongs to an active Christian life is that of surrendering ourselves to Him. "Yield yourselves unto God," and heaven-approved religious activities are a natural result of this surrender.

"Of such is the kingdom of heaven," said Christ when He took up the little children in His arms and blessed them. Parents, teachers, preachers, active workers in Church and Sunday school, and all others responsible for the proper bringing up of children, should remember the words of our Savior on this occasion. "Of such is the kingdom of heaven." But will they remain such? That depends very largely upon how faithful we are in bringing them up "in the nurture and admonition of the Lord." God's little ones—whether little in age and stature or little in humble service to Him who gives us all we have—deserve the best we can give them.

Sabbath Desecration.—In these days, when the number of people out of employment the world over runs into the scores of millions and there is a general cry in favor of reducing the number of working hours during the week, why do people insist on conducting their business on Sunday? God's rule is: "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God." Had this rule been followed by both laboring men and employers of labor; had the people generally repaired to the house of the Lord on the Lord's day instead of going to the factory, the farm, the business counter, and the place of amusement; this world would have been spared many of its present-day ills. All the work that has to be

done could easily be done during the six work days in the week, leaving the Lord's day to be devoted to the cause of rest for the body and activity for the soul. This world is paying a very dear price for its Sabbath desecrations.

The old battle, on the temperance battlefield, is about to be fought over again. So rank had the corruption of the liquor forces become, that America and several other nations rose up en masse and outlawed the liquor traffic. But while the liquor traffic was outlawed the liquorites were still with us. They succeeded in discrediting prohibition to an extent that it is about to be voted out with the same unanimity that it was voted in, some fifteen years ago. Now the old struggle of "regulation" is coming back. Sincere dries are lining up with sincere wets in the hope that the traffic may be "regulated." But, unless the liquorites have changed (and we have no evidence that they have), they will pay just about as much attention to "regulation" as they did to prohibition. The only way to cure an outlaw is to get him converted. And in this case the only way to convert the outlaw is to convert his patrons. When the masses of people once get the vision that "every one that striveth for the mastery is temperate in all things," and live true to their vision, then the dreams of temperance people will be realized.

God has three institutions through which His cause is being fostered.

The first of these is the Christian home, which He instituted in the beginning. It was not known by that name until since the ushering in of the Gospel dispensation, but the standards of the Christian home are identical with the standards of the model home in the Old Testament dispensation. Because of the hardness of the hearts of the people Moses granted the right of divorcement, and polygamy also was allowed to creep in; "but from the be-

ginning it was not so." God instituted the home that children might be born and reared in purity, might be brought up "in the nurture and admonition of the Lord."

The next institution that we wish to notice is that of the Sabbath. This also has had existence since the creation. It has gone through a number of changes—one of the notable changes being that of changing the day from Saturday to Sunday, since which time this Sabbath has been "The Lord's Day." But the day, set apart for purposes of rest and worship, is the same in spirit that it has been from the beginning. Laxness in Sabbath observance means leanness of soul. Abolish the Sabbath, and you will find, sooner or later, that Christianity has likewise been abolished.

Next in order is the Church, designed as the earthly home of God's people. Christ struck the key-note when He said, "Upon this Rock I will build my church and the gates of hell shall not prevail against it." It is a positive promise, but the promise is not any more positive than is the condition upon which it is based. It was no mistake when God ordained that His Word and will should be made known to man through the instrumentality of the Church. We need both the enlightenment and the fellowship, for which this arrangement provides.

Through these three institutions God works to bring about and maintain the well being of His people. There are other instrumentalities that we might mention, but they can all be grouped under the head of one or the other of the institutions named. Let us make the most of our opportunities linked with each of these institutions, and the Master's "Well done" will be our happy reward.

THE VICTORIOUS LIFE

By D. L. Christophel

For the Gospel Herald.

III. Obedience (continued)

Obedience follows believing and accepting our Lord and Savior Jesus Christ as our personal Savior. Many seem to think that they have believed and accepted Christ, but they lack in appreciation of Jesus Christ's great work that He performed for them when He was obedient, even to the death of the cross, and laid down His precious life so that they could also live a more

excellent life than this human which is of a heart that is continually evil.

The writer was listening to a discussion by A and B, both teachers. A said that their church was bearing fruit, and repeated it. B said, in the East our Mennonites are raising tobacco to make money, and it was no worse to wear worldly clothes for a Christian than to raise tobacco. Is it a fact that part of the Mennonite Church are writing against smoking a pipe, cigars and cigarettes and chewing and another part raise tobacco to help supply the demand in order to make a little money? Put these two on a level as low as the raising of tobacco is to supply the demand of the public, men and women, boys and girls, at how low a degree would the level be? "Then further", says C discharging tobacco juice, "they need not tell me not to use it." Are these conditions in a clean Christian life, do these conditions promote to a higher victorious Christian life? Is this in accordance and obedience with the Christ-life? Does it raise the Christian up to a more perfect Christian life? Is it really living a real life? Is it following Christ in suffering in the crucifixion and the resurrection? Is it preparing our bodies for the temple that God, Christ or the Holy Ghost can live in and nourish and sustain, feed with the manna from heaven so that that life can grow in grace and to perfection and to victory?

Humility

Humility is a most excellent grace of the Holy Spirit and evidences it to be a child of God and is accompanied with contentment, peace, submission to the will of God. The sense of the weakness of our understanding which is the effect of humility is a temper of the soul that prepares it for faith; partly as it puts us on a serious consideration of these things which are revealed to us in the Word of God, partly as it shapes all serious inquiries into these things which are not teachable or unsearchable, and principally as it so graciously entitles to the promise God "giveth grace to the humble" (I Pet. 5:5).

Then our Saviour makes necessary qualifications in all those who shall enter into His kingdom: "Verily, I say unto you; Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3). "The fear of the Lord is the instruction of wisdom; and before honor is humility" (Prov. 15:33). "Before destruction the heart of man is haughty, and before honour is humility" (18:12). By humility and the fear of the Lord are riches and honour and life. Again, we read that in His humiliation His judgment was taken away, and who shall declare His generation? For He was cut off out of the land of the living: for the transgression of my

people (his own people) was He stricken. In His posterity there shall be an end, but no end to life. His judgment is taken away from His people in this age. The judgment will be so much harder at the proper time. Is it not worth while to let the Lord humble us to that proper consistency so that when the Lord comes we may not be too big, highminded, but that the Lord can accept us with His Bride. But there are many obstructions of the devil's devices.

Clothing

The world offers clothing for sale for men and women and it orders them sold cheaper than our people can make them and make them right. Consequently our people buy ready made suits and women's dresses and by wearing them we are following the world both in flashy colors and fashionable attire. That is just the opposite to plainness, modesty, and humility. A sister appears much more consistent with a full dress, since we profess to be a people separated from the world, and all things that pertain to the world. Again we must quote I Jno. 2: 15: "Love not the world, neither the things that are in the world." If any men (or women likewise) love to raise tobacco and use it and go to movies, dances, go into speculation with the world, be the leading men in farmers' associations, farm bureaus, etc., are supporting neither preacher or teacher, they are on the broad road. There are many more things that so-called Christians indulge in that keep them out of the kingdom which is not humility and obedience to the divine will of God. It means

A Perfect Separation

Jesus said, "Ye are in the world . . . not of the world." Jesus also says, "My kingdom is not of this world. If my kingdom were of this world then would my disciples fight;" but my kingdom is of hence. We are not to be taken out of this world, but Jesus is interceding to the Father that He should keep us from all evil. We should be sanctified through God's truth. God's word is truth. Then we also are the temple of God, and the Spirit of God dwelleth in us. "If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are." We should not let anyone deceive us, for that is the enemy's trick; to even deceive the very elect. Jesus has also quickened us who were in trespasses and sin.

Ultimate Victorious Christian Life

In Him we have redemption through His blood and the forgiveness of sins according to the riches of His grace. He has given us all wisdom and prudence in abundance, to the overflowing, and will cause us to sit in heavenly places. Then will be added to our

"faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." If these things are in us in abundance they will make us fruitful in the knowledge of our Lord and Saviour Jesus Christ in whom we have our hope and salvation.

(Concluded)

Tiskilwa, Ill.

ATTACKS SUNDAY SPORTS AND AUTO TRIPS

(The following article appeared in the Coatesville Daily Record lately and it is encouraging to see how other denominations are boldly opposing and defining the SIN question, and presenting it so as not to be misunderstood. It was selected for publication by John Bolden, one of the converts at the Coatesville Mennonite Mission.—J. E. K.)

Sabbath desecration was roundly scored with verbal hammer and tongue at the Presbyterian Church here last night when the pastor, Wilbur M. Smith, preached upon the subject, "The Great Sin at Coatesville's Door To-day."

The breaking of the Fourth Commandment was held as a sin and a crime against God's law, and unless the Christian people rise up and thwart the inroads being made by commercial minded sporting interests, the pastor declared, America will soon have the Continental Sabbath which has "wrecked the Church in Europe."

The automobile, as used for pleasure on Sunday, was scored by Smith who characterized it as "heart-breaking to stand for one hour at a street corner here and see more motor cars pass in that time than there are people in all churches here at both morning and evening services." He stated he would rather have his auto destroyed by fire and have no insurance than to see it used for pleasure on the Sabbath day. The motor car over the week-end, he said, has caused sorrow and wickedness, broken more characters and disgraced more girls than any other single agency. "And the sad part of it is that Christian people go in for motoring on the Sabbath," he declared.

Another transgression of God's holy law flayed by Smith was the operation of industrial establishments on the Sabbath. Making money, he explained, is not the most important thing in this life, and he called it a sin to force men to work on Sunday and deprive them of the opportunity to attend church worship.

"Right on the edge of our city," he continued, "they are holding motorcycle and airplane races on Sunday and drawing huge crowds." Such affairs, he stated, are worldly and attract worldly people "who are coarse and

use bad language and go in for drinking." He said it was up to the Christian people of the community, if they would save their sons and daughters, to stop such sporting activities.

"No man can please God and indulge in Sunday Sports," asserts the clergyman as he attacked Sunday baseball, Sunday golf, and Sunday movies. If Sabbath desecration is not halted, he concluded, "there will be an outpouring of divine wrath."

THE TRUE BLESSING OF FERVENT ENDURANCE

By Rufus Buzzard

For the Gospel Herald.

God's true servant, in this life, himself denieth

Worldly pleasures that indeed allure for time;

Blessed are the souls who allurements gladly vanquish,

And can feel the Presence of God's Spirit divine.

Thus, to onward press with life's revealed assistance,

Makes our confidence confirm our actions safe.

And life's hardships, and life's many disappointments

On life's straight and narrow way, will prove our faith.

Striving to live for the Saviour, strong and faithful,

Even though must trials many be endured.

For the soul who enjoys his Christian life most fervently,

Has his blessed life through trials hard procured.

When we servants are obedient to our masters,

We expect to do them service that will please;

And submissive to our God by His protection

Can we forward press for soul life that us frees.

Free, to bring our souls to gain the blessed victory

That we happy may be through Him to endure;

And for God's sake, for love's prize we're pressing onward

Toward the mark of the high calling, steadfast and sure.

As the planets hold their course by the sun's attraction,

So has Christ's attraction many sinners won;

Then as Christ admires our act of worship,

So our hearts' affections too who in life's race run.

Christians who had fervent joys in their religion,

Were the ones enduring in life's race in love;

And the promise of love, read in that Bible,

Brought affections, richly set on things above.

Yea, where angels in celestial bliss and rapture,

Dwell in ecstasy, that sure giv'n home of love;

And to all who live the Christian life victorious,

Shall those heavenly raptures be theirs too above.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Does Rom. 9:21, 22 mean that the Lord will make of us what He wants? or, like Pharaoh (V. 17) or Judas; were they especially born for this occasion and did not have the privilege of choice like we have? L. B.

The question raised is that of predestination. The Bible teaches no predestination save that which is based upon foreknowledge. As Paul says, "Whom he did predestinate he also did foreknow." And foreknowing all things, God had a place for Pharaoh, for Judas, and for the rest of us, just as before the foundation of the world He had conceived the divine plan of salvation through Christ. Peter says that "God is no respecter of persons;" again, that God is "not willing that any should perish." If, as some say they believe, God has fore-ordained that some should be saved and some others should be lost, it would make this testimony of Peter (who wrote by inspiration of God) to be untrue to facts. God has given the freedom of choice, and compels no man to choose otherwise than his own free will directs. Whoever goes to hell does so on his own responsibility, as God is "not willing that any should perish."

Do we believe that the wine which Jesus made out of water at the wedding in Cana (Jno. 2) was intoxicating, contained the same alcoholic effects as wines do to-day?

Not all people think alike on this question. To answer either "yes" or "no" would not settle the point in dispute. Personally we believe that it was the same as unfermented wine. It is hard for any sober man to think, after meditating upon all that is involved, that God's Son would do anything that is in conflict with God's truth: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."

Let us stand fast in the Lord, then, my beloved,
And walk worthy, and thus pleasing to our King;
Being confident of this one thing, by faith beloved,
That redeemed souls shall with the angels ever sing.

This is thus for life, a precious, glorious promise,
And through life brings us perpetual peace;
And assures, too, our souls happy with the Savior,
Where celestial bliss and joys shall never cease.

Newcastle, Ind.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Tampa, Fla.
(1513 30th Ave.)

Dear Herald Readers:—Yesterday, Oct. 22, we had with us in the services two ministers, Bro. J. W. Shank, and Bro. L. S. Glick and also two deacons, Bro. J. W. Darkes and Bro. Elmer Hershey—something unusual for the church here. We thank God and take courage.

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name." These words come to us as we think of what has come to pass here in the last few days.

It is with much joy that we can tell of the safe arrival here of Bro. John W. Darkes, wife, and two daughters Margaret and Anna of Lebanon, Pa. They are planning to spend some time here, for which we are glad; also for the safe return of Sister Anna Kauffman, after having spent several months with friends in Pennsylvania. They arrived here last Wednesday.

Then on last Saturday we had another pleasant surprise when Bro. J. W. Shank, wife, and son Paul, missionaries on furlough from South America, and Bro. Elmer Hershey, of Lyman, Miss., came into our midst.

Yesterday all the above named were present with us in our Spanish services in the forenoon. Bro. and Sister Shank's teaching in the Spanish language was, we believe, edifying (some of us do not understand the Spanish language). Some of our native Spanish members here expressed themselves as being much pleased, and we believe much encouraged and strengthened in the faith by Bro. and Sister Shank's presence and teaching.

In the afternoon, all the above were present also in the English services in the church on Ida Street, where again Bro. and Sister Shank allowed themselves to be used in the Master's service.

In the evening Bro. Shank again preached a sermon in Spanish in Ybor City, while Sister Shank conducted the children's meeting in the church. After the services in Spanish in Ybor City Bro. S. was conveyed back to the church, where he delivered another helpful message, telling how great things the Lord has done in South America. The time spent while here was well improved, and their stay very short, as they with Bro. Hershey left Tampa early this morning enroute to New Orleans, La., whence

they will sail, D. V., for South America next Saturday.

Now while we are glad for visits, and help from those coming here from a distance, we no less appreciate the interest and help of Bro. and Sister Glick. From the day they located here—July 15, 1932—they have manifested great interest in the Spanish, same as in the English-speaking people. They are "apt to teach" (II Tim. 2:24).

Oct. 23, 1933. C. B. Byer.

Peoria, Ill.
(1101 Ann St.)

Gospel Herald Readers, "Bless the Lord, O my soul, and forget not all his benefits." The Lord is still blessing the work at Peoria in many ways, even though at times our hearts are made sad, when we see children and adults of the Sunday school, also members of the Church, who lose interest and again turn back to their sinful life. Will you join with us in prayer for them?

On Sunday morning, Oct. 22, Bro. Hartzler of Tiskilwa, Ill., brought us a very profitable message from God's Word. In the afternoon Bro. Hartzler, Bro. and Sister Long and a number of others went to the home of Bro. and Sister Zean and had communion services for them. In the evening seven new members were added to the fold, three by letter and four by baptism. Following the baptismal services we partook of the Lord's Supper. When we think of the sacrifice that Jesus made for us, should we not be willing to do more for Him?

We are looking forward to the special meetings to be held at this place in the near future. Our prayer is that the Holy Spirit may use the Word as it is presented, in bringing conviction to the unsaved. Visitors are always welcome.

Remember us at the throne of grace.
Oct. 24, 1933. Bonetta Gingerich.

Manitou, Colo.

Dear Herald Readers:—On Oct. 15, we were again privileged to observe the communion. We feel that the Lord has greatly blessed us in the past year. Bro. Heatwole was with us Oct. 14 and 15. On Saturday evening we had counsel meeting and Sunday communion. Bro. Heatwole brought us several messages while with us.

Our minister, Bro. L. C. Miller, is at Hutchinson, Kans., at the present time helping with services in a mission there. We pray that the Lord may be with him in all his work, and that he may soon be with us again.

We were glad when on Oct. 15 Bro. and Sister Emry Hartzler returned from a tour through the West. He is our S. S. superintendent and we missed him very much.

We are all very thankful to the Lord for the good health, and wonder-

ful weather He is giving us this fall.

Nature in its beauty draws us closer to God if we get out in it, and let God speak to us in the quietness of the mountains and trees.

Now and then we still have a few visitors, which we are glad for, as it helps us in the services.

Pray for us at this place for there is much to do.

In His service,
Oct. 24, 1933. Katie Yoder.

Portland, Oreg.
(733 Savier St.)

Dear Herald Readers:—During the recent past the congregation at this place has been remembered by a number of visitors. On Sept. 10, Bro. Lloy Kniss, family and mother worshipped with us. Brother Kniss brought us the message both morning and evening. Both of these messages were very helpful and encouraging. In the evening Sister Kniss gave a talk to the children, telling them of the children of India.

On Sept. 21 Bro. S. G. Shetler gave us a helpful and edifying message on the subject of angels.

Bro. Milton Martin of Albany, our district Sunday school field worker, visited the Sunday school Oct. 8. He gave a short message to the Sunday school encouraging the pupils in the study of the Sunday school lesson and the memorizing of Scripture verses. At this time Bro. H. A. Wolfer of Woodburn worshipped with us and brought to us a timely message.

Our fall inquiry services were held on Oct. 22. Brethren F. J. Gingerich and H. A. Wolfer had charge of the services. If the Lord will, we expect to have our communion service Nov. 5.

Our services have been well attended, and we have reasons to believe that the Lord has been blessing. For this we praise the Lord; yet we are conscious of the fact that greater things are in store for us as we continue to draw more closely to Him. May God give grace that we may be instruments in His hands in this section of His vineyard for the magnifying of His name in the saving of souls and the strengthening of believers is our prayer.

Oct. 25, 1933. Cor.

Toronto, Ont.
(2174 Danforth Ave.)

Dear Readers:—A series of meetings was conducted at this place by Bro. S. J. Miller of Pigeon, Mich., from Oct. 1 to 15. There was a good attendance throughout, and the heart-searching messages have left a lasting impression. As a visible result of the seed sowing, about eighteen boys and girls of the Sunday school responded to the invitation to give their hearts to the Lord on the last Sunday of the

meetings. One man about fifty years of age had previously stepped out on the Lord's side. There were a number of others deeply under conviction and it seemed a pity to have to close the meetings without being able to lead them to a definite decision for Christ. We are praying that the seed may yet produce fruit, and would ask others to join with us in bringing this petition to the Lord.

On Sunday, Oct. 22, the members of the Mission met in the afternoon to commemorate the suffering of our Savior in the communion service, and to follow His example and precept in washing the saints' feet. At this service a young sister, who on account of opposition from her parents, had not ventured to take the step before, took her stand and confessed Christ in water baptism and joined our fellowship. She is now happy in her new experience, but she needs the prayers of God's people as she has much opposition and we can expect that now, more than ever, Satan will do his utmost to turn her from the faith and make her path hard. Bro. Kanagy had charge of this service, and also remained to give us a Gospel message in the evening. We appreciated very much having Bro. and Sister Kanagy with us, as they are familiar with the work here, having spent a number of years in charge of this section of the Lord's vineyard. For them to come here seems like coming back home.

Yours in His glad service,
Oct. 26, 1933. Harold D. Groh.

West Liberty, Ohio

(Mennonite Orphans' Home)

Dear Herald Readers, Greetings:—Thirty-one of our children have started to school. School started late, but they are nicely started now. There are some in high school, and quite a number in Junior High. The Lord has given us a wonderful autumn, and our children have all been blessed with good health.

We want to thank all the kind friends who have so wonderfully remembered the Home by bringing in provisions. Although we were blessed with many good things from our farm this year, yet there are always some things of which we are able to have more. So the people of this community have been very kind to us in bringing in provisions, and also many provisions have come in from other places—potatoes, canned fruit, and various items of eatables, as well as sewing and clothing from Sewing Circles. An itemized list of these contributions will appear with our November report.

I have recently learned that many of our contributors, as well as Herald readers, do not know of the recent publication, "The Child", a book of 3 pages giving a history of the Men-

nonite Orphans' Home, covering thirty-five years. The greater part of these books have been sold, but there are still several hundred copies in our possession which we should like to have distributed among families who are interested in this work. The book sells for \$1.25 per copy, and we will be glad to fill any orders promptly. You will be helping the institution by purchasing a copy of "The Child".

Thanking you again for your continued support, we remain,

Yours for the spiritual welfare
of youth,

L. L. Swartzentruber.

Oct. 26, 1933.

Knoxville, Tenn.

(709 N. University Ave.)

Dear Herald Readers, Greetings:—

On Saturday, Sept. 2, Sisters Anna Wenger, Edna Wenger, and Oma Wenger, Harrisonburg, Va., and Sister Martha Shank and Bro. John Shank, Broadway, Va., came to the Mission and stayed with us one week. Their visit and help in the Sunday school and young people's meeting was much appreciated. Sept. 28, Bro. J. W. Hess and wife from Akron, Pa., arrived at the Mission. The evening of the same day we took them to Concord where Bro. Hess conducted a week's revival. While at Concord Bro. Hess came in and preached for us at the Mission on Sunday afternoon, Oct. 1; then on Thursday evening, Oct. 5, he started a two weeks' revival here. He preached the Word with power, and we believe the Church will be strengthened by these soul-stirring messages. Sinners were made to see their lost condition, and some were under deep conviction, but none were willing openly to accept Christ. We hope and our prayer is that these messages have found lodging in the hearts of many and that some will yet give their hearts to the Lord.

We are glad to report that a father who raised his hand for prayer several times during these meetings was willing to confess Christ as his Savior at prayer meeting Thursday night, Oct. 26. We believe that he has a real desire to live a Christian life. His companion and one daughter are in the Mennonite Church. Will you pray for him that God may give him victory over sin?

On Sunday, Oct. 15, an aged grandfather was received into church fellowship by water baptism. He seems happy in the Lord and says he only wishes he would have started sooner. He also needs the prayers of God's people that he may live the victorious life the rest of his days.

Bro. and Sister Hess were also willing to be used at the jail services twice, and once at the Beverly Hill Sanitarium, while here. May the Lord bless them in their labors for the Lord.

There are still many here without employment. Some only get three days to the week in the factories, while many only get one day a week on relief. Pray for work and workers.

Oct. 30, 1933. Hiram Weaver.

Marietta, Pa.

Dear Herald Readers:—We are truly grateful to our Heavenly Father for the blessings we have received this last summer both from a natural and spiritual standpoint. Surely our lines have fallen in pleasant places. The work here is going on with good interest. Sewing school has started with 87 enrolled. Some of the larger girls do their own cutting as well as sewing. This is surely a great help to them. Interest in all the meetings is good. Bro. Dupler, one of our faithful Sunday school teachers, is confined to the hospital with a broken leg. May he have a speedy recovery. We miss him very much.

On Oct. 21 preparatory and baptismal services were held at this place, when six precious souls were received into church fellowship. On Sunday, Oct. 22, communion was observed, when forty-nine partook of the sacred emblems. This is our full membership at this place. Since then seven precious souls have made a confession, and they are now under instruction. Will you remember these at the throne of grace?

The Lord willing we expect to start our evangelistic meetings on Nov. 26 in charge of Bro. Martin Krabill. We also expect to hold an all-day meeting on Dec. 10. Fuller details will be given at a later date. Pray for these meetings that souls may be saved. Visitors are always welcome. Come; pray.
Nov. 2, 1933. David B. Groff.

Coatesville, Pa.

Greetings in the Master's name:—"Great is the Lord, and greatly to be praised." We truly have great reason to praise the Lord for the manifestation of His love and mercy at this place.

We wish to thank all who have so nobly contributed toward the work here. Some have helped by their presence, allowing themselves to be used in the service. Others have so kindly shared with us of the fruits of the earth and made it possible that we could fill quite a number of jars for winter use, and could also share out with needy families of this city. We also thank the Morgantown junior and Conestoga sewing circles for donating clothing to be distributed as the need may call for. Others have helped in a financial way. Everything is very much appreciated. May the Lord bless you all.

At this time one of the members of this place is very much afflicted with

(Continued on page 700)

Family Circle

As for me and my house, we will serve the Lord
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house: thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

SUBSTITUTING SANTA CLAUS FOR CHRIST

A Christian Woman's Protest

(By Miss Anna Andreas, and originally published in "The Sunday School Times")

At the close of Christmas night last year I solemnly promised myself that another Christmas would not pass without a protest from me to the parents and teachers—the grown-ups of our land against the substitution of Santa Claus for Christ at Christmas time, both in the home and in the Sunday school.

May I say a word or two with regard to my own childhood in this connection? I was brought up in a home where I believe all the adults were church members. I never recall any talk of Christmas as the birthday of our Lord. I do recall many times being asked what I wanted Santa Claus to bring me, and long stories about his wonderful workshop somewhere back of the North Pole. Had it not been for Sunday school I might not even have known that it was His day, or that any save that genial looking, red-faced gentleman had anything to do with it; that genial old man who would, if I were good, bring me a Christmas tree and fill my short stocking to overflowing.

When I was seven a little girl of nine (and there is always a little boy or girl of nine somewhere in the neighborhood) told me she had seen our Christmas tree come up our front stoop. Rank heresy! My tree came down the chimney! She insisted, and I protested. Finally I went into the house and asked one of the big people there about it.

"Is there a Santa Claus?" I queried.

Back came the answer, immediate and convincing: "Certainly there is a Santa Claus, and any little girl who says there is none is a naughty little girl."

I was triumphant, and with all the exultation of the I-told-you-so I started down the stairs to tell that little girl, but my foot slipped, and when I looked for the cause, there under my small shoes lay pine tree needles where the Christmas tree had been dragged upstairs!

No number of exclamation marks can express my emotions. Some one had lied. A lie was one of the seven things God hated. I was not allowed

to tell even a teeny weeny bit of a lie,—like saying I had only eaten one piece of candy when I had eaten two,—without being punished or at least reproved for it. My feet lagged. I cannot remember what I said to my neighbor.

Nearly forty years have slipped by since then, but I can still feel the sickening sensation of that moment, and the distrust of the certain lies of grown people. To-day I realize those grown people thought it was a harmless delusion calculated to make a little child have a merrier Christmas than without the delusion. They meant well, these precious big people, and never dreamed that the discovery of their deception would create in my mind something which it would take years to undo.

Time passed. I was a teacher in the Sunday school, the place of all places where truth should be taught, and here I had to fight the other teachers who insisted that Santa Claus was necessary to the full enjoyment of a Christmas festival. When I served on the Christmas Entertainment Committee and examined programs prepared by leading denominations, I found the picture of the patron saint on one-third of the programs I handled. A shack at the back of the North Pole was substituted for the inn and the manger of Bethlehem, the noise of the prancing reindeer for the music of the angels' song, and a big, fat, mythical Santa Claus for the One whose coming gave us Christmas Day, "Very God of Very God, begotten not created."

As superintendent of the Beginners' Department in the Sunday school I found that the thoughts of my little people were so full of Santa Claus they could not but talk about him. History was repeating itself, and their big people were substituting him for the Christ of Bethlehem.

As soon as my niece was old enough she was told about Santa Claus, a real man with a real house amid ice and snow. If she were not a good little girl, there would be no presents for her. If she were good,—well, there was very little she might not expect from this jolly old man. The many representatives on the street corners with their keep-the-pot-a-boiling were, she explained to me, assistants to Santa Claus; but the real one always went to her house, slid down the two-by-two-six chimney, and brought with him a six to ten foot tree.

Oh yes, she knows about the Babe of Bethlehem. She sings "Away in a manger," while she puts on her shoes and stockings these cold winter mornings, and loves what she used to call the "sadorum" song: "Oh, come, let us adore Him;" but Santa is more imminent, and if one is good, really awfully good, one may have pretty nearly everything one wants when Christmas morning comes.

My little nephew wanted an ice cream cone one Sunday. His mother was trying to make him understand why we didn't buy on Sunday, and one thing we told him was that God gave us six days and took just one for Himself. Little Bill was perfectly quiet for about five minutes and then came out with: "But Mother, Santa Claus has just one day in the whole year, and yet he lets us do what we want and buy anything we want on his day."

Last year, in Christmas week I had dinner in a home where we were discussing this and a guest there whose veracity cannot be questioned told me that a friend of hers had two children who had been brought up to believe in Santa Claus. On Christmas Eve they were sent up to bed a bit earlier than was customary in order to give the big people time to trim the tree. These grown people got to laughing a bit too loudly over some mechanical toy and the children crept about a quarter of the way downstairs to learn what it was all about. There through half-open doors they beheld a sea of tissue paper, tinsel, balls, pop-corn strings, peppermint canes, and—their parents trimming the tree.

In their little pajamas they watched in silence, shivering; then as someone approached the half-open door, they fled upstairs.

"Let us say our prayers quickly and get in bed, I'm 'bout frozen," said the little girl, the younger of the two.

"Nothing doing," said the boy, "there isn't any Santa Claus and there isn't any God."

Oh, you big people who have enjoyed the fun of having the children believe in Santa Claus and who have laughed at their innocent remarks about him—I know you have meant well, I know you have meant to add to their merriment, but I do beg of you this Christmas-tide to restore Christ to His rightful place. Suppose He had never come! But He has. Let us tell them so, these little people He has entrusted to our care and teaching.

This is a day when every woman's magazine and some others are waging war on substitutes. The label of can jar, box,—whatever it is—must declare the contents of each package. If Santa Claus were analyzed what would he read? SANTA CLAUS, SUBSTITUTE FOR CHRIST OF BETHLEHEM. ARTIFICIAL THROUGHOUT.

I come to you with the word of the Greeks of old: "We would see Jesus;" and in every home where tiny hands hold toys, and little girls rock their newborn dollies to sleep, may they know that, because "God so loved the world that He gave His only begotten Son," we remember Him on this day and give gifts one to the other.

—Selected by David E. Plank

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE LIFE OF PAUL**

OUTLINE STUDY

Lesson for Nov. 19, 1933.—PAUL IN ATHENS.

Lesson Scope.—Acts 17:16-34.

Lesson Text.—Acts 17:22-34.

Time and Place.—About A. D. 51, in Athens.

Leading Character.—Paul the Apostle.

Golden Text.—For in him we live, and move, and have our being.—Acts 17:28.

Points for Meditation.—

1. Loyal devotion to truth.
2. Courage in the face of opposition.
3. Faithfully witnessing for Jesus.
4. The superstition of idolatry.
5. True and false worship contrasted.
6. The day of judgment.
7. Was Paul's effort at Athens a failure or success?

Introductory Thoughts.—In the last lesson we had an account of Paul's labors and persecutions in the regions of Iconium, Lystra, Derbe, and other points. The work in those quarters being arranged for, Paul moved on to Athens, then the chief seat of learning. Here he encountered two schools of philosophers, the stoics and the epicureans. One of their chief diversions was that of learning "new things." Finding in Paul a man of ready testimony, naturally their curiosity was aroused. They seemed eager to hear what "this babbler" had to say. On an appointed day he stood before them on Mars Hill and faithfully propounded the faith to which he had dedicated his life. It is the opinion of some that he came before them as one who was fettered in bonds, a "prisoner of the Lord." However that may be, his speech on this occasion was a demonstration of fidelity to God and His Word, of superb courage, of a wonderful grasp of knowledge, of tact and of power.

LESSON COMMENTS

The "Unknown God" Revealed (22-29).—The first statement made by Paul is a revelation of the makeup of the man. His was not an attitude of compromise, not the plea of a man who was afraid of something, not a begging or fawning upon these men of great learning to win their admiration, but a direct thrust at the heart of the situation—they were "too superstitious." He gives them a proof of his assertion. He noticed, as he came along, an inscription "to the unknown God." Various explanations have been made concerning this inscription, but we will pass these by. He proceeded at once to make this "unknown God" known to them. He was a worshiper of the only true God, unknown to all idolaters however great their acquisition of knowledge may be, but known to the simplest mind that has accepted the God of heaven as the God whom we worship. Here are a number of things which Paul mentioned, which convinced at least a few that Paul knew what he was talking about:

This is the God who made heaven and earth, who dwelleth not in temples made with hands. Neither is He worshipped with man's hands, as though He needed anything, but He is the

Dispenser of all blessings, giving life and breath to His creatures and supplying them with all their needs. In these things He is so completely different from and infinitely greater than any and all idols that were made with hands or the product of men's imaginations, that it puts Him into a class all by Himself. It has well been written, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

He has made of one blood all nations on the earth; a fact which some modern self-styled "scientific" men fail to acknowledge or grasp. Not only this, but being of one blood, it is our happy privilege to be gathered together as one happy family in Christ Jesus, being sanctified and cleansed by the washing of His blood. And because of the fact that we are His offspring, we ought not to think of Him as a God of gold, manufactured by man's hands, but as the God of the universe, the Creator and Preserver of all things, the God of our salvation, made precious unto us through the atoning merits of the blood of His only begotten Son, Jesus Christ.

A Few Fundamental Facts (28-31).—Having completed His description of God, what He is and what He does, Paul went on to tell those students of

philosophy a few more things:

"In him we live, and move, and have our being," quoting from some of their own poets, "for we also are his offspring."

God "now commandeth all men everywhere to repent." We need to do more than philosophize. Repentance for sin is an absolute necessity for all who seek favor and friendship with Him, a doctrine to be preached "among all nations." As Christ teaches, "Except ye repent, ye shall all likewise perish."

"He hath appointed a day, in the which he will judge the world in righteousness by that man (our Lord Jesus Christ) whom he hath ordained." Here, as in all his preaching, Paul was true to his rule of knowing only "Jesus Christ and him crucified."

Results of Paul's Mars Hill Message (32-34).—Then, as now, some mocked, and some believed. The first class said, "We will hear thee again of this matter," but we have reasons to believe that they never sought the opportunity. Among those who believed was Dionysius, said afterwards to have become a prominent bishop in the early Christian Church. We are not told how many accepted Christ on this occasion, as it is the message and not numbers to which our attention is directed. May we, like Dionysius and Damaris, be among the number who believe and who cleave unto the Lord.—K.

Bible Meeting Topic

MISSIONARY DAY

For November 19

YOUNG PEOPLE'S MEETING PROGRAM

Song.—487, Church Hymnal, "I Love to Tell the Story."

Scripture.—Acts 1:1-14.

Prayer.—Keeping in mind the need of salvation which exists in all parts of the world.

Song.—492, Church Hymnal, "Where Cross the Crowded Ways of Life."

Topics.—A Glimpse of Our Present Mission Work (See Gospel Herald Mission Supplement of Aug. 3, Aug. 17, Sept. 7, 1933, for missionary information).

Opportunities in the Home Field.

My Work and Responsibility as an Individual.

Song.—491, Church Hymnal, "Lord, Speak to Me."

Closing Exercises.

Note.—Additional Helps may be found in the November "Christian Monitor," and the "Youth's Christian Companion" for October 29, 1933.

JUNIOR MISSIONARY DAY PROGRAM

MOTTO: "Go ye into all the world, and preach the Gospel" (Mark 16:15).

Scripture.—Read or recite in concert, Acts 1:6-8.

Song.—"Jesus Bids Us Shine," Songs of Cheer, No. 50.

Prayer.

Song.—"In the Cross of Christ," Songs of Cheer, No. 49.

Recitation.

Essay or Select Reading.

Talk.—How Young People Can Help Others Who Are in Need.

Recitation.

Song.—"Toiling for Jesus," Songs of Cheer, No. 53.

Talk.—"Earn All You Can; Save All You Can; Give All You Can."

Recitation.

Verbal Reports from Juniors on, How They Earned Mission Money.

Closing Recitation.

Song.—"Stand Up, Stand Up for Jesus," Songs of Cheer, No. 52.

Closing Prayer.

Note.—Material for recitations may be found in "Words of Cheer" for October 22, and October 29, 1933; and in the "Youth's Christian Companion" for October 29, 1933. Books of recitations and other program material may be obtained from the **Mennonite Publishing House, Scottdale, Pa.** See their catalog.

PERSONAL THOUGHT

We should never be weary in well-doing. We need a properly adjusted vision which will help us to take courage and press onward in the Lord's work.

Oh how sweet it will be in that beautiful land,

So free from all sorrow and pain;
With songs on our lips and with harps in our hands,

To meet one another again.

—Mrs. Ellen H. Gates.

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Scottdale, Pa.

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MENNONITE PUBLISHING HOUSE

Scottdale, Pennsylvania

THURSDAY, NOVEMBER 9, 1933

Field Notes

Evangelistic meetings are to be held at the Stony Brook Church Nov. 12-26. Bro. John W. Hess is to have charge of the meetings. W. H. G.

November 5 continued meetings will begin at Chestnut Hill Mennonite Church, Lancaster Co., Pa., in charge of Bro. A. A. Landis of Ephrata, Pa. Remember the work in your prayers. S. E. S.

Evangelistic meetings are announced for Cressman Mennonite Church, Breslau, Ont., Nov. 4-14, in charge of Bro. Maurice O'Connell of Lima, O. An all-day missionary meeting is to be held at the same place Nov. 12.

Following is a schedule of communion dates in the bishop district of Bro. O. N. Johns, Canton, Ohio:

Walnut Creek, Nov. 5.

Bethel, Nov. 12.

Martins Creek, Nov. 26.

Canton, (about) Dec. 10.

Bro. J. R. Shank of Versailles, Mo., made a recent tour in the regions of the Lake of the Ozarks, preaching at a number of places, with good interest at every point. At several of these places a number of precious souls made the good confession.

November 29 is the time set for communion services at Allensville, Pa., in charge of Bro. E. F. Hartzler of Marshallville, Ohio. Counsel meeting is to be held on Friday evening previous to communion and baptismal services on Saturday evening.

The Lord willing, revival services will be held at Maple Grove Church, near Atglen, Pa., Nov. 16-24, with Bro.

John S. Hess in charge. This will be followed with Bible instruction meeting Nov. 24-26, with Bros. John S. Hess and A. A. Landis as instructors. Cor.

A brother writes us from Waterloo, Ont.: "Bro. M. O'Connell will begin a series of meetings at the Shantz Church near Baden, Ont., Nov. 15. An all-day missionary meeting will be held at Waterloo, Ont., on Nov. 19. Local speakers and Maurice O'Connell will bring the messages."

The annual Bible meeting at the East Chestnut St., Mennonite Church, Lancaster Co., Pa., is to be held on Wednesday evening preceding Thanksgiving day and all day on Thanksgiving. Instructors: J. F. Bressler, David Garber, Elam Stauffer, C. K. Lehman, J. H. Mosemann Jr.

Evangelistic meetings have been arranged for the North Main St. Mennonite Church, Nappanee, Ind., beginning Nov. 16, 1933, with Bro. N. E. Troyer of West Liberty, Ohio, as evangelist. In connection with the revival efforts, a Bible conference has been planned for Nov. 21, 23, with Bro. Troyer and some of the local ministers as instructors. N.

An Expression of Thanks.—I wish to take this means of expressing my thanks to all those who so kindly remembered us with visits, letters, cards, or other expressions of sympathy, during the illness and death of my husband, Bishop Isaac H. Brubaker. May the Lord abundantly bless all of you, for these kind tokens of remembrance. Lizzie H. Brubaker.

A brother writes us from Creston, Mont.: "Revival meetings began last evening (Oct. 29) with a good attendance. Remember the work in prayer. There will also be two days of Bible conference." Bro. Shetler, the evangelist, expects to come east, after the meetings, for similar work at the Beech Church near Louisville, Ohio, where mail may be addressed to him in care of O. N. Johns, Canton, Ohio.

The Ministers' Week at the Johnstown Bible School will be the week beginning Jan. 21, 1934. Instructors: Noah H. Mack, New Holland, Pa.; E. F. Hartzler, Marshallville, Ohio; Walter H. Gable, York, Pa.; Wm. G. Detweiler, Canton, Ohio; Elmer G. Martin, Lancaster, Pa.; and members of the regular faculty. An all-day Christian Workers' Conference will be held Jan. 24. S. G. S.

An all-day and evening meeting is arranged, D. V. at the Paradise Church near Hagerstown, Md., on Thanksgiving day, at which time subjects per-

taining to God and the Faith, the Home and the Church, the Ministry and the Laity will be discussed. The instructors to be, are the bishop brethren N. H. Mack and H. E. Lutz. A spiritual feast is expected and a cordial invitation to all is extended by the brotherhood. Cor.

A glance at the last number of the "Mission News Bulletin" gotten out by the Executive Committee of the Mennonite Board of Missions and Charities reveals the fact that the total receipts by the Board for the month of October is some over \$2000 short of the average for this month during the past five years; and that the total for the first seven months of the year has gradually been reduced from \$92,515.32 in 1929 to \$39,998.61 in 1933. Let us pray, and hope, and unitedly act, to the end that these totals may again go back to and even exceed the former figures.

Our Annual Illustrated Catalog of books, Bibles, testaments, mottoes, etc., was mailed to our subscribers in the United States last week. Our subscribers in Canada will be served similarly very soon. It will be encouraging to those across the National border line to learn that the high exchange rate of money which has been in force for several years has now been removed. The Canadian dollar is practically on a par with American money. Orders will be welcomed from all of our subscribers and will be filled carefully and with the usual prompt attention.

Sunday, Oct. 29, was a day long to be remembered in Fulton Co., Ohio. With preparatory services held previous to the communion, the day was given over to communion services, with Bishops D. J. Johns and S. E. Allgyer assisting the home bishop, Bro. E. L. Frey in conducting the meetings. It was in connection with these meetings that ordination services were held. The following brethren were chosen by lot: Bishop, Edwin Frey; Minister, S. S. Wyse; Deacon, Jacob Wyse. May the Lord richly bless these brethren in their new and added responsibilities, and make them a blessing in serving this congregation which now numbers over twelve hundred members.

Correspondence

Fairview, Mich.

Greetings to all Herald Readers:—Our Sunday school was reorganized the first of the month as usual. Bro. Harvey Handrich was elected supt., and Bro. Floyd Esch, asst.; Sister Fanny Miller, Supt. of Primary dept.; Sis-

ter Glada Miller, Chor.; Bro. Carl Yoder, Sec.-treas.; Mary Detweiler, Libr.

We praise God for the privilege of partaking of the sacred emblems of His shed blood of which He said, "This do in remembrance of me." We were glad for the confessions to try to live better lives. One sister was taken into church by letter. Communion was also given to Sister Katie Neff and Bro. Joe Pletcher, who are not able to attend services. May it be a strengthening to their spiritual bodies and lives. As we have the promise that He will never leave us nor forsake us, may we hold on to His precious promises. But the enemy is also busy, may we watch and pray.

Bro. and Sister Rufus Mann who moved from Elkhart, Ind., back again to this place on their farm here, had a misfortune when near Luzern. Their truck with goods and furniture caught fire and was ablaze before they noticed it. They saved some of the goods, but Sister Mann's clothes all burned except what she had on. The brother's hands and face suffered some burns in trying to save their goods. We had a special sewing and provided the necessary clothing for her again. Ralph Yoder and wife also returned to this place from Middlebury, Ind. We have had a very nice fall, and nature was in all its beauty, but this afternoon the ground is covered with a mantle of snow and still more coming, which reminds us winter is nigh.

We crave an interest in the prayers of God's children.

Oct. 26, 1933.

Cor.

Broken Bow, Nebr.

Dear Readers of the Gospel Herald, Greetings: On Saturday Oct. 21 Bro. D. G. Lapp of Roseland, Nebr., and Bro. Fred Reeb of Shickley, Nebr., came into our midst and "preached unto us Jesus." How we praise God and bless His name for fellowship with the brethren! On Sunday we had three meetings, Bro. Lapp preached in the forenoon and Bro. Reeb in the afternoon, after which Bro. R. and his company returned home. Bro. Lapp preached to us again in the evening, his text being, "Come for all things are now ready." After the services in the afternoon we had a little meeting at the hospital—a little meeting in a big way for God's Holy Spirit was present. A soul confessed Jesus and was baptized into His kingdom. We are only a few in number and have no resident minister, but we can lay claim on that most wonderful of God's promises, "Where two or three are gathered in my name, there am I in the midst of them" (Matt. 18:20). Again we say, we bless God's name for the visiting brethren.

Yours in His name,

Oct. 28, 1933. C. G. Stutzman.

Nampa, Ida.

Greetings to all Herald Readers:—Again we have many reasons to be thankful to our Heavenly Father for all the blessings we have been permitted to enjoy.

In September we had the privilege of having with us over one Sunday, Bro. Lloy Kniss, family, and mother.

Beginning Sept. 11, Bro. S. G. Shetler of Johnstown, Pa., held meetings for ten days. One young soul was converted and a number of members reconsecrated themselves for the Lord. We had our communion service on the evening of Sept. 11. Three young people were baptized and received into the Church. Our bishop, N. A. Lind and Bro. Fred Gingerich, were with us at that time.

Bro. Orrie Yoder of Oregon has been with us for some time and has brought us a number of very good messages.

Bro. Abram Goods of this place left last week for a visit through the east, going as far as Elida, Ohio, where they expect to spend the winter with his parents, Bro. and Sister Henry Good.

We have had very fine fall weather so far.

Oct. 30, 1933.

Ressie Good.

Detroit Lakes, Minn.

(Lake Region congregation)

Dear Herald Readers, Greetings:—Since our last letter we, as a congregation, have had the privilege of commemorating the death and suffering of our Lord Jesus Christ. Our bishop, Bro. I. S. Mast of Casselton, N. D., was with us over Sunday, Oct. 8. Counsel meeting was held on Saturday afternoon, and communion and the washing of the saints' feet were observed on Sunday forenoon. Peace prevailed, for which we were very thankful. Bro. Mast also preached for us on Sunday evening, using for his text Rom. 1:16.

Bro. Clarence Ramer, wife, small daughter, and sister, Ruth Ramer, and Fred Martin, all of Duchess, Alta., stopped over night with Elmer Hershbergers on their way to Pennsylvania.

William Wideman and wife, Laura Burkholder, and daughter Florence, and little Robert Snyder stayed over night with the writer and family. They had been visiting in Alberta, Can., and were on their way home to Markham, Ont. We enjoyed their visit very much.

Oct. 30, 1933. Fannie Stehman.

Schellsburg, Pa.

Dear Herald Readers, Greetings: Our Bible Conference at this place will begin Saturday evening, Nov. 18, and continue until the 23rd, afternoon and evening sessions. Bros. Hiram Wingard and Roy Otto will be the instructors. On Nov. 19 we will hold our all day meeting opening with Sunday

school at 9:30. Come and be with us during the meetings. We appreciate your presence and help.

Oct. 30, 1933.

Cor.

Goshen, Ind.

(Clinton Frame congregation)

Dear Readers, Greetings in His Name:—It has been some time since you heard from us, but we have been enjoying God's love here too. During the summer our home ministers preached a series of sermons on the plan of salvation, using the subjects Repentance, Justification, The New Birth, Sanctification, etc. Visiting brethren and sisters who gave us special messages were: Amos Hostetler, Harold Bender, Amos Cripe, Silas Yoder, Irene Lehman Weaver, and Elam Stauffer. Workers from Middlebury furnished the Y. P. M. program once. In the studies from I Timothy the brethren John Wenger and Paul Minger of Goshen taught us. Sister Minger also talked to the children one evening. Bro. Walter Yoder was with us the evening of July 16 to help us in learning and appreciating new songs.

Our communion services were held Oct. 15. On Oct. 17 Bro. J. Irvin Lehman of Chambersburg, Pa., came into our midst for a series of meetings, which continued till the 27th. These meetings will be long remembered. Five souls were added unto the Lord. Two of them were young men in high school, the others younger. Will you pray that they may overcome all the temptations that will surely be laid before them? How needful it is for us all to "watch and pray" that we enter not into temptation. We cannot help but praise God for the renewed strength and increased faith that we received during the meetings. Each evening preceding the sermon the brother gave a lesson study from the Gospel of Matthew which proved very practical to us.

Will close, wishing that every reader may be happy in the Lord, reaching forth to those things He has in store for His children, not forgetting that "His grace is sufficient" to bring us all to a glorious victory.

Yours in His name,

Oct. 31, 1933.

Cor.

Parnell, Iowa

Greetings to all Herald Readers:—During the past few months we as a Church have been feeding on green pastures. Many a soul has been made happy by a new experience. At present there is a class of twenty-four under instruction, and they expect to seal their vows with baptism in the near future. May we remember them in our prayers.

On Oct. 29 Bro. Blosser of South English gave us an inspiring message

(Continued on page 701)

Miscellaneous

OUR HOPE

By R. P. Blosser

For the Gospel Herald.

O Lord, on Thee our hopes are staid,
Thou Sovereign of the sea;
It was by Thee all things were made,
We put our trust in Thee.

The heavens Thy glorious works proclaim,
The stars obey Thy call;
We praise and honor Thy great name,
For Thou art Lord of all.

From everlasting, Thou art God;
All things Thou dost sustain;
All things are held beneath Thy rod,
And Thou alone must reign.

O Lord, we humbly bow to Thee;
Yea, at Thy feet do fall;
O, may we at Thy crowning be,
To crown Thee Lord of all.
Canfield, Ohio.

WE ARE HIS LIGHT-BEARERS

By Margaret Seymour

For the Gospel Herald.

To whom was Jesus talking when He said, "Ye are the light of the world. A city that is set on an hill cannot be hid"? He was talking to His disciples. Who are His disciples now? True, righteous, obedient followers of Christ; men and women who bear the light of Christ and shine in the darkness where lost souls are. They are His disciples. Jesus also said, When we light a candle we don't put it under a bushel but on a candlestick, so that it giveth light to all that are in the room.

How are light-bearers (or Christians) to do anyway, and especially when in worldly company? Are they supposed to do as the Church requires when they are at church and when they get in worldly company do as the world does? Certainly not. They are supposed to be the same, always and everywhere. "Man looketh on the outward appearance, but the Lord looketh on the heart."

We see light-bearers are supposed to have a clean, loving, truthful heart before God and because man looketh on the outward appearance it is all the more important that our outward appearance is such that through it people are influenced for God and His righteousness. Think of the leaders in the churches to-day. They'll get up and make a long talk on how to live a true Christian life and how to keep "unspotted from the world," and put on a fine Sunday face, and their every-day life is to the contrary. I have heard people say that for a Christian professor who does as the world does all the week and then gets up before the congregation and tells how to keep "unspotted from the world" and how to be light-bearers to the

world does not affect them any more than pouring water on a duck's back. To be light-bearers for Christ we must put into practice what we teach.

When we go into worldly company and to places where worldly people will be, we should dress and act as we would with our own church folks. Some professed Christians wear their plain clothes to church and Sunday school and when they go on a trip, or to town, or to some place of the kind they wear a different garb. Is that a shining light? No, indeed. How can we influence the world for Jesus Christ when we do just as the world does and they know it? In other words, as we are often reminded, we are this world's Bible. In outward appearance, in business methods, in daily life, in our conversation, and in everything our lives should be an exact interpretation of what God teaches concerning the obedient, practical light-bearer.

If we would be Christ's light-bearers we must deny self, take up the cross of Christ daily, and follow Him. We must live a life of light in this dark, sinful world if we wish to help bring men to Christ and to lead them in the Christian life.

Halifax, Va.

IS THE USE OF TOBACCO SCRIPTURAL?

It is either scriptural or it is not. It is either a virtuous practice or a vicious one. It is either beneficial or worthless. It either contributes something of value to society, or it robs society of values already there. It either serves to God's glory, or it does not. It is either right or wrong. The Word of God must decide, we might make a mistake. The Word says: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" I Cor. 10:31. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" Col. 3:17. "Whatsoever is not of faith is sin" Rom. 14:23. Now the Word does not say anything about tobacco; neither does it mention the modern dance, the theaters, movies, etc. But the principles involved in any sinful indulgence are all mentioned. Jesus said, "The Spirit of truth . . . will guide you into all truth," which implies that every detail in the Christian life is not mentioned. But He who created man with reasoning faculties, and He who enlightens the conscience, justly holds man responsible for the exercise thereof. God did not say in His Word what each one of us should choose for a vocation, but the Word says, "If any provide not for his own he hath denied the faith and is worse than an infidel," from which we learn that God demands that we "Labor with our hands that which is good" leaving

the choice to our judgment. Likewise when He says we shall "Do all to the glory of God," He means that we shall "Prove what is acceptable unto the Lord."

Now let us apply this to tobacco. I never heard of anyone who thanked God for a chew of tobacco, or a cigarette, or a cigar. The reason is obvious. Men do not thank God for carnal indulgence. How could they, knowing that God is not the author thereof? Yet many say that the use of tobacco is not wrong. Now if it is not wrong it must be right. The Word says we are to give "Thanks always for all things" which certainly includes tobacco if it is right to use it, as many say it is. We commend this especially to those brethren who use tobacco. How ungrateful you have been in the past never to thank God for a daily necessity (??).

Here are some reasons why it is wrong to use tobacco:

1. It is injurious to the health. This is too well known to need proof.
2. It is a waste of the Lord's money. God holds us justly responsible for every penny we spend.

3. The body neither needs nor craves it, until the boy who thinks it "looks big" has acquired the habit, then he becomes a helpless slave to it. Some men will buy tobacco for themselves before they will buy bread for their family.

4. The use of tobacco in any form is conforming to this world, to a very popular fad. Farm papers who not over five years ago refused tobacco advertisements, to-day display a whole page, featuring even women smokers.

5. If Jesus were in the world to-day, not one of us would expect Him to use tobacco. No one would consider it becoming for the Saviour of the world, perfect in holiness, to use tobacco. Do you think our Saviour wants followers that smoke and chew?

6. No man or woman ever yet used tobacco to glorify God.

7. The uncouth appearance of a tobacco user's mouth, and the odor of his breath are repulsive to those whom he meets. How inconsiderate of a husband to impose upon his wife the necessity of consenting to such unpleasantness in her daily association with her husband.

8. Tobacco costs money. But it does not contribute one single thing of value to anyone. "Why spend money for that which is not bread?"

9. The use of tobacco sets a bad example. How inconsistent for a father to advise his sons against its use, and yet use it himself.

If you will weigh your tobacco habit in the light of the three first scriptures herein mentioned, and many others, Rom. 12:1, 2; II Cor. 7:1, etc., and in the light of the statements herein given, with a prayerful desire to know and obey the truth, you will be convinced that the use of tobacco is WRONG.

Shem Peachey.

THE PROUD PHARISEE

There is a generation that are pure in their own eyes and yet are not washed from their filthiness (Prov. 30:12). We have a picture of a heart like that in Luke 18:10-14. "The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." A beautiful prayer. He had a good feeling. He was pure in his own eyes. There was no need of God's mercy. He depended on his morality and good works. I fast and I give and I am an honest man. I am not as other men are and not like this publican and tax collector who, "standing afar off, would not lift up so much as his eyes unto heaven but smote upon his breast saying God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (vv. 13, 14).

Those who are pure in their own eyes do not see their own filthiness, but they see the flaws and faults and sins of others. Like the priest and the Levite, they "pass by on the other side" (Luke 10:31, 32) or they say, "Stand by thyself, come not near to me, for I am holier than thou" (Isa. 65:5).

The poor sinner who prayed, "God be merciful to me a sinner," went down to his house justified. Suppose the Pharisee stands there yet thanking God that he is not like other men. That spirit is prevalent to-day. Therefore Jesus said to His disciples, "Beware ye of the leaven of the Pharisee which is hypocrisy" (Luke 12:1). Those who are pure in their own eyes see no need of a Savior. They have no use for the shed blood of the Christ of Calvary, the only remedy and the only cleansing from sin.

"The blood that purchased our release,
And washed out all our stain;
We challenge earth and hell to show
A sin it cannot cleanse."

You say, Is there no hope for a Pharisee? Oh yes. Saul of Tarsus was one, but when on his way to Damascus doing God service (as he called it) God humbled him, left him down then picked him up, turned him all around, took him to Damascus where he was filled with the Spirit, baptized, "and straightway he preached Christ in the synagogues, that he is the Son of God" (Acts 9:20). He also said, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1:15). Every one who gets a glimpse of the Christ of Calvary will see him-

self the chief, the vilest of sinners, and will thank God for mercy and grace for time and eternity.—Sel. by Peter Zehr.

IF YOU DON'T CONSTANTLY READ THE BIBLE

1. You don't really hold dearly the Way to Heaven.
2. You don't know what is ahead for this world: only God's Word tells!
3. You cannot tell the real fact about the very world you live in; or the true meaning of the things that take place before your eyes.
4. You cannot have deep daily peace. "Great peace have they which love Thy Law."
5. You cannot avoid Satan's traps.
6. You cannot be really wise; but you will be subject to man's vain, false philosophy.
7. You miss the greatest mental invigoration: and you lose your taste for the highest thoughts.

8. You are not of the use to others you might be.

9. You stay in spiritual babyhood; only those born of God, and who feed on the Bible, grow up, either mentally, morally or spiritually.

10. You miss the best society on earth.

11. You daily insult by neglect the Bible's Author.

12. You rob yourself; you cheat yourself; you are ready to destroy yourself, by neglecting the Bible.

13. You leave yourself weak before the miseries you meet: the Bible has supported thousands through the hardest trials.

14. You miss the highest joys of life! The Prophet Jeremiah said, "Thy Words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart!" And King David said, "I rejoice at Thy Word, as one that findeth great spoil!"—Serving-and-Waiting.

NEWS NOTES FROM OUR SCHOOLS

EASTERN MENNONITE SCHOOL

We are at this time having a special season of meetings in which God is showering us with spiritual blessings in Christ Jesus. Bro. Ray Shenk from Washington, D. C., is allowing God to give us messages through him. "Revive Thy work, O Lord" was an Old Testament prayer that we still need to pray. Some who never knew Him and some who lacked peace have found Him to be the great Savior and the great All-sufficient One.

The following brethren were here and preached for us since we last wrote: Elam Stauffer, Manheim, Pa.; J. K. Charles and Stoner Krady, Lancaster, Pa.

We were glad to have Bro. and Sister J. W. Shank and son of South America with us Oct. 14-16. Bro. Shank brought us several evening messages and a Mission Prayer Circle message. One evening he conducted the boys' Prayer Circle and at the same time Sister Shank talked to the girls. They also filled appointments in the surrounding community.

There have been two chapel talks so far. Bro. James Gross spoke on "How to Study"; Bro. Ray Shenk on "Talking to God."

This morning "Uncle Pete" Hartman was with us during chapel and gave us a short talk. His eighty-seven years are full of experience out of which he can draw to give young people good sound advice.

The students spent October 7 and 8 in Augusta County with members of the Springdale congregation. The truck left Saturday afternoon. Supper was served at the home of Sister Maude Driver after which a very inspirational prayer and praise service lifted souls to God as all sat or stood around a large bonfire. All scattered to different homes for the night. The attendance at Springdale was about doubled

on Sunday morning. After visiting in homes again over the dinner hour all returned to the school.

The mountains are at their best these days. They look as if all the paint buckets in the world had been spilled over them. Saturday, Oct. 21, was the day for the annual climb up Massanutten Peak. Many of the students availed themselves of the pleasures of mountain climbing.

Oct. 31, 1933. Sadie A. Hartzler.

HESSTON COLLEGE AND BIBLE SCHOOL

A week of revival meetings, beginning Oct. 11 and concluding Oct. 15 preceded our communion services, Sunday, Oct. 15. Bro. I. E. Burkhart, pastor of the College congregation, brought helpful messages each evening. Following is an outline of the sermon themes: A Neglected Truth ("Repent, and believe the gospel"); A Love Match That Went on the Rocks ("Thou hast left thy first love"); Living Behind a Screen ("Woe unto you . . . hypocrites"); Midnight on Mount Olive ("They came to a place called Gethsemane"); "Follow Thou Me" ("I will follow thee whithersoever thou goest"). One young man, a student, made a new consecration of his life in public confession; many others, we are certain, received definite help in their spiritual relationship with Christ.

Bro. Ervy Yost of Greensburg, Kans., who had been holding revival meetings in the Pennsylvania congregation, visited the College and conducted chapel services. Bro. Alva Swartzendruber of Hydro, Okla., who is engaged in giving Lectures on Prophecy and Bible Lessons in the congregation at Canton, Kans., also visited the College and led in the chapel services.

At present Bro. Milo Kauffman is serving the Wichita congregation as evangelist. He

has similar engagements elsewhere during the winter.

Two more students are expected to enroll this week, bringing our enrollment to ninety-four. We hope to reach the one hundred mark before the year is over, excluding Special Term students.

Many inquiries concerning the Special Bible Term are being received. Indications point to one of the largest Special Term classes in the history of our school.

Some new correspondence courses have been prepared in Bible and Sunday School Teacher Training. The cost of taking these courses is much lower than that of our regular correspondence courses. Work satisfactorily completed will receive credit in our Bible Department.

Arrangements have been made for students to participate in practical Christian work. Twice a month a quartet sings at the Bethel Hospital and at the Old People's Home. Preaching and song service are held monthly at the County Poor Farm and at the County Jail. Efforts are being made to find other places of service.

GOSHEN COLLEGE

Among the interesting programs given at Goshen College during the past month was one in commemoration of the coming of the first Mennonites to America. It occurred on the evening of November 1. In graphic language Dean Bender, the first speaker of the evening, told us how it came about that in 1683, just two hundred fifty years ago, thirteen families of Mennonites came to America, settling at Germantown, Pa. This was followed with an address by Bro. Daniel Kauffman on the subject **Pressing On**. Very fittingly did Bro. Kauffman point out the necessity of looking back at times to profit by examples and errors; but he stressed farther the fact that a vision and a striving forward are essential. It is essential, he said, that we press on, not as though we had already attained.

Of interest to Herald readers, also, will be a new organization on our campus. In order to sponsor group activities students in the new Graduate Bible School have formed what shall be known as **The Graduate Circle**. One of the first projects undertaken by this group was the systematic solicitation and advertising in the surrounding community of the revival meeting here.

The revival meetings are to begin this evening with Bro. J. D. Mininger of Kansas City in charge. Students have been organized into prayer groups to meet each evening, and all of us have been encouraged to prepare ourselves for effective work. Will you pray with us for the blessing of God in these meetings?

During the month our administrative officers traveled some. Early in October Dean Bender returned from a trip to the East where he took part in the deliberations of the Mennonite Central Committee with reference to the removal of the refugees from Harbin, China. He also appeared on a Mennonite historical program at Souderton, Pa. Bro. C. L. Graber made a trip to Canada, preaching at the St. Jacobs and

Floradale churches. He reports good interest in our work at Goshen in these communities. More recently President Yoder went to La Junta, Colo., to attend a Hospital Board meeting there. In the coming week he is expecting to go to Nebraska in the interests of the Mission Board.

In these and all our school activities our sole aim is to glorify the name of Christ. Will you pray that in all our opportunities and in all our labor we may be found faithful in this respect?

Nov. 3, 1933.

Samuel Yoder.

OVER ONE HUNDRED YEARS OLD

Three years ago we sent a few lines to the Herald stating that Sister Anna Snively, Dalton, Ohio, would be 100 years old Nov. 10, 1930, and that she would appreciate a card or letter on her birthday. She received more than 100 replies from various parts of the United States and Canada. She appreciated very much these tokens of remembrances. Apart from her hearing, Sister Snively's faculties have been well preserved and she is able to do light work in the house. We desire in behalf of Sister Snively to thank all in advance who will remember this aged sister on her 103rd birthday Nov. 10, 1933, by sending a line or two with best wishes to her.

We would be glad to learn the names of all members of the Church who are 100 or more years of age.

I. J. Buchwalter, Dalton, Ohio.

FROM OUR MISSION STATIONS

(Continued from page 693)

dropsy and heart trouble, a brother 67 years of age, who was received into the Church several months ago. Because of difficult breathing he cannot be in bed, but sits in his chair day and night. In all his suffering it is inspiring to see his face light up with joy as the Word of God is being read to him. He also enjoys singing very much.

On the evening of Oct. 22 we could again enjoy the privilege of having communion services, conducted by Bros. John A. Kennel and Amos Stoltzfus. We also had communion with our sick brother, for which he had a great longing, being his first opportunity to keep it.

The average attendance in Sunday school for the month of October was 125.

The visiting brethren that have favored us with their presence breaking unto us the bread of life for October are as follows: Charles Hershey, Harry Buckwalter, J. W. Shank, Mark Swanenberg, David Yoder, Aaron Mast.

We certainly appreciate their messages very much, and would say, Come again. We also extend an invitation to all who are interested in the

cause of winning souls, to come and help along in the work. Will you continue to pray for the work? And also for the workers that we may be true and faithful witnesses for the Master?

Nov. 2, 1933. Barbara Kennel.

Lima, Ohio

(825 N. Jefferson St.)

Greetings in Jesus' Name:—The Lord of the harvest has again permitted us to see another autumn with the many blessings that it brings. The weather is nice and warm. Nature seems to be helping those who do not have plenty of clothing and fuel. Although there is still no work for a large number, our congregation here is having her needs supplied through the merciful hand of God. We can all say, "What shall I render unto the Lord for all His benefits toward me?"

The brethren of Allen County have been very diligent in supplying us with food. Although many of them have been hit hard by the depression, they are still sharing with us the things the Lord has blessed them with. Bro. Amos King of West Liberty brought a large load of provisions, donated by the West Liberty people. The folks of Manson, Ia., sent some potatoes home with Bro. O'Connell just at a time when we needed them. Early one Saturday morning a large box of clothing was brought here from Archbold, Ohio. If the sisters who sacrifice themselves in spending their money and time in making clothing for our people here could see the smiling faces of the children as they come to church with their new dresses and shirts on they would feel repaid. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Some of the mothers when given the bedding said they could hardly keep warm with what they had. We wish to thank all those who are helping us in making Christ known to the Lima people.

Some people have been privileged to get their coal for the winter because a freight car filled with coal broke and was pushed alongside the track. This was a long ways from town, and it was hard work, bringing the coal home; but they were very thankful for it. One sister said the Lord knew they needed coal and that was why He let it happen.

A short time ago Sister Vanhorn, aged 37, was taken to the hospital. While there she asked to be anointed and shortly afterward she passed away. We were sorry to lose her, but glad that it was one that was prepared to go. She was a faithful mother in the home and a loyal member of the Church, although she had accepted Christ as her Savior only about six months ago.

On Thursday evening, Oct. 26, Bro. Clarence Ramer preached the

Gospel to us. We expect to have Bro. J. B. Smith with us on Sunday, Nov. 5. Bro. Ramer has promised to be with us again the two following Sundays, in the absence of Bro. O'Connell.

The Christmas season will soon be here. Every year the children look forward to Bibles for rewards for good attendance, and also a treat. Each year the number who receive Bibles grows larger. Many children are in homes where the parents are too poor to buy anything for the children. We wish that all who can would again help us in buying Bibles and supplying a treat for our Sunday school children. As you have helped us before we are confident that you will do so again. May the Lord reward you for helping in His cause.

In His service,

Nov. 2, 1933. Iva Sommers.

WEEKLY NEWS LETTER FROM SOUTH AMERICA (Sept. 23, 1933)

By Elvin V. Snyder

Dear Herald Readers,

Greetings in Jesus' Name:—"So they . . . took Him away in the boat in which He was sitting. There were other little boats with Him. And there arose a great storm of wind and beat the waves into the boat, so that it was getting full. He was in the stern, asleep on a pillow. And they woke Him up and said to Him, 'Master, is it nothing to you that we are perishing?' So He roused Himself and rebuked the wind and said to the waves, 'Peace! Be still!' And the wind went down and there was a great calm. Then He said to them, 'Why are ye so fearful, have ye still no faith?' And they were still more frightened and began to say to one another, 'Who can this be? For even the wind and the sea obey Him.'"

If the wind storm is getting the best of us, and if the great waves about us are swamping us, it is likely with the purpose of, repeating the above mentioned lesson. We are too little to overpower the great economic elements that are raging against us, but we are not too small to have faith. And not faith in ourselves, nor that abstract faith that for so long has meant nothing to us nor to any one else . . . but faith in the One that is with us in the boat. Are you ready to sink? Does it look as though nothing could be done? And maybe YOU can't. But you can march down to the stern with the other disciples and ask Him to do something. And He will. Then you will stand there awe-stricken and wonder why you hadn't thought of that before. We should soon be learning to know Him better—"what manner of man He is."

The Bible coach is running "at full speed" in Alberti just now. Brother Hershey is running it, so it will likely

stay within the "speed-limit," that is, it will be kept going at its limit of propaganda and spreading abroad the "good news."

To-morrow Brother Hershey expects to baptize 18 or 20 which are the first ones, I think, in this town. During his visits he said he has been receiving quite a harvest of tobacco pouches, cigarettes, matches, etc., which is nothing else but one of the results of getting converted. Two also got victory over that which the United States is voting for just now. (It wasn't very nice to say that, was it?) There were also some prodigal-son scenes. A father had "kicked out" two sons and now they all were converted; so that made a difference. The one son, when he came home, said, "Father, I have come home to ask you to pardon me," and reached out his hand. The father took it and said, "si, hijo le perdonare," (yes, my son, I will forgive you) and then assured him that what was in the past they would leave in the past; citing the text, "If any man be in Christ Jesus he is a new creature, old things having passed away, and behold, all things have become new." Then he added, "This is one of those old things that has passed away." The little (?) family of thirteen were the happiest they have been for a long time. Brother Gorjon read the story of the Prodigal Son, then they made a circle and clasped hands, singing the chorus, "There is joy, joy, down in my heart," after which the Brethren, Hershey and Lantz, offered prayers.

In the evening, in the converts' class, the father expressed himself, saying that he did not want to be baptized until he was reconciled with the other son also. They expect him to-morrow, so there will be another prodigal-son scene.

Brother Luayza writes briefly from Longuimay, saying, "There are some thirty confessions and as many as three hundred in attendance."

Brother Swartzentruber has been holding a series of meetings in Carlos Casares, but no further news has come.

The missionaries are all well as far as we know. May the Lord bless you all in His service.

America, F. C. O. Argentina.

A CALL TO PRAYER

"We cannot go farther until we go deeper."

"Beloved of the Lord."

Realizing the futility of all human effort for the salvation of the lost and the upbuilding of saints, without theunction of the Holy Spirit, I come to you. I come asking for help such as you can give.

Nov. 3-12 is the time for evangelistic meetings at Goshen College. The undersigned has been asked to serve as spokesman.

DEFINITE, BELIEVING, IMPORTUNATE PRAYER IN THE POWER OF THE HOLY SPIRIT, (ACCOMPANIED BY FASTING) ALONE WILL AVAIL. Mark 9:29.

May we count on you paying the price and joining us daily in this mighty ministry?

Matt. 18:19, Heb. 4:16, Eph. 6:18.

In His name,

J. D. Mininger.

EN ROUTE TO ARGENTINA

Dear Readers:—Two hours ago we started down the Mississippi. We will soon be out in the Gulf of Mexico. As we go onward we think of the hundreds of friends we have left behind. So many have treated us kindly and have wished us Godspeed. We can not write to all, but by means of this short message we express our deep appreciation to every one.

We visited many churches and spoke to many thousands of hearers during the last six weeks. We have told you about the work in South America, trying to let you see the need as we have seen it. There is only one way in which that need can be taken care of. It is by doing what we can "you in your corner and I in mine." As we pray let us work for "the night cometh when no man can work."

On our way to New Orleans we were privileged to visit churches and friends in Virginia, Pennsylvania, Maryland, Ohio, Indiana, Florida, and Mississippi. In Florida I stood beside my mother's grave where nearly forty years ago we laid her away.

Our address in South America will be Pehuajo, F. C. O. Argentine Republic.

Yours for the lost in Argentina,

J. W. Shank.

CORRESPONDENCE

(Continued from page 697)

on the working of the Holy Spirit as given in Acts 1.

Our children gave us a very interesting program on the evils of intemperance Sunday evening, Oct. 29, led by Walter Marner.

Grandmother Susan Yoder and Sister Lizzie Marner are numbered among the sick during the past few months, both having a complication of various diseases.

We are having nice fall weather but the latter part of October was very unpleasant.

Jacob S. Swartzendruber and the writer have both been nursing broken ribs for the past six weeks. Bro. S. was thrown over a wagon while logging and the writer was caught while cutting wood.

Oct. 31, 1933.

Cor.

MINUTES OF THE MISSION BOARD MEETING Of the Alberta-Saskatchewan Mennonite Conference District held July 5, 1933, near Tofield, Alberta.

Song service led by Bro. David Stutzman.

Devotional, by Isaiah Rosenberger, from Romans 9.

Roll Call—19 members present, 1 by proxy, 7 absent.

Subject, "Answering the Missionary Call," by Fred S. Brenneman, M. D. Bro. Brenneman first brought to us greetings from members of our General Mission Board; also from representatives of our foreign fields, India and South America. Then followed his discussion of the subject. Three requisites to answering the call: (1) a vision of God and His holiness as in Isa. 6:1; (2) a vision of self as undone, "Woe is me;" (3) a vision of a needy world—Peter's vision and call; Paul's call into Macedonia.

Why answer the call? (1) It is necessary. As we have received of God's goodness and mercy we must tell others. (2) Jesus commands it. So if we love Him we will give Paul an example in answering the call—"I am debtor." I am not ashamed. Our response to the call is prompted by love.

Secretary's report read and accepted.

Song, "Send forth Reapers."

Treasurer's report read by Bro. J. Brenneman.

Auditor's report read by secretary.

Reports accepted as read.

Song, "Rescue the Perishing."

Missionary sermon by Bro. C. J. Ramer. Texts, Matt. 28:18-20; Rev. 3:8. (1) God's all power given to Christ, and Christ's promise to His followers is our anchor of faith. (2) We have a personal command to go, "Go ye." (3) A personal surrender of self brings open doors. (4) As we surrender to Him God will be with us.

Remarks by Bro. J. P. Bontrager.

Announcements and noon intermission.

Afternoon Session

Song service.

Devotional by H. B. Ramer, from Philippians 3.

Song—"Speed Away."

Subject, What Can I Do to Promote the Missionary Cause? by Bro. I. Miller. (1) See the reason of mission work. (2) Give of things God has entrusted to us. (3) We can go, we can speak, or we can send.

Song, "The Whole Wide World for Jesus."

Subject, Christian Stewardship, by M. D. Stutzman. We are stewards of our own souls, of souls of others, of the Word of God, of material things entrusted to us. Stewardship involves: (1) Investment—"thou oughtest to have given," (2) Recompense—"Give, and it shall be given to you," (3) Increased Blessedness. "It is more blessed to give." (4) It involves reckoning. "He cometh and reckoneth with them."

Special Song.

Report of Sisters' Sewing Circle by Sister Hauder.

Essay—Relation of Sewing Circles to Work of Church, by Sister Ramer.

Subject, The Place of the Sewing Circle in the Community, by Sister Miller. (1) Social, (2) Charitable, (3) Religious.

Report of finances and of work done, by Sister Ramer.

Report accepted as given.

Reports of Committees.

Bible Study Committee, no report.

Music Committee. Bro. Joe Steckley gave a report of the work done at West Zion. Report accepted.

Report of Homestead Committee of Guernsey, Sask. Discussion of expense of this committee. No decision. Moved and seconded that Bro. M. H. Schmidt's expense on trip to serve communion to members in North Saskatchewan be paid by board. So ordered.

Intermission.

Evening Session

Song service.

Devotional by Bro. J. Kauffman, from Ephesians 4.

Song, "There's a Cleft in the Rock of Ages."

Subject, The Part Sacrifice Performs in Effective Missionary Activities, by Bro. N. E. Roth. God is our example in such sacrifice. He gave His own Son for us.

Male quartette, "The Old Rugged Cross."

Missionary offering, \$112.46.

On motion one-half of above offering was given to Bro. F. S. Brenneman and wife, newly appointed missionaries to India. The other half is to be given to South American Mission.

Bible Study, Subject, Prayer, led by Bro. J. P. Bontrager.

Closing song, "I Love to Steal Awhile Away."

Closing prayer, by N. E. Roth.

M. D. Stutzman, Chairman.

H. J. Harder, Secretary.

Married

King—Mumaw.—At the home of the officiating minister, C. F. Evans, pastor of the First Christian Church, Salem, Ohio, Catherine Esther, daughter of George S. and Lucy E. Mumaw, and Percy R. King, Washingtonville, O., were married July 4, 1933.

Reedy—Grieser.—On Sept. 6, 1933, Bro. Clinton R. Reedy and Sister Velda Grieser, both of the Waldo congregation near Flanagan, Ill., were united in marriage at the home of the bride's parents, Bro. J. D. Hartzler officiating. May the Lord abundantly bless them through life.

Gerber—Chupp.—On Saturday evening, Oct. 21, 1933, Bro. Floyd Gerber and Sister Ida Chupp, both members of the North Main St. Mennonite congregation, Nappanee, Ind., were united in marriage at the home of the officiating minister, Bro. H. F. North. May the Lord bless them in their married life.

Conrad—Campbell.—Bro. William K. Conrad of New Danville, Pa., and Sister Helen E. Campbell of Millersville, Pa., were united in holy matrimony on Oct. 28, 1933, at the home of Bro. John H. Mosemann who officiated. May the Lord abundantly bless them in their new relations, in their voyage on the sea of life!

Martin—Yoder.—On Oct. 8, 1933, at the Lake View Mennonite Church, occurred the

marriage of Bro. Earl Martin of the Fairview congregation, Minot, N. Dak., and Sister Sylvia Yoder of the Lake View congregation, Wolford, N. Dak. Bro. Eli G. Hochstetler officiated. May the Lord bless them in their married life.

Litwiller—Hartzler.—On Sept. 28, 1933, Bro. Lester Litwiller of Hopedale, Ill., and Sister Alta May Hartzler of Gridley, Ill., were united in holy marriage at the home of the bride's parents, Bro. and Sister J. D. Hartzler. The bride's father, Bro. J. D. Hartzler, performed the ceremony. May God's blessing be with them through life.

Yoder—Gascho.—On Sunday, Oct. 15, 1933, at the home of the bride's parents Bro. and Sister Dan E. Gascho of Kalona, Ia., occurred the marriage of their daughter, Loretta, of the Lower Deer Creek congregation to Merton Yoder of the West Union congregation, Bro. John Y. Swartzendruber officiating. May the Lord abundantly bless this union through life.

Weldy—Miller.—On Sunday morning, Oct. 15, at the North Main Street Mennonite Church, Nappanee, Ind., Bro. Raymond Weldy of the Holdeman congregation near Wakarusa, Ind., and Sister Geneva Miller of the North Main Street congregation at Nappanee, Ind., were united in marriage by Bro. H. F. North. May the Lord's blessing attend them through life.

Leinbach—Pletcher.—On Oct. 7, 1933, at the home of the bride's parents in Middlebury,

Ind., occurred the wedding of Bro. Etril J. Leinbach and Sister Wilma Pearl Pletcher, both members of the Clinton Frame congregation near Goshen, Ind., Bishop D. J. Johns officiating. May God ever supply their needs "according to His riches in glory by Christ Jesus."

Hochstetler—Weldy.—On Sunday afternoon, Oct. 23, 1933, at the home of the bride's parents, Bro. and Sister Timothy Weldy of near Nappanee, Ind., Bro. Jesse Hochstetler and Sister Rubedean Weldy, both members of the North Main St. congregation of Nappanee, Ind., were united in marriage, Bro. H. F. North officiating. May God's richest blessing be upon them.

Shertzer—Mellinger.—Bro. Paul R. Shertzer of Millersville, Pa., and Sister Ruth D. Mellinger of Silver Springs, Pa., were united in holy matrimony on Oct. 28, 1933, at the home of the bride, with Bro. John H. Mosemann officiating, assisted by Bro. Landis Shertzer the father of the groom. We trust that they may be richly blessed of the Lord as they journey on their voyage through life!

Obituary

Reesor.—On Oct. 28, 1933, Martha, oldest daughter of Thomas and Adeline Reesor passed away. Her age was 41 y. 7 m. 12 d. The funeral, which took place on Oct. 31, from the home of her parents, was largely attended by

many friends and relatives, some from quite a distance. The deceased had been afflicted with heart trouble for the last twenty-two years and was denied many of the blessings enjoyed by others. The last five years she spent in bed. She bore her trials with patience and Christian fortitude and is now at rest.

"Safe in the arms of Jesus,
Safe on His gentle breast."

Brenneman.—Naomi Brenneman was born July 26, 1932 near Washington, D. C., and died of pneumonia Oct. 28, 1933, at Harrisonburg, Va. She leaves a father and mother (Benj. and Salome), a sister (Esther) and brother (Francis). Bros. J. L. Stauffer of Harrisonburg and Ray Shenk of Washington had charge of the services, which were held at the Lyndale church near Edom, Va. She was laid to rest in the adjoining cemetery.

"We wonder, oh we wonder

Where the little faces go,

That come and smile and stay awhile

And pass like flakes of snow."

Mast.—Polly Ann (Miller) Mast, daughter of John and Susanna Miller, was born in Holmes Co., Ohio, Oct. 19, 1857; died at her home in Fairview, Mich., Oct. 11, 1933; aged 75 y. 11 m. 22 d. On Jan. 3, 1875 she was united in marriage to Jacob Mast who preceded her in death Oct. 10, 1922. To this union were born 9 children, 7 of whom survive. They are: Susie of Barrs Mills, Ohio; Monroe and Grover of Dover, Edith of Comins, Mich.; Alta, Harry and Noah of Fairview. Ida and Dora preceded her to the great beyond. She also leaves 1 sister, 4 brothers, 41 grandchildren, 14 great-grandchildren, and a host of other relatives and friends. She spent many days of suffering and trials, but her last few hours were spent in singing and talking of heavenly joys. She was a member of the Mennonite Church since early youth.

Dear Grandma has from us departed,

Her chair stands empty here;

But she has hope to us imparted,

We'll meet her over there.

Beiler.—Paul Lester, youngest son of Bro. John Z. and Sister Mabel Beiler, died Oct. 28, 1933; aged 1 y. 4 m. 25 d. He is survived by his parents, 2 brothers (Samuel and Sylvanus), his maternal grandmother (Anna G. Sweigart), paternal grandparents (Menno S. and Naney Beiler), 24 uncles and aunts, and 43 cousins. Little Paul seemingly was a healthy baby until November, when he suffered epileptic spells and convulsions by times. On June 10 he took sick and had been ill since that time, making 20 weeks of suffering. The funeral was held Oct. 30 from his parents' home in charge of Bro. David Yoder. Further services at the Jonestown, Pa., A. M. Church in charge of Brethren David Yoder and Christian Kurtz. Texts, Jer. 31:15-17 and Job 14:1, 2. His little body was laid to rest in the adjoining cemetery.

"He has left us for a while

For a better home worthwhile

Tho we were sad, but not forsaken

We could give him with a smile

For we have this promise given

In the Bible, book divine,

We can meet in yonder heaven

If we live a life worthwhile."

The family.

Steinman.—Noah G., son of Daniel and Lizzie (Gardner) Steinman, was born near Baden, Ont., Apr. 13, 1860; died Oct. 23, 1933. He was a faithful worshipper of the Amish Mennonite Church, and his sent was seldom vacant when health permitted. He was united in marriage to Leah Schwartzentruber Dec. 11, 1883. To this union were born 4 sons and 2 daughters, 1 son and 1 daughter died in infancy. His beloved wife died May 11, 1920. On Nov. 3, 1923, he united in matrimony with Lizzie Jutzi (widow of the late Benjamin Jutzi). He never to mourn his departure his loving wife, sons, 1 daughter, 1 adopted daughter, 1 step-

daughter and 12 grandchildren; 6 brothers and 1 sister also survive. One brother died 14 years ago and 1 sister died 5 years ago. He was troubled with diabetes for more than 3 years. Six months ago he became worse and was confined to his chair with heart dropsy. As he was not able to lie down but the last few weeks he spent most of his time in bed as he grew weaker from time to time with different ailments. He bore his sufferings patiently during all this time and often expressed a willingness and a desire to leave this world. He always had a smile and a kind word for every one. We greatly feel the loss of a loving husband and a kind father. Funeral services at the home were conducted by Christ Gascho (text, Psa. 39) and Peter Nafziger (text, II Tim. 4:7). Continued services were held at Steinmans church near Baden in charge of Dan S. Jutzi (text from Eph. 6) and Oscar Burkholder (Phil. 1:21). Burial was made in the adjoining cemetery.

Now he waits in yonder mansion,

Waits to welcome each one home,

May we all go there to meet him

When our call to heaven shall come.

Lehman.—John J. Lehman was born in Canton Bern, Switzerland, Sept. 8, 1865; died Oct. 19, 1933; aged 68 y. 1 m. 11 d. In his youth he was baptized and united with the Mennonite Church in Canton Bern, Switzerland. Later he emigrated to this country with his mother, at which time he had his letter transferred to the Sonnenberg Mennonite Church in Wayne Co., Ohio, of which he remained a faithful member until death. On Nov. 20, 1890, he was united in marriage to Sarah Steiner, with whom he shared the joys and sorrows of life for nearly 43 years. The last few years of his life he was not able to do any work, but gradually became weaker and was confined to his bed for nearly 8 months. During his long lingering illness he bore affliction patiently to the end, when the Savior called him home to his reward. He leaves to mourn his departure his wife, 2 sons (Amos and Melvin), 4 daughters (Elda, Mrs. Louis Amstutz; Ida, Mrs. Christ Sommers; Emma, Mrs. Isaac Zuercher; Lina, Mrs. Elmer Gerber), 25 grandchildren, and 1 brother Jacob. Also 1 sister Barbara, Mrs. John A. Burkholder. 2 daughters preceded him in death, Lizzie, Mrs. Christ Nussbaum, and Glenda, who died in infancy. His father, 1 sister, and 3 brothers died in Switzerland. His mother died 3 months after the family emigrated to America; 1 brother, Christian, died in 1918.

We miss thee, loving father,

We think of thee still at home,

But because we saw thee suffering,

We're glad Christ called thee home.

Funeral services were held Oct. 22, 1933, at the Sonnenberg church in charge of Bro. A. J. Steiner, assisted by Bros. Jacob Moser and Jacob Neuschwander. Text, Isa. 64:6, "We all do fade as a leaf." Burial in the adjoining cemetery.

Kreider.—Pre. Jonas M., son of Jacob and Anna Kreider, was born in Medina Co., Ohio, June 8, 1857; died at the home of his daughter, Mrs. Ira Newcomer near Rittman, Ohio, Oct. 22, 1933; aged 76 y. 4 m. 14 d. His illness extended over a period of about a year and though confined to his home for about 8 months, yet he was able to care for himself until about two weeks before his death. On Nov. 29, 1883, he was united in marriage to Catherine Stine, who preceded him in death Oct. 3, 1925. To this union were born 6 children, 3 having preceded him in death, 1 in infancy, 1 son (Milo) died in Canon City, Colo., Oct. 22, 1910, and 1 daughter (Bertha Snyder) died in Blake, O., June 25, 1922. Those surviving are: Floyd S. of Wadsworth, Ohio, Laura Newcomer of Rittman, Ohio, and Ida Hartzler of Orrville, Ohio. Also 3 brothers (Drs. Martin K. and Wm. B. of Goshen, Ind., and J. H. of Portersville, Calif.), 1 sister (Mrs. Anna Hoover of Goshen, Ind.), and 20 grandchildren. His entire life was spent in the vicinity of Wadsworth, Ohio,

with the exception of 10 years spent in Texas. He united with the Mennonite Church in 1892 and was ordained to the ministry May 26, 1894. He was faithful in performing his duty as long as health permitted, having preached his last sermon on Feb. 19, 1933. Funeral services were held Oct. 25 in charge of his collaborer, Samuel Rohrer. Bro. A. J. Steiner, and Bro. M. C. Lehman assisted in the home. The sermon was preached in the Bethel church by Bro. N. A. Lind, Albany, Oreg., a former collaborer, assisted by E. F. Hartzler, D. M. Friedt, I. J. Buchwalter, O. N. Johns, J. A. Liechty, and P. R. Lantz. The funeral was largely attended. About 18 ministers and deacons were present. His life on earth is ended but his sermons will end only as they are effectually carried out in the hearts of his people. Interment in the cemetery nearby.

Baumgardner.—Bernice B., daughter of Peter and Elizabeth Baumgardner, was born in Wayne Co., Ohio, Feb. 1, 1917; departed this life Oct. 21, 1933; aged 16 y. 7 m. 20 d. The cause of her death was typhoid fever. One sister (Esther Marie) preceded her in death May 20, 1926. She is survived by her father, mother, 2 sisters (Mrs. Daniel Lehman of West Liberty, Ohio, and Mrs. Lloyd Miller of Orrville, Ohio), 2 nieces, 1 nephew, 6 uncles, 5 aunts and many other near relatives and friends. She had just begun her second year of high-school work and was much interested in preparing herself for her life's vocation. She always appreciated her teachers who were instructing and guiding her in her studies. She was a lover of music and her delight was in singing sacred songs. Among her favorite selections were "The Old Rugged Cross" and "I Will Be True To Thee." The last named hymn she sang nearly every day. Bernice was not only interested in her secular work, but early in life at the age of 12 years she gave heed to the Master's call and yielded her life in service for her Christ by confessing and accepting Him as her Savior and Lord. She was baptized and received into the Oak Grove Mennonite Church Oct. 13, 1929, and was a faithful sister, always interested in the S. S., Y. P. B. M. and other services of the Church. She was loved by her associates and made many friends, who will miss her in their circle. We are thus reminded again of the uncertainty of life, but may we all humbly bow to the will of God who doeth all things well. Services were conducted at the Oak Grove church by the brethren J. N. Smucker, I. J. Buchwalter and J. S. Gerig. Text, Jas. 4:11. Interment in the Martins cemetery.

God calls our loved ones, but we lose not wholly

What He has given;

They live on earth in thought and deed, as truly

As in His heaven.

ANNOUNCEMENT

The Lord willing, a three-weeks Bible school will be held at the Allensville Mennonite Church beginning Dec. 11, 1933, with Brethren J. B. Smith and J. L. Stauffer as instructors. The course is in process of development at the present time. Later a more detailed announcement will appear.

Paul M. Roth, Secretary.

J. B. Smith, Principal.

Bowne, Michigan Bible School

The Bowne, Mich., Bible School will begin Dec. 7, 1933, and continue for two weeks.

The following subjects will be given in the Course: Gospel of Matthew, S. S. Teachers' Training, Old Testament History, Bible Doctrine, Christian Principles, Bible Geography, Bible Characters, Isaiah, Vocal Music, Epistles—James and I Timothy.

Tuition, seventy-five cents per week.

Faculty: S. G. Shetler, Principal, Johnstown, Pa.; D. A. Yoder, Elkhart, Ind.

For further information please write to the Secretary, Clarksville, Mich.

T. E. Schrock, Secretary.

ITEMS AND COMMENTS

Christian Jews in Germany are said to be worse off than the Jews, for the Hitler regime classes them as Jews because of their ancestry, and the orthodox Jews persecute them. An attempt is being made to establish a Hebrew-Christian settlement in Palestine where some of these oppressed people may go. There are about 25,000 of the Hebrew-Christians in Germany. All Converted Jews who were pastors of churches have been deprived of their posts.—Exchange.

The farmers' strike in several of the Mid-western states is resorting to the same tactics that characterize all other hotly contested labor disturbances. It takes violence to carry on a strike of this kind, and in this the farmers' strike is no exception. It is undoubtedly true that the farmers are suffering from real grievances; that organized capital has proved itself both resourceful and without a soul. But "two wrongs never make a right." In the end, such struggles invariably mean loss, both to the contestants and to the public. At the heart of our present economic difficulties is the selfishness that characterizes both organized capital and organized labor.

The growing opposition to the N. R. A. is causing some concern to the national administration at Washington, D. C. Whatever the merits or demerits of the law itself may be, it has suffered the usual obstructions encountered by all efforts at reform: (1) from enthusiastic friends who predicted too much in the way of favorable results; (2) politics and self-interest. As viewed from present conditions, there has not been the decided recovery from the unemployment situation that most people expected. Yet that is not saying that conditions may not show a decided improvement soon, and that people may have lacked in patience in giving the law a fair trial. While the law is in force, all law-abiding people should give it hearty support—so far as this support can be given without the violation of Gospel principles.

"Fair to Open Again in 1934" is the headline in a recent prominent daily newspaper telling of a plan adopted unanimously by the World's Fair Association to open again in 1934 provided the necessary legislation can be passed. Some astonishing figures are being published, among them the following:

"The World's Fair Association to-day voted unanimously to reopen the show on Chicago's lake front in 1934.

"Rufus Dawes, president of the fair, said he anticipated little difficulty in obtaining legislation to permit the reopening.

"To date 21,815,765 persons have paid admissions. Visitors on the fair grounds have spent \$35,000,000, and other millions of dollars went to railroads, cafes, hotels, bus companies, and so on.

"It took \$13,500,000, Dawes said, to conduct the exposition, and all but \$5,000,000 has been repaid. Only about \$1,000,000 additional would be needed for the reopening, he said."

While newspapers generally have been warm supporters of the Exposition and comparatively little adverse sentiment has appeared in their columns, yet enough has appeared in papers that were independent of control of commercialistic interests to make it clear that Christian people should hold aloof from it.

EASTERN MENNONITE SCHOOL

Special Bible Term, Jan. 3-Feb. 13, 1933

Opportunities. The Special Bible Term affords unusual opportunities for those who are unable to spend nine months in school.

It is during this term that many additional features are conducted including among others the Christian Life Conference, Revival Meetings, Sunday-school Workers' Meeting, Mission, Music, and Literary Programs, and special addresses on subjects of vital interest. Of no small importance is the fact that the Special Bible Term students will not need to build up an atmosphere for study for the reason that one already exists among the regular students.

New Course of study. A new six-year curriculum has been outlined incorporating the following features:

1. Subjects meeting the requirements of the Elementary Teacher Training Certificate offered by the General Sunday School Committee are given every year. 2. Intensive Book study courses covering all the Bible excepting several of the Poetical Books are given in the six-year cycle. 3. Courses are so arranged as to merit credit on the two-year Elementary Bible Course. 4. An advanced course for maturer students, Christian workers, missionaries, and ministers has also been provided.

The Advanced Course offers special courses in Pastoral Work, Homiletics, Christian Evidences, in addition to the regular Advanced Bible subjects.

Instructors. A. J. Metzler, J. Irvin Lehman, and regular members of the Faculty.

Special Bulletins giving full particulars will be furnished on request.

Eastern Mennonite School,
Harrisonburg, Va.

GO TO SCHOOL IN YOUR OWN HOME

Those who cannot arrange to take school work in residence at one of our church schools, can have the advantages of Bible study by Correspondence in their own home. The **Eastern Mennonite School** offers the following ten Bible courses:

O. Testament History	Gospels I
N. Testament History	Gospels II
General Epistles	Teacher Training I
Bible Doctrines	Teacher Training II
Personal Work	Bible Introduction

A descriptive bulletin giving full information concerning this work will be sent to anyone inquiring. Address:

Eastern Mennonite School,
Correspondence Department,
Harrisonburg, Va.

NEW CORRESPONDENCE COURSES FROM HESSTON COLLEGE

In contracting our constituency during the past year, I discovered a real need and desire for practical correspondence courses that would be thorough yet inexpensive. I determined to meet the need if possible. At last some courses are ready. Others will follow according to demand.

Credit will be given by our Bible department for any of these courses satisfactorily completed. Each Gospel will count one-fourth unit of credit, while the teacher-training course will give one-half unit credit. The latter will also contribute toward an elementary teacher-training diploma.

COURSES NOW READY: Matthew, Mark, Luke, John; also a course in Sunday School Pedagogy.

COST: Each Gospel \$1.50, or four for \$5.00.

Sunday School Pedagogy, \$2.50; text book, \$1.50. Where studied by groups or classes: Gospels, \$1.00 each; Sunday School Pedagogy, \$2.00.

WHO SHOULD REGISTER FOR THESE COURSES?

1. Individuals who have time for study and wish to study the Bible systematically.
2. Sunday school teachers who wish to become more efficient teachers.

3. Family groups.

4. Community classes, mid-week Bible study classes.

For further information write to

Milo Kauffman, President,
Hesston College & Bible School,
Hesston, Kansas.

MENNONITE GENERAL CONFERENCE

Inquiries have been coming in, from time to time, about where the next meeting of Mennonite General Conference is to be held. As an Executive Committee, we want to decide that question in a way that will be to the best interests of the Cause and most satisfactory to our people. Whatever suggestions are sent in will receive consideration. Also, we would like to hear from any congregation or district that is considering the matter of sending an invitation to have the next meeting held with them. All invitations should be addressed to either of the undersigned. It is desirable to have the question of location settled at an early date, as that will enable those counting on attending it to adjust their plans accordingly.

Executive Committee,

per Daniel Kauffman, Moderator,
Simon Gingerich, Secretary.

ANNOUNCEMENT

The annual meeting of the Mennonite Home Association, of Lancaster Co., Pa., will be held at the Home at Oreville, on Saturday, Nov. 11, at 1:30 P. M. opening with a sermon, followed by financial reports, election of officers, etc. All are welcome.

Aaron L. Groff, Asst. Secy.

YOUNG PEOPLE'S INSTITUTE

Plan to attend the Young People's Institute to be held Dec. 26-29 at First Mennonite Church, Kitchener, Ontario. Reserve your Christmas holidays for a real spiritual feast of Bible Study and adoration of the Savior. For information write to J. B. Martin, 187 W. Erb St., Waterloo, Ontario.

Table of Contents

- 689—Editorial
- 690—The Victorious Life
- 691—Attacks Sports and Auto Trips
- The True Blessing of Fervent Endurance (Poem)
- Question Drawer
- 692—From Our Mission Stations: Tampa, Peoria, Manitou, Portland, Toronto, West Liberty, Marietta, Coatesville, Lima
- 694—Substituting Santa Claus for Christ
- 695—Sunday School Lesson
- Bible Meeting Topic
- 695—Field Notes
- Correspondence
- 698—Our Hope (Poem)
- We are His Light-bearers
- Is the Use of Tobacco Scriptural
- 699—The Proud Pharisee
- If You Don't Constantly Read the Bible
- News Notes from Our Schools: Harrisonburg, Hesston, Goshen
- 700—Over One Hundred Years Old
- Weekly News Letter from South America
- A Call to Prayer
- 702—Mission Board Meeting
- Married
- Obituary
- 703—Announcements
- 704—Items and Comments
- Announcements, etc.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVI (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, NOV. 16, 1933

(Herald of Truth
Established 1864)

No. 33

EDITORIAL

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Did you ever notice the inference found in the latter part of this verse that it is the love of God that prompts people to endure the test of temptation? In other words, they who really love the Lord will remain true to Him even in the severest tests of temptation.

In connection with this thought, it is refreshing to remember the assurance that God will not suffer the faithful to be tempted above that which they are able to bear. Read I Cor. 10: 13. The secret of the power of love is found in the power of God to protect those who love Him in sincerity and truth. "Love triumphs over all," because the power of God is with those who love Him and put their trust in Him.

Then why do apparently good people sometimes fail to stand the test of temptation? We have the explanation in Jas. 1:13-16: "Let no man say when he is tempted, I am tempted of God: for God can not be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren." The error consists in loving the thing with which we are tempted more than we love God.

Evangelism.—We are pleased with the many reports, which come to us from time to time, telling of the earnest efforts being put forth in our congregations for the ingathering of the

lost and the spiritual upbuilding of the saved. We trust that this work may not only continue but increase. And may our vision also extend beyond our own congregations. One of our active brethren, after laboring among "sheep having no shepherd" scattered abroad in a number of neglected communities, has this to say: "I have been having a conviction that we ought to do more evangelistic work in such neglected fields." This is not a new thought, but it is a thought that is too often overlooked. Let us do what we can in the way of strengthening our home congregations, but let not the work stop there. It is the unevangelized fields, at home and abroad, that should enlist our prayerful attention.

Our Annual Catalogue, mention of which was made in these columns last week, has now been sent out over the Gospel Herald list to our people in the United States and Canada. We trust that you may find there what you desire, or need. However, if there should be a book that you have in mind that is not listed in that catalogue, drop us a line, naming the book that you want, and we will try to secure it for you. We take it for granted, of course, that the book you call for is the kind of a book that Christian people may use to good account. After you have looked this catalogue over and decided upon the books you want, send in your orders early, so that they may be filled before the usual Christmas rush is on. Should there be financial difficulties in the way, by writing to the secretary-treasurer of the House, Bro. Levi Mumaw, these difficulties may be removed. We suggest also, while sending in your order for books, that you consider the matter of renewing your subscriptions to the periodicals published by the House. We thank you for your past favors, and solicit a continued coöperation and prayers in behalf of the work. The sphere of service to which the Mennonite Publishing

House is dedicated is that of supplying literature that is spiritually upbuilding and strengthening to Home and Church.

Winsomeness.—There are some people whom you love to meet, while there are others whom you are inclined to avoid. You see some one of the first class across the street, and your first impulse is to cross over so that you may have an opportunity to meet him or her personally. You see some one of the second class coming your way, and your first impulse is to attend to some business across the street, so as to avoid meeting that person. The fault may be yours or the other person's, but the impulse is there.

When it comes to avoiding other people, there are two motives which may prompt us to do so. Their life may be one of unblamable holiness and purity, while our own life may be the very opposite of this, so that their very presence is a rebuke to our inconsistent way of living. Or, on the other hand, they may be chronic complainers and scolders and fault-finders, so that they actually drive people away who otherwise might be their most helpful friends. But so far as we individually are concerned, we may safely look at life's opportunities from this angle: Other things being equal, the more winsome our personality or habits in life, the greater our opportunity and power for good. Here are a few things that may be listed as drawing-qualities:

1. Kindness. "Be ye kind one toward another, tenderhearted, forgiving one another . . ." It pays. It helps draw others to you. It makes others feel that you are their friends, and "like begets like." Whether in word or deed, it pays to be kind. Your kindness may be misunderstood, misinterpreted, and you may be maligned in spite of your kindness. That is the way that they treated our loving Savior, and we need not be surprised if we may sometimes fare in much the same way.

But in the long run it wins—usually in this life; but if not here, most surely in the world to come. Kindness, as you know, is but love in action, and love is the strongest drawing power there is.

2. **Charity.** The last sentence in the preceding paragraph tells the story. Read the thirteenth chapter of first Corinthians, and you have an impressive word-picture of what charity means for its possessor. "Charity never faileth." The millions of souls in a blessed eternity are there, will be there, because of our Savior's triumphant love for His own—including His enemies.

3. **The Spirit of Forgiveness.** Listen to our Savior's prayer in behalf of His persecutors: "Father, forgive them; for they know not what they do;" also Stephen's prayer under similar circumstances: "Lord, lay not their sins to their charge." It is the man who has risen above holding a grudge that wins. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

4. **Helpfulness.** One of the ways in which you prove your friendship for others is to stand by them in the midst of their trials, to help them overcome their difficulties when others forsake them. As a rule, people know who to go to when they get into trouble. What is it that makes people turn to the Lord when they get to the end of themselves? It is the feeling that "When my father and my mother forsake me, then the Lord will take me up." This world is full of troubles. Prove yourself the friend of the friendless, and your opportunities to do good will be unlimited.

5. **The Uplifted Life.** Listen to our Savior: "And I, if I be lifted up, will draw all men unto me." "A city that is set on an hill can not be hid." Men who are accustomed to looking up will invariably see their friends who live on the hill of holiness. People who have forgotten God will invariably seek their pleasures among those of like experience; but when they get into trouble, and want to know the way of the Lord as well as escape from the way of the world, they invariably seek the counsels of those in whose sincerity and spiritual standing they have confidence. Wanted, in every community, men and women whose righteous, devoted, God-honoring lives have the same effect upon others as that described in Matt. 5:16.

One more thought: Winsomeness may be a blessing or a curse, depending upon whose altar it is found. Paul had a winning personality; and because he knew only "Christ and him crucified" all his winsome qualities drew people to the Lord—not always to himself. Herod, the charming orator, also had a winning personality, but

had not the Lord intervened and smote him for his vanity his winning personality would have been the means of deceiving many. John the Baptist was another man whose winsomeness was wholly upon the altar of the Lord. God has endowed many people with winning qualities who might have made this winsomeness a power for good and for salvation; but because they became vain of their charms, these very winning qualities became a curse; both to themselves and to others. Cheerfulness, kindness, charity, truth, the spirit of forgiveness, a disposition to be of help to others, and every other quality in man that draws others to him, must all be upon the altar of the Lord, mixed with a burden to live to His glory, in order to be a real blessing to ourselves and to others.

There are a number of good reasons why we should cultivate winning qualities. In the first place, it is God's will that we should. Besides this, it means a life of satisfaction to ourselves, a life pleasing to God, and a life helpful to others. One of the greatest needs in this present dark and sinful world is heavenly sunshine radiated out among the people through the lives of consecrated men and women. Therefore "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Clothing for Canada.—On another page will be found an article on this subject, by Bro. Levi Mumaw. We trust that there may be a ready response to the appeal. The coming winter promises to be a trying time among many people, as there is dire need in so many places. It emphasizes anew the importance of practicing thrift and economy, and from many quarters we hear these words of Jesus echoed over and over again: "It is more blessed to give than to receive."

D. L. MOODY AND THE FREE-THINKERS

Amongst the most remarkable scenes I have ever witnessed was one in East London during the visit of those beloved and honored men of God, Moody and Sankey, in the years 1883-84. The hall was pitched in the center of the dense working population of that quarter, where men by the hundred thousand work and live in workshops and factories. One Monday evening had been reserved for an address to Atheists, Skeptics, and Free-Thinkers of all shades.

At that time Charles Bradlaugh, the champion of atheism, was at his zenith, and hearing of this meeting he ordered all the clubs he had formed to close for the evening, and all the members to go and take possession of the hall. They did so, and five thou-

sand men marched in from all directions and occupied all of the building except that which was taken by the clergy and workers.

The service commenced earlier than usual. After the preliminary singing, Mr. Moody asked the men to choose their favorite hymns, which suggestion raised many a laugh, for atheists have no song or hymn. The meeting got well underway. Mr. Moody spoke from "Their Rock is Not Our Rock, Our Enemies Themselves Being the Judges." He poured in a broadside of telling, touching incidents from his own experience of the deathbeds of Christians and atheists, and let the men be the judges as to who had the best foundation, on which to rest faith and hope. Reluctant tears were wrung from many an eye. The great mass of men, with the darkest, most determined defiance of God stamped upon their countenances, faced this running fire attacking them in their most vulnerable points, namely, their hearts and their homes; but when the sermon was ended one felt inclined to think nothing had been accomplished, for it had not appealed to their intellects, or their reasoning faculties had convinced them of nothing.

At the close, Mr. Moody said, "We will rise and sing 'Only Trust Him,' and while we do so, will the ushers open all the doors, so that any man who wants to leave can do so; and after that we will have the usual inquiry meeting for those who desire to be led to the Savior." I thought, "All will stampede and we shall only have an empty hall." But instead the great mass of five thousand men rose, sang, and sat down again, not one man vacating his seat.

"I Can't!" "I Won't!"

What next? Mr. Moody then said, "I will explain four words—receive, believe, trust, take HIM." A broad grin pervaded all that sea of faces. After a few words upon "Receive," he made the appeal, "Who will receive Him? Just say, 'I will.'" From the men standing around the edge of the hall came some fifty responses, but not one from the mass seated before him. One man growled, "I can't," to which Mr. Moody replied, "You have spoken the truth my man; glad you spoke. Listen, and you will be able to say 'I can' before we are through." Then he explained the word believe, and made his second appeal, "Who will say 'I will believe Him?'" Again some responded from the fringe of the crowd, till one big fellow, a leading club man, shouted "I won't." Dear Mr. Moody, overcome with tenderness and compassion, burst into broken, tearful words, half sobs, "It is 'I will,' or 'I won't' for every man in this hall to-night."

The Atheists Confounded

Then he suddenly turned the whole

attention of the meeting to the story of the Prodigal Son, saying, "The battle is on the will, and only there. When the young man said 'I will arise,' the battle was won, for he had yielded his will; and on that point all hangs to-night. Men, you have your champion there in the middle of the hall, the man who said, 'I won't.' I want every man here who believes that man is right to follow him, and to rise and say 'I won't.'" There was perfect silence and stillness; all held their breath, till as no man rose, Moody burst out, "Thank God, no man says 'I won't.' Now, who'll say 'I will'?"

In an instant the Holy Spirit seemed to have broken loose upon that crowd of enemies of Jesus Christ, and five hundred men sprang to their feet, their faces raining down with tears, shouting, "I will, I will," till the whole atmosphere was changed, and the battle was won. Quickly the meeting was closed, that personal work might begin, and from that night till the end of the week nearly two thousand men were swung out from the ranks of the foe into the army of the Lord, by the surrender of their will. They heard His "rise and walk," and they followed Him. The permanency of that work was well attested for years afterward, and the clubs never recovered their footing. God swept them away in His mercy and might by the Gospel.—From *The Evangelical Christian*. Sel. by John E. Kauffman.

KEEPING THE CHURCH DOCTRINALLY PURE

By Carrie Suter

For the Gospel Herald.

We may use the word "teachings" instead of doctrine, as the definition for doctrine is instruction or teaching. Then how to keep the Church teaching pure? The Church needs to be taught and admonished time and again on the principles of the Christian faith; to be reminded of our duties one to another, to the Church, to the unsaved ones around us and those we work beside.

Throughout all Paul's letters to the churches he refers to following after righteousness, faith, peace and charity; to be kind, forgiving, and forbearing to one another; patient, obedient, sober, etc. All these refer to the individual person.

I once heard the remark that "the devil's bag is a gossip bag." Gossip is certainly not becoming to Christian teaching. In Phil. 4:8 we have the *Whatsoever* verse. "Finally brethren,

"Whatsoever things are true;
"Whatsoever things are honest;
"Whatsoever things are just;
"Whatsoever things are pure;
"Whatsoever things are lovely;
"Whatsoever things are of good report;
if there be any virtue, and if there be any praise, think on these things."

If we think of the true, honest, just, pure, lovely, good reports, there wouldn't be any gossip.

Also, in as few words as possible we will try to bring out some fundamental doctrines of our Church. We believe in God the Father, the Creator of all things; in Jesus Christ the Son, the Saviour of mankind; that man by nature is sinful, and has need of a Redeemer and to repent of his sins; that through the atoning blood of Jesus Christ there is forgiveness of sin; that Christ rose from the dead and is a living Saviour—therefore we worship a living Lord. We believe in regeneration, that sinful man must be born again, in justification, sanctification, and so forth. The Church has doctrines of observing ordinances, such as communion, feet-washing, devotional covering; observes Gospel principles such as plain attire, separation from the world, nonresistance, and others.

How can we keep them pure? First, we must be taught what they mean, and to be explained so we can understand them. These are things we should hear oftener than just when we are joining Church. Therefore it is needful for our ministers to preach and teach on these things. I fear that some do not really understand why we have some of our rules and regulations because of not enough teaching about them. There are not very many young people who are going to sit down and study it out for themselves. They need help and explanation of the Scriptures to show it is sound Bible doctrine. The Church doctrine can be kept pure only in so far as we understand it. I hope that we may hear more sermons on the doctrine of our faith; for the sake of the younger ones in the Church, that they may be established in the faith.

"Preach the Word, be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine" (11 Tim. 4:2).

NICK NAMES

By Jacob H. Mellinger

For the Gospel Herald.

It has often been a matter of wonder to the writer why we use nicknames. A child is given a name soon after birth; and as it grows older, instead of being called by its given name, it is called by that name in a changed form, either as a term of endearment, or to shorten it, or possibly just from habit. Henry is called "Hen," Richard is called "Dick," Sarah is called "Sall," and so on. We have become so accustomed to this that we naturally fall into the habit of doing it, and do not think anything about it. But why do we do it? The fact that it is a habit is no good reason for continuing it. If it is a good habit, all right. But,

if not, would it not be better to discontinue it?

We notice in our church papers that this is frequently done; that brethren are called by such names as "Abe" and "Ben" and "Christ," etc. And we are made to wonder if this is altogether the best way. Doesn't it lack just a little in Christian dignity? (if that is the proper term.) We do it from a feeling of friendliness and familiarity. But after all, wouldn't it sound a little better, and wouldn't it look a little better in print if a person's full Christian name were given? It would give us a shock if the inspired writer had referred to the patriarchs as "Abe" and "Ike" and "Jake" and "Joe" and "Ben" and "Mose". Or, if He had referred to Judge "Sam" and King "Dave" and "Sol," and the prophets "Lige" and "Jerry" and "Dan." We would resent hearing the mothers of John and Jesus referred to as "Liz" and "Moll," and we would hardly like to hear the apostles referred to as "Pete" and "Andy" and "Jack" and "Jim" and "Phil" and "Tom," and so on.

While the writer, like almost anyone else, sometimes uses nicknames and does not object being called by a nickname, yet the Scriptural and the Quaker way of calling a person by his or her full Christian name has always appealed to him. It might seem a little stilted, but wouldn't it seem a little more Christ-like, and would we not have a little more respect for ourselves if we were a little less free in our use of nicknames? Maybe this is the wrong view to take of this matter, and maybe the subject isn't worth writing about. But these thoughts are given in a brotherly way only as a suggestion. What do you think about it?

Soudersburg, Pa.

SOMETHING TO THINK ABOUT

A missionary visited a poor woman living alone in a city attic, whose pittance of half a crown a week was scarcely sufficient for her bare existence. He observed a strawberry plant in a broken teapot which stood at the window. He remembered from time to time how it continued to grow, and with care it was watched and tended. One day he said, "Your plant flourishes nicely. You will soon have strawberries on it." "Oh, sir," replied the woman, "it is not for the sake of the fruit that I prize it. But I'm too poor to keep any living creature and it's a great comfort to me here—that living plant; for I know it can only live by the power of God. As I see it live and grow from day to day it tells me God is near."—A. B.

I appreciate the Church for the good there is in it.—S. E. Allgyer.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Hutchinson, Kans.

(Mennonite Mission)

Dear Herald Readers, Greeting in Jesus' Name:—"I was glad when they said unto me, let us go unto the house of the Lord" (Psa. 122:1). Our ten-day meetings with Bro. John Thut of Harper, Kans., giving lectures on prophecy and Bro. L. C. Miller of Manitou, Colo., holding revival services, closed on Sunday evening. We had good attendance from Hutchinson and a number from the Yoder congregation. Fifteen came forward and others are counting the cost.

Sister Wilma Yoder of the Yoder congregation is lending a helping hand in the work at the Mission home. May she receive many blessings for her labor of love.

On Nov. 1, in the evening, we held our first children's meeting in second year. The children sang many songs they had learned, also repeated many Bible verses which was an inspiration to all. May the seed sown spring up and bear much fruit is our prayer.

Nov. 2, 1933. The Workers.

Strasburg, Pa.

(Sunnyside Mission)

Greetings of love in the Master's Name:—Truly we praise God for the blessings we have received the past month. How we are strengthened and encouraged in knowing that "His presence shall go with us," and that we may just let Him live His own life in us. Oh that God might help us so to live, and make real to those around us, the beauty, the glory and the power of the Christ life.

The Sunday school attendance averaged 106 for October. Our attendance is increasing slowly, but we pray that God will send His convicting Spirit and give many more a hunger for spiritual things.

The prayer meetings continue with good interest, and they surely are a source of help and inspiration to us all. We had the privilege of having a meeting in the home of Isabel Lungren, a Christian blind girl. Though she is not blessed with natural sight, she is with spiritual sight. We also had a meeting in the home of Bro. Rintz's at Hopeland, two of our faithful members that moved from this place.

The past Wednesday evening we were blessed by having Bro. Elam Stauffer with us. He spoke on "The Different Phases of Worship." Many

hungry souls were fed with spiritual food.

On Sunday, Nov. 19, we expect, the Lord willing, to again have preparatory and communion services.

Bros. Jacob Mellinger and Frank Kreider preached at the Sunday evening services. We are thankful to these brethren for their visits. We are always encouraged to see visitors. Come praying.

In His service,
Nov. 6, 1933. Kathryn Hess.

Altoona, Pa.

(2504 Fourth Ave.)

Dear Readers:—We have many reasons to thank our Heavenly Father for the many blessings given us. Counsel meeting was held on Sunday, Oct. 8; preparatory services, Saturday evening, Oct. 21; communion, Sunday morning, Nov. 22, in charge of Bishop James Saylor, Hollsopple, Pa. Prior to this service one sister was reclaimed. The majority of the members were present at the services. Bro. David Yoder and family, Belleville, Pa., J. B. Kanagy, Allensville, Pa., S. Ralph Graybill and wife, Thompsonstown, Pa., were with us, Bro. Yoder using his car to convey the folks to the services, which was much appreciated on account of the Mill Run Chapel being too small to hold communion services there. On these occasions the members must be conveyed to Altoona, as they have no other way of coming.

We meet each Monday evening with the applicants for instructions. They will be received into church fellowship in the near future.

We are planning for a special Mission Program for Sunday, Nov. 19, for Altoona and Mill Run, and a Thanksgiving Program for Thanksgiving evening at Altoona, using our home talent.

Sunday, Oct. 15, the writer, wife and Sister Mary Lauver, served on a Mission Program at Mattawana. In our absence Bro. D. I. Stonerook, Martinsburg, Pa., filled the regular appointments.

We were called into the home of one of our sisters, Mrs. John Low, living at Hesston, forty-five miles from here, she being afflicted by a stroke in her throat. While there we served her with communion. On the way back we visited with another one of the members, Sister Etters, at Tyrone.

The Rockton and Pinto Sewing Circles sent us a nice supply of provisions, and the Cross Road and Lauver Sewing Circles sent 113 quarts of canned fruit and 39 glasses of jelly.

Bro. and Sister Ira Stoltzfus, Martinsburg, Pa., gave us permission to gather the gleanings of their orchard and cabbage patch, which is much appreciated.

Cash Receipts for October

S. W. Conf. Dist.	\$18.96
Mattawana S. S.	10.00
Altoona Cong. & S. S.	14.17
No. —	2.00
	<hr/> \$45.13

Special Charity

Chambersburg S. C.	\$2.00
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Cash Value Clothing

Conestoga S. C.	\$5.00
Goods S. C.	5.00
Chambersburg S. C.	3.00
Lancaster Co., Assoc. S. C.	29.23
Strasburg Jr.	1.34
Erismans	5.51
Millersville Jr.	10.21
Lancaster	1.50
Reid	8.95
Crown Hill, Ohio	2.90
Beech, Ohio	4.00
	<hr/> \$76.64

Many thanks for your support.
Nov. 7, 1933. Joseph M. Nissley.

Millersville, Pa.

(Mennonite Children's Home)

Dear Gospel Herald Readers:—The monthly meeting of the Board of Trustees was held at the Home, on Nov. 7. One application for admission was approved, which will bring the number of children in the institution to thirty-four. One child was returned to the Home during the month of October and was replaced. Another girl, thirteen years of age, was admitted by permission of the Board of Trustees, and a good home is wanted for her in a Mennonite family. Provisions are coming in from the various church districts. We want to thank the brotherhood of the Maple Grove & Millwood, Conestoga A. M., Bowmansville, Manheim, Mt. Joy, as well as others, who brought provisions to the Home. Thanks to Bro. and Sister J. C. Habecker for eight crocks of delicious apple butter, and, a hearty "thank you" from the children to the brethren in the Bowmansville district, who shot and delivered twenty-one rabbits to the Home. Funds are needed to pay the October bills. A coal bill of three hundred dollars is unpaid. Are there not a number of Sunday schools who are willing to make up this amount?

Will you pray to this end? The Home family is well. About five thousand stalks of celery are being trenched for winter use. It was grown on the Home grounds. Forty bushels of apples, donated by the Paragon Nut and Fruit company, help to complete the twenty-six lunches that are packed for the school children every day.

Yours for needy children,
Nov. 8, 1933. The Workers.
Per Levi Sauder.

Canton, Ohio

(1939 Third Street, S. E.)

Dear Herald Readers, Greetings in the name of Jesus:—We are glad for the opportunities for service that have

been ours since our last letter. Over a year ago we became acquainted with a man living about a mile from the Mission. We called at the home once or a few times, had cottage meetings in the vicinity a number of times, but were unable to reach the heart of this man until this last summer. Then we were told that he was sick. We went to see him, and found him a hungering soul. We spoke to him of natural things first, and then turned to the spiritual. We read to him and talked to him of the New Birth as Jesus taught it in John three. Before we had gone very far he asked us to pray that the Lord would save him and his wife. Both had years ago been members of another church, but moving away from that community where their church was, they lost fellowship with the church, although still claiming membership. We were glad to see the man find peace. We called time and again, until the man died. Pursuant to his request we preached his funeral sermon. There are so many opportunities for service that call for our time that we cannot do nearly all that we feel ought to be done. "Pray ye therefore."

The following brethren have preached for us since our last letter: J. W. Shank, from the Argentine, Sept. 17; Venus Hershberger, Oct. 15; I. J. Buchwalter, Oct. 22. Then, too, we had a number of ministers with us for the Tricounty Sunday School Conference held in the church here on Oct. 21. The meeting was well attended. The speakers from outside the district were: M. C. Lehman, Goshen, Ind.; and Norman Lind, of Portland, Oreg. We are glad for all of these visits.

Another of our members died: Lizzie Nelson. She had been ailing for some time, and died in the Aultman Hospital after an operation. Funeral was held on Oct. 3.

We are planning for our fall revival meetings to be held from Dec. 6 to 17. Bro. E. W. Kulp, of Bally, Pa., is to be the evangelist. We solicit your prayers. Bro. I. W. Royer is to be with us for Missionary Day.

We are glad for the continued support in the line of food that is being sent in for the use of the Mission family and for distribution to needy families. There will likely be quite a number of calls again this winter as working conditions are becoming worse again. For a number of months employment seemed to be picking up rapidly, but another slump has come. Quite a few of those who had been employed have again been "laid off." We acknowledge with thanks the provisions and clothing from the following givers during the months of September and October:

Provisions

A. Clemens, Souderton, Pa.	\$1.25
Friends, Souderton, Pa.	1.00

D. J. Schwary, Canton	1.05
Becher's Dairy Farm, Beech Cong.	13.76
C. M. Graber, Beech Cong.	3.40
Martin's Creek Cong., Ohio	19.35
Friends, Beech Cong.	2.90
Christ Dorkoff, Canton	.25
Miss Brubaker, Canton	1.50
Mrs. Allan, Canton Cong.	.35
Pleasant View & Martin's Cong.	23.57
Mrs. Milnes, Canton	.25
Friends, Eastern Pa.	5.60
Paul Amstutz	.10
Harvey Miller, Beech Cong.	.95
Ira Sommers, Beech Cong.	2.00
Venus Hershberger, Walnut Cr'k Cong.	.50
Martin Eschleman, Martin's Cong.	1.10
Eschleman Girls, Pleasant View Cong.	.25
Noah Schrock, Oak Grove Cong.	1.75
Oak Grove Cong.	38.70

Clothing

Sonnenberg S. C.	\$2.40
Maple Grove S. C., New Castle, Pa.	4.60
Maple Grove S. C., New Castle, Cash	2.00
Oak Grove S. C.	8.25
Oak Grove Cong.	1.25
	<hr/> \$18.50

Nov. 8, 1933. Wm. G. Detweiler.

Lancaster, Pa.

(Vine St. Mission)

Dear Readers:—"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (Jas. 5:8). There seems to be a growing interest in this subject, which is only to be expected in view of the rapidly changing conditions all about us. We certainly need to be sober and watch unto prayer.

Our communion service was held at this place on Sunday morning, Oct. 15, our bishop, Bro. John H. Mosemann officiating, when we together partook again of those sacred emblems that speak of our Lord's suffering and death.

A class of applicants were received into church fellowship on Sunday evening Nov. 5, six by water baptism and two others who were previously baptized. These surely need our prayers, for the conflict has only begun in their lives. Four of them are quite young.

A Mennonite Sunday school for the colored folks was opened last Sunday here in Lancaster, with 28 present. The purpose of this is that we might do a more extensive work among them. I believe there are great possibilities in this work if we will all pray.

A greater interest was aroused among our mission group in the work of giving the Gospel to the Jews when our Bro. Martin Miller of Bainbridge, Pa., spoke on the need for this work and pointed out that it was a command of our Lord. An offering was taken last Sunday evening for this work.

It looks as though the man on the road with no work and no home will have a harder time to get along this winter than ever. Already we have had many calls for underwear, overcoats, etc., from such men. One brother whose heart the Lord touched, gave us

a donation of 42 suits of new underwear for men about a month ago, for which we were very grateful. We would again thank him and the Lord for this supply. Though we've tried to give it out wisely yet they are already all gone and many have been turned away without any. When they come without underclothing or overcoats it is so hard to turn them away without anything these cold days. Can you imagine our Lord doing such a thing? Any kind of second-hand clothing and shoes will be gratefully received.

Of course all these who received clothing or a meal heard the glad Gospel story. Several have responded, and we are confident that others will yet be saved through the Word received here.

A man 83 years old, who lost his wife and four children in one month during the time of the "flu" epidemic fifteen years ago, accepted the Lord one day here and left us, happy in the Lord. Pray for him. Another man who was once a Christian but strayed away into sin, came back to the Lord; also a Jew, who was converted some years ago but through hardships and temptation he wandered away from the Lord. As we talked and prayed with him he took fresh courage and again renewed his faith in God. He came back the following week. He was here for church that Sunday evening and gave this testimony—"last week was the happiest week I spent for a long time." He has written to us several times too. It is such a joy to see souls returning to the Lord. Would you not like to have a share in this too? You may, by praying and giving as the Lord may lay it upon your heart. We do need your prayers for "a great door and effectual is opened unto us, and there are many adversaries."

Yours for His glory,

Nov. 9, 1933. Mabel Brubaker.

La Junta, Colo.

(Mennonite Hospital and Sanitarium)

Dear Herald Readers, Greetings:—At this writing we are pleased to tell all our friends that Sister Malinda Liechty has returned from the hospital in Denver and is in our hospital here recovering very nicely from her recent accident.

Sister Selena Gamber has arrived and has begun her duties as Superintendent of Nurses. Sister Gamber's addition to our force has given inspiration and zeal and courage to us all.

Last month the number of patients was not quite as high as our average has been. The last two weeks, however, we have been very busy. Quite a few of our students have completed their work, and ten will take the State Board Nurse's Examination, Nov. 23. They are studying hard in preparation for that event.

(Continued on page 716)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

HOURS OF PRAYER

By Evelyn M. White

For the Gospel Herald.

The hour of prayer—I feel its need
To bare my soul and show each deed
Unto my God for praise or blame,
And leap with joy, or blush with shame.

I kneel, and feel that touch of love
Which thrills my soul, and from above
My Father's voice, clear as a bell
Bids me to sinners—"Go and tell!"
In hours of prayer.

My head is bowed,—remorse and pain
Seep through my soul, my heart, my brain
For all the sins and acts of hate.
I find my peace when I await
The hour of prayer.

My Lord is near,—I feel that love
That binds our souls, and from above
Bestows sweet peace where'er I roam
Until the day He calls me Home
From hours of prayer.

Detroit, Mich.

WOMEN

Their place in the home, in social life,
and in the Church

By Elizabeth King

For the Gospel Herald.

God has given to women many grave responsibilities, as well as many blessed privileges. His commands and teachings are so plain, that if women will have receptive hearts and minds, there will not be room for doubts and questionings as to what His desires for their lives are.

In the first place, God would have every woman to be a Christian, for unless they are, it is impossible to please Him, or to fill their place anywhere as He would have them fill it. We will first consider women's place

In the Home

Probably nowhere else has woman so many perplexing problems, so many responsibilities, so many privileges, and such an opportunity to be a real blessing, as in the home. God has established and ordained the home; and if it be as He would have it be, it will be a real haven of rest for her household, a sanctuary from the world and its cares. Let us see God's teachings in Proverbs 31, regarding the virtuous woman:

"Her price is far above rubies, the heart of her husband doth safely trust in her, she will do him no evil but good all the days of her life—she worketh willingly with her hands, and riseth while it is yet night and giveth meat to her household, with the fruit of her hands she planteth a vineyard, she is not

afraid of the snows, for her household is clothed; She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household and eateth not the bread of idleness. Her children rise up and call her blessed, and her husband too, he praiseth her."

In this passage of scripture God made plain the duty of the woman in her home: (1) In relation to her husband: He can safely trust her, she is a real help mate for him, she will do him no evil and in time of prosperity or adversity she is kind, willing to do all in her power to help—to carry her full share of the load, she will strive to fulfill her marriage vows of love until death. (2) Her relation to her children: The true Christian mother will dedicate her unborn child to God, and will consider motherhood one of God's sweetest gifts. She knows that every parent is responsible to God for the manner in which they rear their children. The mother will do her utmost to bring up her child in the way it should go—with the Bible thought of "How shall I go up to my Father and the lad be not with me." She shall consider the child as a loan from God—To comfort her, while she in turn prepares it to live the life God would desire.

No one influences the child as much as the mother. How careful she should be! God commands in Psa. 113:9 that women be the joyful mothers of children, not considering them a burden, but rather a blessing. Even to the aged woman God says (Tit. 2): "Aged women should be in behavior as becometh holiness, not false accusers, but teachers of good things; that they may teach young women to be sober, to love their husbands and children; to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." The scripture teaches that the woman keep her home clean, that she be not idle, that she by her example teach piety, honesty and righteousness to all who come within her household.

In Social Life

When we use the term, "social life," many have the idea that it relates to parties, clubs, and organizations of various kinds. That is a false conception, for the term implies, "living in communities, with the general public, ready to mix in friendly intercourse." Again the Bible teaching: "Thou shalt love thy neighbor as thyself." The woman's place in her community as God would have her fill it is (according to Prov. 31:20) "She stretcheth out her hand to the poor, yea, she reacheth forth her hand to the needy." She will find time to go into the saddened homes; to speak words of comfort, sympathy, and cheer wherever there is need.

Women are taught, too, that it is wrong to gossip; for in Lev. 19:16 God

says, "Thou shalt not go up and down as a talebearer among thy people, neither shalt thou stand against the blood of thy neighbor. Thou shalt not suffer sin upon thy neighbor nor avenge, nor bear any grudge against the children of thy neighbor; but thou shalt love thy neighbor as thyself—I am the Lord." God has been so merciful and good to us in that He has made so plain what He would have us do, that we might not sin against Him.

To all with whom women mingle they should show courtesy, love, and kindness, with no feeling of malice or envy. The woman of God will be so busy with her household, with helping the sick and the needy in the community, that she will have no desire for those things which could grieve the heart of Him who has said, "Love not the world, neither the things that are in the world. If any one love the world, the love of the Father is not in him."

In the Church

Sometimes women try to excuse themselves from special work in the Church because of the scripture, in I Cor. 14:34, which says, "Let your women keep silence in churches; for it is not permitted for them to speak, but they are commanded to be under obedience." However, the Gospel of Jesus is to elevate the world, and every woman should endeavor to make her church a Gospel church. She should be a thorough Bible Christian, and by example and the many nameless influences which she can have upon others, try to draw each professor of our religion up to the standard of Bible Gospel. She may do much by giving aid and coöperation to the minister in all his labors in behalf of the divine Redeemer. If she is called upon to be a teacher of a Sunday school class, she should with God's help endeavor to do her duty. She should be truly pious and self-sacrificing. In the visitation of the sick, and the weaker members, she should give of her services wholeheartedly. She should take an active part in the missionary work of the Church, for it is Christ's command. She should let no year of her life pass without the largest possible giving of time, thought, prayer, influence, and money to this cause which lies so near the heart of the great Redeemer. Of course, the Christian mother owes loyalty in attendance, in seeing that her children are in attendance, and by precept and example draw others to her Christ.

Women dare not bear the name Christian unless they have a part of Christ's holy, sympathetic, self-sacrificing nature. They should make it their duty and pleasure to work modestly, humbly, patiently, and prayerfully to help make the Church a great power in advancing Christ's kingdom on earth.

Kokomo, Ind.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE LIFE OF PAUL**

OUTLINE STUDY

Lesson for Nov. 26, 1933—**PAUL IN CORINTH.**

Lesson Scope.—Acts 18:1-17; I Cor. 1:1-2:8.

Lesson Text.—I Cor. 1:10-18; 2:1-5.

Time and Place.—Written about A. D. 57; from Ephesus.

Writer.—The apostle Paul.

Golden Text.—For I determined not to know anything among you, save Jesus Christ and him crucified.—I Cor. 2:2.

Points for Meditation.

1. Scriptural unity.
2. Hero worship a fruitful source of factionalism.
3. Paul's record in baptisms.
4. The preaching of the cross.
5. The true source of power.

Introductory Thoughts.—Paul having completed his work in Athens, he moved on to Corinth, at that time the largest city in Greece. Here he met a different class of people, breathed a different atmosphere. The chief attraction at Athens was learning; at Corinth, commercialism. And one does not have to draw on his imagination very strongly to have an idea as to what kind of church he would meet at a place like this. It is interesting to make a study of Paul's letters to the church at Corinth, for these letters are just as applicable to this commercialistic age as they were in Paul's day. Substitute America for Greece, the name of that large city that you may live in or nearby for Corinth, and in Paul's letters to the Corinthians you have messages to your home church.

LESSON COMMENTS

Exhortations to Unity (10).—"Now beseech you, brethren, by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." As to how this happy condition may be attained, we could speak for a long time. To have the mind of Christ lets us into the secret of this attainment, and this mind can not be had without prayerful and habitual study of His Gospel. As a further study on this theme, read Christ's prayer for the unity of His disciples, as recorded in John 17, and John's testimony on walking in the light, as recorded in I Jno. 1:7.

Fruitful Causes of Division (11-17). Having given his advice with reference to unity, Paul goes on to warn the Corinthians by pointing out the evils of factionalism. He uses a figure of speech referring to himself and Apollos and Cephas, but in reality he was rebuking them because there were other leaders they were following besides these faithful men that he took for a supposed example. So long as we exalt men, and especially if different elements in a church exalt different leaders, we are sure to drift into factionalism. It is not a question as to who is the best preacher, who is the finest social leader, who is the best expounder

of scripture, but who among these leaders is upholding Christ. More than this: wherever you see factionalism and hero worship in a congregation you invariably find a lot of unwholesome carnality there. Paul hit the nail on the head when he exposed their weakness at Corinth.

The Preaching of the Cross (18) is taken in two ways: (1) "to them that perish, foolishness;" (2) "to us which are saved . . . the power of God." That same difference is manifest today. Many are turning aside from the good, old-fashioned preaching of the Gospel and have gone to preaching something that tickles the ears of ungodly men. Let us pray for and stick to the genuine preaching of the genuine Gospel of salvation as preached by Christ and His disciples. We call the heretical preaching of the present time "Modernism;" but it is the same variety of Modernism that the tempter preached to Eve in the garden of Eden, and the gnostics preached during the early centuries of the Christian era.

"The Testimony of God" (1-5).—That was the burden of Paul's messages. He tells the Corinthians that he came "not with excellency of speech or of wisdom" but that his messages were but "the testimony of God." He struck the key-note of his messages

when he said, "I determined not to know anything among you, save Jesus Christ, and him crucified." It takes the power and the Gospel of Jesus Christ to save, and why should any feeble preacher grieve the Holy Spirit and jeopardize the souls of his hearers by exalting self and thus obscure the Christ whom he is supposed to represent? There is no other kind of eloquence that can in any way equal the eloquence of sincerity; no message that can reach the souls of men save the message of God delivered through the instrumentality of one of His consecrated servants.

He goes on: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Here is a model, a standard to which every modern preacher should endeavor to attain. Now this is not simply for the sake of preachers standing out in the right kind of a light before God and man, but it takes this kind of preachers to get people in touch with God. As a rule, the more consecrated the preacher the more enlightened and consistent the members. While it was the burden of Paul to be right with God and to represent Him aright before the people, the great burden of his heart was that those who had confessed Christ as Savior and Lord might be the real possessors of what they professed, and let their light shine that others also might be influenced for God.—K.

Bible Meeting Topic

THE GRACE OF GRATITUDE.—Psa. 100; 116:12-19

Topic for November 26

MOTTO

"In every thing give thanks."

OUTLINE STUDY

I. Causes for Gratitude.

1. God's Mercies:
 - a. In longsuffering.—II Pet. 3:9.
 - b. In providing salvation.—I Jno. 3:16.
 - c. In forgiving sin.—I Jno. 1:9.
 - d. In answering prayer.—Rom. 10:12, 13.
 - e. In giving new life.—Eph. 2:4-7.
2. God's Providences.
 - a. Fruitful seasons.—Acts 14:15-17; Psa. 145:15.
 - b. Guardian angels.—Psa. 34:7; 91:11, 12.
 - c. Ordered steps.—Psa. 37:23.
3. God's Being.
 - a. He is.—Heb. 11:6.
 - b. In the world.—Psa. 46:10.
 - c. With His people.—Psa. 48:14.

II. Ways of Expressing Gratitude:

1. Call upon His name.—Psa. 105:1.
2. Sing and talk about His works.—Psa. 105:2.
3. Glory in His name.—Psa. 105:3.
4. Seek His face.—Psa. 105:4.
5. Remember His doings.—Psa. 105:5.
6. Worship.—Psa. 116:13-19.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textwords, "Thanks," "Thanksgiving."

2. Memorize a Passage from the Outline.
3. Good Things God Does for Me.
4. Special Blessing I Have Received this Season.
5. What I Can Do to Show My Gratitude.
6. Memories of Past Mercies.

For Seniors.

1. The Sin of Forgetting.
2. The Sorrows of Forgetting God.
3. The Blessings of a Grateful Heart.
4. How Receive and Keep a Grateful Spirit.

SEED THOUGHTS

We thank Thee, O Father, for days yet to be;

For hopes that our future will call us to Thee.

Let all our eternity form, through Thy love,
Our Thanksgiving Day in mansions above.
—Will Carleton.

For gifts that we have from His hand,
Who is Lord of the living,
Let there ring through the length of the land,
Thanksgiving! Thanksgiving!

—Clinton Scollard.

Do not let the empty cup be the first teacher of the blessings you had when it was full. Do not let the hard place here and there in the bed destroy your rest. Seek, as a plain duty, to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life.—A. Maclaren.

Thankfulness is the tune of angels.—Spencer.

GOSPEL HERALD

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MENNONITE PUBLISHING HOUSE

Scottdale, Pennsylvania

THURSDAY, NOVEMBER 16, 1933

Field Notes

Bro. U. Grant Weaver and family of Goshen College are spending the winter in New Mexico and Arizona. Their present address is 820 So. Arno Street, Albuquerque, New Mexico.

Bro. M. C. Lehman is spending some time visiting Mennonite churches in Ohio, delivering edifying messages concerning the history, faith, discipline, and standards of doctrine and life in the Mennonite Church.

We are in possession of an interesting program of a Bible meeting to be held at Gingrich's Church, Lebanon Co., Pa., Nov. 25 and 26, with Bros. E. W. Kulp and W. R. Moyer as instructors.

The Lord willing, revival meetings will begin at the Hammer Creek Church near Lititz, Pa., on Nov. 19, to continue for two weeks. Bro. John Gochnaur, Manheim, Pa., is to be the evangelist.

Bro. C. C. Culp of Chief, Mich., closed a series of meetings at the Blough Church, in the Johnstown, Pa., district, on Sunday evening, Nov. 5, with a number of public confessions as one of the visible results.

November 12-26 is the time set apart for a series of meetings at the Masontown, Pa., Mennonite Church, in charge of Bro. Lloy Kniss. The prayers of God's people in behalf of these meetings are very much desired.

A series of meetings is to begin at Risers Church, Elizabethtown, Pa., on Sunday evening, Nov. 26, the Lord willing, with Bro. Abram Risser, Manheim, Pa., in charge. The pray-

ers of God's people are desired in behalf of the meetings. O.

Bro. M. C. Lehman of Goshen, Ind., spent part of last week with the brotherhood in Mifflin Co., Pa., preaching in a few of the churches there. He expected to leave for points farther west the beginning of this week.

Communion services were held at the Mennonite Church near Salix, Pa., on Sunday, Nov. 5, with Brethren James Saylor and C. C. Culp in charge. Preparatory services were held the evening before, when Bro. Lloy Kniss preached the sermon.

Among those who attended the mission meeting near Johnstown, Pa., last week was Bro. Clarence Ramer of Duchess, Alta., who is spending the fall and winter months with friends and churches in Ohio, Pennsylvania, and other eastern states.

The Bible Conference held at the Rockton Mennonite Church, Nov. 10-12 closed with an all-day meeting last Sunday, with good attendance and interest. Visitors present and taking part in the program were from Scottdale, Altoona, and Allensville, Pa.

The monthly Bible meeting is to be held at East Chestnut St. Mennonite Church, Lancaster, Pa., on Saturday afternoon and Sunday, Dec. 2 and 3. Besides local talent, the instructors are Bros. B. B. King of Elida, Ohio, and John R. Mumaw of Harrisonburg, Va. L. S. K.

Family Almanac.—The Family Almanac for 1934, published by the Mennonite Publishing House, is now off the press and ready for distribution. Retail price, 10c; per dozen, 85c; per hundred, \$6. Besides the almanac features, the periodical contains much reading matter of special interest. Fuller announcement next week.

Evangelistic Meetings are in progress at the Shantz Church, near Baden, Ont., conducted by Bro. Maurice O'Connell of Lima, Ohio. In connection with the meetings there will be a special missionary program on Sunday, Nov. 19, and a Bible conference on the afternoon and evening of Nov. 20. The meetings are to continue until Nov. 23.

A very interesting missionary meeting, held under the auspices of the district Mission Board of the Southwestern Pa., Conference, was held at Weavers Church near Johnstown, Pa., on Tuesday evening and Wednesday of last week. Weather conditions were not favorable to having a large crowd, but those present felt that the Lord was there.

The annual Bible reading will be held at the Slate Hill Mennonite Church near Shiremanstown, Pa., D. V., beginning with an evening session on Nov. 29 and continuing with three sessions on Nov. 30 and Dec. 1. Bros. J. R. Mumaw, Harrisonburg, Va., and B. B. King, Elida, Ohio, are to be the instructors.

Bro. J. N. Durr of Springs, Pa., whose serious illness was recorded in these columns a number of weeks ago, has sufficiently recovered to attend the missionary meeting at Weavers Church near Johnstown, Pa., last week. Bro. Durr has now passed the 80th mile-post in life, more than sixty years of which have been spent in the ministry. We rejoice to see him so well preserved, and active in the service of the Lord.

The congregation at Pinto, Md., will hold their annual Thanksgiving Conference, the Lord willing, over the period beginning the evening of Nov. 29 and ending on Sunday evening, Dec. 3. The main features of the meeting will be prophetic studies by J. L. Stauffer, Harrisonburg, Va., and other practical subjects and evening sermons by S. G. Shetler, Johnstown, Pa. We invite you to worship with us. R. D.

Ordination services were held at the Olive Church near Elkhart, Ind., on Sunday, Nov. 5, when two brethren were ordained as deacons, Bros. Merrel Weaver and Andrew Miller. There were four brethren in the lot. The services were in charge of the home bishop, Bro. D. A. Yoder. After the ordination communion services were held, Bro. J. W. Christophel of the Yellow Creek Church assisting the home bishop in these services. A large crowd of people was present.

Word reaches us that Bro. Tobias Moyer, well-known as the superintendent of the Oreville Old People's Home, near Lancaster, Pa., was suddenly stricken with a heart attack while helping to carry produce into the basement of the Vine Street Mission, Lancaster, Pa., on Friday, Nov. 10. He died before medical aid could be secured. Bro. Moyer served in the Home for many years and his passing away will be mourned by many who knew him. We extend our condolences to the bereft ones.

Correspondence

Manheim, Pa.

(Erisman's congregation)

To All Herald Readers:—Peace be multiplied unto you. The Church at this place is looking forward with solemn joy to the sending out of one of our number to open a mission sta-

tion in Africa. As Herald Readers know, two brethren and two sisters have been called to this work. Bro. Elam Stauffer expects to sail Dec. 6. He will be accompanied by Bro. Orie Miller who will help him to find a suitable location. We anticipate with mingled emotions the farewell message which Bro. Elam will deliver in our home church at Erisman's in the afternoon of Dec. 5. We trust that every brother and sister will feel that they have a part in this great project—surely too great for two or three to attempt alone, but with the Spirit's leading and our prayers they go forth in the assurance that our God is able to supply all their needs. Let us not forget that God works through the Church and we as members of the body have our part to do. May we not be found wanting. E. B. L.

York, Pa.

(Stony Brook congregation)

Dear Herald Readers, Greetings of love in the Master's name:—We are sure of one thing the Lord knows them that are His and all things work together for good to them that love God.

The Lord has done great things for us whereof we are glad. We would like to say at this time to all those who know the value of prayer to pray for our revival, that souls may be won for Christ and we as a body of believers made stronger for Him. Our meetings will start on Nov. 12, Bro. John W. Hess, Akron, Pa., in charge. Come, and come praying.

From one who is interested.

Dagmar, Mont.

Dear Readers of the Gospel Herald, Greeting:—Favorable weather here is surely holding out well considering the advancement of the season. We have had some snow, but it is nearly all melted again.

Bro. Eli Hochstetler of Wolford, N. Dak., was with us Sunday, Oct. 15 and Monday following. He gave us four wonderful messages, for which we thank the Lord.

Bro. Earnest Kauffman who has been with us during the fall months is leaving for his home in Minot. His presence will be much missed in our small group. He has been a great help to us and we hope he will remember our congregation after he returns home.

Amos Drawband has been in the hospital at Ambrose with a nervous breakdown.

Oct. 31, 1933.

Cor.

Hubbard, Oreg.

(Hopewell congregation)

Dear Herald Readers, Greetings in Jesus' Name:—Again "The Lord hath done great things for us, whereof we are glad." Sunday, Oct. 29, we observed

communion services and received two new members with baptism (an aged man, Bro. Thomas, and a young girl, Dorothy Wantland) also one renewed his covenant with God and the Church. We truly praise God alone for His wonderful answers to prayer.

Recently Bro. Lloy Kniss was with us visiting the different congregations in the district.

Bro. S. G. Shetler visited here a very short time. We were very glad to have these brethren with us again, particularly as they both had at one time been one in our midst.

We were again reminded that "we have no continuing city here," when Sister Hettie Hershberger was taken from us in death.

Oct. 31, 1933.

Cor.

Palmyra, Mo.

Greetings to all in Jesus' Name:—Beautiful autumn is here. Everywhere we may behold the glories of nature, seen only in the departing days of summer. Our late summer has been rather dry but we have had sufficient moisture to produce bountiful crops, for which we have great reason to praise our God.

Our revival meetings began Oct. 13, with Bro. Henry King of Harper, Kans., in charge, and closed on the 22nd. These meetings were a great help to us all. And we feel encouraged to press onward, still praying that sometime souls will be willing to yield their lives to Him who alone can give joy and peace.

Our communion was held on Oct. 29. Bro. Ira Buckwalter of the Pea Ridge congregation favored us with an appropriate message.

Bro. and Sister J. D. Mininger and Bro. Philip Kreider of the Kansas City Mission visited us the middle of the month.

Nov. 1, 1933. M. Lena Kreider.

Guernsey, Sask.

(Sharon congregation)

Greetings in Jesus' Name:—As we look back over the past summer and fall, we have many reasons to be thankful. We were favored with bountiful gardens with a large surplus which was donated to many families in the dried out areas. We were reminded of the verse, "It is more blessed to give than to receive."

Through the summer and fall we were privileged to have several Ontario and Alberta visitors. We are always glad to have visitors from churches of our own faith, stop and worship with us.

On Oct. 29 Bro. N. E. Roth assisted in passing the sacred emblems of communion and assisted in the ordination of our new deacon, Bro. Edwin Bowman was chosen by lot to the office of deacon.

Bro. Roth also held a few evening

meetings and a meeting on Monday afternoon. The roads are blocked with snow at present, but nevertheless the majority were able to be present at these meetings.

Nov. 1, 1933.

Cor.

Elida, Ohio

(Pike & Salem congregation)

Greetings to Herald Readers:—On Nov. 15 examination meeting was held at the Salem Church. Communion services were held at the same place last Sunday in charge of our bishop, Bro. B. B. King, assisted by Bro. Clarence Ramer of Duchess, Alta. Bro. Ramer gave us several good messages from the pulpit the week before communion.

Revival meetings are to begin at the Salem church Nov. 7 with Bro. Claude C. Culp of Chief, Mich., as evangelist. Nov. 1, 1933. M. S. Shenk.

Adair, Okla.

(Oak Grove Mission S. S.)

On Oct. 17 we were favored with a visit from Bros. I. G. Hartzler and S. S. Hershberger of East Lynne, Mo.; also Bros. I. J. Hartzler and B. F. Miller of the Pryor congregation. Bro. Hershberger brought us the Gospel message at the Oak Grove school-house, followed by communion services in charge of Bro. Hartzler at one of our homes. We are ten in number. This being the first service of this kind to be held at this place, it was very impressive.

We are expecting another family, Bro. Ray Miller and family of Newton, Kans., within a few days to make their home with us in this neighborhood. We welcome them.

Attendance in Sunday school, and also in Sunday evening meeting, is good.

With the approach of the Christmas season, we would like to say there are many children here who would appreciate used toys, etc. Clothing and bedding are needed in many homes. We will be glad to correspond with any who are interested.

Last winter we placed Bibles in a good many homes. More will be needed this winter. Story books and books of all kinds that are uplifting would be greatly appreciated.

We again invite ministering brethren and others who may be passing to stop with us.

God is supplying our needs, both temporal and spiritual. Praise His name.

Nov. 1, 1933.

M. E. Hostetler.

Nappanee, Ind.

Dear Herald Readers:—On Oct. 15 some of the young people from the Prairie St. Church in Elkhart were with us and gave the Y. P. M. program. Subject, "Witnessing in the

(Continued on page 716)

Miscellaneous

IF I KNEW HE WERE COMING TO-NIGHT

By David E. Plank

For the Gospel Herald.

If I knew He were coming to-night—

The Lord, from His heavenly throne;
Coming in clouds, with glory and might,
To take with Him all of His own;
Would I welcome the wonderful sight,
If I knew He were coming to-night?

If I knew He were coming to-night—

Would the thought fill me with despair?
If I knew—would I tremble with fright,
At the thought of Him in the air?
Would I fear, or dread the glory Light,
If I knew He were coming to-night?

If I knew He were coming to-night,

Would indifference attend my greeting?
Would some worldly care my welcome blight,
And hinder a glorious meeting?
Would worldly pleasure bedim my sight,
If I knew He were coming to-night?

If I knew He were coming to-night,

With John could I say, "Even so
Come, Lord Jesus?" If I might
His imminent coming thus know;
Would the thought afford me delight,
If I knew He were coming to-night?

If I knew He were coming to-night—

But I know not the day nor the hour;
The times and seasons are hid from my sight,
These things are alone in His power.
I want to be ready ('tis my delight)
As though He were coming to-night.
Eureka, Ill.

SOME FURTHER THOUGHTS ON MAINTAINING OUR CON- GREGATIONAL SINGING

By Isaac E. Hershey

For the Gospel Herald.

I have read with care Bro. A. C. Kolb's recent article on "Maintaining Congregational Singing" and feel that the conventional has been overstressed; that the look at me rather than the pouring out our hearts to God, whether or not the audible expression be gratifying or a matter of pleasing entertainment to our next neighbor, is and of right should be the thing that moves us in our songs at religious meetings.

Singing at the people by the chorister and to the chorister by the people fails of its purpose; but if we together will sing to God, somehow we seem to soon get together. You no doubt have noticed songs robbed of their beauty of expression by the congregation, by the chorister being too persistent in being leader.

The art of vocal music and congregational singing are two different things. I like vocal music; think it quite or even more useful than basket ball or semi-nudity for certain drills in our schools, but has no more place than elocutionary drill during worship—I mean the drill of my notion.

Say, this is not what I started to say. What I meant to say, that on account

of being too awkward of expression for the public gaze, maybe I could impress you with the fact that, to maintain good congregational singing the changing of books should be avoided as much as possible. Hymns, rather than eulogies or pathos should be used.

In engaging teachers for training our folks to sing, their tastes for worship should be considered rather than just how able or musical acrobat they were. So that a taste for the better grades of music be cultivated in the class as well as the ability to do stunts.

Whenever singings are held in churches, the books used in worship should be used for practice at that place, and an effort made to so render the music as to best express the thoughts of the hymn. Everybody should be encouraged to sing and no chorister remain silent while another leads. Choristers should occasionally meet and practice any new selections that may seem to them to be desirable to introduce, and are not generally known by the congregation. All musical stunts that will mar the sense of the composition should be avoided. And let the minister either sing or listen.

Gordonville, Pa.

SHALL WE DISCARD THE IN- TERNATIONAL SUNDAY SCHOOL LESSONS?

By Elam Hartz

For the Gospel Herald.

It is not the purpose of this article to condemn any system of Sunday school lessons that has a sound Biblical basis; but since criticisms are frequently pointed out concerning the International Sunday School Lessons it is only proper that we also consider the merits of these lessons. A number of Sunday schools have at times used some other system, such as the Graded Lessons or the course known as the "Whole-Bible Course." After giving some such system a trial many have again reverted to the International System.

Some of the criticisms pointed out are: (1) The lessons selected do not give sufficient doctrinal teaching. (2) The committee whose work it is to select the lessons is composed partly of Modernists or such who have Modernistic leanings. (3) Comments on the lessons can be gleaned from many different sources, many of which are of an unsound nature.

It may be that no system outlined by human minds is perfect in every respect, but let us examine these criticisms in the light of the lessons.

The Lessons for 1932-1936 constitute a five-year cycle. The lessons for the first quarter of 1932 were taken from The Gospel of John. At that time a speaker made mention in a public meeting that our Sunday school les-

sons do not uphold doctrinal teaching. The writer at once looked over the lessons of that quarter and found that they contained at least six outstanding doctrines some of which are disputed by critics, such as: "The Divinity of Christ;" "The Humanity of Christ;" "The New Birth;" "Feetwashing;" "The Atonement" and "The Resurrection."

The second quarter of that year were "Messages from Genesis." The first two lessons were the subjects of "The Creation," and "Sin," as given in the first three chapters of Genesis. The teaching of "Separation" was plainly held forth in "The Call of Abram," and in the lessons of Abram and Lot. The lesson of "Isaac and His Wells" cannot help but bring out teaching on "Nonresistance," the golden text (Prov. 15:1) bearing strongly on this principle.

The third quarter of 1932, "The Era of Moses," has many lessons which give splendid opportunities for teaching (from types) the redemptive work of Christ and the future Church.

The fourth quarter of that year presented very practical lessons on "Christian Standards of Life." Several lessons were given on "The Home," dealing with such subjects as, "Home Piety," "The Coming Generation," the Lord's teaching on marriage and divorce (Mark 10:2-12) and principles governing our social life.

During the first half of 1933 the book of Mark was covered. The lesson scope included every verse of the book of Mark.

It is needless to analyze the whole cycle which we are using at present. Suffice it to say that the four Gospels are covered. The Acts and Epistles are studied three times, giving us ample opportunity to teach doctrine, ordinances, missionary activities, and practically every teaching that would be included in any other system. I fear that if we fail to see these teachings in the International Lessons we would also fail to see them in another system.

To my knowledge we have never had a lesson on I Cor. 11:1-16. But could not this teaching be given in connection with the study of God's order in the "Creation of Man" or with the subject of "Prayer?"

Perhaps most of our Sunday schools have among their pupils such whose bringing up has not been under the influence of the teachings of "Feetwashing," "Nonresistance," and kindred subjects. When we have such subjects before us does it not add force to the teaching when they reflect that these lessons have been selected by an International Committee and are being studied in most Sunday schools of the English speaking world and many others, and thus we avoid being accused of selecting the lesson merely to propagate sectarian views?

Regarding the second criticism: We are glad that when we come before our classes we need not present a group of fallible men, but we hold forth the "Word of Life" which is infallible.

In considering the third criticism mentioned we are aware that comments are given of every shade and color imaginable, ranging from the daily newspaper and the radio to our own periodicals. But even if we should adopt another system would we be free from tainted comments? In these days, when printed matter is cheap, comments are easily obtained from various sources on any part of the Bible. It therefore behooves us in all cases to "Prove all things."

As we mingle with people in a general way, and especially as we associate with children who attend Sunday school, we find it to be a great advantage to know just what lessons they have been taught and use these lessons as a point of contact.

We thus have a background giving us opportunity to lead them on further or to rivet some truth upon their minds.

It may be true that the enemy of souls has been trying to make inroads upon the International Lessons, but may it not be equally true that he has been trying to destroy them entirely? But this is his work with any system that is good. And let us not get the idea that all our teaching must be through the channels of the Sunday school, or that it must necessarily be limited to the scope of the Sunday school lesson. Let us lay hold upon the opportunities which we have and God will surely bless the efforts put forth.

If I have overlooked, or failed to notice some serious defect in the International system, I beg the forbearance of my brethren who are otherwise minded. But having a system that has served so noble a purpose over a period of many years, let us not be hasty in making a change unless we are sure that we are getting something that is superior.

Elverson, Pa.

MY MESSAGE TO THE CHURCH, IN MY 87TH YEAR

By J. S. Lehman

For the Gospel Herald.

We who have obtained a ripe old age will soon be passing on, and our mantles must necessarily fall on some of our younger brethren to carry on the Lord's work. Let us pray that they may yield their hearts unreservedly to the Master and let Him fill them with the blessed Holy Spirit, for the winning of many precious souls.

It is with this thought in mind that I have consented by request to give a little of my personal experience during

the past year—not for any personal glory, but hoping it may prove a blessing to some of you readers.

During my long sojourn on this earth I have had many blessed experiences, also some that were not so desirable; but during the past year I have had the most blessed experience of my whole life, and I can truthfully say that this has been my happiest year.

A little over a year ago I prayed, "Lord, make me a blessing to many in my old age, at any cost to me." Little did I think at that time how this prayer would be answered. But having given myself over entirely to the Lord, I knew He would bring the blessing. A short time thereafter it became necessary for me to have my right limb amputated a few inches below the knee. I prayed, "Lord, if I can become a blessing to more by the loss of this member, I am content." He went with me all the way, as I was bordering on "the valley and shadow of death," and brought me back safely, that I might be a blessing to the many nurses, doctors, and friends during my five-week stay at the hospital, and, upon my return, to be a living epistle to my blessed Lord. After returning home for about a month I was confronted with the necessity of another amputation of about an inch on the same limb, which I readily consented to. This stay at the hospital proved to be of short duration, however, as I was permitted to return home the same day.

I want to give the Lord all the glory for the perfect healing of my limb, for I am convinced that He guided the hands of the surgeons and nurses as they ministered unto me. I am also convinced that the fervent prayers of many of my brethren and sisters had an important part in my complete recovery, that I am still here to be a blessing to many with whom I come in contact daily. Letters have been pouring in, in large numbers, and many of my brethren and sisters from various parts of the U. S. and Canada have come to see me. Some of these I have not seen for many years. I have realized that the Lord has used this method of getting me in touch with my brethren and sisters, as well as many unsaved ones, that I may in some way be a blessing to them, and they in turn prove a blessing to me. At all these meetings the spirit of love flowed amid tears of rejoicing, and I have been made to realize in a definite way that the Lord's ways are the best ways, and that the greater the sacrifice, the greater the blessing.

Pardon me for giving another personal experience in direct answer to prayer, which occurred about a year prior to my last experience above mentioned. At this time I was just recovering from a nervous breakdown, and in my weakness Satan tried his best

to make me believe that I had not been successful in saving souls. I called on God to help me resist Satan, and prayed, "Lord, show me in some tangible way where I have been instrumental in leading others to Christ." The Lord heard this prayer, and within a few days I heard from a dear brother in Kitchener, Ont., whom I had not seen or heard from for years. I will quote a few lines of his letter as follows: "Dear Bro. Lehman, I was greatly inspired and moved to write you a letter. I know you best from the time you preached in the various Church districts in Canada, when so many of our young people were converted and united with the Church." This letter is still in my possession and I cherish it beyond words, as it proved to be the weapon which was used by the Lord to rebuke Satan in his mad desire to discourage a child of God. I am thoroughly convinced that this was not just an unusual happening, but I feel within my heart that the Lord put it in the heart of the dear brother so many hundred miles away to write as he did, in order that I may gain the victory. I am glad to say that from that time on I gained strength in body as well as spirit. Our heavenly Father will not fail us if we come to Him in humbleness and in faith believing. These two experiences have proved to me the absolute worth of prayer. It is a remarkable coincidence that this same brother from Kitchener, who wrote the letter above referred to, came to visit me a few weeks ago. Words can not express the joy and blessing which resulted from this unexpected visit.

I have not given these experiences merely to entertain you readers, but with the sole desire of bringing to your attention the value of prayer, and what the Lord can do with a life that is wholly yielded to Him. Let us continue to pray that many may be raised up from the brotherhood throughout the land and say, "Lord, here am I, send me."

My parting message to the Church is: Whether our days on this earth may be few or many, let us stand together and be steadfast in the doctrine of the Lord Jesus Christ, and eradicate every move of questionable modern thought. Let us pray for the continued success and peace of the Church throughout the land, and if not permitted to meet again on this side, that we may meet and walk with the King on the golden streets of the New Jerusalem, where we shall sing His praises forevermore. God bless you all, and if any of the brethren or sisters feel led to write me, I assure you that it will prove a blessing to me, and I will endeavor to reply as the Lord gives me continued strength. My address is,

J. S. Lehman, 823 Columbia Ave.,
Lancaster, Pa.

CLOTHING FOR CANADA

As announced earlier, renewed appeals have come from parts of Canada for clothing to help supply the needs in sections where again this year the crops have been practically a total failure. The province of Saskatchewan has been affected most seriously along this line.

It is difficult to depict the real condition in a home that has faced crop failures for a number of years and with the prices so low that the meager part that was available for sale has brought such a small amount.

Our people have responded so nobly in the past, and we are confident that much suffering has been averted through our efforts and contributions. We come to you again in the same appeal as in the past. Any good second-hand clothing which may have been outgrown, or the shelf-worn bargains that can be picked up in some clothing stores, garments made by our sewing circles, etc., will each do their part in this effort.

Send your contribution to the nearest place mentioned herewith:

C. E. Hershberger, Kalona, Iowa.

V. E. Reiff, Elkhart, Ind.

Levi Mumaw, Scottdale, Pa.

Shipment should be made not later than the week beginning **Nov. 26 and ending Dec. 2** to any of the above points. Deliveries in Lancaster County and the Franconia Conf. Dist., should be made to conform to their local announcements at their usual gathering places.

Levi Mumaw, Secretary

Mennonite Relief Committee.

Nov. 6, 1933.

FROM OUR MISSION STATIONS

(Continued from page 709)

At the Medical and Surgical Staff Conference on Monday night the subjects of the papers presented were: "How to Differentiate Between Childhood and Adult Type of Tuberculosis in Children," and "Prognosis in Tuberculosis." The former paper was read by Dr. K. D. A. Allen, and the latter by Dr. Giese (Allen of Denver, and Giese of Colorado Springs).

A recent letter from a former patient contained this quotation: "While I was there in the hospital the Lord worked upon my heart. Still I claimed to be a Christian even though I had disobeyed Him many times. I did not really become reconverted until after I came home. How the Lord has helped us and encouraged us all along the way! It is so wonderful to trust Jesus and step out on His promises." Another patient, while visited at his bedside said, "I have often wanted to be a Christian but I do not know how." Such statements present to the

Christian hospital worker opportunities to testify for Christ.

Yours fraternally,

Hospital Workers.

Nov. 10, 1933. By Allen H. Erb.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

America F. C. O. Argentina

September 29, 1933

Dear Herald Readers, Greetings in Jesus' Name:—

In our Thursday evening meeting we are studying the Book of the Acts. We have come to chapter eight up to now, and have noted various attitudes in different people with regard to an expression that Peter makes several times. Ought we to obey God or men? In chapter five we have three characteristic answers. Ananias said: I obey myself. Peter said: WE obey the Lord (19-21). In verses 38 and 39 Gamaliel says in effect: We ought to obey God to a reasonable extent. We usually congratulate Gamaliel for his wise council on this occasion, and yet his philosophy is one of inaction and neutrality. His advice after all was "to let these men alone," even though they be "of God." He might have gone one step further than he did and told the people that if they find in these men anything worthy, anything permanent, anything holy; if they find in the Name they preach salvation and deliverance from sin; they should embrace it and follow it. But perhaps to Gamaliel, to follow Christ was, as it is to many today, to follow a carpenter, a fanatic, an idle talker, and nothing more. Many say, "We are searching for the truth." I wonder if that is always said sincerely. Perhaps, then, what we need is not so much "searching" as "accepting" the Truth revealed. Jesus said, "I AM the Truth" and we cannot evade the Truth or rid ourselves of it any more than that raving crowd could permanently put Jesus out of the way, nineteen hundred years ago.

We finished an interesting contest in our Sunday school here last Sunday. During the third quarter the boys and girls in four classes tried to see who could learn the most Bible verses. During the twelve weeks one little girl learned 257 verses. The next highest one had 168; and third and fourth places were taken by one with 139 verses and another with 124. Their rewards are: a missionary story book for each. We ask you to pray for our Sunday school work. The interest is increasing but there is plenty of room yet for improvement.

The arrangement committee for the Annual Mission Council for the missionaries is making plans for our next meeting. We may have it soon after the Shanks arrive on the field because we are always anxious to get first-

hand news from the Homeland when missionaries return.

Brother Swartzentruber held a profitable series of meeting in Carlos Casares last week. Sister Lauver, who writes the News Letter next month, will likely tell more about them.

I have received no final news of the Lonquimay meetings, so cannot conclude that story. The interest and attendance was exceptionally good for a small town.

Brother Hershey is planning for the spring communion season, which means that there will likely be baptisms in most of the stations as well. Here we expect to have at least four converts ready.

We hope the Lord will continue to bless the work here so that He will receive much glory to Himself and also that you who have contributed so faithfully will see some fruits for your labour.

May the Lord bless you all abundantly with "all spiritual blessings in Christ Jesus" and also in material things, so that this great work may march onward without hindrance.

Yours in His glad service,

Elvin V. Snyder.

CORRESPONDENCE

(Continued from page 713)

City." They gave a very interesting program telling us of some of the work they were doing in the city.

Our counsel meeting was held and peace expressed and communion was held Oct. 22, when a goodly number were present to partake of the sacred emblems.

Our Sunday school has been reorganized for another year as follows: Supts., C. J. Holaway, Roy Bollman; Prim. Supts., Anna Christophel, Ella Housour; Sec.-treas., Lowell Hershberger, Harold Weaver; Chors., Jessie Bleile, Elta North; Libr., L. L. Hershberger.

The teachers' training class meets every Wednesday evening with interest. Prayer meeting, Thursday evenings.

We are looking forward and praying for our meetings to be held in this month, beginning Nov. 16 with Bro. N. E. Trover in charge. We also expect to hold a three-day Bible conference during that time. The instructors will be N. E. Trover, C. A. Shank, J. S. Hartzler, Edwin J. Yoder, S. S. Weldy.

We ask an interest in your prayers
Nov. 2, 1933. Anna Christophel.

Hudson, Ohio

Dear Herald Readers, Greetings in His Name:—In the evening of Nov. 1, Bro. J. S. Mast of Elverson, Pa., worshiped with the Plainview congregation.

The brother used I Pet. 1:25 for his text, and spoke very forcibly on the endurance of the Word. We were glad for his presence.

We have also been having five lessons on I Timothy, conducted by Bro. Earl Miller of this place, instead of the regular Y. P. Meeting, which were well attended and instructive.

Nov. 4, 1933.

Cor.

Elkhart, Ind.

(Olive congregation)

"O, praise the Lord for He is good and His mercy endureth to all generations." As a congregation we have been permitted to enjoy a number of special meetings. Oct. 20 we met for our semi-annual counsel meeting. Peace and a desire to commune was expressed. Sunday evening, Oct. 29, we met again to take the voice of the Church concerning the ordination of a deacon, or deacons. It was decided to ordain two deacons. Votes were taken. Four brethren were in the lot. Ordination services were held this morning, Nov. 5. The lots fell to the two brethren, Merrill Weaver and Andrew Miller. May God bless and strengthen them, is our prayer. Following these services communion services were held.

Friday evening, Nov. 3, we met for annual business meeting. Officers were elected as follows: S. S. Supts., Merrill Weaver, Andrew Miller; Chor., Albert Weaver; Sec., Grace Bixler; Treas., Fred Bixler; Church Trustee for 3 years, S. E. Weaver; Mission Bd., C. A. Shank, Ellis Martin, S. E. Weaver; Aid Plan Director, W. W. Lechlitner; S. S. Program Com. Member, Oscar Weaver; Libr., Alice Housour; Ushers, Ray Weldy, Doryin Ferguson; Cor., H. N. Yoder; S. S. Conf. Delegate, Raymond Hartman.

Our brother, D. A. Yoder, expects soon to leave for Canada to hold evangelistic meetings. Dec. 26 is the appointed date to begin evangelistic meetings at our home Church.

Again we ask an interest in your prayers.

Nov. 5, 1933.

H. N. Yoder.

Bloomfield, Mont.

Dear Herald Readers, Greetings in the precious name of our Savior:—On Friday night, Oct. 27, our bishop, Bro. I. S. Mast, of Casselton, N. Dak., came into our midst and stayed with us over Sunday. Saturday evening Bro. Mast preached to us, after which one young sister was baptized; then followed counsel meeting preparatory to communion services, which were held Sunday morning. So far as I know all members who could be present partook of the sacred emblems, hereby commemorating the suffering and death of our Lord. As we think of His sacrifice for us we must won-

der if we are as ready to sacrifice for Him as we should be.

Next Sunday, Nov. 12, a number from here plan on attending a mission meeting at Surrey, N. Dak.

We are having wintry weather at present. It snowed some the past week. The coldest so far this fall was a few degrees below zero.

I greatly appreciate the assurance I have received from many that they are praying for the work here. May we ask you to continue to remember us. The Church here needs your prayers no less since it has a resident minister than it did before.

Nov. 5, 1933.

Geo. Kauffman.

Halstead, Kans.

Dear Readers:—"Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Praise God, we have seen the reality of this scripture during our recent revival meetings which were conducted by Bro. E. M. Yost of Greensburg, Kans. The Lord spoke to us through our brother. The meetings were well attended and exceptional interest was shown. Twelve confessions were made, some of them reconsecrations. Three of the fathers we have been praying for were gloriously converted. Three young souls were baptized last evening. We held our communion service to-day. As a congregation we feel blessed, encouraged, and thankful for God's love, mercy, power, and abundant grace shown toward us. There are those for whom we are still praying. We pray believing.

Winter is at our door. We had our first snowflakes to-day. Most people in our congregation are prepared as far as feed for the stock and foodstuffs are concerned. We are expecting to do our part in helping those in need this winter. We thank the Lord for His goodness to us.

Nov. 5, 1933.

Carol Kauffman.

South English, Iowa

(Liberty congregation)

Dear Herald Readers:—We have been remembered by a number of visitors in the last few months. The evening of Aug. 8 Bro. M. C. Lehman was with us. He gave a very inspiring message on "Following Christ" to a large attentive audience at the South English Baptist church. This was our last meeting with the Baptist people. On the following Sunday, Aug. 13, the dedicatory services were held at our new church, the sermon by Bro. Simon Gingerich of Wayland. Other speakers were Mark Ross, Abner Yoder, S. C. Yoder, and J. D. Brower of the Brethren church. History of the Church was read by Silas Horst.

A large Bible, a gift from Sister Lineweaver, was presented to the

Church at this time. It was the first article she bought for their new home when coming to Iowa years ago. Sister Lineweaver's eyesight is almost gone, but she welcomes visitors with old-fashioned southern hospitality.

Some who stopped with us over Sunday following General Conference were Isaiah Hertzler and family of West Liberty, Ohio; Bro. and Sister Troyer of near Goshen, Ind.; Bro. and Sister Sam Brunk of Fentress, Va.; Bro. and Sister Geo. Brunk of Washington, D. C.; Bro. and Sister Sylvanus Stoltzfus and Bro. and Sister John Hertzler of Elverson, Pa. We very much appreciate these visits and invite you all back.

From Oct. 15 to 22 inclusive, Bro. and
(Continued on last page)

SPECIAL MEETINGS

Petersburg, Ont.

Report of the Sunday School Meeting of the Mennonite Sunday Schools of Wilmot Township held at the Bean Church Monday (Thanksgiving Day) Oct. 9, 1933.

Organization.—Mod., Curtis C. Cressman; Sec'y., Viola S. Good; Chors., Harold Scheidel, Abner Brubacher.

Program.—Thanksgiving Sermon, Moses G. Roth; The Objective in Character Study, J. C. Fretz; The Beauty of Consecrated Talent, Abner Cressman; Children's Meeting, conducted by Alice Nahrang; Development of Christian Character, Andrew Bean; Constant Fellowship with the Master, Lorne Schmidt; The Influence of Christian Character, Reta Baer; The Place of the Cross in Christian Service, J. W. Witmer.

Gleanings.—Everything we enjoy comes from God's bountiful hand. We come to God in the name of Christ with our petitions and praise. We should give thanks to God for all things, the pleasant and unpleasant, answered and unanswered prayers, trying circumstances, for reverses as well as prosperity. Paul, after all his toil and sufferings said, "I have all and abound." There are two types of characters for our study, those outside the Bible and Bible characters. Each century has had its noble lives, many with no written record. We should not live indifferent to what many of these great lives have done in the work of Christ, but we should study the biography of such lives that they may become a part of our lives. It is God's plan that we have different talents and use them for Him. The development of Christian Character needs religious training. Our fellowship with Christ is not by personal contact but by Christ living within us and by His Holy Spirit. To have constant fellowship with Christ we must allow Him to take full possession of our life, feast on the Word of God and pray. Sin will break our fellowship with Christ. To have an uplifting influence we must live uplifted lives. We could never have the power of the Holy Spirit in our lives if it were not for the cross. Through the cross we have been redeemed to glory. The world becomes dead to us if we have a full and free experience of salvation.

Viola S. Good.

Middletown, Pa.

Report of the 11th Annual Bible Meeting held at the Strickler's Mennonite Church, Middletown, Pa., Sept. 9, 10, 1933.

Organization.—Mod., Ira Z. Miller; Sec., David Miller Jr.; Chors., Amos W. Myer, Henry Longenecker.

Program.—Harvest sermon, Amos W. Myer; Honoring the Lord with our Sub-

stance, A. J. Metzler, Masontown, Pa.; The Beauty of Holiness vs. the Sinfulness of Sin, A. J. Metzler; Sermon (II Cor. 6:14-18), R. J. Shenk, Washington, D. C.; Receiving Christ as Savior and Lord, A. J. Metzler; Consecration—How Manifested, R. J. Shenk; Children's Meeting, Amos W. Myer; Steadfastness in Faith and Practice, R. J. Shenk; The Unchanging Gospel in a Changing World, A. J. Metzler; Essentials in Soul-winning, A. J. Metzler; Sermon, Freeing Ourselves of the Blood of All Men (Acts 20:26), R. J. Shenk.

Some Thoughts Presented.—Christian giving is a means of worship. The ones who give, glorify God; those who know about it glorify God; those who receive it glorify God. The beauty of a holy life does not cease to exist; it lives on. The most beautiful thing on this side of eternity is a holy life. The fundamental reason for separation is found in nature; the good is separated from the bad. There is danger in being too good a "mixer". To receive Christ as Savior we must realize our own lost condition, and what God has done for us through

Christ. Christ took my place as a sinner that I might take His place as a son. Steadfastness is essential to discipleship and final salvation. The Bible is entirely different from any other book. It has a universal acceptance and application for all times and all ages. Our part in soul-winning is to bring the Gospel message. Consecrated and consistent living and a burden for lost souls are essentials in soul-winning. After we give the message the responsibility lies with the individual, we have freed ourselves. Secretary.

IOWA-NEBRASKA WORKERS' CONFERENCE

Report of Thirteenth Annual Workers' Conference, in Salem Congregation near Shickley, Nebr., Aug. 31-Sept. 1, 1933.

Thursday Afternoon

Organization.—Mod., Paul Erb; Secy., Joe C. Brenneman; Chor., Joe Steckley.

Song service, led by Joe Steckley.

Devotional, led by Elmer Hershberger, Detroit Lakes, Minn.

How Can Each Member of the Sunday School Be a Worker? by Ammon Miller, Milford, Nebr. We need to have a real vision of Christ. Nehemiah as an example—all "had a mind to work." Prayer essential. We must give our own selves to the Lord. Love is the motive. Our duty at home. Cooperation essential. Lean upon Jesus for our help.

Field Worker's Report, read by Joe C. Brenneman.

Prayer the Life of the Believer, by C. J. Gingerich, Parnell, Ia.

1. **In the Home**, by John Hochstetler, Creston, Mont. Prayer is communing with God, "the Christian's vital breath." As blood is life to the body, so is prayer to the soul. Home is our first school. Influence on the children. Father's prayers are not in vain, though not given heed to at first.

2. **In the Sunday school**, by David Lehman, Wood River, Nebr. We could not live without eating, neither can we live spiritually without prayer. We need prayer in our Sunday school to maintain faithfulness.

3. **In the Individual**, by P. O. Oswald, Wisner, Nebr. (Sub. D. Z. Birky, Beemer, Nebr.). God, the source of life and power. Come to Him for all our needs. Prayer helps us to appreciate spiritual life. Examples: Jesus, Peter in prison, Paul and Silas. Prayer helps us to study, to receive, to teach, to live right.

The Influence of the Sunday School on My Life as a Christian, Ezra Roth, Beaver Crossing, Nebr.; Vera Schrock, Kalona, Iowa. We grow in grace and in the knowledge of our Lord and Savior Jesus Christ. Acquaintanceship with Christ brings appreciation. Sunday school strengthens and increases our faith, prepares for greater service, encourages us to press on, is a means of enlarging our interest and ability for service, and creates a passion for souls. The Sunday school is the Church at work. Its aim is save souls. The Sunday school, a distinct place of worship, a place of fellowship, comfort, and inspiration. The superintendent, if consecrated, is a definite power for good. The old people are an inspiration for good and help to get young people interested.

How may We Increase and Maintain the Spirit of Reverence in the Sunday School? by Simon Gingerich, Wayland, Iowa. Teaching the reality of God's presence. Illustration Moses and the burning bush. By teaching reverence in the home, encouraging children to have part in prayer. The chief aim of the teacher should be to implant the spirit of reverence for God's Word, not encourage the spirit of debate. Levity and joviality are responsible for irreverence. Give the pupils something to do; keep them busy. The teacher should give direct teaching on reverence.

Thursday Evening

(Young People's Bible Meeting Session)

Sunset Meeting, led by A. D. Stutzman.

Song service, led by Ezra Hershberger, Milford, Nebr.

Devotional, Fred Brenneman (Isa. 40; Jno. 17:5-17; Deut. 5:29).

Worker's Meeting, led by Henry Kuhns, Thurman, Colo.

Repeating of Scripture verses, short talks, and songs.

The Dangers in the Social Life of Our Young People, by Silas Horst, South English, Ia. (Sub., Kore Zook).

Young people of to-day are the Church of to-morrow. Satan is interested for the purpose of making your life a failure. Danger of being directed in wrong channels. Parents who fail in bringing up children, and fail to restrain them are in great danger. Young people wanting to be like the world are in great danger. Nudeness, cigarettes, fashionable attire, pleasure, etc., are dangerous. Other dangers: carelessness, recklessness, fast driving, spirit of thoughtlessness, Sabbath desecration, Sunday ball games, dishonoring God, abusing our privileges, saying things that are vulgar. The modern dance, because of bodily contact, arouses sinful passion.

How Shall We as Young People Feel More Keenly the Necessity of Pressing Forward in Laboring for the Master? by Mary

Gingerich, Roseland, Nebr. Our sister read an essay which will later appear in one of our publications.

Sermon (I Tim. 4:12), by Paul Erb, Hesston, Kansas.

Timothy was a young Bishop. Be not discouraged because you are young. Be worthy of your own recognition, "an example of the believers." Young people sometimes take a senseless attitude. It is not necessary to be foolish and giddy. Should speak sound speech that cannot be condemned. Be an example in conversation, conduct, in charity, affection, in Spirit, in faith. To be a success, find something to attach your faith to. Be an example in purity. Lift up the standard, regardless of what others do.

Friday Forenoon

(District Mission Board and Sewing Circle Session)

Song service, led by George Miller.

Devotional, by D. G. Lapp.

The Iowa City Mission.

1. **Its beginning**, by C. E. Hershberger, Kalona, Ia. (Sub., Joe C. Brenneman, Kalona, Ia.). In fall of 1927 a committee was appointed. Place, Cartright Schoolhouse. First meeting, Nov. 27, 1927. First evangelist, Bro. C. Z. Yoder. Workers: Aaron Stoltzfus, C. E. Hershberger, Jacob Roth.

2. **What Has Been Accomplished**, by Norman Hobbs, Iowa City, Ia.

Church organized with 5 charter members. A live Sunday school, a steady growth. Besides Sunday school and church services, we also have Y. P. B. M., also services at the jail, the County Infirmary, and the Juvenile Home.

3. **Support**, by A. G. Yoder.

The purpose of missions must be understood. The more mission stations we have the more will be contributed—all had a struggle. When people understand the purpose and realize the value of a soul, support in its various ways will be forthcoming.

Report of Sewing Circle Work, by Alma Brenneman, Wellman, Ia. Read by Mary H. Gingerich, Wellman, Ia.

Problems of our Sewing Circle. Round table talk, led by Harvey Yoder.

Increasing attendance, reasons for not attending, gossiping, etc. Gossip—unjust.

Duties and Opportunities of Our Local Mission Board, by J. L. Hershberger, Wellman, Iowa.

Referred to Constitution of District Mission Board.

What Constitutes a Missionary Congregation? by Clarence Bontrager, Haven, Kansas.

Essentials of life: food, prayer, exercise. Energy harnessed and put to use. Putting everybody to work. Exercise enlarges vision, reduces gossip. To reach out and help someone at home.

Friday Afternoon

(Missionary Session)

Song service, led by C. J. Garber, Jackson, Minn.

Devotional, led by Amos Weaver, Kinross, Iowa.

Recognizing God's Call—What Wilt Thou Have Me to Do? by Fred Brenneman, Gary, Ind.

Christ paid the price of redemption. Expects every one of His children to witness for Him. Christ has perfect power; He is everywhere present. I Jno. 1:1-3 holds forth the type of God we have. The call comes in various ways. Bible examples: Abraham, Samuel, Paul, Peter, Nicodemus. We should answer the call by responding to it. We should realize our responsibility when we think what all He did for us.

Missionary Offering.

Lost World and an Uplifted Christ, by Nelson Litwiller, Canada (Sub., D. J. Fisher, Iowa City, Ia.).

We need conviction that the world is lost. Christ came into the world because of a lost world. No remedy except through Him. We are His ambassadors to the lost world. Do we realize our responsibility? The uplifted Christ draws all men to Him. Christ came and died in our stead. We need to tell the story of Christ to a lost world.

Joy and Power of a Fully Surrendered Life, by Geo. Beare, Upland, Calif. (Sub., Mrs. Fred Brenneman).

Full consecration—giving yourself to the Lord. There must be a definite giving of self. Some things we must give up: our will, social position, wealth, family, friends, occupation. Giving of our time is as important as full time service. Results: No growth un-

less fully given up to Christ. Begin at home, continue to reach out as we grow, use talents in helping others, have a word of testimony wherever you go. How gain power? Read God's Word, prayer.

Is the Cost of Christian Service Worth While? by Joe Graber, Manson, Ia. (Sub., Herbert Kauffman).

The cost of Christian service is great. Service costs something. The cost must be considered. The worth of a soul makes it worth while; also joy and satisfaction of service. Paul's example: "I count all things but loss."

Friday Evening (Miscellaneous Session)

Song service and Devotional.

Inspirational Meeting, by Ed Diener, Wellman, Ia.

Children's Meeting, Margaret Horst.

Nelson Litwiller (Sub., Jacob Birky, New York).

(Because of the secretary's absence, the gist of the discourse for the evening is not given as was that of the other sessions.—Ed.)
Joe C. Brenneman, Secy.

Married

Overholt—Hostetler.—Saturday evening, Nov. 4, 1933, Bro. Clarence D. Overholt and Sister Mabel F. Hostetler were married in the home of the bride's parents near Westover, Md., the bride being a daughter of the officiating bishop, Bro. Geo. M. Hostetler.

Landis—Hunsberger.—On Oct. 1, 1933, Bro. Henry M. Landis and Sister Laura Y. Hunsberger, both of the Towamencin, Pa., congregation, were united in marriage, Bro. A. G. Clemmer, Franconia, Pa., officiating. May God bless this union.

King—Miller.—At the home of the bride's parents, William Miller, near Wellman, Iowa, on Sept. 24, 1933, occurred the marriage of Bro. Eli G. King and Sister Laurine Miller, Ben B. King officiating. May the Lord bless them in their journey of life.

Stalter—Good.—On Sunday morning, Sept. 10, 1933, at the home of the bride's parents, Bro. and Sister Henry Good, South Boston, Va., occurred the marriage of their daughter, Ina, to Bro. Henry C. Stalter of Elida, Ohio, Bro. John F. Garber officiating. May the blessings of God attend this union.

Guntz—Stauffer.—On Oct. 31, 1933, at the home of the officiating bishop, Bro. Warren G. Bean, Creamery, Pa., Bro. Allen B. Guntz and Sister Mary L. Stauffer, both members of the congregation of Vincent, near Spring City, Pa., were united in marriage. May the Lord richly bless them in the journey of life.

Nolt—Gehman.—On Saturday morning, Oct. 21, 1933, at the home of the bride's parents, Bro. Milton W. Nolt and Sister Margie I. Gehman, both members of the Groffdale congregation, Lancaster Co., Pa., were united in holy marriage by Bish. John M. Souder of Weaverland, Pa. May heaven's blessings be upon them.

Yoder—Weldy.—On Oct. 7, 1933, at the home of the bride's parents near Wakarusa, Ind., occurred the marriage of Bro. Raymond D. Yoder of the Middlebury congregation to Sister L. Edna Weldy of the Holdeman congregation, Bro. I. B. Witmer, uncle of the bride, officiated. May the Lord's blessing attend them through life.

Obituary

Helmuth.—Paul Lavern Helmuth, infant son of Alvin and Elsie (Sommers) Helmuth, Louisville, Ohio, was born Oct. 15, 1933; died five days later, Oct. 20. Funeral services conducted at the home by Bro. O. N. Johns. Interment in the Beech Mennonite cemetery.

Diller.—Ursel Richard, son of Samuel O. and Elsie Diller, was born in Allen Co., Ohio, Sept. 1, 1924; departed this life Oct. 10, 1933; aged 9 y. 1 m. 10 d. He leaves father, mother, 1 sister (Mrs. Cleo Gales), and 2 brothers (Chester and Melvin). 1 sister and 2 brothers preceded him in death. Ursel was called from this life in an untimely way. When nearing the schoolhouse he stepped from behind a wagon and was struck by a passing auto and was instantly killed. This reminds us of the uncertainty of this life. Funeral services were conducted at the Salem

church by Ben B. King and Gabriel Brunk. Interment in cemetery near by.

Martin.—Fannie Elizabeth (Miller) Martin, wife of Jonas Martin, was born Apr. 9, 1886; died Sept. 20, 1933; aged 47 y. 5 m. 11 d. She was a member of the Mennonite Church since her youth. She was failing in health for several years but her interest did not fail in heavenly things. She leaves to mourn her departure a sorrowing husband, 6 children (Paul, Lloyd, Melvin, Gladys, Miriam and Carl), 5 grandchildren, 3 brothers (Joseph, Wesley, and Benjamin) and 1 sister (Mrs. Ray Bumbardener). Services at the home were conducted by Samuel Eby and at Cedar Grove church near Greencastle, Pa., by J. Irvin Lehman. Interment in the adjoining cemetery. Peace to her ashes.

"Mother, thou hast left us lonely,
Sorrow fills our hearts to-day;
But beyond this vale of sorrow,
Tears shall all be wiped away."

Burkhart.—Catharine, wife of J. N. Burkhart of Newville, Pa, died Oct. 26, 1933; aged 63 y. 1 m. 21 d. She was a member of the Diller Mennonite Church for 43 years. The Church mourns the passing of a zealous, faithful sister. Of her it can truly be said, "Her price was far above rubies; strength and honour were her clothing, and she is rejoicing in the time which has come. She opened her mouth with wisdom and in her tongue was the law of kindness." She looked well to the ways of her household, eating not the bread of idleness. Her children arose and called her blessed and her husband praised her for her faithfulness. She was loyal and devoted to her S. S. class, teaching the Word of God in its purity, calling attention to the wonderful love of God through Jesus Christ for a lost world. Her pupils learned in simple language the Gospel message with its gracious invitation. Most all her scholars have come into the fellowship of Church membership—a memorial to her fidelity. Surviving are her husband and 2 sons (J. Paul of Lemasters, Pa., and Mark N. at home). Funeral services were held at her home Oct. 29. Text, Rev. 2:10, by W. F. Charlton. Burial at Mount Zion cemetery near Churchtown, Pa.

"At home—with God, farewell just now,
A little while death crowns thy brow.
But when we meet on 'yonder shore
O praise the Lord, farewells no more."

Hoover.—Daniel S., son of Daniel and Rebecca (Shank) Hoover was born near Goshen, Ind., Aug. 12, 1864; died within one-half mile of his birthplace on Oct. 26, 1933; aged 69 y. 2 m. 14 d. Except for about 4 years spent in eastern Ohio and the first 16 years of his married life in Medina Co., Ohio, he was a resident of Elkhart Co., Ind. On Dec. 15, 1898, he was united in marriage to Anna A. Kreider of Wadsworth, Ohio, who, with two sons, Paul K. and Ira, are left with cherished memories of a provident husband and father. The surviving two sisters and four brothers are: Mrs. B. L. Weaver Washingtonville O.; Mrs. J. W. Christophel, Goshen, Ind.; M. S. Hoover, Napanee; David M., Elkhart; John M., Goshen; and Ezra M. Hoover of New Paris, Ind. When a young man he united with the Yellow Creek Mennonite Church and throughout his life held uppermost a creed of right living. His several months' illness, due to cancer of the stomach, confined him to his bed the last two weeks. During these days and nights of distress and suffering he was always considerate of those who cared for him, and appreciative

of visitors, though in his physical weakness he often failed in expression. He was fully resigned to the course that lay before him, and frequently expressed a desire of leaving these afflictions soon. Funeral services were held at the Yellow Creek Church, conducted by D. A. Yoder, assisted by C. A. Shank. Text, Rev. 21:4.

Kropf.—Mary (Becher) Kropf was born near Maximo, Stark Co., Ohio, Jan. 14, 1864; died near Canton, Ohio, Nov. 1, 1933; aged 69 y. 9 m. 17 d. At the age of sixteen she accepted Christ as her Savior, was baptized and became a member of the Beech Mennonite Church, in which she continued faithfully until the end. On Jan. 4, 1883, she was united in marriage to Henry Kropf, who preceded her in death twenty-six years ago. Her parents, 1 brother and 1 sister also preceded her in death. Surviving are 2 sisters (Mrs. John J. Krabill, Louisville, O., and Mrs. C. M. Graber, Canton, O.), and 1 brother (Amos Becher, Canton, O.) and many other relatives and friends. For the past twenty-eight years she made her home with her youngest sister, Mrs. C. M. Graber. She was of a meek and quiet disposition, always seeking the welfare of others in preference to her own. Because of these characteristics and the congenial relationships in the home for so many years, they became very much attached one to the other, and she seemed as one of the family. For many years she did not enjoy the best of health and especially did her health fail in the last few years. Sunday night (Oct. 29) she contracted pneumonia and Wednesday evening she quietly passed away to her eternal home. Funeral services were held at the Beech Mennonite Church on Nov. 4, conducted by the home bishop, Bro. O. N. Johns, and Bro. M. C. Lehman, of Goshen, Ind., who was laboring in a district near by at the time. Text, 1 Cor. 10:33. Interment in the adjoining cemetery.

Hostetler.—Mildred Pearl, daughter of D. C. and Elizabeth Hostetler, was born in Wayne Co., Ohio, Oct. 7, 1912; died Oct. 29, 1933; aged 21 y. 22 d. She was preceded in death by 1 brother (Carl Darma) Aug. 10, 1916. She is survived by her father, mother, 2 sisters (Mrs. Elton R. Yoder of Orrville, and Mrs. H. M. Hostetler of Burton City, Ohio), 3 brothers (Mahlon of Canton, Ellis of Louisville, Ohio and Marvin of Goshen, Ind.), 1 nephew, 3 nieces, a step-grandmother, 12 uncles, 5 aunts, with a large circle of near relatives and friends. Mildred, at the age of 13, confessed and accepted Christ as her Savior and Lord. She united with the Martins Mennonite congregation where she worshipped and labored in the Master's work. She was very conscientious and as long as her health permitted she was faithful in the service. In the last 18 months she began to fail from a nervous disorder, which affected and preyed on her mind which resulted in despondency. Specialists were consulted and medical aid was given in hope that she might regain her health, with only meager results. This should remind us that we have human limitations, and when our earnest and best efforts fail we should still be resigned and look unto our God for comfort and strength.

Broken hearts and contrite spirits,
These the Lord will not despise;
Trust in Christ's atoning merits,
In His precious sacrifice.

Services were conducted at the home by Bros. I. J. Buchwalter and J. A. Leighty, at Martins church by Bros. Stanford Munaw and J. S. Gerig. Text Psal. 130:14. Interment in adjoining cemetery.

ITEMS AND COMMENTS

The Lutheran population of the world is estimated at about 81,000,000 members, forty millions of whom are in Germany.—D. Carl Yoder.

The secret of the hotly contested political encounters on election day on Tuesday of last week may be found, at least in part, in the theory that "To the victor belong the spoils." In politics, as in other human enterprises, there is often a wide difference between claims and facts.

As a result of the elections on Tuesday of last week a sufficient number of states (36) have declared against the Eighteenth Amendment to insure its repeal. There is a crumb of comfort, however, for those favoring prohibition in that two states, North and South Carolina, voted against repeal. Up to this time the states voting had declared unanimously in favor of repeal.

It is reported that the contributions, during the past year, received by the American Association for the Advancement of Atheism have been reduced by half. There are two comments to be made on this report: (1) This is a greater reduction than that suffered by missionary organizations. (2) It serves to call attention anew to the folly of spending time and money fighting something that the fighters contend has nothing to it.

Pennsylvania has reversed itself to a large degree on its historic position against Sunday sports. In the recent elections it has declared itself in many sections in favor of Sunday sports, thus virtually annulling a number of "blue laws" that have had a place on the statute books for more than a hundred years. Respect for the Lord's day, like temperance, can be maintained only when the conscience of the people is behind it. There is but one thing that can check the present swing in the direction of liberalism—politically, socially, morally, religiously—and that is a genuine Gospel, Spirit-led revival.

ANNOUNCEMENT

The Lord willing, a three-weeks Bible school will be held at the Allensville Mennonite Church beginning Dec. 11, 1933, with Brethren J. B. Smith and J. L. Stauffer as instructors. The course is in process of development at the present time. Later a more detailed announcement will appear.
Paul M. Roth, Secretary.
J. B. Smith, Principal.

Bowne, Michigan Bible School

The Bowne, Mich., Bible School will begin Dec. 7, 1933, and continue for two weeks.

The following subjects will be given in the Course: Gospel of Matthew, S. S. Teachers' Training, Old Testament History, Bible Doctrine, Christian Principles, Bible Geography, Bible Characters, Isaiah, Vocal Music, Epistles—James and I Timothy.

Tuition, seventy-five cents per week.

Faculty: S. G. Shetler, Principal, Johnstown, Pa.; D. A. Yoder, Elkhart, Ind.

For further information please write to the Secretary, Clarksville, Mich.

T. E. Schrock, Secretary.

YOUNG PEOPLE'S INSTITUTE

Plan to attend the Young People's Institute to be held Dec. 26-29 at First Mennonite Church, Kitchener, Ontario. Reserve your Christmas holidays for a real spiritual feast of Bible Study and adoration of the Savior. For information write to J. B. Martin, 187 W. Erb St., Waterloo, Ontario.

HESSTON COLLEGE AND BIBLE SCHOOL

Preparations for our Special Bible Term are now well under way. The prospects for a large class and for a good special term are very good. The students will have more courses to choose from than ever before. Also, there will be more teachers teaching courses in the Special Term than before. Following is a list of teachers and subjects:

J. R. SHANK: New Testament, Old Testament, Sunday School Pedagogy.

J. D. MININGER: Victorious Life, Personal Work, Gospel of Mark.

GEORGE BEARE: Missions.

N. A. LIND: Gospel of Matthew.

MRS. PAUL ERB: Child Study.

AMOS GINGERICH: The Acts of the Apostles.

M. A. YODER: Epistles.

I. E. BURKHART: Mennonite Principles.

MILO KAUFFMAN: Sunday School Administration.

PAUL ERB: Music.

The subjects outlined by the General Sunday School Committee will be offered. Anyone desiring to do so may receive the elementary Sunday School Teacher's certificate at the close of the six-weeks term.

There is also a possibility of offering special courses for ministers. Several have expressed a desire for them. If the demand justifies it, we will be glad to offer such courses.

Aside from regular classes, the students will enjoy the privilege of attending revival meetings, musical programs, and public lectures.

Our Special Bible Term Bulletin will be printed soon and be ready for distribution. Write for one of these.

Milo Kauffman, President.

CORRESPONDENCE

(Continued from page 717)

Sister J. D. Mininger of Kansas City were with us in a series of meetings, the first evangelistic meetings in our new church. One of the visible results were six converts. The following Sunday two more made the wise choice. These are all young and we pray that they may prove faithful to Him.

Nov. 6, 1933.

I. H. P.

Willow Street, Pa.

(Brick congregation)

Dear Herald Readers, Greetings in Jesus' Name:—"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" Surely we have much for which to praise the Lord. Are we living a life that praises Him? O, that we may be more empty of self and filled with His Spirit, that we may be a help to others.

Sunday, Oct. 29, communion services were held. Bro. Abram Martin officiated, and a large number of brethren and sisters partook of the sacred emblems.

Bro. Jacob Shotzberger delivered a helpful mission talk Sunday, Oct. 22, using Matt. 9:35-38. He brought out four points: (1) Lift up our eyes and see the need; (2) lift up our hearts in prayer; (3) lift up our feet and go; (4) lift up our hands and give. Other visiting brethren who have been with us

were: John Bressler, Jacob Habecker, Chris Garber, and Wallace Hottenstein. We appreciated their visits and messages to us.

May we remember one another at the throne of grace and let our light shine.

Nov. 6, 1933.

Cor.

Beemer, Nebr.

Greeting to all Herald Readers:—On Oct. 29 we held our counsel meeting. Nov. 4 Bro. Wm. Eicher of Beaver Crossing, Nebr., came to this place and held a meeting. At this meeting several souls who had lost out in their Christian life were again received into church.

On Sunday, Nov. 5, after an appropriate sermon we were privileged to commemorate the suffering and death of our Lord, with Bishop Wm. Eicher of Beaver Crossing, Nebr., in charge.

We ask a continued interest in your prayers, that we may labor together in the Master's service.

Nov. 6, 1933. David E. Wittrig.

MENNONITE GENERAL CONFERENCE

Inquiries have been coming in, from time to time, about where the next meeting of Mennonite General Conference is to be held. As an Executive Committee, we want to decide that question in a way that will be to the best interests of the Cause and most satisfactory to our people. Whatever suggestions are sent in will receive consideration. Also, we would like to hear from any congregation or district that is considering the matter of sending an invitation to have the next meeting held with them. All invitations should be addressed to either of the undersigned. It is desirable to have the question of location settled at an early date, as that will enable those counting on attending it to adjust their plans accordingly.

Executive Committee,
per Daniel Kauffman, Moderator,
Simon Gingerich, Secretary.

Table of Contents

705—Editorial
706—D. L. Moody and the Free Thinkers
Nick Names
Something to Think About
708—From Our Mission Stations: Hutchinson, Strasburg, Altoona, Millersville, Canton, Lancaster, La Junta
710—Hours of Prayer (Poem)
Women
711—Sunday School Lesson
Bible Meeting Topic
712—Field Notes
Correspondence
714—If I Knew He Were Coming To-night (Poem)
Some Further Thoughts on Maintaining Our Congregational Singing
Shall We Discard the International Sunday School Lessons?
715—My Message to the Church in My 87th Year
716—Clothing for Canada
Weekly News Letter from S. America
717—Special Meetings
718—Iowa-Nebraska Workers' Conference
719—Married
Obituary
720—Items and Comments
Announcements, etc.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"For I determined not to know anything among you, save Jesus Christ, and him crucified."

So saying, Paul planted himself upon the broadest platform upon which it was ever the lot of man to stand.

A certain writer says, "The most fertile soil for heterodoxy is the inconsistent lives of Christian professors." We are aware that such inconsistencies are an **excuse** rather than a **reason** for heterodoxy, but if all Christian professors were real examples of what Christian people ought to be it would take away the devil's chief weapon of warfare.

Sometimes we get material for publication that ought to be published without delay but it reaches us after the paper is made up. To make sure of reaching us in time for publication, we suggest that when possible you start your material for publication the first, or at least not later than the middle of the week. In that way it will reach us in time so that we will have some idea as to how much space to reserve for current matter.

Family Almanac.—Our Family Almanac for 1934 is now ready for delivery, and will be sent out as long as the supply lasts. It was completed this year a little later than we usually do, but we will still have time to send it into all the homes that give it a welcome, before the end of the year. There is an unusual amount of reading matter in it that is of practical value in every home, especially among farmers. Announcement on last page.

Thanksgiving.—To most minds the word suggests a national holiday—in Canada, a day already past; in the United States, a day near at hand. Now that you are planning for the day, be sure that the spirit of real thanksgiving permeates all your plans.

Another holiday, a little farther removed, is the day remembered as a memorial of our Savior's first advent upon earth. The two days suggest ideas that are closely related; for no man whose soul is filled with the spirit of thanksgiving to the Giver of all good gifts can think of the coming of Christ to earth without having his soul thrilled with the "good tidings of great joy" which the angel of the Lord brought to the pious shepherds of Bethlehem.

It is fine to let your light shine and to testify for the Lord while in the assemblage of saints. It is still more fine to manifest such qualities in business and social life as well as in church. The real test of the genuineness of our Christian life is in how we live outside the public services. We encourage all people to be "Sunday Christians;" for all people who are real Sunday Christians are also real Christians between Sundays. And let us not forget that we have not proved ourselves Sunday Christians when we have regularly attended Sunday school and preaching services. The question still remains, How do we spend the rest of the day?

We get frequent appeals to help in needy causes outside the activities for which we are directly responsible. Some of these causes are worthy, others not so worthy. But we look upon these causes very much in the same light that those responsible for the support of their homes look upon their own homes and the homes of their neighbors. While they look charitably upon the homes of their neighbors, they feel a special obligation to their own. It is in line with what Paul wrote to the Galatians: "As we have therefore opportunity, let us do good unto all men, **especially** unto those who are of the household of faith." We owe our first duty to our own Church and its enterprises.

BREAKING DOWN DISCIPLINE IN ORTHODOX CHRISTIAN CHURCHES

Fifty years ago churches were much more nearly scriptural in their discipline than they are to-day. In those days practically all evangelical churches carried a testimony against theater-going, card-playing, and other forms of worldly amusements, making the dance a test of membership. What is now known as "Modernism" had no place in the Christian Church, and prominent Church-men who gave evidence of being tainted with it were promptly tried for heresy.

But times have changed. Things that were formerly made a test of membership are now not only tolerated in most churches but openly practiced by many of their leading members. Modernism sits in the saddle in most of the popular churches, and the orthodox Christian faith is being tabooed as being out of date. Even churches that still cling to the whole-Gospel standards of faith and life have relaxed somewhat in the strictness of their discipline, and one church after another is being swallowed up in worldliness.

All the causes of this drift may be grouped under one or the other of these three heads: Unbelief, worldliness, spiritual indifference. Keeping this fact in mind, let us turn the light upon the methods used in breaking down the discipline in former orthodox Christian churches:

1. Destructive Elimination.

Big words, do you say? Perhaps we can make them appear simple by using a few illustrations. We have known churches that were once solid in the Fundamentalist faith gradually turn to Modernism. This is the way it was done: Men who were tainted with unitarianism and rationalism were permitted to occupy places in their church schools and in their pulpits. When faithful members protested they were branded as being "narrow," "ignor-

ant," "prejudiced," "jealous," "formal," "autocratic," "straining at a gnat and swallowing a camel," while the men criticised for entertaining and propagating heterodoxy were held up as shamefully maligned men who had the courage of their convictions. "A little leaven leaveneth the whole lump." Well-meaning people have been deceived by such propaganda, and through these deceptions they became lined up on the side of Liberalism. As Church leaders wavered the opposition became bolder and more aggressive, until Fundamentalism was practically eliminated and Modernism took its place as the dominant school of thought in the churches.

This is but one illustration to which many similar ones could be added. Churches that once had a scriptural testimony against worldly amusements were bombarded into eliminating such testimony on the ground that things tolerated were "just as bad or even worse" than the things prohibited. Churches that were once plain have drifted into the fashions of the world, the "last straw" breaking down the discipline because the things tolerated were "just as bad and even worse" than the things prohibited. Churches that were once solidly against life insurance were finally driven away from their testimony on the ground that life insurance was not any different, in principle, from other forms of insurance that were tolerated.

Shall we continue these illustrations? It is not necessary; for they all prove the same thing. This is the string that tells the story of the transition: Scriptural testimony and discipline, temptations, unsoundness on the part of a few members, a confusion of issues, the leaven spreading, indifference on the part of many, wavering on the part of leaders, misrepresentations, increasing boldness on the part of the opposition, churches and church leaders defied and discredited, surrender—in other words, a "destructive elimination" of full-Gospel standards in faith and life.

2. Discrediting Faithful Leaders.

Witness the advent of the arch enemy of human souls into the garden of Eden. See his sly approach, his posing as "an angel of light," his bold "Ye shall not surely die; for God doth know . . ." and finally the scene that tells the story of Eve believing Satan rather than God—the certain ruin to follow being revealed to her only after the fall!

This is typical of what usually happens when the discipline of a once faithful church is broken down. Leaders must be discredited. The faults and shortcomings of faithful leaders, real or alleged, are magnified, while the testimony against false doctrine and false teachers is tortured into meaning unwarranted abuse of these

disloyal men. If our church leaders can be made to appear in the minds of the body of their members as being narrow-minded, autocratic, ignorant, prejudiced, jealous, hypocritical, you know about what the nature of their influence is over those holding such ideas. One of the quickest and surest ways to destroy a church is to bring its leadership into ill repute.

3. Worldliness.

The Bible standard is, "Unspotted from the world." The Bible says, "If any man love the world, the love of the Father is not in him." "And every man is tempted when he is drawn away of his own lust and enticed." Get the membership filled with a love of the world, and only the grace and power of God, working mightily through a revival led by men of God and of faith, can save that church from becoming completely swallowed up by the world.

4. Spiritual Indifference.

This is a sure result of the spirit of worldliness. Centuries ago the faithful prophet warned, "Woe unto them that are at ease in Zion." When Paul wrote, "Fight the good fight of faith," he was encouraging a faithful, Spirit-filled soldier of the cross. The current leading worldward is too strong to be stemmed by a church composed of indifferent members.

5. Constructive and Destructive Policies.

Some people pull on the wrong string, take hold of the wrong horn of the dilemma, in working for changed conditions in the Church. Instead of working constructively, they work destructively. Take, for instance, the dress question, as professedly plain churches face it at the present time.

With commendable unanimity they hold to the bonnet as a suitable headgear for sisters, recognizing that within the memory of the oldest member living there has not been a church that surrendered that point that did not sooner or later give up the fight for plain dress altogether. But there are those who contend that there are articles of apparel which the Church tolerates that are worse than hats for women. Grant it. What do these critics hope to accomplish? Are they working for plainness or for fashion domination? If the latter, then they are consistent in hammering the Church. If the former, then why not hold what we have and work for the elimination of the things that are "just as bad or worse?" Take life insurance as another illustration. There are those who are clamoring for the Church to give up its historic position on that point, on the ground that it tolerates other forms of insurance that are virtually the same. If that charge is correct, then the main point for consideration is whether we have been wrong during all these generations or whether these other forms should also be eliminated. To work constructively we must "hold fast that which is good," and work for the elimination of all that leads away from Gospel principles. There is no surer way to break down the discipline of a church than to clamor for a repeal of its standards, on the ground of inconsistencies in tolerating other things "just as bad." That church is wise when it holds to the constructive rather than destructive policy in discipline and church government.

Topic for next week: "Maintaining Scriptural Discipline."

THE POSTPONEMENT THEORY

By John Horsch

The import of the postponement theory is that Jesus Christ came into the world to offer unto the people of Israel an earthly kingdom comprising the whole world with Himself as the King. According to this theory the Jews rejected this offer, when they refused to accept Him as king, and consequently the coming of the Kingdom was postponed until the time of Jesus' second coming.

The most recent defence of the postponement theory and its implications is found in the book, "His Own Received Him Not, But . . ." by Dr. Donald Grey Barnhouse. The present writer, having considered this book of sufficient importance to give it a careful reading, is keenly aware that, while it contains much that is from the Scriptural viewpoint above criticism, it also contains a great deal that is unacceptable.

The author of this book, as a matter of course, is aware of the marked contrast between the first and the second coming of Christ. He says concerning Christ's second coming: "It will take the personal return of the Lord Jesus Christ, coming not as the meek and lowly Savior, but as the Lord of power and glory, to enforce righteous principles upon this earth" (page 46). But if Jesus, as the author holds, came the first time to offer to the Jews a temporal kingdom, what may be the reason that in His first advent He did not come as the Lord of power and glory? Had He come in such a way, they would undoubtedly have gladly received Him.

Did Jesus Offer an Earthly Kingdom to the Jews?

Consider for a moment the implications of the idea that Jesus offered to

the Jews an earthly kingdom, and that the realization of this kingdom depended on their acceptance of Him as King. Imagine, if you can, that the lowly Rabbi of Nazareth would have come to them with the proposal to become their King. Would not such a message have caused political unrest and disturbances among the general population?

How long could Jesus have preached this message without Herod and the Roman authorities becoming aware of it? Would they not have made efforts to seize and punish Him as a disturber of the peace and a revolutionist? Even if He had not given Himself into their hands, they would always have considered Him a dangerous person indeed. And is it not a fact that, when the Jews accused Him before Pilate of having offered to become their King, Pilate knew that the charge was false?

The plain fact is that, after the feeding of the five thousand, the Jews had attempted to take Him by force and make Him King. This was altogether contrary to His will. He fled from them when they undertook to make Him King. Strange that our author never mentions this outstanding fact.

"The Lamb Slain from the Foundation of the World"

According to our author, Jesus, after offering for a considerable period the earthly kingdom to the Jews (p. 18), "stopped presenting Himself as the Messiah of Israel and took His way to the cross to become the Saviour of the world" (16). But early in His ministry Jesus had spoken of His death and resurrection (John 2:19). Our author holds that John the Baptist announced the immediate coming of an earthly kingdom. He admits, of course, that John at the beginning of Christ's ministry, spoke of Him as "the Lamb of God which taketh away the sin of the world"; but he asserts that "John did not understand what he was saying" (p. 19). One might as well say that Isaiah did not understand his message that Christ was to suffer and to die for the redemption of mankind. The question whether the prophets understood all they spoke through the Holy Ghost is secondary. The fact remains that John spoke the message concerning the Lamb of God under divine inspiration, and that from the foundation of the world it was foreordained that Christ should die to atone for the sins of the world (Rev. 13:8).

From eternity this was included in the plan of salvation. Christ came to seek and to save that which was lost (Luke 19:10); He came not to be ministered unto but to minister and to give His life a ransom for many. (Mark 10:45). Without His substitutionary atonement, He would have been merely a law-giver, not truly a Savior. The

sacrifices of the Old Testament economy would have lost their most precious significance. Many prophecies concerning Christ would not have been fulfilled, if He, at His first coming, had become a temporal king. Clearly, this would have been contrary to the divine plan and purpose.

Is the Sermon on the Mount Intended for our Day?

One of the outstanding implications of the postponement theory is the supposition that Jesus desired to have it understood that the teaching which He gave in the Sermon on the Mount should be considered as binding or obligatory only after He had become an earthly king, be it at the time of His first coming or of His second advent. Therefore, since according to this theory the earthly kingdom was postponed, Jesus' teaching in the Sermon on the Mount is not applicable to the present dispensation, but only to a future period when "the age in which we live has come to its close and the Lord Jesus shall be dealing once more with His people Israel" (p. 41).

Naturally and rightfully Dr. Barnhouse has severe censure for the people of Israel because of their rejection of Christ. However, this question is pertinent, If Jesus for the second time would come as the poor and lowly Savior, is there any ground for the assumption that the Jews would be more ready to receive Him than they were at the time of His first coming? And the fact should not be lost sight of that, while they as a people rejected Him, the rejection was by no means unanimous. Even in the Great Sanhedrin there were those who thought well of Him. Think of Nicodemus and Joseph of Arimathea.

If the Sermon on the Mount would not be applicable to the time when it was given nor to the present dispensation, we should certainly have expected that our Lord would have stated that these teachings were intended for some future period, not for the time when He gave them. There is not a word to that effect in the Sermon on the Mount. On the contrary, the Sermon is distinctly addressed to those that heard it. Christ, for example, likens him "who heareth these sayings of mine and doeth them unto a wise man who built his house upon a rock" (Matt. 7:24-27). On the other hand, certain portions of the Sermon could not be applicable to the millennium, as for example the eighth Beatitude and the verses which follow it, treating on persecution for righteousness' sake. Or could it be supposed that there will be persecution of true Christianity in the millennium?

Did Christ Come to Send the Material Sword?

Of course our author does not deny

that Christ, in the Sermon on the Mount and elsewhere, taught nonresistance and pacifism (p. 15), and yet he rejects this principle. He holds that in a later period Jesus declared Himself against the principle of nonresistance. He asserts that Jesus in the words, "I came not to send peace but a sword" (Matt. 10:34) spoke of the material sword (p. 16). In passing it may be noticed that the German versions, following the original Greek more closely, have in this passage the definite article, "I came to send the sword."

The theory that Christ came to send the material sword is simply contrary to fact. He did not come for any such purpose. That He should have made a statement to that effect is unthinkable and impossible. If the purpose of His coming had been to send the sword, Christianity would be a "religion of the sword," somewhat of the order of Mohammedanism, possibly. The parallel reference in Luke (12:51) has "division" (separation) instead of "sword", and this is undoubtedly the meaning, as the context in both Matthew and Luke clearly indicates. The conflict which resulted from Christ's coming into the world is not one that is fought with the material sword. "The weapons of our warfare are not carnal" (II Cor. 10:4). The conflict is of a spiritual nature, as fully described in Eph. 6:10-18. The sword to be used by the Christian is "the sword of the Spirit."

The Two Swords of Luke 22:36

As an argument against nonresistance and pacifism our author also quotes Luke 22:36, "He that has no sword, let him sell his garment and buy one." Opinions may differ regarding Christ's intended purpose. The question which concerns us here is, whether Jesus intended to say that the disciples should make practical use of the material sword for self-defence against their antagonists or against the persecuting authorities. This was by no means the case, as we shall directly see. Yet the disciples may have understood Him so. Just a few moments later, when the multitude came on the scene to arrest Jesus, one of them asked, "Lord, shall we smite with the sword?" Peter, without waiting for a reply, drew the sword and injured the high priest's servant, Malchus. Christ then, while healing the injury Peter had done, addressed him with the solemn words, "Put up thy sword into the sheath, for all they that take the sword shall perish with the sword."

Peter, as well as the rest of the disciples, evidently took these words of Christ to heart. Apparently none of them ever transgressed again by using the material sword for self-defence. Peter, in his first epistle, points out

(Continued on page 731)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Iowa City, Iowa
(609 Riverside Drive)

Herald Family, Greeting:—Yesterday was another day of rejoicing at Iowa City Mission, when four precious souls were baptized and received into the Church. The Lord truly does look after the souls of men if they will but allow Him, and we believe He will also supply their material need as well, and of ourselves we must continue to look up to Him knowing He has promised, "I will never leave thee nor forsake thee".

In this time of depression, when it is hard to keep courage up, we want to praise His holy name and take this opportunity to thank all who have helped to supply here. As we look around to the many needy homes, and some of them members of our own little flock, we want to draw nigh to Him, and may the Lord touch the hearts of His people to rise up to the need of His work in this part of His vineyard and elsewhere. The Lord willing, Bro. D. J. Fisher will meet us next Thursday evening in preparatory service, and communion the following Sunday evening.

May the Lord bless and direct us all.

Sincerely,
The Workers.

Nov. 13, 1933.

Philadelphia, Pa.
(2151 N. Howard St.)

Dear Readers:—Bro. Rhine Alderfer of Salford Congregation preached here Sunday, Nov. 5, in the forenoon and afternoon services. He was accompanied by Henry Ruth of the same congregation who also assisted in the services. A few auto loads of the members of their congregation were here in the afternoon. We always appreciate such encouragements.

Sunday, Nov. 12 Bro. John Lapp of Lansdale preached in all the three meetings of the day. He was accompanied by his wife and by Bro. Leatherman and wife and son of the same place.

Bro. Jacob Moyer of Souderton will preach a missionary sermon next Sunday, Nov. 19. This will be preceded by talks of a similar nature by members of our congregation.

The week-day Bible school was opened two weeks ago. This meets every Wednesday afternoon from 4:00 to 5:00. About 70 scholars are in at-

tendance. Bro. Merle Eshleman is directing the school.

We are planning to again give out quite a number of baskets of food at Christmas. We are counting on a number of congregations to contribute to this purpose. We also invite private contributions of cash and food stuffs. We are planning to get more goods in than we need for the baskets, and then keep such goods as are not perishable. There will likely be a few families that will need some things during the winter and so what is thus kept will be used for this purpose.

Looking for your prayers, I remain,
Your brother,
J. Paul Graybill.

Nov. 16, 1933.

Reading, Pa.
(1202 Windsor St.)

In thankfulness we meditate upon the ways of God, being mindful of His loving care and bountiful blessings. After an early morning hour of devotion we thank our God anew for giving us just enough pleasant, joyous experiences to encourage, and just enough in the way of problems to make us know our utter dependence upon Him. How great are His ways! Job 5:9.

In three things we especially desire the help of your prayers at this time: (1) Pray for our annual Thanksgiving and Mission Meeting to be held Thanksgiving Day, Nov. 30. This is an all-day service. Speakers will be Bros. John Souder, J. Paul Graybill, and H. Frank Leaman. Also remember the revival meetings beginning Thanksgiving evening and continuing until Dec. 10, with Bro. J. Paul Graybill as evangelist. Ask that as believers we may be newly infilled, and that sinners may be called from death unto life. You are also invited to support these meetings with your attendance. (2) Pray for the class of applicants for church membership. As stated in former writings, their growth in grace is shown in various ways. Nevertheless, strong temptations confront them daily. They desire an interest in your prayers. Ask that God, who alone is able, may keep them faithful. (3) Pray for an unsaved man, about forty-five years of age, who is afflicted with cancer and is not expected to live long.

There are also three pressing needs which we desire to make known: (1) Contributions for the poor fund are needed. Many fathers and mothers are facing the winter with troubled thoughts because of unemployment, exhausted savings, empty food shelves, and empty fuel bins. (2) Contributions for "The Way" are needed. (3) A small sum is needed for making benches to be used in the sewing school rooms which are filled to capacity.

Sewing school opened Saturday afternoon, Nov. 5, with an enrollment of 98. The help of teachers from the Groffdale sewing circle was much appreciated.

We thank you all for your support, and trust that our Lord may continue to bless us as a Church in the work of spreading the Gospel.

Visiting ministers who preached for us recently were Bro. Noah W. Hurst and Bro. Noah Sauder. By special appointment Bro. Elam Stauffer worshipped with us Oct. 26. After an inspiring sermon he outlined the prospective plans for beginning mission work in Africa. We are glad to note the interest shown by our members in foreign mission work. A true Christian is interested in giving the Gospel message as well as hearing it.

In Jesus' name,
Luke A. Hurst.

Nov. 16, 1933.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

October 10, 1933.

Carlos Casares, F. C. O.

Dear Herald Readers, Greetings of love in the precious name of Jesus our Savior and Guide.

The work in all the towns seems to be moving nicely, although we have had no special word or news from the other towns.

Recently Bro. Swartzentruber was here for a week's meetings. The result of prayer and his faithful preaching of Christ and Him crucified was that 9 souls accepted Christ as their Savior; and since he has gone there have been a number more. It is a pleasure to see people accept Christ whom we have had on our prayer list for a long while. Some of the young men especially, are ones who began coming shortly after we returned from North America, and at that time I put them on my list. One young man came, but we did not know any of the other members of his family. Later we became acquainted with his sister and mother, and we praise the Lord that they are to be baptized soon. May the young man also be a faithful soldier of the Cross, is our prayer.

We plan to have communion and baptism soon. There are two young and intelligent girls, two women, and two young men and two married men in the class. The girls are good singers and for the last two years have been taking part in our Christmas programs. The one woman is the mother of one of the girls, and the other is from one of the Bible reading homes. One is an old man who formerly was quite rich, but has lost his money. He also had been somewhat mixed up in spiritualism. His wife told me that they are so glad he comes to culto as he is so

changed since converted. The other is the husband of one of our girls who has come since her childhood. She and her mother have been pillars in the Casares Church. The other young man is engaged to one of our girls, and the last is the brother of one of our native workers formerly from Casares.

A baby boy was born to Bro. and Sister Luayza. They also have begun a new work in a town near Santa Rosa. They report good meetings there.

We have had special prayer meetings every morning in the Church for quite a while. Prayer helps to solve our problems. It is the only means of bringing on a revival, when souls will accept Christ as their Savior. We expect to have the Gospel tent in Casares before so long, and if we as a church are praying for the lost, souls will be saved and we know that the Holy Spirit is already preparing the hearts of the unsaved in our town and the towns we visit weekly. Pray for the Jews in these towns. Some of them will go to the tent who will not enter the church.

We are also expecting the Shank family before so long. May they have a safe voyage, is our prayer.

Remember us and the work in the Argentine, in your daily prayers.

Florence B. Lauver.

AN ACTIVE CAREER ENDED

The name of Tobias E. Moyer has been a familiar one in the columns of the Gospel Herald for many years, in connection with the reports from the Mennonite Home at Oreville, Lancaster Co., Pa. He had served as steward of the Home for the past 22 years, and we feel that his sudden departure has not only cast a gloom over the Home but is a profound shock to the Church at large; as he had endeared himself to those over whom he had the oversight and had held the respect of those with whom he labored through his faithful service.

On Friday morning, Nov. 10, he left the Home in his usual health to go to Lancaster, and while delivering some goods at the Vine Street Mission he suffered a heart attack and died almost immediately.

Obituary notice later. His death has caused a vacancy that can not so easily be filled.

The Board will be glad to consider any applicants they may feel qualified for the place by communicating with A. N. Wolf, Secy., Akron, Pa.

Aaron L. Groff, Asst. Secy.

There is no part in missionary work that is so prominent in the Bible as personal testimony. Here is a wonderful field of opportunity that is too often neglected.—Eli K. Zook.

"DON'T DIE OF CHOLERA"

By J. N. Kaufman

For the Gospel Herald.

Some time ago I was standing in the office of the civil dispensary at Dhamtari. I noticed a card of instructions, suspended from a nail on the wall, with the above heading. The occasion of my appearance at the dispensary was to make arrangements with the assistant medical officer of Dhamtari for cholera inoculations to be given to a large group of people residing in the Tikra ward of Dhamtari, the larger proportion of whom are Christians. Drastic measures had already been taken by the municipality to stay the epidemic which had broken out suddenly in a Christian home carrying away a victim twelve hours after the first attack. Frantic efforts had been made to secure vaccine from the Government, and while we were waiting for the vaccine one attack followed another in such swift succession that in eighteen hours after the first case there were nineteen victims three of whom succumbed. Two of these were buried without coffin in the same grave.

In the meantime the poor victims had to be cared for, and emergency measures had to be adopted to get control of the epidemic. Wells in the neighborhood and all over town were heavily disinfected with liberal doses of permanganate of potassium. As cholera is accompanied with acute diarrhea and vomiting, municipal sweepers were detailed to keep the premises absolutely clean. Quick lime was freely used. Special men were on duty day and night to administer medicine to sufferers and to speed to new cases with cholera remedies. People were not allowed to draw water from public wells but men with sterilized buckets supplied water to the crowds of women who came to the wells. At the height of the scourge police constables were stationed at strategic points to prevent communication with unaffected areas. All Mission and municipal schools were closed. No church or Sunday school services were held.

At length the civil surgeon of the district brought enough vaccine for about 500 people. But this was quickly exhausted, as there was a regular stampede for the treatment. Then came 600 more doses. Special assistant medical officers were deputed to give the injections and men, women, and children thronged the medical officers for the medicine which would give them reasonable protection against the terrible disease. The boys of the three Mission dormitories waited till Sunday, and for several hours our Indian medical assistant at the Mission hos-

pital plied the needle treating some 400 persons. Finally they were able to get the vaccine in quantity and 3000 doses were available. Aside from the medicinal value of the inoculations they also served to restore confidence, for fear is the worst enemy of persons exposed to the disease. The community had been well-nigh panic-stricken. In this connection we recall the experiences of some twelve years ago when, during an outbreak of cholera in the city, efforts were made by our medical workers to protect our Christian people by means of anti-cholera inoculations. They objected strenuously to submitting to such protective treatment.

When segregation measures were taken by the authorities it meant that the people in the affected district were not allowed to go to the market for supplies. Many of the people are miserably poor and live only from hand to mouth. Unless proper relief measures were taken they would starve. Accordingly the president of the municipality called a meeting of the leading citizens of the Tikra ward to discuss methods of relief. Voluntary donations were received and thirty-one families received doles of rice and pulse for a week. A few straggling families still continue to receive such help.

But the nursing of the cholera victims. This could not be done at long range. It must be done at close contact with the sufferers and the risk of infection was tremendous. Here is where we have witnessed some of the finest Christian service I have seen in India. Academy boys volunteered to nurse the sick. They administered the medicines, helped with the bed pans, rubbed the limbs of patients, cooked the food, did everything there was to be done. This in relays day and night. Much of this nursing was done before the inoculations arrived. Two of our medical workers at the hospital went from house to house and gave intravenous injections of saline solution to replenish what was so rapidly being drained from the systems of the patients. This prevented premature collapse and no doubt saved some lives. In all this work of mercy our Indian pastor was the leading spirit, and for the first several days nearly collapsed for want of sleep and rest. In the course of his ministration his hands became polluted with the highly infectious spew of the cholera victims. Of course, they took all reasonable precautions. They sterilized their hands and bathed their bodies before going back to the dormitories for food and rest. Many and earnest were the prayers that ascended to the Father, not only that the cholera might be stayed and the sufferers relieved, but also that these faithful voluntary workers might

(Continued on page 732)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

LITTLE DORIS'S QUERIES

By Mary Alice Brubaker

For the Gospel Herald.

"Christmas! Christmas! Why is it called Christmas, Papa?"

Asked little Doris with black hair and bright blue eyes,

"It is the day, my dear, when Jesus came to earth."

"Why did He, Papa? did He come on a surprise?"

"On a surprise? Oh no, my child, He was prophesied by good men of old."

"Is that why those shepherds left their flocks, Papa?"

After the angel the glad tidings of great joy had told?

"Tell me, Papa, How did all this come about? Mamma said Jesus lived with God in heaven so high."

"Yes, dear, 'tis true, but Jesus came into the world to die To save poor sinners." Doris then breathed a little sigh.

"'Tis a wonder that Jesus left such a beautiful home.

Of course Jesus was never, never selfish," said Doris, "that we know."

"Jesus was so obedient to His Father's great love, my dear, Many do not believe God such great love on man did bestow."

"How did Jesus come to earth as you said, Papa?"

"Jesus came like a tiny sweet baby to His mother.

In a manger He was laid in nice swaddling clothes."

"Say, Papa, was He loved by folks, like my tiny baby brother?"

"Mamma said there was no room in the inn for baby Jesus,

Nowhere, but in a humble weather-beaten stable on to rely.

Oh, dear me! baby Jesus should have had a rock-a-bye, Papa,

'Cause Jesus is the Son of God, isn't He? That's why.

"Why is it so many children don't love Jesus, Papa?"

"They would, were they not influenced to love Santa more."

"It is cause Papas and Mammams make 'em believe

It's Santa brings dolls and toys children so much enjoy?

They're so many things I can't understand," said little Doris,

"One wonders why baby Jesus had no room in the inn, 'tis true.

Papa said proud hearts haven't room for Jesus and reject His pleadings,

Well I think it's awful naughty, not to accept Jesus, don't you?

"Lots and lots of angels sang, 'Glory to God in the highest.'

I believe the angels were just so glad to have Jesus come.

They also sang, 'On earth peace, good will to men.'

Were these the glad tidings of great joy for the Holy One?

"What Mamma said is all so good and true, Papa,

Just as I read last night in my story of Jesus book.

I'm thankful Papa and Mamma don't make us believe in Santa,

That would grieve Jesus for sure, and cause a very sad look."

Parents, when you give gifts to your sweet, innocent children,

Give them for Jesus' sake and for no other cause.

And tell them so frankly and don't let them to guess,

Tell them right now it was you and not Santa Claus.

Dear Christian friends, give no honor to Santa Claus,

But to your crucified Redeemer only who does in all things suffice.

Innocent children growing up and remain unrepentant,

Jesus may come to such like little Doris said, on a surprise.

May we never, never be guilty leading innocent ones astray,

So innocent, so pure, as was the manger Babe is verily true.

Brother, sister, may we in our calling be honest, speaking the truth,

For I certainly wouldn't want to miss heaven, would you?

Sterling, Ohio.

WHEN MOTHER CALLED

"Fred! Katie! Rob! come down, I want you," called mother at the foot of the stairs. The children looked at each other in dismay. They were having a grand time in the attic. It was too bad to be interrupted.

"Mother always calls just when we are having the best time," grumbled Fred.

"She wants us to mind the baby or run to the grocery for something," guessed Katie. "Let's pretend we don't hear."

Rob said nothing, but in a minute he scrambled up and went soberly downstairs.

"Now Rob has gone, she won't need us," said the twins, and went on playing; but the play was not quite so nice as before. They missed Rob, and after a while, as he did not come back, they went down to see what had become of him.

The house was very quiet. Baby was asleep and Rob was no where to be seen.

"Where's Rob, mother?" asked Katie.

"Rob? Oh," said the mother, as if she had just remembered, "Uncle Joe came to take you all down the street to get ice cream. I called you, but only Rob came, and Uncle Joe couldn't wait, so Rob went with him."

"Oh," wailed Katie, "why didn't you tell us? We'd have come right away, if we had only known what you wanted us for."

"Rob came when he didn't know," said mother quietly.

The twins looked at each other and said nothing. They knew what she meant—it was their own fault.—Sel.

THE YOUNG MAN WHO RAN AWAY

Long ago two of God's brave servants—Paul and Barnabas—set out on a journey to speak about Jesus to a people who, never having heard of the one true God, worshiped gods of wood and stone.

The two friends decided to take with them a young man named John Mark, a nephew of Barnabas. They thought he would be a helpful, useful companion.

As he journeyed with Paul and Barnabas, John Mark saw many wonderful things. At a town called Paphos on the island of Cyprus, the Governor asked the visitors to preach God's Word to him. Among the people who listened was a Jew named Elymas, who practiced magic. He did not want the people to accept Paul's message about Jesus, for then they would no longer believe in his magic. So he mocked at God's Word, and tried to turn the Governor from believing it.

Then Paul, fixing his eyes on Elymas, rebuked him for his wrong-doing, and suddenly the wicked Jew was struck blind. When the Governor saw this he was astonished, and believed on Jesus.

John Mark had no doubt looked forward to plenty of excitement and adventure when he started out, but seemed little prepared for hardships. He probably had to sleep on the floor, and eat food he was not used to, besides being surrounded by strange people he could not understand.

When he knew that Paul and Barnabas were going still further into the heathen lands, where greater difficulties and dangers awaited them, he made up his mind to turn back. Saying good-bye to Paul and Barnabas, he left for his mother's home in Jerusalem.

Their long journey ended, the two friends returned home once more. Later, when about to start on a second journey together, Barnabas wanted to give John Mark another trial, but Paul said, "No, he disappointed us last time, we cannot trust him." So the two friends disagreed, and after some hasty words parted company. Paul chose a good man named Silas, and traveled in one direction, while Barnabas and John Mark went in another.

This time his nephew did not run away, but was a great help to Barnabas, being quick, willing, and trustworthy.

Some time afterwards Mark went about with the Apostle Peter, and wrote

(Continued on page 727)

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE LIFE OF PAUL

Lesson for Dec. 3, 1933.—PAUL IN EPHESUS.

Lesson Scope.—Acts 18:18-20:28.

Lesson Text.—Acts 19:8-20.

Characters.—The apostle Paul, Sceva and his sons, Jews and Greeks.

Golden Text.—Blessed are they which are persecuted for righteousness' sake.—Matt. 5:10.

Points for Meditation:

1. Synagogue worship.
2. Spiritual blindness.
3. Contending for the faith.
4. Miracles—real and counterfeit.
5. The fear of the Lord.
6. The victorious life.

Introductory Thoughts.—After a long and successful ministry in Corinth, Paul started for Jerusalem, visiting a number of churches, and finally came to Ephesus. Here the Lord was with him in miracle-working power. And here, as in other places, he met with great opposition, as the enemy of souls disputes every step of the way when the servants of God are active and faithful in the work of winning souls for the Master.

LESSON COMMENTS

Active in Service (1-8).—After reaching Ephesus, one of Paul's first works was the instruction and baptism of twelve converts who had previously been baptized with the baptism of John. In answer to his question, "Have ye received the Holy Ghost since ye believed?" he found it necessary to further instruct them, as they had not even heard of the existence of the Holy Ghost. Finding them submissive, he baptized them according to the instruction given in Matt. 28:19, laid his hands on them, and they received the Holy Ghost.

As was his custom, Paul mingled with the Jews when he first came to Ephesus, attending services in the synagogue. For three months he continued reasoning with the Jews, proving from the Scriptures that Jesus of Nazareth was the Messiah of Scripture.

In the School of Tyrannus (9, 10).—But when the Jews hardened themselves against the reception of the truth, Paul withdrew himself from their association, and for the space of two years he taught in the school of one Tyrannus. As usual, he threw his whole life into the work here, as we are told that he was disputing "daily" at this place. In this he exemplified his after instructions to Timothy: "Be instant in season, out of season." It is the whole-hearted service that wins results. Paul was talking from experience as well as from observation when he declared that "He that soweth bountifully shall reap also bountifully."

Miracle-working Power (11, 12).—"And God wrought special miracles by the hands of Paul; so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil

spirits went out of them." God is ever ready to sustain the work of His faithful servants, even if it requires miracles to convince the gainsayers.

Great Opposition (13-15).—Shall the devil let this work go on unhindered? Not if he can prevent it. Then, as now, he worked through various channels to thwart, if possible, the work of God's servants. Prominent among these was a class of Jewish exorcists who in some respect resembled some of our present-day self-advertised "divine healers," in that they laid great stress upon their own curative powers and worked with might and main to discredit those who exercised the power of God in their labors. Among these were the seven sons of Sceva. To deceive the man they worked with, they called upon the evil spirit which afflicted this man, in the name of "Jesus whom Paul preacheth," to come out of this man. But God was there. This was the answer which these exorcists got: "Jesus I know, and Paul I know; but who are ye?" The afflicted man recognized their duplicity and drove them out of the house. It was one of the cases in which God caused "the wrath of men to praise him."

Victory (17-20).—"This was known to all the Jews and Greeks dwelling at

Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified." It was a complete triumph for the cause of Christ. The seven sons of Sceva, as well as the other opponents of Christ, were not only completely routed but their followers turned away from them. Here is what Luke says about those who had formerly been using these curious arts: "Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver." It was a glorious bonfire. It might not be the best course to pursue to call on people to make a similar bonfire of the anti-Scriptural literature afloat to-day, but if the Cause of the Lord could be presented before the people in such a way and with such burning zeal and power that all such literature as Russellism, Modernism, rationalism, Christian Scienceism, Mormonism, atheism, and other forms of heretical isms that the owners of such literature would make similar use of the books of "curious arts" through which they had been deceived, we would have great reasons to praise the Lord.

Luke sums up his narrative of these thrilling events by saying, "So mightily grew the word of God and prevailed." Blessed be His holy name.—K.

Bible Meeting Topic

SECRET SOCIETIES.—Eph. 5:1-16;

Matt. 5:14-16

Topic for December 3

MOTTO

"O my soul, come not thou into their secret."

OUTLINE STUDY

I. Against Christianity.

1. Opposite to the example of Jesus.—Jno. 18:20.
2. They furnish a harbor for evil.—Jno. 3:19, 20.
3. They are contrary to the desire of true men.—Jno. 3:21.
4. They take the oath which Christ forbids.—Jas. 5:12; Matt. 5:33-37.
5. Their dark penalties are unchristian.—Rev. 21:8.
6. The association forms an unequal yoke.—II Cor. 6:14-18.
7. The ceremonies are idolatrous.—I Cor. 10:14.
8. Their charities are selfish and coercive.—Rev. 13:17.
9. Christ is often excluded from their religion.—Jno. 14:6; Gal. 1:8, 9; II Jno. 10.
10. Their light is under a bushel.—Matt. 5:14-16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Light."
2. Memorize a Passage from the Outline.
3. Christ Wants True Men and Women.
 - a. People Who Come to the Light.
 - b. People Who Want Their Sins Taken Away.

- c. People Who Confess the Truth.
4. Why Secret Societies Are Wrong.
 - a. They Bind Men to be Secret.
 - b. They Yoke Together the Good and the Evil.
 - c. They Disobey Christ's Commands.

For Seniors.

1. How Secrecy Militates against Christ and the Church.
2. Secretism against Uprightness of Character.
3. Secretism against the Welfare of Society and the Nation.

(Continued from page 726)

down much of what he heard Peter say about the Savior. Many think that is how we have the Gospel of Mark, one of those four beautiful books in the Bible which tells of the Savior's life on earth.

Perhaps you wonder if Paul ever forgave Mark. Very likely he did, for in the last of Paul's prison letters, written just before he was beheaded, he says: "Take Mark, and bring him with thee, for he is profitable (that means useful) to me."

If you have made a bad beginning, and think you can never be different, remember how John Mark conquered and became a blessing to the whole world. In the same way the Savior can help you also overcome your faults.—Selected.

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THURSDAY, NOVEMBER 23, 1933

Field Notes

An interesting class in teacher training has been organized at Martinsburg, Pa., with an enrollment of about 35, with Bro. E. C. Bender as instructor.

An inquiry meeting was held at Martinsburg, Pa., on Sunday, Nov. 12, looking to communion, which will be held there in the near future, the Lord willing.

The Olive congregation, Elkhart Co., Ind., is looking forward to a series of meetings, beginning Dec. 26, with Bro. C. C. Culp of Chief, Mich., in charge.

Beginning Sunday evening, Nov. 26, the congregation at Frazer, Pa., expects to spend a week in the study of Revelation, with Bro. J. B. Smith of Elida, Ohio, as instructor.

If previous arrangements were carried out, a ten-day revival is in progress in Kansas City, Kans., with Bro. Milo Kauffman of Hesston, Kans., in charge. The prayers of God's people in behalf of the meetings are solicited.

A Bible meeting at Rock Hill Mennonite Church, Bucks Co., Pa., beginning on Thanksgiving Day and continuing till the following Sunday, Dec. 3, has been announced. The brotherhood and public are invited to attend.

Bro. Lloy Kniss and wife, missionaries on furlough from India, have given their consent to take charge of the Mennonite Mission in Ft. Wayne, Ind., after February, 1934. It is one way of "resting" while on furlough.

Bro. J. L. Hershberger of Wellman, Iowa, preached at Wayland, Iowa Sunday morning, Nov. 12, in the absence of Bro. Simon Gingerich who is away at Manson and Alpha, Minn., for counsel meeting and communion.

Bro. Jacob H. Mellinger, faithful as a minister and active as a worker in the Lancaster, Pa., Mennonite mission, is suffering from a nervous breakdown, from which we trust he may have a speedy and permanent recovery.

Four were received into the Church by baptism at the Iowa City Mission Sunday morning, Nov. 12, Bro. D. J. Fisher in charge. This was one of the visible results of the revival meetings held there recently by Bro. George S. Miller of Milford, Neb.

Bro. D. A. Yoder of Elkhart, Ind., left for Ontario Nov. 14, where he expects to be engaged in evangelistic and Bible conference work until Dec. 3. Mail addressed to him at Waterloo, Ont., in care of Jesse B. Martin, will reach him while in Canada.

Bro. Fred Brennehan and wife, medical missionaries under appointment for India, are expected at the Mennonite Hospital and Sanitarium at La Junta, Colo., about Dec. 1, to remain with that institution until the time of their sailing for India.

Evangelistic meetings are announced for the Mennonite mission in Norristown, Pa., Nov. 19-30, closing with an all-day Thanksgiving program, with Bro. Aaron Mast as evangelist. We ask the prayers of God's people in behalf of these meetings. L. G.

Sister Selena Gamber, former missionary in South America, is now in the Mennonite Hospital and Sanitarium at La Junta, Colo., as head of the nurses' training department in that institution. "We are very happy to have her here," writes a worker from that place.

Recent visitors at the Mennonite Publishing House include the following: C. J. Ramer and wife, Fred Martin, and Ruth Ramer, Duchess, Alta.; Homer Mumaw and wife, Harrisonburg, Va.; M. C. Lehman, Goshen, Ind.; E. G. Herr and Bertha Graybill, Martinsburg, Pa.

Revival meetings at the Sand Hill congregation near Clarence Center, N. Y., closed on Sunday evening, Nov. 12, with good interest. A large number of confessions, as visible results. Bro. S. J. Miller of Pigeon, Mich., was our evangelist. Pray for the work at this place. J. W. B.

Bro. C. F. Derstine of Kitchener, Ont., writes interestingly from Walnut Creek, Ohio, (Nov. 13) where he was engaged in a series of meetings. He expected to be with the Salem congregation near Smithville, Ohio, Nov. 15, 16, in a Bible Conference, and expects to assist the brotherhood at Belleville, Pa., in a series of meetings from Nov. 28 to Dec. 7.

Bro. C. B. Byer writes us an interesting letter concerning health conditions in and around Tampa, Florida. Speaking of himself, he has been greatly helped by his removal to Tampa, and he believes that many in northern states who are in delicate health might be similarly helped. Those interested may write him at his address, 1513 30th Ave., Tampa, Florida.

The article from the pen of Bro. J. N. Kaufman, telling of the scourge of cholera in India, will be read with interest by many readers. In the letter accompanying the article Bro. K. tells of sickness among the missionaries, among them a nervous breakdown by Bro. E. E. Miller. May the Lord restore speedily, both Bro. Miller and the others suffering from bodily ailments.

A Correction.—In the November 9th number of Gospel Herald, a few inaccuracies appeared in the field note telling of the ordination at Central Church near Archbold, Ohio. We gladly make corrections. The name of J. S. Mast, Elverson, Pa., should have appeared among the bishops present who conducted the ordination services. Ordinations: bishop, Bro. Edward Frey; minister, Bro. S. S. Wyse; deacon, Bro. Henry Wyse, instead of Jacob Wyse, as stated in the former notice.

Correspondence

Continental, Ohio

"Greetings in Jesus' holy name:—The Lord is not failing His great promise here at this place. We had a wonderful meeting at Cascade—a small church on the bank of the Augulaye River. Two that once knew the Lord were again reclaimed and three more were taken in the Church, two by water baptism. A father, mother and their two sons stood for the Lord, but were not quite willing to give up all for the Lord. Their one great problem was life insurance. Bro. B. B. King of near Elida conducted the revival. Sister King accompanied him in this great work. We appreciated all who came and took part in this work. We would say to any ministers traveling through here that we would appreciate it if you would stop and give us a visit. We can

not do too much for Christ who died that all might live.

Nov. 7, 1933. Mrs. Mary Wagner.

Greenwood, Del.

Dear Herald Readers, Greetings:—Since our last letter to the Herald Bro. Amos Stoltzfus preached for us. He was accompanied by his wife and Bro. Dan Stoltzfus and wife and daughter, Evelyn, Gap, Pa. On Nov. 5 Bro. Aaron Mast of Westover preached for us, giving us a very interesting sermon. We are very thankful for the help these brethren gave us, as well as those who have been here before. We are now looking forward to the 26th of this month, that being the time set for our communion services. We expect Bro. M. B. Miller here at that time.

Pray for the work at this place.

Nov. 8, 1933. Mary A. Miller.

Lyman, Miss.

Dear Herald Readers:—Since we have last written for the Herald Bro. and Sister David Weaver were with us visiting relatives and old acquaintances. While here Bro. Weaver took part in the services on Sunday both at the church and the Lizana School-house. His talks were much appreciated.

Bro. and Sister Aaron Hartman from near Nappanee, Ind., were here visiting with the latter's brother and family, Bro. L. S. Yoder.

Bro. and Sister J. W. Shank and son Pablo were with us visiting relatives from Oct. 24-27 when they were taken to New Orleans, from where they sailed for their field of labor in the Argentine on Oct. 28. While here Bro. Shank gave us two timely messages.

On Thursday morning, Nov. 2, the hearts of the community were saddened by the message of the death of Ward Geil, son of Bro. and Sister D. S. Geil.

Arrangements have been made for an all-day meeting at the church on Missionary day.

Nov. 9, 1933. Nora Hershey.

Pigeon, Mich.

(Berne congregation)

Greeting in Jesus' Blessed Name:—Behold how good and how pleasant it is for brethren to dwell together in unity." Our bishop, Bro. Menno Sch, was with us Nov. 3-5 to hold counsel meeting and communion services. The brotherhood expressed unity and peace with God in partaking of the sacred emblems of Christ's suffering and death.

Nov. 6 the ministerial committee from Midland, Mich., met with the ministry at this place to make out a harvest program for Thanksgiving day, to be held at Midland. We are looking forward to a real feast in the

Lord on that date. You are welcome to these services.

At the time of this writing we are in the midst of a snow storm, which reminds one of Jer. 8:20, "The harvest is past, the summer is ended," and we know many are not saved, which certainly is sad to behold. In this world of unrest, when the war clouds are hanging low, not knowing what the morrow shall bring forth, oh, why do not more embrace the truth of God's Word and be saved? When one labors for the Lord in giving the message of God's eternal truth night after night for some time, and still has to see folks turn down the mercies of God, turn their back to the One who has gone all the way to Calvary for our sins, it certainly brings sorrow to our hearts. May God spare them until they can see and are willing to accept His plan. May God bless you all.

Yours in Christian Love,
Nov. 9, 1933. S. J. Miller.

O'Neill, Nebr.

Dear Readers of the Gospel Herald, Greetings:—On Monday, Nov. 6, Bro. Wm. Eicher of Beaver Crossing and Bro. J. W. Oswald came into our midst. On Nov. 7 communion services were held here; also one was taken into the church by letter. Bro. Eicher gave us a message from the 122d Psalm: "I was glad when they said unto me, Let us go into the house of the Lord." How thankful we should be that we have that privilege of going to the house of the Lord. May the Lord bless the brethren as they go from place to place preaching the Word of God. Bro. Chris Erb and son Leonard of Beemer were also present. We are always glad for visitors and we were very glad for the messages we received.

There are 21 members in our Sunday school, 33 altogether—not a large Sunday school, but Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them." Pray for us.

Nov. 12, 1933. Anna Erb.

Midland, Mich.

Dear Herald Readers, Greetings in Jesus' Name:—The Lord has indeed blessed us with many spiritual blessings in the past few weeks. Bro. Ray Yoder was with us in revival meetings from Oct. 15 to 26, bringing unto us such messages as strengthened and encouraged the Christians to live closer to God, and certainly the sinners have been warned to flee from the wrath which is to come. Three souls were willing to yield their lives to God and there were a number who reconsecrated their lives anew. Even in this joy we were sad to realize that there were others who heard the call but who hardened their hearts and would not

yield. May we not forget them in our prayers.

Our Bishop, Bro. O. S. Hostetler, and Bro. D. J. Johns were with us Nov. 3-5. On Friday evening counsel meeting was held and Saturday evening 3 souls sealed their vows with God by water baptism. On Sunday morning our communion services were held. We believe the Church has been strengthened. May we ever press onward and upward.

Nov. 13, 1933.

Dora Wyse.

New Hamburg, Ont.

(Geiger congregation)

Greetings in the Master's Name:—On Oct. 7 it was our happy privilege to be present at the home of Bro. and Sister Eli Good when they celebrated the 50th anniversary of their marriage. There were about 200 relatives gathered together to renew acquaintance and, we trust, be drawn together in the bonds of Christian love. This gathering was especially suitable as one of their daughters, Mrs. Angus Eby, of Sask., was spending a month with them at that time after an absence of about 14 years.

A similar gathering was held at the home of Bro. and Sister Benjamin Bowman on Oct. 30th, it being the 50th anniversary of their marriage. Suitable programs were arranged for and given at both places.

We trust these occasions may long be remembered and that God may spare these brothers and sisters to see many more years. We appreciate, and thank God for these older people in the church, who, with their long lives of many and varied experiences are able to give us much wise and helpful counsel.

May we pray one for another.

Nov. 13, 1933. M. H. Roth.

Waynesboro, Va.

(Springdale congregation)

Greetings to all Herald Readers. We had the pleasure of having with us on Oct. 17 Bro. J. W. Shank, wife and son Paul, with Bro. Elmer Hershey of Lyman, Miss., who was with them on their way south, as far as Tampa, Florida, thence to New Orleans to sail from there for their field of labor in South America. Bro. Hershey returning to his home at Lyman. We trust that as they went from place to place, telling of their work, the churches may have a clearer vision of the field, and that they were encouraged to press on faithfully until the end. Their visit was short but much enjoyed.

Our communion meetings are over for this season, and may we be better prepared for our Savior's coming by attending them.

If the Lord wills, we expect Bro.

(Continued on page 732)

Miscellaneous

"THOU GOD SEEST ME"

By Edith B. Kennel

For the Gospel Herald.

Oh Lord, Thou hast searched me and known me,

And Thou knowest my thoughts from afar
For Thou knowest each word ere my tongue
hath it framed,

E'en each breath is assigned to Thy power.

In vain could I hide from Thy presence,
From the face of the Lord God most high;
For the whole world lies naked before Thee,
And Thou hearest my soul's faintest cry.

If I hide in the crags of the mountains,
Where the eagle would fain build her nest,
Yea, where boulders and clouds join together,

Yet God's presence is there manifest.

Should I rise with the wings of the morning,

Or dwell in the depths of the sea;
Yet the hand of the great Omnipresent
Is watching and caring for me.

When my body in dust and in ashes,
Lies silent in some lonely grave;
Covered over with clods of the valley,
Where the grasses in solitude wave.

Yet my soul on the great reckoning morning

Shall appear at the just judgment seat,
Where all tribes and all lands and all nations
Shall their Maker and Creator meet.

Such knowledge is past comprehension
To its height I could never attain,
And the depth of the wisdom and power
Of God I would measure in vain.

O Lord, search my heart now and try me
Know my thoughts and prove me I pray
Lead me on in the way everlasting
And be with me forever and aye.

Coatesville, Pa.

THE UNDERSTANDING HEART

By G. W. North

the Gospel Herald.

Give therefore thy servant an understanding heart. I Kings 3:9.

This was Solomon's request from God. He might have asked for riches, power, fame; but instead, he asked for an understanding heart. In the margin the reading is, "A hearing heart." The hearing heart is the condition of all true knowledge and understanding. We perceive and understand by listening, by an inclining ear and heart. "I will incline mine ear to a parable." "I will hear what God the Lord will speak." To desire to hear, to be willing to listen, to incline the ear, is the first step to knowledge and wisdom. If we would have an understanding heart we must keep our hearts open and receptive. Our first duty is to cultivate the hearing heart.

It should be noted that Solomon did not pray for knowledge. He did not expect the Lord to pour knowledge

into his head. He knew that he must acquire facts and information by the exercise of his own faculties. He had probably been a hard student all his life, and was no doubt already versed in the learning of his time. What he prayed for was wisdom. Wisdom is the right use of knowledge. The wisest man is not the man who knows the most, but the man who makes the best use of what he knows. In these days the tendency is to glorify knowledge. The value of knowledge is not to be questioned. But it is evident our age is advancing in knowledge more rapidly than in wisdom. We need to remind ourselves that the most important thing is not how much we know, but the use we make of what we know. If we make the wrong use of knowledge, it becomes a power for evil rather than good. This is precisely the peril we face to-day with the advanced knowledge of our age. On the other hand, if we had wisdom proportionate to our knowledge, Utopia would be in sight.

The wise and understanding heart is one in which love holds sway. Solomon saw the multitude of people whom he was called to rule. They needed a friend and helper. What would he do? He might treat them as slaves; but he prayed that he might have toward them a kind and loving heart. The heart that loves always understands. Love looks deeper than knowledge can see. Knowledge without love is vain, selfish, and jealous. A man with a cold, unloving heart can never be the helper and uplifter the world needs. If one would be a friend and helper of others, he must have a warm, sympathetic feeling for them. The secret of all noble service is THE UNDERSTANDING HEART.

Kokomo, Ind.

MEDITATIONS ON OUR PRESENT ECONOMIC CONDITIONS

By Lloyd J. Martin

For the Gospel Herald.

Editor Gospel Herald: In a recent number of the Gospel Herald I noted with particular interest your remarks under the title, "Mission Board and Finances". The sentence that particularly strikes me is: "But one thing is sure; we cannot give of our means when we have no means to give."

I have been earnestly interested in the problems of agriculture. Living here in Goshen I have had a peculiar advantage to get first hand information about the economic welfare of the Church. The facts are, for a year I have gone out of my way and spent considerable money finding outside facts, besides making special attempt by contacting our traveling brethren including missionaries, ministers, parents and younger people, to learn

specifically where our Mennonite people stand as to farm income. Out of these self-initiated studies I have come to certain conclusions. I beg to offer for your consideration and possible reply the following observations. I will be as brief as possible:

1. Our people are generally in debt.
2. Our people are losing hope in their desperate struggle to make an income out of their land and labor that will meet living expenses and taxes.
3. There are a few who, as you remark, are "still in a position to give," but these are not giving out of current income. For the most part we are either lowering our standard of living, causing unemployment for some one else; or giving away past savings.
4. Our schools, missions, publishing house, hospital, and local churches will not be able to function unless we as a body lay far-sighted plans to become a business unto ourselves as well as a separate people.
5. Our church publishing plans should take a forward step toward coordinating our economic resources. We can do all things in the Lord without money as individuals, but as an organization we are helpless if we become bankrupt. Our organizations inside the Church are just as nearly bankrupt as are the farmers of the church.

Conclusion: As a first step toward recovery I believe the Church as a body, through its representatives and official organs, should attempt a sympathetic understanding of our present economic distress. I believe from time to time the Gospel Herald has printed some material regarding the reasons and solutions for poverty which most of the brotherhood is in or is approaching, but there has been no attempt to be systematic.

It is my opinion that if this depression ever is relieved successfully it will be when the powers of God and His people wage war against the greed of our times. Then they will desert complacency for action and take a position against usury, against profiteering, against concentrated wealth and wickedness in high places. All are representations of sin and the devil as they appear in our present economic chaos.

Our laity need sympathy now. They crave a better understanding. Many of our people are ignorant of the trends and forces that cause our private distress and threatens to cripple and kill what organization the brethren of the past generations have build-

ed. In war time our church took a stand for right. The persecution was well-nigh unbearable. The years since have indicated our position, yes, even established the righteousness of the Mennonite position in the sight of all except the most prejudiced and ignorant. Our position in war time has had a growing influence on the American people. Could we take such a position in these present scarcely less distressful days? Could we lay plans

that would add hope to our people; that would increase the effectiveness of our church organizations and which would be accounted unto us for righteousness by our fellowmen, our children, the brotherhood, and God whose sphere of interest certainly extends toward our economic experiences.

I beg to propose that the Gospel Herald receive further plans for editorial comment that relates to agriculture economics and the business of the Mennonite Church.

Goshen, Ind.

THE POSTPONEMENT THEORY

(Continued from page 723)

with emphasis that Christ gave us the example of meekness and nonresistance and that upon His followers devolves the solemn duty to "follow his footsteps" (I Pet. 2:20-23).

Jesus' Perfect Example of Non-resistance

Evidently the context of the passage under consideration (Luke 22:36) must be taken into account to get the meaning of these words. Verse 38 reads, "And they said, Lord, behold, here are two swords, And he said unto them, It is enough." Do not these words of Jesus indicate that the two swords were not to be used by the disciples against their opponents? Or was it Jesus' thought, as some have supposed, that, since He was about to return to the Father, the disciples needed the material sword for self-defence? Did He mean to indicate that they should use the sword against the persecuting governments? Would they not have proved themselves transgressors by becoming insurrectionists against constituted authority? Or was it His thought that they should use the material sword in defence against their neighbors who would antagonize them? Would not the disciples, by taking in such a way the civil law into their own hands, have become guilty of glaring transgression?

Again, could it be supposed that Jesus meant to indicate that the disciples should have swords for defence against "the multitude armed with swords and staves" which was just then drawing near to arrest Him? Was it His thought that the disciples should engage in an armed struggle with the multitude? Would in this case two swords have been enough for the eleven disciples? Would eleven disciples, even if they all had swords, have been enough to give battle to the multitude? Would not the disciples, by making Gethsemane the scene of carnal conflict and bloodshed, have made our Lord the head of a band of evildoers, if He had permitted it? Think of the defeat which His cause would have suffered, had the

disciples made such use of the carnal sword. Such is the absurdity of the opinion that they were to use the two swords for self-defence and that Jesus here taught against pacifism and non-resistance.

Did the Two Swords Have a Symbolic Significance?

Clearly the two swords were not "enough" for self-defence and were not to be used for such a purpose. But they were enough to give the occasion for an impressive object-lesson to the disciples concerning the use of the sword: "Put up thy sword." Besides, the two swords may have had a symbolic significance. This is the opinion of a number of commentators, among them Ulrich Zwingli, the founder of the Reformed Church of Switzerland. In the first period of his reformatory labors Zwingli was a convinced pacifist. He wrote in that period:

Christ commanded Peter to put up his sword, for those who take the sword for defence shall perish by the sword. From this we learn pointedly that the two swords of which Christ said "It is enough" did not signify the authority of the government, but were a symbol of the Word of God which consists of the Old and the New Testaments. If Christ had desired to have His doctrine and Himself protected by the sword, He could certainly have procured another army than only the poor fishermen. But He says: Put up thy sword! If now, the pope is the true successor of Peter, why does he not give ear to that which Christ said unto Peter: Put up thy sword? For if Christ spoke these words to Peter, and the pope would be the successor of Peter, he should take them to heart. Now he wants to make war on the Turks to protect his people in Rome. Why do you not give ear to Christ, oh pope: Put up thy sword? (Zwingli's Werke, vol. 11, p. 308.)

Is War Consistent with Christ's Teaching and Spirit?

Our author, being an opponent of nonresistance and pacifism, is evidently of the opinion that war is not inconsistent with Christian principles. In that case the late war would after all have been a blessing in disguise. Without question, anything man may do that is consistent with true Christianity, is desirable, while that which is inconsistent with Christianity cannot be right. War is the result of sin, and causes of war are ever present among the nations of the world. It is not within the power of the Christian Church to change the nature of the world and to remove the causes of war. The practical and highly important question is, What is the Christian to do in case of war, when he is bidden to have a part in it? It is an easy way out to say that the Sermon on the Mount was not intended for this age. The plain fact remains that war is absolutely and intrinsically contrary to Christian principles. It is the very opposite of what Jesus taught concerning practical Christian

duty. If He had never preached the Sermon on the Mount, this would not change the fact of the anti-Christian character of war. The unsophisticated Christian conscience revolts against participation in war.

To say that war is consistent with Christian principles means that the Christian Church of the first three centuries misunderstood Christ's teaching. It is an established historical fact that the early Church did not permit participation in war.

Our author is of the opinion that in the present age it is impossible to practice the principle of nonresistance (p. 14). Evidently he thinks a non-resistant church could not exist on earth. But nonresistant churches exist to-day and have existed undoubtedly ever since the time of Christ, and this despite the fact that both state and church (Protestant as well as Catholic) for long periods joined hands in determined efforts toward their extermination.

"Be not Anxious for To-morrow"

Many prominent Bible students believe a millennium to be coming, and yet it is not probable that many would agree with our author as to certain phases which concern the nature of the millennium. In his opinion there will be in the millennium no need for manual work, such as sowing and reaping, there will be no occasion for taking thought for one's clothing, hence Christ in the Sermon on the Mount (supposed to be the law for the millennium) said, "Take no thought for to-morrow" (p. 38 ff). Dr. Barnhouse says that no man now living even attempts to fulfill this (p. 37). He refers to the "praise of a good woman", who is commended for working diligently (Prov. 31:10-28). He also mentions Dorcas making coats and garments for the poor, and furthermore states that "Paul certainly took thought for his clothing when he wrote to Timothy to bring to Rome the cloak which had been left with Carpus" (II Tim. 4:13). In the opinion of our author, these are indications that the Sermon on the Mount was intended for a future age.

Now, in the Revised Version the expression, "take no thought," is not found in the Sermon on the Mount. In every instance the R. V. has "be not anxious" instead of "take no thought", thus, "Be not anxious for to-morrow"; "Be not anxious for raiment", etc. Without a doubt the R. V. gives the thought which was here intended. We may recall that even before the fall of man God provided work for him (Gen. 2:15), and there is every reason to believe that so long as man lives on this earth, work will be essential to his well-being. It is obviously an unscriptural supposition that with Christ's second coming

man's nature will undergo a change in this respect.

Will God Forgive Those taking an Unforgiving Attitude?

Our author thinks that the prayer which the Lord taught His disciples (commonly called the Lord's prayer) was not intended to be used by them at the time when it was given them, nor should it be used in the present dispensation, since it contains the clause, "Forgive us our debts, as we forgive our debtors." He insists that divine forgiveness toward us is in no wise conditioned on our forgiveness toward our fellow men. However, the verses following the Lord's prayer in Matthew read: "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14, 15).

Our author would of course say, these verses, being a part of the Sermon on the Mount, are not applicable to our time. But did not Christ, within a year before His passion, tell the disciples a parable (Matt. 18:23-35) to impress on them the fact that God will not forgive those who take an attitude of haughtiness and unmercifulness toward those who trespass against them? Does not the parable of the unmerciful debtor teach distinctly that a man who was forgiven by the Lord, may fall from grace in consequence of sin or indifference?

Our author says, pointedly, that the believer is given a new nature and is able to say, "It is no longer I that live, but Christ liveth in me" (p. 48). Nevertheless, Scripture does not teach that the old nature is entirely eradicated in the believer. The unmerciful servant in the parable showed by his conduct that the old nature had the upper hand. The thought that one who would act as did this servant, and would continue in such an attitude and never repent of it, will nevertheless be saved in the end, since the Lord had once forgiven him, is clearly repudiated in this parable. True, we are saved by faith, but saving faith is necessarily coupled with repentance and a willingness to obey, and the same is true of the faith (the vital personal relationship with God) that will keep us saved.

We have said at the outset that the book under review contains much that is above criticism. It is a matter of regret that such a book should have objectionable matter of so serious a nature.

Scottdale, Pa.

It seems to me sometimes that Jno. 3:16 is the heart of the Word of God and propels the blood of Christ thru the Word just as the natural heart propels the blood thru our body.—J. M. Shenk.

MISSIONS

(Continued from page 725)

be spared from infection. God heard. Not a single one of those who served was attacked. The municipal authorities suggested that the boys be given a reward for their faithful service. They deserved one, but I stated that they already have their reward in the spiritual satisfaction of having done their service at a time of extreme need. I am sure the boys have done their service in the name of Christ in whose name they are preparing themselves for further usefulness in the Kingdom of God.

How did the infection spread? We can only surmise. A vagrant professing Christian seemingly brought the infection from a badly infected village some seven miles from Dhamtari. He was the first victim, and the attack was fatal. We think that water was drawn from the church well by means of a bucket from that house. The well water having become infected, it quickly spread among the unsuspecting Christian people. As Hindus do not use water from the church well, the epidemic was confined exclusively to the Christian people. Nearly thirty people were attacked, of whom seven died.

"Don't die of cholera," is the heading of the list of instructions. The precautions are comparatively simple. The germ must not get into one's system. But the necessary precautions cannot be taken when one does not know of the terrible danger lurking in the drinking water. The community was badly shaken up, and we hope that through this experience people have been drawn nearer to Him who holds all things in His control.

Dhamtari, C. P., India.

CORRESPONDENCE

(Continued from page 729)

Ray Shenk of Cottage City, Md., to begin a series of meetings at Springdale on the 20th. May we earnestly pray for a successful meeting, here as well as at all other places.

We rejoice to say that Bro. E. F. Heatwole is much improved in health, and we hope he can be able to again fill his appointments, as usual.

Yours in His service,
Maggie M. Driver.

Nov. 13, 1933.

Nappanee, Ind.

(Salem congregation)

Greetings to Herald Readers:—"The Lord hath done great things for us whereof we are glad." Saturday evening, Oct. 28, counsel meeting was held at this place. On Nov. 12 a husband and wife from another denomination were received into church fel-

lowship with us. Following this our bishop, Bro. J. W. Christophel, pictured before our minds the sufferings our Lord endured for us, after which we commemorated His death. All members present partook of these sacred emblems, and nearly all were privileged to be present. In the afternoon of the same day the 51st Semi-Annual Sunday School Meeting of the Yellow Creek, Nappanee, and Salem S. S. was held at this place. A full house enjoyed both afternoon and evening sessions.

On Oct. 31 we reorganized our S. S. for another year. Bro. Joel Weaver was elected Supt., Bro. Floyd Metzler Asst.; Bro. Titus Metzler Secy.; Sister Pauline Yoder Asst.; Bro. Paul Ramer Chor.; Bro. Leander Garber Asst., also Church Chor.; Bro. Charles Snyder S. S. Conf. delegate. Mission Board Members are: Brethren S. B. Metzler, Serenus Bare, and Carl Metzler.

Evangelistic meetings will begin, the Lord willing, Nov. 28, Bro. Oscar Burkholder in charge. We invite all God's children to join us in prayer, that the prison doors might be opened that those in this community who have long been bound with the devil's chains might be able to step out on the Lord's side.

Cor.

Nov. 14, 1933.

Wadsworth, Ohio

(Bethel congregation)

Dear Herald Readers, Greetings:—On Sunday morning, Oct. 1, we had with us Bro. and Sister Stanford Mumaw of Martin's congregation, near Orrville, Ohio. Bro. Mumaw brought us a very helpful sermon in our morning worship.

Bro. Norman A. Lind of Tangent, Oreg., was with us on Oct. 15. Just 30 years ago on Oct. 11, Bro. Lind was ordained minister here and 15 years ago he and his family moved to the great West where he has been laboring since. In the forenoon he brought us a message from God's Word, also telling us some history of our Church here in Medina Co. In the afternoon we had our harvest service, with Bro. Lind again preaching the sermon. He chose his text from Rom. 1:14, "I am debtor."

Our series of meetings began on Thursday evening, Oct. 26, with Bro. Lind in charge. They continued each evening until Tuesday, Nov. 7. The brother gave stirring messages and the Spirit was present with convicting power. The outward results were 5 reconsecrations and the Church was much revived.

Friday evening, Nov. 10, we had our counsel meeting. Our bishop, Bro. O. N. Johns, was with us and also in our preparatory service on Saturday after-

noon. The following morning we had our communion service. Bro. Lind was also here and assisted Bro. Johns, bringing a very appropriate communion sermon.

Our congregation is saddened because of the death of our aged pastor, Bro. J. M. Kreider. We are comforted, however, in the thought that our loss is his eternal gain. Cor.

Nov. 14, 1933.

Loogootee, Ind.

Dear Herald Readers:—The Lord has abundantly blessed us with beautiful fall weather, for which we feel grateful.

Since the last letter from here the following visiting brethren have occupied the pulpit at this place: J. L. Stauffer, Harrisonburg, Va., Amos Showalter, Waynesboro, Va., Paul Good, Job, W. Va., James Bucher, Upland, Calif. (our former pastor), Jos. S. Neuhauser, Grabill, Ind. We also appreciated visits from Bro. John Kurtz of Harrisonburg, Va., Sister Fannie Bucher of Upland, Calif., and Bro. and Sister Amos Horst of the same place. Since we are somewhat isolated from Mennonite communities such visits mean much to the members here. Come again.

Our series of meetings were conducted by Bro. Jos. S. Neuhauser of the Leo congregation. During the meetings eight souls confessed their Savior for the first time. A number reconsecrated their lives to His service and we believe others were strengthened in the faith. Our bishop, Bro. J. K. Bixler, was with us over Sunday, Nov. 12, at which time five of the converts were received into the visible Church by baptism. This brings our Church roll to 54. Will you not join us in prayer that each one of us may be true to our calling?

On the evening of Monday, Nov. 13, we reorganized our Sunday school with the following results: Supt's., Victor Knepp, Louis E. Swartzentruber; Secy., Rose Yoder; Treas., Jonas Graber; Chors., Louis E. Swartzentruber, Paul Weldy; S. S. Conf. Delegate, Herman Stoll; Mission Board Member, Amos Weldy; Associate Board Members, Peter Stoll and J. M. Miller.

Remember us at the throne of grace. Nov. 14, 1933. —M.

Minot, N. Dak.

Greetings to Herald Readers:—Again we can truly say, "The Lord hath done great things for us, whereof we are glad." Both spiritually and temporally the Lord is richly blessing and supplying all our needs.

On Oct. 29 our bishop, Bro. Eli Hochstetler, was with us to conduct counsel meeting and communion service.

On Saturday evening and Sunday of Nov. 11 and 12 we were privileged to have the district mission meeting meet with us. We were glad so many from other congregations of the district could be present. We feel that everyone present at the meeting received real spiritual food and desires to be more zealous in the Master's service. Several reconsecrations were made, and a number raised their hands asking an interest in the prayers of God's people.

On this same date the Bible School Committee met to complete their plans for this winter's school. We are now looking forward to Dec. 26 as the opening day of a four weeks' Bible school to be held at this place with Bro. J. C. Gingerich and Bro. A. L. Glick as instructors. We hope and pray that many will be able to take advantage of the work by their attendance. Pray for the work. Cor.

Nov. 15, 1933.

Pryor, Okla.

Dear Readers of the Gospel Herald, Greeting:—On Oct. 13 Bro. I. G. Hartzler and Bro. S. S. Hershberger of Cass Co., Mo., drove into our community and preached the Word to us until the following Monday night.

On Saturday afternoon, the 14th, we had our preparatory service and on Sunday morning communion at the church and in the afternoon the same service with Grandma Scheffel who is not able to go to the church at times.

On Tuesday evening the brethren preached at the Oak Grove schoolhouse west of Adair and had communion service with the few families who live there. On Wednesday morning they left for Stuttgart, Ark., for the same service.

On Nov. 6. Bro. Clarence Bontrager of Yoder, Kans., and Bro. L. C. Miller of Manitou, Colo., came into our midst. Bro. Miller preached the first two evenings and then Bro. Bontrager preached almost every evening until Sunday, Nov. 19. During this time, however, he made a trip to Thomas, Okla., taking a load of folks to that place and then returning. On Monday and Tuesday nights he also preached at the Oak Grove schoolhouse west of Adair.

During all of these meetings we heard many inspiring and soul-building truths. May the Lord abundantly bless all of these brethren as His servants and also bless the Word taught that we may be stronger in the faith "as the servants of Christ doing the will of God from the heart," and put into every-day practice the truths we have heard. I. J. Hartzler.

Nov. 21, 1933.

Some men need a brother. Are you big enough, and man enough to be a brother to some man?—B. B. King.

SPECIAL MEETINGS

Elida, Ohio

Report of the all-day Missionary Meeting held at the Central Mennonite Church, Elida, Ohio, Oct. 29, 1933.

Organization.—Mods., E. E. Troyer, A. N. Brenneman; Chor., T. H. Brenneman; Sec., Orlo I. Brenneman.

Present World Conditions, a Challenge to Our Young People, D. D. Miller. Let the Lord lead us in the way He wishes us to go.

Missionary Activities of the Mennonite Church in the Past, and the Future Outlook, D. D. Miller. The depression has taught people to suit themselves to the conditions.

The Great Commission (Matt. 28:19, 20), D. D. Miller. If we cannot be missionaries ourselves we can give to help others.

Children's Meeting, by Laban Swartzendruber.

Worker's Meeting, by Henry Mueller. We can be missionaries in our every day life by helping and comforting the sick and needy.

I'm a Debtor, Clarence Ramer, Duchess, Alta. Giving to the Church is not a sacrifice but just the paying of the great debt we owe to Jesus for saving us.—Secretary.

Mattawana, Pa.

Report of the annual S. S. and Mission Meeting of the Mifflin Co. District, held at the Mattawana Church.

Organization.—Mods., M. M. Yoder, H. R. Yoder; Chors., John M. Kauffman, Charles Kauffman; Sec'y's, Amanda Kanagy, Leah Kauffman.

Program and Speakers.—The Need of a Fully Surrendered Life, Samuel K. Yoder; The Teacher's Motive and Responsibility, Elmer Yoder; Sunday School Problems; The Pupil, Irvin Roth; The Teacher, Aaron Peachey; The Superintendent, Paul Roth; The S. S. as a Factor in the Church, Eli Zook; Marks of a Spiritual Life, Harry Blough; Emphasizing Spiritual Truths of the Gospel, Harry Blough; The Need and Result of a Sensitive Conviction, Jos. M. Nissley; The Need of S. S. Officers Living Consistent Lives and being Filled with the Holy Ghost Power, Jonas D. Yoder; How Develop the Spiritual and Social Life of the Individual? Jos. M. Nissley; The Importance of Teaching Church Doctrine in the S. S., J. B. Zook; Finding My Place in Life, J. Y. Hartzler; Sermon—"Where There is no Vision the People Perish," Lloy Kniss; How Improve Missionary Efforts in the S. S., Mary Lauver; The Value of Missionary Meetings, Lloy Kniss; Workers' Meeting, conducted by Elmer Yoder; Finding and Developing the Hidden Talent for Missionary Work, Amos Stoltzfus; The Mission and Destiny of the Church, J. M. Nissley; Sermon (Rev. 3:10) "Behold I Stand at the Door and Knock," Lloy Kniss.

Thoughts Gleaned.—If we are Christians we have a responsibility resting upon us, no matter in what capacity we serve. We cannot be consecrated to God unless we are separated from the world. The real servant of Christ will not draw attention to himself, but will lift up Christ. No one has a right to stand before a class unless he is a new creature in Christ Jesus. It is the teacher's duty to study his pupil as well as his lesson. If we want to teach the Gospel we must exemplify it in our own lives. Disorder in the S. S. is a disgrace in the sight of God. We must have teachers who are both faithful and able. Soul-winning should be the goal of the S. S. Love is a characteristic of the Christian. Faith is an absolute necessity in the Christian life. Realization of the sinfulness of sin brings conviction. We keep convictions sensitive by obedience. (Continued on last page)

ILLINOIS SUNDAY SCHOOL CONFERENCE

Report of the Illinois Mennonite Sunday School Conference held at Flanagan, Ill., Aug. 29, 30, 1933.

Organization.—Moderator, Leland Bachman; Asst. Moderator, F. I. Smucker; Secretary, Harold Zehr; Chorister, Simon G. Birky.

Tuesday Evening

Meeting was called to order by the moderator. Paul Mininger led the devotional, reading I Tim. 4.

The Necessity of Consecrated Leadership, by J. W. Davis.

Essential to consecration is obedience, realizing the right of God to give us the words of Rom. 12:1 because of the fact that we are bought with a price. Consecrated leaders are not ashamed of the Gospel of Christ. Practical applications to various offices in the service. If interest is lacking, look to consecration. Consecration is essential to every office. May present leaders fully consecrate ourselves to the service, and may we consider consecration the essential prerequisite in selection of new workers.

Christ the Center of Sunday School Work, by Harold Zehr.

Col. 1:15-19. Christ is the center of all creation; the Head of the Church. Practical relation to the Sunday school, a subdivision of the Church. When we see Christ as Alpha and Omega—eternal—we center our work around Him, and child study and methods are useful as they contribute to the end of extending the Gospel of Christ. When we see Him only as He lived here for 33 years we see Him as an example and our objective becomes the child rather than Christ and His Gospel. May we distinguish between Modern Religious Education and the Christ Centered Sunday School.

The Place of the Sunday School in the Work of the Church, by J. A. Ressler.

There is no place for "graduates" in the Sunday school. "The Sunday school is a department of the Church of Christ, in which the Word is taught for the purpose of bringing souls to Christ and in which souls are built up in Christ." The Bible is taught in (1) the family; (2) school work; (3) conversation; and (4) in the Sunday school as an instrument of the Church in her work of teaching. The subject matter is the Word of Christ—regardless of the system. Think of souls and of the second coming of Christ, and we see need of a Savior. Then help others to grow in grace.

Wednesday Morning

Devotional reading by Elmer Martin (II Tim. 2).

A. H. Leaman, J. W. Shank, and C. A. Hartzler, were appointed as a Resolutions Committee.

Practical Qualifications of a Sunday School Teacher, by Ira Eigsti.

First teachers are the parents. Persons not generally born "teachers." Best of teachers can become better qualified. Not all qualifications are practical. Factors: one who knows, teacher; one who does not know, pupil; truth to be imparted. Teacher must know: what he teaches—the Bible; himself—a careful devotional life; who he teaches—be able to adapt lesson to mind of pupil; why he teaches. It is not the teacher who changes lives but the Spirit of God working through the teacher. Not all S. S. teachers are teachers in the Sunday school. No teaching without learning. Results must be persons who have been changed.

"The Old Rugged Cross" and "The Hand that was Wounded for Me" as chorus numbers by Flanagan men's chorus.

The Teachers' Meeting—A preparation for Class Work, by Jno. L. Harnish.

Difficulties in maintaining a live teachers' meeting. Necessity, because of too much dependence upon helps and not enough on Bible Study. Various times of meetings. An advantage at first part of the week. Discussion of truths to be taught; how to be taught to various classes; and council for problems. Essentials in a teachers' meeting are devotional, business, and instruction. By various officers and from various angles. Pod of peas—plan, prepare, pray, pour out, and pull in.

The Contribution of a Consecrated Sunday School Pupil, by Emma Oyer.

Many pupils are willing to serve. A few ways in which they may contribute: (1) by being present at the home congregation with lesson prepared; (2) by intercessory prayer—the consecrated pupil has closer contact with other pupils than does the teacher at times; (3) by a careful daily walk—others imitate more than we realize. Consecration is essential to service in any position.

Preparing to Teach a Sunday School Lesson, by Edwin Weaver

Study of the lesson. (1) Get the message of the Spirit to us. Seek the message of the author to find God's message—not to prove our own ideas. Each book has a purpose. Purpose of John, Books of Kings, Judges, and how specific lessons contribute to that purpose. After we get the message for ourselves. (2) Seek to impart it to others.

Sunday School Teachers Training Work, by Paul Mininger.

(1) Nature of work—Give bird's-eye view of Bible; knowledge of children, and how to teach, knowledge of school; and developing own personal life. (2) Why a course: piety and new birth not only requisites of good teaching, though necessary. (3) Who should take a course? Teachers; prospective teachers and parents. How course can be obtained.

Wednesday Afternoon

Devotional, by S. E. Graybill (II Tim. 2).

Secretary's report, by Harold Zehr.

The Field of the Local Sunday School, by C. W. Long.

Previous messages upon purpose and methods of work a foundation for consideration of the field of expression through local schools: (1) by means of literature—missionary literature, tracts, and libraries; (2) Through organized departments of (a) Sunday morning services, (b) cradle roll (c) home department, (d) summer Bible school. Sacrifice necessary.

Sowing the Seed Abroad, by J. W. Shank.

Parable of sower—good seed sown liberally. Some false doctrines in foreign fields. Expense and effort not worth while unless good seed of full-Gospel of Christ is sown. Social service has a place as a means, not an end. Seed to be sown everywhere among all classes—not a select few. Show God's love for them and ours as well. Seed is plentiful and we should use it freely.

Offering taken amounting to \$110.97.

The Resolutions Committee offered the following resolution, which was adopted:

In view of the fact that the Sunday school is definitely related to the Church as an agent of Christian character development, and since we recognize the necessity of consecrated leadership in order to carry forward its work, we urge the adoption of the following basic principles:

1. That a Christ-centered Sunday school will be developed only through loyal devotion to Christ as the Head of the Church and to His Gospel as our guide in life.
2. That for the development of consecrated leaders in the church, special teacher training classes should be organized.
3. That the pastors and superintendents must feel a definite responsibility to encourage a deeper spiritual life in our congregations.
4. That for a special weekly help and inspiration to teachers more attention be given to teachers' meetings.
5. That the teacher's preparation for the presentation of the lesson each week is a serious responsibility and must be made prayerfully and intelligently.
6. That every Sunday school teacher and Church worker should consider himself as an ambassador for Christ, and as such should seek to cooperate with Christ in his program of bringing souls to Christ and building them up in Christ.

Closing Address, "Go ye therefore, teach all nations," by A. H. Leaman.
—Harold Zehr, Sec'y.

YOUNG PEOPLE'S SESSION

Wednesday Evening

Organization.—Mod., Glenwood Schertz; Asst. Mod., Leland Bachman; Secys., Martha Zehr, Ruth V. Litwiller; Chor., Tilman Smith.

6:00, Sunset Meeting, conducted by A. H. Leaman.

Song, "What a Friend We Have in Jesus."

Prayer, A. H. Leaman.

Talk, by A. H. Leaman, on "Prayer and Answers." We should pray in Jesus' name; expect an answer; sin not; and give up our will to His.

Testimonies by a number in the audience. It was suggested that we pray for unity, conferences, Spirit-filled workers, more funds, material blessings, revival meetings, missionaries, church and its activities.

Benediction, by A. H. Leaman.

7:00—Opening Songs:

"Oh, Could I Speak the Matchless Worth."

"Thine is the Kingdom."

Election of members for representatives on Program Committee. Lester Litwiller and Tilman Smith elected.

Song, "Oh, Life in Whom is Life Indeed."

Devotional—John 17, Prayer, Levi Hartzler, Chicago.

Octet—"Beulah Land," by Roeschley Brothers, Flanagan, Ill.

Evening Theme: "This is my beloved Son, hear ye Him."

As He Calls to Consecration, John Hartzler, Tiskilwa, Ill.

We are called to make a living sacrifice. We are to sacrifice both our mental and physical being. We should dedicate our lives voluntarily. Our life, time, talents, and money should all be presented to Him. Consecration is unselfish. Pray that God will keep us all for Him.

Essay, Alta Heiser, Fisher, Ill. Rom. 12:1 gives reason for giving our lives to Him. It tells what God expects after consecration. I will gain or lose as I give my life to Christ. Luke 18:29, 30. Consecration means obedience.

"Less of self and more of Thee,
Nay, none of self and all of Thee."

Song, "Must Jesus Bear the Cross Alone."

As He Calls to Service, by Ralph Imhoff, Metamora, Ill.

To "hear Him" is to answer, "Lord, what wilt Thou have me to do?" Fasting and prayer bring us into close communion with God. At such a time His voice is easily recognized. God may speak through friends, noble books, sermons, or by a still small voice as we pray or read His Word. He has a right to call us for "He has bought us with a price." We shall be rewarded for our service John 4:36. Dan. 12:3.

As He Speaks in Guidance, by Lester Litwiller, Morton, Ill.

There are two attitudes we may take toward guidance. The human attitude is "Work out your own salvation" (Phil. 2:12). This leads to self-sufficient life. The predestination attitude is that things happen as they should happen. Rom. 8:28. This leads to weak personality. The right attitude is to live the Christ life, and we shall be guided by the Spirit of Truth, John 16:13. We may be guided by direct revelation, Gal. 1:16; or by understanding, Psalms 32:8, 9.

As He Intercedes (Essay), Esther Litwiller, Hopedale, Ill.

Long ago people could only reach God through priests. Christ came to bring peace between us and God by bearing our sins. Acts 4:12. Christ is our High Priest in heaven, interceding for us. Heb. 9:24, 25. He intercedes for all. John 17. We should abide in Christ here. John 15:5. We should ask in His name. John 15:7. His love is everlasting.

Song: "Holy Ghost With Light Divine."

As He Calls to Intercession, by Sam M. Zehr, Fisher, Ill.

Interceding for others is pleading for them. It is a privilege to intercede for others. Moses' prayers are an example of real intercessory prayers. We should have a prayer list. Pray especially for

leaders. Less criticizing and more praying will bring better results. Jas. 5:16. Whatsoever we ask in His name shall be answered.

The following numbers were sung by a Chorus, made up of a mixed quartette from each church, directed by Tilman Smith:

"Lord, Thou Hast Searched."

"Draw Nigh, Emmanuel."

"Lo, a Mighty Army."

Sermon: "Whatsoever He sayeth unto you, do it" (John 2:5), by A. C. Good.

Be willing to walk as God leads. Follow Him in small things and He will lead into greater things. We must walk by faith. We need to let Jesus rule in every detail. Partial obedience is the cause of failure. Consecration must be first. It may cost the dearest thing in life, yet it offers a great opportunity. Service to humanity is the greatest field of labor for God. To be of service we must be a true child of God. Life must be a testimony to a call. Our conduct and personal appearance must be in harmony with God's Word.

Song: "O, Everlasting Light."

Closing prayer by Leland Bachman.

Secretary.

Married

Kuhns—Ernst.—On Sunday, Nov. 5, 1933, Bro. Donald Kuhns and Sister Irene Ernst of the Shickley congregation, were united in holy marriage at the home of the bride's parents, Emil Ernst, Bro. J. E. Zimmerman officiating. May God bless them.

Gross—Kennel.—At the home of the officiating bishop, Bro. D. G. Lapp of Roseland, Nebr., Bro. Sam Gross of Roseland, Nebr., and Sister Beatrice Kennel of Shickley, Nebr., were united in marriage Oct. 6, 1933. May the Lord's blessing attend them through life.

Schaer—Heiser.—On Oct. 14, 1933, at the home of the bride's parents, occurred the marriage of Bro. Maurice Schaer and Sister Inez Heiser, both members of the East Bend Mennonite Church, Bro. J. A. Heiser officiating. May God's blessings attend them through life.

Long—Smith.—On Saturday evening, Oct. 28, 1933, Bro. Lael Long and Sister Esther Smith, both members of the Hopewell congregation, Kouts, Ind., were united in marriage at the home of the officiating minister, Bro. Dean Birsky. May God bless them through life.

Guengerich—Fisher.—Sunday evening, Nov. 12, 1933, Bro. Joel S. Guengerich of the West Union congregation, Wellman, Iowa, and Sister Ella Fisher of the East Union congregation, Kalona, Ia., were married at the bride's home in Kalona, Bro. D. J. Fisher officiating. May the Lord bless them through life.

Schiffler—Miller.—On Aug. 20, 1933, Bro. George Schiffler of Roseland, Nebr., and Sister Ethel Miller of Shickley, Nebr., were united in marriage at the Salem Mennonite Church near Shickley, Nebr., Bro. J. E. Zimmerman of Milford, Nebr., officiating. May the Lord abundantly bless them through life.

Schweitzer—Oswald.—On Sunday afternoon, Nov. 5, 1933, at the Salem Mennonite Church near Shickley, Nebr., Bro. Lloyd Schweitzer and Sister Dorothy Oswald, both members of the Salem congregation, were united in marriage by Bro. J. E. Zimmerman. May the Lord bless them in their married life.

Eichelberger—Kuhns.—On Oct. 18, 1933, Bro. Glenn Eichelberger and Sister Helen Kuhns, both of the Shickley congregation, were united in marriage at the Salem Mennonite Church near Shickley, Nebr., Bro. J. E. Zimmerman of Milford, Nebr., officiating. May God ever supply their needs according to His riches in glory by Christ Jesus.

Ranek—Houser.—On Tuesday evening, Nov. 1933, Bro. Emanuel G. Ranek of the Strasburg, Pa., congregation and Sister Ada S. Houser of the Willow Street, Pa., congregation, were united in marriage at the home of the officiating bishop, Bro. C. M. Brackbill, Kintnersville, Pa. May the Lord bless them in their married life.

Obituary

Hahn.—Susanna, daughter of Henry and Margaret Wenger, was born Dec. 5, 1858, in Seneca Co., Ohio; died Sept. 6, 1933, at her home in St. Joseph Co., Ind.; aged 74 y. 9 m. 11 d. At the age of 6 years she with her parents moved to Elkhart Co., Ind. On Feb. 17, 1876, she was united in marriage to Joseph Hahn and together they spent their entire married life in St. Joseph Co. To this union were born 5 sons and 1 daughter. One son (Henry) died May 3, 1899 at the age of 22 years. She leaves her husband, 4 sons (Charlie, Frank, Calvin and Melvin Hahn, all of Wakarusa), 1 daughter (Ida May Null of Wakarusa), 17 grandchildren, 2 great-grandchildren, 3 brothers (Daniel Wenger of Elkhart and David and Henry Wenger of Wakarusa), 2 sisters (Mrs. Margaret Blocher of Wakarusa and Mrs. James Boyer of Elkhart) besides many relatives and friends. About 30 years ago she united with the Mennonite Church and was a member of the Holdeman congregation, to which she remained faithful until death. Funeral services were held at the Olive Church, conducted by D. A. Yoder and S. L. Weldy.

Hostetler.—Noah J. Hostetler, near Middlebury, Ind., died very suddenly Nov. 2, 1933, after 36 hours of suffering from burns received the morning before. He arose early on Wednesday morning to make some repairs on his corn shredder preparatory to shredding corn for his neighbor. While attempting to bend a hot casting, which he had heated in the forge and fastened in the vise, it slipped loose as he pulled on it so that he lost his balance and fell over backwards upsetting a small can of dirty gasoline often used in cleaning off grease. This ignited on the hot iron and set all his clothes on fire, after which he rushed out and attempted to extinguish it with a rug; but failing he lay under a hydrant in a pool on the ground where the fire was extinguished by the aid of his wife, although most of his clothes were burned off his body. The shock was very severe, and while he remained conscious without complaint to almost the last, he suffered very intense pains. He was born April 16, 1872, near Topeka, Ind., the son of John M. and Susann (Hostetler) Hostetler, and died at the age of 61 y. 6 m. 17 d. He is survived by his wife (Lizzie Eash, with whom he had united in marriage in September, 1893), 5 children (Goldie May Swartzendruber of Los Angeles, Calif.; Sylvan Jay, a missionary in Dhampur, India; Jonathan John of Elkhart, Ind.; Wilbur of Flandreau, S. Dak.; Lloyd N., at home); 8 grandchildren (2 infant children having died at birth), 2 brothers (Ira J. and Abraham L.), 2 sisters (Mrs. Joe Hershberger and Mrs. Menno S. Yoder), 2 half-brothers (Allen J. and Fred M.), 3 half-sisters (Mrs. Phineas Weaver, Mrs. Todd Bontrager, and Mrs. Ezra Shambaugh), 1 step-brother (Urbah E. Must); 1 half-sister (Mrs. George Miller) preceded him in death. He lived nearly all of his life in La Grange and Elkhart counties, where he

gained many friends and was known to always lend a helping hand at every opportunity. In 1894 he united with the Mennonite Church at the Forks, where he retained his membership until death. He died peaceably, and had given a testimony that indicated his readiness to depart to be forever with his Savior. The family wishes to testify to the kind and fatherly care of their departed loved one. Funeral services were conducted at the home Nov. 6 by Bro. C. L. Graber of Goshen College, and at the Forks Mennonite Church at 10:00 A. M. by Brethren D. D. Miller and Early Bontrager. Burial in Miller Cemetery near Shore Church.

Stoltzfus.—Lizzie B., daughter of Christian and Lydia (Beiler) Stoltzfus, was born near Lewisburg, Pa., Oct. 5, 1858; died Nov. 10, 1933, near West Liberty, Ohio; aged 75 y. 1 m. 5 d. She united with the Amish Mennonite Church in early life and remained faithful until God called her home. On Dec. 11, 1879, she was united in marriage to David S. Stoltzfus, who, a few years later, was ordained to the ministry in the home congregation. He, who doeth all things well, removed her companion from her, after an unusually happy married life of only 18 years. That same night, which was so very dark to our dearly beloved, her mother, who was at home with her, also died. On Thanksgiving Day, 1896, a double funeral was held in the Oak Grove Church. With this aching void in her home, she, through her tears, continually looked to the Lord, and, in her motherly way, heroically faced the future with her family, consisting of five children. Her only son preceded her in death at an early age. The children, left to mourn their loss are, Emma (Mrs. Harry Smucker) and Anna (Mrs. Frank Zook) both of Belleville, Pa.; Rachel (Mrs. W. S. Renkert), and Ella (Mrs. Emmet Yoder) both of West Liberty, and Belle at home. After their marriage, they started housekeeping in Lancaster Co., Pa., but after an interval of a few years, they moved to the home church near Lewisburg, Pa. After some years, a large number of the members of the congregation moved to Hartford, Kans. They, with others, returned to Ohio, where she finally fell asleep in Jesus. She was next to the last surviving member of a family of eighteen children. In addition to her children, she leaves to mourn her loss, her brother (Bishop Eli B. Stoltzfus, of Hudson, Ohio), 5 grandchildren, and a large number of relatives and friends. In her passing the Church and Sunday school lose a loyal and faithful member and an active worker. She was a Sunday School teacher for 30 years and was greatly devoted to her girls—as she called them. The neighborhood loses an unselfish friend, ever ready to lend sympathetic assistance in times of need or sorrow. She was especially faithful in visiting the sick and the distressed.

"Rest on, dear mother, your labor is o'er,
Your willing hands will toil no more;
A faithful mother, true and kind,
No friend on earth, like you, we'll find."

Funeral services at Oak Grove Church, in charge of Bros. S. E. Allgyer and N. E. Trayer.

SPECIAL MEETINGS

(Continued from page 733)

Every S. S. teacher needs a God-given conviction. We need the Holy Ghost baptism to be fit for service. We know when we hear men speak, whether they have been with God or not. We must live a prayerful life if we would develop a spiritual life. When we are disloyal to the Church, we are disloyal to God. A new born babe in Christ needs a spiritual atmosphere in the Church in order to grow. If we want to improve social conditions we must improve our attitude. Be honest and sincere, do right at any cost. People become like the thing they worship. The fact that God is just makes His mercy and grace so much more precious. Christ does not measure us by what we give back. Formality instead of spirituality will always fail. The mission of the Church is to evangelize the world. Christ not only paid for us with His life but with the disgrace He bore.—Secretary.

Peoria, Ill.

Secretary's report of the 101st quarterly meeting of the Metamora, Roanoke, Peoria, and Pleasant Hill Mennonite churches held at the Peoria Mission Oct. 8, 1933.

(Afternoon Session)

Devotion, Silas Bachman; The Plan of God for the Boys and Girls of the Church, Mable Heiser; The Plan of God for the Young People in the Church, Mrs. Oliver Yoder; The Plan of God for the Adult in the Church, William Schrock; The Plan of God for the Church in the World, Ezra Yordy; Special Music.

From infancy to maturity God has a plan skilfully worked out that develops as we grow old. Just as the type of food for our physical body changes from mild to more substantial foods so should our spiritual foods change and the properly conducted church provides this from its cradle roll to its senior Sunday schools. God gave definite instructions not to overlook children, for it is they who are willing to accept any teaching offered them by anyone older, and so if

they learn the Gospel when they are young, it will be much easier for them to understand it and remain true when they are older. As a part of the Church we are here to handle the Lord's interests for Him; first at home, then abroad. The Church is not here as a part of the world but to save the world and bring it into the Church. The Church of God must be balanced, stalwart, and occupy until He comes.

(Evening Session)

Devotion, Ray Slabauch; Duet; Extending the Border of the Church, Martha Nofsinger; Sermon (More Than Conquerors), H. R. Schertz; Special Music.

Not on some one else, but upon you and me lies the responsibility of enlarging the borders of the Church. For every Christian there are many unsaved souls. With every Christian lies the responsibility of bringing them in. If when our time comes to go we go empty handed ours shall be a starless crown. Saving ourselves we conquer but to be more than conquerors we must evangelize others receiving the power to do so through Christ who strengthens us not only to stand but to help others to stand. After conquering the conquered must be fed and protected against Satan. All this is possible if we accept Christ as our Captain, forget the past, and follow only Him in the future.

Moderators: Tilman Smith, Walter Yordy.
Chorister, Ralph Imhoff.
Secretary, Truman Schertz.

Rockton, Pa.

Report of Bible Conference held at Rockton, Pa., Nov. 10, 11, 1933.

Program.—Marks of a Separated Life, Eli Zook; Distinctive Doctrines, J. M. Nissley; Is the Bible Worth Reading, Anna Weaver; The Holy Spirit, J. M. Nissley; My Responsibility to the Church, Eli Zook; Essentials to Christian Growth, J. M. Nissley; Home, Eli Zook; Why Youth Should be Loyal, George Smoker; Sermon, Elmer Yoder; S. S. a Factor in Missions, Katie Wingard; Making S. S. Worth While, Irvin Brunk; Children's Meeting, Katie Wingard; Hell,

Elmer Yoder; Heaven, Eli Zook; Sermon, J. M. Nissley.

Theme: A full consecration of each member that the Church may grow and be a witness in the Master's service.

E. Pearl Hummel.

FAMILY ALMANAC FOR 1934

English and German

This is the sixty-fifth year of publication. Each year brings with it new problems. This edition has been prepared with the same care as former issues, and through the installment of new equipment we have been able to take care of this work entirely in our own plant. Personal supervision was given to every detail, and we trust it is all that can be expected of a work of this kind. The Almanac calculations have been supplied by a well-known and reliable calculator.

In addition to the regular almanac material, the usual original articles have been supplied by well-informed writers. The selected material will also be of special interest. This reading matter includes nature studies, matters of interest in church work, biographies of church leaders, helps to the Christian home, health hints, household items, and farm notes.

The ministers list of all Mennonite congregations of the United States and Canada has been carefully revised and brought up to date. The lists of ordained missionaries in foreign fields are also given.

The Almanac is printed on durable white paper in clear type. The covers are of substantial material intended to stand much usage. Every convenience for a ready reference in the home has been kept in mind, even to the punching of a hole for the insertion of a string for hanging.

Dozen copies 85 cents; 15 copies \$1.00; 25 copies \$1.65; 50 copies \$3.00; 100 copies \$6.00. Postpaid in each instance.

MENNONITE PUBLISHING HOUSE,
Scottdale, Penna.

No man can belong to a secret society without violating scriptures pertaining to oaths, the unequal yoke, hiding lights under a bushel, fellowshiping with unfruitful works of darkness, etc. Any church which carries a consistent testimony against the lodge stultifies itself when it tolerates or harbors members who habitually violate all these scripture teachings. Churches, like individuals, should heed the apostolic admonition, "Keep thyself pure."—Doctrines of the Bible.

A church must send or end.—Sel.

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MENNONITE PUBLISHING HOUSE

SCOTTDALE, PENNSYLVANIA

Table of Contents

- 721—Editorial
- 722—The Postponement Theory
- 724—From Our Mission Stations: Iowa City, Philadelphia, Reading Weekly News Letter from South America
- 725—An Active Career Ended "Don't Die of Cholera"
- 726—Little Doris's Queries (Poem) When Mother Called The Young Man Who Ran Away
- 727—Sunday School Lesson Bible Meeting Topic
- 728—Field Notes Correspondence
- 730—"Thou God Seest Me" (Poem) The Understanding Heart Meditations on Our Present Economic Conditions
- 733—Special Meetings
- 734—Illinois Sunday School Conference
- 735—Married Obituary
- 736—Announcements, etc.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVI (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, NOV. 30, 1933

(Herald of Truth
Established 1864)

No. 35

EDITORIAL

"Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

This was Peter's great confession, for which our Lord commended him by saying that he was blessed for this stand which he took. The importance of having a correct view and a right attitude toward Christ can not be overestimated. Of similar importance is the need of confessing Him before men. Listen to Jesus' own words: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

"Maintaining Scriptural Discipline."

In last week's paper at the close of the editorial on "Breaking Down Discipline in Orthodox Christian Churches" the editor stated that in the issue for this week the discussion of Discipline would be continued on the subject quoted above. Owing to the absence of Bro. Kauffman from the office this promised editorial will not appear this week. We hope to publish it as soon as possible. The question of Church Discipline is an important one and we are sorry that the series could not be continued. The reason for the editor's unexpected absence is explained in the Field Notes in this issue. H.

The Grim Messenger.—Every one knows who he is. John the Revelator calls him the rider of the pale horse and says that his name is Death. A few people long for him to appear, but usually he comes uninvited and often entirely unexpected. But whatever our attitude toward him, we are in constant danger of receiving his summons to go through the valley of the

shadow. One by one our loved ones respond to his call, as the unexpected telegram or the black-bordered letter mutely tell. These sudden changes bring sorrow and impress us with the uncertainty of life, but to the Christian they are, after all, viewed from an entirely different standpoint than they are looked upon by the sinner. The believer in Christ realizes that our Lord has overcome this last enemy and has taken away the sting which came through sin. And so, as the Christian answers this last summons, he is not going upon a lonely journey into the blackness of death, but is only wafted home to the courts of glory to be with his Lord who redeemed him from the curse of sin. Praise God that the Grim Messenger becomes a messenger of light to those who have put their lives into the care of the Great Shepherd who comforts and guides with His rod and staff even through the dark valley of death.

Thanksgiving.—The time of the year is here again when the chief magistrate of our land calls upon us to spend a special day in thanksgiving to God, in recognition of the many mercies and blessings which He has extended to us as a nation and as individuals. We are glad for this attitude toward God on the part of the president of the United States and the governors of the several states. There are many things in our land that are manifestly out of harmony with the will of God and would far from qualify us to be called a Christian nation in the true sense of the word, and yet we should certainly be thankful that, as far as the government is concerned, our nation is not anti-Christian, but that it actually encourages the worship of God. What a contrast this presents when compared to Russia, where atheism is the acknowledged attitude of the government and where Christian people are severely persecuted because of their belief in God! And so one of

the great things for which we should be thankful is the government under which we live.

Let us remember, however, that it is our duty to be thankful to God, no matter what attitude the government takes or whether there are special thanksgiving days appointed by the magistrates or not. Centuries before our government existed or the American continent was discovered by the white man the Old Testament writers exhorted the people of God to be thankful to Him. Let us notice a few quotations: "Give thanks unto the Lord, call upon his name, make known his deeds among the people. Sing unto him, sing psalms unto him, talk ye of all his wondrous works" (I Chron. 16:8, 9). "Offer unto God thanksgiving; and pay thy vows unto the Most High" (Psa. 50:14). "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High" (Psa. 92:1).

The New Testament writers are no less emphatic concerning the need and privilege of thanksgiving, as the following references will show: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20). "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). "In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (I Thes. 5:18).

Granted, then, that it is both a duty and privilege to express our thankfulness to God for His manifold blessings, let us do so on Thanksgiving Day as our rulers suggest, but remember also to be thankful at all times of the year. If we take time to count our blessings we will probably have little difficulty in being thankful, for our hearts will then just naturally overflow in gratitude. "Count your many blessings; see what God hath done," and then "be thankful unto him, and bless his name."

THANKSGIVING MEDITATIONS

TO THE TRINITY

By J. S. Umble

For the Gospel Herald.

Our Father, for Thy loving Care
And answers, oft, to feeble prayer,
For saving us from sin's despair,
We thank Thee.

Our Strength, for Thine almighty Arm
That keeps us safe from threat'ning harm,
From sorrow's weight and sin's alarm,
We thank Thee.

Our Savior, for Thy dying Love
That raises us to joys above
And sends Thy peace down like a dove,
We thank Thee.

Strong Advocate, for Sympathy
With our distressed humanity,
For pleading our infirmity,
We thank Thee.

Great Spirit, for the living Word
That teaches us to know our Lord
So that our lives, with His, accord,
We thank Thee.

Heavenly Teacher, for the Light
Thy truth has shed into our night,
Revealing heaven to our sight,
We thank Thee.

Blest Trinity, Great Three in One—
Eternal Father, Risen Son,
And Holy Ghost—for victories won,
For promised crown when life is done,
We thank Thee.

Goshen, Ind.

THANKFULNESS

By Lottie B. Snyder

For the Gospel Herald.

Since the Lord has so wonderfully healed me that I am permitted to go from home to home to visit, I can't help but write a few words which may be of some help to some one. In the midst of these trying times people may wonder what they have to be thankful for. But oh, it is a good thing to give thanks unto the Lord. "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most high: to shew forth thy lovingkindness in the morning, and thy faithfulness every night" (Psa. 92:1, 2).

By the request of a dear sister I am writing this. She thinks herself it is wonderful that people do not thank God for the food and other things we have. Let us not forget our temporal and spiritual benefits. The goodness of God is wonderful. Let us be thankful then for Christ, the one who can and does help us at all times. Our kind heavenly Father gives us all these rich blessings to enjoy. We should always be in a thankful spirit. "Now unto him that is able to do exceeding abundantly above all that we ask or think, ac-

ording to the power that worketh in us" (Eph. 3:20).

Many in our so-called Christian homes sit down to eat without even thanking God for the food. "Giving thanks always for all things unto God the Father in the name of our Lord Jesus Christ" (Eph. 5:20). "Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks" (Eph. 5:4).

As I was told once to count all my blessings, one is surprised to see the many blessings one has to enjoy, but cannot name them all. Let us praise the Lord for all His benefits. "What shall I render unto the Lord for all his benefits toward me" (Psa. 116:12)?

Even though hard times, difficulties, and afflictions with other unpleasant experiences may be ours, yet God sends all these things upon us for a purpose. And if we accept them in the right way, they too will become a source of blessing to us. May we also thank Him for the hard things in life, knowing they will work together for our good. "In everything give thanks: for this is the will of God in Christ Jesus concerning you" (I Thes. 5:18).

It is a command from God to give thanks. The psalmist says, "At midnight I will rise to give thanks unto thee because of thy righteous judgments" (Psa. 119:62). "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah" (Psa. 68:19).

I am afraid we as God's children do not appreciate the blessings we have when we can sit around God's table spread with His blessings. I am one who cannot eat as most people are used to, but thanks be to God that I can daily meditate on God's Word. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). May we thank the Lord at all times for all our blessings.

Lititz, Pa.

THANKSGIVING

By Ida Crilow

For the Gospel Herald.

What does Thanksgiving really mean to us? Is it a day for real pleasure, or is it a day to worship God?

The answer to this question would vary with different individuals. But when thinking of Thanksgiving we should think of the spirit of the people who held the first Thanksgiving Day. How they must have felt to have plenty of food, even if it was only the

bare necessities of life. To think of what it really meant to them; and what it means to us to-day. They were really thankful.

Thanksgiving originated from the Jewish feast of tabernacles and was first observed by the Pilgrim fathers when they came to this country. The day was later set aside by the Government and became a national holiday.

Thanksgiving Day is not always a day of cheer to many. To them it may be a sad day, when they recount their sorrows, losses, pains, debts or other distress. However, the Pilgrims who celebrated the first Thanksgiving Day did so after a bitter experience. Led on by the desire to worship God aright in this new land of freedom, they gained a bleak, bare, cold land, peopled with hostile tribes. In their shacks the first winter they saw many of their loved ones perish, their fondest dreams shattered. They clung on, hoped in God, sought bravely to cleave to their ideal. Times have changed. We have more civilized problems, nevertheless, just as irritating. Too often they sap the soul, unless we are on guard. We also battle with life—with death. They ordered a feast, and prayer, we ought not do less. To many, Thanksgiving Day is only a day of feasting and pleasure. To them it has lost its real significance. They have lost a great deal. To those to whom the day is still real, it can be the source of great blessings, though the year may have had its share, and more, of distressful things.

It is human nature to remember the pleasant and forget the unpleasant occurrences of life. Just so in a season of Thanksgiving we are most thankful for what seems to our human judgment to be positive factors in the realization of life's aims and purposes. It is easy enough to be grateful for the pleasant circumstances in our lives. Indeed we can easily be thankful for health, natural beauties, friends, parents, and Christian privileges; but the test of our gratitude comes when we should be thankful for the adversities and unpleasant conditions. We may forget or fail to be thankful for some of the difficulties we look upon as negative factors, but which God may regard as our greatest blessings in the light of their influence upon us—circumstances which enlarge us and give us the broader vision of life and its possibilities. It often takes just such circumstances, before the better things can result.

Thanksgiving appeals to us in more ways than one. It affords us an opportunity by which we can show our appreciation both natural and spiritual. This holiday comes in a time of the year when most of the crops have been harvested. A thankful person will offer blessings both natural and spiritual.

How should we observe this day? We

may observe it either in a thankful or in a sinful way. Where there is no conception of sin, there is no conception of grace. Where there is no conception of grace, there can be no gratitude. Ingratitude is a nation-wide sin.

Do we really have something to be thankful for? Yes, innumerable things: homes, friends, health, daily food, protection, besides the invaluable spiritual gifts which we receive from God.

What is the true spirit of Thanksgiving? Is it being particularly thankful on one specific day each year for our blessings? This is a false conception of the true Thanksgiving attitude. Every day of our lives should be one of real thanksgiving. The blessings which our heavenly Father showers on us are as numberless as the stars, and yet do we as often as we should, give thanks for them?

Returning thanks for our blessings should be a part of our life.

To live here and enjoy the many useful and necessary things of life without being thankful, shows that we do not realize our blessings as we should. How can we help but to be thankful if we think of our many blessings, and where they come from? If our gratitude were practiced daily in word or deed, every day of our lives would be one of real thanksgiving.

"Oh, give thanks unto the Lord; for He is good: for His mercy endureth forever."

Millersburg, Ohio.

CHRISTIAN SCIENCE

(A False Religion)

Christian Science, so-called, is false in its name, teaching, and practise. It is neither Christian nor Science. It is not Christian, because it denies the deity of Jesus Christ; therefore we know it cannot be Christian. It is not Science, for science recognizes sickness and pain and is searching continually for its remedy. Also the Bible teaches there is sickness, pain and death; therefore it is not science, so it is false in its name.

It is false in teaching, for it contradicts the Bible and denies Jesus Christ. The Bible, (1 John 2:22, 23) "Who is a liar, but he that denieth that Jesus is the Christ? He is an anti-christ, that denieth the Father and the Son. Whoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son, hath the Father also."

Science and Health, page 313, "Jesus of Nazareth was the most scientific man that ever trod the globe." Page 8, "Christ is truth which reaches no higher than itself." Page 332: "Christ is the true idea voicing good." Again on page 313: "In speaking of Jesus Christ, He was the son of a virgin,"

the term Jesus Christ, or Jesus the Christ may be rendered, "Jesus the anointed," "Jesus the God-crowned or the divinely royal man." On same page we read in referring to Heb. 1: "We may assure that the author of this remarkable epistle regarded Christ as the Son of God, the royal reflection of the infinite; and the cause given for this exaltation of Jesus, Mary's son, was that He loved righteousness and hated evil."

Notice it says, "Mary's son."

How much different is the Bible (Matt. 14:33): "Then they that were in the ship came and worshiped him, saying, Of a truth thou art the Son of God." John 10:30, "I and my Father are one." Here we have Jesus' own words.

Again we read in Science and Health, page 23: "One sacrifice, however great, is insufficient to pay the debt of sin." Page 25: "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon 'the accursed tree' than when it was flowing in his veins as he went daily about his Father's business." The Bible (Heb. 10:10): "By the which will we are sanctified, through the offering of the body of Jesus Christ once for all." 1 John 1:7, "And the blood of Jesus Christ his son cleanseth from all sin."

Christian Science in "Science and Health," page 348, calls it "delusions cast out," when Jesus cast out the devils; but listen what the devils say about Jesus (Luke 4:41): "And devils came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuked them, suffered them not to speak: for they knew that he was Christ." Now, notice how Christian Science belittles the work of Christ by saying, "Christ cast out delusions." But listen: is it not strange how these delusions could talk? They knew Christ, so they had knowledge. They did not call Him, "Mary's son" as does Christian Science, but said, "Thou art Christ the Son of God." Pardon this statement, but I must say, "The devils were more fair in their statement as to Christ than is Mrs. Eddy in her book of Science and Health."

The Bible (John 11:14): "Then said Jesus unto them plainly, Lazarus is dead." "Science and Health," page 493, calls it "illusion." They may as well have said it was deception, witchery, or cherished fancy.

Now let us notice that Christian Science is false in practice. "Science and Health," page 348: "Disease—an illusion." Page 301, it calls sin and disease "a delusion;" yet they want to give you treatments and charge you a good sum of money and claim they can cure you.

Now come and let us reason a little. Suppose you go to your doctor and he tells you, "Your condition is

bad; you have a hard case, but I can cure you if you will submit to my treatments and do just as I tell you and take my medicine, but it will take some time and cost you \$50.00. However, in the first place, I want to tell you that there is not one thing that ails you; it is just a delusion."

What would you think of him? Would you have any confidence in the doctor? Would you give him your money? Would you take his treatments? A thousand times "No." Yet many are willing to accept Christian Science teachings on these same terms.

Listen to Jesus: "And ye will not come to me, that ye might have life." (John 5:40).

Yes, as the poet has well said, "The light of the world is Jesus."—E. A. AUSTIN in "Gospel Banner."

THE BIBLE

This Book contains: The mind of God, the state of men, the way of salvation, doom of sinners and happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here heaven is opened and the gates of hell are disclosed.

Christ is its grand subject, our good its design and the glory of God its end. It should fill the memory, rule the heart and guide the feet.

Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory and a river of pleasure. It is given you in life, will be open at the judgment and be remembered forever. It rewards the greatest labor, and condemns all who trifle with the holy contents.

"So live that when thy summons comes to join the innumerable caravan which moves to that mysterious realm where each shall take his chamber in the silent halls of death, thou go not, like the quarry-slave at night, scourged to his dungeon, but sustained and soothed by an unfaltering trust, approach thy grave like one who wraps the drapery of his couch about him and lies down to pleasant dreams."—Sel. by Emma R. Denlinger.

Pride is not an evidence of much knowledge but rather of ignorance. The more a man knows the more humble he becomes. And again, the more a man boasts of how much he's got, the more of a question there is whether he's got it.—J. F. Bressler.

Missions

He that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields: for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Tampa, Fla.

(1409 Ida St.)

Greetings to all Herald Readers: "Blessed are the undefiled in the way, who walk in the law of the Lord.

"Blessed are they that keep his testimonies, and that seek him with the whole heart" (Psa. 119:1, 2).

We find many blessings promised in God's Word but, like salvation, these are on conditions, to be met.

On Nov. 5th we had our counsel meeting here in our small congregation, about all members were present and expressed peace, so that on the 12th we met for communion and feet washing. We were very glad for the presence and help of some of the Virginia friends in this service, as well as the other service of the day.

Our hearts are a little sad, naturally, when we consider the sufferings of our blessed Redeemer on our behalf, but again we can not but rejoice when we know that He rose from the dead, triumphant over death, hell, and the grave, and is alive forevermore, now interceding for us at God's right hand. Bless His holy name.

Attendance at our regular service is improved since the cooler weather.

We are glad for the presence and help of the Darkes family in our services. They also took part in the communion services.

The following named were with us over Sunday, Nov. 12: Daniel A. Blosser and daughter Marie S., Daniel J. Blosser and wife, Grace P., all of Harrisonburg, Va. We are always glad for the brethren who stop with us and assist in the work and give a few words of encouragement.

Bro. Hernandez is at present over in Cuba investigating conditions to provide for the family, but he does not report very encouragingly from there. Cuba was the former home of the Hernandez and they have relatives there.

Bro. Marion Cruz has been on the sick list part of the time of late, and was not able to be at the communion services.

In our visitation work we meet with those who are sick in body and request prayer that they may be well, but a little investigation brings out the truth that the soul needs the Great Physician badly. Our Bible study and prayer meeting last night was in a home where the mother has been sick for some time, the father a backslidden Baptist and 4 children ranging from

2½ to 10 years. Prayer was requested and an open door for service. Will you pray with us in the interest of such? Oh, how they need Jesus, the Friend that sticketh closer than a brother.

Come and pay the mission a visit. "Come and see" (Jno. 1:46).

Nov. 15, 1933. L. S. Glick.

Columbia, Pa.

(Fourth & Mill Sts.)

Greetings in Jesus' Name:—As Thanksgiving Day is approaching our minds recall the words of the psalmist when he said, "O give thanks unto the Lord; for he is good: for his mercy endureth forever."

On Sunday afternoon, Nov. 12, communion services were held and the ordinance of feet washing observed, Bishop John H. Mosemann officiating. Nearly all the members were present. Some of the children of the town stayed and witnessed the service for the first time. Wednesday evening previous, preparatory services were held.

Our monthly Bible conference was held on Nov. 4 & 5, Saturday evening and Sunday all day, with Bro. Milton Brackbill, Frazer, Pa., as the instructor. We had a very good attendance of the ministers and brethren and sisters from the surrounding congregations. We studied the first three chapters of Revelation and plan to continue the study of Revelation at our next monthly conference which is to be held Dec. 9 and 10, with Bishop Noah H. Mack as instructor. Come and spend some time with us.

In the beginning of October, 57 rewards were given to those who did not miss a Sunday during the last quarter in Sunday school. At present, in our Bible Study on Saturday evening, we have a very profitable study of a series of lessons on the life of Christ by Bro. Christian Charles, Landisville, Pa.

Sewing school has again started for another year on Oct. 28. At present we have 150 enrolled. New girls are coming in every Saturday. On Oct. 19 a number of sisters—Alva Martin, Lizzie Garber, Mary Nolt and Lizzie Shellenberger—came to the Mission and cut a nice lot of garments for the sewing school. We appreciate their help very much and may God bless them.

The following are the dates which the various circles have taken: Oct. 28, Millersville; Nov. 4, Goods and Bosslers; Nov. 11, Landis Valley; Nov. 18, Stumptown; Nov. 25, Manor; Dec. 2, Landisville and Salunga Jr.; Dec. 9, Manheim; Dec. 16, Strasburg; Dec. 30, Willow St.; Jan. 6, Rohrerstown; Jan. 13, East Petersburg; Jan. 20, Mellingers; Jan. 27, ———; Feb. 3, Lancaster; Feb. 10, Elizabethtown; Feb. 17, Lititz; Feb. 24, ———; Mar. 3, Chestnut Hill; Mar. 10, Paradise; Mar. 17, Mt. Joy; Mar. 24, Stricklers; Mar. 31, ———;

Apr. 7, Annville; Apr. 14, Maple Grove; Apr. 21, ———; Apr. 28, ———; May 5, ———. We very greatly appreciate the help the various circles give us in coming to serve as teachers for the girls. There are a few dates not taken yet, and we would be very glad to get in touch with a few circles (who have been coming every year to help us) but have not taken a date yet.

Death has come and taken one of our number: Bro. Samuel Kise, an aged brother, reminding us again that here we have no continuing city but seek one to come. Brethren John K. Charles and Christian Lehman preached for us in the absence of Bro. Martin, who was away holding meetings at Gingrich's Church, Lebanon Co.

Visitors at the Mission have been Bro. and Sister Noah H. Mack, Sisters Lizzie Hershey, Emma Garber, Maggie Mease, Alma Weidman, Cora Smith, Blanche Brubaker, Bro. and Sister Milton Brackbill and children, Miriam, Betty, and Margaret, Bro. Michael Frey.

On Oct. 26 a number of brethren and sisters gathered at the Mission and did the annual house cleaning of the church. Bro. Daniel Dupler had the misfortune of breaking his limb when a ladder fell and is now confined to the Columbia Hospital. He is getting along nicely and expects to be home by the end of next week.

The tent was brought back to the Mission and again stored away for the winter. In October we came in touch with about 45 different homes. Any one wishing to go along with us, come and spend the day with us. Twenty-seven men stopped at the Mission for something to eat in October.

The girls' meeting planned for the second Tuesday evening of each month, was held on Nov. 14. Sister Anna Mae Grove, Mountville, spoke on the subject, "Kindness." Pray for these meetings.

This evening four young brethren from Elizabethtown—Lehman and Mervin Longenecker, and Edwin and Samuel Keener—came and sang at the Hospital and various homes over the town. May God bless the message brought in song.

We gratefully acknowledge the donations given us as potatoes, apples, turnips and pumpkins. Also any one wishing to donate flour, sugar, lard, pudding, sausage, etc., to be used in the baskets for relief work will be gladly received.

Continue to pray for the work. Come and help by your presence.

Nov. 16, 1933. Gertrude M. Lefever.

Washington, D. C.

(Cottage City, Md.)

This past week was filled with rich blessings. Bishop Noah Risser was with us and received ten applicants in-

to church fellowship by water baptism on Saturday evening. Sunday morning he had charge of communion service. Nearly all members were present for this feast, but a few did not feel worthy to partake of these sacred emblems. A missionary program was rendered Sunday evening. The topics, "Glimpses of our Present Missions" and "Opportunities in the Home Field", were discussed. A missionary story was given to the children. This was followed by a sermon, "Recognizing God's Call for Special Work," by Bro. Geo. Brunk.

This morning while out distributing "The Way" the last one was given to a man delivering bread. After looking at it he said, "Since when have Mennonites come to Washington?" He was from ———, Pa., and went to a Mennonite church there. He promised to come over to our services some time.

We appreciate the warm hospitality shown to us by most of the people we work with. After our cottage meeting last week the father of the home arose to his feet and said, "I truly want to thank you good people for coming here. It is not often that really good people come. We want you to come again. Come any time, and I mean it."

Faces have brightened and hearts have been lightened by the garments given them, that were sent to us from the various sewing circles. We do very little relief work, but at the present time we are getting a barrel of day-old bread three times a week to distribute among the needy. Those who are able to, pay us at least what it costs us, which is one cent a loaf.

Bro. R. J. Shenk left to-day to conduct evangelistic meetings at Springdale, Va. In His service,
Nov. 20, 1933. Esther Histand.

Miner's Village, Pa.

Dear Readers:—Greeting in Jesus' name. The truth of Isa. 55:11 was again impressed upon our minds on Sunday, Nov. 12, when eight precious souls were received into the church by water baptism. Oh, what rejoicing among us; and the tears of joy that were shed, and the fervent prayers that ascended! These make it a day that will be long remembered by us at Miner's Village Mission.

Nov. 19 we observed the Lord's Supper, commemorating the death and offering of our Lord Jesus, and also the ordinance of feet washing. This was the first communion service for those eight souls, and (if the Lord will) the last communion service for Bro. Elam Stauffer with us for some time. His date of sailing is Dec. 7, when he will leave New York to start his work in Africa. The emblems in the communion service were shared by the bishop, Bro. Henry Lutz, assisted by Deacon Herman Metzler.

The brethren who preached for us the last month were Jos. Boll, John Weaver, Henry Lutz, Elam Stauffer. Visiting brethren were Clayton Brubaker, William Heisey, Martin Metzler, John Snively, Abram Risser, Henry Hagey, Herman Metzler.

Saturday evening, Nov. 18, we held preparatory services, when Bro. Henry Lutz preached.

Our Sunday school attendance averaged 151 for October and November, up to Nov. 19.

Some time ago I asked for old church papers to give out in the village. The village people are very glad for these papers. Any one having Gospel Herald, Missionary Messengers, Christian Monitors, or Youth's Christian Companions to give, just give them to any one of the workers, or send or bring them to the mission.

Our prayer meetings continue bi-weekly on Tuesday evenings. They are well attended, and the interest is good. Meetings were held in homes as follows: Ray Wise's, Oct. 10; Frank Sonnon's, Oct. 24; and Daniel Livering, Nov. 7.

Bible study is also held bi-weekly. Topics were: Oct. 5, Pleasure, leader—Elam Stauffer; Oct. 19, Joy, John S. Hess; Nov. 2, Pleasure, Elam Stauffer; Nov. 19, Evil, John Gochenaur.

Bro. Jos. Lehman from the new colored mission in Lancaster, was with us in our prayer meeting Nov. 7, and read the lesson for us from Eph. 2.

On Thanksgiving evening (Nov. 30) we will have a prayer and praise service instead of Bible study.

At our regular services on Dec. 3, Bro. Elam Stauffer will preach his farewell sermon to the Miner's Village congregation.

Continue to pray for the work, the workers, and the people at this place, particularly the lost. "I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting."

In His Name,
Benjamin Stauffer, Secy.
Nov. 20, 1933.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

October 17, 1933

Carlos Casares, F. C. O.
Dear Herald Readers, Greetings in the Name of our Savior:—We have passed an important date in American history, the 12th of October. In the Argentine it is usually a big fiesta. Columbus braved many dangers before he was able to realize his aim of discovering the new world. But thanks be to God that he found the land that was a shelter for our forefathers so that they could worship God as their conscience dictated. Our country has been a land of liberty for many years. Will it be so for Christians in years to come? Our forefathers also suffered

trials and even death to preserve the faith. May we continue faithful in preaching and teaching the pure Gospel, that more may be saved in these last days. We (the pastors as they call us), with four young sisters of our congregation, two young brethren, and Bro. and Sister Barbosa, left for Mechita to pass the special holiday of Oct. 12, in a Christian way, enjoying a spiritual feast. We had an all day meeting with the members of the following towns: Carlos Casares, Bragado, Mechita, Alberti, and Martinez de Hoz. Bro. Hershey and another native couple were also present. In the eve we had a street meeting and an evangelistic meeting. All went around announcing the meeting. Those who spoke in the open air meeting were, the native workers, Bros. Di Pietra, Gorgon, Barbosa and also Juan Rearte a young member from Carlos Casares. All returned home more than happy to have spent such a pleasant day in Christian fellowship. All were made specially happy to see the wonderful representation of saved people from Alberti, a town where Bro. and Sister Gorgon are stationed. I think there must have been fifty from there, and such wonderful testimonies for them who are babes in Christ. Nineteen were baptized there recently, and I believe there are 48 more converts. The Spirit of the Lord has especially been manifested in this town. Even the priest is beginning to read the Bible. Pray for them.

Bro. Hershey with the tent, and Bro. and Sister Di Pietra are making a tour in evangelism. They have been to Alberti, Mechita, O'Brien, and are planning to be in Bragado soon. Bro. Di Pietra, the evangelist, is a Spirit-filled man. Pray for the Gospel tent and those concerned in preaching, teaching the Word during the summer months. We have all been praying, and believe that the Spirit of the Lord will be greatly manifested, and that He is already working in the hearts of the unsaved.

We hope to have another all-day meeting in the Casares district on New Year's day. Pray for the meeting. The part of the meeting that was especially interesting to the natives was the workers' and testimony meeting at Mechita. In this meeting some of our missionaries took part and native members, native workers and many newly converted young people. The talks during the day and the Christian fellowship were a blessing to all.

Florence B. Lauver.

OUR INDIA LETTER

Dear Herald Readers:—We are indeed thankful to the heavenly Father for the many manifestations of His
(Continued on page 748)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

MY MOTHER

'Tis more than twenty years ago, in autumn
cold and gray,
My gentle mother closed her eyes, and
passed from earth away.
Her weakened form, her loving cheek, her
sweet angelic smile,
Told us that death was hovering near.
But on that morning, while the stars paled
in the light of day
Amid the tears that vainly sought the dread-
ed hand to stay,
He bore her happy spirit hence across the
swelling tide,
And all the light went out from home the
hour my Mother died.

My youthful days have long since flown to
the returnless shore,
Yet oft in thought I live again those early
seasons o'er:
My mother's calm and patient face, methinks
I see it now,
Her cheerful smile, the lines of care that
marked her thoughtful brow;
Her loving eyes still look on me through
parting mists of years,
Her gentle voice still comforts me when I
am bowed in tears;
I seem to see her form again as once at
close of day,
She stood within the open door and watched
her child at play.

My mother, when I think of all thy self-
forgetting zeal,
That sought another's grief to share, an-
other's woes to heal;
The little shining deeds of love the world
not often sees,
Ah me! I cannot count the worth of bless-
ings such as these!
But still in fadeless memories they are
treasured every one,
Those little golden threads of life her hands
so deftly spun.
And often as in reverie they come again to
mind,
I would that I might leave as rich a heri-
tage behind.

—Sel. by Emma R. Denlinger.

A MOTHER'S HEROISM

One day at Zuru the Emir and a number of his wives were at a neighboring village. One of the wives, who stayed on the compound, had a little child that was just able to run about. In this compound, as in many others at Zuru, was an open well, uncovered, as most of them are. This little child, in its play, fell into the well in which was about fifteen feet of water. Parental love caused the mother to jump into the well to rescue the child which would have been sure to have drowned. There in the water she caught her baby and held it in one arm, while

with the other she clung to the side of the well. In answer to her call several men came to her rescue. First they put down the bucket with a rope, as for drawing water. The baby was put in it and drawn out. Then the rope was let down to which the mother held and was lifted out by the men. Thus all were safe once more.

This heathen mother risked her life to rescue her drowning child. What are we doing, as enlightened Christians, to rescue the millions from a far worse fate?—eternal banishment from the presence of God. God help us! Are we denying ourselves? or doing anything that compares with the act of this heathen mother, to rescue never dying, perishing souls?—Selected.

JUST CLOTHES

There was a man—a most unhappy man. He had a home but he could not live there. His misery and shame drove him out among the tombs; the place of death. For him rest was an unmeaning word. By day and by night he was crying out his hopelessness and despair, cutting himself with stones.

Sin had laid hold of this man until he was demon ridden and devil driven. One striking outcome of his dark and sinful state is given us by Luke in the words: "He ware no clothes". He was lost to all sense of shame or decency. We have often wondered how much of the shameless nakedness of this modern age is due to the same satanic influence. It is surely an indication of the corruption that exists in our social life.

If you live as the writer does on the sea coast, you cannot help but notice the inroads this vicious thing is making among us. Surely Sodom and Gomorrah had nothing on our bathing beaches.

Here in Canada our Government has taken severe measures to suppress the unpleasant habit of the Doukoubour settlers, who seem to think that unclothed their protests carry more weight. Hundreds have been arrested and placed in confinement. However, it goes without saying that in many of the styles so prevalent now, there is a suggestiveness and lasciviousness that is not found in the undress of these deluded people. I suggest that the "powers that be" turn their attention to this phase of the question; build more jails, and make more arrests until they have modern society cleaned up.

Ah, no, there is a better way. This poor outcast creature met One mightier than the demons who possessed him or the sins that bound him. No effort of his own—no effort of anyone else could have freed him, but Jesus Christ came that way, and at His word the power of sin was broken and the prisoner freed. Gone were his fetters, gone was that driving restlessness; he could now "sit" at the feet of his De-

liverer, and with the change wrought came the Divine instinct of modesty. How or where he obtained them we are not told, only the fact is stated he was now clothed, and he was in his right mind when he took to clothes, for Luke tells us that too.

Modest apparel is an indication of grace. Clothes do matter. To one with a sense of moral and spiritual values there is something more important than a coat of tan, or a fast swim suit, or the latest daring fashion. We have heard the argument of the beauty of the human form as natural; but in many cases there is no beauty.

There are those who make us think of Kipling's satire "A rag and a bone and a hank of hair" or the more rotund form, with rolls of unsightly flesh, these even from an artistic view need the kindly veiling of more clothing.

Then the old proverb is often quoted; "evil be to him who evil thinks," in further defense of prevailing vogues, but neither one alters the fact that God Himself came to the help of the embarrassed pair in Eden, and we are told: "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them". God has laid down certain great principles to guide us in these questions. Let us give heed to them for clothes do matter.—M. E. Chatham, in Cleveland Gospel Herald.

HEAVEN

"What must it be to step on shore, and find it—heaven; To take hold of a hand, and find it—God's hand; To breathe a new air, and find it Celestial air; To feel invigorated, and find it—immortality; To rise from the cares and turmoil of earth into one unbroken calm; To wake up and find it—glory."

What is it to be a Christian? It means everything. It means to be born again. You can't explain all about being born again, but you can experience it.

Be sure that the sunshine of heaven is kept bright in your home, for where this is the case you are but enjoying a foretaste of the eternal sunshine in the home above.

—Sel. by Emma R. Denlinger.

Our right to exist as a separate organization, whether it is in business, in manufacturing, in society, or in religion, is distinctiveness. When we cease to have characteristics which mark us as distinct and different from all other bodies, we have no right to exist as a denomination.—M. C. Lehman.

We would not want to live, if there were nothing to live for.—J. I. Lehman.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE LIFE OF PAUL**

OUTLINE STUDY

Lesson for Dec. 10, 1933.—**PAUL IN CAESAREA.**

Lesson Scope.—Acts 21:1-26:32.

Lesson Text.—Acts 24:11-27.

Time and Place.—A. D. 60, in Caesarea.

Leading Characters.—Paul, Tertullus, Felix, Jews.

Golden Text.—Herein do I exercise myself, to have always a conscience void of offence toward God, and toward man.—Acts 24:16.

Points for Meditation.—

1. Submission to the powers that be.
2. "A conscience void of offence."
3. True worship.
4. Hope of the resurrection.
5. Enduring hardships and persecution.
6. Perfect liberty.

Introductory Thoughts.—To appreciate Paul's status and his labors at this time, it is necessary to read the history of his life and labors from the time he departed from Ephesus until the time of this appearance before Felix. One can not help but be impressed with the great contrast between him and his persecutors. In this contrast we are reminded that as his persecutors appear at this time, so he appeared in the stirring days when Stephen and others died as martyrs to the faith, with Paul as one of their chief persecutors. Contrasting Paul at this time with Paul in the days of Stephen, we have a true picture of genuine conversion.

LESSON COMMENTS

Paul Arraigned before Felix (1-9).—

The conspiracy of the Jews against the life of Paul having failed in Jerusalem, there was nothing left for the Jews to do but to carry their case before the governor in whose custody he now was. It was nothing to them, apparently, that they proved themselves murderers as well as hypocrites; what they wanted was to get rid of Paul, and there was nothing too mean or vile for them to stoop to in order to gain their purpose. In Tertullus they had an excellent tool, one who was both eloquent and resourceful. Doubtless he made a good impression on those who were opposed to Christianity, and possibly his speech may have confused or turned the minds of some who had been friendly to Paul. But what was intended as a trial for Paul and a determined effort to get him out of the way proved to be his opportunity to promulgate his faith and to fix the blame where it belonged.

Paul Vindicates Himself (10-21).—Tertullus having concluded his speech, Felix beckoned to Paul to speak for himself. It did not take him long to make it clear that the Jews had no case against him. It had only been twelve days since he had gone to Jerusalem. During the time that he was there he had done nothing contrary to the law, had tried to be conciliatory towards the Jews, had not even disputed with the Jews while on this visit to the center of Judaism. In connection with this it might be well to remember that

at the very time of Paul's arrest he was going through a Jewish ceremonial with a view to preparing himself for the Jewish passover. What is more, none of the things that Tertullus mentioned before Felix had any foundation of support. As Paul said, "And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: neither can they prove the things whereof they now accuse me." These were facts which no man could withstand.

But Paul did remind Felix and those who were at the trial that "after the way which they call heresy, so worship I the God of my fathers, believing all things that are written in the law and the prophets," declaring himself an adherent to the Jewish doctrine of the resurrection from the dead, which doctrine some of the Jews themselves denied. He emphasized the fact that if there was any evil proven against him it was that of declaring himself in favor of this bodily resurrection, which saying raised an uproar among the Jews. He closed his address with an appeal that this case should have been brought before Felix by the people who had been eye-witnesses to the alleged wrong-doing of which he was accused rather than by the avowed enemies and their paid attorney who

were here pressing the case against him.

Conduct of Felix (22-27).—Felix proved himself a governor quite as weak and unworthy as was Pilate in the days of Jesus Christ. All the arguments against Paul having been met and disproven, there was nothing to do but to exonerate him. But this Felix was unwilling to do. Like Pilate, he knew the nature of the Jews and was too weak to assert himself. So he decided that he would keep Paul in custody, saying, "When Lysias the chief captain shall come down, I will know the uttermost of this matter." To make his course seem excusable in the eyes of those who were moved by a sense of right and justice rather than Jewish prejudice, he instructed the centurion to let Paul have the greatest latitude of freedom, and allow his friends to come and minister to and comfort him.

On the surface of things that looked quite fair and impartial. But this impression is speedily taken away when it is remembered that after this Felix frequently sent for Paul, hoping that he might be given a bribe for ordering his release; and at the end of two years, when he was removed from office, Paul was still a prisoner in his charge. As a "prisoner of the Lord," bearing in his body "the marks of the Lord Jesus," Paul was probably serving the cause of Christ more effectively than he could have done had he been at liberty to go where he would.—K.

Bible Meeting Topic

MOUNTAIN SCENES OF THE BIBLE
—OLIVET (Jr.).—Acts 1:1-12

Topic for December 10

MOTTO

"Jesus Christ is Lord."

OUTLINE STUDY

I. Where was Mount Olivet?

1. Near Jerusalem, by Bethany and Bethphage.—Mark 11:1.

II. Happenings on this Mount.

1. Here Jesus began His ride into Jerusalem.—Luke 19:29-40.
2. At Bethany He raised Lazarus.—Jno. 11:1, 38-44.
3. At Bethany they made Him a supper.—Jno. 12:1-3.
4. On this mount Jesus taught the disciples.—Mark 13:1-4.
5. On this mount Jesus prayed before His arrest.—Luke 22:39-47.
6. Here Jesus' feet ascended from earth.—Luke 24:50-53.

III. The Ascension of Jesus.

1. Conversation with the disciples.—Acts 1:6-8.
2. The going up in their sight.—Acts 1:9.
3. The vision of two angels and their words of comfort.—Acts 1:10-12.
4. Where He went.—Acts 2:32-36.
5. What He does for us.—Heb. 9:24; Rom. 8:34.
6. Waiting till time to return.—Acts 3:19-21.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textwords, "Mount of Olives," "Olivet."
2. Memorize a Passage from the Outline Scriptures.
3. Tell Some Event That Happened on this Mountain (Various ones take different events).
4. Jesus' Last Message to the Disciples.
5. Describe the Last Scene and the Angel Visit.
6. What Jesus Is Doing for Us Now.
7. What Those Who Are Faithful May Expect.

For Seniors.

1. Mount of Olives in Scripture records.
2. The Significance of the Ascension.
3. The Hope of the Return of Jesus.

PERSONAL THOUGHT

Are we witnesses unto the Lord Jesus? We can not be eye witnesses of His resurrection and ascension. But we may be witnesses of the truth of this fact by experiencing the practical results of His ministry at the right hand of God, by the work of the Spirit in our hearts.

SEED THOUGHTS

"We may gather wood for the altar, but the true fire must descend from heaven. The speed and excitement kindled by one's own exertions are very different from the varying stress of the wind that bears one onward without the thump and rattle of the engine rod."—Edward Dowden.

GOSPEL HERALD

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THURSDAY, NOVEMBER 30, 1933

Field Notes

Evangelistic meetings are scheduled to begin at the Mennonite Church at Belleville, Pa., on Nov. 28, with Bro. C. F. Derstine, Kitchener, Ont., in charge.

Correction.—The Johnstown Bible School will open on Jan. 2, 1934, instead of Jan. 1, as announced in the bulletin and in the columns of the Herald. S.

Bro. B. B. King, Elida, Ohio, will begin a series of meetings, the Lord willing, with the Howard-Miami congregation in Indiana, on Dec. 6. Pray for a spiritual revival. Every one is invited. S.

Visitors at the Publishing House during the past week were: Bro. Orie O. Miller, Akron, Pa., Bro. and Sister Clarence Ramer and little daughter, of Duchess, Alta.; Sisters Alma Shank, Continental, Ohio; Blanche and Ruth Brenneman, Elida, Ohio.

Ordination services are to be held at the Cross Roads Church, near Richfield, Pa., the Lord willing, on Dec. 7, when it is purposed to ordain a deacon to fill the vacancy occasioned by the death of Bro. A. K. Brubaker. May our readers remember the work in prayer.

Bro. Daniel Kauffman of this office, in company with Sister Kauffman and Bro. and Sister Homer Kauffman, left for Hesston, Kans., last week upon receipt of a telegram stating that his son, Bro. James A. Kauffman, of Hesston, died very suddenly of blood poisoning. We extend our condolences to the bereaved ones. H.

The revival meetings conducted at the Masontown, Pa., Church with Bro. Lloy Kniss of Johnstown, Pa., in charge, closed last Sunday night. Good interest was manifest throughout the meetings and over twenty people made the good confession, either for the first time or in reconsecration.

Bro. N. A. Lind of Tangent, Oreg., spent Sunday, Nov. 26, with the brotherhood at Scottdale, Pa., bringing much appreciated messages in the morning and evening services. Other visitors with friends in Scottdale and vicinity on the same day were Homer Livingood and family and F. W. Bender and family of Springs, Pa.

Important Notice.—The Western Clergy Bureau announces that beginning Dec. 1, 1933, the fare for holders of Western Clergy Certificates will be one-half of the one-way fare instead of two-thirds, as previously in effect. Fares to the general public will be reduced also. First class will be three cents per mile, and coach fares, two cents per mile. Clergy fares will thus be one and one half cents and one cent per mile, respectively. Rates for traveling in sleeping cars have also been reduced. Our people who use the railroads in traveling will no doubt appreciate these reductions in traveling expenses.

Maryland Mountain Note.—On Sunday, Nov. 26, twelve precious souls were received into fellowship in the Oak Grove congregation, west of Grantsville, Maryland, ten by baptism and two on confession of faith. This accession was one of the results of the meetings held a few weeks ago by Bro. J. C. Clemens of Lansdale, Pa. In the afternoon the ordinances of communion and feet-washing were observed at the Lagear Schoolhouse near Bittering, Maryland, about twenty persons joining in the service, a few of whom were from the vicinity of Springs, Pa. We ask the prayers of God's people for the work in this vicinity.—R.

African Address.—As noted before in the Herald, Bros. Elam W. Stauffer of Manheim, Pa., and Orie O. Miller of Akron, Pa., have been appointed by the Eastern Mennonite Board of Missions and Charities to sail for Africa on Dec. 7, for the purpose of locating a place to establish a mission in that continent. They expect to go first to London, thence to Germany, and then overland to some Mediterranean port. They will then sail for Alexandria, Egypt, and proceed southward through the continent by rail and boat. Their African address to which mail may be forwarded for them will be, "In care of Rev. Ried F. Shields, D. D., Khartoum, Sudan, Africa."

Correspondence

Falfurrias, Texas

Greetings in Jesus' Name:—On Sept. 3, Arthur Lee Schertz and Robert and Eleanor Reist gave the "Echoes" of the Bible Institute and General Conference which we certainly enjoyed.

Oct. 13, Bro. and Sister Adam Myer of Paradise, Pa., arrived at this place. Bro. Myer came in the interest of his health. We welcome them in our midst.

On Oct. 22, we had our communion services. Our bishop, Bro. E. S. Hallman and wife, Bro. H. J. Yoder and family, Bro. Joe Downs, Sisters Priscilla Schrock and Verda Gingerich of the Tuleta congregation were present with us.

Last Sunday the Falfurrias and Tuleta congregations met at Bro. H. J. Yoder's home at White Point. Bro. Reist preached in the morning. Text, II Tim. 2:3. In the afternoon we met at the Sodville Baptist church near Bro. Yoder's home. Bro. Reist brought us the message. His theme was, "The Three-fold Work of Christ in Redemption." Texts: Luke 2:11; II Cor. 1:10. We trust that we may all take the message to heart and pray that it will prove a blessing to those of other denominations that worshiped with us.

We are glad to let our readers know that our minister, Bro. H. F. Reist, has purchased a farm and is now improving it. If any of our readers are considering a change of location it would be well for them to consider this place, as our winters are mild. The writer would be glad to answer any letters concerning this place.

Your Brother in Christ,
Nov. 15, 1933. Harold J. Schertz.

Broken Bow, Neb.

To the Gospel Herald Readers, Greeting:—It has not been long since you heard from this place, but we feel that "God is in this place." He is abundantly blessing us and we want to tell others of our blessings. The poet says, "Count your many blessings." How can we, when they come in showers? Can we count the drops in a shower of rain?

Thursday eve., Nov. 9, Bro. W. R. Eicher of Beaver Crossing, Nebr., and Bro. Ammon Stoltzfus of Woodriver, Nebr., came and gave us the communion. What a blessed privilege. Is that sufficient reason to thank God? We think so. Friday, Nov. 10, was their visiting day and how God blessed those visits. Do you believe in prayer, reader? If you do, pray for us at Broken Bow. There is no depression in God's storehouse. "The effectual fervent prayer of a righteous man availeth much." Yours in His service,
Nov. 15, 1933. C. G. Stutzman.

Elmira, Ont.

Dear Readers.—We are glad to bring you the news from this place again. The Lord has blessed us and we have many things to be thankful for. From Oct. 26 to Nov. 3 a series of evangelistic meetings were held at this place, Bro. Maurice O'Connell of Lima, O., being the evangelist. We were also glad that Sister O'Connell could be with us to assist in bringing messages in song, which were appreciated by all present. Bro. Frank Cook who found his Lord precious at the Lima Mission accompanied Bro. and Sister O'Connell, and bore a living testimony of a changed life in Christ Jesus.

Other visitors from a distance were Bro. and Sister George Good, Bro. and Sister Martin Sensenig, of Goodville, Pa.

The opening devotion of our meeting was conducted by Bro. Good. Bro. O'Connell's opening text was found in Gen. 26:18; subject, "Stopping the wells of salvation."

The services were well attended. The messages were brought with great power to a full house every evening. As a result three souls accepted Christ as their Savior and many expressed a desire to live closer to God.

An all-day meeting was held on Sunday, Oct. 29. Those assisting on the program were: Bro. Jesse Martin, Waterloo, Ont.; Bro. Oscar Burkholder, Breslau, Ont.

Our prayers go with Bro. and Sister O'Connell in their evangelistic work. We also ask the church as a whole to remember us at the throne that the church at this place may continue to be a lighthouse for God in this distressed world.

Nov. 18, 1933.

Cor.

Wooster, Ohio

Dear Herald Readers, Greeting:—"The Lord is good to all: and his tender mercies are over all his works." "Unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

Bro. C. F. Derstine was with us on Wednesday and Thursday, Nov. 15 and 16, preaching each forenoon and evening. Many truths were presented, and we appreciated this privilege of having him with us. Especially on the last evening were we made to look forward to the return of our Lord as we listened to, "Twenty Irrefutable Signs at Herald the End of Time."

To-day, Nov. 19, the children brought in returns of the quarters they had invested, and gave a short program during the regular Sunday school period. May they continue to gladly work for the Lord.

Also, Bro. and Sister Stanford Munaw worshipped with us this morning, Bro. Munaw bringing us the message. We were made to realize more

our responsibility to the unsaved about us as we meditated on the words of the text, "For how shall I go up to my father, and the lad be not with me" (Gen. 44:34).

The Lord willing, we expect to hold a Harvest-Thanksgiving Meeting on Thursday evening, Nov. 30. Come. Nov. 19, 1933.

Cor.

Newaygo, Mich.

Readers of the Gospel Herald:—We have been blessed with a very pleasant fall season, and we are grateful to our blessed Lord for the many things for which we are indebted to Him.

On Oct. 6, Bro. Jacob K. Bixler, who is bishop in charge of this congregation, came for our fall communion. On Friday evening counsel meeting was held and on Saturday evening preparatory meeting. Sunday morning communion was served, at which all but a few were present and partook.

In the afternoon several of the members called to see Bro. and Sister John Lehman at the home of their daughter and served them with the emblems for which they praised the Lord greatly. Bro. Lehman at the time was a very sick man and has since that time passed to his reward.

On Sunday evening we also had services, after which Bro. Bixler made the drive home.

On Oct. 28 Bro. Joseph Neuhauser of Grabill, Ind., came to conduct our series of evangelistic meetings. Each evening we had Bible study before the preaching and they were intensely interesting and profitable to the brotherhood. The meetings continued during the week, closing Sunday evening, Nov. 5.

As a result there were fifteen confessions and one brother was reclaimed. We praise God for these young people who have made the good choice.

After the Sunday evening service we took Bro. Neuhauser to Grand Rapids, so that he could get an early morning train for his home.

Bro. E. A. Bontrager and son Ray of Midland were with us on Oct. 29 for the morning and evening services.

May we have an interest in your prayers for the work at this place.

Nov. 20, 1933.

T. U. Nelson.

Elida, Ohio

(Central congregation)

Dear Herald Readers:—On Sunday, Aug. 13, we were very glad to have with us Bro. J. A. Ressler and daughter Ruth. Also Bro. Orrie Yoder of Oregon was with us. Bro. Ressler gave us a sermon which was much appreciated. In the evening we were favored with a message from Bro. Chester Lehman of Harrisonburg, Va.

Tuesday evening, Oct. 23, Bro. and Sister Clarence Ramer and his sister

Ruth of Duchess, Alta., were with us, at which time Bro. Ramer preached for us.

Sunday, Oct. 29, our all day missionary meeting was held, at which time Bro. D. D. Miller gave us a number of timely messages. Also Bro. Clarence Ramer gave a talk in the evening.

Nov. 12 communion services were held, at which time our bishop, Bro. S. E. Allgyer, was with us.

We are now looking forward to Bro. M. C. Lehman's talks on the Church to be given Dec. 4 to 6. The following evening our evangelistic meetings start, with Bro. Homer North of Nappanee, Ind., in charge.

We ask an interest in your prayers that God may have His way in these meetings.

Blanche Brenneman.

Nov. 21, 1933.

Goshen, Ind.

(Yellow Creek congregation)

Dear Herald Readers:—Bro. S. C. Yoder of Goshen was present on Oct. 1, and preached to us from Isa. 61:1-3.

Oct. 8, Bro. Clarence Bontrager of Haven, Kans., gave a talk to the Sunday school; also presented a stirring message on Ezek. 22:30. In the evening a number from the Ft. Wayne mission took charge of the Y. P. M. Faith was the topic discussed. Bro. Frank Martin, superintendent, followed with a sermon in keeping with the subject. Text, Jude 1-3. A mixed quartet furnished several songs.

Counsel meeting was held Oct. 14. The preparatory service scheduled for Oct. 28 was canceled on account of a funeral. Within three weeks two of our number have answered death's summons. Sister Susan Wenger and Bro. Daniel Hoover. May the Lord comfort the families in the loss of their loved ones.

Oct. 22, Sister Sarah Lapp gave a talk to the children before the General Assembly. Bro. Chris. Reiff of Elkhart preached on I Jno. 5:10.

Communion was observed Oct. 29. Bishop David Yoder of the Olive congregation took the words of John the Baptist, "Behold the Lamb of God," then followed a heart touching sermon on Isa. 53:3.

Since the last writing three souls were added to the church; one of another denomination, and two reclaimed.

Bro. Amos Cripe of the Clinton Brick congregation was present Nov. 5, and used Phil. 3:14 as a basis for his sermon.

Reorganization of the Sunday school took place Nov. 19, resulting as follows: Supts., Ira Hoover, Earl Stauffer; Chors., Paul Weaver, John Weaver; Sec. & Treas., Anna Wenger, Etta Buzzard; Libr., Warren Christophel; Cor.-Sec., Clara Mumaw.

Nov. 21, 1933. Lucile F. Culp.

(Continued on page 748)

Miscellaneous

ARE YOU THANKFUL?

By O. J. Miller

For the Gospel Herald.

Are you thankful for the blessings
God has given you this year?
For the glad days and sad days,
For the moments of good cheer?
If perhaps your life is dreary,
And your burden hard to bear,
You can look to Christ and be thankful,
He will all your burdens share.

Are you thankful for the bounties
God has given you to share?
There are suffering ones and needy
Right around you everywhere.
But perhaps you have been greedy
Thinking only of your welfare,
But there's many right around you
Who should have your love and care.

Are you thankful for the Savior,
Who to earth from glory came
As a tender weeping babe?
But He came in Heaven's name.
Are you thankful for the Savior;
That He died and rose again,
That you might be a partaker
Of salvation's glorious plan?

If for these things you're not thankful,
And in them no blessings see,
You don't know of God our Father
Or the One who died for thee;
You're no better than the heathen
Who are groping in despair;
You need a vision of Calvary,
Of the blood flowing freely there.

Elverson, Pa.

THE DANGER OF COMPROMISE

By Ella H. Glick

For the Gospel Herald.

Do you see that danger signal yonder? In large print so all can read it, pointing out some peril, hazard, insecurity, etc., to your life and property, and if orders are not obeyed, you must suffer the consequences?

What sane person would speed up his engine or team when aware of the fact that the bridge is out or unsafe just ahead?

"Safety First"

Is the password all through the large cities, at railway terminals, etc. Safety and protection for the natural body is all right, and it is our duty to care for the same. Now how about the spiritual? The natural side has "Safety First;" the spiritual is "God First."

Danger Signals

Here is a great danger signal called COMPROMISE. What does it all mean? It is to agree, or pledge, to endanger life, character, and reputation; to expose, to suspect. The effect of compromise with the world can be traced from Genesis to Revelation, among the so-called children of God. And there is no blessing pronounced upon it, but woe follows its tracks. God has placed warning signals through His inspired Word against this evil,

and so tenderly promises to be with His people if they obey Him, and ask Him for guidance and protection in all the different phases of life, and in death will not forsake us.

STRONG DRINK gives out a danger signal to the young man, not to tamper with it; for it robs him of his noble manhood, his money, and all that is respectable, and causes the Lord's work to suffer in more ways than one. "The harvest truly is great, but the labourers few."

There is the THEATER, the DANCE HALL, etc., with all their enticing evils and fascination of adornment, robbing the young woman of her virtue and piety which should be exercised in the Lord's work. **Sad indeed.** In the Garden of Eden our mother Eve made the first compromise with Satan by eating of the forbidden fruit and handing some to Adam, of which God had said they should not eat. The serpent told her not to heed God's command, but go ahead and eat—just like people do to-day, in the face of all warnings and admonitions. But the day is fast approaching when their eyes will be opened—to their sorrow, if they do not repent.

God's Word is full of danger signals, which are safeguards to keep us on the narrow way which leads to God in heaven.

Results of Compromise

The great evil of Christian professors compromising with the world, in all its avenues of sin, is robbing the Church of her power, and the beauty of holiness unto the Lord. How it must grieve our dear heavenly Father to behold the carelessness and indifference to-day in His beloved Church—and He has done so much for us, and loved us **SO**. Can you define that love?

The Children of Israel, by compromising with the Gibeonites, had a thorn in the flesh for life. Samson is an object lesson for consideration. Lot learned that great lesson to his sorrow. Notice the trouble Aaron got into by obeying the people in the making of the golden calf and worshiping the same. World compromising Christian professors still have their calf worship, but their prayers do not rise higher than their heads.

Many more Bible characters could be mentioned along the same line. Therefore let us earnestly seek to know God's will concerning us, and be obedient followers to His honor and glory. And if the enemy tempts us to follow in forbidden paths, and to compromise to his suggestions, may the eternal God of heaven, in whom we trust, keep us from falling a prey, and have the grace to answer with Nehemiah of old, "I am doing a great work, so that I cannot come down."

Tampa, Fla.

"ALMOST—IS BUT TO FAIL"

By Pauline Martin

For the Gospel Herald.

As we read the song, "Almost Persuaded," it brings to our minds a great many thoughts and ideas, and sadness and grief to our hearts; to know that people in this day and age wish to follow their own evil imaginations of their own hearts. We hear people say, "Oh well, I'll wait till I'm old and tired of living up to the world, then I'll give my life to the Lord, He who forgives all sins." But may we pray for these people! Show to them that death cometh in the twinkling of an eye, and perhaps then it would be too late to prepare, and thus meet our eternal doom. Do any of us think on that judgment day? Some shall come and say, "Lord, take me home to Thee and the angels, for I was almost persuaded Thee to receive." Do we suppose Christ would say, "Well, because you were almost persuaded to receive me, you too shall inherit the heaven?" No, no! Our idea is that He would say, Depart from me, you makers of iniquity, I have never known thee. "Sad sad that bitter wail: Almost, but lost!"

The first question that would come to us is: I have seen about us those who gave their life to the Lord and are doing the same as I am. Why should I give up my way of living and give my life to Jesus? Then again follows the paths of the devil. May each and every one of us watch and pray lest we be a stumbling block to fellowmen. Let us encourage them by giving them the blessed hope of Jesus, "I will never leave thee nor forsake thee, and will be with thee till the end of the world."

Churchtown, Pa.

PAUL, THE MAN

By Rose Eigsti

For the Gospel Herald.

Paul was a citizen of "no mean city" (Acts 2:39). Tarsus, which was Paul's home, was the capital of the province of Cilicia, in the southeast of Asia Minor. The city was favorably situated on the Cydnus River in the fertile Cilician plains about twelve miles from the sea.

There is ample evidence that as a geographical and trading center, and as a seat of learning, it was, in fact, no mean city. Tarsus was at the opening of the Cilician Gates and was the market of trade and import for the mountain cities. Its situation on a navigable stream gave direct access to the Mediterranean. There was communication on one side from Syria and on the other with lands beyond the Taurus Mountains.

The city enjoyed an extensive trad

in timber with which the province abounded. There was also the fine hair of goats woven into cloth and manufactured into articles, among which tents formed an extensive article of merchandise all along the shores of the Mediterranean. This communication made it possible for different kinds of people to meet. The inhabitants of the city were numerous and wealthy. The majority of them were native Cilicians, but the wealthiest merchants were Greeks.

Tarsus was also one of the three university cities of the period. The other two were Athens and Alexandria. It highly surpassed these two as far as intellectual eminence was concerned. The province was under the sway of the Romans, but the Roman power did not press upon Paul's infancy. Even the Greek ideas did not haunt his childhood, because of the exclusiveness of the Jews.

Tarsus must have been a beautiful city. The scenery along the Cydnus River is very delightful. One can imagine a picture of the snow from the mountains melting into the river, and the waterfalls breaking over the rocks. Try to picture groups of men along the river in various costumes and speaking in various dialects. In the evening one could see women and children look from their terraced roofs at the beautiful sunset on the summit of the Taurus Mountain. Picture the rich harvests of corn in the fertile valley, the tents of goats' hair covering the plain in the busy harvest—all these made up the scenery of Tarsus.

As Paul grew up he was being prepared unawares to encounter men of every class and race, to sympathize with human nature in all its varied phases, and to look with tolerance upon the most diverse habits and customs. Evidently the mercantile life of Tarsus made a great impression on his life, because his style and his metaphors are drawn from it. Also the Greek language which he learned became a part of his mental life. Then it seemed that Paul, living in this pagan country, saw a living picture of the intellectual, moral, and social effects which sprang from heathenism.

Paul's Days of Training

Paul's early education was conducted at home rather than at school. He does not mention his mother, who, if she lived, was his earliest and best teacher. To realize the earliest infancy of the Apostle, we must be content with a simple picture of a Jewish mother and her child. Although Tarsus was noted for its learning, Paul's parents would hardly permit him to be exposed to the influence of the Gentile teaching. Neither would they send him to a Greek school.

His chief schooling was naturally at the Jewish synagogue. It was here that a noisy class of Jewish children

received the rudiments of instruction. They would sit on the ground with their teacher after the manner of Mohammedan children in the East. Like these children in the East they wrote on boards and recited what they wrote. The master addressed them in rapid succession and the confused sound of voices was unceasing. Paul's first lessons consisted in memorizing selections of the Law and the Prophets both in Greek and Hebrew. His religious knowledge advanced by listening to the arguments and discussions of learned doctors and from that habit of questioning and answering, which was permitted even to the children among the Jews.

It was also a rule among the Jews that every boy, whatever might be the profession he was to follow, should learn a trade as a resource in time of need. This was valuable because it gave the young employment at an age when too much leisure is often dangerous. The trade he was put to was the making of tents from the goats' hair cloth and it was the commonest trade in Tarsus. With this early training Paul was approaching the teen age. The time was drawing near when his training was to be more exact and systematic. Before leaving Tarsus he was, no doubt, able to read intelligently the Hebrew Scriptures and was also familiar with sections of interpretations of famous Jewish rabbis. The college of Jewish rabbis was in Jerusalem, and to this place Paul was sent.

The College at Jerusalem

At this college at Jerusalem there presided one of the most noted teachers the Jews have ever possessed. This teacher was Gamaliel, at whose feet Paul was brought up. In Acts it tells us that Gamaliel was "a doctor of the law, had in reputation among all the people" (Acts 5:34). He was a Pharisee, strongly attached to the traditions of the fathers, a man of lofty character and enlightened mind. The course of instruction which a rabbi had to follow consisted entirely of the study of the Scriptures. The words of the Scriptures and the sayings of the wise were committed to memory.

Discussions concerning disputed topics were also held. The students' views became enlarged and their wits sharpened as many questions were rapidly put before them. In a report of Gamaliel's speech which is recorded in Acts, a very wise counsel is given: "Refrain from these men and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God" (Acts 5:35-39).

This wise and tolerant spirit differs greatly from the fiery zeal and impetuous intolerance which Paul manifested against the Christian church. Paul surpassed his contemporaries in the

knowledge and zeal for law. "And profited in the Jews' religion above many my equals in my own nation being exceedingly zealous of the traditions of my fathers" (Gal. 1:14). Paul mastered the learning of Gamaliel well, and he was held in estimation and trusted by the rulers of his people. Gamaliel no doubt had a very warm interest for Paul, due to the outstanding qualities of Paul's intellect—his marvellous memory, his abundance of ideas, and his thorough way of taking up every subject. The traits of Gamaliel, such as broadmindedness with an unflinching courage of conviction, played a great part in Paul's career.

The Natural Side of His Life

In discussing the natural side of Paul's life we know, first, that he was both Jew and Roman. Although he was a Hebrew of the Hebrews, he was born a Roman citizen. Paul's physique was an important condition of his career. He appears to have been throughout his life subject to some bodily ailment which he describes as "a thorn in the flesh" (II Cor. 12:7). Different commentators have supposed his weakness to have been epilepsy, near-sightedness, etc. Whatever his affliction may have been it led certain critics to say of him, "His personality is weak and his delivery is beneath contempt" (II Cor. 10:10). One can not help but believe that he must have had a strong constitution because he endured many hardships. Paul manifested much of the spirit of enterprise. He was full of courage and adventure. Paul would busy himself in starting up churches and leaving them behind for others to build up. He was a man of personal force and stood out as a man of leadership wherever he was.

Paul seemed to have a great influence over men. He could adapt himself to every man and to every audience. The fact that he longed for friendships made him popular. Numbers of young men were interested in him. His popularity was partly due to another quality—the spirit of unselfishness. This quality is very rare, as men are generally too much absorbed in their own interests and expect others to be the same. Paul had no interest of his own to live for. He poured all the affections of his nature into his work. "If Paul was a conqueror of the world he conquered it by the power of love."

The Spiritual Side of His Life

Concerning the spiritual side of Paul's character we find that he had a sense of having a divine mission to preach Christ which he was bound to fulfill. From the time he became a Christian, Paul knew he had a definite work to do. The impulse which drove him on was, "Woe unto me if I preach not the gospel." "None of these things move me, neither count I my life dear unto myself, so that I might finish my

course with joy and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

Another Christian quality which shaped his career was his personal devotion to Christ. His love for his Savior burned with more and more brightness to the end. Paul delighted to be called the slave of Christ. He felt that Christ had done everything for him. In Christ he had died to the law and to sin, and risen unto newness of life toward God. Faith thus meant for him entire surrender to Christ that both Christ's satisfaction of the law might be his and the power of the victorious Christ might operate within him. As he wrote, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh, I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me" (Gal. 2:20, R. V.).

Manson, Iowa.

MISSIONS

(Continued from page 741)

love and goodness. The past weeks have been strenuous, yet we rejoice at the assurance that we have of His presence and care.

The epidemic of cholera in Dhamtari inconvenienced us in the school somewhat also. We had just had our quarterly examinations and given the girls a week's vacation and a number of them had gone to their homes in Dhamtari when the epidemic broke out. They were quarantined there and only returned to school last week. We took every precaution here and were a bit anxious as we received them. They were divided into three groups: those who were not in the infected area, those in the area but who did not have it in their homes and those who had it in their homes. The first were given clean clothing, they bathed in permanganate water, and the clothing which they had worn in Dhamtari was soaked in permanganate. The two other groups were treated similarly and in addition they were isolated for a week. I don't think there is another disease that the Indian people dread more than cholera. I have never seen more perfect coöperation in keeping an infectious disease out of the institution. One can understand why people dread this disease so much when the facts are known. In a village close to Balodgahan it broke out first and in this village fifty per cent of those who were attacked died. Government doctors are sent to infected areas at once and the places are carefully guarded. We very much regret that because of this epidemic the workers' normal which was to be held at Balodgahan beginning this week has been postponed.

The last two young people's meetings held in our Balodgahan Church were meetings which I wish many of you might have shared with us. The subject for the last Sunday was, "What it Means to Me to be a Christian." A number gave testimonies. The time was not long enough, so the same subject was retained again for to-day. In the testimonies that were given I was impressed especially with the tributes that were given to Christian homes. It is, indeed, a privilege to grow up in a Christian home—a privilege which one cherishes more as you live in a land among so many who have not had this privilege.

The village Sunday school work has been interfered with somewhat also because of cholera. We trust, however, that from this week the work can go on normally again. It is a constant source of inspiration to see the interest which the young people of our Indian Church take in teaching the Bible to the non-Christian children of our villages. We indeed believe that this work will bear fruit for the Master.

In these days we trust that our friends in the homeland, as we also, are resting in the assurance that "in quietness and confidence shall be your strength." We feel that He is saying to His children as of old, "Be still, and know that I am God."

Oct. 25, 1933. Mary M. Good.

CORRESPONDENCE

(Continued from page 745)

Cherry Box, Mo.

Dear Herald Readers, Greetings in our Savior's name:—Bro. Kreider came into our midst, Nov. 3. Saturday afternoon we had our preparatory service, and on Sunday we observed the communion, at which time Bro. and Sister Joseph Mast were received into church fellowship. On account of sickness not all of our people were able to be present for communion.

October 1 marked the close of our revival meetings by Bro. Henry King of Harper, Kans. Bro. King preached heart-searching as well as very helpful sermons, inspiring us to nobler and truer living.

We had our Sunday school meeting Sept. 24, at which time a goodly number of the members from the Pea Ridge and Palmyra congregations were present. On Oct. 8 quite a number of our members attended the dedication services for the new church at Pea Ridge.

Pray for the work at this place.

Nov. 23, 1933. Sadie Bissey.

Versailles, Mo.

Dear Readers of the Gospel Herald:—As we are again nearing the Thanksgiving season we realize that we have much to be thankful for. Although we

had a very dry summer God has given us an abundance of fall rains and He has given us much to be thankful for in supplying our physical needs.

We enjoyed a spiritual feast during the week of Nov. 10-17 inclusive. Bro. Henry King of Harper, Kans., was with us. He brought a message each night. He gave a Bible lesson before each sermon. The first epistle of John was studied and a lesson on Prayer and the Signs of the Times was given. The attendance and interest were good. We were strengthened and encouraged to press on.

Bros. R. N. Weaver and Charles Holcroft of Harper, Kans., accompanied Bro. King. They were with us over Sunday returning home Monday. Bro. Weaver preached to us Sunday morning. We always are glad for visitors.

Bro. and Sister John R. Shank worship with us the second Sunday of each month.

So far no definite plans have been made for another resident minister here.

Remember us in your prayers that we may be found faithful.

Yours in His Service,
Nov. 23, 1933. Mary Alice Gingerich.

Detroit Lakes, Minn.

(Lake Region Congregation)

Dear Herald Readers:—Some of our October visitors were: Pearl Villard of Hawley, Minn., and Earl Marlin and wife of Minot, N. Dak., who spent a few days here, visiting relatives and friends.

Bro. Joseph Gingerich went to Minot over Sunday, Nov. 12, to help make arrangements for the coming four weeks' Bible school to be held in that community this winter, beginning the day after Christmas.

Sunday evening, Nov. 19, we followed the Missionary program outline given in the Christian Monitor, and the children brought in their savings boxes.

Bro. Elmer Hershberger gave a talk to the children, thanking them for what they had done and encouraging them to keep on working for the Lord.

After the program a short sermon was given by Bro. Gingerich. Most of our men who were away working this summer and fall are at home again, and the rest are expected soon.

Remember us in your prayers.

Nov. 21, 1933. Fannie Stehman.

I don't believe that there would be so much worldliness on our bodies if it were not for the fact that we are worshipping either Mammon or Molech.

—Ira D. Landis.

Man brought nothing into the world, and it is a sure thing that he can take nothing out of it. Then what's the use to try to make a million in between?—J. F. Bressler.

LORD WE THANK THEE

By O. J. Miller

For the Gospel Herald.

Lord, we thank Thee for the blessings
Thou hast given all these years;
For the sunshine and the showers,
Midst our often falling tears.

Lord, we thank Thee for the harvest
Of ripe fruit and golden grain,
Poured from Thine abundant store,
Which we reaped from hill and plain.

Lord, we thank Thee for our clothing,
For our food and shelter too,
That Thou art on us bestowing:
For these things our thanks are due.

Lord, we thank Thee for the trials
Which along our paths we meet,
For we know that through the trials
Thou dost draw us to Thy feet.

Lord, we thank Thee that Thou has spared
us,
That we can see another day.
Help us, Lord that we may ever
Close beside Thy footsteps stay.

Lord, above all else we thank Thee
For the life that Thou hast given,
Dying for us on Calvary's cross,
Paving for us a way to heaven.

Elverson, Pa.

SPECIAL MEETINGS

Chambersburg, Pa.

Report of an All-day Meeting held at the Pond Bank Mennonite Church on October 28, 29, 1933.

Organization.—Mod., C. H. Bumbaugh; Chor., George Bollinger; Secretaries, Emma Rock, Lois Shank.

SUBJECTS AND SPEAKERS.—The Silence of God, Milton Brackbill; With Christ in Separation, John A. Kennel; Sunday School Lesson, John Kennel; The Christ of the Cross, Milton Brackbill; Take Heed, Milton Brackbill; Our Standing vs. Our State, John Kennel; The Christian Warfare, John Kennel; Our Blessed Hope, Milton Brackbill.

Thoughts.—God has spoken all that He has to say until the judgment day. Our Savior's work is complete as far as sacrifice is concerned. Anywhere you open the Bible you can see the face of Jesus Christ and when you cut it, it bleeds. The children of Israel found refuge in something that God had provided for them. The blood was placed on the outside of the houses, while the people who were inside behind the blood were safe. We can find safety only in the blood of Jesus. Learn not to lean on human props, but tully on Jesus. The only way to have a victory is to have a clean break with the past. God is the Christian's guide in the warfare. The Christian warfare reveals to us that we still have a battle to fight. The Christian's hope is looking for the glorious appearing of our Lord and Savior Jesus Christ. It pays to serve Jesus, although the whole world may forsake you.

—Secretaries.

Dayton, Va.

Report of Bible Conference held at the Bank Church near Dayton, Va., Nov. 8-11, 1933.

Organization.—Mod., M. J. Heatwole; Chor., Gabriel Good; Secy., Nellie Coffman; Instructors, E. F. Hartzler, J. L. Stauffer, R. Mumaw.

The following subjects were presented by E. F. Hartzler: The Holy Spirit; Teaching the Bible on Prayer; Life Insurance; The

Church and the World. Bro. Stauffer presented: The Christian Ordinances—Baptism, The Lord's Supper, Feetwashing, The Devotional Covering, Anointing with Oil, The Christian Salutation, Marriage; The Christian's Relation to the State. Bro. Mumaw gave five lessons to the children in which he taught Five Attributes of God.

Thoughts.—The Holy Spirit, one of the God-head, lives with us. He is not a visitor, but makes His abode with us. He has much work to do in the world, but is willing to help us. Repentance precedes the gift of the Holy Spirit. We must settle the sin question before the Spirit can come into our hearts. He cannot dwell in an unclean vessel. The secret is in yielding ourselves unto the Lord, in presenting our bodies a living sacrifice.

Lord, teach us to pray. Not how to pray, but to pray. Nicely formed sentences do not make a prayer. Prayer depends upon intense desire, not upon the number of points mentioned. We should continue our supplication until we hear from heaven.

Life Insurance is not Biblical because it makes merchandise of human life. To be insured is to put dependence in the arm of flesh. We must trust in the Lord for He has promised never to leave us or forsake us.

Christ loved the Church and purchased it with His blood. We need the Church with its help and fellowship. There is a great contrast between the Church and the world. We are either sons of God (1 Jno. 3:2) or sons of the devil (Jno. 8:44).

Baptism follows belief. In Bible instances it followed the receipt of the Holy Spirit. It should to-day, but too many applicants are not sifted before baptism.

We believe that communion is the highest type of fellowship one with another as well as with God. It is a favor to challenge one who has known unworthiness in his life. It keeps him from adding sin to sin. Unworthiness depends on something that can be helped.

Feetwashing symbolizes the cleaning of the Word in the believer's life. Giving to the needy is not what Jesus taught in John 13. 1 Tim. 5:10 says, "if she has washed the saints' feet," not the feet of the needy. It is an outward ceremony to be observed in the churches.

The devotional covering in the new creation in Christ Jesus reaffirms the original creational order. It recognizes the recovery of man's position in the new creation. It is a sign of subjection to the Lord.

Anointing with oil is God's provision for the body. When definite conviction is laid on the heart of the sick person to call for anointing, he is raised from sickness. It would magnify the Lord if more had the testimony of healing.

There are three forms of Christian salutation, greeting by name (111 John 14), right hand of fellowship (Gal. 2:9), and the holy kiss (Rom. 16:16). The holy kiss is an outward manifestation of that fervent charity that ought to exist between believers.

It should be the concern of Christians that God's original purpose might be fulfilled in marriage. No person should enter into a lifelong contract without the leading of the Lord. It is never right for one who is a Christian to marry one who is no Christian.

The Christian respects laws and rulers. He obeys all laws that do not conflict with the higher laws of God. Civil power is a Divine institution. A Christian does not use the law.

God is all-powerful. Creation proves it. God is everywhere. He was with the lad Ishmael in the wilderness. God knows everything. He knew what was going to happen to Joseph. God is holy. We learn this in the story of the burning bush. God is love. We know it because He gives us so many good things. He answers our prayers.

Protection, Kansas

The joint Sunday School Conference—Protection, Greensburg, Larned was held at Protection, Kans., on Sunday, Oct. 15.

Election of Officers.—Chairman, Albert Schultze; Chor., J. D. Hartzler; Secy., Frieda Schmidt.

(Forenoon)

Song service and Sunday school.

Church services after close of Sunday school.

Opening and prayer by E. M. Yost.

Sermon by S. A. Yoder.

(Afternoon)

Opening exercises, D. D. Miller.

Topics.—The Spiritual atmosphere in the Sunday school, by Charles Schweitzer. Sunday School is necessary to teach proper respect for God, and proper respect for those in the house of worship.

Special song.

Object of the Sunday School, by Mrs. E. K. Holdeman. If a child is properly trained while young he will not depart from it when old.

Song.

The effective working of the Sunday School Organization, by A. R. Yordy. He gave points of the work of the librarian, secretary, and superintendent.

Hints on lesson Study, by Mary Miller. Sunday school teacher must make his work so important that he may win his pupils to God.

Helps for the Sunday school worker, by Ruth Baker. It is the duty for every child to study the lesson before coming to class.

Pupil's duty: Prayer, study, meditation.

Teacher's duty: Live consecrated life, cannot teach others what he does not do himself, no teacher can teach without first knowing.

A mixed quartet from Larned was present at this meeting and they sang a special song.

The place of song in Sunday school, by J. D. Hartzler.

Special song.

The divine authority of the Word of God in Sunday school, by E. M. Yost. Bible is either true or false.

Closing remarks and prayer, by S. A. Yoder.

Invitation for next Sunday school conference to be held in the spring was given by Larned congregation, and it was accepted.

Hubbard, Oreg.

Report of the 89th Pacific Coast Mission Meeting, held with the Zion congregation near Hubbard Oreg., Sept. 30, 1933.

Organization.—Mod., Lester Burkholder. Wm. Beachy; Secys., Calvin Brenneman, Paul Yoder; Song manager, F. J. Hostetler.

Program.—Song Service, led by Alice Yoder; devotion (1 Cor. 13), A. P. Troyer; Mission Sermon, M. E. Brenneman (texts, Acts 18:26; Acts 8:4) and the Responsibility it Brings to Each Christian, Albert Hershberger; Testimonies; Song Service; Children's Meeting, conducted by Bernice Widmer; Reports; Offering for the Kansas City Children's Home, \$14.60; The Lost Sheep—What are you Doing to Save It? Henry Yoder; Keep on the Firing Line, Odessa Kilmer; Open Discussion; Song Service; Devotion by N. L. Hershberger (Psa. 19); Workers' Hour, conducted by Elmer Glick and Sam Schrock; Sermon by Henry Yoder.

Gleanings.—In the mission sermon a picture of the perversion and depravity of the human heart was given. The unregenerated heart has no desire for God (Romans 1:28), no desire for holiness, (Rom. 10:3), no desire for control (Luke 19:14); and no desire for a Savior (Luke 13:34; Acts 8:4). Therefore "they that were scattered abroad went everywhere preaching the word." It is our

duty even though not persecuted as were the early Christians to preach the Word, both in word and action, wherever we may be. In our Christian life Christ must be Lord of all or not at all. We must be willing to serve as volunteers where God wants us to serve (II Cor. 8:5), and this they did not as we hoped, but first gave their own selves to the Lord.—Paul E. Yoder, Secretary.

Minot, N. Dak.

Report of the twenty-sixth Mission Meeting of the Dakota-Montana Mennonite Conference District held at the Fairview Church near Surrey, N. Dak. on Nov. 11, 12, 1933.

Organization.—Mods., Archie Kauffman, Monroe Chupp; Chor., Elsie Kauffman; Secy., Floy Kauffman.

Program.—(Sat. evening) Devotion (Mark 12), John Stoll; What the World Needs, open discussion; Sermon ("To whom be longest Thou." I Sam. 30:13), by Archie Kauffman. (Sunday forenoon). Regular S. S.; Scripture reading (Psa. 51), Joe Gingerich; Sermon ("No man careth for my soul." Psa. 142:4), John Stoll. (Sunday afternoon) Devotion (II Tim. 2), Robert Myers; Children's Meeting, Joe Gingerich; Missionary News, Andrew Glick; Pioneer Missionaries—William Carey, Barbara Chupp; David Livingstone, by Melvin Hochstetler; Mackay, by Raymond Jacques; Value of Reading Missionary Books, Elmer Bontrager; Im-

pressions I received from Reading Missionary Books, General discussion; Offering, \$30.92. (Sunday evening) Devotion (memory verses), conducted by Archie Kauffman; Worker's Meeting ("What the Gospel means to me and what Jesus means to me"), conducted by Floyd Kauffman; Sermon ("Put on Thy Strength oh Zion." Isa. 52:1), by George Kauffman.

Thoughts.—The world needs Jesus, and also Christian people to present Him and let Him shine through their lives. We belong either to the One who purchased us by His precious blood, or to the one who deceived our forefathers in the garden; we cannot serve two masters. Who is your master? We must put forth every effort to tell the good story so those that are lost cannot say, "No man careth for my soul." Earnestly pray for lost souls and be much concerned in what way they are traveling. The world is reading you; so let the gospel light shine out. Let us take our religion seriously. God can do much with a consecrated life. Let us be interested in Mission work all the time. Reading good missionary books will stimulate a desire to do mission work. Let us put on our strength, because the church is lacking in power. Each individual has a great part to make the church strong. The fruit of the Spirit and the joy of the Lord gives us strength. Consecrate everything, and in doing so we will have power.

Secretary.

COLORADO WORKERS' CONFERENCE

Report of the Annual Christian Workers' Meeting of the Colorado Mennonite Churches, held at the East Holbrook Church, Oct. 7, 8, 1933.

Organization.—Mods. E. E. Showalter, E. D. Miller; Secy., W. N. Nunemaker.

Saturday Evening

Song Service.

Devotion, (I Jno. 4), Amos Rhodes.

Reasons for Conference, by Moderator.

Echoes from Young People's Institute, general discussion.

Echoes from General Conference, general discussion.

Special Song (The Whole of Life) arranged by Irene Shenk.

Missionary Sermon (Acts 8), by N. A. Lind.

Sunday Morning

(Two Hundred Fiftieth Anniversary of Mennonite Immigration into America)

Theme: Faith—Heb. 11.

Song Service.

Devotion (Luke 8:25; Mark 8:22-26), by S. G. Winey.

Enthusied for the Faith of Our Fathers, by Clarence Ringler.

Song (Faith of Our Fathers), led by A. D. Driver.

What Led the First Mennonites to America? How was the Way Opened to Come? J. A. Heatwole.

Are we Willing to pay the Price Our Fathers Paid? I. P. Enns.

Special Song ("Praise Ye Jehovah"), arranged by Harve Driver.

Sermon: A Look in the Future (Heb. 12:1, 2), L. C. Miller.

Sunday Afternoon

Song Service.

Devotion (II Tim. 2) by Elias Miller.

History of the Sunday School, by the Field Worker—S. A. Yoder.

The Necessity of Consecrated Leadership, by Noah Detwiler.

The Contribution of the Consecrated Pupil, by Lilly Esch.

Children's Hour, led by Mollie Showalter and Alma Snyder.

The Power of the Holy Scriptures to make us Wise unto Salvation, E. A. Miller.

Special Song (Nearer Home), arranged by Mary Good.

The Sunday School as a Missionary Agency, by Allen H. Erb.

Offering and Business Session.

Sunday Evening

Song Service.

Devotion (Scripture Verses), A. M. Leatherman.

A Better Sunday School, by S. A. Yoder.

Special Song (He Loved Me So), arranged by Chas. Snyder.

Results of Forsaking the Assembling of Ourselves Together, by Earl Hartzler.

Special Song (Are You One of the Ninety and Nine), arranged by Irene Shenk.

Better Young People's Meetings, by Jesse Kauffman.

How May We have Victory in Our Lives all the Time? by E. E. Showalter.

Special Song (All For Thee), arranged by Chas. Snyder.

Song (Blest Be the Tie That Binds), J. A. Heatwole.

Closing Prayer, J. M. Nunemaker.

Song (God be With You Till We Meet Again), J. T. Zook.

Synoptic Thoughts

Some reasons for Conference are—fellowship, recreation, enjoyment, remembrance, to be built up in the most Holy Faith, stir up gifts, glorify God. Young People's Institute Echoes: Sit together in heavenly places in study of Ephesians, a place of sociability, teach the all things, teachers apt to teach, taught Bible, appreciation of historical emphasis, our heritage. Basis for young people's activities: (1) glorify God, (2) service we can render to others, (3) Develop God-given talents, (4) consecrated instructors. General Conference Echoes: "My field is the world, the Church is my working force"—Minister. Appreciation of older brethren with ability for singing and repeating Bible verses from memory correctly. Church leaders who honor the Bible and teach the peculiar doctrines of the Church. Changes for good from twenty-five years ago. Various sections of the Church are bound together in one common interest. Loyalty and ability of young people a great encouragement. Philip preached the Gospel in Samaria following a general persecution and scatter-

ing and had grace to proclaim it during opposition. Peter stayed by the Gospel when commercialized. Philip was willing to go to the desert for just one man. God prepares hearts and gives results. Every one should do all they can and God will bless. We are glad to be in America. In looking back we are enthused, zealous, earnest, desirous for the faith of our fathers. We visit with fathers now and are helped. We remember the friendliness, words of eternal things, and nice families of some who have passed on with a prayer on their lips (although in pain) and a triumphant home going. The faithfulness of mothers is bearing fruit. "The blood of martyrs is the seed of the church." The Lord is teaching us this world is not our home. The Lord wonderfully kept Menno Simons. William Penn was granted land in America and told the Mennonites they could come to America. The first permanent settlement was made in 1683, in order to practice the faith. In Russia now all church privileges are taken away. Some are now paying the price and no more emigrations are allowed. We should make a resolution that we will endure it faithfully if it is necessary for us to witness in this way. While we protest against hero worship, we need to see this great cloud of witnesses by which we are hedged in. Faith is a gift from God. "Prospects are just as bright as the promises of God." We need to labor together in love. Confess sins for a guilty conscience and look to Jesus. "Perilous times shall come." "Civilization has failed, and we are on the Rocks."—H. G. Wells. Many statesmen are not calling on God in trying to solve the problems. World religions are leaving out Jesus Christ. Let us study the Word of God and cling to the faith of our fathers, meaning being true to God.

Glorious freedom in Christ is taught in the Sunday school. We appreciate more by studying the setting and beginning of a movement. In 1783 Robert Raikes by accident found children in wretched condition in the streets of London, especially on Sunday, and made efforts to bring teaching to them. After four years 250,000 were receiving instruction. Paid teachers were a hindrance but by 1810 unpaid teaching was general. At first it was not in connection with the Church and Church leaders looked on the movement with opposition. International lessons grew out of the movement and in 1889 the first international conference was held. In our church other church-wide movements grew parallel with Sunday school. Recent statistics show that seven out of ten under twenty-five in United States receive no religious instruction. Let us use the past as stepping stones to greater efforts. "Who then is willing to consecrate his service this day unto the Lord?" We need leaders led by the Spirit. Only to the extent that leaders are consecrated will pupils be consecrated. First the consecrated pupil contributes by studying his lesson, being on time and contributing to the offering. In the class pupil should pay attention and help in the discussion. Outside the class he should bring others and cooperate with the teacher and superintendent. The pupil thus receives a definite blessing in spiritual growth. The Holy Scripture is the seed, is quick and powerful, shall not return void but shall prosper, is perfect converting the soul, like a hammer. Faith is the means whereby comes this wisdom in Christ Jesus that makes us wise unto salvation resulting in assurance, peace, rest and deliverance. Like Peter on the Mount, we would prefer going to heaven; but there are people in bondage who need the Gospel. Consecration of infants is a link to hold them. Our forces in stewardship need to be rallied to meet the economic situation. A missionary is God's man, in God's place, doing God's work, in God's way, for God's glory.

Methods may change, but the message dare not. Exalt Christ. If you could look at the future of the pupil would it have made a difference? Greater stress should be put on training teachers who teach immortal souls. Teaching has largely gone from the pulpit to the Sunday school. Some think Heb. 10:25 unnecessary. A good appetite causes us to want to go, but people have perverted appetites. Parents should train children to go to church. Results of assembling together; exercise, learn from each other, fellowship, provoke one another to good works, stir up. Results of not attending: mission spirit dies out, what of next generation? step toward heathenism, lose out on ordinances and blessings. There should be coöperation in Y. P. M. between old and young, by being on time, through prayer, in giving attention, by taking part in singing and by studying the topic. Speaker should be present if possible or notify the leader. Chorister should choose appropriate songs. Special songs have their place. Committees may serve a good purpose. Not only on Sunday may we have victory in our lives but throughout the week by keeping our eyes on Jesus, doing something—work out your own salvation, making use of Word, having determination and being filled with the Holy Ghost.

Secretary.

Married

Swartz—Handrick.—On Nov. 5, 1933, Bro. Levi Swartz of Turner, Mich., and Sister Laura Handrick of Fairview, Mich., were united in marriage at the home of the bride's parents. Bro. Menno Esch officiated. May the Lord bless them through life.

Snider—Weber.—On Sept. 20, 1933, Bro. Angus Snider of the St. Jacobs congregation and Sister Eva Weber of the Waterloo congregation were united in marriage at the Waterloo, Ont., Mennonite Church by Bishop Jonas Snider. May heaven's blessings attend them through life.

Bomberger—Miller.—On June 22, 1933, at the home of Bro. and Sister Samuel Miller, occurred the marriage of their daughter, Sister Naomi E. Miller of Stauffer congregation, and Bro. Homer D. Bomberger of Erb's congregation, Noah W. Risser, Hershey, Pa., officiating. May heaven's blessings be theirs.

Gochbauer—Heistand.—Bro. Henry Gochbauer of the Petersburg congregation and Sister Almeda Heistand of Risser congregation were united in the holy bonds of matrimony on Sept. 4, 1933, at the home of the bride's parents, Noah V. Risser. May God's blessings attend them through life.

Groff—Ebersole.—Bro. Jonas B. Groff of Antz congregation and Sister Edith L. Ebersole of Stauffer congregation, Lancaster Co., Pa., were united in the bonds of holy matrimony at the home of the officiating bishop, Noah V. Risser, on Nov. 20, 1933. May God's sustaining grace and blessing be theirs.

Hershberger—Zook.—Bro. Harold D. Hershberger of Garden City, Mo., and Sister Phebe Ellen Zook of Latour, Mo., both members of the Sycamore Grove Cong., were united in holy matrimony on Oct. 26, 1933, at the home of the bride, Bro. I. G. Hartzler officiating assisted by Bro. Ezra Bowman of Freedom, Mo. We trust that they may be richly blessed of the Lord as they journey on their voyage through life.

Obituary

Falb.—Mary Amstutz Falb was born near Apple Creek, Ohio, May 18, 1880; died suddenly Nov. 8, 1933; aged 53 y. 5 m. 21 d. At the

age of 16 she was baptized and received into the Sonnenberg Church on April 16, 1897. Sept. 19, 1908, she was united in marriage to John Falb, sharing joys and sorrows over 25 years. To this union was born one son (Albert) who with his wife is left to mourn with his deep sorrowing father, the departure of a loving mother. Two brothers and one sister have preceded her in death. She is also survived by two brothers, Eli and Aaron; four sisters, Katie, Mrs. Anna Steffen, Sara (Mrs. Aaron Steiner), Martha (Mrs. Simon Steiner), and many other relatives and friends. She was of a quiet and peaceful disposition, always diligent in attending church services when health permitted. And we believe, although her death came suddenly, that she was ready to fall asleep in Jesus. Services were conducted by the home ministers, J. S. Moser, Louis Amstutz, and J. Neuenschwander on Nov. 10.

Grieser.—Veronica, daughter of Jacob F. and Veronica Nofziger, was born in Fulton Co., Ohio, April 12, 1854; died Nov. 6, 1933, on the same farm on which she was born and grew up; aged 79 y. 6 m. 24 d. She was married to Christian Grieser July 28, 1873. Her husband preceded her in death, a little over 12 years. 5 sons and 3 daughters came to this home. 1 daughter preceded mother in death. 49 grandchildren and 33 great-grandchildren came from this home. 4 grandchildren and 4 great-grandchildren preceded her in death. Sister Fanny (as she was usually called) was one of a family of 9 children, of whom only one remains to follow her. She accepted and confessed Jesus as her personal Savior in her youth and remained faithful and true to Him until death.

"Mother's gone beyond this world of sorrow
pain and care,
Gone to be with Jesus; oh will we meet her
there."

Funeral services were held Nov. 8 at the Central A. M. Church, conducted by E. L. Frey, assisted by E. B. Frey. Text, Psa. 90:12. Interment in Eckley Cemetery.

Stauffer.—Benjamin S. Stauffer was born in Lancaster Co., Pa., July 11, 1859; departed this life Nov. 5, 1933, at his home near Lancaster, Pa. His sudden death from heart disease came as a shock to the family and community, where he will be missed. He went to lie on the couch and very soon passed away, which reminds us again of the uncertainty of life. May we humbly bow to the will of God who doeth all things well. He was of a kind disposition and a faithful member of the Mennonite Church for many years, and allowed himself to be used in various ways. He attended the General Conference held in Kansas in August. On Nov. 8, 1881, he was united in marriage to Alice H. Gumber, who preceded him three years ago; also three children preceded him in death. He is survived by 6 children, 15 grandchildren, 2 brothers, and 1 sister. Funeral services were held Nov. 8, at the home by Bros. Landis Shertzer and Jacob Hess, and at the Millersville Mennonite Church by Bros. Daniel Gish and John H. Mosemann. Text, Isa. 38:1, latter clause. Interment in the adjoining cemetery.

Dearest father, thou hast left us,
Here our loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

Yoder.—Gerald Nelson; aged 6 y. 5 m. 11 d.; son of Samuel R. and Adeline E. Yoder, died at the parental home, Belleville, Pa., Nov. 15, 1933. The cause of death was diphtheria. He leaves his parents, three brothers, and three sisters (Clous J. Yoder, Jr., Eric P. Yoder, Jesse R. Yoder, Katie B., Naomi L., and Julia Yoder). Gerald loved to attend Church and Sunday school. He was very fond of singing, and spent many of his idle moments in singing the songs he learned at Sunday school. In public school he was kind, interested and helpful to others. In the home he was obedient, cheerful, and greeted his many friends with a sincere, sweet smile. He will be much missed by all who

knew him. We can be assured the Lord has answered the request of the last two lines of Gerald's evening prayer:

"If I should die before I wake,
I pray the Lord my soul to take."

Brief funeral services were held Nov. 16, at the home of Mrs. Amelia Peachey. Burial in the Amish Cemetery near Belleville, with Bro. Jonas D. Yoder, an uncle of the deceased boy, serving as the officiating minister.

"Go to thy rest fair child!

Go to thy dreamless bed,
While yet so gentle, undefiled,
With blessings on thy head."

Geil.—Jacob S., son of the late Abraham and Elizabeth Geil, was born May 11, 1859, near Waynesboro, Va.; died at the home of his daughter Lula in Harrisonburg, Va., July 18, 1933; aged 74 y. 2 m. 7 d. On Dec. 20, 1882, he was united in marriage to Minnie C. Wenger. To this union were born 13 children, all of whom survive: Isaac A., Manitoba, Ivarose (Mrs. Geo. Bovingdon), Missoula, Mont., Clinton and Orrien, Anaconda, Mont., Clark, Hinsdale, Mont., Gertie (Mrs. W. E. Rhodes) and Lydia (Mrs. J. W. Stern), Linville, Va., Sada (Mrs. E. C. Rhodes), Ethel (Mrs. H. B. McCauley), Lula, Newton, Stuart and Edna, Harrisonburg, Va. He also leaves 1 brother, David S., of Lyman, Miss., and 1 sister, Mrs. Sarah Fulk, of Harrisburg, Pa.; and his faithful companion with whom he lived in wedlock for more than fifty years. For many years he was a farmer and stock dealer, later he engaged in the mercantile business in the firm of Geil and Wenger, and as a fruitgrower. In the winter of 1918 he went to Montana where he had employment with Anaconda Copper Co., until disease had wrecked his physical body. He returned to Virginia in the spring quite helpless. Cancer was the cause of his death. He had been a member of the Mennonite Church since early manhood. Funeral services were held at the Lyndale Mennonite Church July 22 by J. L. Stauffer, assisted by A. W. Audes. Texts: Rom. 8:18 and Rev. 21:4. Interment in the adjoining cemetery.

Farewell, dear father, your labors are o'er,
Your willing hands will toil no more.
Peace be thy slumber, thy rest be sweet,
Our circle is now broken, our home incomplete.

Lehman.—John Kilmer Lehman was born near Wakarusa, Ind., July 23, 1874; died of heart disease near Tofield, Alta., Nov. 5, 1933; aged 59 y. 3 m. 13 d. While still a small boy his mother died, so he was taken to St. Jacobs, Ont., and adopted by Joseph S. Martin in June, 1880. There he grew to manhood and was baptized and united with the Mennonite Church in July, 1894. In 1897 he went to Iowa, where he met and shortly after married Susanna Wide-man. To this union were born five sons (Joseph, Alvin, Oliver, David, and Melvin John) and three daughters (Irene—Mrs. Ezra Stauffer, Christena—who died in infancy, and Mary—Mrs. Roy Roth). All live near Tofield, Alta. A little over a year ago, his wife passed to her reward, also from heart disease. In 1901, Bro. Lehman with his family moved to Mayton, Alta. They were among the pioneers in that district. On Oct. 21, 1906, he was ordained by lot a minister of the Mennonite Church at Mayton, Alta., by Bishops Israel Shantz and Norman B. Stauffer. This office he filled faithfully throughout his life in the different congregations in which he resided. In the spring of 1915, he with his family moved to Hubbard, Oreg., but returned to Mayton in the fall of 1917. The following spring they came to Tofield, where he made his home until he died. This spring, because of failing health, he moved to his daughter, Mary. The latter part of June he became seriously ill and then moved to his other daughter, Irene, where he made his home until God called him to his heavenly home. Bro. Lehman suffered much misfortune throughout his life, but through it all he showed commendable patience, his chief desire being to fol-

low his Savior to the best of his ability. He was a devout Christian, especially so in his devotional life. The Lord, through His infinite wisdom allowed severe trials to be placed upon him during his serious illness, but His grace always proved sufficient. During the last two weeks Bro. Lehman suffered extreme pain up till the very last. He leaves to mourn his departure, besides the children already mentioned, six grandchildren, one granddaughter having preceded him; two brothers (Peter K. and Jacob), two sisters (Katie—Mrs. John Brubaker and Lizzie, both of Michigan); also a host of other relatives and friends. Funeral services at the home were conducted by Bro. N. E. Roth and at the church by Bros. N. E. Roth and Milo Stutzman. Text "Precious in the sight of the Lord is the death of his saints." Interment in the Salem Cemetery.

"The room is quiet, all is still,
The place is vacant, 'tis God's will;
So long you waited for your rest,
Our blessed Lord knows what is best."

Lehman.—John R., oldest son of Joseph and Catharine (Ream) Lehman, was born in Somerset Co., Pa., Sept. 14, 1847; died Nov. 11, 1933, at the home of his daughter (Mrs. Floyd Wilbur), near White Cloud, Mich.; aged 86 y. 1 m. 27 d. In his youth he went with friends to Indiana. On Feb. 18, 1866, he was united in marriage to Lydia Hochstetler who preceded him in death on Mar. 5, 1886. To this union 8 children were born, 5 having preceded him in death. On Nov. 17, 1887, he was married to Barbara Weaver Speicher. To this union 3 daughters were born, one passing over in infancy. In April, 1905, they moved from Elkhart, Ind., to White Cloud, Mich., where they resided for a number of years. Then they moved to Kent Co., Mich., where they lived until Oct. 29, 1932. Then they made their home with their daughter near White Cloud, Mich. Bro. Lehman was a faithful member of the Mennonite Church for over 60 years. He was of a quiet disposition and bore his sufferings with Christian fortitude. Among his last words he said "Those who remain faithful to the end shall be saved." He leaves his loving wife, 3 sons (Esaias of Watertown, S. Dak., Wm. H., of Elkhart, Ind., and Bert. E. (address not

known), 2 daughters (Mrs. Floyd Wilbur and Mrs. Glen Dunham of White Cloud, Mich.), 3 step-children (Mrs. E. J. Blough of Blooming Glen, Pa., Mrs. B. I. Smith of Long Beach, Calif., and Hiram Speicher of Los Angeles, Calif.), 22 grandchildren, 4 great-grandchildren, 2 half-sisters (Mrs. Effie Hoover and Mrs. Catherine Siffler), and 2 half-brothers (Milton and Noah Thomas) all living in Pennsylvania.

"Dear grandpa is from us departed,
His place is empty here;
But he has hope to us imparted,
Of great joy over there."

Funeral services at the home of T. U. Nelson and at the Bowne Mennonite Church by T. E. Schrock and D. J. Johns. Burial in the adjoining cemetery.

FAMILY ALMANAC FOR 1934

English and German

This is the sixty-fifth year of publication. Each year brings with it new problems. This edition has been prepared with the same care as former issues, and through the installment of new equipment we have been able to take care of this work entirely in our own plant. Personal supervision was given to every detail, and we trust it is all that can be expected of a work of this kind. The Almanac calculations have been supplied by a well-known and reliable calculator.

In addition to the regular almanac material, the usual original articles have been supplied by well-informed writers. The selected material will also be of special interest. This reading matter includes nature studies, matters of interest in church work, biographies of church leaders, helps to the Christian home, health hints, household items, and farm notes.

The ministers list of all Mennonite congregations of the United States and Canada has been carefully revised and brought up to date. The lists of ordained missionaries in foreign fields are also given.

The Almanac is printed on durable white paper in clear type. The covers are of substantial material intended to stand much

usage. Every convenience for a ready reference in the home has been kept in mind, even to the punching of a hole for the insertion of a string for hanging.

Dozen copies 85 cents; 15 copies \$1.00; 25 copies \$1.65; 50 copies \$3.00; 100 copies \$6.00. Postpaid in each instance.

MENNONITE PUBLISHING HOUSE,
Scottdale, Penna.

ANNOUNCEMENT

The Lord willing, a three-weeks Bible school will be held at the Allensville Mennonite Church beginning Dec. 11, 1933, with Brethren J. B. Smith and J. L. Stauffer as instructors. The course is in process of development at the present time. Later a more detailed announcement will appear.

Paul M. Roth, Secretary.
J. B. Smith, Principal.

Bowne, Michigan Bible School

The Bowne, Mich., Bible School will begin Dec. 7, 1933, and continue for two weeks.

The following subjects will be given in the Course: Gospel of Matthew, S. S. Teachers' Training, Old Testament History, Bible Doctrine, Christian Principles, Bible Geography, Bible Characters, Isaiah, Vocal Music, Epistles—James and I Timothy.

Tuition, seventy-five cents per week.

Faculty: S. G. Shetler, Principal, Johnstown, Pa.; D. A. Yoder, Elkhart, Ind.

For further information please write to the Secretary, Clarksville, Mich.

T. E. Schrock, Secretary.

YOUNG PEOPLE'S INSTITUTE

Plan to attend the Young People's Institute to be held Dec. 26-29 at First Mennonite Church, Kitchener, Ontario. Reserve your Christmas holidays for a real spiritual feast of Bible Study and adoration of the Savior. For information write to J. B. Martin, 187 W. Erb St., Waterloo, Ontario.

Is it denominationalism that puts us so far apart? or is it the strain of our own wills. If every member of every denomination were to rise to the full stature of the creed professed by said denominations at the time of their founding we would not be so far apart in spirit. It is after all our practices that make the difference. M. K.

Table of Contents

- 737—Editorial
- 738—To the Trinity (Poem)
- Thankfulness
- Thanksgiving
- 739—Christian Science
- The Bible
- 740—From Our Mission Stations: Tampa, Columbia, Washington, Miner's Village
- 742—My Mother (Poem)
- A Mother's Heroism
- Just Clothes
- Heaven
- 743—Sunday School Lesson
- Bible Meeting Topic
- 744—Field Notes
- Correspondence
- 746—Are You Thankful? (Poem)
- The Danger of Compromise
- "Almost—Is but to Fail"
- Paul, the Man
- 748—Weekly News Letter from South America
- Our India Letter
- 749—Lord We Thank Thee (Poem)
- Special Meetings
- 750—Colorado Workers' Conference
- 751—Married
- Obituary
- 752—Announcements, etc.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVI (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, DEC. 7, 1933

(Herald of Truth
Established 1864)

No. 36

EDITORIAL

"Do all things without murmurings and disputings."

This advice is in harmony with what Paul taught on another occasion: "The servant of the Lord must not strive."

Save the money that you had intended to spend for a Christmas tree or other Christmas decorations, and give the money thus saved to some missionary or charitable purpose.

No matter how calm the life of some consecrated soul may seem, you may rest assured that he did not reach that place without a great struggle with the enemy of souls, at some time during his experiences.

"Great peace have they who love thy law." The sinner trembles at the sight of the law, while the child of God rejoices that God in this way made His Word and will plain to those whose desire it is to walk in the light.

And this reminds us of what the psalmist says of the man who seeks to know and to do the will of the Lord: "His delight is in the law of the Lord, and in his law doth he meditate day and night." The Word and will of the Lord has no terrors for the child of God.

Must.—This word has two meanings for two different classes of people. One class regards it as an unwelcome compulsion, while the other class hails it as a welcome opportunity. Like Christ we should glory in the fact that "I must be about my Father's business." When the love of Christ constrains us to do what we do, "must" holds no errors for us.

Thanksgiving day is past, but the opportunity for thanksgiving is still with us. We thank the Lord for the numerous reports coming to us telling of the day being spent in worship, Christian fellowship, and praises to

God. We prove the sincerity of our efforts then by living a consecrated life now. Let each day of our lives be a day of thanksgiving and thanksgiving.

Giving.—We love to give—to the cause we love. Whether it is time, money, or service that we give, it is usually devoted to the causes we love most. Look to the record of the past month. Meditate upon the direction your money went in voluntary giving, and you have a fair index as to which cause you love most. "Set your affection on things above," and your money, time, and service will flow in that direction.

Constant confession of Christ as our Savior and Lord is one of the great privileges of the Christian. Every time we testify for Him in word or deed we become stronger in the Christian life and receive a definite blessing. When we become lax in our testimony we are losing out in the spiritual life and need to look well into our hearts to see where the trouble lies. Let us embrace every opportunity to speak a word for Jesus in public testimony, in private conversation, in song, in prayer, and in the life that we live. Why should we ever be ashamed to own Him as our Christ and our King?

At a recent meeting which we had the privilege of attending we were glad to take note of two brethren present—one aged eighty, the other in his twenties, both ministers, grandfather and grandson—both taking an active interest in the work, in thorough accord with the full-Gospel faith. That is Christian unity in the fullest sense of the word. It helps us to remember that the great congregation in heaven will be composed of saints some of whom were farther removed from one another on earth than two generations. Let the unity in heaven be typified by our unity in the Lord on earth.

MAINTAINING SCRIPTURAL DISCIPLINE

This is one of the essentials of a New Testament church. "All things whatsoever" our Lord commanded is the standard. This includes Biblical instructions on discipline as well as all other things found in the Gospel of Christ.

First, let us observe that discipline means more than carrying "the big stick." The old proverb, "Spare the rod and you spoil the child," expresses a truth which too many people ignore; but it holds up only one phase of discipline. We have observed that the best disciplined schools or families or churches are, as a rule, among those where the least punishment is inflicted. There are times when the rod is needed—both literally and figuratively speaking—but where that is the only corrective implement used—discipline amounts to tyranny. We love to think of discipline as a training with righteousness, truth, kindness, love, fairness, firmness, and justice as among its most prominent factors. Let us be faithful in administering this kind of discipline.

Those who have never made a special study of this subject will be surprised to find how complete and how specific the Bible is in its instructions on proper and improper discipline. Most people think only of church discipline, when they ought to remember that in the right kind of a church what is called "Church discipline" is also BIBLE discipline. The Bible tells us what to do when we wish to unite with the Church; what to do when others trespass against us, or when we learn that others hold a grievance against us; what to do in the way of winning the erring; what to do in the way of bringing up children, of overcoming evil, of church attendance, of many other things that come up in connection with our daily life. There is not a phase of Christian life and service and relationship that is not

completely covered with Bible instructions on discipline. In the light of these instructions, let us turn the light of truth upon a few essentials in Scriptural discipline.

1. Proper home discipline.

Here is the beginning. For instructions as to where to begin in home discipline, read Deut. 6:6-9 and Eph. 5:21-6:4. Neglect home discipline, and you magnify the problem of Church discipline. Other things being equal, the more nearly ideal the discipline maintained in the average home, the smaller the problem of discipline in the Church.

2. Proper instruction of converts.

When Paul's eyes were opened to the fact of his sinful course he inquired, "Lord, what wilt thou have me to do?" Promptly came the answer, "Arise, and go into the city, and it shall be told thee what thou must do." Notice the word, "must," and also the fact that he was sent to the heads of the Church for instructions as to what he must do. That is still the rule in the Christian Church. Converts need instructions in the way of life. Make sure that applicants for admission into the Church give evidence of genuine repentance, conversion, and obedience before they are baptized. A right beginning means that the battle is half won.

3. First attain, then maintain.

Scriptural discipline can not be maintained unless it is first attained. It takes the full surrender before there can be a consecrated life. What we want therefore is to compare our discipline with that taught in the Word of God, and make sure that it corresponds with that, in all respects. In the language of another, "Be sure you are right, and then go ahead."

4. An exemplary leadership.

It was Paul's plea, "Be ye followers of me, even as I also am of Christ." Let this be the plea, consistently made, coming from every leader of the flock of God. As "ensamples to the flock," our ministers, deacons, teachers, superintendents, and all others occupying positions of leadership should stand out before their people as scriptural models in purity, holiness, honesty, sincerity, piety, zeal,

and righteous living, to the end that those following their leadership may be led in the right direction.

5. Proper respect for constituted authority.

If it is important that leaders conduct themselves, in all things and at all times, in such a manner as become holiness, it is just as important that they be given proper respect and support in their leadership. The surest and quickest way to destroy proper discipline is to bring the disciplinarians into disrepute among those whom they are supposed to oversee. The moment you get people to believe that a leader is incompetent, insincere, egotistic, narrow-minded, ignorant, or something else that does not inspire much confidence, that moment his usefulness is impaired if not entirely gone. You help your congregation every time you give proper respect to its leaders.

6. Practice consistency.

There are two ways of being consistent. The liberalist who insists on dropping certain points of discipline because there are other things tolerated that are "just as bad if not worse" is consistently maintaining his liberal attitude. The conservative who insists on holding on to what we have and works to get rid of the things that are "just as bad if not worse" is consistent in his conservative attitude. But the man who clings to the standards of the Church, as maintained by the Church, and at the same time is satisfied with wrong standards which the Church may have tolerated, is neither consistent as a conservative nor a liberalist. Let us illustrate: Take life insurance, as an example. We believe it is wrong. What about other forms of insurance that are very similar to it? The liberally inclined say, Drop your restriction against life insurance, and do as you please about the rest. The consistent conservative says, Keep your position on life insurance, and legislate against all other forms of insurance that are in violation of the scriptural principles upon which we base our opposition to life insurance. The same method of reasoning may be applied to matters of dress, of amusements, of unionism, of

every other thing connected with the problem of scriptural discipline. Consistent conservatism belongs to scriptural discipline.

7. "Prove all things; hold fast that which is good."

Discipline, to be scriptural, must be administered according to the teachings of God's Word. No congregation or conference has a right to pass resolutions that are not in accordance with Scripture. True, there have been many lawful resolutions passed that were not specified in Scripture. Where, for instance, is the Scriptural direction for having Sunday school begin at ten and preaching services at eleven? Where is the Scripture that names gambling and prohibits it? But you say, and say rightly, that there is plenty of Scripture that makes clear the right of a church to determine the hour of its appointments, and warrants the Church in legislating against gambling. There are certain other things in which the church has no right to act. For instance, no church has a right to make void any of the commandments of God. Where the Word of the Lord is clear, there is nothing for any individual or organization to do but to conform to this Word. Every church desiring to maintain scriptural discipline should make a diligent study of the Word of God concerning all things pertaining to ordinances, restrictions, rules of life, Lord's day observance, and every other thing that affects our life and conduct, both as individuals and as a church. And having learned what the will of the Lord is in all these matters, let us "hold fast that which is good."

8. Self-discipline.

Finally, that church is most successful in maintaining scriptural discipline which is composed of members who make it a point to practice self-discipline. In other words, the more fully we shape our lives according to the Word and will of the Lord, the smaller the task of the Church in maintaining the discipline which the Scriptures enjoin. Where the love of Christ rather than an emphatic must, impels us to live the submissive life, we can truly be said to be a church of free men and free women in Christ Jesus.

SOURCE OF LIFE AND POWER

By Oscar Burkholder, Breslau, Ontario

(Synopsis of an address delivered before the Mennonite General Conference at Hesston, Kans., Aug. 24, 1933.)

Ephesians 3:19. No doubt it is the desire of every Christian to be filled with the fullness of God, and I should not doubt but that there are many who are filled and hardly know it, and then there are others who think they are filled and are not. There is only one source of life and power, and of course that source is God; but it is remarkably interesting to note how men are searching for other sources of life and power. I think of man's attempt to discover the source of life. There are those who are searching beginnings; that is, the history of the beginnings of man in an effort to discover the source of life. We have the evolutionary theory, developed by men in an effort to discover life's source.

The Source of Power

Then there are others who are endeavoring to discover the source of life in the human body. I am reminded of our old physician when I was a boy to illustrate how some men will endeavor to plant the seeds of infidelity in the minds of children. I remember him sitting on our old couch in the kitchen at home. He said, "The human body has no soul." We were mere boys, and of course we stood around with our eyes and mouths open because he was doctor, and we thought he knew everything. He said, "I have dissected many bodies and I have never yet found a soul in any of them." So he came to the conclusion that the source of life was not the soul because he couldn't see the soul in the human body.

Then there are others who are searching the future. Perhaps at no time in the history of man has there been such an intense study of spiritualism as there is to-day. They say that they speak to the dead. I am sometimes inclined to believe that they do. And they ascribe the power to speak to the dead through God, and in that

know they are wrong.

Men are endeavoring to discover the sources of life and power because life and power are unavoidably linked together. There is no power where there is no life, and where there is life there is power; and men are searching along the same line for power, for the exercise of it, for the excelling in it, where they search for the source of life. Men are endeavoring to reach the zenith of power to-day in the development of the human body. So we have prize fighters, athletes and wrestlers gone to seed in their search for power for the human body.

There are others searching for power through a clean mind. Well do I remember the advice I received in high school: "If you wish to amount to anything in this life you must develop the mind, for it is the mind that triumphs over the body, and unless you are able to develop your mind you will always go down and not up."

Then there are others who are searching for power through the accumulation of wealth in this world. It takes physical strength apparently nowadays; it takes mental development and power nowadays, to accumulate the wealth of this world.

It is very strange, but it seems that when men with physical strength accomplish that to which they set themselves, and men with mental strength accomplish that to which they have set themselves, that when once they accomplish their goal they fall into the grossest sins that can possibly be enacted before the eyes of the human race. We wonder why? It is plainly to be seen; because they haven't found the source of life nor the source of power and have abused the power given them, and have fallen by the way side. To-day we have the educated criminal; we have the educated brute, in the street and the by-ways, and we have the lust of the unbridled rich everywhere; for men who will take advantage of the conditions of these times and accumulate all they can are surely an example of unbridled lust. I would like to declare this, that as long as men are searching on the surface for life and power just that long they will never find it, and they will never experience it, for the Scriptures plainly tell us in many different ways and in many different statements, that Jesus Christ, that God Himself, that the Holy Spirit is the source of life and the source of power.

So in the few moments I have before me to-day, I would like to note in this three-fold way that the source of life and power is the Godhead. The source of life and power is God.

God in Christ

In the Scriptures to which Bro. Brunk referred, in the beginning, in the first chapter of Genesis, in the first verse, we find that God created, indicating as clear as the noon day sun that there is a power there, and there was life that did not yet exist, but God brought it into being. I am told there is a verse in the German translation that tells us that God made the world out of nothing; that is an indication of power and a declaration of the source of life, for before anything was, God was, and God in Himself and through His own ingenuity and His own skill and His own plans brought into being that which we now see. God is the source of life and God saw everything that He had made and behold, it was very good.

Not only is God the creator, but God in Christ, is the source of life and power. John 1:3 tells us all things are made by Him and without Him was not anything made that was made. Friends, we can think of anything we please now, from the smallest insect to the largest animal, and the Scriptures declare to us that all things were made by Him and without Him was not anything made that was made.

Christ is the Creator, but He is more than that; He is the Sustainer of His creation and herein, I think, we can see clearly how inseparable is life and power; for not only did it take initial power to bring into being that which we see, but it takes power to sustain that which has been brought into being. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him. And he is before all things, and by him all things consist." Surely we don't want anything more clear than that. Jesus Christ, your Savior and mine; your friend and mine; the one who sticketh closer than a brother, the one who meets every problem in life; the one who solves them to His own honor and glory. He is the one who is the source of life and power, and Praise to His name, He is the Sustainer of life and power.

God Through the Spirit

But God through the Spirit is also the source of life and power. God gives to men the Holy Ghost, and in Acts 1:8, He said, "But ye shall receive power, after that the Holy Ghost is come upon you." Right here we must stop and mention that there is a distinction between natural power and spiritual power. All men have natural power to a greater or lesser degree. It would seem as though all Christian people had spiritual power to a greater or lesser degree. It would seem as though Christians after receiving the power through the Holy Ghost, measure the Holy Ghost by their activities and by their refusal to act, thus giving to the world a sort of a scale of the power of God. It would seem as though we needed a thermometer in our conferences and in our churches so that we might measure the power of each individual Christian, because some temperatures are at zero and others are up at the top, hot with the power of God. Nevertheless, there is a spiritual power, and we are

concerned primarily with that to-day. Where there is no natural life, there is no spiritual power as far as you and I are concerned; for God has ordained that He must have temples in which to dwell and in which temples He uses our natural powers to exemplify to the world His great and holy spiritual powers.

The New Birth

This brings me to the lesson I think I see in the combination of these two statements, "The Source of Life and Power," and "The Fullness of God." Is it too much to say, brethren and sisters and friends, that the man who is born again, is indwelt by the fullness of God? Is it too much to say that? And yet, as one looks upon the manifestations of this power that supposedly dwells within, we come to the conclusion that some have no power and others have a little power, and others have power that overflows. In this statement of Ephesians there is fullness of power, overflowing, of the power of God, so that others may see what God does for us and what He can do for us. "Filled with all the fullness of God."

When a man is born again, into his being comes God the Father, God the Son, and God the Spirit, and we have just tried to show you that the source of life and power is God the Father, God the Son, and is God the Holy Spirit. Therefore, I should like to declare to-day that there is no such thing as a man living in Christ unless he is living in God the Father, and living in God the Spirit, too. The moment that I yield myself to God, into my being comes the fullness of God, which is God the Father, God the Son and God the Spirit.

It may be, though, that there are those who become confused with what is really meant by the fullness of God. For some men and women go out on a wave of enthusiasm, a wave of emotionalism, a wave of hobbyism, or something along that line and demonstrate to the world this one thing, and in that have missed out in declaring the fullness of God. God is an all around God; He can use every emotion in the body, but He does not use one and none of the others. He can use our whole being, because as Paul said as he stood on Mars Hill, "In Him we live and move and have our being." When we are indwelt by the fullness of God we are indwelt by the Godhead, God the Father, God the Son, and God the Holy Spirit.

This comes in when we are born again. This idea that some time later in life when we have studied the Scriptures and fumbled through, and in and out, we are going to get to the place that we will be indwelt by the fullness of God is surely an erroneous idea, for God cannot give new birth to a man or a woman and then a part of Him stay away from him. God is inseparable in the Godhead; we cannot separate the Son from the Father, nor the Spirit from the Father. They are one, and when we are born again, the Triune God indwells us.

"Filled with All the Fullness of God"

As far as experience is concerned, there is a challenge to you and to me as followers of the Lord Jesus Christ to recognize our relationship in God. Do you know who you are, brother and sister? Do we recognize ourselves? We are the sons and daughters of God, so saith the Scriptures. We are now the sons and daughters of God and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is. But in the meantime, we are now the sons and daughters of God; we are now delivered from sin; we are now indwelt by the Father and the Son and the Holy Ghost. So the challenge comes to me and to you that we recognize our own identities and that we go forth in this triumphant relationship to declare to all concerned that we are children, not alone of Christ, but God the Father as well, and of the Spirit Himself. I don't understand it, and I can't explain it; but the Scriptures tell us that when that experience comes to us we are going to get an experience that surpasses knowledge, so I feel very weak to-day to try to tell you what the Scriptures mean when we say, "the fullness of God."

But I do know the experience that comes to the believer when he is changed from the old man into a new man in Christ. It is an experience that surpasses all the researches of all the universities on the face of the earth. It surpasses all the knowledge of the accumulated ages, this fullness of God. I am illiterate, but I may be a child; I may be a grandfather, but regardless of my station in life, my God can come into my being; He can fill it full of joy and peace, and He can do it even though I can't understand it and can't explain it. And I venture to say that if I should ask for testimonies to-day from this audience that there are men who have never gone beyond the second or third grade in their school life, and yet they are filled with the fullness of God. And there are others who are educated and have degrees after their names and can say they are filled with the fullness of God, and there are others, weak in body and infirm, and they can say they are filled with the fullness of God. There are children, who if you asked them, "Do you love Jesus," would say "Yes," and they are filled with the fullness of God. But, explain it. I can not, but I know it; and if there is anything that ought to inspire us as believers in the Lord Jesus gathered here from all corners of the Church to go home and declare wherever we are that we are walking in the power of the Triune God—that God the Father dwells within us; that God the Son dwells within us; that God the Spirit dwells within us. It is in this knowledge that we are going forth in this threefold power, conquering and to conquer in the name of our God.

PREACHERS' PAGE

AFTERWARD

(Heb. 12:11)

We may not see just here and now,
With vision clear, the Why and How
Of all that God seems to allow,
But "Afterward!"

We may not know how That or This,
Which now we fain would gladly miss,
Is working for our future bliss,
But "Afterward!"

We may not fully understand,
How underneath His chastening hand,
Pain is fulfilling God's command,
But "Afterward!"

It may not be for us to know
What portion of the wheat we sow,
Shall into golden harvest grow
But "Afterward!"

We may not know when torn with care
Why earnest and persistent prayer
Should seem to die upon the air
But "Afterward!"

It may not be for us to see
The meaning of the mystery
Of all that God has planned for me.
But "Afterward!"

—Sel. by E. P. H.

SERMON OUTLINES

THE MISSIONARY MOTIVE, Or, WHY WIN SOULS?

By William G. Detweiler

I. Negatively.

1. Not to earn salvation.—Eph. 2:8-10.
2. Not to get into the public eye.—Luke 14:7-11; Jer. 45:5.
3. Not as a profession.
4. Not to make a living.

II. Positively.

1. "He that winneth souls is wise."—Prov. 11:30; Luke 11:23.
2. Because Christ saved us.—Gal. 2:20; Eph. 2:10; I John 4:11.
3. Because Christ set the example.—I Pet. 2:21; John 4:6-42.
4. Because Christ commanded us to be soul-winners.—Matt. 4:19; Acts 1:8; Matt. 28:18-20; Mark 16:15.
5. Because Christ gave all to save us, we ought to do what we can to save others.—I John 3:16; II Cor. 8:9; 5:14.
6. Because the love of God in our hearts impels us.—I John 3:14, 15; John 14:15, 21, 23; 15:14.
7. Because our own salvation may be involved if we do not faithfully bring the message.—John 15:1-6; I Cor. 9:16.
8. Because the Golden Rule demands it.—Matt. 7:12.
9. Because of the tragedy of a lost soul.—Luke 16:19-31; Rev. 14:11; Mark 9:43, 44; Rev. 20:10.
10. Because of the uncertainty of the time of Christ's return.—Matt. 24:42-51.

Canton, Ohio.

WHAT CHRIST IS TO THE WORLD

1. The world's Creator (John 1:1-3).
2. The world's Example (Matt. 16:24).
3. The world's Teacher (Matt. 7:28, 29).
4. The world's Master (John 13:13).
5. The world's Savior (Luke 19:10).
6. The world's Lord (Rom. 10:12).
7. The world's King (Rev. 11:15).
8. The world's Light (John 8:12).

9. The world's Life (John 14).
10. The world's Love (John 3:16).
—Selected.

SOME DIVINE ABILITIES

"He is Able"

1. Able to Save (Heb. 7:25). Divine salvation.
2. Able to Keep (Jude 24). Divine security.
3. Able to Succor (Heb. 2:18). Divine Support.
4. Able to Deliver (Dan. 3:17). Divine separation.
5. Able to Do (Eph. 3:20). Divine strength.
6. Able to Give (II Chron. 25:9). Divine sufficiency.
7. Able to Subdue (Phil. 3:21). Divine subjection.—G. W. Bunce in The Witness.

CHRISTIANS WITNESSING FOR CHRIST

Acts 1:8; Romans 12:1, 2

I. Why We Should Witness.

1. Christ gave His life a ransom for us. Therefore, we should obey Him.
2. We are bought with His blood—"Ye are not your own." Therefore, we are subject to His will.
3. It is a command of God—"Present your bodies a living sacrifice."

II. How We Should Witness.

1. By living a life "holy, acceptable unto God." Christ died for me, I live for Him.
2. By living for Christ—"Be not conformed to this world."
3. By living a new life in Christ, separated from the world—"be ye transformed."

III. The Result of Such Witnessing.

1. It gives a clean conscience to the Christian.
2. It gives joy and fellowship with the Lord.
3. It gives evidence to the world "what is that good, and acceptable, and perfect will of God."

Illustration: The Hebrew children, Shadrach, Meshach and Abednego, did not fail God when He needed them to witness for Him, and God did not fail them when they needed Him.—A. R. Longman in Moody Monthly.

THANKSGIVING

1. Thanksgiving is Commanded:

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God" (Phil. 4:6).

2. Thanksgiving is a Good Thing:

"It is a good thing to give thanks unto the Lord; and to sing praises unto thy name, O most High" (Psa. 92:1).

3. Thanksgiving Should be Offered to God:

"Offer unto God thanksgiving; and pay thy vows unto the most High" (Psa. 50:14).

4. Thanksgiving Should be Offered in the Name of Christ:

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20).

5. Thanksgiving Should be Offered in Everything:

"In every thing give thanks; for this is the will of God in Christ Jesus concerning you" (I Thess. 5:18).

6. Thanksgiving Should be Offered for the Goodness and Mercy of God:

"O give thanks unto the Lord, for he is good: for his mercy endureth forever" (Psa. 107:1).

7. Thanksgiving Should be Offered for the Gift of Christ:

"Thanks be unto God for his unspeakable gift" (II Cor. 9:15).

8. Thanksgiving Should be Offered for the Supply of Food:

"For every creature of God is good and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer" (I Tim. 4:5).

9. Thanksgiving Should be the Continual Occupation of Saints:

"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our own lips giving thanks to his name" (Heb. 13:15).—Compiler Unknown.

SERMONETTES

Collected by J. G. K.

The time to seek the Lord is when He calls.

The first trait of a child of God is obedience to His Word.

Only when we submit to God in reverence, humility and obedience to His Word, can He fill us with His Spirit.

Believing unto salvation means more than a historical faith, it means a working faith.

Indifference is a deadly weapon of spiritual paralysis.

Pity the person whose eye sees the faults of others but is blind to his own faults.

True repentance consists in the heart being broken for sin and broken from sin.

Look for the good things in others and you will be surprised how many you will find.

The way to the crown is by the way of the cross, to the mountain top is by the valley, and to exaltation is by humility.

Gloom and Christianity cannot walk together.

If you are training to throw your worst enemy, you must wrestle with yourself.

Wherever true religion is found, there the counterfeiter, the fanatical disturber and the selfish proselyter are also found hard at work.

It takes some pluck to be happy when you are really peeved.

A kind word spoken for Christ may create a wider vibration in eternity sometimes than a sermon.

The Christian is not popular with the world, for his citizenship is in heaven.

Clouds have silver lining, is a proverb of old. But if we fully trust Jesus, our clouds are lined with gold.

Your salvation is God's business. Make God's service your business.

Poverty does not destroy virtue, neither does wealth bestow it.

What God wants is, men great enough to be small enough to be used in His service.

Fellowship with God is the highest possible relationship into which human beings can enter.

Atglen, Pa.

CONCERNING PRAYER

The little estimate we put on prayer is evident from the little time we give to it. The time given to prayer by the average preacher scarcely counts in the sum of the daily aggregate. Not infrequently the preacher's only praying is by his bedside in his nightdress, ready for bed and soon in it, with, perchance, the addition of a few hasty snatches of prayer ere he is dressed in the morning. How feeble, vain, and little is such praying compared with the time and energy devoted to praying by holy men in and out of the Bible. How poor and mean our petty, childish praying is beside the habits of true men of God in all ages. To men who think praying is their main business and devote time to it according to this high estimate of its importance does God commit the keys of His kingdom and by them does He work His spiritual wonders in this world. Great praying is the sign and seal of God's great leaders and the earnest of the conquering forces with which God will crown their labors. The preacher is commissioned to pray as well as preach. His mission is incomplete if he does not do both well. The preacher may speak with all the eloquence of men and angels. Unless he can pray with a faith which draws all heaven to his aid, his preaching will be as sounding brass and tinkling cymbal, for permanent, God-honoring, soul-saving uses.—Sel. by Mary Alice Brubaker.

HOW LONG SHOULD A PASTOR REMAIN?

By One Who Can See

For the Gospel Herald.

When one finds that he is not succeeding in the field in which he is working, he should not think that the trouble is with the work, the congregation, or someone—perhaps it is with him. His methods might not work in that congregation as they did in others. If the pastor finds that his work is not moving forward, the first thing he should do is to examine his experience and his own consecration and his preaching; look well into his own heart, life and methods. It may be that he is not praying enough. His sermons are not feeding the Church. The lifting power may be blank and void in his preaching. He may lack in soul yearning and burden for others. He may be grinding his own axe at the expense of the whole Church. Discontent soon arises, a vote is taken and many say, "No, we don't want him any longer." Why, what is the matter? Is it because the congregation does not like the man? Not necessarily so, he just isn't delivering the goods. His preaching rattles like

dry shucks—plenty of rattle and rumble, but no substance. Brother minister, let me say this: thunder without lightning is not a good sign. When a pastor thinks that because some one criticizes him that person is of the devil and under an awful bad spirit as the common term is, he is deceived and under the wrong impression himself. Too often the pastor seeks to kill the influence of such persons, and soon a sentiment is worked up against him. Ask such pastors, "How long has it been since you visited this brother or sister?" and hear him say, "Oh, I don't go about him, I just let him alone." Soon others see the injustice of such a move and sentiment is soon raging against the pastor. For a text read Ezek. 34:4.—Sel.

THE SUMMARY OF THE MINISTRY

"We then as workers together with Him, beseech you also that ye receive not the grace of God in vain. (For He

saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation). Giving no offence in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the Word of Truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things" (II Cor. 6:1-10).—From an Exchange.

ANECDOTES AND ILLUSTRATIONS

Victory Through Grace

In a fisherman's hut in the northeastern part of Scotland hangs a picture of the Saviour. The picture is probably not a great work of art, but connected with it is a story that we may be sure will be repeated in eternity. The fisherman, when asked about the picture said: "I was way down with the drink; when one night I went into a 'public,' and there hung the picture. I was sober then, and I said to the bartender, 'Sell me that picture; this is no place for the Savior.' I gave him all the money I had for it, and took it home. Then, as I looked at it the words of my mother came back to me. I dropped on my knees, and cried, 'O Lord Jesus! will you pick me up again and take me out of my sin?'" If He were engaged in the making of a world the Saviour would hear and answer such a prayer. The once drunken fisherman is now the leading man in the Scotch village. When asked if he did not have a hard struggle to give up liquor the glow of victory came into his face, as he exclaimed: "When such a Saviour comes into the heart He takes the love of drink out of it." Herein is the secret of victory over any sin.

Let the Saviour into the heart, let Him be enthroned therein and deliverance from sin is certain. Evil habits, like the demoniae that sat in the tombs, cannot be bound with the fetters and chains of human resolutions. The spirit of evil must be cast out and the Saviour must enter in before deliverance from sinful habits is assured. "This is the victory that overcometh the world,

even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God."—Sel.

A Wounded Messiah

A lady once said to a Jewish lad in Cairo, "Are you expecting your Messiah soon?"

"Yes," he replied, "we believe He will come within six years."

"Will He have wounds in His hands?" she asked, and, as he looked at her inquiringly, she continued, "Your Prophet Zechariah said of Messiah that when He comes, they shall say unto Him, 'What are these wounds in Thine hands?' Then He shall answer, 'Those with which I was wounded in the house of My friends' (Zech. 13:6). Are you expecting to see your Messiah with wounds in His hands?"

The lad left, but appeared the following morning looking greatly distressed. He said: "I could not sleep last night. All night I was asking myself, 'If He has wounds in His hands, how did He get them?' I have come to ask you if you can tell me more."

Imagine her joy to tell one who was so eager to hear the wondrous story of the Cross, where He was wounded for our transgressions.

He received Jesus the Crucified One as his Messiah and Savior and has been the means of bringing three others to Him.—Life Line.

A Prayer that Made a Bishop

A fourteen-year-old boy was given a task by his father. It so happened
(Continued on page 764)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

THE BEAUTY AND SANCTITY OF THE CHRISTIAN HOME

The Lord God said, "It is not good that the man should be alone; I will make him an help meet for him. . . . Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." "So God created man in his own image, in the image of God created he him: male and female created he them. And God blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over . . . every living thing that moveth upon the earth." "And the Lord God planted a garden eastward in Eden: and there he put the man whom he had formed."

This briefly pictures to us the first established home. God Himself created the man and the woman, performed the marriage ceremony and made for them a home; this was the origin of family life. It is a beautiful and holy retrospect—these simple lives without taint or veneer in direct and constant communion with God; surrounded by the natural perfection of the Garden of Eden; two human hearts knit together by love; and all other living creatures in subjection; a union between man and wife and these two, as one, in communion with God. This was the first home.

But an evil influence crept into this sacred realm—that old serpent, the devil, who has made it his business since the creation of man to plant suspicion and deceit into the hearts of man. Into this first and perfect home crept the father of lies and planted doubt, suspicion, distress, sorrow, hatred, murder, and kindred evils which have multiplied from generation to generation; until to-day there is a mighty effort of the combined forces of the evil one to destroy all established institutions of God and to overthrow every righteous authority.

In the face of the foregoing let us consider the beauty and sanctity of the Christian home. The Christian home to-day is an earthly paradise, a garden of Eden, a haven of rest, because Christ dwells there. Is He a guest in your home as He was so often in that home at Bethany? Are you eager to serve Him, as was Martha? Do you sit at His feet and hear His words, as did Mary? Have you been raised from the dead, as was Lazarus? Do you receive Him into your home and does He love you and those of your

household? Is Jesus, the Christ, the Son of the Living God, the prevailing, ever-present influence in your home? Then, and then only, is your home a Christian home!

There is nothing beautiful save that made and governed by the touch of God. In this sense the Christian home is a paradise of beauty. The touch of God is love, and love is the life germ of the Christian home. "In him we live, and move, and have our being." From the windows of the godly home radiates the light that generates beauty and purity in human lives. And this primitive beauty and purity, as in the beginning, is the touch of the Divine and a foreview of heaven. The father, the mother, and the children, all surrendered to the influence of that eternal glory, make home an abode alight with love and service and holy beauty.

A landscape architect in a certain city had plot after plot of virgin soil to convert into grounds for modern homes. Wherever his work had been completed there had sprung into existence an area of beauty and grandeur. The surrounding arid scope appeared more desolate because of the harmony, grace, and beauty in the midst. Even so the beauty of the converted acres was enhanced because of the surrounding waste. In like manner the waste and desolation of the ungodly human relationships and the beauty and grace of the Christian home are each the more outstanding because of their existence side by side. We sing sometimes, "There is beauty all around, when there's love at home." The fact is that the beauty of the Christian home makes appear blacker and more hideous the sin that is so prevalent in every community.

Beauty in the home is absolutely dependent upon a reciprocal human and divine communion. If every member of the home is a true child of God then the home is the abiding place of God. But should sin creep into such a home and with deadly sting strike any single member the holy atmosphere will be corrupted and the beauty marred. Oh, that men might say with the Psalmist, "I will walk within my house with a perfect heart. He that worketh deceit shall not dwell within my house." Each of us, with singleness of purpose, should dedicate our lives to the will of God, first at home; and then always, wherever we go we should live wholly for Him. By so doing we will spread abroad the atmosphere of the Christian home.

It is a pleasant and an holy state that Jesus portrays when He says, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." It is a glorious opportunity to open our door to welcome and entertain Supreme Royalty; to

invite into our home our heavenly Father and His Son Jesus Christ, the Prince of Peace. It is munificent life and indeed a sumptuous feast to dine with them. How the grace of their presence warms our hearts within us as we commune with them! It transfers the glory of heaven to our earthly abode. God's ever-abiding Presence is the beauty and sanctity of the Christian home.

Until the Church of Jesus Christ gets to the place where she lifts the home above the legal status into the sacred realm we may expect the demoralizing and degrading influences of lust, licentiousness, and divorce (these tornadoes from the pit sweeping so forcibly against the home to-day) to increase until the wreckage encircles the globe. God ordained the home and thus created a sacred institution. It is not a human product. Therefore what God has ordained let not man dare to destroy. Where divorce and remarriage has reached; where the emancipation of woman has robbed home of wife and mother; where free love and lust have flourished; there the purity of the home has been destroyed and the command of God ignored.

Shall we as children of God, who are also the children of Christian homes, and who enjoy this holy environment, and who believe that the Christian home is a sacred institution established by God Himself for our preservation and happiness, allow the poison of evil to destroy, unchallenged, this divine bulwark? Rather let us arise as one man, in the strength of Almighty God, armed with the two-edged sword, equipped in full armor, and go forward unafraid against despoiled motherhood, state-owned children, communistic licentiousness, free lust, and wrecked homes; and by the power of God in the face of death uphold the beauty and sanctity of the Christian home!

In closing our career on earth may each of us be prepared for a triumphant transfer to that perfect home above and so return the visit paid us by our royal guests. Much more glorious will it be to dwell in that heavenly kingdom in the presence of royal grace and splendor. Remember Jesus said, when on earth, "In my Father's house are many mansions. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." And He sent us this word (somewhat paraphrased) after departing, "And God himself shall be with you and be your God. And He shall wipe all tears from your eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain, and there shall be no night there, for the Lord will give you light and with Him we shall reign for ever and ever." There will be perfect beauty, holiness, and joy!

I pray God that this may be our final and eternal home!—L. C. Miller, in Family Almanac.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE LIFE OF PAUL**

OUTLINE STUDY

Lesson for Dec. 17.—**PAUL IN ROME.**

Lesson Scope.—Acts 27, 28.

Lesson Text.—Acts 28:11-31.

Time and Place.—A. D. 60-63, in Rome.

Characters.—Paul, companions in voyage, Jews in Rome.

Golden Text.—I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:14.

Points for Meditation.

1. Shipwrecks and their causes.
2. In touch with God.
3. Calmness in the midst of storms.
4. "If God be for us."
5. "In season, out of season."
6. "As we have therefore opportunity."
7. "Preaching the kingdom of God."

Introductory Thoughts.—We have been moving very rapidly in our study of the life of Paul. Since our last lesson we have seen Paul before Festus, before Agrippa, and finally, as results of the unwillingness on the part of officials to assert their convictions and do justice to a much persecuted saint of God, have witnessed the decision to send Paul to Caesar to be tried there. We might look ahead and remark that politics had infested Rome as well as Judea, but we confine ourselves to the subject in hand. It having been decided to send Paul to Rome, arrangements were accordingly made for his transportation. One thing that was very perplexing to Festus was that of sending a prisoner to Rome to be tried when there were no sustained charges upon which to try him. On their way to Rome there was a mighty storm which ended in a shipwreck on the shores of the isles of Malta, where the greater part of the winter was spent. During all these experiences the Lord was with Paul, who eventually became the most potent figure in the whole company. It is at this point that the lesson narrative begins.

LESSON COMMENTS

From Malta to Rome (11-16).—After a three-month sojourn on the isle of Malta, the company proceeded on their way to Rome. At Appii forum they were met by brethren from Rome. This touched the heart of Paul. Luke says that he "thanked God and took courage." Paul had manifested remarkable courage and forbearance and hope. He had stood his trials as a real soldier of the cross. But he was human; and as a human he was subject to discouragements and capable of taking on fresh courage at the sight of sympathetic brethren who were ready to share his hardships and help him bear his burdens. Thank God for sympathetic friends in time of trouble and distress. On the journey Paul had proven his trustworthiness to such a remarkable degree that while the other prisoners were delivered to the captain of the guard, he himself was suffered to dwell in his own house, having only a soldier to keep on guard. It is safe to conclude that this was the lightest task ever assigned to this soldier. No soldier bearing carnal

weapons ever had anything to fear from the soldier of the cross.

Paul in Counsel with Leading Jews (11-29).—The same spirit which prompted Paul to speak from the prison steps to a mob of unfriendly Jews moved him, after being in Rome three days, to call the chief men among the Jews together and tell them the story of his imprisonment and, we dare say, also the story of the Cause to which he had dedicated his life.

He recounted his experiences, declared his innocence, and explained why he had appealed unto Caesar. Feeling that they had a right to know just why he came as a prisoner rather than as a free man, he had a right to believe that they would be more friendly to his cause than if they would first get their impressions from his unfriendly critics. They gave him a respectful hearing, and the only evidence we have of their bias is that at one time they reminded him that the sect with which Paul was allied was everywhere "spoken against." Nevertheless, they wanted to know what he had to say for himself. Just how favorable they were to his story we are not told; but that they were not wholly convinced is evident from the fact that an after meeting of greater length revealed that there was a division of

sentiment among them; that "some believed the things which were spoken, and some believed not."

Paul's fearless, faithful, persistent efforts were bearing fruit. At least some people believed, and this could not but help strengthen the Church and the cause of Christ at Rome. Just how active the Church was at Rome, is not revealed in this narrative; but the few references made in Paul's letter to the Romans show that there were at least some among the brethren at Rome who were not only active in Christian service but loyal in promulgating the faith of the Gospel. In prison or out, Paul availed himself of every opportunity to win souls for the Master. His all-absorbing theme was not, How get out of this prison? but How get people saved?

Paul's Prison Life (30, 31).—That Paul was not (at least not at first) kept as an ordinary prisoner, is evident from the statement that he "dwelt two whole years in his own hired house, and received all that came in unto him;" and that during this time he was "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." It was from this place that he wrote a number of letters to the churches, the second letter to Timothy being evidently written during the time of his second imprisonment in Rome. In him we have an inspiring example which all men should follow.—K.

Bible Meeting Topic

CONSECRATED LIPS.—Col. 4:2-6

Topic for December 17

MOTTO

"Do all in the name of the Lord Jesus."

OUTLINE STUDY

I. Lips Kept for the Master.

1. Kept from wrong speech.—Psa. 34:12-14.
2. Kept from trouble.—Prov. 21:23.
3. Kept with a bridle.—Jas. 1:26.
4. Kept from evil speaking of others.—Jas. 4:11.
5. Kept from vain babblings.—II Tim. 2:16.
6. Kept silent at the right time.—Hab. 2:20.

II. Used in the Master's Service.

1. Ready to give a reason for the hope within.—I Pet. 3:15; Col. 4:6.
2. Sound speech.—Tit. 2:8; II Tim. 1:13.
3. To talk about God's law.—Deut. 6:7.
4. To strengthen one another in the Lord.—Mal. 3:16.
5. To sing to God's glory.—Eph. 5:19.
6. To make the Gospel known.—Eph. 6:19, 20.
7. To comfort.—Isa. 50:4.
8. To warn.—Acts 20:31.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Lips."

2. Memorize a Passage from the Outline.
3. Lips Controlled for God.
 - a. By a Clean Heart.
 - b. By a Loving Heart.
 - c. By a Truthful Heart.
 - d. By a Heart of Wisdom.
 - e. By a Heart of Grace from God.
4. What Consecrated Lips may Speak.
 - a. Find Passages with the Word "Lips" in the Scripture in Answer to This Topic.

For Seniors.

1. The Lips; the Tongue Back of Them; the Heart Back of the Tongue.
2. Silent Lips; Regulated Lips; Unrestrained Lips. When? How?
3. The Blessing of Consecrated Lips.

PERSONAL THOUGHT

"Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my strength and my redeemer."

"To speak for Him will be our impulse. No matter how timid, nervous, self-diffident, we are in ourselves, as we touch His pierced and royal hand, we shall instantly be masterful and strong."—R. S. Storrs.

What makes heaven such a happy place? Is it not because the will of God is there carried out perfectly? Then why should we quail and flinch under His commandments as though that costs us too much? A heaven on earth is where the will of God is carried out in its fullness. M. K.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, DECEMBER 7, 1933

Field Notes

Bro. J. A. Brilhart of Scottsdale, Pa., preached for the congregation at Masantown, Pa., on Sunday evening, Dec. 3.

The congregation at Fairview, Mich., is looking forward to a series of meetings beginning Dec. 26, with Bro. B. B. King of Elida, Ohio, in charge.

A series of meetings will begin at Good's Church, Lancaster Co., Pa., on Dec. 10, conducted by Bro. John Gochbauer of Manheim, Pa. I. Z. M.

The monthly Bible conference at the Columbia, Pa., Mission is announced for Saturday evening and Sunday, Dec. 9, 10—continued studies in the book of Revelation, with Bro. N. H. Mack as instructor.

A Correction.—A brother from Lancaster, N. Y., asks us to state that the recent meetings at the Sand Hill congregation closed Oct. 29, instead of Oct. 12, as stated in a recent number of the Gospel Herald.

Evangelistic meetings will be held at Peoria, Ill., Mennonite Mission from Dec. 3 to 17. Bro. Henry Schrock of Peoria will be song director and Bro. Henry King of Harper, Kans., will be the evangelist. We ask you to join us in prayer. C. W. L.

Bro. Paul M. Roth of Allensville, Pa., secretary of the three-week Bible school beginning at Allensville Church Dec. 11, writing in the name of his school, extends a hearty invitation to those passing through that way to visit the school while within reach.

The Lord willing, baptismal services will be held at the Mennonite Gospel Mission, Altoona, Pa., on Sunday morning, Dec. 10. In the afternoon meeting at Mill Run Chapel the services will be in charge of Bro. James Saylor of Hollsopple, Pa. J. M. N.

An interesting bulletin, issued by the Eastern Mennonite School telling of the coming special Bible term and Ministers' Week at that place, is before us. Those receiving a copy of this bulletin will do well to hand it to others whom they have reasons to believe would be interested in this special term.

Bro. L. S. Yoder of Lyman, Miss., writes hopefully concerning the work in the field to which he has given his services during the past few years. An article from his pen will appear in next week's Gospel Herald, D. V. Any of our ministers desiring to spend the winter in the South would find a warm welcome at Lyman.

Change of Address.—Bro. Aaron Mast, from Pocomoke City, Md., to Belleville, Pa. Bro. Mast goes to Belleville to assist in the work of the Lord in that field, and many are the prayers that the Holy Spirit may direct him and his coworkers in all that they do. His family expects to join him at Belleville soon after Christmas.

The Lord willing, there will be an all-day Sunday school meeting held at Marietta Mennonite Mission on Sunday, Dec. 10. Some of the speakers will be Bros. Melvin Bishop of Blooming Glen, Noah W. Riesser, Ivan Leaman, Martin Miller, Menno Miller, and an evangelistic sermon by Martin Kraybill. We extend a hearty welcome to all. D. B. G.

A brother from the Weaverland district, Lancaster Co., Pa., writes us: "A meeting of more than ordinary importance will be at Weaverland Dec. 2, all day and evening—an inspirational and missionary farewell meeting. A well arranged program has been prepared under the auspices of the Eastern Mennonite Board of Missions and Charities."

Correspondence

Mazeppa, Alta.

(Mount View congregation)

Dear Herald Readers:—It is some time since you have heard from this place. The Lord is good to us, for which we are thankful.

We have had a number of visiting brethren and sisters during the past six months but they have returned to their homes.

We are glad for the privilege of service, though it is to keep the home fires burning. Our S. S. is going along nicely. Though we are approaching the fall and winter seasons our attendance and interest is very good.

On Nov. 5 we held our inquiry meeting. There was a goodly number out, and all expressed peace. Bro. N. E. Roth kindly consented to be with us for communion. He spent several days with us visiting a number of homes, which was wonderfully appreciated and enjoyed. Then on the 19th we all enjoyed the sacred service.

Bro. N. R. Weber came with us on Sunday and remained till Monday afternoon, when he preached to us on the subject, "The Church," which was very edifying. May these meetings strengthen us for future service.

Nov. 19 being our regular missionary day, we had a program and the children brought their returns of the quarters. Bro. Roth gave an interesting talk to the children.

Nov. 22, 1933. I. M.

Duchess, Alta.

Dear Herald Readers, Greetings:—On Sunday, Nov. 12, Bro. N. E. Roth of Tofteld, Alta., was with us and assisted in passing the sacred emblems of communion, and the washing of the saints' feet was observed. In the same morning a young soul was received into the Church by water bap-

tism. Bro. Roth preached again for us in the evening.

Last Sunday was missionary day. All the children turned in their quarter money.

A number of our brothers and sisters are spending the winter in the States. We miss them, as we are few in number.

Nov. 26, 1933.

Cor.

Birch Tree, Mo.

Dear Readers, Greeting:—We are again approaching the Thanksgiving season, but why not be thankful every day of the whole year? We have all been blessed in so many ways, and every good and perfect gift is from above.

Bro. Andrew Shenk has again been with us. He came Saturday, Nov. 18. We had services that night, and the Sunday following we had services after Sunday school and communion in the afternoon at 2 o'clock. Bro. Shenk left that evening for Willow Springs, to take the train for his home. We were again glad to have Bro. Shenk with us.

The Lord's work is still being carried on with much opposition and also many hindrances. We need your prayers. We thank God for those who are staying true, not only here but everywhere in the beloved Church. It surely is a time as Paul's writing (II Cor. 11:13-15) indicates.

Two of our Mennonite families have moved away. We miss them very much. The Lord bless all His faithful children.

Nov. 26, 1933.

Cor.

Chappell, Nebr.

Dear Herald Readers, Greetings:—On Nov. 3 Bro. and Sister E. S. Garber and son of Filer, Idaho, and Sister Ethel Zook of Portland, Oreg., stopped at this place to visit friends. Bro. Garber favored us with a sermon in the evening.

Bro. J. E. Yoder and family, who spent the past year in Michigan, have returned again to their home here.

On Sunday evening, Nov. 19, we had our annual missionary day program, at which time the junior quarter investment and savings boxes were returned.

Our Bible conference was held Nov. 20-23, with Bro. Eli Hochstetler of Volford, N. Dak. and Bro. Peter Kenel of Shickley, Nebr., as instructors. The lessons presented included Prayer, The New Birth, Unity and Fellowship, Christian Stewardship, Resurrection and The Church of Christ. Each evening both a lesson and a sermon were given. Attendance at these meetings was fair. Much benefit and encouragement were derived by those attending.

Dorothy Stutzman.

Nov. 26, 1933.

La Junta, Colo.

(1009 San Juan)

Dear Herald Readers:—The La Junta church held its counsel meeting Nov. 12. Preparatory services were held Saturday evening following. Sunday morning, Nov. 19, two souls were received into church fellowship by baptism. After this service communion was conducted for the congregation by Bishop J. A. Heatwole assisted by E. E. Showalter.

Two of the members of this church and two of the Holbrook congregation have been helping to spread the Gospel message by the singing of sacred songs. We are anticipating a program of special music by this male quartet Sunday evening, Nov. 26.

We are planning Thanksgiving services at the church Thursday morning Nov. 30.

Mary C. Brenneman.

Nov. 26, 1933.

Harrisonville, Mo.

(Sycamore Grove congregation)

Greetings to the Herald Readers:—We held our annual missionary program in the afternoon and evening of Nov. 26 for the Bethel and Sycamore congregations. This year it was held at Sycamore. A very inspiring meeting was held and many good thoughts were given along missionary lines. Before the middle of the afternoon service the undertaker was called out, as a man in our town dropped over dead. This again shows to us the brevity of life.

On the 30th we expect to meet in a Thanksgiving service. We also have our annual business meeting on that day.

On Nov. 22 this community was saddened to hear of the sudden death of Bro. James Kauffman of Hesston, Kans. Among those attending the funeral from this place was his aunt, Sister Annie Driver. May the Lord comfort the bereft ones.

There was a singing announced for Thanksgiving evening, to be held at Sycamore Grove Church.

Mary M. Hershberger.

Nov. 27, 1933.

Lancaster, N. Y.

(Sand Hill congregation)

Dear Herald Readers, Greetings in Jesus' Name:—"Oh, that men would praise the Lord for his goodness and for His wonderful works to the children of men." We have many reasons to praise the Lord for the many blessings we received in the past. On Oct. 17 Bro. S. J. Miller of Pigeon, Mich., began a series of meetings here. Souls came out and confessed and got right with the Lord.

On Nov. 1 our bishop, Bro. S. F. Coffman, came and held counsel meeting and on Nov. 5 held communion

service at this place. A goodly number of the members partook of the sacred emblems, again commemorating the death of our Lord.

On Thanksgiving Day we plan to reorganize our Sunday school.

Pray for the work here.

Nov. 27, 1933.

J. W. Birky.

Kansas City, Kans.

(2409 Farrow Ave.)

Dear Herald Readers, Greetings:—Lovely weather, commendable cooperation on the part of the Kansas City Mission congregation, powerful preaching, large attendance, deep conviction, God's manifest presence, and many confessions characterized the revival meetings closed here last night, with Bro. Milo Kauffman as evangelist. Bro. Kauffman was accompanied by Bro. Geo. H. Beare and three other Hesston College students whose help was much appreciated.

In His precious Name,

Nov. 27, 1933.

J. D. Mininger.

Manitou, Colo.

Dear Readers of the Herald, Greetings in the Master's Name:—"Enter into His gates with thanksgiving and into His courts with praise: be thankful unto Him and bless His name."

At this time of the year we again thank the Lord especially for what He has done for us during the past year.

The morning of Oct. 29 Bro. Moore brought us a very inspiring message on "Nobility," with his text found in Acts 17:11. The evening of Oct. 29 Bro. Brown of Manitou brought us another very inspiring message from Psa. 23. He brought out very clearly how God will never drive us to do anything, but He will lead us just as a shepherd leads his sheep and does not go behind and drive them.

Sunday Nov. 19, we had a short missionary program in the evening, which was followed by a very helpful and practical sermon by Bro. Miller. His text was II Cor. 9:6.

Nov. 26 Paul Zook's, Levi Miller and Wallace Shellenberger of Limon, and Ed Miller's of La Junta worshipped with us. We are always glad for visitors as it helps so much in the services. We are also glad to have Ellsworth Landis worship with us again.

Nov. 27, 1933.

Katie Yoder.

Elida, Ohio

(Pike and Salem congregation)

Greeting in the Name of Jesus:—The congregation here has again enjoyed a feast of good things from the Lord.

On the evening of Nov. 7 Bro. Claude C. Culp of Chief, Mich., began revival meetings at the Salem Church. Before he was through with his first message we knew we were getting plain, simple, yet straightforward, solid Gospel truth.

(Continued on page 764)

Miscellaneous

WISDOM

By Barbara Cripe

For the Gospel Herald.

Once a king asked wisely for wisdom
The Lord was well pleased with his wish.
He gave him much wisdom and honour,
And made him exceedingly rich.
Gave wisdom to build the great temple,
Wrote Solomon's songs and the book
Of Proverbs and book Ecclesiastes
Alas, he the Lord yet forsook.

He married so many strange women,
Down to their gods he soon bowed.
Forgot his almighty Creator
Forgot what he solemnly vowed.
Alas this poor man of great wisdom,
Great wisdom he sorely did lack
In choosing the right life companion
They put him upon the wrong track.

So, Father, I ask Thee for wisdom
Wisdom each day as I live.
Wisdom to choose aright ever,
Wisdom to serve and to give.
The fear of the Lord the beginning
Of wisdom, and true is God's word,
Abide with me ever, dear Jesus,
I need Thee to lead me, dear Lord.

Delavan, Ill.

THE LITTLE CHURCH

By S. B. Wenger

For the Gospel Herald.

I have special interest in isolated members or small congregations, and after attending services to-day in our little church in the forenoon and again in the afternoon attending service at a mission point I decided to write my long contemplated short article to try to encourage small congregations and isolated members.

By personal experience I so well understand the anxiety to build up and enjoy privileges of fellowship in a congregation of members of our faith. I look back a half century to the time when I stood a lone member of our faith in this country, and to a later date when there were four members. I shall never forget the joy and encouragement when our membership numbered seven, and a little later when we organized a church congregation with only thirteen members. I shall not soon forget some of the discouragements through which we passed during the early period of our work, when we were opposed by other denominations and advised by some of our own visiting ministers to give up the work here and move to a community where we already had an organized congregation of our people. We said, "No." We had definite convictions that the Lord wanted us to build up a church here, and that, "If God be for us who can be against us?"

We have nothing of which to boast, but are enjoying our small congregation of about seventy members, the majority of whom are young people.

Dear reader, if you are an isolated member or in a small congregation, don't be discouraged. If you live the Christ life your light will shine, and in God's own time He will bless the efforts put forth in His cause. Stand true and be faithful. Our Savior has promised to be with us always, even unto the end of the world. We can fully rely on His promises.
South English, Iowa.

BLESSED ASSOCIATIONS

By Laura E. Shaum

For the Gospel Herald.

Life would be very lonesome if we did not have comrades, companions, or intimate acquaintances. We enjoy very much the Christian fellowship here with brethren and sisters, the saints or called out ones, and it grows sweeter as we grow older in the Christian life. The blessed associations of life beyond is only a continuation of what has been begun below.

Fellowship below is broken so many times, as one by one they slip silently away, but over there it will be renewed and we will not be hindered by the limitations of these mortal bodies. These vile bodies shall be changed that they might be "fashioned like unto His glorious body."

Who is the one we will wish to see first of all? Will it not be the One through whom it was possible for you and me to gain that blissful home? our Savior, Elder Brother, our Mediator and Intercessor, the One who bore our sins upon the cross? our Pilot who has piloted our boat over life's stormy sea? The boy who was blind and after an operation was able to see, and upon the removal of the bandages, the one he was interested in seeing most, was the surgeon who made it possible for him to see. Will it not be so with the redeemed?

Think how glorious it will be to see the One whose hands, feet, and side were wounded and pierced for you and for me. With the words of the poet may we say, "O, I want to see Him, look upon His face."

Then with the words of that beautiful hymn which we often sing,

"Face to face with Christ my Savior,
Face to face—what will it be,
When with rapture I behold Him,
Jesus Christ, who died for me?"

"Face to face! oh, blissful moment!
Face to face—to see and know;
Face to face with my Redeemer,
Jesus Christ, who loves me so.

"Face to face shall I behold Him,
Far beyond the starry sky;
Face to face in all His glory,
I shall see Him by and by."

What a wondrous thought—so wonderful that our minds do not grasp it to the fullest extent—cannot. Then it will not be just for a moment or just

a glimpse, but throughout a never-ending eternity. How wonderful!

Who else will be there besides the Father and the Son? Nehemiah speaks of the "hosts of heaven," meaning a great number. Daniel speaks of "thousands of thousands" who ministered unto Him and ten thousand times ten thousand stood before Him.

Who makes up this vast multitude? Matthew speaks of "many coming from the east and from the west and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven." Luke also adds, "from the north and from the south."

Rev. 21:24—"And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory into it."

Moses speaks of the "Lord coming with ten thousand of His saints." We will have for associates the saved ones, saints. Isaiah speaks of the redeemed. The writer to the Hebrews says, "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and the church of the firstborn, which are written in heaven; and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel."

Rev. 5:11—"And I beheld and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 14:1—"And I looked, and lo, a Lamb stood on the mount Sion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads." These "were redeemed from among men and follow the Lamb whithersoever He goeth." Rev. 19:6—"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying Alleluia; for the Lord God omnipotent reigneth."

Rev. 7:9—"After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." In this multitude there are redeemed ones of every color and hue, of every nation, of every tongue and dialect, with whom we will associate up yonder.

In that heavenly host you will find the patriarchs, prophets, kings, high and low, rich and poor; those wonderful Bible characters we love to study about, the apostles, deacons of the early church, the faithful women,

Mary, Martha and Lazarus, the Hebrew children, Job and oh so many others. Many who are not mentioned but "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy.) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better things for us, that they without us should not be made perfect."

Then too, the many faithful ones who have passed on since that time and now, and until Christ comes again, though it may be soon. Evangelists, pastors, and teachers, godly fathers and mothers who have moulded Christian characters, missionaries, etc., a company too numerous to mention, but they will all be at that grand and glorious reunion. Oh! I would not want to miss, not for a world of gold, that there with saints, martyrs, and loved ones, walk with them the streets of gold.

As young people, and all of us, let us strive to be able to enter in and enjoy that blessed reunion. We will not be popular here; we will be figured as back numbers, we cannot go with the world and win them for associates over there. We will be out of date here, but what does that matter when we have this glorious home awaiting us?

"Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it," and miss that blessed association over there.

Wakarusa, Ind.

THE TRUTH OF THE CROSS

By Mabel Buck Mitchell

For the Gospel Herald.

If there is a God infinitely great and good, the Creator and Governor of men, it is reasonable to suppose that He would give them a revelation of His will.

The ancient altars give no instruction to the world if they do not teach that

God requires duty or suffering, obedience or penalty. According to God's Word, Christ died for our sins.

The Cross alone solves the mystery of the animal sacrifices of the patriarchal age. The whole system of prophecy contained in the Old Testament concentrates in the Cross. We find that our Lord and His apostles appeal to the Old Testament in proof of Christianity.

The whole method of salvation by the Cross of Christ was foreseen and foretold under the Old Testament. It is equally plain that the New Testament Scriptures, in which the Old terminate and are fulfilled, are a divine revelation, and that Jesus came in accordance with the declared counsel of heaven, to do the will of the Father, the one thought being the redemption of man by the crucified Son of God.

We get a view of the evidence in favor of Christianity while standing by the Cross. It is here that the Christian discovers a system of belief, of which God is the Author, and sees doctrines and duties which have upon them the image and superscription of the Deity.

The Cross of Christ has an inseparable connection with all that is revealed from heaven. The Cross and the Bible stand or fall together.

When the heart feels the influence and power of the Cross it has the evidence of the truth of it, which nothing else can give. "He that believeth on the Son of God hath the witness in himself." The Word is sealed to him by the Spirit, his own heart responds to the truth of the Cross—to him belongs a deeper Scriptural wisdom than all scholarship can bestow.

The Cross is the teacher. Every truth in the Bible brings us at last to the Cross, and the Cross carries us back to every truth in the Bible, "Christ and him crucified."

When we fix our eyes on the Cross, we feel that it is a fearful thing to fall into the hands of the living God, but amid all its frightful terrors it is mainly designed to lead us to a reconciling God.

Nowhere are we taught how man can be just with God, save at the Cross.

Would we know who those are whom God intends to save by this redemption? The Cross answers: "Every one that believeth."

Do we inquire who have the divine warrant to believe? The Cross answers: "Whosoever will may come."

The Cross is the last revelation of God's will to man. The Cross is the last dispensation of divine government. "There remaineth no more sacrifice for sin." Under this form of government with this redeeming God and Savior at its head, the world will move forward to its close. The dynasty of Moses has passed away, the sceptre of

the prophets is laid low, but they have been succeeded by a kingdom which cannot be moved.

We have the last communication of the truth of God's love to lost men.

Dickerson Run, Pa.

"UP MIFF TREE"

"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."

Remember the text says, "Suffer as a Christian." Many people suffer but not because of Christ. They think it is because they are Christians, and the devil leads them on to believe the same. But the truth is they suffer of their own foolishness, or stubbornness, or self-willness, or carelessness, or peculiarity.

Jesus gets the blame for many things which belong to the devil. It is true that the Word says that "all that will live Godly in Christ Jesus shall suffer persecution." But Godliness and wanting our own way are not one and the same thing.

Too many times people profess to have come into the blessing of full salvation, and then want everybody to do as they do, and act as they act, and talk as they talk. They want to begin immediately to run the church, be the Camp Meeting Boss and sit in judgment in everything.

A man censured us not long ago because our faith did not reach out as did Mueller's, of orphanage fame. Well, we wish that we did have that faith, but God gave it to Mueller and He did not give it to us. Now this man who criticized us because he was rebuked might have said he was suffering persecution for Jesus' sake. No. He was hurt in his own feelings, which were carnal, and the Lord had nothing to do with the whole matter. It was the devil.

Some people, when they get the light about God's plan of giving, want to revolutionize the churches' plan of finance the first month, and because all do not join with them, they claim they are being persecuted. Not at all. They are up a "miff" tree and do not have Christ in their thoughts.

Anyway, those who truly suffer for Jesus' sake do not broadcast it. It is so sacred that they keep it in their own hearts. Honest, what have we suffered for Jesus' sake?—Herald of Light.

Here is one point on which we often fall short: After we have confessed our sins, accepted Christ, come into the church, we are slow to go out and tell others.—Henry F. Garber.

No matter where we are or what our vocation in life may be, if we are true children of God, living to His glory, we are laborers together with Him.—Mary Rutt.

ANECDOTES AND ILLUSTRATIONS

(Continued from page 757)

that a gang of boys came along just then and wiled the boy away with them, and so the work went undone. But the father came home that evening and said, "Frank, did you do the work that I gave you?" "Yes, sir," said Frank. He told an untruth, and his father knew it, but said nothing. It troubled the boy, but he went to bed as usual. Next morning his mother said to him, "Your father did not sleep all last night."

"Why didn't he sleep?" asked Frank.

His mother said, "He spent the whole night praying for you."

This sent the arrow into his heart. He was deeply convicted of his sin, and knew no rest until he had got right with God. Long afterward, when the boy became Bishop Warne, he said that his decision for Christ came from his father's prayers that night. He saw his father keeping his lonely and sorrowful vigil praying for his boy, and it broke his heart. Said he, "I can never be sufficiently grateful to him for that prayer."—The Classmate.

Giving That Which Costs

After a missionary meeting in Brighton, England, a poor widow of the parish presented herself before the pastor and gave him a sovereign. He knew the poor woman's great poverty, and accordingly refused to accept the coin, remarking at the same time that it was too much for her to give. The widow now seemed greatly agitated, and with the irresistible eloquence of an overflowing heart, she begged him to accept it.

"Oh, sir," added she, "I have often given pieces of copper to the Lord. Two or three times I have had the joy to give Him pieces of silver; but it was the grand desire of my life to give Him a piece of gold before I die. For a long time I have been putting by all that I was able to make this sum. Take it, I pray you, for the missionary cause." The minister did not refuse further. He added to the collection this offering of a loving heart.—Sel.

Straight Paths

The best railroads are made at great expense for right of way, tunneling, grading and cutting, and the best material is used for crossties, trestles, etc., and laid with heavy steel rails. When completed, large engines pull heavily loaded trains over them at great speed with safety. Cheap roads are built, with poor material, and go curving around hills and other obstacles, up hill and down over shaky bridges and dangerous trestle work, and when done it is quite dangerous to run trains at all

fast, and good engines can't go up the steep grades with what ought to be an ordinary load. So it is in religion. There is a cheap, twisty kind that doesn't cut down the mountain of unbelief, but curves around every disagreeable duty, and is destined not only to be a failure here, but to wreck those who have it for all eternity. It curves around the hill of repentance, runs over the valley of humiliation on a trestle work, scarcely comes in sight of restitution; the ties are worldly interests, the rails self-righteousness. It stops at all the towns of worldly pleasure, and never has time for works of charity, except to be seen of men, and has its headquarters in worldly conformity and sensual pleasure. It is a cheap route, and popular with poor deceived souls, some of whom think they are serving God, and will reach the Kingdom by and by.—Selected.

"Why All This Pain?"

A lady was once summering in Switzerland, and in her mountain walks she came upon a sheepfold. She stood and watched very interestedly, for there was one poor sheep lying there moaning and looking very sick. She saw his leg was broken, and, full of pity, asked how it had happened.

"I broke it myself," said the shepherd sadly.

She was even more pitiful, for she thought it must have been an accident.

"No," said the shepherd, "It was done on purpose; it was the only way. That sheep will follow me afterwards, when I've nursed it and got it better, and it will always come at my call then. But before it wouldn't; it was always wandering off into dangerous places, and it wouldn't let me take care of it along with the rest, and wouldn't even come when I called. It would have got killed certainly if I hadn't done that."

Yes, sometimes we poor human sheep will have all our own way, will stray into dangerous paths until the Good Shepherd Himself has to send sorrow and pain to us, so that at last we will hear His voice and follow Him.

—Living Streams.

HIS LAMP

"Ye are the light of the world"

His lamp am I,
To shine where He shall say;
And lamps are not for sunny rooms,
Nor for the light of day;
But for dark places of the earth,
Where shame and wrong and crime have birth,
Or for the murky twilight gray,
Where wandering sheep have gone astray,
Or where the lamp of faith grows dim,
And souls are groping after Him.
And as sometimes a flame we find,
Clear-shining, through the night,
So dark we cannot see the lamp—
But only see the light.—
So may I shine, His love the flame,
That men may glorify His name.

—Annie Johnson Flint.

CORRESPONDENCE

(Continued from page 761)

Our brother preached eighteen sermons, besides two special Sunday afternoon messages, and in none of his messages did he "shun to declare the whole counsel of God."

As one of the visible results of the meetings fifteen young people decided to live for Him who died for them. Some reconsecrated their lives to God, and a number of others expressed a desire for "a closer walk with God."

Yesterday forenoon and evening our bishop, Bro. B. B. King, preached evangelistic sermons with encouraging results.

A number of our brethren and sisters are still afflicted and unable to attend church services. Bro. Peter Laman and Sister Sarah Schmidt have for a long time been denied that privilege. Others are Bro. and Sister Henry Good, Bro. and Sister John Hartman, Sister Della King, and Bro. William Long.

One of our number—Sister Mary Greider, wife of Bro. Oscar Greider—was suddenly and unexpectedly called from time to eternity last Friday morning. Funeral services at Salem Church to-day. This should be a solemn warning to us all to be ready to meet our God.

The basement for the new Pike church is completed, and the work of building upon the foundation will be started soon, if weather permits, and is to progress as fast as donations come in for purchasing material yet needed for the building. Some donations have been coming from a distance, one of the last coming from one of our missionaries in India. If any congregation, S. S. class, family, or individuals desire to donate toward the new building, whether much or very little, it will be thankfully received. Send donations to the treasurer, R. R. Brunk, Elida, Ohio.

Remember this congregation in prayer, that she may shine as a light in the world.
Nov. 27, 1933. M. S. Shenk.

Hollsopple, Pa.

(Blough congregation)

On Oct. 24 Bro. Claud C. Culp of Chief, Mich., began a series of meetings at the Blough Church and continued until Nov. 5. He preached the Gospel with great power. As a visible result there were 7 confessions and the congregation encouraged. Bro. Culp left with the best wishes of the congregation.

Baptismal services were conducted on Nov. 19 by Bishop James Saylor. I believe he could say with Paul "Wherefore I take you to record this day that I am pure from the blood of the Blough congregation for I have not shunned to declare unto you all the counsel of God." May God's richest blessings rest upon his work: wherever he goes. Cor.

Nov. 27, 1933.

Tofield, Alta.

Dear Readers:—We were again privileged, on Nov. 5, to commemorate the death of our Savior, Bro. N. E. Roth in charge. At present Bro. Roth is engaged in similar work in other parts of our conference district. An impressive farewell service was held in the evening, in charge of Bro. Fred and Sister Millie Brenneman. May God bless them as they go forth in special service.

We miss Bro. Lehman, whose death occurred on Sunday morning, Nov. 5. Just as we were preparing to go to services, his spirit took its flight to that great church, where there are no partings. His sermons, especially prayers, will long linger in our memories.

Our missionary program was given on the evening of Nov. 19. We are very glad for the interest the children are taking.

Our singing class has again been taken up, Bro. M. D. Stutzman in charge.

We ask an interest in your prayers in behalf of the work here.

Nov. 27, 1933.

Cor.

Greenwood, Del.

Dear Herald Readers, Greetings:—This is Thanksgiving day, and we truly have much to be thankful for. Bro. M. B. Miller came here Nov. 25. He preached for us Saturday evening. On Sunday morning we had communion services. Just about all of the members communed. We had a very impressive service. Bro. Miller also preached for

us Sunday evening, and started home that night. May the Lord richly bless him for his service here.

Our Sunday school is prospering nicely. Pray for the work here.

Nov. 30, 1933. Mary A. Miller.

Harrisonburg, Va.

Dear Herald Readers, Greetings:—Bro. J. W. Shank, returned missionary from South America, delivered a mission sermon to the Weaver congregation on Sunday evening, Oct. 15.

Thursday evening, Oct. 19, was the beginning of a two-weeks revival at the Zion Hill Church, in charge of Bro. William Jennings of Concord, Tenn. Each evening before the sermon Bro. Jennings conducted a children's meeting, or gave a short talk on "The Fruit of the Spirit," using love for his subject one evening, and joy for another evening, etc. Interest and attendance were good. Bro. Jennings gave his messages in no uncertain sound. Sinners, and those who were not right with God, were warned and plead with to flee from the wrath of God. Visible results of these meetings were two precious souls received into church fellowship by water baptism, five renewed their vows, and two re-consecrated themselves.

We commemorated the suffering and death of our Lord in a communion service on Nov. 5 at the above named place.

On Oct. 21, Bro. Clarence A. Horst of near Clear Spring, Md., was received into church fellowship by letter, at the Bank Church.

Nov. 2 was the beginning of a revival meeting at Gospel Hill. Bro. Jennings had charge of the meetings, which closed Sunday evening, Nov. 12. There were 15 confessions during these meetings, but there are still many others in this community who need salvation. May the Lord yet somehow, in some way, send the Spirit of conviction deep into their hearts, and give them the courage to take a stand for Jesus.

An inspiring Bible conference was held at the Bank Church from Nov. 8 to Nov. 12. The brethren, Enos F. Hartzler of Marshallville, Ohio, and J. L. Stauffer of this place were the instructors. Bro. J. R. Mumaw also gave five interesting Bible lessons for the children during this conference.

Bro. Hartzler began a series of meetings at the same place on Saturday evening, Nov. 11, and preached nine sermons. There were 11 confessions during these meetings. These converts are under instruction, and, the Lord willing, they will be received into church fellowship at the Bank Church Sunday, Dec. 10.

Bro. Leonard Jones conducted a revival meeting at the Toll Gate schoolhouse, near Rawley Springs from Nov. 19 to Nov. 30. He had a meeting for the children almost every evening, and gave a talk on some doctrinal subject about every other evening preceding the sermon. Interest and attendance were good, especially on the part of the children. The outpouring of the Spirit was manifest in the meeting on the evening of the 29th, when 7 souls accepted Christ as their personal Savior. There were 10 confessions in all, 4 of this number being married folks, and 2 of them are quite old. A request has been made for prayer in behalf of those who have confessed, because of added responsibilities.

Bro. R. W. Benner delivered an inspiring thanksgiving message to a well-filled house at the Bank Church on Thanksgiving day. "To be ungrateful is sin." May we remember that each day throughout the whole year should be a day of praise and thanksgiving to the Giver of every good and perfect gift, which comes down from above.

In His service,

Dec. 1, 1933. Laura E. Kulp.

Morton, Ill.

(Pleasant Hill congregation)

Herald Readers, Greetings:—Our series of meetings here at Pleasant Hill began on Wednesday evening, Oct. 25, with Bro. A. H. Leaman in charge, and continued each evening until Nov. 5. As a result 14 were added to the Church, two by confession and 12 by water baptism; also 2 reconsecrations and the church in general revived. A number more stood for

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Christ but have not yet seen their way clear to come. Our prayers go out for these that all obstacles that have hindered might be removed and the day of grace still be spared to them until they make the full surrender. After several instruction meetings by Bro. Ezra Yordy of Eureka, Ill., baptismal and communion services were held on Nov. 26. Nearly all members were privileged to take part in commemorating the death and suffering of our Lord. It was a joy to see two old men—the one 80 yrs. who was taken up by confession, and another of perhaps 70 yrs. by baptism. May the Lord abundantly bless their few years on earth for His service.

Sister Albert Litwiller is at a hospital in Peoria for a goitre operation, as soon as her condition can be built up enough to permit it done. Our prayer is that the operation may be a success, and that she may have a speedy recovery.

Nov. 28, 1933. Mrs. P. H. Conrad.

Jackson, Minn.

Greetings to all Herald Readers:—The Lord has been especially kind to us this fall. He has given beautiful weather and has also given us rich spiritual blessings.

For several weeks during the month of October, two brethren—Joe Gingerich and Harve Hauder of Detroit Lakes, Minn., were in our midst. During that time Bro. Gingerich preached a number of inspirational and uplifting sermons. He also helped in our other meetings. Bro. Hauder also allowed himself to be used of the Lord. Their help was appreciated.

On Saturday, Nov. 11, Bro. Simon Gingerich came into our community. He gave an appreciated message. He preached a number of helpful sermons during the time he was here. On Sunday evening counsel meeting was held and Tuesday evening we commemorated the suffering and death of our Lord Jesus.

Bro. and Sister Earnest Garber and son Leonard of Filer, Idaho, and Sister Ethel Zook of New Wilmington, Pa., came several weeks ago. Bro. Earnest allowed himself to be used in a series of meetings at our church. The meetings began Sunday the 19th and closed the following Sunday evening. The meetings opened with a sermon on, "The Illimitable Love of God" and closed with a sermon on the great subject of "Heaven," Text John 14:2, 3. Bro. Earnest had formerly lived in this community and his heart is especially warmed to the spiritual needs around us. The attendance was very good and while there were no open confessions we believe many souls were blessed and also that many purposed in their hearts to more closely follow Christ.

May Christ have preëminence in our lives. The prayers of Christian friends are appreciated by our little band of believers.

Nov. 28, 1933.

I. Garber.

Westover, Md.

Dear Herald Readers:—Since our last letter Bro. Bechtel and Bro. Kolb of Spring City, Pa., worshiped with the congregation at this place. Bro. Kolb had charge of the devotions and Bro. Bechtel gave us two inspiring sermons. Nov. 18, 19 we had our Bible conference in charge of Bro. Aaron Mast. He gave us six lessons in Ephesians.

Sunday evening, Nov. 19, Bro. Mast preached his farewell sermon at the Holly Grove Church. He expects to be at home with the congregation at Belleville, Pa., in a few weeks. Pray for the work at Westover.

Nov. 29, 1933. Ruth Hostetler.

SPECIAL MEETINGS

Bird-in-hand, Pa.

Report of the Bible Instruction Meeting held at the Stumptown Mennonite Church, Oct. 28, 29, 1933.

Organization.—Mod., Wallace Hottenstein; Sec., Willis King; Chors., Amos Myer and Paul Neff.

Program and Speakers.—(Saturday afternoon) Song Service; Devotional; Ambassadors for Christ, Amos S. Horst; Our Part in Making Home a Blessing, John W. Weaver; The Importance of Steadfastness in Faith and Practice, John W. Hess. (Saturday evening) Song Service; Devotional; Sanctification, Aaron Mast; Sermon, Amos Horst. (Sunday morning) Song Service and Devotional; Sunday School Lesson, Jacob Sholtzberger; Children's Meeting, Ivan Leaman; Sermon, Aaron Mast. (Sunday afternoon) Song Service; Devotional; Excellency and Glory of the Church, John W. Hess; Why We Appreciate the Bible, D. Stoner Krady; Book Study—I John 1, Aaron Mast. (Sunday evening) Song Service; Devotional; Reasons for Joining the Church, Abram L. Martin; Sermon, Amos S. Horst.

Thoughts Gleaned.—Every true Christian is an Ambassador for Christ, a citizen of heaven, one who holds dear the interests of his home country, a representative in Christ's stead.

As parents we have the responsibility of teaching in our homes the Word of God, giving our children "implicit faith in God," teaching them to have a reverence for God and sacred things, instituting a family altar in our homes, and praying with our children. As children we should learn the lesson of obedience and of helpfulness.

Some people believe everything, but do not do anything (Jas. 2:17). Difference between theory and reality (Acts 6:8; II Pet. 1:1-8). "Sanctification" means to set apart or be "separated from a life of sin to one of holiness," "dedicated to God," "all uncleanness removed" (I Thess. 4:3). Our very life will tell (Rom. 6:13); the world will see it and feel it. God made no provision for the believer to sin (I Jno. 2:1).

Jesus, as Son of man; Christ, as Son of God. Christ was tempted and tried, "yet without sin" (Heb. 4:15).

We are to bear the infirmities of the weak (as Christ bore with us). Christ must have all the glory (Rom. 15:16).

The Church is an organism (God made),

also an organization (man made). Its founder, the Triune God; foundation, Jesus Christ; superstructure, His redeemed; as a body (living). Christ is Head; we are members of the body. The Church of Jesus Christ excels every other organization because Christ excelled all organizations. It cannot be prevailed against because Christ was victorious always.

Reasons for Joining Church: It is according to God's order; because it is a called out body by authority. Matt. 16:18; Mark 16:16. Some reasons: For natural advantage (Jno. 6:26), Impossible to keep aloof from evil outside (Rev. 22:15), To assemble ourselves together (Heb. 10:25), To have a part in the work of the church (Rom. 10:13-15).

The closing sermon was delivered by Amos S. Horst of Akron, Pa., which was the beginning of a series of meetings, and as they have passed into history, we praise the Lord for 18 precious souls that were willing to accept Jesus Christ as their Savior, and join in with the people of God. Bro. Horst brought to us very many helpful and thoughtful messages from the Word of God, and did not allow himself to be used in bringing messages to suit people's ears.

We have spent two weeks together in sweet fellowship, being built up and edified together.

We are still burdened for the lost, as there are those who have neglected many opportunities to accept the Lord Jesus Christ as the One who will appear in the presence of God in their behalf.

W. E. Kling, Sec.

Columbiana, Ohio

Report of the 32nd Annual Sunday School Meeting held at the Midway Church, Oct. 23, 1933.

Organization.—Mods., E. M. Detwiler, Arthur Wisler; Chors., Daniel Martin, Mrs. Walter Shank; Secys., Wilma Lehman, Letha Brunk.

Program.—The Sunday School as a Means of Strengthening the Church by Upholding the Principles Taught by Christ, Cora Lehman, H. F. Lehman; Sermon (Psa. 119:9), Paul Yoder; Children's Meeting, conducted by Mrs. Noble Blosser; The Sunday School as an Advocate of True Humility, Mrs. John Detwiler, George Mumaw; Importance of Attending the Lord's Day Service, Mrs. Walter Oswald, Daniel Hahn; The Relation of the Christian's Secular Work to His Spiritual Life, Clara Horst, S. D. Culp; The Guidance of the Holy Spirit in Our Sunday School Work, Ruth Shoup, Russell Royer; The Sunday School as a Means of Strengthening Our Spiritual Growth, Mrs. Walter Shank, Norman Bauman.

Gleanings.—The three-fold service of the Sunday school is to win souls to Christ, to build them up in Him, and to send them out to Christian service. The more of ourselves we give, the more interested we will be in the work. The three greatest sins creeping into lives to-day are licentiousness, social inequality, and indifference toward God. The only way to teach our children humility is by example of parents and teachers. Not all humility is true humility. It is important that each Lord's day finds us at church because: we must bring the children in, we need the withdrawal from daily routine, we need the help and cheer, if we draw nigh to God He will draw nigh unto us. Every person's task is to be what God wants us to be. This applies to work at home, to educational life, to business, and to social life. It is very necessary that our daily life corresponds with what we teach on Sunday. The Holy Spirit is as necessary to a Sunday school as an engineer to an engine or a driver to a car. A Spirit-led Sunday school is prosperous. We should work so that if Jesus should come we need not be ashamed. Spirituality is an inner reality.

Secretaries.

Married

Stutzman—Yoder.—At the home of the bride's parents, on the evening of Oct. 11, 1933, Bro. Ammon Stutzman and Sister Dortha Yoder, both members of the Chappell, Nebr., congregation, were united in holy marriage, Bro. John Roth officiating. May the Lord bless them through life.

Lehman—Landis.—On Nov. 25, 1933, at the home of the officiating bishop, Bro. L. O. Musser, there occurred the marriage of Bro. Paul Henry, son of Bro. Oscar and Sister Lottie Lehman, to Sister Anna Mary, daughter of Sister Elizabeth Landis, both of near York, Pa. May God's richest blessings rest upon them.

Martin—Martin.—On Nov. 16, 1933, at the home of the officiating bishop, Bro. John S. Burkholder, Chambersburg, Pa., Bro. Raymond H. Martin of the Reiff congregation, Md., and Sister Mabel R. Martin of the Row congregation, Pa., were united in marriage. May the blessings of our heavenly Father accompany the brother and sister through life.

Obituary

Clingston.—David B. Clingston died Nov. 15, 1933, at the home of his son, Roy Clingston, near Chambersburg, Pa.; aged 85 y. 6 m. 25 d. Besides Roy he is survived by a son (Arlington Clingston) and a daughter (Mrs. Erma Prague) both of Chambersburg. Funeral services were held Nov. 17 at Kraiss Brothers funeral home in Chambersburg. Burial in Mennonite cemetery north of Chambersburg. Services conducted by Bros. D. E. Kuhns and Jos. E. Lehman.

Sitler.—Hannah Buschert, wife of Jeremiah Sitler, was born at Winterbourne, Ont., Jan. 7, 1884; died at the Kitchener-Waterloo, Ont., hospital on Nov. 24, 1933; aged 49 y. 10 m. 17 d. She suffered a stroke on Wednesday morning, Nov. 22 and never regained consciousness. She accepted Christ at 19 years of age and retained her faith to the journey's end. On Aug. 6, 1916, she was married to Jeremiah Sitler at Youngstown, Alta. Those who mourn are her husband, 1 son (Paul), 1 daughter (Arlene), 7 brothers (Norman, Carstairs, Alta.; Ephraim, Dogpound, Alta.; Ivan, Cercal, Alta.; Joseph, Kitchener, Ont.; Chester, Preston, Ont.; Ammon, Waterloo, Ont.), and 1 sister (Mrs. Alex. Sheriff, Carstairs, Alta.). The funeral was held Nov. 26. Minister, Oscar Burkholder. Text, Psa. 116:15.

Myers.—Oliver Myers of Bucks Co., Pa., died Oct. 31, 1933. He had a bad fall in one of his buildings several weeks before his death. Complications set in and he could not recover. He was a farmer practically all his life. He attended the Philadelphia markets for a period of 63 years. He was a member of the Deep Run Church many years, he being the oldest member of the Church, aged 88 years. His wife died a number of years ago. Two sons (Harry and Willis) also preceded him. One son (Newberry), 1 daughter (Mrs. Jesse Moyer), and a number of grandchildren survive; also 1 brother (Leidy), 2 sisters (Mrs. John K. Landis and Mrs. Abram Myers). Funeral services were held in the Deep Run church, conducted by Jacob Rush, Wilson Overholt, and Allen M. Fretz. Burial in nearby cemetery.

Landis.—Lester Landis was born near Amboy, Ill., Oct. 20, 1915; died at his home near Nachesa, Ill., Nov. 18, 1933; aged 18 y. 28 d. He grew to manhood in the home of his grandparents, Bro. and Sister Ezra Landis. He was an obedient boy in the home, where he will be missed greatly. On Friday evening, after singing a number of Gospel songs, he retired in his usual health; but on Saturday morning his

body was found in his room and his spirit had departed to be with the Lord. Death was due to cerebral hemorrhage. Lester confessed Christ as his personal Savior and was received into church fellowship at the Science Ridge Mennonite Church July 26, 1931. He was a faithful Christian boy. Funeral services were held on Tuesday afternoon in charge of S. E. Graybill of Freeport, Ill., where a large congregation gathered to pay a last tribute of respect. Text, Job 16:22.

Kratz.—Elizabeth Kratz was born Feb. 23, 1857; died Oct. 24, 1933; aged 76 y. 8 m. 1 d. She leaves to mourn her departure 3 daughters and 1 son (Mrs. Harvey Yothers, Mrs. Leidy Smith, Mrs. Solomon Gehman, Jacob Kratz). Her husband (Wm. M. Kratz) and 2 sons preceded her in death. She was a member of the Blooming Glen, Pa., Mennonite church since early youth. She was sick only 4 days with pleurisy. She suffered much but bore it very patiently. Funeral services were conducted at Blooming Glen Mennonite Church by Bros. Melvin Bishop, Wilson Moyer, Elias Kulp, and John Kreible. Text, II Tim. 4:6-8. Interment at Blooming Glen cemetery.

"Mother was tired and weary,
Weary with toil and pain;
Put by her glasses and rocker,
She will not need them again.
Into heaven's mansion she entered
Never to sigh or to weep;
After long years with life's struggles,
Mother has fallen asleep."

Bomberger.—Tobias Bomberger was born in Lebanon Co., Pa., May 1, 1855; died Nov. 13, 1933; aged 78 y. 6 m. 13 d. He was almost instantly killed, near his home at Annville, Pa., when he was struck by an automobile while crossing the street. He was a member of Gingerich's Mennonite Church 35 years. He was deeply interested and particularly active in all the work of the Church. He was ordained to the office of deacon six years ago and was also a trustee of the Millersville Orphanage. He was always ready to help in all our church work and will be missed very much in our churches in Lebanon county. He was looking forward with fond anticipation to our Bible meeting Nov. 25, 26, but "God moves in a mysterious way" and we humbly say, "Thy will be done." He is survived by 3 children (Mattie, wife of Walter Brubaker, Lebanon, Pa., Anna, wife of Cameron Barr, Baltimore, Md., and David, Annville, Pa.). His wife preceded him six years ago. Funeral services were held Nov. 17 at Gingerich's Church in charge of Bros. Noah Mueck and Noah Risser. Texts, I Sam. 20:3; Matt. 11:28. Burial in adjoining cemetery. May his sudden departure be a warning for all to "Be Ready."

Hostetler.—Verba Weaver Hostetler was born June 27, 1906, in Holmes Co., Ohio; died at her late home near Trail, Ohio, Nov. 3, 1933; aged 27 y. 4 m. 6 d. On Aug. 20, 1927, she was married to Moses Hostetler. To this union were born 1 son and 1 daughter. She leaves a bereaved husband, 2 children (John Lowell and June), her parents (Mr. and Mrs. John H. Weaver of Walnut Creek, Ohio), 2 sisters, and 1 brother who mourn the loss of a loving and obedient child, a kind and devoted wife, a faithful and unselfish sister, but we mourn not as those who have no hope. One sister (Beulah) preceded her in death. In her early teens she accepted Christ as her Savior, was received into the Walnut Creek A. M. Church, and remained faithful to the time of her departure. After graduating from high school she taught in the public school for 3 years. She always seemed to be devoted to her duties of life, whatever capacity she was serving.

"Now my life work is ended
Now I cross the swelling tide
Now the bright and glorious morning I shall see;
I shall know my Redeemer
When I reach the other side,

And His smile shall be the first to welcome me."

Funeral services were held at the Walnut Creek A. M. Church on Nov. 6, conducted by Bros. O. N. Johns and D. M. Freidt. Text, Num. 23:10.

Greider.—Mary Catharine, daughter of Otis and Fanny Wilkins, was born in Rockingham Co., Va., Dec. 22, 1893. She, with her parents, moved to near Elida, Ohio, in her youth and where she departed this life Nov. 24, 1933; aged 39 y. 11 m. 2 d. On Feb. 21, 1917, she was united in marriage to Oscar W. Greider. To this union were born 3 daughters (Beulah, Ella and Clara) who with their father are left to mourn the loss of a loving companion and mother. The family can now fully realize the motto, "What is Home without a Mother." She also leaves father, mother, 3 sisters (Mrs. Irvin Good, Mrs. Isaac Miller, and Mrs. Carl Phillips), all of this community and many other relatives and friends. She united with the Mennonite Church in early life and remained faithful to the end. Although a sufferer for a number of years, her death, caused by complications, was rather unexpected. Early in the morning she became seriously ill, losing consciousness and remaining thus until she passed away a few hours later. Although suffering severely at times, she bore it all patiently, never murmuring or complaining.

"Mother has gone to that beautiful land,
To be forever with the angel band.
Methinks I can see her on the golden strand
Calling us to her with a beckoning hand."

Funeral services were held Nov. 27, with short services in the home by Bro. O. B. Shenk, and at Salem Church by Bro. B. B. King, assisted by Bro. O. B. Shenk. Text, I Jno. 3:2. Interment in Salem Cemetery.

Kauffman.—James Arthur, son of Daniel and Ota (Bowlin) Kauffman, was born June 3, 1888, near Versailles, Mo.; died at Bethel Hospital, Newton, Kans., Nov. 22, 1933; aged 45 y. 5 m. 19 d. When he was 21 months old, his mother died. He grew to manhood at Versailles. He attended school a part of two years at Goshen College and completed his academy course at Hesston Academy and Bible School, graduating there in 1912. Before his graduation, however, he had taught one term of rural school in McPherson Co., Kans. On July 23, 1912, he was united in marriage with Mabel Erb, with whom he established a happy home—first six miles northeast of Hesston, and later at two different places a mile south of Hesston. To them were born five children: an infant daughter, Lois Irene, Melva Grace, Daniel Erb, and Robert Allen. The four children, as well as their mother, survive the early death of a loving father. The deceased is also survived by his father, who is the editor of the Gospel Herald at Scottdale, Pa.; also by his step-mother, two half-sisters (Alice and Fannie) and a half-brother (Homer M.). At the age of sixteen James was converted and joined the Mennonite Church, in which he was a faithful member to the day of his death. For more than twenty years he was active in many affairs of his community. For twelve years he was a member of his district school board. His activities as a farmer and stockman secured for him a wide circle of acquaintances, among whom his friendly contacts will be greatly missed. He was especially devoted to the happiness and welfare of his family, to whom his sudden departure is a very great shock. The cause of his death is known to physicians as agranulocytic anemia, a rare and baffling disease. It is a form of blood-poisoning which quickly runs its fatal course because of the lack of infection-destroying cells in the blood. The deceased was ill only a few days, and was not known to be seriously sick until only twelve hours before his death. Funeral services were held Nov. 25 at the home near Hesston and in the Chapel of Hesston College and Bible School. Milo Kauffman and I. E. Burkhardt were in charge. Interment in the Pennsylvania Cemetery near Zimmerdale.

ITEMS AND COMMENTS

Declaring that Johnstown, Pa., is suffering more from banking conditions than it did from the famous Johnstown flood, Mayor McCloskey of that city is publicly urging an investigation of banking conditions in the city. It is but another sign of the general unrest existing in many places. If people were as nearly unanimous in fixing blame as they are in their recognition of the fact that there is something fundamentally wrong somewhere, we might be nearer the end of our present world-wide financial depression than we are.

Chancellor Hitler of Germany, after coming into complete power in his adopted country, finds himself confronted by a determined opposition to his policy of making the State supreme over the Church. As one writer expresses it: "The Chancellor had said in effect, 'I am the State,' and Germany as a whole had accepted that without protesting. But when Hitler next implied, 'I am the Church,' it was too much." God has placed the spirit of worship into the heart of man, and no earthly dictator, however powerful, can long succeed in his dictatorship over the conscience of the masses.

December 5 marks the date when the famous Eighteenth Amendment is to cease functioning, having been superseded by the Twenty-first Amendment, repealing the Eighteenth. Theoretically that means handing over the responsibility for temperance legislation and law enforcement from the national government to that of the states, but in reality it means added responsibility to the national government because by the new Amendment the U. S. government is to guarantee the provision which forbids the shipment of intoxicating drinks into prohibition states. Will the "wets" be any more successful in coping with the profiteers and racketeers than were the "drys?" Time will tell.

The reading public received a distinct shock when the daily papers carried the news of two notorious lynchings, one in California and one in Missouri. Governor Park of Missouri was prompt in condemning the lynching, putting himself on the side of law and order. But Governor Rolfe of California assumed a different attitude. He virtually justified the lynching because the men who were lynched were self-confessed murderers. He is being severely criticized for his attitude. In this, however, his attitude is not so very much different, in principle, from that of many men in prominent political positions who were more friendly to moonshiners and bootleggers than they were to honest officials who tried to enforce the prohibition laws.

By a recent Supreme Court decision in Mexico, a number of Americans are in a quandary. In four of the states in Mexico—Chihuahua, Morelos, Yucatan, and Campeche—divorces were easily and quickly gotten, and many of the American rich went there to get their divorce decrees. Now comes the decision of Mexico's Supreme Court, declaring the laws under which divorces were granted unconstitutional, on the ground that divorces could not be granted without the knowledge of the defendant. As a result thousands of Americans who thought they were freed from their former marriage obligations find themselves in embarrassing circumstances. To many people this news item will come as a surprise, as many of us had the idea that divorces in some of the United States were so easily gotten that nobody would think of going to Mexico or any other country for an easier way.

NEW CORRESPONDENCE COURSES FROM HESSTON COLLEGE

In contacting our constituency during the past year, I discovered a real need and desire for practical correspondence courses that would be thorough yet inexpensive. I determined to meet the need if possible. At last some courses are ready. Others will follow according to demand.

Credit will be given by our Bible department for any of these courses satisfactorily completed. Each Gospel will count one-fourth unit of credit, while the teacher-training course will give one-half unit credit. The latter will also contribute toward an elementary teacher-training diploma.

COURSES NOW READY: Matthew, Mark, Luke, John; also a course in Sunday School Pedagogy.

COST: Each Gospel \$1.50, or four for \$5.00.

Sunday School Pedagogy, \$2.50; text book, \$1.50. Where studied by groups or classes: Gospels, \$1.00 each; Sunday School Pedagogy, \$1.75.

WHO SHOULD REGISTER FOR THESE COURSES?

1. Individuals who have time for study and wish to study the Bible systematically.
2. Sunday school teachers who wish to become more efficient teachers.
3. Family groups.
4. Community classes, mid-week Bible study classes.

For further information write to

Milo Kauffman, President,
Hesston College & Bible School,
Hesston, Kansas.

WINTER BIBLE TERM

The Annual Winter Bible School of five weeks will begin at Goshen College, Jan. 3, 1934, and continue to Feb. 6, 1934. During these five weeks a wide curriculum of courses will be offered, helpful to Christian workers, Sunday School teachers, and officers; and all others who are interested in fitting themselves for more effective service for God and the Church. Courses will be offered in English, Bible, Sunday School Teacher Training, Child Study, and Public Speaking.

The instructors for this year are I. W. Royer, D. A. Yoder, Silas Hertzler, Nelson Litwiller, M. C. Lehman, Walter Yoder, Mrs. Pearl Klopfenstein Miller, and S. C. Yoder. Expenses have been greatly reduced and the total for the five weeks is as follows: Board, room and tuition, \$25.00. For those not rooming in the dormitories or boarding at the dining hall there will be a tuition charge of \$5.00. New students who have never registered at Goshen College before will be charged a matriculation fee of \$1.00. Registration begins on Wednesday morning, Jan. 3, 1934, at eight o'clock, and classes begin Wednesday noon following registration.

On Tuesday morning, Feb. 6, the program prepared for the Ministers' Week will begin. This program will be concluded on Friday afternoon, Feb. 9. On the same evening the Christian Life Conference will open and continue with two sessions Saturday and Sunday, closing Sunday evening, February 11.

Prospective students are urged to communicate with S. C. Yoder, President of the College. Catalogs and information will be furnished upon request. Address:

S. C. Yoder, President
Goshen College
Goshen, Indiana

There are some people who instead of being walking Christians are simply talking church members.—J. S. Shoemaker.

ANNOUNCEMENT

The Executive Committee of The Illinois Mennonite Sunday School Conference has arranged for a Sunday School Normal to be held at the Roanoke Church, Eureka, Ill.; from Dec. 26 to January 1. The three courses—The New Testament, A Study of the Pupil, and Sunday School Administration—of the six courses outlined by the General Sunday School Committee, will be offered. Although most people will want only to enroll in two courses, the schedule is so arranged that it will be possible to complete all three. The courses are offered by the lecture method, subject to an examination at the close of the course. While no text books other than the Bible are required, text books will be on sale for those who desire them. These courses will be taught by Paul Mininger and Gustav H. Enss of Goshen, Ind.

There will be a doctrinal lesson each evening, followed by a sermon by Bro. Enss. The doctrinal subjects to be discussed are: Non-conformity to the World, Christian Marriage, Nonresistance, Ministerial Support, Divine Healing, and Self Denial.

The evening meetings and an all day service on Sunday are open to the general public.

EXPENSES: Registration and incidental fees, \$1.00. (Offering to be received at close). Through the courtesy of the Roanoke people, lodging and breakfast will be served without charge. Dinner will be served at the grounds at a nominal charge. Supper will be arranged for later. Those in local communities who care to furnish their own meals can get hot drinks at the church free.

For further information or program, address Harold Zehr, Foolsland, Ill.

C. Warren Long, Director.
Harold Zehr, Secretary.

Table of Contents

753—	Editorial
754—	The Source of Life and Power
756—	Afterward (Poem)
	Sermon Outlines
	Sermonettes
757—	How Long should a Pastor Remain
	The Summary of the Ministry
	Anecdotes and Illustrations
758—	The Beauty and Sanctity of the Christian Home
759—	Sunday School Lesson
	Bible Meeting Topic
760—	Field Notes
	Correspondence
762—	Wisdom (Poem)
	The Little Church
	Blessed Associations
763—	The Truth of the Cross
	"Up Miff Tree"
766—	Special Meetings
767—	Married
	Obituary
768—	Items and Comments
	Announcements, etc.
769—	Editorial
770—	The Gospel for the Poor in India
774—	Rocks Ahead!
	Preach the Gospel (Poem)
775—	The Home as Related to the Church of To-morrow
776—	From Our Mission Stations: Portland, Detroit, Altoona, Chicago, Iowa City, Kansas City, Knoxville, Lima
778—	Argentine Mission News Letter
779—	Carefulness
	Ten Ways of Retarding and Killing the Church
	Actions Louder Than Words
780—	Sewing Circle Corner
	An African Village for a Dollar
781—	Financial Report
783—	Gleanings

GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

December 7, 1933

J. A. RESSLER, Editor

EDITORIAL

"The immutability of his counsel"
(Hebrews 6:17).

* * * *

Few things are unchangeable in the affairs of the universe. God's purpose is one of them. We speak of "the everlasting hills"—but they change and wear away. Mighty rivers change their courses; even the great ocean changes its outlines, its islands are swallowed up occasionally—in fact everything material changes. Man's thought is subject to change. It is said sometimes that a wise man has the privilege of changing his mind—a fool never does. There is an element of truth in the first part of the preceding sentence, for the wise man has mental capacity to see the error of his former opinions and will power to take on others.

* * * *

But with God's purposes it is different. There is absolutely nothing in any sphere of existence that is not perfectly understood by the Creator, that has not been understood by Him from all eternity, and there is no act or process that ever will occur in all the eternity of the future that He does not foreknow, and did not foreknow and provide for from the very beginning of all beginnings. Knowing all things from all eternity and to all eternity, the Spirit inspiring the writer of Hebrews could calmly and without hesitation speak of the unchangeable nature of God's promise and its confirmation. In the next to last chapter of the Old Testament is the expression: "I am the Lord; I change not." And this declaration is made the basis of the reason for the mercy to the rebellious people of Israel—God had promised His mercy to them, and His mercy was still extended to them.

It was in the counsel of God that the unchanging mercy that was exercised toward His chosen people, notwithstanding their sin and rebellion against Him, should be extended to all the families of the earth under the dispensation of grace. This age of grace will some time end, and in the dispensation of the fulness of times (Eph. 1:10) those who have accepted His grace shall know by perfect experience the fulness of God's unchanging mercy. Mercy's door is still open. The Gospel call is still being sounded. Sinners are still finding mercy under the blood of Christ. As I write these lines the age of grace is still with us. It may be that before this page—or even this line—is completed that age shall end, the trumpet shall sound, and time shall be no more. But with the ending of the age of grace existence shall not cease, nor shall the counsel and purpose of God cease. The program of God for His creation was all thought out before there was a living soul on earth and before there was a star or planet in the heavens. The purpose and counsel of God were to prove His infinite love. "That in the ages (ages not age) to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. 2:7).

* * * *

If you have read thus far, and there is the slightest doubt in your mind as to your personal relation with your Creator and God, seek peace with Him before you draw another breath. Thank Him that you are still in the age of grace, with an opportunity to seek His boundless favor. His counsel is immutable. The love, grace, and kindness that created a universe in order to prove His highest attribute of love are still in operation. Are you at peace with God? Then you will lose no opportunity to make His love

known to others. His unchangeable love will actuate us to love others for the sake of His love—and there we have the foundation and superstructure of all mission work from the day in which Christ said, "Go ye therefore," to the day when the last invitation is given and answered in this age of grace.

* * * *

For as the mercy of God is endless and boundless and unchanging, so is His justice. In the immutable counsel of God there was and is provision for those who reject the offers of His mercy, and that provision is judgment. In Matthew 11:25-27, is a remarkable passage that gives us some light as to the reasons for God's apparently contradictory boundless mercy and extremity of judgment. Love and mercy were offered freely to the people of the cities in which many of Christ's mighty miracles were performed and they rejected them. Sure doom was predicted for them. And Jesus, the most loving human being that ever trod our earthly soil, said: "I thank thee, O Father . . . even so, Father: for so it seemed good in thy sight." When the pardon of an unrepentant guilty one would mean torture to another who by repentance and restitution deserves mercy—in such a case the undeserved pardon would be unjustified cruelty. All this was provided for in the "immutable counsel" of God. And in the ages to come the redeemed shall sing the praises of Him who dealt in justice as well as mercy. We shall praise Him because of the infinite love that took upon Himself the fearful penalty we so richly deserved, to satisfy the justice of God and set us free. The doom of the unjustified was provided for in the immutable counsel and purpose of God as well as the bliss of those justified thru His blood. Yes, and we

shall even praise Him for His mercy in pronouncing doom upon those who refused His mercy.

* * * *

In analyzing the motives of missionaries in going to the unsaved to give them the Gospel, one readily sees the cause of the zeal with which the true "sent one" goes to his or her task. The whole plan of the universe is wrapped up in the unchanging and unchangeable purpose of God to prove His love. In the plan of redemption came the sending of God's only begotten Son into the world to offer salvation to the lost. Then came the Life, the Agony, the Cross, the Resurrection, the Ascension of Jesus Christ. Before He went He announced His claim to all power—"Go ye, therefore, and make disciples of all the nations." The true missionary sees, knows, feels the counsel of God and has a will to obey His call. He has a vision of the lost ones, of their terrible fate if they die in ignorance of the Gospel invitation, and a mighty motive inspires him to give the means of salvation to the lost even unto the uttermost part of the earth.

* * * *

In the last paragraph we talked about true missionaries of the cross. Many have gone away from home from motives far below those enumerated. A desire to "go places and see things" has sent many a one to heathen lands for a little while—persons who never gave a testimony by lips or life in their own home family or community. Such persons have even been willing to pay their own way (and that's the honest way to go—no harm in it at all if no harm is done), but it is wrong to call them missionaries. "The Missionary Motive" is a big subject, and if we were to digress longer in that direction, I fear you'd consider this editorial effort too long to begin on. The object in traveling thus far in that field has been to place the "sent one" in the plan and purposes of God for the present age—and that's where we are at this hour, this day.

* * * *

Were you ever tempted to feel that all is going wrong and there is no more any use in trying to work according to God's plan? If so, don't worry about the sin of distrusting God. Perhaps you had not gone that

far—only you raised the question, "Does it pay?" Others have gone that way before you and God very graciously has given them fresh hope. Elijah went a long way in fear and fright before God sent him back with renewed courage. Paul confessed to fear and trembling, but when he had trembled enough for his good, God came to him in the vision to tell him that He had much people in the wicked city. Then think of others: Moses and Aaron down on their faces and the sullen multitude fumbling the stones trying to make up their minds as to whether to drop them or throw them at the leaders; David fleeing across Jordan to escape from his re-



Mattra, an Illiterate Christian in Our Mission in India

bellious son; the apostles in hiding three dreadful days, when Jesus was only a memory to them and they could only say, "We had hoped." Amidst your fear and temptation you are only one among a countless host whom God's power has helped in the hour of direst need. He sees the sparrow drop, He counts the raindrops, the hairs of your head are numbered, and He is still on the throne.

* * * *

God's omnipotence wouldn't be worth while if all things always went well all the time every day and every night all our lives thru. His power is almighty in order that it may help His children—His creatures—in every time of need, and even that He may anticipate our need so that we never find

out that need was impending. And as we look out anxiously for the streak of the light of dawn, let us read Romans 13:12: "The night is far spent, the day is at hand; let us therefore cast off the works of darkness (throw them so far away that we shall never find them again), and let us put on the armour of light." And then glance over a few verses in Luke 21: "Signs in the sun, and in the moon . . . upon the earth distress of nations, with perplexity . . . men's hearts failing them for fear . . . and (v. 28) when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." This is no time for Christians to be discouraged! Too much wrong in the world! If all were lovely life would hardly be worth the living. There is work to be done—work that requires courage, manly courage, faith that fails not. And when all seems to be going wrong, that's the very time to go back and trust the words at the beginning: "The immutability of his counsel." He is the Lord; He changeth not. For just such a time as the time of your deepest gloom and despair God in Christ spoke the words: "Lift up your heads," for all the foes of righteousness in all the universe cannot overthrow the counsels of God. He is still on the throne.

THE GOSPEL FOR THE POOR IN INDIA

An address delivered before the United Brooklyn Foreign Missions Conference, Thursday, April 20, 1933; not revised by the speaker.

How Christ's Program is Being Carried Out Among the Outcasts

By Dr. Sam Higginbottom,
Allahabad, India

(Re-printed from the Missionary Review of the World)

The Spirit of the Lord is upon me because he hath appointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord.—St. Luke 4: 18.

In 1903 I landed in India, a layman, expecting to do evangelistic work among the outcasts. No people in the course of human history have suffered for so long a time as the outcasts and untouchables of India. They have been denied ordinary human rights;

they have been oppressed, suppressed, depressed, by the upper castes.

When I reached India, instead of letting me work among the untouchables, the mission sent me to teach in a college. They didn't ask me what I could teach; they told me what I must teach. The subject had interested me little in college. It was economics. The text-books were English and American; the students Indian, doing their work in a foreign language. It is much harder in India for a student to secure his education than in America. Thus it was easy for me to persuade these students to come with me on some of the frequent holidays—which form a pleasant feature in Indian education. About eighty per cent of the students are Hindus, ten per cent Moslems, five per cent Christians, the other five per cent might come under that category Mr. Kipling speaks of as the "lesser breeds without the law." In the interest of religious liberty we permit students to observe their own religious holidays. I said to them: "Won't you forego the pleasure of some of these holidays and come with me looking for Indian illustrations for economic truths?"

All of my previous reading had led me to think of India as the land of pomp and pageantry; the land of the nabob and the Maharajah; the land of elephant processions with their gorgeous trappings; the land of sumptuous splendor. I have seen spectacles in India which could scarcely be matched in any other country. During the war I was director of agriculture for one of the Indian maharajas who maintains an army of ten thousand, including an elephant battery. To watch these great beasts pull the guns down the parade ground is enough to give one a real thrill.

There is still this India of splendor and munificence, but the India I saw with the students in the mud village, was a land of great poverty. I saw men and women eating millet, which we in America call bird seed. In India men and women will take some of this in the right hand, throw some of it into their mouths and chew, chew, chew. Some people told us that if they could have all of this seed they needed every day they would be satisfied with life. But sometimes in the hot weather they have no work, and therefore no wages and no food. Very frequently they have to skip a day, and so have nothing to eat.

I saw little children, from toddling age to seven or eight years old, simply dressed in their birthday suits; strutting around with enormous, protuberant stomachs, supported on two little straight sticks of bone. The faces of these children were pinched and strangely wizened.

"What is wrong with these chil-

dren?" I asked. "Are they suffering from some disease?"

"Oh no, Sahib; they are the children of the poor."

There is not a cow in this village that will give more than a quart of milk a day; therefore milk is a luxury beyond the reach of these children. They are fed on a diet of rice with a little split pea soup poured over it. In seeking nourishment out of this, the children gorge themselves. Many of them die.

All India, measured by any standard, is a land of great poverty. I thought it was not right that people should live permanently undernourished to such a degree they were physically incapable of good work. So I



Plowing in India

said to government officials and missionaries, "If you are justified in giving any education, surely you should teach the majority of the people of India how, out of their own soil, to grow crops to provide enough food to have a surplus with which to pay taxes and rent and buy things required."

"Don't you know," they replied, "that these Indians have been cultivating the Ganges Valley for centuries? They have worked out a very delicate balance between the fertility of the soil and the amount of crop they dare take out of it."

I have come to have a profound respect for the Indian farmer and I do not suggest a departure from their methods until I have found a good reason.

Finally, after spending two years in America, studying agriculture, I returned to India and started an agricultural college. We have now learned how, on this very poor land, to grow crops so large that if all of the

cultivated acres of the United Provinces produced as well as the mission farm produces, then the United Provinces would be the richest agricultural district in the world. No other equal area of the earth's surface has so many people as the Ganges Valley. We cut alfalfa ten to fourteen times a year; four tons to the cutting. My boy, David, who is now thirteen, was interested in counting how many things we could have on our table that could be home grown if we so desired. Some days he would count twenty or twenty-five things on the table, grown on the farm or in our garden—milk, butter, cheese, sugar, bread, oranges, lemons, limes, quinquats, pomelos, grapefruit, custard apples, bananas, jack

fruit, peanuts, Irish potatoes, sweet potatoes, cauliflower, peas, beans, beets, garlic, onions, radishes, lettuce, celery, egg plant, squash, and cucumbers. We are now growing these things in great variety, and in amazing abundance.

I pointed out to my village neighbors that this poor land, which they said was useless to plow, was producing these good crops. They said, "Yes, Sahib, but you use manures that we can't use because of our caste, and our religion. We could use cattle manure, but there are so many other uses for it that there is little left for fertilizer." Cow manure is a common fuel in India; it is also the common material for cleaning the walls and floors. The women take fresh cow dung, mix it with clay, and make a smooth plaster. It is also used as medicine, both internal and external. The other manures they cannot use because of caste. I think about thirty per cent of the disease in India would

disappear, dysentery, the cholera, hookworm and other intestinal parasites, if proper sanitation could be introduced. Certain villages show one hundred per cent intestinal parasitism; many schools show that 80% are suffering from disease that would be prevented, if there were simple obedience in India to the sanitary code of the Mosaic law.

People also say, "You protect your crops against wild animals and birds; we can't do that." Mr. Gandhi holds to the doctrine that when a man or animal or insect dies, the spirit goes into some other body. In India they believe that hundreds of millions of rebirths must be experienced before Nirvana is attained. Where the Ganges and Jumna and Sarasmati rivers come together I have seen a crowd, estimated to be between four and five million people, gathered at one place, at one time, for one purpose; they come together from the ends of Hindustan, believing that if they can dip in the water where those sacred streams meet they will get rid of one hundred thousand rebirths for each dip. They are anxious to reach Nirvana, which is a state of Being without consciousness or personality; they wish to escape from life—the greatest gathering of human beings anywhere in the world, bear witness to a conception of life as a burden, a weariness, something to be escaped and avoided. No greater contrast is possible than between this concept of life and the concept of Him who said, "I am come that they might have life and have it abundantly." This belief in transmigration makes a great difference in India because the people believe that every bird and beast and reptile and insect possesses a soul and spirit, and that if they destroy one they think it is committing murder.

A few days before we left Allahabad, I was asked to visit a village eight miles away, where it was said the rats were doing great damage to crops. My colleague went with a low caste man who carried a calcium cyanide gun—being an outcaste he can kill animals. When this low caste man comes to a rat hole, he pumps the plunger and sends the calcium cyanide dust into the hole, puts in a plug of wet mud and goes on. He knows that if a rat, porcupine or snake is in that hole in due time it will become first-class fertilizer. In this village, where the rats had destroyed grain, we used this calcium cyanide gun on a field of five-eighths of an acre. In the four days we killed over eleven hundred rats. But these caste Indians say: "Sahib, didn't God make rats as much as He made me; aren't rats entitled to their share as much as I? Sahib, I won't kill a rat."

Two Indian gentlemen—two Hindus—one a professor in the Allahabad

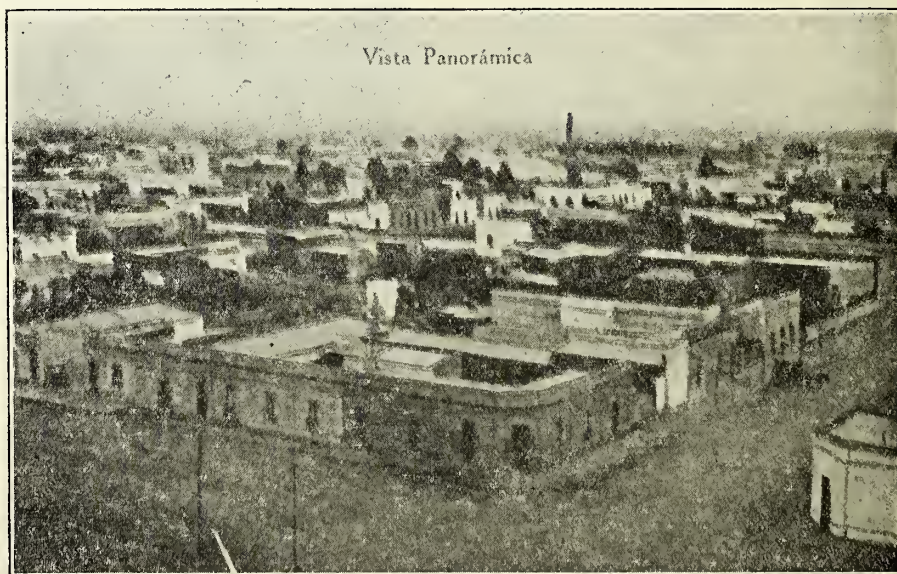
University; the other one a farmer, estimated that the rats of India destroy ten per cent of the grain every year; that is from seven to ten million tons, but because the people have such respect for the rat, they permit it to go on destroying the grain.

The monkeys of India make commercial orcharding almost impossible. Thirty per cent of the diseases are said to come because people eat too much grain, and not enough milk, vegetables and fruit. You would think, since fruit can be grown so easily, they would grow more fruit. A Hindu friend of mine, one of the most enlightened men I have ever known, a wealthy landlord, was anxious to improve the status of his tenants. He owned several thousand acres, equidistant from three of the greatest cities of the Ganges valley. He said, "With these markets so near, my tenants would do better were they growing fruit and vegetables than wheat and barley." He helped the farmers plant thousands of fruit trees and for the first few years they did well. Then the monkeys got in and made themselves intolerable. The people said, "Sahib, we would better chop the trees down, the monkeys are getting everything and we can't get a living, we would better grow wheat." The old gentleman called in the monkey catchers, who, for eight annas (or sixteen cents) for each monkey, caught

suggest that they destroy the monkeys. He did suggest that a large block of land be secured as a monkey preserve and that a monkey proof fence be put around it.

The wild pig of India also does so much damage that the Bombay Government is now publishing bulletins on it. Vegetables, sweet potatoes, Irish potatoes, peanuts are nearly impossible to be grown where wild pigs abound, so that the farmers' choice of crops is restricted to those not acceptable to the pig. The indirect damage is still greater than the direct damage and there is little of economic importance left.

But when you come to the cow you see, as it were, the flower of animal worship. Mahatma Gandhi says, "I hold to the veneration of the cow." Last year the leader of the Orthodox Hindu Party was appointed to study the cattle problem of India. When the committee met, an Englishman said, "We all know the cattle problem is because the Hindus worship the cow. They permit all of the cow family to live and breed; the result is the cattle of India are not only increasing in number, but they are deteriorating in quality. India has too many cattle, let's have packing houses and refrigerating ships; Europe will take all of India's surplus beef." My good friend, the Hindu pundit, expressed his re-



Where the Well-to-do Live in Pehuajo

and deported the monkeys fifteen or twenty miles. Those other villages wondered what they had done to receive this addition to their population; after a year or so, when the monkeys had worn out their welcome, the people invited these same catchers to return and catch the same monkeys and take them back where they came from. So the old landlord wrote to the papers complaining of the rascality of these monkey catchers, but he didn't

gret that the chairman had not ruled the remarks out of order, for said he, "I could not have stayed in the room, had I known you would permit such discussion; I would as soon discuss the murder of my mother as the murder of a cow."

This orthodox Hindu pundit got his religion from his mother. India is what the mothers of India have taught it. I do not see how India can make much progress until we tackle in some

more adequate way, the problem of the village woman. She is almost one hundred per cent illiterate, and can only hand on to her boy what she has. If we can educate her, train her, give her mind a content, give her something worth while to pass on to her boy, we will see a different India. There are many noble women in India but they are the victims of a system.

The longer I live in India, the more respect I have for the Old Testament as well as the New. The first two chapters of Genesis are especially rich because in them are laid down the principles by which a continuing, progressive society may endure. Take the last part of the promise, "Man

is a mistake to think that is all there is to the Gospel.

Our Lord went on to say, "We are to heal the broken-hearted." Is there any place on earth where you will find any more broken-hearted people than among the sixty million untouchables of India. Mr. Gandhi, from his jail, sent out about a year ago a statement about the untouchables something like this, "To be born an untouchable is the equivalent of having a life sentence of penal servitude, from which in this life there is no escape; birth and birth alone determines the untouchable. His position is inescapable in this incarnation."

When the orthodox Hindus chal-

his disciples to ask Jesus if He was the promised Messiah, Christ told them to return and tell John what they had seen, "how the blind receive their sight, the lame walk, the lepers are cleansed, the sick are healed, the dead raised and the poor have the Gospel preached unto them." If John knew what He was doing that would reveal Him to be the Savior of men.

Yet some say: "After all is it right for missionaries to take money from the home Church and to go out and engage in cattle breeding, raising fruit and farming in India?" It has been the purpose of my life to do God's will. That will is richer, fuller, better than any will of my own could be for my life; so when critics come, with their questioning and say, "Why do you do this?" I go to my Lord and I ask Him about it. I think He gives an answer in that great picture in the twenty-fifth chapter of St. Matthew, when He says, "Come ye blessed of my Father," and when they ask, "Why do you call us blessed; what have we ever done?" He replies, "You saw me hungry, you gave me to eat." I say, "When" and Jesus says, "Don't you remember you went to that little famine cursed Indian village; you saw those children with great, distended stomachs; you knew there wasn't a cow in that village that would give more than a quart of milk a day; you took a beautiful cross-bred cow that could give twenty to twenty-five quarts a day, wasn't that doing something for the least of my little ones? They were growing coarse grain and low yields of wheat. You quadrupled the yields and improved the quality. Is not that helping to feed the hungry? They were growing sixty to eighty pounds of cotton; you taught them how to grow four hundred, isn't that helping to clothe the naked? There had been a great drought, every stream is dry, a woman comes to the well, she drops her vessel down into the well curb, but there is no water in it. Terror is in her eyes, for it is a dry and thirsty land where no water is. That village faces suffering and death. You go into that village with a good American boring apparatus, and bore down sixty, eighty, maybe one hundred feet, until you strike a good vein of water, enough for man and beast and some over for irrigation. Is not that giving drink to the thirsty?" If I understand the Gospel of Christ right, what He lived and practiced, what He bade His disciples take to the end of the earth, that Gospel is the only practical program this world has for meeting every human need, whether the need be physical, mental or spiritual. Of all those who have trod the pages of history and have come within human ken, Jesus Christ is the only one who proved Himself able to save to the



Carrying the Image of the Virgin Mary
Through the Streets of Carlos Casares

shall have dominion over the fish of the sea, and over the fowl of the air and over every living thing that moveth." Mahatma Gandhi and all orthodox Hindus say, "We cannot accept that; we venerate the cow; we regard as sacred every bird, beast and reptile." The price India pays for ignoring this first direction of Almighty God is that, whereas she could be the richest agricultural country in the world, she is cursed with a degree and kind of poverty that beggars description. The main cause of India's poverty lies in her social customs and her religious belief. Our Lord, that Sabbath day in the synagogue at Nazareth, read: "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor." Stanley Jones tells us how this applies to-day in India. In the last decade, each year 150,000 non-Christian Indians have come into the Christian fold, very largely as a result of this preaching of the Gospel to the poor. Some sneer and say, "Yes, but they are outcastes and untouchables that are coming into Christianity and they have much to gain by the change." But the poor, the downtrodden and the oppressed are especially mentioned in the program of our Lord. We must have preaching in the Gospel, but it

lenge Mr. Gandhi's right to remove untouchability, they say that people are born in that position, that is their fate and that no one can remove untouchability. Christ comes along through His servants and looks into that horrible pit, and as one whose arm is not shortened that it cannot save, He reaches down and lifts up and heals the broken hearted. These untouchables have, in Hinduism, no hope of better things in this life; but the God of hope lifts them out from that horrible pit. To-day we almost have to say to them, "Why do you come so fast; we can't care for you; we haven't sufficient helpers." The outcastes are almost one hundred per cent illiterate, degraded through centuries of oppression, suppression, and depression.

Some of my Indian friends in Allahabad are charming, cultured men; and yet, they are captives; they are bound by chains of social custom like caste and religious belief, such as the doctrine of transmigration and the veneration of the cow. Christ came to set the captive free; to break those fetters. Our Lord, when He sent forth the twelve, said: "As you go, preach, heal the sick, cleanse the leper, raise the dead, cast out demons." When John the Baptist sent two of

utmost all who come to God by Him. So let us all do our part to fulfil His great command to take His Gospel of life to all men everywhere.

Editor's Note.—Over twenty years ago it was my privilege to meet "Dr. Sam" at a Leper Conference at Purulia, India. It would take me a long time to tell of all the recollections of that short visit. Study the foregoing article. Take it at face value.—J. A. R.

ROCKS AHEAD!

By J. A. Ressler

For the Gospel Herald.

"Rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same."—Rom. 13:3.

We have no special interest in politics as politics are usually spoken of; but we do have an interest in the powers that are over us, mostly in order that we may pray intelligently for them, and that we under them may enjoy peace and quietness in our service of the Master.

Of the three divine institutions now operating on earth among men, the oldest is the Home, the next in the order of age is the State (Civil Government), and the most recent in origin is the Christian Church. In the days before the Flood, and for some centuries after the Flood, the Home (family, tribe, or clan), was the unit of God's dealing with the people of earth, as we see by His speaking with Adam, Noah, Abraham, and others. No provision of God's Law was ever sent forth to supersede the Home or Family as the unit of human society. Neither Church nor State can replace the Home.

The Church has a sphere all its own, and in the present age it is the means God uses to communicate His Word, The Bible, to the World outside the Church. It is His medium of access to the world, associated with the work of the Holy Spirit. The day is coming when the Church shall be taken away and the judgment of God shall come upon all those who are not in His fold.

In Romans 13, Paul speaks at length of the duties we owe to the second of the present divinely ordained human institutions, Civil Government. It is when the Civil Government ceases in the functions properly belonging to it, protecting the innocent and good and punishing the guilty, that danger comes both to the people under it, and to the government itself as an institution. It is then that anarchy prevails—the absence of all law—and human life and property are never safe.

During the past twenty-four hours deeds have been done in our land that have seemed as terrible to most people within reach of news all over the

world as the news brought by the swift runner from the army of Israel—both ears of them that heard it tingled.

It had seemed that no condemnation could be too severe for those who had dragged away from his home a young man, son of honorable and wealthy parents, murdered him, and thrown his body into the sea, then demanded forty thousand dollars of the grief-stricken parents for the restoration of the boy.

Before the parents could begin to comply with the demands of the culprits an humble agent of the governmental system of justice found the guilty ones and obtained from them a confession. They told what they had done with the body.

The community was stirred, but remained comparatively calm, for there was still an element of doubt so long as the body was not discovered. The crime of kidnaping for ransom has become notoriously common in our land, and, terrible as it is, the world went on its way, to a large extent heedless.

Then came the discovery of the body of the slain boy. The story of the murderers was confirmed. The fury of the community burst forth as a great conflagration. Angry, determined men gathered, attacked the jail where the criminals were confined, and were prepared to take them by force if they were not surrendered by the servants of the government. The sheriff who had brought the criminals thus far on the way to justice, now prepared to defend them so that in an orderly manner the claims of the law might be satisfied. The mob stormed the jail, the governor of the state refused to send aid to those who stood for orderly justice, and the officers who had quickly gathered in and about the jail were overpowered, the guilty men were taken out and hanged. The sheriff was rewarded by a term in the hospital. And the chief executive of that great commonwealth, instead of deploring this loathsome miscarriage of justice, is said to have approved of the ghastly work of the mob and to have promised to pardon any who should be arrested and convicted of any part in the lynching!

As the ghastly details were flashed across the continents, people spoke of them in hushed tones. Some said the swift and horrible deaths of these two wicked men would be a warning to others who contemplated similar crimes—echoing the seemingly heartless decision of the governor of the state. Others lamented a state of society in which kidnaping is so common as it has recently become in the United States and denounced the crime of the men in unmitigated condemnation. But the most serious and most universal reproach and regret expressed was concerning the action of

the chief executive of a great state who should so far violate the solemn promise he had made to uphold the laws of his state as to abet and even encourage those who had taken part in the gruesome deed of taking the law into their own hands and carrying out the extreme penalty for crime without "due process of law"—without any semblance of legal form—there will surely be a retribution, there will be a price to pay.

Have our rulers forgotten that God still reigns? Has it come to such a pass that men in high offices in state and nation lightly break their inaugural vows and yield to the basest passions of the most brutal of men?

If so, surely there are rocks dead ahead in the course of the ship of state.

And our duty as Christians?

To us belongs confusion of face. See Daniel 9:1-15; and then read on to the end of the chapter. We need to fall prostrate upon our faces in deep humiliation, for the sins of this nation, and the sufferings that now are being endured by many millions—who knows but they might have been averted—yes, indeed, they might have been averted if God's people had prayed to the God of heaven, fasted in sackcloth and ashes, and done the deeds of the law, instead of following leaders who themselves are followers of man-made inventions without reference to the Creator or to His Son our Redeemer, the Prince of Peace.

Billions of dollars worse than wasted in luxuries and worse, a few thousands spent for giving the Gospel to the needy. What else can be expected?

Shipmen of state! Ahoy! Rocks are ahead! Starboard the helm! Steer for the haven of safety! "In the shadow of His wings there is rest."

Scottdale, Pa.

PREACH THE GOSPEL

"Preach the Gospel, sound it forth,
Tell of full and free salvation:
Spread the tidings o'er the earth,
Go to every tribe and nation.

"Preach the Gospel full of joy,
While on grace and mercy dwelling;
Heart and soul in full employ,
As the story you are telling.

"Preach the Gospel, make it clear,
By the blood of Christ remission;
Give the message, make them hear,
This alone is our commission.

"Preach the Gospel, full of love,
Christ's compassion fully knowing;
Seek the power from above,
While His great compassion showing.

"Preach the Gospel as if God
Sinners lost through you were seeking;
His salvation through the Word,
Speak as if the Lord were speaking."

—El. Nathan.

THE HOME AS RELATED TO THE CHURCH OF TO-MORROW

By S. F. Coffman, Vineland, Ont.

If I should say what is the dearest thing to your heart at the present time, what you have been thinking about more than any thing else while you have been present at this conference, I would say that you have been thinking of home. If you have been making any plans they are plans for going home. That is the place we love; it is the dearest thing in life.

There are many, many homes, but each one is to some one the nearest, the dearest, and best of all blessings God has given in the world. We would not exchange it for any other.

What we love the most and what we have experienced most, is perhaps the hardest to talk about, and that is my feeling this afternoon. Before marriage I frequently gave talks on how to bring up children, for home life is regarded as a science; since marriage these talks have been few, for the rearing of children and home life have proved to be an experience which but few are able to expound. What may be said this afternoon will be limited to a few thoughts concerning the home as it is related to the coming Church. We do not want to be prophetic, or explicit or exact; but there are some principles associated with our life which make it what it is and also determine its future, and these we wish to state.

Our life is just as much subject to laws as anything else in the world. Home life is certainly subject to certain principles or laws. We think of home as being the first institution that God established in the world, making it a place of human relationships. When God established the home He brought some of the laws of heaven and established them here in the world. Heaven is represented in the world by the institutions which God established here. He placed its relations and obligations in humanity, and expects that through these human institutions there shall be made known to the world something of God, His purity and holiness, His truth and heaven.

God established the home with two individuals, male and female, and He made them one flesh. Have we ever noticed the peculiar truth that our homes are separated institutions? They are. We may, at times, think of "separated" as a Mennonite word, but it is an eternal principle, a Divine word, and, if observed in its right applications it is the best and safest principle that man can put into practice. Home makes man separate from all other life that God created. I have often thought that those who believe in evolution are very unscientific when they expound the relation of man to lower forms of life. Adam, with sounder judgment than the expounders of the evolution theory, proved it to be untrue, for he did not choose to take of the lower animals for a companion. God made for Adam a companion from his own flesh, and home life was separated from all other life. Man is not of the blood of, neither is he any kin with, other creatures. Our school books should recognize this fact. God has separated the man and founded the home.

In the home life are implanted sacred things, divine in their characteristics and eternal in their prospects. Such a separated life constitutes home and that is one reason why two souls entering into relationships to establish a home should be in the Lord. Under those conditions only can that home attain perfection and fulfill its obligations. Without the Lord home life will not end where God has destined life to end. The establishing of the Christian life in the home and making each home a nucleus of its own places man in a position to fulfill his holiest ideals in carrying out the will of God.

Many other principles and truths are related to this subject. The principle of government, and government is the second institution which God established in the world,—is a fundamental one in the home. Here is headship, authority, obedience, submission, and every other principle found in government. It is an essential principle in home life. Laws which are related to home life will perpetuate the Church, because the home and the Church are not so widely separated from each other. Government is required in both.

Another essential principle is the unity of the home. It is one body,—a unity. God made it so and it can not be changed without removing the foundation of the success of home life. God said, "For this cause shall a man leave his father and mother and shall be joined unto his wife, and they two shall be one flesh." Another Scripture says, "What therefore God hath joined together, let not man put asunder." Paul says, "Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing." I think he purposely put in that adjective,—"**your own husbands.**" "Husbands, love your wives, even as Christ also loved the Church." These texts suggest a unity, a unity of but two. Disagreements which run to the divorce court and permit remarriage are unholy and unscriptural. The angel told John concerning the Church of Ephesus, "I have somewhat against thee." Another version says, "I have all things against thee, because thou hast left thy first love." His Church shall sustain the purity of that relationship with Himself. The first love is pure; and to leave it for a second love is adultery. The disruption of home life by the breaking of the first love and unity is a sin against God as well as a sin against the home, and no home can establish itself scripturally and successfully upon a foundation of separation and divorce. It must be established by two who have become one flesh as God has ordained.

Let us carry this thought over into the Church. I believe that the increase of divorces in the United States and Canada, and elsewhere, is in proportion to the unfaithfulness of Christian people to their Church and to God. When people grow careless in spiritual relationships they become careless about social relationships; and when they are indifferent regarding social relations they become so also in spiritual life. The Church reflects the social life of men. The increase of divorce and separations indicates a weakening and disloyalty in spiritual interest that signifies disaster to the Church of to-morrow.

If the future Church is going to be a success, much will depend on the attitude of people toward home life. If we preserve the home in its strength and purity, as determined by God, there need not be a great deal of concern about the Church of to-morrow. Read Ephesians 5 very carefully. Paul says, "I speak concerning Christ and the Church."

Let us also notice the honor and glory that is represented in home life. In I Cor. 11, we find that the "man is the head of woman" even as in Ephesians 5, the "husband is the head of the wife." In I Cor. 11, the apostle teaches that because of the relationship of the man and the woman "shall the woman have power on her head." She shall cover her head when she prays and prophesies. "The woman is the glory of the man,"—the veil is the symbol of the power and that glory which has been placed upon her because of her relationship to her head. The bride desires a wedding veil to show that she is being married, but the veil is not her glory. The veil represents the glory which is coming to her; the man who becomes her head is her glory. No woman ever thinks, "I am going to marry that man, but I am going to be a slave." She desires to take the place of wife because of her love for the one who will become her head, because he is a glory to her and she desires to be his glory, and to glorify him. The preservation of that principle in home life, as it shows the relationship of the Church to Christ, will translate itself into spiritual life; and, as the churches humbly keep this principle the Church of to-morrow will continue to glorify the Lord. The service of the Lord will be a delight to His Church. She will desire the glorification of the One who glorifies her by making her His own body, His flesh and His bones. See Eph. 5.

There should be an appreciation of home life in its privileges and duties of parenthood. There is no holier purpose in marriage than that of perpetuating the human family. God wants it so. The blessing of parenthood! How far does it extend? Parenthood blessings do not end in this life, they go into eternity. Every soul that is born into the world is an eternal life. The life of father Adam goes on in eternal glory; so also does the life of Noah and of our forefathers. Your life, brother and sister, perpetuated in parenthood, means that heaven is going to perpetuate the life that God has given you. The life of man never dies. The perpetuation of this endless life is the great inspiration of God's purpose in home life.

The Church cannot exist to-morrow unless there are children for the Church. Are our homes fulfilling this great duty, or are people beginning to think that children are a disgrace? Neither the Christian Church nor the Christian home thinks of children being a disgrace to married life. The sensual, unholy, and ungodly family and home is the one that looks upon the child as a dishonor.

How many children have you? How frequently the answer is, two. Give each family a boy and a girl, and with the usual death rate the race will die out. A family of eight is considered a large family. There have been families of sixteen or eighteen children. Thus God has made possible families of many souls that can live eternally. God will care for human posterity on the earth, and has provided a place for them in heaven. The Church will grow and develop where there are average families of children. It will die out where there are none. Let us make our homes what they ought to be; let there be children for the Church of to-morrow, or else there will be no Church. Let us think of parenthood as a Christian privilege, the joy of home life, the life of the Church and the glory of eternal life in heaven.

The child in the home, and its relation to the coming Church should have its proper appreciation. The child belongs to the home. With the child there comes the principle of obedience. Some think that obedience should not be insisted upon; that each child should be allowed to have his own will, and be permitted to develop independence, originality, and personality; that the child should never be curbed, but should be directed in the right way. Such a course might be possible but difficult to-day. If it requires a couple of nurses to do that for a modern baby, what can be done for the modern young man or young woman? Obedience is one of those eternal principles that belong to the home and to the Church as well as to every institution of human relationships. Some may consider it a sign of weakness to obey; rather it is a sign of strength. The man who can deny himself and do the will of another is able to take the place of and is worth two men. Then one who is self-willed and will do only his own will is worth but one man, and that, often, a very poor one. We ought to develop our children as fully as possible so that they may become men and women of worth to others. They can never be worthy and helpful without learning submission. If the Church of to-morrow is to be saved from anarchy, if it shall not be composed of individuals who will have nothing to do with

others or for others, let the principle of obedience be practiced in the home.

One should begin early to instil into children the idea of obedience. Of course it is inadvisable to use physical chastening on the young child. One knows when it is needed. But the child must be taught and trained, and should never learn to despise obedience. The honor of father and mother should exist and grow in the life of the child while it learns to appreciate the blessing of obedience.

"Provoke not your children to wrath." Eph. 4. There is a method of teaching obedience without making the child angry. Paul writes, in Eph. 1:4, "He hath chosen us in Him that we should be holy and without blame before Him in love." None can be holy and without blame before the Lord without obedience to His Word. But obedience without love is false. Love and obedience belong together. Teach the child obedience because you love the child and teach the child to love obedience. In this relationship we have the fundamental principle, not only for a happy home, but for a successful Church in the future.

The atmosphere of the home should be right. I do not mean air. I mean that the spirit of the home, the character of it, should be right. Let me suggest that there should be a devotional atmosphere, where the reading of God's Word and prayer are known and respected. It should not be an occasional experience. It should be an established custom, a family altar, in which all of the family is interested and engaged as far as it may be possible.

There should be a pure atmosphere in the home, of the highest moral standards. To-day it seems that people are disregarding all God-given sense and throwing away every restraint and giving way to every fancy of vanity and lust, and the child becomes a victim to every device of sin, because "other people do such things and have no conscience against them." Such an attitude has brought about an unholy atmosphere. Let the child know that the body and its proper use is holy. God never made anything unholy or impure in our bodies. He made them very good. We wear clothing because God made the body pure and He does not want us to expose it as a common or unclean thing. The temple of God was most holy, but it was enveloped in curtains that it should not be exposed to the

common gaze of man. Let not our bodies nor those of our children be unholily exposed. Do not trifle with the life of children and its future welfare by exposing them to the sinful lusts of the ungodly. Let them be clothed and covered in decency and purity as God intended them to be. The exposing of the body to unholy gaze is but a step to the yielding of that holy body to sinful lusts. Let us understand "holy," as used here, to signify moral purity.

The home should be a place where love rules supreme. "Be holy and without blame before Him in love." Let there be the pure and refreshing love of parents; love for each other as members of the family. Let love be expressed in hospitality. Let there be love that will avoid slander, scoffing, and senseless harmful discussions of men's characters in the presence of children. Children will not respect persons concerning whom they have heard disrespectful remarks. Some may believe that they are engaged in Christian conversation while they discuss the preacher, and find fault with those who have to do with the work of the Church. Such conversation and fault finding is not Christian,—it is devilish. It is proper to consider and discuss Christian subjects before the children, but it should be done in a Christian-like way, as the Lord Jesus would converse before men. One of the surest and quickest methods to kill the Church of to-morrow is to discourage and discredit the work of the Church of to-day in the presence of the children in the home.

These, then, are some of the principles that are essential in the home of to-day in order to prepare it to carry on the work of the Church of to-morrow. The eternal law of God is, "Train up a child in the way he should go." Nurture and admonish the child in the fear of the Lord, and the Church will stand.

Do we bring our home life into the Church? More or less we do. If the home life has not been very smooth, do we go to the Church for help and inspiration, or do we also ruffle the work of the Church? Have we brought our home life to this Conference; is our life in the Church an expression of the character of our home life? Do you not see, brethren and sisters, that the two go together, and therefore, if we expect to have a blessed Church of to-morrow we must have blessed homes to-day?

FROM OUR MISSION STATIONS

Portland, Oregon
(2235 N. W. Xavier)

Gospel Herald Readers:—"Thanks be to God which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57). The devil is ever busy trying to withstand the Lord's work, but that should not be a drawback but rather an incentive to us to be "stedfast, unmovable, always abounding in the work of the Lord" (verse 58).

On Nov. 5 Bro. H. A. Wolfer of Woodburn, Oreg., conducted a baptismal service at which time one young boy was received into church fellowship. Communion services were also held when most of the members observed these ordinances.

On Nov. 19 a missionary program was given by some of the children. Mabel Hershberger gave a talk to the children on the S. S. Lesson. Bro. P. N. Roth gave a short sermon on Acts 1:8. In the evening glimpses from the different mission fields were given by different members after which one sister told of our work and responsibility toward the Mission Cause. A sermon was then preached on Esther 4:14 on the subject "My purpose in life."

Attendance to our meetings has been quite good this time of the year. New scholars have been solicited which increases our S. S. enrollment. The unemployed of our district have been visited, giving them reading material and inviting them to our serv-

ices. Most of them are in need of material and spiritual help. Some men claimed to be Christians, some are Catholics, some do not believe in anything, since they have no job and no food and receive no aid from Christian (so called) charitable institutions. As we come in contact with them may we show the real Christian spirit.

Pray for us at this place that every one of us may be "stedfast, unmovable, always abounding in the work of the Lord."

In His service,
Nov. 21, 1933. Myrtle Miller.

Detroit, Mich.

Dear Readers of the Herald and Supporters of God's Kingdom: "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Indeed we have many reasons to rejoice in the cross of Christ. I fear too often the devil rejoices to see us glory in things which are not of the cross.

It is a source of satisfaction to see the cross making its impression upon lives. We trust you will pray with us that many more might not stop with being impressed but go all the way and receive the blessings of salvation.

Paul speaks of the fact that in the last days there will be a great falling away. I have often thought that one application of that scripture might be to this effect: There will be a great manifestation on which side folks are living. Many who are professors of salvation are revealed to be nothing more. And those who are possessors

are holding true to the cross of Christ. Those who don't mean business or perhaps have never surrendered to the Lord are going to fall by the way, as Paul says with reference to Demas when he had forsaken the Lord, "having loved this present world."

Interest in the Sunday school and the services is continuing to be good. Teachers and all are showing real interest in eternal things. I feel all Christians are truly concerned that the revival meetings beginning here Dec. 5, in charge of N. E. Troyer, shall be a real blessing to the children of God and that many on our prayer list, whom we together have been remembering in prayer, might find their Lord and Master and that those who are falling by the way might return unto the Lord and not follow the world. This gives encouragement and helps to trust God over the things which are discouraging.

Some folks from Fulton Co., Ohio, are coming to give us a Thanksgiving program, for which we are thankful. We do appreciate for friends to come into our midst.

Nov. 9 Bro. Tobe Schrock from Clarksville, Mich., preached for us at our regular prayer meeting hour. His message was appreciated.

Christmas season is nearing and no doubt many will not be privileged to enjoy many of the necessities of life, to say nothing of the Christmas luxuries. I might add here that if some of you have a dollar, or five dollars, or ten dollars, or a nickel or any amount at all; or some clothing or provisions

which you wish to be a blessing to some one at Christmas time and wish to entrust it to us to be used at this place, I am sure by the grace of God we will endeavor to use it wisely, and as we feel you would approve were you doing it, and may God bless you.

Indeed we do praise God for our many friends who are helping to make it possible for the cause of Christ to continue in this great but sinful city. Also do we feel to again mention our thanks to all those who have made possible the gift of furniture for in our home. May God bless all of you, and may we go on with courage in fighting the things of Satan in spite of his many strongholds.

As I write this letter I am impressed to say the Civil Works Administration of the Federal Government is providing jobs for something like 20,000 men this week and movements are on way to do the same for still more. This is giving new life and courage to many of the 47 or 50 thousand heads of families who have been on the welfare. Also many others who were unemployed but not on the welfare. I hope this movement will result in permanent good rather than a mere temporary hand-out.

Again allow me to ask for Bibles that we might give to homes and individual people who have none. Indeed we do appreciate the many Bibles that were sent us upon our former request in these columns. But they have long since been given out and there are still other requests and places where Bibles will be appreciated. If you have no Bible to give, perhaps you want to send some money for that purpose. If you send it state that it is for that purpose.

Frank B. Raber.

Nov. 23, 1933.

Altoona, Pa.
(2504 Fourth Ave.)

The Thomas congregation and the Allensville congregation responded to the appeal sent for extra provisions for the winter by each sending a truck load of vegetables, etc. The Mattawana congregation returned the fruit jars filled. It has been the custom in the past years to supply baskets with provisions for the Christmas dinner. The Lord has been blessing the efforts of the work here. The membership enrollment is 103 with 8 applicants under instruction, to be received into church fellowship in the near future. This will make us responsible for a larger number of baskets to be given out than ever before. We would appreciate any congregation or individuals willing to share your blessing to make this possible for the needy the Mission is in touch with, by either sending us money, specifying it for the Christmas basket fund or provisions, vegetables, groceries, meats, dressed owl, etc.

Bro. Bishop John L. Mast, Belleville, Pa., filled the regular appointment here on Sunday, Nov. 12. He was accompanied by his wife, Gideon Glick and his wife, Sister Mrs. Christian Roth, Irvin Roth, and J. B. Kanagy.

The Lord willing, evangelistic services will begin at the Mill Run Chapel the fore part of January in charge of Evangelist Aaron Mast, of Maryland. We beg an interest in your prayers in behalf of these services.

Yours in the Master's service,
Nov. 24, 1933. Joseph M. Nissley.

Chicago Home Mission
(1907 S. Union Ave.)

"Certainly I will be with thee" is one of the promises of God, that gave Abraham the courage to move forward to the Promised Land. The same promise reassures us to-day that the Lord is with those who are trusting Him. We are glad that this promise is being verified among us, and are truly thankful for His goodness to us.

Our Sunday school has been reorganized and the new officers, together with the various committees that have been appointed, are busy helping to plan and carry on the work for the coming year.

On Sunday, Nov. 12, we met to commemorate the suffering and death of our Lord Jesus Christ. Bro. J. D. Hartzler of Flanagan, Ill., had charge of this service. In the afternoon three of our members who were not able to be with us in the morning because of sickness, received communion in their homes. Among them was Bro. Dahlgren, whom many of you know, and who has not been able to worship with us since Aug. 1. He greatly enjoys the prayer meetings in his home, and is always ready with a testimony of the Lord's saving grace.

Bro. and Sister Weaver spent Sunday with the congregation at Metamora and in their absence Bro. J. W. Davis of Flanagan preached for us.

Our Missionary Day program has been postponed until Nov. 26, in order to enable Bro. Nelson Litwiler to be with us. He will give us a message in the morning, and Bro. Samuel King will give a missionary talk in the evening. Bro. Litwiler comes to us every two weeks to take charge of the Mexican work which Bro. and Sister J. W. Shank had started during their stay with us. This work seems to be growing. There have been a number of definite conversions among these people, and we are praying that others might be saved.

Among the recent visitors who gave us inspiring messages were Bro. L. C. Miller of Colorado and Bro. S. C. Yoder of Goshen, Ind.

We ask you to pray for this work,

that Christ might be exalted, Christians strengthened and sinners saved.

In His name,
Emma Oyer.

Iowa City, Iowa

Greetings to the Herald Family:—"Bless the Lord, O my soul, and forget not all his benefits, . . . all that is within me, bless his holy name."

Let us give thanks unto the Lord in the great congregation, not one day, but every day, as the Lord truly has been good unto the children of men. On Nov. 21, there was a gathering of about forty brethren from the congregations nearby and they trimmed the trees on the Mission property and cut some down and were able to cut enough wood for the winter use.

One brother, John Speas, drove in with his sawing outfit and sawed the wood. May the Lord bless these brethren, and reward them for their kindness is our prayer.

On Nov. 26 we had the privilege of holding communion, and the joy of washing the saints' feet. One sister remarked how this congregation has grown since last communion for which we praise His name. Bro. D. J. Fisher officiated.

May the Lord supply the needs of the needy. Sincerely,

Nov. 27, 1933. The Workers.

Mennonite Children's Home

(Argentine Sta., Kansas City, Kans.)

Dear Christian Friends:—We see again that we have come far short of keeping up with our Thanksgiving to the heavenly Father for all the blessings He has been bestowing upon us and the family here.

A few weeks ago the brotherhood from several of the Iowa congregations sent in a ten ton truck loaded with provisions which more than loaded our shelves. We surely thank them for this kindness.

The weather and health have been very good so that we realize God's care over us in these things too.

Bro. David Peachy has been helping for a number of weeks in getting some of the outside work caught up, also in getting the supply of fuel for the winter.

We are sorry to have to lose Sister Alice Kauffman from our working force. She has returned to her home in Pennsylvania.

A number of different friends have again remembered us in helping with the Thanksgiving dinner and we have invited the K. C. Congregation to spend part of the day with us. They will also help provide the dinner.

So far we have not been able to place the four fine boys that we have for adoption. Will some of our friends please open their homes and help along in the Lord's work by bringing

these boys up in Christian surroundings?

We ask an interest in your prayers.

Chris E. Miller, Supt.

Nov. 27, 1933.

Knoxville, Tenn.

(709 North University Ave.)

Dear Herald Readers, Greetings in Jesus' name:—Sunday, Nov. 26 we had baptismal and communion services, at which time five dear souls were received into Church fellowship by water baptism; and most of the members were present and partook of the communion and observed the ordinance of feet washing.

We are glad to report that others are counting the cost and asked to be remembered in prayer. Please pray for these newly converted ones and for those that ask the prayers of God's people, that those who have just lately enlisted may prove to be faithful soldiers of the cross, and the erring ones be drawn to the Lord.

Christmas time is drawing nigh and we have still a good many worthy poor here whose hearts would be gladdened by receiving a Christmas basket. If you feel moved to donate a little something to help bring Christmas cheer to these we will be very glad to receive it, and will see that only such things that are useful and needed be bought for these baskets. May God direct and bless. Wishing all the Herald readers the Greetings of the season,

In His service,

Nov. 27, 1933. Hiram Weaver.

Lima, Ohio

(825 N. Jefferson St.)

Dear Brethren and Sisters, Greetings in Jesus' name. "O give thanks unto the Lord for He is good, for His mercy endureth forever." We certainly cannot be thankful enough for all the good things God has given us. In our Y. P. B. M. November 26, there was an open discussion on the providences of God. Different ones told how God had kept them from danger. Some spoke of afflictions that had led them to be followers of Jesus. These testimonies are all the more precious because they come from people who at one time had no thought of God, but are now living for Him.

We are glad to say that several of our people here have offered to help as much as they can in buying the Christmas treat, for the boys and girls who attend our Sunday school. We do not know how much they will be able to give, so if you can give us any help we will appreciate it very much. Just a little will help. The number who have been present every Sunday grows larger every year. They are depending on us to give them Bibles. Some who have received more than

one have given them to their friends. We know that if the Bibles are read they will bring results. This is one way you have of helping us get the Word of God into homes that are not Christian. Send what the Lord lays on your heart to give, to Brother O'Connell, no matter how small your offering may be. We know that God will reward you for your gift.

An election of officers for the coming year was held with results as follows: S. S. superintendent, Robert Ross; assistant S. S. superintendent, S. R. Blosser; primary superintendent, Mrs. Harry Lusk; assistant primary superintendent, Mrs. Florence Decker; chorister, Mrs. Mary Golden; S. S. secretary, Darwin O'Connell; corresponding secretary, Iva Sommers; S. S. conference delegate, Mrs. Maurice O'Connell; Y. P. B. M. moderators, S. R. Blosser, Frank Cook, Henry Mueller, John Huber; ushers, Frank Hartman, Frank Cook; relief committee member, Sylvester Golden; State Mission Board member, Maurice O'Connell. It was also decided at our election meeting that we try to raise funds for evangelistic purposes. The money is needed and we are trusting God to give us means so that we can carry on His work. Pray for us that we might have a spiritual Sunday school, teaching the Word of God faithfully.

In His service,

Nov. 27, 1933. Iva Sommers.

ARGENTINE MISSION NEWS LETTER

By Edna B. Weber

We are ushered into November almost before we are aware of it. Two years ago at this date we were on board the American Legion sailing to Argentina. These two years have passed very rapidly. We have been conscious of the rich blessings bestowed by our heavenly Father, and are grateful for the opportunities granted us in spreading the Gospel message in this city. We are also grateful to our North American brethren for their faithfulness to the missionary cause in this country, for their labors of love and fervent prayers. "Watch ye, stand fast in the faith, quit you like men, be strong," and "Let us exalt His name together."

Brother Zagami from Madero visited us on Monday. Since he is not enjoying good health lately he came to see a doctor, who says he has kidney trouble. We solicit the prayers of the brethren in his behalf. He says their meetings are so well attended that the hall is usually crowded. In most of our towns the men are rather scarce in the meetings, but in Madero there is a fine group of men. The fact

that Brother Zagami is a good personal worker, no doubt accounts for it.

News comes to us from the Bragado district that the campaign with the Bible Coach and Gospel Tent is going on in the main station. Brother Hershey with a native couple is carrying on this work. We do not know the results in Bragado, but in Alberti, Mechita, and O'Brien there have been marvellous fruits. In the last named town there were 91 confessions. The workers do not claim that all of these are genuine, but are sure that very many of them are. The campaign will move to the Carlos Casares district soon, and will arrive in Pehuajo in December. We beg the prayers of God's people in these special efforts.

Last Friday the city of Pehuajo celebrated its 50th Anniversary. For the people of the world it was a time of great festivities, banquets, dances, fireworks, etc. The governor of this province, Martinez de Hoz came to Pehuajo to assist in the festivities and to inaugurate the beautiful new Normal School. One of the first items of importance was the public Mass held in the Catholic Church. An immense crowd congregated in the Plaza in front of the Catholic Church. What a pity that these crowds get nothing for their hungry, sin-burdened souls! How we long to give more of them the true Gospel message!

Yesterday many Pehuajo people witnessed a horrible aeroplane crash. The pilot, a young man of 24, was almost instantly killed, and the passenger who is the father of one of our dear little school boys broke his leg and collar bone. It is just another indication of the uncertainty of life.

The first and second of November are great holidays throughout this land. Nearly all of the city people as well as those of the nearby towns went to the Pehuajo cemetery to decorate the graves, some to engage the priest to pray for the dead, others just to visit, or for a little walk to the country. During these two days we were very busy distributing tracts and papers at the cemetery gates. We distributed at least 12,000 tracts, Ways, etc. A number of the Sunday school boys helped us very faithfully. To-day the Bible Reader and another young sister helped us too. Early in the afternoon we motored to Nueva Plata and distributed Gospel literature through all the town. Then we returned to the Pehuajo cemetery which was crowded within and without, and by 5 o'clock all our tracts were gone, and there were still crowds of people who had not received any. One of the sisters in the Church handed out Ways and tracts to the people who passed her door. In the two days she gave out about 500 in this manner, showing what a consecrated person can do. We trust that the seed thus

sown may bring forth much fruit. In all our stations similar work has been carried on during these last two days.

We are praying daily for the safe arrival of the Shank family, and will be anxious to receive them when they return to Pehuajo. May the Lord bless them and all those who are helping to send them.

Pehuajo, F. C. O., Argentina,
Nov. 1, 1933.

CAREFULNESS

"Children should be taught to be careful," my friend who was a Sunday school visitor remarked, "careful in their treatment of other children, careful with their toys and books and careful with regard to their manners at the table, and example is of course the best teacher." Later she related the following incident:

"It had been a busy morning, and it was noon when I reached the church kindergarten. I opened a tall, white door to find the children seated at long, low tables, in the center of the room, busily and happily enjoying their noonday meal.

"I accepted the teacher's invitation to stay and have some soup. Not until I was seated at the table did I take note of the children, five in all, who were waiting on the table. To and from the kitchen they went, their small, filled trays held steadily and carefully, serving the others deftly, with no undue noise or confusion.

"I watched them in amazement expecting at any moment some dire calamity to happen. The children were so little to be doing anything that required so much caution. To my surprise, nothing did happen, and when a small five-year-old set a bowl of steaming soup before me without so much as spilling a drop, my interest got the better of my manners. 'How did you ever teach them to do this so perfectly?' I asked the young teacher. 'She laughed. 'I learned how,' she said, 'then the children learned by watching me. That's really all there was to it. I'm glad you find us so proficient.'"

It was some time after this that a former neighbor, Mrs. Stone, who had moved to another locality, spent the night with me on her way home from a day's shopping.

"Stay a few days with me," I begged.

"I really can't, much as I should like to," she answered regretfully. "You see I left my daughter to run the house and look after the younger children, and anything is liable to happen during my absence."

"Ann is eleven," she said in answer to my inquiry. "She is very willing to help me and to take responsibilities but so dreadfully careless. I've talked and talked but it does no good."

As tactfully as possible I related the incident of the kindergarten luncheon as told by my friend. Mrs. Stone made no comment regarding it but during the remainder of her stay was quiet and thoughtful.

It was several months before I saw her again. She was looking extremely well—much better than formerly. I commented on the change.

"It's due to Ann," she informed me. "She's such a wonderful help."

Remembering what I had previously been told of this small daughter, I looked my astonishment.

"It came about," Mrs. Stone continued, "through your telling me what your friend had said of 'example' as a factor in training children—of this method as employed by the young kindergarten teacher, and of the fine result she had obtained. It set me to thinking. Was I setting a good example for my children? I began watching myself. I found I was doing many things which I would not want them to do. For instance, I had scolded Ann for her carelessness; I discovered that I was careless. So then I set about mending my ways; in a very short time Daughter did likewise. And now I can see a change for the better in the younger children."

Her confession brought to mind certain words uttered by one of the great scholars of to-day: "Children learn by what they see us do, not by what we tell them. If you want your child to be neat, be neat. If you want your child to be polite, be polite; nothing else is necessary."—By Willa M. Pinnell in "Clipsheet" of the National Kindergarten Association, 8 W. 40th St., New York City.

TEN WAYS OF RETARDING AND KILLING THE CHURCH

1. Don't come to the meetings.
2. If you come, come late.
3. If the weather does not suit you, do not think of coming.
4. If you attend a meeting, find fault with the work of the officers and others.
5. Never accept an office, as it is easier to criticize than do things.
6. Nevertheless, get sore if you are not appointed on a committee.
7. If asked by the chairman to give your opinion regarding some important matter, tell him you have nothing to say. After the meeting tell others how things ought to be done.
8. Do nothing more than absolutely necessary, but when other members roll up their sleeves and willingly, unselfishly, use their ability to help matters along, complain that the church is run by a clique.
9. Hold back your dues as long as possible or don't pay at all.
10. Don't bother about getting new members. "Let George do it."

We are painfully aware that more people in the churches of to-day adhere to this reprint we make from another church magazine than they do to the decalogue of Moses.

It is this carnal spirit which has enveloped every once spiritual church on whose doors we find "Ichabod" written to-day. And we ourselves are not immune from it only as the Holy Ghost protects us, so let us war against that spirit which is found practicing any of these "ten ways of retarding and killing the church." The baptism with the Holy Ghost is the all-effective cure for the malady indicated by these symptoms.—M. McK.—Selected.

ACTIONS LOUDER THAN WORDS

Actions speak louder than words, therefore the Christian's life is closely watched and every action weighed by the world. The life of Jesus, when on earth, was closely observed by both friend and foe. The one with a pure motive desiring only to know the right way and follow in the same, the other with the intention of finding fault to criticize and condemn Him. They questioned His motives and almost every action was criticized, and although He was condemned and died as an impostor, yet His very enemies admitted that never man spake like He, and even Pilate, the governor, who permitted Him to be condemned and crucified, declared before all His bitter enemies, that he found no fault in Him. "In Him was life; and the life was the light of men." It is the glorious privilege, and more than that, it is the duty of every child of God to walk circumspectly towards them that are without. Talk is cheap these days, and unless the Christian's profession is backed up by a Godly life, the profession will be very empty. The influence of such will tend to drive sinners still further away from Christ.

The everyday life must prove the work of grace that has been wrought in the heart. If in all their associations and dealings with the world the Christ-like spirit of thoughtfulness and caring for others' happiness and welfare is not manifested, then what will prove the reality of their religion? Surely not their profession. When a man does not pay his honest debts, or at least put forth every effort to do so, then the wisest thing for him would be to say nothing about his religion. It is a fact that cannot be denied that all true Christians will be misunderstood and persecuted by the world, but then they will suffer for right, and not wrongdoing, while by their consistent life they will prove the reality of their profession.—Cleveland Gospel Herald.

SEWING CIRCLE CORNER

"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3: 13, 14).

* * *

As we approach the New Year, many of us can remember spots during the year that is gone that might have been better. Perhaps Paul could do this very thing too, but he decided upon the better plan of forgetting the past and reaching forth to the future in the blessed confidence and hope that he could leave the past in the hands of a merciful and loving Father. Let us with new courage and faith go on. May this be our aim and purpose as we approach the new year.

* * *

"We have never come this way before," was the sentiment of the speech of Joshua to Israel as they neared the Jordan prepared to enter the Promised Land. Perhaps we tremble as we enter upon this new, strange road that lies before us. There are grave responsibilities awaiting us. Let us place our hands trustingly, lovingly into our Father's hand as we enter this next "lap" of the journey.

* * *

We wish only briefly to call attention to the selected article on this page. It shows what a comparatively small gift of a sister may do when it is consecrated to the service of the Lord. May we sincerely follow our own missionaries as they enter the "dark continent" to bring the Gospel to the lost.

AN AFRICAN VILLAGE FOR A DOLLAR

A lady in California, in 1924, sent \$20 to Bailundo "to further Christian work in Africa." Later she drew interest on her investment from twenty villages at least, for the money paid the living expenses for six months of a lad who went to Lobito and by preaching and example brought to Christ many a young man who had come to that seaport to work for the Government, and who later returned to become a center of Christian activity in his inland home.

That \$20 arrived at a critical time, for the Bailundo church was baffled by the problem of helping its young people who had gone to the coast to work. White Lobito tucks its native population away in a "quarter" of indescribable filth and squalor. It is not concerned with their sanitation nor their pastimes. Boys who go there from their upcountry communities are plunged into surroundings utterly devoid of the old tribal restraints and the new Christian responsibilities. Amid

subtle and severe temptations there is no counter influence for good. The elders of the Bailundo church were told that if they would select someone of character and capacity to go to Lobito to minister to their people, his support would be met by a friend. Their choice was Jesse Chiula, son of Chief Chipenda.

Two ragged unpromising boys, bearing a letter from their teacher, Yovi, in Lomanda, asked to enter the Bailundo Boarding School, in 1917. The boys' school account was overdrawn, and when did a growing lad ever succeed in paying his way?

Chiula (or Chivulu) was the name of one of these lads and all the other boys had more than one. He became Jesse Chipenda; the appending of one's father's name was just then becoming "the thing," though he didn't feel particularly keen about it. His father had turned him out of the paternal onjango saying he must be feeble-minded to think of going to the mission.

Jesse's mother was one of several wives and she had her own little hut where she lived with his small sister. When he went to Yovi's school in another village she said:

"Go and learn the words of Jesus and then come back and tell them to me. But for you I would go back to the village of my people."

When his mother died of the flu, Jesse then felt no ties to draw him back to his old home, but he always dreamed of going back there as a teacher. He fancied himself telling the story of Daniel in the den of lions to the people of Lomanda, for that had been the first story to catch his youthful imagination and draw him to listen to Yovi's teaching.

Jesse Chiula Chipenda was no common pupil; he forged ahead as few do when they come in from the out-station schools. He did four years' work in three and in 1920 he was able to enter Currie Institute at Dondi. Here he met boys from all the other stations and his whole outlook began to broaden. The visit of Mr. Aggrey to Dondi inspired him with new hopes and aspirations.

When in 1924 Jesse was graduated from Currie Institute, the opportunity to go back to his own village as its teacher presented itself and he gladly seized it and opened a new school. Five months he stayed there and then he was called to enter a new field.

Chief Chipenda, when approached on the subject of his son's going to Lobito, exploded with wrath. Was not Jesse head and feet to him? Did he not represent him before the authorities and attend to state business? He would close the little school already started! It was only after a persuasive presen-

tation of the Christian standpoint—and the promise of another lad—that the king at last, reluctantly, allowed Jesse to depart.

As a preacher alone Jesse could never have accomplished all he purposed. Practical demonstration of the Christ life in social and industrial activities is needed in Africa. In order to enable him to mingle freely with the inhabitants of the town, work was secured for him with a construction company employing much labor. His mornings were spent in the carpenter shop or on the dock, and later he would preach to those whose interest was aroused. He bore testimony to his faith in his daily activities, and the fact that he did not yield to the temptations of a seaport town was in itself remarkable testimony.

Jesse found many boys whom he had known and through them came to know others. Vesper services were dear and familiar to the boys from Christian villages; how natural that together with him they should revive the custom, and, sitting by the seashore, sing and sing in the twilight till many others had gathered around them. And Jesse would repeat verses from the Gospels, adding pertinent words of his own.

Meanwhile he made steady progress from shop to office, and now is trusted with the payroll and the checking of invoices. His school grew to great proportions; he had to have an assistant and the Bailundo church sent him one. In 1928 he selected for his own helpmeet Theresa, who had just graduated from Means School, Dondi, and together they have built up in Lobito's dirty sanzalas a clean, sweet Christian home.

The influence of the Christian work at Lobito is now felt everywhere in the uplands. Men who have lived within sight and sound of a mission station and have never let it interfere with their affairs, go to Lobito to work and suddenly find they have been missing something all their lives.

"So that is what the Jesus folk are like! Well, I never!"

Some day when they go back home, they go to the neighboring mission station and say, "We want a teacher for our village. Some of us have been working at Lobito, and we have been attending Jesse's school, and now that we have come back we want a school in our village. We want the rest of our people to learn too."

And so it goes on—and on. Jesse Chiula will never know this side of heaven how wide and wonderful his influence has been.

The beginnings of this ever-growing work were financed by that small gift from California! Truly, "Twenty villages for twenty dollars."—Selected from The Missionary Herald by The Missionary Review of the World.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For October, 1933

GENERAL

Holly Grove SS Md	\$24 50	Thomas SS Pa	45 00
Sharon Cong Ohio	4 10	SW Pa SS Conf Mission	
Forks Cong Indiana	15 00	Fund	20 00
Kolbs Cong Ohio	2 50	Sugar Creek Cong Iowa	37 50
Longenecker Cong Ohio	4 77	Manson Cong Iowa	58 82
A Brother Pa	10 00	Lockport SS Ohio	15 31
L E Sommers	10 00	Spring Valley SS Kans	37 50
Sugar Creek Cong Iowa	25 70	Penna Cong Kans	5 63
Roseland Cong Nebr	7 00	Salem SS Alta	43 00
Manson Cong Iowa	26 00	Bethel SS class 4 Ore	3 90
Mt Zion Cong Mo	1 00	Martins Creek SS Ohio	25 00
Tuleta Cong Texas	4 34	Elkhart Cong Ind	9 92
Cresston SS Mont	3 47	Elkhart SS class 27 Ind	1 40
West Zion SS Alta	10 16	Belmont Cong Ind	5 15
Mt View SS Alta	7 32	Mina Esch	1 00
Bethel Cong Medina Co			
Ohio	22 00		788 10
Central Cong Fulton Co		S C Contributions:	
Ohio	50 00	Spring Valley S C Kans	18 00
Clinton Cong Ohio	30 00	Millersville SS Pa:	
Lockport Cong Ohio	17 20	Levi Sauder class	4 50
Plain View SS Ohio	10 00	Lydia Sauder class	4 50
Leetonia SS Ohio	16 59	Hazel Stauffer class	4 50
Martins SS Ohio	23 84	Susanna L Musser	4 50
Bethel SS Ohio	9 50	Masonville SS Pa:	
Medway SS Ohio	12 99	Mrs John Harnish class	4 50
South Union Cong Ohio	36 00		40 50
	383 98	Total for India	
		Missionary	828 60

INDIA

General

A Sister Ore	50 00	Howard-Miami Cong Ind	50 00
Detroit Mission Cong		LaJunta SS Colo	25 00
Mich	7 42	Mrs Chauncy Oesch	11 00
Pleasant Grove SS Ill	10 20	Cullom SS Ill	2 00
Matt 6:3 Kansas	10 00	Waldo SS Ill	90 71
Morrison Cong Ill	12 46		178 71
Coalridge Cong Mont	5 00		
Goodfield Cong Ill	4 34	Evangelist	
Lake View Cong N Dak	1 75	Filer Cong Idaho	2 20
Providence SS Pa	16 50	Mary L Bower	5 00
Souderton T M Pa	11 00	East Bend SS Mrs S. M.	
Allensville SS Pa	14 13	Zehr class Ill	3 00
Weaver SS Pa	11 91	A Brother Pa	12 50
Plum Creek Cong Nebr	10 00	A Brother & Sister Mel-	
East Fairview Cong Nebr	26 77	linger Cong Pa	40 00
Salem Cong Nebr	9 07	East Petersburg SS Young	
East Holbrook SS Colo	3 00	Mens Bible class Pa	6 75
LaJunta Cong Colo	7 60	Proverbs 3:9, 10 Pa	25 00
Mt Zion Cong Mo	1 75	A Sister Ont	22 00
Palmyra Cong Mo	3 00	Markham Y P M Ont	22 00
Reiff Cong Md	98 04	Waterloo Y P M Ont	13 00
Cedar Grove SS Pa	25 00	Vinland Y P M Ont	30 00
Sharon Cong Sask	50 00		181 45
Salunga SS Pa	32 00	Bible Women	
Kraybill SS Pa	10 51	W H Lehman	11 00
Fairview Cong Ore	16 16	Mr & Mrs Lewis S	
Central SS Elida Ohio	12 50	Martin	8 00
Floradale Cong Ont	11 50	Peter Garber	11 00
Rainham Y P M Ont	6 75	Blooming Glen L D Hum-	
Sieln Cong Ont	20 00	sicker class Pa	10 75
Blenheim Cong Ont	35 25	Bethel SS Old Sister cl	
Iagey Cong Ont	9 00	West Liberty Ohio	11 00
Vanners Cong Ont	49 00	Howard-Miami SS cls	
Salem Cong Ind	6 89	9-10-11 Indiana	11 00
Maple River Cong Mich	10 00	Goshen College SS cl 8	
	608 50	Ind	10 28
			73 03

Missionary

Holdeman Cong Ind	46 00	Teacher	
Mr & Mrs Lloyd H		Mr & Mrs Mahlon Eigsti	10 00
Garber	48 00	Mr & Mrs Ernest H	
T Nicc	4 50	Miller	5 00
Doylestown SS Pa	65 27	Blooming Glen SS cl 4 Pa	8 00
Villow Springs Cong Ill	43 20	Salem Cong Nebr	8 36
Walnut Creek SS John		Chambersburg SS Pa	46 00
Hershberger cl Ohio	14 00	Landisville SS Mens cl	
East Bend SS Mrs S M		6 Pa	15 00
Zehr class Ill	3 00	Masonville SS Chester &	
Blooming Glen SS Pa	225 00	Anna Neff cls Pa	20 00
Lough Cong Pa	15 00	New Holland SS Pa	20 00
Weaver SS Pa	15 00		

Mellingers SS Fund Pa	45 00	Shore SS Indiana	5 00
Old Peoples Home Work-		Ft. Wayne Mis SS Ind	5 00
ers Lanc Pa	30 00		102 50
Five Sisters Lancaster		S C Contributions	
Pa	4 00	Alpha S C Minn	5 00
A Sister Mellinger Cong		Total for India Widow	107 50
Pa	5 00		
A Bro & Sis Lancaster Pa	5 00	Medical	
St Jacobs SS Ont	24 00	Fairview SS class 17	
Bowne SS Mich	2 00	Mich	5 00
Bethel SS Mich	18 87	Mr & Mrs Ernest H Miller	5 00
Goshen College SS cl		Holdeman SS Magdalena	
9 Ind	7 76	Hartzler class Ind	5 00
Elkhart Y P S & L A Ind	5 00	Fairview Cong N Dak	20 00
	278 99	A Brother Ind	50 00
		East Bend SS Mrs S M	

Orphan

J C Oesch & Family	10 00	Zehr cl Ill	3 25
A Brother & Sister Pa	18 00	Lakeview, Fairview &	
Science Ridge SS Ill	24 27	Spring Valley SS's N	
Hopedale SS Jr Class Ill	8 00	Dak	15 00
Walnut Creek SS cls 8		Elizabethtown SS Dora	
& 15 Ohio	27 00	Aungst cl Penna	20 00
Friends Penna	48 00	A Strasburg SS Teacher	
Middlebury SS Ind	8 00	Pa	10 00
Matt 25:40 Pa	30 00	Landisville SS Girls cl	
Blooming Glen SS Quin-		7 Pa	10 00
tus Leatherman cl Pa	3 00	Crown Hill SS Young	
Willow Springs SS Ill	10 30	girls cl Ohio	15 00
Forks SS Indiana	21 30	Goshen College SS class 6	
Walnut Creek SS cl 1		Ind	7 24
Ohio	7 26	Goshen College SS class	
Metamora SS Martha		11 Ind	2 76
Schertz cl Ill	8 00		168 25
Peter Garber	10 00	S C Contributions:	
Waldo SS Ill	12 54	Midland S C Mich	15 00
G Monroe Miller	20 00	Fairview S C N Dak	10 00
A Brother & Sister Ohio	20 00	Lower Deer Creek S C	
Allensville SS Pa	10 00	Iowa	8 00
East Scottsdale SS Pri			33 00
Birthday Box Pa	3 84	Total for India Medical	201 25
Lower Deer Creek SS			

Iowa:		Evangelistic Budget	
class 10	7 10	Mr & Mrs Ernest H	
classes 26 & 27	2 55	Miller	10 00
classes 16 & 17	2 00	Aaron King	5 00
West Union SS Pri Dept		Mr & Mrs Lloyd H	
Ia	8 54	Garber	52 00
Cherry Box Cong Mo	20 00	Blooming Glen SS Rob't	
West Liberty SS Pri.		Nase class Pa	8 00
Dept Kans	16 00	J H Eigsti	5 00
Lititz SS Ellen Landis cl		G G Marner	5 00
Pa	8 00	A Bro and Sister Mich	26 00
Mr & Mrs E O Brubaker	18 00		111 00
Bossler SS Pa	9 00	Friesen Auto	
New Holland SS Pa	20 00	Mr & Mrs Ernest H	
Strasburg SS Pri &		Miller	10 00
Begin class Pa	10 00	Boys' Hostel	
Land'sville SS Pri cl	10 00	Goshen College class 11	
1 Pa	10 00	Ind	9 38
Landisville SS Girls cls		Total for India	3,363 27
5 & 6 Pa	10 00		
Bethel SS classes 7 & 9		SOUTH AMERICA	
Ore	1 78	General	
Bethel SS Girls cl West		J G Hochstetler	1 00
Liberty Ohio	6 00	Milford A M Cong	
Clinton Frame SS Ind	68 00	Nebr	20 00
Goshen College SS cl 12		Matt 6:3 Kansas	5 00
Ind	4 03	A Brother & Sister	
Shore SS Ind	29 45	Mich	4 00
Olive SS Ind	203 90	East Bend Cong Ill	41 10
Kitchener SS M C Cress-		Lower Salford SS Pa	45 78
man class Ont	21 00	A Brother & Sister Pa	7 00
	774 86	Blough Cong Pa	7 75
		Salem Cong Nebr	10 00

Widow

Los Angeles Mission SS		East Fairview Cong	
Calif	44 00	Nebr	26 72
A Brother & Sister Pa	5 00	West Union Cong Ia	10 00
Emma Rohrer	5 50	East Holbrook SS Colo	3 00
Mattawana SS Pa	5 50	LaJunta Cong Colo	7 60
A Sister Ohio	5 00	Mt Zion Cong Mo	0 50
Penna SS Sister King cl		Palmyra Cong Mo	3 00
Kans	7 00	Cedar Grove Cong Pa	25 00
Elizabethtown SS Walter		Sharon Cong Sask	50 00
Herr class Pa	5 00	Gehman SS Pa	16 33
Portland SS class 14 Ore	5 00	Bethel Cong Ore	0 50
Martins Creek SS cl 12 O	5 00	Midway SS Ohio	20 32
Bethel SS Mothers cl			
W Liberty O	5 50		

Beech Cong Ohio 28 16
 Central SS Elida Ohio 12 50
 Wantner Cong Ont 21 75
 Maple River Cong Mich 10 00

377 01

Missionary

A Brother & Sister Ont 37 50
 Souderton SS Pa 37 50
 Pleasant View SS Kans 12 25
 Sycamore Grove Cong Mo 13 87
 A Brother Miller Cong Md 3 50
 Bossler SS Pa 28 55
 Good Cong Pa 54 00
 Snyder Church Mission Mtg Ont 90 00
 East Zorra A M Cong Ont 75 00
 York Co Dist Ont 329 82

681 99

Missionary Children

Sharon SS Sask Jr E 18 40
 Day School children of A F Lutke Iford Sask Jr S 17 10
 Elizabethtown SS Penna: Frank Hertzler class 8 32
 Herbert Maust class 7 28
 Orrville SS Ohio Jr E 12 15
 Orrville SS Ohio Jr S 9 46
 Fairview SS Mich 11 60

84 31

Evangelist

Mr & Mrs Ernest H Miller 10 00
 Mrs Oliver Hess & Anna Leaman SS cl's Pa 12 50
 M C Cressman 25 00
 Mary L Bower 5 00
 SW Penna SS Conf Mission Fund 19 00
 Marion Cong Pa 40 51
 Olive SS Ind 63 90
 Bowne SS Mich 5 00

180 91

Bible Reader

East Scottdale SS Teachers Pa 25 00

Orphans

Pigeon River SS Mich 16 00
 Mattawana SS Pa 10 00
 Adeline Smucker 4 50
 Towamencin SS Pa 22 50
 Lancaster SS Pa: Mrs Rohrer's class 4 00
 Frazier SS Pri cl's Pa 29 08
 Toronto Mission SS Be-gin cl. Ont 7 50
 Goshen College SS cl 4 Ind 4 00

97 58

Publication

A Brother & Sister Lancaster Pa 5 00

Bragado Station

Pigeon River SS Mich 16 00
 A Sister Pa 14 94
 Springdale Cong Va 19 06

50 00

L S Weber Auto Fund

Snyder Cong Ont 2 00
 Total for South America 1,503 80

AFRICA

Toronto Mission Y P Soc Ont 10 00

CITY MISSIONS**Altoona, Pa.**

Glade Cong Md 2 38

Springs Cong Pa 2 03
 Rockton SS Pa 4 77
 Kaufman Cong Pa 23 00
 Masontown Cong Pa 4 03
 Casselman Cong Md 1 00

37 21

Canton, Ohio

Lavina Slabaugh 2 00
 Martins & Pleasant View Congs Ohio 10 50
 Martha Hostetler 1 00
 A Brother Pa 3 00
 Tri-Co SS Conference Ohio 11 72
 Lydia Slabaugh 1 00
 Canton SS Ohio 3 47
 Lila M Gerber 6 13
 Martins & Pleasant View Y P B M Ohio 3 90

42 72

Chicago, Ill.

Cullom SS Ill 4 89
 Metamora SS Ill 17 37
 Hopedale Cong Ill 7 50
 East Bend SS Ill 10 50
 Mrs Prout 5 00
 World's Fair Visitors 40 18
 Metamora Cong Ill 21 57
 J W Shank 7 62
 Joe Shank 10 00
 Visitors 30 83

155 46

Detroit, Mich.

Detroit Mis Cong Mich 7 73
 Joseph Ramer 1 00
 Shore Cong Ind 10 00
 Leo Cong Ind 11 77
 Midland Cong Mich 13 14
 Sonnenberg Cong Ohio 75 89

119 53

Fort Wayne, Ind.

Shore SS Ind 10 00
 Hopewell Cong Ind 11 16

21 16

Kansas City, Kansas

W H Lehman 3 00
 A Brother Okla 5 00
 East Fairview Cong Nebr 25 99
 Milan Valley Cong Okla 2 44
 Penna Cong Kansas 13 22
 Cherry Box Cong Mo 3 00

52 65

Kansas City D V B S

Norristown Y P M Pa 20 00

Hutchinson, Kansas

Crystal Springs Cong Kansas 7 25

Lima, Ohio

Oak Grove SS Ohio 36 06
 Logan & Champaign Co Miss Mtg Ohio 38 64

74 70

Los Angeles, Calif.

Los Angeles Mis Cong Calif (Sept Report) 27 35
 Clara Vogt 1 00
 Ralph D Miller 4 25
 Los Angeles Mis Cong Calif (Oct Report) 29 16
 A Friend 0 50

62 26

Peoria, Ill.

Pleasant Grove SS Ill 10 40
 Science Ridge Cong Ill 20 08
 Roanoke Cong Ill 13 26
 Peter Garber 5 00

48 74

Portland, Ore.

Bethel Cong Ore 1 50

Toronto, Ont.

Salome Bauman 2 00
 Ontario SS Conf 3 50
 Vineland SS Ont 37 39
 Weber Cong Ont 6 50
 Waterloo Cong Ont 22 10
 Shantz Cong Ont 14 50
 Wannar Cong Ont 30 75

116 74
 Total for City Missions 759 92

CHARITABLE INSTITUTIONS**Children's Home K C**

Special Support 209 00
 Dora Brubaker 1 00
 H E Hartzler 15 00
 Levi Hershberger 3 00
 Milford A M Cong Nebr 10 50
 Paul Friesen 1 07
 Grace Friesen 1 07
 Willow Springs Cong Ill 4 42
 Mrs Ada N Yoder 10 00
 Peter Garber 5 00

260 06

Orphan's Home, Ohio

Special Support 496 50
 Sonnenberg Brethren Ohio 2 00
 A Sister Middlebury Ind 5 00
 Scottdale Cong Pa 17 17
 Morrison's Cove Congs Pa 1 00
 Pleasant View SS Ohio 6 65
 Logan & Champaign Co Mission Mtg Ohio 77 26

605 58

Home for Aged, Ill.

Peter Garber 5 00
 Special Support 591 20
 Willow Springs Cong Ill 9 27
 Science Ridge Cong Ill 17 38
 Goodfield Cong Ill 7 10
 Contribution Box 1 78

631 73

LaJunta Hospital & San., Colo.

Freeport Cong Ill 36 00
 Florence Selzer 5 00
 A Sister Pa 10 06
 No Name Reported 5 00
 Mrs Ada N Yoder 10 00
 Emma Rohrer 20 00
 Peter Garber 5 00
 Mary Good 8 50
 Scottdale Cong Pa 8 55
 A M Leatherman 2 67
 Morrison's Cove Congs Pa 0 50
 Hospital Sales Charged 2,101 73
 Hospital Sales Out Patients 41 50
 Hospital Sales Cash 340 40
 Income—Boxwell Farm 26 00
 Rental Income 223 75
 Mrs Gard 1 00

2,775 55

Total for Charitable Institutions 4,344 03

OTHER FUNDS**Evangelization of Jews**

Manitou Cong Colo 6 59

Goshen College

Science Ridge Cong Ill 14 74

Board of Education

Springs Cong Pa 2 85

Rockton SS Pa 1 00

3 85

District General

Spring Valley Cong N Dak 8 10
 Lake Region Cong Minn 1 46
 Coalridge Cong Mont 5 00
 Red Top SS Mont 12 46
 Line Lexington Cong Pa 77 00
 Doylestown SS Pa 31 82
 Providence Cong Pa 15 00
 Plain Cong Pa 155 17
 Souderton Cong Pa 20 24
 Spring City Cong Pa 101 00
 Howard-Miami Cong Ind 12 81
 Middlebury Cong Ind 12 88
 Goshen Cong Ind 22 21
 Emma Cong Ind 7 16
 Maple River Cong Mich 32 00
 Clinton Brick Cong Ind 12 80
 Clinton Frame Cong. Ind 26 99
 Waldo Cong Ill 16 11
 Sycamore Grove Cong Mo 7 15
 White Hall SS Mo 2 00
 Wichita Cong Kansas 6 00
 Mt Zion Cong Mo 8 60
 LaJunta Cong Colo 8 50
 Snyder Cong Ont 10 00
 Hopewell Cong Ore 9 23
 North Pomona SS Calif 10 50
 Nampa Cong Idaho 5 00
 Bethel SS Ore 2 13
 Glade Cong Md 1 07
 Stahl Cong Pa 6 53
 Casselman Cong Md 1 75

648 67

Colportage & Tracts

Berea Cong Ind 7 00

Rural Evangel

Shore Cong Ind 10 00

Rural Missions

Shore Cong Ind 9 10
 Leo Cong Ind 11 43
 Fairview Cong Mich 19 51
 Mt Zion Cong & Personal Mo 1 50
 Wannar Cong Ont 8 25
 Pleasant Grove Cong Pa 3 46

53 25

Illinois Conference Expense

Metamora Cong Ill 5 60

Pleasant Hill

Hopedale Cong Ill 10 00

General SS Committee

Willow Springs Cong Ill 3 30
 Morrison Cong Ill 0 50
 Waldo SS Ill 5 00
 Roanoke SS Ill 5 00
 Cullom SS Ill 0 50
 Goodfield Cong Ill 1 25
 Pleasant Grove SS Ill 2 33
 Hopedale Cong Ill 10 00

27 88

Evangelistic

Pleasant Valley Cong Kansas 9 50
 Mt Zion Cong Mo 2 00

11 50

S S Field Worker

Cherry Box SS Mo 2 00
 Sycamore Grove SS Mo 2 04
 Kansas City Mission Cong Kans 2 50
 Christian Workers Conf Colo 10 00

Catlin SS Kansas	2 22	Earl Hartzler	0 24	Andrew A Schrock	0 25	Ia	47 07
	18 76	Enos Heatwole	0 12	Joseph Orendorff	0 10	Salem Cong Nebr	16 45
Portland Mission Building		Isaac Miller	0 50	D S Yoder	1 00	West Fairview Cong	
Bethel Cong Ore	1 25	Mrs John Miller	1 00	Menno W Weaver	0 27	Nebr	19 00
SW Penna Conference Fund		N J Hostetler	0 20	A Brother Pa	1 00	Wes Union Cong Iowa	95 60
Schellsburg Cong Pa	1 00	J T Nice	0 50	A Brother Pa	1 00	Daytonville Cong Iowa	11 84
Springs Cong Pa	1 42	A Brother Pa	0 12	Joseph Cressman	1 00		200 67
Scottdale Cong Pa	15 44	D H Yoder	1 00	M B Hostetler	0 10	Total for Relief Funds	329 92
	17 86	A Brother Pa	1 00	David Lichti	0 50		
S C Letter		H D H Showalter	0 22	Harry Sommers	0 30		
Mrs Harvey D Miller	0 20	Peter Zehr	1 00	Ira Wenger	0 25		
Sent by Lina Ressler	0 60	A Brother Pa	1 00	E E Zehr	1 00		
Olive S C Ind	0 40	A Brother Pa	0 25	D F Lehman	0 10	Alberta-Sask Dist Conf	
	1 20	A Sister Pa	1 00	A Brother Pa	0 75	Board	205 45
Mission News Bulletin		Earl M Yoder	0 38	Adeline Smucker	0 50	Dakota-Montana Dist	
George Hallman	1 00	S. E. Graybill	1 00	S S Gehman	1 00	Conf Board	58 87
A Sister Pa	1 00	Lewis S Martin	2 00	A Sister Pa	0 25	Franconia Dist Conf	
S C Miller	1 00	E P Gerber	2 00	Mrs J H Smucker	0 50	Board Pa	789 76
A Sister Pa	1 00	Ben Graber	0 25	N E Hilty	1 00	Ind-Mich Dist Conf	
A Brother Pa	1 00	A Brother Pa	0 25	E F Heatwole	0 30	Board	769 89
Mrs W H Miller	0 30	J V Fortner	0 50	Enos Mumaw	0 25	Ill Dist Conf Board	312 83
Lizzie Coffman	1 00	J D Yoder	0 50	Henry Koerner	1 00	Iowa-Nebr Dist Conf	
Paul Erb	0 27	S S Hershberger	0 24	M J Lambright	0 20	Board	510 79
Isaac Zuercher	1 00	E B Shoemaker	0 50	A Brother Pa	1 00	Lancaster Dist Conf	
Mr & Mrs Mahlon Eigsti	0 40	F D Kropf	0 60	Chris Snyder	0 25	Board Pa	540 82
Matilda Speicher	1 00	Phoebe Smucker	0 25	Chas Kramer	4 00	Mo-Kans Dist Conf Bd	254 96
A Sister Pa	0 25	D J Schwary	1 00	R G Bauman	1 00	Ohio Dist Conf Bd	531 61
A Brother Pa	0 25	A Brother Pa	1 00	Waterloo SS Ont	5 00	Ont Dist Conf Bd	914 06
G H Beare	1 00	H V Albrecht	1 00			Pacific Coast Dist Conf	
Mrs Irvin Gimbel	0 10	A Brother Pa	1 00		87 96	Board	56 95
J G Hochstetler	0 87	A Brother Pa	1 30	Total for Other Funds	926 11	SW Pa SS Conf Dist	163 88
B E Stauffer	1 00	Dana Hartzler	0 30			SW Pa Dist Conf Bd	121 68
J M Gnagey	1 00	H R Schertz	0 25	RELIEF FUNDS		Wash Co Md & Franklin	
J H Weaver	1 00	J S Beechy	1 00	Russia		Co Pa Dist Conf Bd	238 65
J V Eichelberger	0 36	A Brother Pa	2 00			S-C Contributions	79 70
A Brother & Sister Pa	1 00	Joel Swartzentruber	1 00	J C Oesch & Family	1 00	Menn Board of Mis and	
L S Glick	1 00	John O Martin	0 25	Mr & Mrs Ernest H		Charities, Inc.,	6,070 73
A Brother Pa	1 00	A Brother Pa	0 50	Miller	10 00		11,620 03
John L Roth	0 50	Dora Myers	0 24	A Sister Lancaster Pa	10 00	India Mis Funds	3,363 27
A Sister Pa	0 08	F D King	2 00	Joel Knepp	5 00	S Am Mission Funds	1,503 80
J S Roth	1 00	A Brother Pa	0 25	Geo W Davis	5 00	Africa	10 00
Omer J Yoder	0 25	A Brother & Sister Pa	1 00	Matt 6:3 Kansas	5 00	City Mission Funds	759 92
A Sister Ohio	1 00	J Z & Emma Birkey	0 50	Mrs Ada N Yoder	20 00	Char Insti Funds	4,343 03
A Sister Pa	2 00	Mr & Mrs Jonas Loucks	0 25	Sisters Ohio	25 00	Gen and Other Funds	1,310 09
A Brother Pa	1 00	Emanuel W Neumann	1 00	Maple River Cong		Relief Funds	329 92
A B Burkholder	0 10	A Brother Pa	0 25	Mich	23 00		11,620 03
H A Mellinger	0 50	A Sister Pa	0 20		104 00		
E A Rediger	0 50	A L Troyer	0 25	General			
		A Brother Pa	0 50			Respectfully submitted	
		A Brother Pa	1 00	Orrville Cong Ohio	25 25	and	
		F H Hostetler	1 00			Gratefully Acknowledged,	
		A Brother Pa	2 00	Russians in China		V. E. Reiff, Treas.,	
		Amanda Brunk	1 00			1711 Prairie St.,	
		V Brennehan	1 00	Plum Creek Cong Nebr	11 31	Elkhart, Indiana.	
				Lower Deer Creek SS			

GLEANINGS

Cantonese Church, Bangkok

The Christian work among Chinese in Bangkok includes a school, an organized church, a street chapel, and daily preaching of the Gospel on the streets of Bangkok. Important advances have been made in the work of the Cantonese Church during the past year; the organization of the Cantonese Church with its national pastor, two elders, seven deacons and a membership of 117 and the reception of nine persons on confession of faith, and three by letter. There was also a city-wide evangelistic effort. Beside the regular Sunday morning, afternoon and evening services, the Cantonese church has opened its doors at least four evenings a week for evangelistic meetings. Every morning the two pastors and other workers have met at the church for a brief season of prayer, after which they have gone forth to preach here and there throughout the city. Many and varied are their pulpits—dirty, narrow lanes, opium dens, schools, workshops, working men's mess

houses, under green trees, in the scorching sun—but always sure of an audience of from one to more than a hundred.—Siam Outlook.

Rural Mass Education

The National Christian Council is laying emphasis on rural evangelism and mass education in many parts of China. Briefly, the method is to gather country people into night schools or short-term day schools for a few weeks in the slack season, and to teach them to master a thousand characters so that they can read simple books written in this vocabulary. When they have "graduated" from this first stage they can take further teaching in religion, improved agricultural methods, or some subject allied to their particular occupation. One of the greatest advantages of the plan is that it calls for active help from young, educated Christians.—C. M. S. Outlook.

Teaching the Illiterate in Honan

J. H. Bruce, missionary of the United Church of Canada, writes of country classes held at a village 40 miles west of Wei-

wei, Honan, a region marked by poverty, ignorance and sin. Since few could read or write, the first lessons were Phonetic Script, which about thirty boys and girls succeeded in learning in two weeks' time, being able to read Gospel of Luke. Fifty-seven boys in all were under instruction, in addition to adults. Twice a day all were drilled in the singing of hymns. Each noon the classes would assemble to consider the meaning of the Christian life, and all were urged to respond to the call of Christ to follow Him. Three courtyards were furnished freely for the work and all expenses were met by the Chinese.

Not long after writing this account, Mr. Bruce died of typhus fever, a disease which constantly menaces missionaries who itinerate in villages.—United Church Record.

Famine Relief Work

Dr. David A. Brown, Chairman of the China Famine Relief, (U. S. A.), has returned from a 10,000-mile trip of inspection of the areas in ten provinces of Northwest China in which famine relief and prevention

activities have been conducted during the past five years. He reports encouraging results—roads built, irrigation projects completed and in progress, dykes constructed; the use of drouth resisting seeds, and the establishment of village industries and agricultural coöperatives.

Most important of all is the change of mind that has come over China's leaders who now see that by proper programs the menace of recurring famines can be overcome. Thousands of square miles of fertile land are now adequately assured of water through engineered irrigation works and are producing food in spite of drouth while motor roads make possible the rapid transportation of food into areas that otherwise would be plunged into the direst distress when drouth, hail, locusts, and other calamities occur.

Fighting the Opium Evil

The "Anti-Opium Society," organized by Swatow Christian Institute, South China, and in which other organizations are represented, had a week of lectures on the evils of opium. A petition was sent to the Provincial Government, asking that measures be taken to prohibit the raising of poppy plants. This was granted, and notices were sent out to that effect, officials being sent to see that the order was enforced. Another petition which received favorable attention asked that in every large city some provision be made for treating addicts of the habit.—*Watchman-Examiner*.

Missionaries in War Zone

The Japanese advance in North China has brought imminent peril and destruction to missions in that area. On April 20th, cable reports stated that Japanese bombs had been dropped on the American Methodist mission property at Myunhsien, (a few miles south of the Great Wall) seriously damaging the buildings but causing no loss of life. The School for American Children at Tungchow, east of Peiping, was also reported bombed, endangering the lives of some 200 American children. There is apprehension for the Peking Medical University and the Yenching University, in case the Japanese undertake to occupy the city. The seaport town of Shan-hai-kwan, where the American Methodists have a station; the summer resort Peitaiho, where there is a large summer missionary colony, and other places between the Great Wall and the Lwan River have fallen into the hands of the Japanese. Tientsin, where there are fourteen missions; Tang Shan, a united Methodist mission station, Changli and Tsun wha, American Methodist mission stations are among the stations in the area of conflict.

The Church in Manchuria

As might be expected, the Church in East Manchuria has been seriously affected by events of the past year. A year ago one hundred out-stations were reported in this field. To-day there are not more than fifty, and many of these are so depleted that

their future is very uncertain. Since, on the whole, life and property have been more secure in towns than in the country, large numbers of refugees have crowded into the towns. Most of these churches have therefore gained very considerably in numbers but not in financial strength. Four village church buildings have been burned. The fifty churches which have gone out of existence entirely were in districts where conditions were such that all had to flee. When peace is restored many will be able to return to their farms and some churches will be reestablished, but it will be years before the loss is retrieved. Christians have stood the test and faithfulness has been manifest on every side. While the bandits treat Christian and non-Christian alike, communists have not shown like impartiality, and the lives of leading Christians are constantly threatened. Not a few have elected to die rather than deny their Lord. These have proved a great inspiration to other Christians so that a deepening of spiritual life, with new enthusiasm in preaching has been apparent, and every Sunday sees a number of decisions registered.—*Korean Echoes*.

Japanese to Chinese Christians

At the All-Japan Christian Conference held in Tokyo, Mr. Chang Fu-liang, Rural Secretary of the National Christian Council of China, after summing up political and social developments, said:

It would be an ungrateful act of omission, if I should refrain from touching upon the question foremost in our minds, on the relationship between Japan and China. By the constant interchange of messages of sympathy and good will during the last twelve months or so between our National Christian Councils and by the courageous stand taken by some Japanese Christians, the Christians in our two countries have come closer together in the fellowship of prayer and sorrow, although our respective countries seem to drift farther apart . . . The fate of mankind . . . calls for action on the part of Christians. . . . Will the salvation of nations lie in wars and more wars? God forbid! The Christians of the world, especially those in Japan and China, must aggressively and incessantly work for the cause of justice between nations, peace on earth and good will among men . . .

To send messages of greetings and to exchange fraternal delegates without sharing with each other the heavy burden of a common task in Christianizing the international relationships between our two nations, especially at this extraordinary time, seems to me to miss a great opportunity in our Christian fellowship. In spite of the small numbers of Christians in our two countries, let us therefore rededicate ourselves and redouble our efforts in the cause of international justice and good will. Then and only then shall we be laying the foundation for a lasting international peace.—*Missionary Herald*.

A New Conference Center

Since the War, Christian workers in the Near East have increasingly sensed the value of conferences as a means for the exchange of thought and experience, for increasing fellowship and understanding among groups of workers. It follows that a permanent conference center, devoted ex-

clusively to this great service, is found necessary, and the American Presbyterian Mission has granted on generous terms a five-year lease of a building of the Mission in Choueir, in which the Bible Lands Sunday School Union purposes to conduct annually during the summer months a conference center, hoping it may meet the needs of many missions, societies, churches and individuals for physical and spiritual refreshment. Several conferences, conventions and institutes have been tentatively booked for this summer.—*Bible Lands S. S. U. Leaflet*.

Iraq Missions

With its entry into the League of Nations as an independent kingdom, Iraq has attained a degree of publicity, and has shown some evidence of becoming in reality what it is in name. As conditions to entrance into the League, Iraq gave several guarantees, two of which affect missions. One is freedom of conscience and worship, and the free exercise of religious, educational and medical activities of all denominations subject to the maintenance of public order and morality. The other is of the equal rights of racial, religious and linguistic minorities.—*Outlook of Missions*.

Aid for Pariahs

Since September, 1932, the Government has allowed Mahatma Gandhi freedom to carry on work connected with the removal of untouchability. Statements and interviews that emanate from his prison are eagerly read and discussed by all classes. Work in this connection has grown so much in volume and value that it was thought advisable to start a weekly paper exclusively for discussion of topics related to the removal of untouchability. The first number appeared on February 11 from Poona under the title *Harijan*, meaning literally "God's people." Mr. Gandhi, [who has just been released from prison and has begun another prolonged fast] writes most of the articles.—*Christian Century*.

Vellore Medical School Opened

Vellore Medical School for Women, the institution built and equipped through the untiring efforts of Dr. Ida Scudder, was formally dedicated on December 2, 1932. Streams of visitors made their way to the scene by car or cart or afoot, while red turbaned police made sure that nothing should obstruct the way for the Governor of Madras, Lord Stanley. His speech and that of the Surgeon-General showed how deeply the Government appreciates the aid which mission institutions, such as this, supply in fighting disease and ignorance. The appreciation of the patients finds its voice in such testimonies as this: "Oh, I always go to Vellore Mission Hospital. There is no other where they are so kind and loving, or where they take such pains to look after every one, rich or poor. My mother always went to the Big Doctor (Dr. Ida) and I always go to that young woman the Big Doctor has trained. She knows just what to do."—*Christian Intelligeneer*.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

And it is the far-reaching accomplishments of this great sacrifice that make His first advent into the world "the good tidings of great joy" which have thrilled the hearts of His people in all generations.

Bro. E. W. Bricker of Calgary, Alta., has our thanks for his interest in sending us newspaper clippings containing timely discussions on present-day issues and events. One of these articles appears elsewhere in this issue.

Next week will be the Christmas number of the Gospel Herald. Already a number of timely messages bearing on the coming of Christ to earth are in our possession. We trust that these messages will not only prove to be interesting but also edifying to all our readers.

There is nothing so expressive of real friendship as relieving a friend of a burden or enduring hardship for his sake. There is nothing so binding to the heart of a Christian as to remember what Christ bore for our sakes, and nothing so consoling in bearing the daily cross for His sake as the thought of what He bore for us. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

General Conference Reports.—Our presses have been busy running off a number of interesting reports in pamphlet form, among them the report of the Mennonite General Conference held at Hesston, Kans., Aug. 3, 24, 1933. This is a 93 page report, containing the minutes of the meeting,

the reports submitted to that body for discussion and appropriate action, and the Conference sermon and other addresses. As usual, these reports will be sent out at General Conference expense. Those wishing to contribute to these expenses may do so by paying a nominal sum when they get the books, but there is no price placed on the books. These reports contain reading matter of unusual interest and value, and the most important feature connected with their distribution is to get them into the hands of those who will read them. There should be some one in every congregation to send in an order and see to it that the community is supplied. These reports will be sent out as long as the supply lasts.

We also have on hand the report of the General Problems Committee. By action of General Conference, this report also includes the General Problems Committee report of two years ago—a much fuller report than the one submitted at the last meeting—that our people may have an opportunity to re-study the former report as well as the last one. In sending for the report of General Conference it would be well also to include an order for the Problems Committee report.

Subscriptions.—We are pleased at the number of renewals that have been coming in during the past few months. We realize that the number is far below what it would have been if times were more nearly normal; but considering all things, the Herald family has done real well in the way of keeping up subscriptions. Speaking of the Gospel Herald, there are a number of reasons why it should find a place in the home of every one who wishes to keep in touch with the Church and its standards and activities, and we invite the coöperation of all who are interested in seeing this accomplished. Here are a number of things that may be mentioned in this connection:

For years we have followed the prac-

tice of sending the Gospel Herald a year free of charge to newlyweds, provided we know their address. Those sending the marriage notices can give the addresses of those desiring the paper on these terms.

The paper is sent to ministers and worthy poor at half price, or one dollar per year.

For five dollars the paper will be sent to any address for three years. Until further notice, this will apply to those in arrears as well as those wishing to pay in advance.

Thirty dollars will bring the paper to your home during the life-time of the subscriber and of his or her companion.

Should you send in the names of new subscribers, you will receive a credit for six months on your subscription for every new subscription accompanied by two dollars.

Sample copies will be sent out free upon application.

Your coöperation and your prayers are appreciated.

CHRISTIAN LEADERSHIP

This is the beginning of a five-article series on this subject. We hold to the theory that all men, whether they are classed as leaders among men or not, are followers, of some power, of something, of somebody. Keeping this fact in mind, let us first consider

I. The Leadership of God

We recognize God as the Creator of all things visible and invisible, as the Supreme Being who holds our very existence in the hollow of His hands. Infinite in wisdom, power, and love, He merits both our reverence and our obedience. And since there are but two supreme rulers or leaders, God and Satan, in their respective realms, it follows that all men are following under the leadership of either God or the devil. Inseparably connected with this leadership is the matter of human destiny. The two leaders being the ex-

act opposite of each other, they lead their respective followers in opposite directions, landing them in opposite destinies.

How God Leads

There are a number of ways in which we recognize the leadership of God. In the first place, His leadership is accomplished through Christ and through the Spirit. The discussion of this leadership is to furnish the messages in the next two numbers of this series. God also asserts His leadership through His Word, the Holy Bible, in which His Word and will are made plain to man, and through which the Christian may know what belongs to the leadership of the Holy Spirit. His Word and His Spirit are always in exact and complete harmony. Understand the one, and you understand the other. To further protect and safeguard those who accept His leadership, He has instituted the Christian Church, a discussion of which will furnish the fourth message in this series. And, finally, this leadership is brought nearer to His people through the ministry of God-chosen and anointed leaders, as set forth in Eph. 4:11-16. Recognize all these factors in Christian leadership, and you are on safe ground.

One infallible rule which determines whether we are following the leadership of God or the devil is the attitude which we assume toward the inspired Word of God. The tempter's "ye shall not surely die" given as a rejoinder to God's "In the day that thou eatest thereof thou shalt surely die," is typical of all his attitudes toward the Word of God. There is not a single scripture given by inspiration of God that is not opposed by a counter proposition by the devil and fostered by his following, the world. They who follow the Lord accept without question everything that God says. They may miss it, sometimes, in their interpretation of the meaning of God's Word, but this is because of misunderstanding and not because of disobedience, rebellion, or neglect. All true followers of God accept the entire Bible, both Old and New Testaments, as being absolutely reliable from beginning to end. There is no, "Yea, hath God said?" about their philosophy. When God speaks, they have no other thought but to accept it and obey it.

Results of Heaven-directed Leadership

What do we gain through following the leadership of God?

In the first place, it means deliverance from the bondage of sin and of Satan. The Bible speaks of two ways: the narrow way and the broad way; the way of holiness and the "way which seemeth right." It also speaks of two destinies: the place prepared by our

Savior for His followers and "the place prepared for the devil and his angels." Follow the leadership of God, and not only are you on the way of holiness but the end of that road will mean the opening into the realms of glory, the destiny of all true believers. Follow the leadership of the devil, and the "broad" and seemingly "right" and pleasant way will eventually lead to the destiny described in the language of the psalmist: "The wicked shall be turned into hell, and all the nations that forget God." The leadership of God will keep you on the way of holiness, and so long as you are on this road you are freed, and will remain freed, from the dominion of the devil.

Again, the leadership of God means a righteous, holy life. It is impossible to be on the way of holiness and at the same time be living in sin. They who travel on this road, while "strangers and pilgrims" on earth, belong to "the household of God," shine in the image of their great Leader, become more and more like Him, until the time when they will hear the blessed invitation, "Come, ye blessed of my Father, inherit the KINGDOM." "Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

Christian fellowship is another sure result from following after the leadership of God. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." And not only this, but in this delightful condition we can say of a truth that "truly our fellowship is with the Father, and with his Son Jesus Christ." In these fellowships we have an experience that is but a mere foretaste of what is ahead when in the bright hereafter we will enjoy that blessed fellowship of the Holy Trinity, together with saints and holy angels, in the world without end, through Jesus Christ our Lord. Our fellowship, let us remember, is restricted to fellowship with those who are on the same road with us. Dear reader, which road are you on? under whose leadership are you marching? where are your affections? The answer to these questions determines the nature of our fellowship.

Not the least among the results of following divine leadership is that of our influence over others. We can only reflect the light that is within. While it is possible for the brightest kinds of light to be dimmed by having to shine through "smoked chimneys," it is impossible for any one who is without the light and life of Jesus Christ within the soul to cast a heavenly influence over others. It has well been said that no one has ever gone to heaven alone or to hell alone. Our responsibility, therefore, does not stop with our-

selves. To the extent that we extend an influence over others, they will either be among the happy throng in heaven or among those who will be waiting in the dark caverns of hell, depending upon whether we are following Divine or Satanic leadership. Follow after God, and all your personal followers will follow in the same direction. As Paul says, "Be ye followers of me, even as I also am of Christ."

Finally, speaking of the results of following after God, the great climax is reached when we enter the portals of high heaven. The way of holiness leads in but one direction: ETERNAL GLORY. Look up—press on—"Follow peace with all men, and holiness, without which no man shall see the Lord." "Rejoice, and be exceeding glad; for great is your reward in heaven."

Topic for next week: **The Leadership of Christ.**

"GRIEVE NOT THE HOLY SPIRIT"

By Elias Swartzendruber

For the Gospel Herald.

And grieve not the Holy Spirit of God by which ye are sealed unto the day of Redemption. Eph. 4:39.

In the above text Paul wrote to a people who had received the seal of redemption which comes through the Holy Spirit baptism. People are said to be baptized "with the Holy Spirit and with fire." Fire can be checked by withholding fuel, and can be quenched by using water. The Holy Spirit can be checked by withholding our means of grace, and can be grieved when we fall back to the carnal lusts of the flesh. It seems in this age spiritual life in Church activity is so low that the ordinary Christian heeds very little the leading of the Spirit in his daily walk in life.

A true Christian often comes to a place where he needs the guidance of the Spirit, that he may make his choice in the right direction. No one can expect the guidance of the Spirit in a trying case when he is conscious that he has not followed the Spirit when he was tempted in smaller things. When the Word of God is settled on any matter, let no man tempted in a roundabout way excuse a yielding to said temptation to suit his own case, for the Holy Spirit will not direct in such a choice.

Balaam was asked of Balak to come over and curse Israel. When Balaam enquired of the Lord, the Lord said, "Thou shalt not go with them." That settled the matter with the Lord; but why should Balaam enquire a second time? Balaam had prospects of honor and riches. The Bible reader also knows the disappointment that he met with in the way as he went. Balaam

had tampered with his conscience, and made himself believe he had a right to go. When a man has repented of his sin, and has vowed his service to the Lord, he receives the witness of the Spirit. This is the seal of Redemption. When Israel had fled from Egypt and had crossed the Red Sea, the enemy was lost in the sea. The Red Sea was their redemption from the wrath of the enemy, but they had not yet entered Canaan. Sometimes men make a good start, and may have truly repented; but the journey is only begun, and the way may be long, and the Holy Spirit must not be grieved by the way. In Matt. 12:43-45 Jesus gives an account how the Holy Spirit may be grieved:

"When the unclean spirit is gone out of a man, he walketh through dry places seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out: and when he is come, he findeth it empty, swept, and garnished. Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and they dwell there: and the last state of that man is worse than the first."

The above text is not always well understood. When the Holy Spirit is come into the heart, it is then that the unclean spirit is gone out of this man, the two do not dwell together. But now notice; the unclean spirit watches for a time when he may find this man idle, that he may occupy where he has been before; and also notice, when he enters he takes with him seven other spirits more wicked than himself, and they dwell there, and "the last state of that man is worse than the first." When a man has forsaken sin and the world and has given his heart to God; and has received the witness of the Spirit which is the seal of redemption, and again falls back into sin, which he had forsaken; he has now denied the Lord Jesus, and has grieved the Holy Spirit, and has fallen under the power of the seven spirits that are stronger than the one he has first forsaken. Such an act may not be a direct sin against the Holy Ghost, but such a man may need help outside his own effort to get back to God. I take the privilege to refer to an incident that came under my observation, where the Holy Spirit may have been grieved:

Years ago, when I lived in Missouri, there was a middle-aged man who had been converted at the Kansas City Mission and had made his church home with us. He took considerable interest in the work of the Church, but was much addicted to tobacco. I saw that his old pipe and its strong smell was hindering his influence in the work of the Lord, and when the opportune time came I spoke to him about the tobacco habit. He readily admitted the wrong, and went on to tell how he was converted at the Mission, and how he quit drink, and tobacco, and other evil hab-

its, and that he refused tobacco when it was offered to him. He said, this one time he told them how long he had not touched tobacco, and they asked him to take it just this one time to see if he still liked it, and he yielded that once, and he said, "And the devil had me." He said, "It was easy to quit the first time, but now I can not quit any more." This man did not tell me what he was going to do, but I found out later that he made a strong effort to quit tobacco that week, but only with a failure. I do not doubt but this man once had the witness of the Spirit but the devil found him idle and made it hard for him: The experience of this man no doubt is the experience of hundreds of others, whatever their habit may be that they have once denied and have fallen back into, and are struggling under the load. This man went from one bad habit to the other, and is away from the Church. He went back to Kansas City, and as much as we know he has lost all the faith he once had in the Lord Jesus.

But will we call their case hopeless? Not necessarily. A man sometimes needs help from the Church; or even from a brother. If a man is truly penitent and burdened in his heart for his sin, there is yet hope. Here is the promise: In Matt. 18:19 Jesus said, "Again I say unto you, if two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father in heaven." I wonder sometimes if we know the worth of this promise, in the case of a fallen brother? The Church may pray for a man, but the Lord Jesus puts the number down to two. And why not to one? The reason may be this: Any one that is stooped low in sin is an unclean person. The virtue may be in this that a clean person pray with the sinner. That means you and the sinner, if they are burdened for the cause. Jesus said, "It shall be done for them of my Father which is in heaven." Will you offer to help a fallen brother to get right with God? Many opportunities have been wasted in helping the fallen to get back to God.

Manson, Iowa.

OXFORD GROUP

(The following, clipped from "The Calgary Albertan" and sent us by Bro. E. W. Bricker of that city, is a timely discussion on a movement that has attracted wide attention during the past few years, and we believe our readers will be interested in reading the message.—Editor.)

Editor, The Albertan:

For some months letters have been appearing in the press eulogizing the Oxford Group movement. They have not been here as yet, but I see they have been to Calgary and made many converts. May I say that the movement did not originate in England,

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Just recently a ministering brother in one of our denominations remarked that he thinks those who practice the holy kiss have no more blessings than those who do not, and that it was said for preachers only. How are we to harmonize this with Scripture? B.

That ministering brother may have been a very thoughtful man, but we would hardly give his opinions the same rating that we would the Word of God. Not what man thinks but what God says, should form the basis of our Christian practices. Turning to the Word of God, we read:

"Salute one another with an holy kiss" (Rom. 16:16).

"All the brethren greet you. Greet ye one another with an holy kiss" (I Cor. 16:20).

"Greet one another with an holy kiss" (II Cor. 13:12).

"Greet all the brethren with an holy kiss" (I Thes. 5:26).

"Greet ye one another with a kiss of charity" (I Pet. 5:14).

We recognize that the salutation with the holy kiss, like all other things commanded in Scripture, may be abused. But the abuse of anything is no argument against its use. If abuses exist, let these abuses be discontinued and let obedience to God's Word stand. We know of no more inexcusable way of abusing Scripture than that of disobeying it or speaking of it disparagingly.

nor at Oxford; but in the United States where most of our crazy cults come from. Of course, the use of the word Oxford gives an air of importance and learning to the movement, but it is a misnomer. They have no right to assume a name that is misleading. Honesty is one of the essential elements in Christianity. That clergymen should take sides with them and open their churches to the work of false prophets is an amazing sign of our times.

The gospel of Christ is clearly revealed to us in the Holy Scriptures, and there is none other. Our Lord warns us to beware of false prophets which will appear in sheep's clothing. They will come as the apostle says with "another gospel which is not another," but Satan's counterfeit. To those who know the Scriptures the marks of the counterfeit are easily detected. Dr. Buckman recommends, as a true exponent of their message, the book "For Sinners Only," but the teaching in that book is not the gospel of Christ.

Prayer is an essential part of Chris-

(Continued on page 797)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Wichita, Kans.

(1837 Woodland Ave.)

Greeting to all in Jesus' Name:—"Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." How comforting is this promise of peace. It is with joy that Christ accepts the responsibility of sharing our burdens.

Truly we praise God for the blessings we have recently received. On Sunday, Sept. 24, our bishop, Bro. Harry Deiner, was with us. He took charge of the morning services, leaving with us a message of hope and comfort. In the evening he conducted communion services. Partaking of communion, in fellowship with Christian friends, made us realize more deeply the significance of Christ's death on the cross.

Bro. Milo Kauffman recently conducted a series of meetings, beginning Oct. 26 and closing Nov. 5, on which day three services were held. The subject of the morning message was "Prayer"; the afternoon message, "As it Was in the Days of Noah"; and in the evening, "Heaven or Hell—Which?"

The meetings were well attended and a feeling of encouragement and refreshment was felt by all. Three confessions were made.

We earnestly desire the prayers of God's people, that the work at this place may continue.

Dec. 2, 1933. Evelyn Thayer,
Lorene Glassburn.

Hutchinson, Kansas

(Mennonite Mission)

Dear Herald Readers:—On Dec. 3, eight souls were added to our number, six by water baptism, and two from another denomination. In the same service we also commemorated the death and suffering of our Lord by observing communion and feet washing. These services were in charge of Bishops H. A. Diener and J. G. Hartzler who have the oversight of the work here.

The meetings conducted at the Mission recently by Bro. John Thut of Harper, Kans., and Bro. L. C. Miller of Manitou, Colo., were very encouraging and upbuilding to the congregation. A number confessed and others were deeply under conviction. While here the brethren, Thut and Miller, were also used at other places of wor-

ship. Bro. Thut preached for the West Liberty congregation one Sunday, and Bro. Miller for the Yoder congregation. Each preached once at the colored Sunday school, conducted by Bro. and Sister J. F. Brunk, in the colored sister's home. Bro. Miller also preached to about 800 boys at the State Reformatory. His talk was greatly appreciated by the boys.

Will you pray for us that the will of the Lord be done in the work in Hutchinson?

Especially remember Bro. and Sister Brunk who have spent some time and money for the advancement of His cause, and for the benefit of the lost in this city. We also ask an interest in your prayers in behalf of those who were received into church fellowship and that others who are under conviction may decide to come out on the Lord's side.

Visiting ministers preaching for us recently at our regular services were, Amos Gingerich, Hesston, Kans., and D. D. Miller, Protection, Kans.

We extend a hearty invitation to anyone passing this way to stop with us.

Dec. 4, 1933. Alf. B. Miller.

Ft. Wayne, Ind.

(1209 St. Mary's Ave.)

Dear Herald Readers:—We truly are thankful for the blessings of this year; for the bounties, the joys, and even the sorrows, when we think He has given us a Savior who came to earth from glory, died and rose again, that we might be partakers of salvation.

Thanksgiving was truly a day of praise and service at Ft. Wayne. The Leo congregation joined us with an all-day service, and all partook of a bountiful basket dinner. The out-of-town speakers were Bro. Edward Frey of Fulton Co., Bro. Maurice O'Connell of Lima, O., and Bro. Amos Hostetler of Topeka. Sister King of Elida had the Children's Hour and there were other speakers from Leo and Ft. Wayne. We truly felt the Spirit of God with us.

We are planning a Christmas program for the Sunday school. Should any one feel they would like to help in our usual Sunday school treat we would be very glad, as we do not want to disappoint the children. We are indeed grateful to the congregations who have sent in canned fruit. (1 bbl. from Howard-Miami; 1 bbl. from Shore; and 2 bbls. from Holdeman congregations). We also received a trailer load of potatoes, flour, corn meal, etc., from the Shore congregation. We truly were grateful for these as our supply was long exhausted.

We also received bedding, consisting of 1 comforter, 1 quilt, 2 sheets, and pillow cases from the Nappanee sewing circle. We thank all these who

have remembered the work in Ft. Wayne, and ask that you continue to pray for the work here.

Dec. 4, 1933. Pearl Martin.

Coatesville, Pa.

(625 Walnut St.)

Dear Readers:—"Some trust in chariots, and some in horses: but we will remember the name of the Lord our God;" "for in Him we live and move and have our being."

On Nov. 8 we were reminded of the fact that we have here no continuing city, when a brother (one of the converts of the city, 67 years of age) was laid to rest to await the sounding of the trumpet calling to life those who have fallen asleep in Jesus. He had been a member of the Mission for only a short time, having been received into fellowship in August, 1933. But he had made a full surrender and was faithful until death, his suffering prior to his death being borne with Christian fortitude. Our loss is his eternal gain.

The average attendance at Sunday school during the past month was about 131. This is not as high as we would like to see it. Many and varied excuses are given for not attending Sunday school. One of the most prominent is that the parents do not get up in time to get the children ready to come out Sunday morning. We see Satan's hand in this by keeping them up late Saturday evening to attend the popular amusements, thereby depriving them of Sunday morning worship.

We were indeed glad for the many visitors who worshiped with us recently. Among them were Bro. and Sister Raymond Doerr and son, Bro. and Sister John Wentling and daughter, Bro. and Sister Henry Hershey, Bro. and Sister Ira Barge, Bro. and Sister Silvanus Stoltzfus, Bro. and Sister Ezra Fisher, Bro. Elmer Miller, Francis Huber, Jacob Hartz, Elam Hartz, Sister Lillian Smith, Myra Stoltzfus, Mary and Anna Mae Hess, Frances Hilderbrand, and Bro. and Sister Ira Kurtz and family; also some others whose names we failed to get. To all we say, Thank you for your presence, and extend a hearty invitation to come again and bring others with you.

Our aged Brother Moore is not so well at the present time. We pray that if it is God's will he might yet be spared with us for a while to testify to the saving power of Jesus Christ.

Services were held at this place Thanksgiving morning. A goodly number were present. We are indeed grateful to our heavenly Father for rulers who set aside a day of Thanksgiving to Him from whom all blessings flow; and who even request us to go to the house of worship instead of hindering us in our services as would be in their power to do if God permitted.

Pray for those who have named His name in this city that they might grow in grace, also for those who hear the Word from time to time but have not yet accepted Christ, that theirs may never be the condition spoken of in Jer. 8:20. And may all who know the value of prayer remember several young sisters who seemingly are somewhat discouraged in their Christian life. Also we humbly beg of you to remember the workers at the Throne of Grace.

We wish to thank the sisters of the Ephrata sewing circle for the donation of quilts to be distributed to the needy, also acknowledge with thanks the donation of eight dollars from a sister of the Kinzer congregation toward improvement of the Sunday school department.

Dec. 5, 1933.

E. B. K.

York, Pa.

(N. Hartman St.)

Greeting to all Herald Readers:—

The work at our new place is being greatly enjoyed. Signs of increasing interest are noticeable. We have an average attendance of 45 children, and the total attendance has reached 141. More children are coming in, and older ones that have neglected "the best" are coming as well.

We have a number of very faithful workers, laboring with us. More are needed. "Who then is willing to consecrate his service this day unto the Lord" (I Chron. 29:5)? Join in God's work, partake of the joy of serving.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Pray for the work here, and as opportunity affords, spend the Lord's day with us.

Dec. 6, 1933.

The Workers.

Lancaster, Pa.

(112 E. Vine St.)

Dear Herald Readers:—"Season's Greetings." Blessed be the God and Father of our Lord Jesus Christ.

We are again nearing the time when we shall commemorate the birth of our Savior. How differently this is observed in our America. We should be careful how we celebrate this day and season. Oh, worship the Lord our King.

This is the season when we all wish to express our love one to another. We should do it in a way that it will count for God. Songs of thanksgiving and praise should be sung to bring cheer to the unfortunate, sick, and bereft; a wonderful way to express our love and appreciation to our neighbors and friends, who are not blessed as we are.

The work at this place is going along nicely. The good Lord has been blessing the work. A class of eight souls have been received into church fellow-

ship. We had a number of visiting ministers with us since our last letter to the Herald: Bro. Landis Shertzer of Millersville, Bro. Samuel Lehman of Manheim, Bro. John Mumaw, Harrisonburg, Va., also Bro. Clarence Ramer of Alberta, Canada, who was with us Dec. 4. We are glad for these visiting brethren with their encouraging messages. May the good Lord bless them. In this city conditions are a little better than a year ago, but there are still a number out of work.

We expect (D. V.) to give Christmas baskets again, the following can be used: potatoes, vegetables, canned goods, meat, lard, groceries, fruit, jellies and money; these things should be at the Mission by Thursday, Dec. 21. We will try to distribute as the Lord gives grace and wisdom.

Continue to pray for the work at this place, that we may be faithful witnesses for Christ, in this part of His vineyard. Visitors always welcome.

D. S. Krady, Supt.

Dec. 7, 1933.

Millersville, Pa.

(Mennonite Children's Home)

Thirty-four children in this institution are anxiously looking forward to the Christmas vacation. Some of these have been with us for a number of years and are telling those who were admitted recently about the nice time that they had while here during former holiday seasons. During the past twenty-two years we have been able, by your help, to give a toy to each child and are hoping to be able to help bring joy and gladness to their young and tender hearts again this year. One sewing circle has already brought a contribution of dolls, etc. Good books for the older children are a valuable gift.

An application for the admission of two girls is being investigated. Others applied for admission but had to be told that the boys' dormitory is full.

The brotherhood at Mt. Joy donated one-hundred sixty-eight quarts of canned fruit and vegetables. Others from other districts brought their donations to the Home and we say, "Thank You," to all. Several Sunday school classes have responded and have contributed cash for payment of coal bill, which was reported last month. Are there not others who could do the same? May the Lord bless each one who has so kindly lent a helping hand.

Yours for the children,

The Workers.

Dec. 8, 1933.

Per. Levi Sauder.

ARGENTINE WEEKLY NEWS LETTER

(November 8)

By Edna B. Weber.

News reaches us from Carlos Casares that the Bible Coach is now be-

ginning its campaign there. The meeting on Saturday night was for special prayer. The public meetings in the tent began on Sunday. No doubt many will hear the Gospel for the first time, since many enter the tent meeting out of curiosity who would not enter a Protestant Church. The Lord has richly blessed the work with the tent and Bible Coach. From Carlos Casares the campaign will move to the nearby towns of Martinez de Hoz, Moctezuma, Smith, and Guanaco. In the month of December, the Lord willing, they will arrive with the tent in Pehuajo. We are anticipating a time of revival and rejoicing. The people do not respond as readily to the Gospel in Pehuajo as in some of the other towns, but we believe that God can break the stony hearts here too.

At a public memorial service at the station last week in memory of a young aviator who dashed to death with his plane a few days before, a young professor in the High School, expressed his atheistic views with much enthusiasm to the vast crowd gathered. He addresses audiences in this city every week and seems to be very influential. He said, "There is no God. If there would be One, He would not allow such catastrophies to happen." Brother Litwiller has spent hours with this young man, giving him the true Gospel message. One day he admitted that he wished he could believe as we do, but he cannot. He also confessed that he was very unhappy. There are other influential men in this city who have heard the message of the Gospel, but they do not wish to condescend to enter a Protestant Church. We trust that the Lord will send some of these people to the tent meetings during the Bible Coach campaign and that He will convict them of sin.

A year ago last September we began a daily morning prayer meeting which meets from 8 to 8:45. This has continued faithfully for over a year. The Lord is blessing these meetings and answering prayer. These hours of fellowship and communion enable us to face the battles of the day with greater confidence in the Almighty One. One sister who attends daily has experienced great victories! Her husband told us recently that it is wonderful how these morning meetings have helped her to overcome the drink habit and the use of bad language. Almost daily she gives out tracts, Ways, and Gospel portions. In their business they have financial problems which would overwhelm them were it not for the grace and power of God. Another sister who attends regularly has been greatly helped. When we began the meetings she did not have much patience and love toward the one who previously had the drink habit. Now they pray for each other and manifest

(Continued on page 796)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

MY HOME IS GOD

Heb. 12:22, Psalm 90:1, John 14:20

My Home is God Himself; Christ brought me there.

I laid me down within His mighty Arms,
He took me up and safe from all alarms,
He bore me "Where no foot but His hath trod,"

Within the Holiest, at Home with God.
And bade me dwell with Him, rejoicing there.
O holy place! O home Divinely fair!
And I, God's little one, abiding there.

Rom. 7:24; 8:1

My home is God Himself; erewhiles I dwelt
Within myself, a straitened, drear abode,
And found no liberty to walk God's road,
Bound down by what I saw, or thought or felt,

God broke me down, and left a ruined place,
But ere I sought the fulness of His grace,
I tried with tears to build it up again,
I failed, and then God's message came so plain,

"Come forth, from all thou art, and dwell in Me,

Seek not what thou canst do, or feel or be,
Lay down thy life, take Me instead of thee."
And then I found God was my place to dwell,

My Home was God.

I Peter 3:18

My Home is God Himself, but oh, the cost
That Christ hath paid to bring my spirit there!

His own dear Life, and all He held most fair,
He laid it down for me, that I might come
And dwell forevermore with Him at Home,
At Home in God and safe none otherwhere!
O happy place! O Home Divinely fair!

You, too, may come and dwell rejoicing there.
You ask what I have paid? 'Twas nought but this,

I lost my loathsome life and took up His,
And now God's free, free grace is all my boast,

Not mine, but His the cost! —Anon.

IS IT NOTHING TO YOU?

Is it nothing to you that a sinner must die
For want of the soul-saving Word?

Can you turn a deaf ear to the heart-rending cry

Of millions that never have heard
That wonderful story of pardon and peace,
With power to revive and renew?

How can you believe it and still be at ease?
Dear friend, is it nothing to you?

Is it nothing to you that the harvest is white
And is ready for reapers to-day?

It will soon be too late with the oncoming night,

Consider your fatal delay;
While the call unto service is urgent and clear,

And the workers to-day are so few,
As the call of the Savior reaches your ear,
Dear friend, is it nothing to you?

Is it nothing to you, as you hear from abroad

How millions of heathen to-day
Are waiting to hear of the only true God,
Who taketh transgressions away?

If you have accepted the gift of God's love
And gladly His bidding would do,

Can you turn a deaf ear to the call from above?

Dear friend, is it nothing to you?

Is it nothing to you that the soul-saving cause

Is neglected by those who profess
To be saved by the blood shed on Calvary's Cross—

And by faith life eternal possess?
When you think of the many in darkness of sin,

Must you not to the Master be true?
When He calls you to serve Him, lost sinners to win,

O, friend, is it nothing to you?

—Selected.

"BE OF GOOD CHEER"

The phrase, "Be of good cheer," on the various occasions it was used by the Savior, is significant, instructive, and comforting to His faithful followers in all time.

"Son, be of good cheer, thy sins be forgiven thee." That was the comforting pronouncement to the palsied sinner with faith in Him who is "mighty still to save." To the woman who had faith to believe that if she could only touch the border of His garment, she would be healed, again, it was, "Daughter be of good comfort; thy faith hath made thee whole; go in peace."

The precious significance in the miracle lies in that "Thy faith hath made thee whole;" and in her willingness to then declare her faith "before all the people."

There are conditions on which comfort, good cheer and peace, as in the Savior's declaration, are based. When these conditions obtain with us, we shall be able to comprehend the depth of meaning and the import of that last tender and loving discourse to His disciples, declaring, finally, "These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

—Selected.

WHAT IS, IS BEST

I do not ask that life should be a bed of ease,
I am not like the child who wants each toy he sees.

And yet 'tis hard, I think, sometimes to see and know,

When life seems full of bitter things, The why 'tis so!

'Tis hard to watch the ones we love grow sick and die—

To lay them in the grave and make no moan or cry.

Yet those He loves, God chasteneth, so we are told.

And each in some way doth believe the story old,

That in this world what is, is best. Although we see,
A thousand ways in which we think 'twould better be,
To have what we have longed for; but 'tis all in vain.

Each one must learn through care and grief, sorrow and pain:

That God some trials sends to each, That one and all

May come to Him for sympathy; May heed His call:

"Come all ye weary ones to me, For here is rest,"

And so we all would firm believe, What is, is best.

Thus though like others, I would like at peace to be,

I only ask that He, in time, will give to me
A faith so sure, a love so great so strong and true,

That I may look to Him for help in all I do;
Content to know at last for me will come sweet rest,

When life's hard lessons have been learned, What is, is best.

—Sel. by C. B. G., Lanc., Pa.

MEDITATIONS

By H. N. Troyer.

For the Gospel Herald.

Blessed is the man whom thou chasteneth, O Lord, and teachest him out of thy law.—Psa. 94:12.

All of us know the value of the natural law of pruning. Unless we prune grapes we need expect no fruit. The more severely we prune, the better the fruit.

Even though we know the value of the natural law of pruning, how little we desire the practice of the spiritual law of chastening on our own lives! We feel that we are growing spiritually. We enjoy going to Church. We really love our Bible and desire the sincere milk of the Word. It may be even that our daily life is one of roses except that the thorns touch a little now and then which we mind about as much as a grown person minds the little thorn pricks while in the garden.

But, all at once, our activities are so rudely interfered with. Our vines, that have gotten such a firm hold on such a firm support, are ruthlessly cut off and torn away. We are stripped, it may be, physically, socially, or financially, or all at once! What an experience!

Natural law says that the root system becomes more vigorous under such treatment and that more real rich food is poured into the remaining plant. Also, that the law of life struggle brings out a new vigorous growth.

We note that the Lord not only chastens those whom He loves but also teaches and this teaching properly comes after the chastening. How our roots go after more food and help out of His law during the chastening David, as King, was very successful and gave the Lord the honor. He wanted to honor Him yet more by bringing the Ark to Jerusalem. All Bible readers are familiar with the

(Continued on page 791)

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE LIFE OF PAUL**

LESSON OUTLINE

Lesson for Dec. 24, 1933.—**A VISION OF PEACE.**

Lesson Text.—Isa. 11:1-9.

Writer.—The prophet Isaiah.

Golden Text.—The earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Isa. 11:9.

Points for Meditation.

1. The Christ of prophecy.
2. The Prince of Peace.
3. The peace of God within the soul.
4. The peaceful Kingdom of our Lord.
5. The knowledge of the Lord.

Introductory Thoughts.—For this lesson we turn aside from the connected narrative setting forth the life and labors of Paul and devote ourselves to a season of meditations upon the wonderful Kingdom of the Prince of Peace whom Paul magnified in his teachings and exemplified in his life. The time is at hand when the advent of our Lord is to be remembered by the observance of a special day set apart to His memory. Different people have different visions as they meditate upon this lesson, but in all these meditations there is enough breadth and depth that we may meditate to our hearts' content without getting into one another's way. The prophet looked forward hundreds of years and saw the glory of Christ. We look back through the centuries, and see the same Lord. What to him was the prophetic voice, to the children of God at the present time is a blessed experience. Together we look to a time that is yet future and our visions harmonize. He has gone on to enjoy the blessings and presence of his Lord, and we are soon to pass over, to spend eternity in His presence and glory together. The vision of the prophet helps us to appreciate the coming of our Lord. We welcomed His first advent; let us unite with John in the prayer, as we meditate upon His second advent, "Even so, come, Lord Jesus."

LESSON COMMENTS

In meditating upon the lesson, we shall content ourselves in turning the light of truth upon a few of the most striking sentences found in it:

1. "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots."

This is a direct reference to Christ. Of the lineage of David and of Jesse, Christ was a fulfillment of this as well as many other things which the prophet Isaiah foretold of Him. For an accurate history of Christ, pre-written, read the book of Isaiah. And the fact that many of the things which the prophet foretold of Him are couched in figurative language simply adds to the beauty and the richness of the narrative.

2. "The Spirit of the Lord shall rest upon him."

The prophet goes on to say what his means. The significant words: "wisdom . . . understanding . . . counsel . . . might . . . fear of the Lord . . . quick understanding . . . righteousness," etc., give us to understand what

it means for one to be possessed with the Spirit of the Lord. The presence and power of the Spirit was manifest in the work of Christ from beginning to end. The disciples of Christ who are truly Spirit-filled and Spirit-led, manifest the same qualities in their life and labors that Christ did while He lived among us in the flesh.

3. "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth."

It sets forth one phase of the character of His reign. On one occasion Christ quotes from the prophet, saying, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." The spirit of the world which classifies a man according to his wealth or his prepossessing qualities is entirely missing in the work and ministry of Christ. Many of the things which are hidden "from the wise and prudent" are revealed "unto babes." Christ was the common man's friend; and it is from the ranks of the common people of earth that the greater part of the inhabitants of heaven will be chosen. When Christ chose His disciples it was mainly from the fishermen of Galilee that He made His selections. But Christ is not partial to the poor, even if the world is partial to the rich. He judges with "righteousness" and with "equity." As Peter aptly says, "God

is no respecter of persons." Rich and poor, white and black, intelligent and ignorant, old and young, Jew and Gentile, all are measured before God by the same standards. Thank God for such a Redeemer, such a Friend, such a Judge. "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Such He proved Himself to be when He was here among us.

4. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together: and a little child shall lead them . . ."

Whatever may be your vision of a literal fulfillment of this at some future time, don't look at this future scene so hard that you fail to see the actual fulfillment of this in the hearts and lives of the people of God in the present dispensation. To the extent that we fall short of this standard as here-presented in the prophet's beautiful and impressive word-picture of the ideal Christian life, we fall short of the will and the plan of God concerning our lives. We know of no really Christian nation; but to the extent that nations yield to the Gospel of Christ and the influence of the Spirit, we recognize the cause of the difference between so-called Christian and really heathen nations. Christian people are "the light of the world," "the salt of the earth," a medium through which the light from heaven is made to shine upon a dark and sinful world.—K.

Bible Meeting Topic

GOD MANIFESTED IN THE FLESH.

—Jno. 1:1-18; I Tim. 3:16.

Topic for December 24

MOTTO

"Made in the likeness of men."

OUTLINE STUDY

I. Christ is God in His Person.

1. He is called God.—Isa. 9:6.
2. He was in the beginning.—Jno. 1:1.
3. He is over all, eternally.—Rom. 9:5.
4. He came from the Father and went back.—Jno. 16:28.
5. He is the Creator of all things.—Col. 1:16.
6. He is God in fullness.—Col. 2:9.

II. Christ was Man in Earthly Form.

1. He was born.—Isa. 9:6; Luke 2:7 (Without human father.—Luke 1:35).
2. He had a body that could be handled.—Luke 24:39.
3. His Deity dwelt in flesh.—Jno. 1:14.
4. Made of a woman.—Gal. 4:4.
5. Made in the likeness of men.—Phil. 2:7.
6. He took on Him the seed of Abraham.—Heb. 2:16.
7. He had human feelings.—Matt. 21:18; Jno. 4:6; Jno. 11:35; Luke 2:52; Matt. 8:10; Matt. 26:38.

III. The Purpose of the Incarnation.

1. That He might die for us.—Heb. 2:9; 10:4-10.
2. That He might sympathize with us.—Heb. 2:14-17; 4:15.
3. To make the Father known to men.—Jno. 1:18.
4. To destroy the works of the devil.—I Jno. 3:8.
5. That He might appear in the presence of God for us.—Heb. 9:24.
6. There is no other possible way.—Acts 4:12.

MEDITATIONS

(Continued from page 790)

chastening of David in the death of Uzza. It hurt. It caused David to study the law, and God soon taught him that "None ought to carry the ark of God but the Levites." He obeyed, and a richer life for him and his people was the result.

Let us with Paul welcome the chastening of the Lord for in our weakness is His strength made perfect and we shall bear more fruit and much fruit.

Aurora, Ohio.

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THURSDAY, DECEMBER 14, 1933

Field Notes

Bro. S. M. King of Hesston, Kans., is spending some time in school in Chicago, after three years of service in the schools of the Philippines.

An inspirational song service will be held, the Lord willing, at the Mount Joy, Pa., Church at 2:00 o'clock on Sunday afternoon, Dec. 17. Everybody welcome.

Change of Address.—Bro. Leroy Thayer, of Wichita, Kans., writes that he has moved from 221 W. 16th St. to 1601 Jackson St., Wichita, Kans., his present address.

Bro. Eli Kramer was ordained a deacon in the Madison Co., Ohio, congregation on Sunday evening, Dec. 3. May the Lord abundantly bless our brother in his added responsibilities. A.

December 3-10 was the time set for a Bible conference and evangelistic meetings at Larned, Kans., with Brethren John Thut of Harper, Kans., and L. C. Miller of Manitou, Colo., as instructors and messengers.

January 14, 1934, is the date set for the beginning of a series of meetings at Strickler Church near Middletown, Pa., in charge of Bro. Milton Brackbill of Paoli, Pa. The meetings are to continue two weeks. Pray for them.

December 3 was an important day at Shore Church near Shipshewana, Ind., at which time Bro. Percy J. Miller was ordained by lot to the ministry. "We feel that the Lord was present and directed the work," writes a brother from that place. May heaven's blessings attend the ministry of our young brother.

Bro. J. A. Heatwole of La Junta, Colo., writes: "Communion with the little flock at Guyman, Okla., on Sunday, Dec. 3. In the evening we had a Gospel sermon at Perrytown, Tex. An appreciative audience was present."

Bro. Jacob Giesbrecht, a beloved minister of the Old Colony Mennonites in Mexico, passed away on Nov. 16, 1933. He was aged 61 years and served as a minister 33 years. May the Lord comfort those who mourn.

Among the visiting ministers who filled appointments recently in Mennonite churches in Lancaster Co., Pa., are the following: B. B. King of Elida, Ohio; N. A. Lind of Tangent, Oreg.; John R. Mumaw of Harrisonburg, Va.; C. J. Ramer of Duchess, Alta.

Evangelistic meetings are scheduled to begin at the Mennonite chapel at Mill Run, a suburb of Altoona, Pa., on Dec. 31. They are to continue until Jan. 14, with Bro. Aaron Mast of Belleville, Pa., in charge. Your prayers and presence, if possible, are solicited. N.

December 6-17 is the time set for the revival meetings going on at the Mennonite mission in Canton, Ohio, with Bro. E. W. Kulp of Bally, Pa., in charge. This notice is still in time to enlist the prayers of the faithful during the last few days of the meeting.

Bro. James Bucher of Upland, Calif., has been engaged in holding revival meetings with the Bethel Congregation, Aurora, Oreg. Our informant says that the Lord has been sending much appreciated messages through our brother and asks an interest in prayer in behalf of the work.

A brother from La Junta, Colo., has written us concerning a very interesting hymn appreciation held at the La Junta Mennonite Church on Sunday evening, Nov. 26. Bro. Jos. H. Shank of the local congregation interspersed the singing with interesting information concerning hymns and composers.

A ministerial meeting was announced to be held at the Zion Mennonite Church, Hubbard, Oreg., on Dec. 14. The announcement says: "The desired purpose of this meeting is renewed strength and courage for Christ and His cause through mutual fellowship and contact of the ministerial body." May the Lord bless the work in this field.

Some time ago we published a notice of inquiry concerning the advisability of printing the series of articles which appeared in the Gospel Herald several months ago under the general head of "Talks on Christian Growth and Victory" in book form. Since that

time we have heard but few responses. We would like to hear from others that are favorably impressed.

An important meeting was held at the Pleasant Grove Church near Martinsburg, Pa., on Sunday, Dec. 10. At this time Bro. D. I. Stonerook was ordained a bishop, the ordination service being conducted by Bishops J. A. Ressler, I. K. Metzler, and Daniel Kauffman. After this an impressive communion service was held. May God bless our dear brother in his added responsibilities.

A farewell missionary meeting was held Saturday morning, Dec. 2, at Weaverland Church, Lancaster Co., Pa. The occasion of the meeting was the near approach of the time of sailing of Brethren Elam W. Stauffer and O. O. Miller for Africa, in the interests of starting up mission work in the dark continent. Many are the prayers ascending to the Throne, to the end that this enterprise may be the means of bringing many souls into the fold of Jesus.

Bros. Orie O. Miller and Elam Stauffer set sail from New York soon after midnight, early on Thursday, Dec. 7, on the steamer "Bremen" on their mission to Africa. About fifty brethren and sisters of the Erisman, Manheim, and Lititz congregations accompanied them to New York and enjoyed an inspirational farewell meeting on the ship before bidding them the final farewell and God speed on their trip. A correspondence from Manheim gives further details.

Bro. Sanford Yoder of Goshen, Ind., spent Wednesday of last week at Scottdale. He was on his return home from Lancaster Co., Pa., where he attended the farewell missionary meeting held at Weaverland Church previous to the sailing of Brethren Elam Stauffer and O. O. Miller for Africa. Bro. Y. also filled appointments at the following churches in Lancaster Co.: Landis Valley, O. P. Home, Millersville, and Elizabethtown. He also preached at Scottdale on Wednesday evening.

Bro. N. A. Lind of Tangent, Oreg., who has been visiting among the brotherhood in the east for some time, will soon again make his way westward. His recent and coming schedule is as follows: Souderton, Pa., Dec. 10, 11; Philadelphia, Pa., Dec. 12, 13; Washington, D. C., Dec. 14, 15; Harrisonburg, Va., Dec. 16-18; Hagerstown, Md., Dec. 19; Wadsworth, Ohio, Dec. 20, 21. Bro. Lind will then start west, visiting at places en route and expects to be at Hesston, Kans., Jan. 1. May the Lord bless his ministry among the churches.

Brother Jacob Quiring, originally from the Mennonite Community in South Russia and later from Germany where he was connected with an institution of learning, landed in New York Wednesday, Dec. 6, on his return trip to Germany from an extended stay with the Russian Mennonite colonists in Paraguay and Brazil. Bro. Quiring had spent one year with the Paraguay Colony and three months with the Brazil Colony. During his stay with the colonists he spent his time in special research work and will publish a book relating to each colony. During his short stay in this country, plans were made for a meeting with representatives of the Mennonite Central Committee at a meeting which was held in Chicago last Saturday. According to sailing schedules he was leaving for Germany on the steamship "Europa" this week.

Correspondence

Winton, Calif.

Dear Readers of the Gospel Herald:—Though this congregation has had many difficult trials, we can feel the effects of showers of blessings sent from "Him who doeth all things well."

On Sunday, Nov. 26, we were privileged to have our first Christian life conference. Being the first of its kind at this place, we gladly can say with truth that it has been proved a help to those present. Visitors of the day were Mrs. Mills, Daniel Horst and mother, all of Terra Bella, Calif.; Clara Ebersole, Ruth Kauffman, Miss Detwiler, Mr. and Mrs. H. G. Erisman, and Mrs. Koppenhaver, all of Los Angeles. Mrs. Koppenhaver intends to stay for some time here with her daughter, Mrs. Irvin Wedel.

Bro. D. F. Shenk of Sheridan, Oreg., was also here and is staying, holding evangelistic meetings at this place. We ask an interest in your prayers in behalf of these services, so they may be conducted as the Lord will direct. Thus far, we can feel the progressive effects of these meetings.

Sunday, Dec. 3, is the date set for the preparatory services and the week following communion will be held. May the Lord lead and direct all things showing us His will, is our prayer.

Beginning Saturday, Nov. 4, a junior Bible school was started under the direction of Bro. J. P. Bontrager. The school began with a goodly representation and we request prayer for the Bible school, so it may progress as the Lord may direct.

Let us then as Christian soldiers march onward into the battle, fighting shoulder to shoulder, becoming more than conquerors.

Nov. 30, 1933. Lena Dirks.

Kalona, Iowa

Dear Readers of the Herald:—A Thanksgiving greeting to you all in the worthy name of our Father who giveth us all things to enjoy. By His grace I will try to fulfill my promise to let you know how I am coming along. I am happy to say that the Lord is good. I can truly say, "He leadeth me along the way." Up to this end I was going from place to place while waiting on the Lord to get a suitable housework place for me. It pays to wait on the Lord. Believe me, I have a good home now. I can go to the Lord's house.

To-day, Thanksgiving day, Bro. Paul Gingerich and wife took me along to our church at East Union. There our ministers, Brethren Edward Shetler, Joseph Brenneman, and D. J. Fisher, by God's power, gave us their sincere expression of shepherding the flock. We received a rich spiritual feast for Thanksgiving, and no one can take it from us. His grace can change us wonderfully. The privilege was given to testify for Christ. Quite a number responded. With me as always in my youth, I am handicapped in understanding, and deprived in addressing the public. I am willing to give my testimonial in print, if space is allowed. In Jesus' name I am thankful for a home and for the house of worship and for our brethren and sisters.

I thank the Lord for my adopted one, and for health and strength. I thank the Lord for my hearing aid. Although the hearing device is not perfect as compared to the hearing God has made and allowed to some to enjoy its use free of cost, I thank the Lord for the spiritual hearing, and whosoever will can have it. Let us all try to be content and thankful with our lot, and see that the lamp of our love is well supplied with the precious oil of the Holy Ghost, that we may be ready to go in at once to the marriage feast.

God bless you all is the prayer of your unworthy servant.

Nov. 31, 1933. Lizzie M. Wenger.

Lyman, Miss.

Dear Herald Readers, Greetings:—On Nov. 19, missionary day, the following services were conducted at the church here: Sunday school in the morning, followed by a sermon by Bro. Yoder from Mal. 3:10. The theme of the sermon was, "Make God a partner and give Him His share that there may be meat in His house, and also that we are stewards in God's harvest field."

In the afternoon an inspiring program was given, with Paul Hershey as moderator.

In the evening we had our regular Y. P. Meeting, which was the missionary program from the Y. P. meeting booklet.

On Nov. 25 Bro. Hallman, our bishop, came into our midst to conduct communion services. In the evening we had our council meeting and a sermon by Bro. Hallman. Then on Sunday morning we had our communion services. There were some sixty members partook of the Sacred Emblems. Among the number were the Yoder and Lantz families from Kiln; also Sister Lee and son from Slidell, La.

In the Master's service,
Dec. 2, 1933. Nora Hershey.

Schellsburg, Pa.

Dear Herald Readers:—Greeting in Jesus' precious name. Our Bible Conference at this place has closed, but we are glad to say that we people at the Schellsburg congregation have profited spiritually by it. We will long remember the teaching given to believers and the way in which the instructors brought forth the wonderful truths hidden within the covers of the Book of all books, the Bible, during the entire conference.

We were glad for the attendance of members from other congregations. We feel that God was with us during our conference and we ask an interest in your prayers that the work of the Lord might prosper at this place.

Dec. 2, 1933. Fanny M. Rose.

Freedom, Mo.

Dear Friends of the Gospel Herald:—Another Thanksgiving day has passed: and though the past summer has been so hot and dry that there has been much shortage of crops, yet we have much for which to be thankful. How wonderfully the Lord can, and does, regulate conditions and things to supply all our needs according to His riches in glory by Christ Jesus.

Financial conditions seem to be improving somewhat for some of the poor people in this district. There is some demand for barrel stave and tie timber. Though the former is the higher priced we were glad for the expression of a needy widow who said when she considered the matter she did not feel like selling her timber for the support of the liquor traffic. We thank the Lord for such convictions, and pray that they may increase and deepen.

We had our regular Thanksgiving day service with the Phillips family in the woods before our dinner with them, and a similar service at the Lane Church in the evening. May the Lord grant us the spirit of thanksgiving, that will last not only for the day but for every day of the year.

We were glad for the presence of our bishop, Bro. J. M. Kreider, of Palmyra, Mo., with us Nov. 7-20 for visitation work and meetings, which closed with communion and feet washing services.

We are glad and thankful for the
(Continued on page 796)

Miscellaneous

DECEMBER

By Geo. S. Keener

For the Gospel Herald.

D

Divine and holy was our Savior born
In Bethlehem on the first Christmas morn,
The wise men were guided by the Star,
Which led from the eastern land afar.

E

Everlasting salvation He brought to the world,
His banner of love is forever unfurled,
"Come unto me, I will give you rest,"
Answer this call, and you shall be blest.

C

Come, the great feast is ready for all,
The rich and poor, the great and small;
Of joy and peace Christ was the herald,
Bringing salvation to all the world.

E

Everlasting life to you He will give;
Trust in Him, and then you will live;
Fully trusting, He'll supply every need,
Following His truth you are free indeed.

M

Morning and evening, always to Him pray;
He will be with you to lead all the way;
He will hold you in His mighty hand;
Till in safety you reach the glory land.

B

Bring all your burdens and sorrows to Him,
He will sustain you though shadows be dim,
All of earth's sorrows He surely can heal,
He will be with you through woe or through weal.

E

Ever in life keep before you His cross,
Count things of earth for Him but as loss;
Gladly go with Him, though narrow the way,
Knowing it leads to eternity's day.

R

Run then with patience the race set before,
Until life is over and time is no more;
When He shall say to His servant, "Well done;
Come on up higher; your battle is won."
Hagerstown, Md.

DISCIPLESHIP

By R. P. Blosser

For the Gospel Herald.

Would you My disciple be?
Then leave your all and follow Me;
Father, mother, sister, wife,
Brethren, children, your own life,
Farms and lands and houses too,
Everything that hinders you;
If you love these more than Me,
You can't My disciple be.

Would you My disciple be?
Take thy cross and follow Me;
Earthly things, do not treasure—
Leave the world with all its pleasure;
Do not seek the world's renown,
Neither seek an earthly crown;
You must from the world keep free,
If you'd My disciple be.

Would you My disciple be?
Deny thyself and follow Me;
Go and seek the sheep that's lost,
Rescue them at any cost;
From the tempest and the cold,
Bring them safe into My fold;
Where they'll safely sheltered be,
All who come and follow Me.

Would you My disciple be?
Take my yoke and learn of Me;

I am meek and lowly, too,
I have plenty work for you;
See, the harvest now is white,
Must be gathered ere the night;
To the fields, and do your best;—
Learn of Me, and you'll find rest.
Canfield, Ohio.

MEDITATIONS ON THANKSGIVING

By L. S. Yoder

For the Gospel Herald.

Greeting in Jesus' blessed name.
Thanksgiving day is past, and I suppose most of us readers of the Herald spent part of the day in some form of Thanksgiving service. Perhaps this one will be the last for us; Jesus may return before another Thanksgiving day may come. If so, our thanksgiving and rejoicing will be complete.

What an ungrateful world we are living in, and seemingly it is becoming more and more so all the while as an evidence of the perilous times. But how kind God is to the unthankful! Yet the ungrateful shall receive their reward for unthankfulness. If there was ever a time to show gratitude to God for blessings received it is now. Time is short; let us do our best to render God faithful service of gratitude.

We thank God for the field of service to which God has called us; for the congregation which we are permitted to serve; and for the love and fellowship which exists among the brethren. We feel very keenly the responsibility resting upon us in this great work and field. We at present have three preaching points and a few others we would like to open.

I am alone in this work as minister and surely appreciate the assistance of our faithful deacons. We feel the need of more help and want to invite brethren (ministers) who are looking to the south land for a winter home, or for future home, to investigate our field before going elsewhere. We have a very good climate, and water that is very healthful. We will appreciate very much to have any brother stop with us when passing through southern Mississippi, and will be glad to meet any at Gulfport upon notice of their coming. We are quite a little distance from the nearest congregation. I think the distance is about 600 miles. So we are always glad for visitors.

We are looking forward to a series of meetings sometime this winter, and would be glad to have an evangelist to winter with us.

Health in general is good. There are some severe colds.

The Lord is richly blessing His own and His work for which we thank Him.

May each one be faithful unto the coming of our Lord.

Yours in the faith, L. S. Yoder.

GIVING THANKS

By Celestia Wagner

For the Gospel Herald.

"Bless the Lord, O my soul, and forget not all His benefits."

In the midst of a time of depression, distress, fear, unrest, and strife, people may be tempted to question what there may be to be thankful for. We may think that the past few years have been very dark, and that the immediate future looks little if any better; that retrogression and degeneration are everywhere in evidence,—in the home, the church, the nation, the world; and that in consequence there is nothing in sight that would cause anyone to be thankful to God or to burst out in praise to Him for His goodness.

We say there may be a temptation to think of things in this way, and some people may even go so far as to express themselves in such terms. But a little thought will soon reveal the mistake of such reasoning or thinking. In the first place, the depression has been no fault of God. During these years the earth has brought forth in abundance, and if anyone has been hungry or cold it was not because there has been a famine of things to eat or to wear. Wheat and cotton and other products of the earth have been so plentiful that people have not known what to do with the surplus. The bowels of the earth are full of coal, and if people suffered from lack of fuel, it was not that the Lord has not given us a most generous supply. And so we can not blame God for not being good to us. He has given abundance to supply every temporal need, and if people have suffered from a lack of the necessities of life it was through the greed, ignorance, or mismanagement of man, who failed to use or distribute these great blessings so that all could benefit from them. And so in the midst of a world that is in many ways the victim of the greed and unfaithfulness of man we should be all the more thankful that we have a God who is provident and faithful in caring for all His creatures.

Let us never be forgetful of all these temporal benefits—the sun, rain, air, the beauties of nature, the bountiful harvests which crown the year as an evidence of the goodness of God. Let us praise God for these and such other blessings as home and friends and factors and elements that make life pleasant and worth while.

But we must remember that there are greater blessings than those we can see or appreciate with our natural senses. After all, these things have to do largely with life upon the earth; that there are other things which concern life eternal. "For the things which are seen are temporal; but the things which are not seen are eternal."

Let us be thankful, then, for Christ as our Saviour, for the Holy Spirit as our Comforter and Guide, and for the Father who gives us all these rich blessings to enjoy. Let us be thankful for the Church here below and the privilege of being a part of this family of God. And then the wonderful Christian privileges we enjoy; Love, joy, peace, and the other fruits of the Spirit; the bright hope of eternal life; the opportunities and joys of service in the Kingdom of God. As we begin to enumerate these blessings we are soon lost in wonder and praise, and words fail us. We might try to name them one by one but even here we would probably fail, we could not think of them all.

Hard times, difficulties, perplexities, disappointments, persecutions, and other unpleasant experiences may be ours. God sends these things upon us for a purpose, and if we accept them in a right way, they too will become sources of blessings to us. Let us then, thank Him also for the hard things in life, knowing that they will work together for our good.

"In every thing give thanks; for this is the will of God in Christ Jesus concerning you."

Eureka, Ill.

TRUSTING IN THE LORD

By Isaac R. Heri

For the Gospel Herald

Whatever be the slights, the unkind thrusts, the bitter disappointments; whatever be the matters and things that cross our pathway in unfriendliness, in God we shall be delivered from every incident and circumstance of bitterness, of enmity, and of ill will. Whatever be the doubts and fears, the dreads and disappointments, the darkness and the gloom, the heaviness that rests upon our spirit like a hideous nightmare with evil forebodings, in God the doubts and fears shall vanish, the dreads and disappointments be driven to the four winds of the heavens, the darkness and gloom dispelled, the heaviness lifted, it shall disappear as mist before the morning sun.

We are not woe-betide, evil beset. We are not daunted and dismayed when we live in the increased strength and power of an endless life in Christ Jesus our Lord and our Saviour. We are not downcast and hopeless when the Lord blesses us in the right and with might, when He gives us the forethought, the forecast, the vision, and life of a blessedness in Christ Jesus our Lord and Saviour both now and henceforth and forevermore.

All the good things and the best things in life come from God, for He has created the world and all things and all people out of nothing; and if we, as children of God are the sheep

of His pasture why should we murmur and complain when trials appear? why so greatly disturbed because of the evil that is rampant because of the distress of nations and the fulfillment of prophecy for very soon we all will take our departure whether through death or by the Lord's return? In the meantime, let us continue to eschew evil and learn to do good, and be ready to take our departure whether through the grave or through the air upon the trumpet call.

In our acquaintance with the people of God, neither you nor I dare fold our hands in indifference—no, not in the thought that you are saved—but continue to be in your activity and strength to live an overcoming life for he that overcometh shall inherit all things. On overcoming read what is said in Revelation to the churches at Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea.

Lancaster, Pa.

THE FORGOTTEN FUNDAMENTAL

By a Sister

For the Gospel Herald.

By this shall all men know that ye are my disciples, if ye have love one to another.—John 13:35.

Fellow Fundamentalists, are we not in danger of overlooking one of the great fundamentals? It isn't in our creed, yet its importance may clearly be seen from our Lord's statement which I have quoted above. I have been hearing people say: "If creed does not lead to Christlike conduct toward a brother in the Lord, of what use is it?" I have seen the finger of scorn pointed at some who have taken a conspicuous place in the fight for orthodoxy, and I am just wondering if our cause is being endangered in some quarters by the failure of any of us to wear the badge of discipleship which

our Lord designed. It is just the kind of trick we might expect the Devil to play on us in this crucial hour, for he well knows that a Christlike man is the most powerful weapon the Church has, and little does he care for our orthodoxy if he may keep us from wearing the badge of brotherly love.

I feel this to be so important to our cause right now that I ask your consideration of a few thoughts along this line. **We must not get away from the thirteenth chapter of First Corinthians.** We have come upon a day when we must have more **living sermons**—the living Christ in men true to the faith once delivered, and if we strengthen our lives at this point, it will mean unspeakable gain to our cause. It is a great thing to stand on the solid foundation of eternal truth, and be an "Amen-Hallelujah believer." but the devil has the laugh on us when he can get us to shout louder than we live. Thousands who never read a Bible are to-day carefully studying "living epistles" and conscientiously trying to decide which side is right. Our doctrines are being judged by our deeds. Men know that those who are born of God will resemble their Father, and God is love.

We must be very careful that they shall not be confused by the Spirit which we display. God puts tremendous value upon great likeness to Jesus, and our text proves it. It is love as even greater than faith and hope; love as the fulfilling of the law. When Christian brotherhood breaks down, or when Fundamentalists do by other members of the Lord's body that which they well know our Lord would never sanction, a fearful blot has been put upon the cause of Christ. A Christlike life is the greatest contribution any Christian can make to the world. "By this shall all men know." This is our badge, and may we wear it to the upbuilding of the cause of Christ.

Sellersville, Pa.

NEWS NOTES FROM OUR SCHOOLS

EASTERN MENNONITE SCHOOL

The beginning of November brought to a close our revival meetings. Bro. Ray Shenk's last service with us was at the regular Friday devotional meeting, where he spoke and then conducted a testimony meeting. He left for Washington that afternoon.

On Nov. 12 we had our counsel meeting, when Bishop Lewis Shank was with us. The morning service on Nov. 26 was uplifting as we witnessed the baptism of five young people. Bishop S. H. Rhodes was here for this service. The evening of the same day we observed communion. It was a day of fellowship that was particularly impressive. We sat "together in heavenly places in Christ Jesus."

Bro. Clarence Ramer, Duchess, Alta., conducted conjoint prayer circle on Saturday

evening, Nov. 4, talked to the mission prayer circle group the next morning, and preached the evening sermon.

On Nov. 15-17 Bro. Elam Stauffer paid his last visit to the school before leaving for Africa. He brought us an inspiring sermon on, "This is the way, walk ye in it" (Isa. 30:21). Part of the Friday morning devotional hour was turned into a farewell meeting.

On the evening of Nov. 21, Bro. George R. Brunk, Denbigh, Va., preached a sermon on Eccl. 12:13. The next morning Bro. S. H. Brunk conducted chapel and spoke a short time on "Conclusions."

Bro. E. F. Hartzler, Marshallville, Ohio, held a series of meetings at the Bank Church about nine miles out. The students attended one evening in a group. Bro.

Hartzler talked to us at mission prayer circle on "The Spirit-led Life."

The chapel talks for the month were given by Bros. Hostetter, Mumaw, Weaver, and Gehman on the following subjects respectively: Health, Public Speaking, Courtesy, and Current Events. The second term address was given by Bro. C. K. Lehman on "The Quest for the True Philosophy of Life." There was one evening lecture by Bro. Wenger on "Chronology of the Bible: Genesis to Judges."

The Y. P. C. A. sponsored a group that gave a program on Spruce Mt., W. Va.

The geology class and a few others under the direction of Bro. Hostetter visited Natural Bridge one afternoon and evening. The College Juniors had the unique privilege of visiting in Maryland in the home of Bro. and Sister Lewis Martin over one week end.

On Saturday evening, Nov. 25, we were glad to have with us in the dining room Bro. and Sister Wenger. The occasion was Bro. Wenger's birthday.

A new feature here was a program given by the Berean Reading Circle which is made up of Mennonite young people of the community. Besides a reading and special music, Bro. J. L. Stauffer gave an address on "Our Heritage, a Challenge to This Generation."

Recently more shrubbery was planted on the campus and on the lawn of the home economics house. The Root Nursery again kindly donated as much as we bought.

The Thanksgiving season found our school family scattered considerably. Bro. Wenger was in Augusta Co.; Bro. Stauffer at Pinto, Md.; Bro. C. K. Lehman at Lancaster, Pa.; Bro. Mumaw at Mechanicsburg, Pa.; Bro. Hostetter and Sisters Zimmerman and Boyer in their home communities in Pennsylvania. Two groups sent out by the Y. P. C. A. were to Knoxville and Concord, Tenn., and Mattawana and Allensville, Pa. Bro. Brunk was in the first group and Bro. Gehman the latter. Those who remained had an enjoyable time too.

When we write the next time, we expect the Short Term people to be with us. We hope that many who read this will be among the number.

Dec. 5, 1933.

Sadie A. Hartzler.

GOSHEN COLLEGE

On Sunday evening, Nov. 12, our revival meetings in charge of Bro. J. D. Mininger came to a close. In spite of disagreeable weather they were well attended, both by the local members and student body, and by people from the surrounding community. Of particular interest was the Sunday afternoon consecration meeting. Through the ministry of Bro. Mininger and through the songs selected by him the great love and sacrifice of Christ for us was graphically portrayed and the challenge brought: "What hast thou borne for Me?" Many were the renewed consecrations. Many were the resolutions that by the grace of God more would henceforth be borne for Him. Judging also by the student response to the opportunity for personal testimony on the final evening, God's Word had not been preached

in vain. It was indeed an inspiration to see so many earnest young men and women testify to the power of God in their lives, and resolve by His grace to serve Him more faithfully. We thank Bro. Mininger for this ministry, and we thank God for the manifest presence of His Holy Spirit and for His benediction on the work.

On Wednesday evening, Nov. 22, Bishop D. D. Miller called a council meeting to prepare for the communion service which occurred the following Sunday. Following an inspirational sermon by our bishop a large audience partook of the bread and wine and observed the ordinance of feet washing.

Also of outstanding interest on the campus was the Thanksgiving Home-coming just past. Over two hundred alumni and ex-students were reported in attendance from many places. Maryland, Pennsylvania, Ohio, Indiana, Illinois, Iowa, Tennessee, were some of the states represented. The Home-coming program follows: Thursday, 11:00 A. M., a Thanksgiving service in charge of President Yoder; 12:30 P. M., a Thanksgiving dinner in the College Dining Hall and an after dinner program in charge of Bro. Guy Hershberger, at present studying at the University of Iowa; 8:00 P. M., a program of music by the College choruses. On Friday regular classes convened with a lecture course number in the evening. Most of Saturday was left open for visiting and the renewing of old friendships as desirable to individuals or groups. In the evening a social hour and short program was enjoyed in the College Dining Hall. Regular services followed on Sunday and a Vesper Service at 3:00 P. M., in charge of Bro. Nelson Litwiller. This Home-coming was the fourth annual event of its kind. The attendance was greater than at any of the previous Home-comings here.

President Yoder has just returned from a trip to the east where he attended a farewell meeting at the Weaverland Church for Brethren Orie Miller and Elam Stauffer who are about to sail for Africa.

At present students are looking forward to the coming Christmas holidays. Already Gospel teams have been formed to give programs in various churches in Illinois, Iowa, and Nebraska.

We invite your interest and prayerful support of our work at this place.

Dec. 7, 1933.

Samuel Yoder.

ARGENTINE LETTER

(Continued from page 789)

a friendly, loving spirit. Truly God changes things through prayer.

Last week one of the members who lives on a farm about 12 miles from Pehuajo drove in with his horse and sulky to visit us. He lives a very isolated life but seems to be happy in the Lord; and delights to read the Word of God and Christian literature. He said that the Lord laid it on his heart to bring his Church offering even though he cannot attend the meetings. This is very much appreciated, as there are very few members here who can

give. Most of them are so very poor that they cannot give, and some even come to the pastors for help.

Pehuajo, F. C. O., Argentina.

SAFE RETURN TO THE FIELD

Rio de Janeiro, Nov. 15, 1933.

Dear Herald Readers: After eighteen days on the sea we are arriving at the first port of call, Rio de Janeiro. We are arriving a little behind schedule time because during the first part of our voyage we had considerable stormy weather. We barely missed one hurricane, though for a whole day beforehand the captain and crew were busy preparing for it by fastening down everything that might have been moved by the winds and waves. Even the iron shutters were drawn over the windows of the veranda. We were happy to escape the storm. The radio messages informed us that much damage was done by it in Jamaica.

Within another six days we hope to arrive in Buenos Aires. That will be long before this reaches you. By about Nov. 23 we hope to arrive at our home in Pehuajo. We are all well and hopeful.

Yours in His service,

J. W. Shank and family.

P. S. Previous to the receipt of this message, a cablegram was received at Mission headquarters in Elkhart, Ind., stating that Bro. Shank and family had returned safely to their field of labor. We thank the Lord for His protecting grace.—Editor.

CORRESPONDENCE

(Continued from page 793)

possibility of these services in which twelve of us took part, but sorry because of the absent ones, who should have had a part in them. Our hearts are sad at times when it takes so much hard work to get members lined up for such services. We were sorry to find one having a very narrow escape from death, being thrown off his feet by an automobile on the highway just when he was out of line, and because he was out of line with God.

Brethren, are we in line at all times? What if the Lord should come just when we are not? May the Lord grant us to have, and help others to have; the depth of experience and high standards of life by which we may never fall but always be overcomers.

Dec. 2, 1933.

E. C. Bowman.

Leetonia, Ohio

Dear Herald Readers, Greetings:—On Sunday morning, Oct. 1, Bro. E. F. Hartzler of Marshallville was with us and brought a very inspiring message on Matt. 16:18, second clause.

Bro. N. A. Lind of Tangent, Oreg., was with us Monday and Tuesday evenings, Nov. 20 and 21, bringing to

us Bible teaching on the Ark and the Christian Home.

An all day missionary meeting was held on Nov. 26. Bro. M. C. Lehman and some home talent were the speakers on the program. Sister Sarah Lapp talked to the children on "Sunday School in India."

We were very forcibly reminded of our responsibility of bringing the Gospel to the unsaved.

On Sunday morning, Dec. 3, our bishop, Bro. A. J. Steiner, brought the message.

Pray for the work at this place, Dec. 3, 1933. Walter Royer.

Shipshewana, Ind.

(Shore congregation)

We had an all day S. S. Meeting on Thanksgiving Day. An interesting and helpful program was given. Bro. J. K. Bixler was present and preached for a very inspiring sermon in the evening and on the next evening Dec. 1 several members of the Executive Com. of Conference were with us Brother Bixler again instructing us in a clear and definite way as to the seriousness of the meeting which was for the purpose of choosing candidates for the ministry. The lot was cast the following Sunday falling on Percy J. Miller, son of Pre. Josiah J. Miller.

On the evening of Dec. 3 Bro. J. S.artzler of Elkhart was with us in P. B. M.

Now we are looking forward to our meetings the latter part of this month when the Brethren Shetler and Bixler will be with us.

Dec. 4, 1933. J. E. N.

Broken Bow, Nebr.

Dear Herald Readers, Greetings:—The Lord is good to all; and His tender mercies are over all His works." We have again been richly blessed and our faith renewed in the Lord.

From Nov. 27 to Thanksgiving morning (30th), Bros. Eli G. Hochstetler of Wolford, N. Dak., and Amon Holtzhus of Woodriver, Nebr., held a ble conference at this place. We had leed much to be thankful for, spiritually and financially, on Thanksgiving y. Our prayers go with these brethren who have helped us to lighten our es.

Grandma Stutzman was able to be th us one evening, and on Thanksgiving morning. Her health has been ling this winter.

Although we are only a small congregation here, we appreciate very ch, and welcome any visitors, especially ministers, and invite those o are out working for the Lord to p here if they pass not too far away. We ask all to remember us at the one of grace, that the church at this ce may continue to be a lighthouse God in this distressed world.

Dec. 4, 1933. Ralph E. Stutzman.

Sterling, Ill.

Greeting:—Nov. 12 we were again privileged to commemorate the suffering and death of our dear Savior, remembering His death until He comes. Bro. J. S. Shoemaker was with us to officiate at this service. The timely admonitions of this aged brother were much appreciated.

On Nov. 19 Bro. C. L. Graber was present and preached for us, bringing a splendid missionary message, his theme being "Our Missionary Task."

We observed Thanksgiving with a specially arranged program in a morning service, given by several members of the congregation.

After the thankoffering, the Men's Chorus sang two songs as a closing number.

We were especially grateful to have with us again, our pastor, Bro. A. C. Good, whose health did not permit him to be with us for several services.

Dec. 5, 1933. Cor.

Manheim, Pa.

(Erisman's congregation)

Dear Herald Readers:—On Tuesday Dec. 5, we had the privilege of hearing Bro. Elam Stauffer's farewell message at Erisman's. Surely the Spirit was present with us as our brother spoke on II Cor. 5:14, 15, "For the love of Christ constraineth us." Truly our hearts were moved as we heard him tell of the love of Christ which impels men to serve Him, even to the extent of leaving home and friends, and the comforts of civilization, to carry the glad tidings to those who never heard them before. The message was not long but it went to the heart of those who heard it, and will live in the memory of all who received it. We praise God for the many expressions of good will which were extended to him as we gave him the parting hand. We know that the brotherhood is united in this great work, and trust the Lord will use us to His honor and glory.

On the day following this meeting it was our unexpected but glorious privilege to go to New York where about fifty of our people saw Bro. Stauffer cut the shore lines on the first lap of his journey to Africa. I wish I could portray those parting scenes just as they were enacted. It surely was a never-to-be-forgotten experience for all who saw it. There was no marked demonstration, no disturbance, no great outward show of emotion, but rather a calmness; a reverence; a sweetness that can only come from a heart wholly yielded to the will of the Master. Its power was more in what we felt than what we saw or heard. It was the love of God, the spirit of devotion, and the gladness of service all blended together and springing forth as a fountain of glory flowing away in a river of

joy. Now think of "the peace of God which passeth all understanding" hovering over this parting scene and resting on every heart, molding us all together as one in Christ Jesus. This will give you a glimpse of the "joy unspeakable" associated with our mountain top experience, but we are far too weak to do justice to the occasion.

Yes, this was a glorious experience, but, brethren and sisters, remember that the path of duty takes us through the valley as well, where trials, temptations, pain, and distress may afflict them. Pray, Oh pray for them. We are grateful to Bro. Orie Miller for his willingness to accompany Bro. S. on this project and hope that his experience in foreign relief work may be a great help in establishing a mission where the Spirit directs. We ask the blessing of God on him and all those who are dear to him, and pray that he may be restored to his loved ones again.

Sister Stauffer and Bro. and Sister Mosemann expect to join Bro. Stauffer next spring. May God bless them and prepare them for this work. We would like to express our sympathy toward Bro. Elam and Sister Elizabeth, but we fear the tenderest words at our command would wound instead of comfort, so we simply say, "We love you." We know that nothing but the love of Christ could prevail on you to separate, and we pray that God may keep you both under the shadow of His wing and so order events that you may be united again in glad service for the Lord, and that the sacrifices which you are making, may work out to the honor and glory of God, both in the work abroad and also in the Church at home.

We sum up this closing year by saying—our joys outweigh our sorrows, and we have much to be thankful for but nothing to boast about.

Dec. 8, 1933. Elam B. Longenecker.

OXFORD GROUP

(Continued from page 787)

tianity. "God be merciful to me a sinner" is the good prayer for a sinner to begin with, but true prayer forms no part of "Buckmanism." Their quiet hour or "listening in" is on a par with the Spiritualist medium and is pure occultism. God always preserves our personality and judgment and never permits our fellowship with Him to become planchette.

Again, the gospel proclaims Jesus Christ as "Lord," and the demand is imperative, but in the book I have named the word "Lord" is never once mentioned.

And it will be observed, too that the Buckman plan of salvation is by "surrendering." In the scores of testimonies I have read we are invariably told

that the power came upon them when they "surrendered." But God's method of salvation is not by "surrendering," but by believing. The Gospel nowhere asks us to surrender. This method of salvation is not by God, but has the marks of the counterfeit.

Again, these Buckmanites talk considerable about being "changed." We will be in a position to appraise the value of this "change" a year or two from now. But we must remember that a man may be "changed" a score of times and never become a Christian. We read of a man in the Gospel who had his house "swept and garnished"—a kind of spring cleaning—but the experience ended badly. This Buckman "change" is only the counterfeit of the Gospel's demand that a man "must be born again."

Another feature of the Oxford Group movement is their "sharing." Some of this stuff may be harmless enough, but a great deal of the wickedness, almost unbelievable, revealed in public, may gather a crowd, but the whole exhibition is utterly unscriptural, demoralizing and devilish, and gives one party power over another which they should not have. There is only one power that can cleanse our sins and that is the atoning blood of Christ. "We have redemption through His blood, the forgiveness of sins," Col. 1:14. But this vital doctrine has no place in Buckmanism. Thomas Mulligan.

Medicine Hat.

SPECIAL MEETING

Westover, Md.

Report of Bible Conference held at Holly Grove Church near Westover, Md.
Instructor, Bro. Aaron Mast.
Book Study—Ephesians.

Thoughts Gleaned.—Ephesians is a study of the Spiritual man. An apostle is a sent one. Saints is God's name for believers. God planned our redemption for the praise of His glorious grace. God saw man's condition and makes new body. God's great love and mercy and grace. We are the workmanship of God. Race prejudice broken down. Result: Reconciled together in Christ. We are God's dwelling place. Paul's prayer in the dedication of the temple that God's presence may fill the house. God wants all on earth to know the mystery of God. His channel of power is our personality. Our walk is inward, outward and upward.

Christian Unity—oneness in Spirit, Lord and Father. The outcome of Christ's glorious victory. The Captain of our salvation knows no defeat. Spiritual man puts away lying, anger, wrath, devil, stealing, worthless talk, grieves not the Holy Spirit.

The Church is the Bride of Christ. God reveals the mystery of the Church. Christ loved the Church, gave Himself for it, sanctified and cleansed it. The only way to save the Church is to save the home. Fight against the devil. Our strength, our armor, our prayer.

The book was studied under these 6 subjects: The most wonderful story, The most wonderful body that was ever formed, The most wonderful building, The most wonderful walk, The most wonderful Bride that was ever wooed, The most wonderful warfare.

Secretary.

Married

Litwiler—Rensberger.—On Sunday evening, Nov. 19, 1933, at the home of the bride's parents, Bro. Roy Rensbergers, Parnell, Ia., occurred the marriage of their daughter Ruth to Bro. Isaiah Litwiler of Kalona, Ia., Bro. Abner G. Yoder officiating. May the Lord bless this union.

Meek—Snively.—On Nov. 1, 1933, Bro. Paul S. Meek and Sister Blanche S. Snively, both of the Strasburg, Pa., congregation, were united in marriage at the home of the bride's parents, Bro. Abram L. Martin of Intercourse, Pa., officiating. May God's rich blessing attend them through life.

Stauffer—Hollinger.—On Dec. 2, 1933, Bro. Ammon W. Stauffer of the Martindale congregation and Sister Mabel G. Hollinger of the Landis Valley congregation were united in marriage by Bro. N. L. Landis at his home at Neffsville, Pa. May the Lord's blessing attend them through life.

Herr—Winters.—Bro. Clarence S. Herr and Sister Esther M. Winters, both of the New Providence congregation, Lancaster Co., Pa., were united in marriage at the home of the officiating bishop, Bro. Abram L. Martin, on Oct. 28, 1933. May God's sustaining grace and blessings be theirs.

Steider—Oswald.—On Thanksgiving day, Nov. 30, 1933, Bro. Ray Steider of Shickley, Neb., and Sister Ruth Oswald of Bancroft, Neb., were united in marriage at the Mennonite Church near Beemer, Neb., Bro. P. O. Oswald of Wisner, Neb., officiating. May the Lord bless them through life.

Bowman—Sensenig.—Bro. Henry K. Bowman of East Earl, Pa., and Sister Rutb E. Sensenig of Manor Tp., Lancaster Co., Pa., were united in marriage at the home of Bro. John H. Mosemann on Thanksgiving morning. May the blessings of our kind heavenly Father be upon them all through the journey of life.

Lauver—Musselman.—On Nov. 18, 1933, Bro. Clarence W. Lauver and Sister Miriam Musselman were united in holy matrimony at the home of the bride's parents, Bro. and Sister Harry Musselman, near Mechanicsburg, Pa. Bro. Noah H. Mack of New Holland, Pa., officiated. May God's blessing and long life attend them.

Zimmerman—Newswanger.—On Nov. 11, 1933, Bro. Ivan B. Zimmerman of the Weaverland congregation and Sister Ethel H. Newswanger of the Stumptown congregation, Lancaster Co., Pa., were united in marriage by Bishop Abram Martin at his home in Intercourse. May heaven's blessing attend them through life.

Smucker—Gingerich.—On Thanksgiving evening, Nov. 30, 1933, at the home of the bride's parents, Bro. and Sister John V. Gingerich, occurred the marriage of their daughter Fanny to Bro. Herman Smucker formerly of West Liberty, Ohio, but now both members of the Lower Deer Creek Cong., near Kalona, Iowa, with Bro. John Y. Swartzendruber officiating. May the Lord abundantly bless this union.

Obituary

Snyder.—Harry M. Snyder was born in Lebanon Co., Pa., May 28, 1871; died at the Oreville Mennonite Home near Lancaster, Pa., Nov. 29, 1933; aged 62 y. 6 m. 1 d. Bro. Snyder was a consistent member of Gingerich's Church and was always present at services when health permitted. He is survived by one daughter (Carrie, wife of Christian Zimmerman) and one grandson (Earl Zimmerman); also one brother and one sister survive. Funeral services were held Dec. 2, at Gingerich's

Mennonite Church in charge of Bros. Noah Risser and John Seitz. Text, Rev. 7:14. Burial in the adjoining cemetery.

Miller.—Rachel Fern, daughter of Truman and Alice Miller, was born Nov. 17, 1931, near Wauseon, Ohio; died Nov. 13, 1933. Rachel Fern took sick Nov. 12 with acute pneumonia and passed away the next morning. She leaves father, mother, one sister and two brothers. Funeral services were held Nov. 14 at the house conducted by S. S. Wyse and at the Clinton A. M. Church by E. B. Frey assisted by J. C. Frey. Text, Jno. 13:7.

"A loving bud had opened,
A precious one to greet;
The angel came at morning
To claim our darling sweet."

Shrock.—Henry J., son of the late John and Elizabeth Shrock; was born July 24, 1864; died Nov. 28, 1933; aged 69 y. 4 m. 4 d. He was born and always lived on the home place near Walnutcreek, Ohio, where he died after a long illness. He was married to Eliza Ann Zaugg, Nov. 29, 1891. He leaves his widow and 8 children (Grover, May, Lister, Ray, Walter, Mrs. Clara Mast, Van Buren, and John). There are ten grandchildren. He is also survived by 3 brothers and 3 sisters. Funeral services were held Nov. 30 at the Walnutcreek Church, conducted by A. W. Miller and D. M. Friedt. Burial in cemetery near by.

Miller.—William L., son of John and Elizabeth (Boulwace) Miller, was born in Howard Co., Mo., Apr. 25, 1847; died at the home of his son, Hial, near East Lynne, Mo., Nov. 23, 1933; aged 86 y. 7 m. 2 d. In his youth he confessed his Savior and united with the Baptist Church. He was first married to Miss B. C. Cordry of Cooper Co., Mo., Feb. 13, 1872. She died June 6, 1875. He married his second wife (Sallie Aldridge of Cass Co., Mo.) March 10, 1885. She died Jan. 30, 1928. To this union one son was born (Hial Miller, living at East Lynne, Mo.). He leaves his son, Hial and wife, one grandson, two granddaughters, one brother (Henry T. Miller), and numerous nieces and nephews; also many friends and acquaintances. Funeral at the home 2:30 Nov. 24 in charge of I. G. Hartzler, assisted by Woods.

Hershberger.—Glen Edward Hershberger was born at Mattawana, Pa., May 19, 1929 and died Dec. 2, 1933. Death was caused by his drawing a small object into his lung which developed pneumonia. He leaves 1 sister, 2 brothers, his parents, 3 grandparents, and 3 great-grandparents, together with a number of other relatives and friends. Services were held at the home and at the Mattawana Mennonite church by the home ministry. Text, Isa. 40:11. May the kind Heavenly Father sustain and comfort the bereft and sorrowing family and help us all to trust in Him more.

"Beyond the blue in that bright land,
So free from all sorrow and care,
Your dear one has gone to the 'Home of the Soul';
To await your coming there."
"And God shall wipe away all tears."

Beachy.—Elmer J. Beachy was born Sept. 16, 1879, near Grantsville, Md.; died at his home on "Mt. Nebo" Nov. 18, 1933; aged 54 y. 2 m. 2 d. He is survived by his wife, Althea Otto Beachy, and 5 children: Ellsworth, at home; Hazel (Mrs. Claude Yoder) near Grantsville; Morris, Gladys, Maxine, at home; also 3 grandchildren; and 3 sisters, 1 brother: Mrs. Peter Unzicker, Goshen, Ind.; Mrs. Simon Orndorf, Miss Kate, and Edward Beachy, of Grantsville, Md. He was preceded in death by 3 small children, father, mother, 1 sister, and 3 brothers. He was a member of the Casselman Mennonite Church near Grantsville. Funeral services were conducted Nov. 21 at the Reformed Church at New Germany where the deceased children are at rest. Services at the house were conducted by Bros. G. D. and M.

B. Miller; at the church by Bro. S. G. Shetler, Johnstown, Pa., assisted by G. D. Miller and A. M. Wright, pastor of the local church.

Clemmer.—Deacon Hiram D. Clemmer was born in Montgomery Co., Pa., Nov. 19, 1857; died Nov. 29 at the Grand View Hospital, Sellersville, Pa., where he underwent an operation for appendicitis eight days previous. He seemingly was on a fair way to recovery until congestion of the lungs developed a few days before he passed away. Age 75 y. 11 m. 10 d. He was a son of Deacon Abraham D. Clemmer. He faithfully served as deacon of the Franconia congregation for nineteen years. His wife preceded him in death four years ago. He is survived by 2 sons (Laaden and Hiram) and 3 daughters (Emma at home; Lizzie, wife of Ambrose Wambold; and Esther, wife of Menno B. Souder). Funeral services were held Nov. 4 at his late home, conducted by Bros. Arthur Ruth and Jonas M. Mininger, with further services at Franconia Mennonite Church by Bros. Warren Bean, Abraham Z. Derstine, and A. O. Histand. Text, Luke 2:29.

Smith.—Fannie Smith, daughter of the late Jacob and Annie (Beery) Driver, was born May 31, 1854; died at the home of her daughter at Winchester, Va., Oct. 8, 1933; aged 9 y. 4 m. 8 d. In 1885 she was united in marriage to Noah Smith. To this union was born one daughter. On July 21, 1872, she united with the Mennonite Church. Since the death of her companion 15 years ago, she had made her home with her daughter, since which time she was deprived of all her church privileges. At the daughter remarked, "Mother was a Mennonite at heart." Surviving are an only daughter, Mrs. Fred Jackson, and the following brothers and sisters: Mrs. Ida Miller, Lima, Ohio; Mrs. Bettie Beery, Cassie, and J. W. River, all of Mt. Clinton, Va.; and A. D. and L. Driver of La Junta, Colo. Funeral services were held from the Mt. Clinton Church, conducted by Bro. J. S. Martin, assisted by Bro. S. H. Rhodes. Text, "If a man die shall he live again?" (Job 14:14). Her body was laid to rest in the cemetery near by.

Yoder.—Eva, widow of Henry Yoder, was born near East Lewistown, Ohio, Feb. 24, 1859; died at her late home in Leetonia, Ohio, Nov. 20, 1933; aged 74 y. 26 d. She was sick about 9 months, but she bore her afflictions gently and was ready to go to her eternal home. She was united in marriage with Henry Yoder Jan. 31, 1884. One daughter (Ione), who has been sick for more than eight years, and three sons (Noah and William of East Lewistown, Ohio, and Noble of Goshen, Ind.) were born to this union. She also leaves two sisters (Mrs. David Lehman and Susan Blosser), one brother (Warren Blosser), and six grandchildren. One brother (Homer Blosser) preceded her in death. Sister Yoder, with her husband, united with the Mennonite Church soon after their marriage and remained faithful till death. Bro. Yoder preceded her in death 17 years ago. Funeral services were held at the home and at the Midway Church Wednesday afternoon, Nov. 23, 1933, in charge of Bro. A. J. Steiner, with Brethren N. A. and E. M. Detwiler, and I. B. Witmer taking the interment in the adjoining cemetery.

Buckwalter.—Ephraim, son of Christian and Stoner Buckwalter, was born March 6, 1866, near East Petersburg, Pa., died at his late home in Lancaster, Pa., Nov. 22, 1933, aged 87 y. 16 d. On Feb. 3, 1870, he was united in marriage to Lydia Kiehl, who died July 8, 1885. To this union were born four sons and four daughters. Three sons and one daughter in infancy, two of them dying in one week of typhoid fever. A daughter (Ada) died in 1891 of tuberculosis and Lydia in 1908 of typhoid fever. Both were members of the East Petersburg Mennonite Church. A son (Clayton K.) and a daughter (Clara K., wife of Amos H. Hrist) survive, both living in Lancaster, Pa.;

also 10 grandchildren and 3 great-grandchildren. In his early life he was a farmer. In 1881 he had typhoid fever, later turning into blood poisoning, which left him a cripple. He was never able to stoop after that; which meant his wife, who was very faithful, had to assist him in many ways. After her death his daughter took care of him until the end. He united with the Mennonite Church at East Petersburg during his illness and remained faithful until death. Funeral services were conducted at the home Nov. 26 and at East Petersburg Lutheran Church (Mennonite church being remodelled) Bros. Frank Kreider and John Gochanauer officiating at both places. Burial in the East Petersburg Mennonite Cemetery.

Roeschley.—Ivan Daniel, son of John and Elizabeth Roeschley, born June 15, 1909, near Flanagan, Ill.; died at the family home Nov. 18, 1933; aged 24 y. 5 m. 3 d. He was preceded in death by one brother (Alfred) and two sisters (Amelia and Esther). He is survived by his father and mother, 2 sisters (Mrs. Roy Slagell, Chenoa, Ill.; and Freda, at home) and 7 brothers (Eli and Leo, Graymont, Ill.; Noah, Lombard, Ill.; Melvin, Roy, Orie, and Harold, at home). He confessed his Savior in his early youth and united with the Waldo Mennonite Church where he worshiped and labored in his Master's service. He had a great desire for music. Not long ago he sang with his 7 brothers in a male octette. They sang their favorite song, "I have heard of a land on that far away strand, No storms with their blasts ever frown; The streets I am told, Are paved with pure gold, And the sun shall never go down." His voice is hushed, never to sing again on this earth, but some day we shall meet again, and there sing with our blessed Master, not about that beautiful land but in that beautiful land. Funeral services were held at the home and at the Methodist Church of Flanagan, Nov. 20, conducted by Bro. J. W. Davis and Bro. J. D. Hartzler. Burial in the Waldo Cemetery.

"Hushed is his voice in our chorus,
Ne'er to be filled here below;
God called him out from among us,
His will, not ours, we know."

Yoder.—Jeremiah D., son of David C. and Susannah Yoder, was born in Somerset Co., Pa., March 10, 1852; died at the home of his daughter (Mrs. Daniel J. Hendings), near Yoder, Kans., Nov. 29, 1933; aged 81 y. 8 m. 19 d. He was blessed with reasonably good health until one month before his death, when he contracted double pneumonia and a few weeks later he suffered a light paralytic stroke. These ailments, together with old age, were too great for his constitution to overcome. When he was 17 years of age, his father with his family moved to Elkhart Co., Ind., where at the age of 19 he united with the Amish Mennonite Church. Later, in Reno Co., Kans., he transferred his membership to the Yoder Mennonite Church. He was consistent and conscientious in his Christian walk and had the courage to stand true to his convictions which were based on sound Scriptural teachings. Jan. 26, 1875, he was united in marriage with Elizabeth Christner. To this union were born seven children, three of whom preceded him in death. His life companion passed away Nov. 3, 1917. In the Spring of 1892, he with his family moved to Reno Co., Kans., where he had since resided. He is survived by two sons (Jacob and David), two daughters (Fanny, wife of J. M. Bontrager, and Susie, wife of D. J. Hendings), 21 grandchildren, and 13 great-grandchildren, nearly all of whom reside in the Yoder, Kans., community. He also leaves one brother (Jacob of McPherson, Kans.), and two sisters (Anna Petersheim, Haven, Kans., and Katie Stutzman, Thomas, Okla.). Funeral services were conducted Dec. 1 at the home by Leander Keim and J. F. Brunk and the Yoder Mennonite Church by H. A. Diener and L. O. King. The services were based on the following portions of Scripture which are the same as those

selected by the deceased for the services at his wife's funeral: Jno. 5:20-30; 1 Thes. 4:13-18. Remains were laid to rest in the Yoder Amish Mennonite Cemetery.

Ramseyer.—John S. Ramseyer was born Mar. 5, 1875, on the farm near Smithville, Ohio, where he resided all his life; died Nov. 28, 1933; aged 58 y. 8 m. 23 d. He was preceded in death by one brother (William) who died in childhood, and one sister (Clara, former wife of Howard Miller), and by his parents. His father passed away just 7 years before, on the same day and within thirty minutes of the same hour. On Feb. 18, 1909, he was united in marriage to Ida Krabill. Their home has been blessed with three children, all living—Zelta Arlene, Arzula Mae, and Warren Elton. He is survived by his wife, three children, one sister (Mary of Orrville, Ohio), and one brother (Homer of Filer, Idaho), besides many other relatives and a host of friends, far and near. For more than forty years he has been an active and interested member of the Oak Grove Mennonite Church, which he joined in young manhood. He always took a deep interest in the welfare of the church of his choice, as well as in the welfare of the community and the schools. He had been a member of the Wayne Co. Board of Education until very recently, when he resigned because of his illness. He bore his affliction with great patience and deeply appreciated the loving care of his family as well as the interest and kindness of his many friends. He was a loving husband, a kind and affectionate father who greatly appreciated his children, and an honored and respected citizen. Funeral services were held at the Oak Grove Church, near Smithville, Ohio, Nov. 30, by J. S. Gerig and J. N. Smucker. Interment in adjoining cemetery.

When the breath of life is flown,
When the grave must claim its own,
Lord of life, be ours Thy crown.—
Life for evermore.

Ebersole.—Ruth Niece Ebersole, daughter of the late Philip and Sarah Reitzel Niece, was born in Sterling, Ill., April 13, 1895; died at her home north of Sterling, Nov. 24, 1933; aged 38 y. 7 m. 11 d. The end came very suddenly following a heart attack. On Nov. 26, 1914, she was united in marriage to Roy H. Ebersole. Had she lived until Sunday, the 26th, it would have been the 19th anniversary of their marriage. To this union 13 children were born: Catherine, Everett, Miriam, Gertrude, Charles, Benlah, Anita, Pauline, Betty, Russell, Eugene, Willard, and Robert Lewis. Sister Ebersole was the last surviving member of her family. Her father passed away May 10, 1914, followed by her sister, Susanna, Oct. 6, 1918, and later a brother, George, March 4, 1926. On Jan. 4, 1917, her mother was called in death. She is survived by her husband and children, who are mourning the loss of a faithful wife and a devoted mother. Four half-sisters and two half-brothers also survive (Mrs. Amelia Showalter of Wellman, Ia.; Mrs. William Ferry, Lanark, Ill.; Mrs. Daniel Frey, Milledgeville, Ill.; Mrs. Ray Witmore, Oklahoma City, Okla.; Joseph Niece, Roseland, Neb.; and Tobias Niece of Chicago, Ill.), as well as a large number of more distant relatives and friends. Sister Ebersole confessed Christ as her personal Savior early in life, and united with the Science Ridge Mennonite Church. She remained a faithful member until the time of her passing away, to join the host of redeemed souls in that better land, where pain, sickness, and death are not known. The funeral services were held on Monday, the 27th, with brief services at the home, and main services at the church, where a very large number of friends gathered to pay a last tribute of respect. Text Ezek. 38:11. A. C. Good had charge of the services.

"Good bye—rest on,
We'll miss thy reassuring smile;
But you seem to beckon from afar,
And we are waiting all the while."

ANNOUNCEMENT

The Executive Committee of The Illinois Mennonite Sunday School Conference has arranged for a Sunday School Normal to be held at the Roanoke Church, Eureka, Ill.; from Dec. 26 to January 1. The three courses—The New Testament, A Study of the Pupil, and Sunday School Administration—of the six courses outlined by the General Sunday School Committee, will be offered. Although most people will want only to enroll in two courses, the schedule is so arranged that it will be possible to complete all three. The courses are offered by the lecture method, subject to an examination at the close of the course. While no text books other than the Bible are required, text books will be on sale for those who desire them. These courses will be taught by Paul Mininger and Gustav H. Enss of Goshen, Ind.

There will be a doctrinal lesson each evening, followed by a sermon by Bro. Enss. The doctrinal subjects to be discussed are: Non-conformity to the World, Christian Marriage, Nonresistance, Ministerial Support, Divine Healing, and Self Denial.

The evening meetings and an all day service on Sunday are open to the general public.

EXPENSES: Registration and incidental fees, \$1.00. (Offering to be received at close). Through the courtesy of the Roanoke people, lodging and breakfast will be served without charge. Dinner will be served at the grounds at a nominal charge. Supper will be arranged for later. Those in local communities who care to furnish their own meals can get hot drinks at the church free.

For further information or program, address Harold Zehr, Foosland, Ill.

C. Warren Long, Director.
Harold Zehr, Secretary.

WINTER BIBLE TERM

The Annual Winter Bible School of five weeks will begin at Goshen College, Jan. 3, 1934, and continue to Feb. 6, 1934. During these five weeks a wide curriculum of courses will be offered, helpful to Christian workers, Sunday School teachers, and officers; and all others who are interested in fitting themselves for more effective service for God and the Church. Courses will be offered in English, Bible, Sunday School Teacher Training, Child Study, and Public Speaking.

The instructors for this year are I. W. Royer, D. A. Yoder, Silas Hertzler, Nelson Litwiller, M. C. Lehman, Walter Yoder, Mrs. Pearl Klopfenstein Miller, and S. C. Yoder. Expenses have been greatly reduced and the total for the five weeks is as follows: Board, room and tuition, \$25.00. For those not rooming in the dormitories or boarding at the dining hall there will be a tuition charge of \$5.00. New students who have never registered at Goshen College before will be charged a matriculation fee of \$1.00. Registration begins on Wednesday morning, Jan. 3, 1934, at eight o'clock, and classes begin Wednesday noon following registration.

On Tuesday morning, Feb. 6, the program prepared for the Ministers' Week will begin. This program will be concluded on Friday afternoon, Feb. 9. On the same evening the Christian Life Conference will open and continue with two sessions Saturday and Sunday, closing Sunday evening, February 11.

Prospective students are urged to communicate with S. C. Yoder, President of the College. Catalogs and information will be furnished upon request. Address:

S. C. Yoder, President
Goshen College
Goshen, Indiana

HESSTON COLLEGE AND BIBLE SCHOOL

Preparations for our Special Bible Term are now well under way. The prospects for a large class and for a good special term are very good. The students will have more courses to choose from than ever before. Also, there will be more teachers teaching courses in the Special Term than before. Following is a list of teachers and subjects:

J. R. SHANK: New Testament, Old Testament, Sunday School Pedagogy.

J. D. MININGER: Victorious Life, Personal Work, Gospel of Mark.

GEORGE BEARE: Missions.

N. A. LIND: Gospel of Matthew.

MRS. PAUL ERB: Child Study.

AMOS GINGERICH: The Acts of the Apostles.

M. A. YODER: Epistles.

I. E. BURKHART: Mennonite Principles.

MILO KAUFFMAN: Sunday School Administration.

PAUL ERB: Music.

The subjects outlined by the General Sunday School Committee will be offered. Anyone desiring to do so may receive the elementary Sunday School Teacher's certificate at the close of the six-weeks term.

There is also a possibility of offering special courses for ministers. Several have expressed a desire for them. If the demand justifies it, we will be glad to offer such courses.

Aside from regular classes, the students will enjoy the privilege of attending revival meetings, musical programs, and public lectures.

Our Special Bible Term Bulletin will be printed soon and be ready for distribution. Write for one of these.

Milo Kauffman, President.

EASTERN MENNONITE SCHOOL

Special Bible Term, Jan. 3-Feb. 13, 1933

Opportunities. The Special Bible Term affords unusual opportunities for those who are unable to spend nine months in school. It is during this term that many additional features are conducted including among others the Christian Life Conference, Revival Meetings, Sunday-school Workers' Meeting, Mission, Music, and Literary Programs, and special addresses on subjects of vital interest. Of no small importance is the fact that the Special Bible Term students will not need to build up an atmosphere for study for the reason that one already exists among the regular students.

New Course of study. A new six-year curriculum has been outlined incorporating the following features:

1. Subjects meeting the requirements of the Elementary Teacher Training Certificate offered by the General Sunday School Committee are given every year. 2. Intensive Book study courses covering all the Bible excepting several of the Poetical Books are given in the six-year cycle. 3. Courses are so arranged as to merit credit on the two-year Elementary Bible Course. 4. An advanced course for maturer students, Christian workers, missionaries, and ministers has also been provided.

The Advanced Course offers special courses in Pastoral Work, Homiletics, Christian Evidences, in addition to the regular Advanced Bible subjects.

Instructors. A. J. Metzler, J. Irvin Lehman, and regular members of the Faculty.

Special Bulletins giving full particulars will be furnished on request.

Eastern Mennonite School,
Harrisonburg, Va.

We need to make it possible for our preachers to spend more time upon their knees.

—J. M. Nissley.

FAMILY ALMANAC FOR 1934

English and German

This is the sixty-fifth year of publication. Each year brings with it new problems. This edition has been prepared with the same care as former issues, and through the installment of new equipment we have been able to take care of this work entirely in our own plant. Personal supervision was given to every detail, and we trust it is all that can be expected of a work of this kind. The Almanac calculations have been supplied by a well-known and reliable calculator.

In addition to the regular almanac material, the usual original articles have been supplied by well-informed writers. The selected material will also be of special interest. This reading matter includes nature studies, matters of interest in church work, biographies of church leaders, helps to the Christian home, health hints, household items, and farm notes.

The ministers list of all Mennonite congregations of the United States and Canada has been carefully revised and brought up to date. The lists of ordained missionaries in foreign fields are also given.

The Almanac is printed on durable white paper in clear type. The covers are of substantial material intended to stand much usage. Every convenience for a ready reference in the home has been kept in mind, even to the punching of a hole for the insertion of a string for hanging.

Dozen copies 85 cents; 15 copies \$1.00; 25 copies \$1.65; 50 copies \$3.00; 100 copies \$6.00. Postpaid in each instance.

MENNONITE PUBLISHING HOUSE,
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Rejoicing (Phil. 4:4).
Abounding (I Cor. 15:58).
Looking (Heb. 12:2).
Loving (I John 4:7).
Yielding (Rom. 6:13).

Every teacher in the Sunday school should consider himself or herself definitely called of the Lord to make known to the members of his or her class the everlasting Word of the Lord.
—Aaron Mast.

Table of Contents

- 785—Editorial
- 786—"Grieve Not the Holy Spirit"
- 787—Oxford Group
- Question Drawer
- 788—From Our Mission Stations: Wichita, Hutchinson, Ft. Wayne, Coatesville, York, Lancaster, Millersville
- 789—Argentine Weekly News Letter
- 790—A Page for Shut-ins
- My Home Is God (Poem)
- Is It Nothing to You? (Poem)
- "Be of Good Cheer"
- What Is, Is Best (Poem)
- Meditations
- 791—Sunday School Lesson
- Bible Meeting Topic
- 792—Field Notes
- 793—Correspondence
- 794—December (Poem)
- Discipleship (Poem)
- Meditations on Thanksgiving
- Giving Thanks
- 795—Trusting in the Lord
- The Forgotten Fundamental
- News Notes from Our Schools: Eastern Mennonite School, Goshen
- 796—Safe Return to the Field
- 798—Special Meeting
- Married
- Obituary
- 800—Announcements, etc.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVI (Gospel Witness
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SCOTSDALE, PA., THURSDAY, DEC. 21, 1933

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No. 38

EDITORIAL

"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born . . . a Savior, which is Christ the Lord . . . Glory to God in the highest, and on earth peace, good will toward men."

So saying, the angel and the heavenly host set the pace, gave voice to the spirit which should pervade the hearts and lives of all people as they think of a loving Savior sent to earth "to save his people from their sins."

It is indeed a time of great rejoicing—but what should be the occasion and the nature of our joys! We are not berating the world for appealing to the fleshly lusts of man to make Christmas day a day of carnal feasting. Such monstrosities belong to unregenerate man.

But we are making an earnest appeal to the people of God that they spend this day in a way that is befitting to a people who profess to be followers of Christ; that they set their affections "on things above," and that they exclude every form of carnal feasting and pleasure from the day's program.

And before you think of spending a cent on Christmas decorations or other ways of wasting the Master's goods, think of the thousands, yea millions, of people who are suffering for want of the commonest necessities of life, to say nothing of the perishing millions who are sinking into a Christless grave, ignorant of the very Christ who came to save!

General Conference Reports.—Read the editorial in last week's Gospel Herald, telling of your opportunity in getting hold of the full report of the Mennonite General Conference held at Hesston, Kans., Aug. 23-24. The report carries three features: Minutes of the meeting; reports submitted to

the Conference for appropriate action; sermons and addresses delivered before that body. This report should be read by all who are interested in the

CHRISTMAS

What are your first thoughts and impulses as you catch sight of this word? What, do you suppose, were the first thoughts and impulses of the shepherds of Bethlehem as they beheld the angel of the Lord who brought to them the cheering, thrilling news that the long looked-for Savior had at last come to earth? or of the wise men in the East when they first caught a glimpse of the star of prophecy? Both sets of men made haste to proceed to Bethlehem to do homage to and worship the infant King. May the thought of Christmas never fail to awaken similar emotions within us, and may we never fail to fall down before the Babe of Bethlehem upon our bended knees and "worship HIM in Spirit and in truth."

The Messianic prophet looked ahead and exclaimed: "Unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

The heavenly host proclaimed His advent into the world, saying, "Glory to God in the highest, and on earth peace, good will toward men."

The future congregation of worshippers in glory will chant together: "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God forever and ever. Amen."

We might continue these meditations. But others have taken care of this; so we conclude by urging that all readers read and meditate upon the Christmas messages found elsewhere in this number of the Gospel Herald.

work of the Church, and should have a place in every home library.

Another article explaining the needs, responsibilities, and opportunities of the Mennonite Board of Missions and Charities is found elsewhere in this

CHRISTIAN LEADERSHIP

II. The Leadership of Christ

"Be ye therefore followers of God, as dear children" (Eph. 5:1).

To be a follower of God means of necessity to be a follower of Christ, for Christ is God. Isa. 9:6; Jno. 1:1; 10:30; Acts 7:59; Heb. 1:8.

At this time of the year, when the eyes of the world are turned toward Bethlehem and Christian people are looking forward to the day which we now know as "Christmas," it is fitting to meditate upon why this Child came into the world, and upon the importance of following Him after He grew up to become the divine Leader of men.

Divine Recognition of Christ's Leadership

At His baptism, and again on the Mount of Transfiguration, the Father in heaven testified of our Lord Jesus, saying, "This is my beloved Son, in whom I am well pleased." Again, as recorded in Heb. 1:8, He sets forth the work of the Son, saying, "Thy throne, O God, is forever and ever." Again (Heb. 1:1, 2): "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, and by whom also he made the worlds." Christ Himself acknowledged His sovereignty and His leadership, saying to His followers, "Come unto me, all ye that labor and are heavy laden . . . Him that cometh unto me, I will in no wise cast out." He also tells us what

issue. Bro. Yoder sets forth these conditions with a clearness that can not but be understood and appreciated by all our readers who are wholeheartedly supporting the Cause of the Lord. May our prayers and our labors be united in behalf of the mission interests of our church.

to do that we may be His followers: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." His repeated admonition, "Follow me," is intended for His disciples of the present time as well as in apostolic times.

Recognition by Inspired Men

Turning to the testimonies of inspired men, we have further evidence as to the leadership of Christ. Moses wrote: "The Lord thy God will raise up unto thee a Prophet . . . like unto me; unto him shall ye hearken." After this Prophet had come and gone, Peter wrote: "For hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." Paul adds his testimony, saying, "Be ye followers of me, even as I also am of Christ." In Christ we have a Leader, which leadership means more to us than the mere Christian privilege and duty of following after the leadership of God, in that He was God in the flesh, "tempted in all points like as we are tempted, yet without sin," and showed by actual example just how we should live. We do well to "follow his steps."

What Christ's Leadership Means for Us

1. It means a recognition of Christ as the Head of the Church.

As the head is to the body, so is Christ to the Church. As the body can not live without its head, neither can a church (or any individual member of any church) live without Christ as its Head. Modernist churches, which deny that Christ is anything more than a very remarkable man, are of necessity dead churches, for they are without a living Head. He is "the beginning, the firstborn from the dead; that in all things he might have the preëminence." They who make the mistake of "denying the Lord that bought them," are, as Peter points out, guilty of the foremost and most specifically mentioned "damnable heresies."

2. It means an obedient life.

Again referring to the figure of Christ as the Head of the body, the Church, let us remember that every normal member of a body that functions normally is entirely subject to the directions coming from the head. In the head is situated the brain, the center of the nervous system. From this center go out the directions, conveyed by the nerves to the several members of the body, and eyes, tongue, hands, feet, etc., move as they are directed. In case any of these members fails to move as thus directed, there is something wrong, something not normal. Just so in the body of which Christ is the Head. If any member fails to move, fails to act, fails

to obey as the Lord directs, that member is not normal, needs to be set right. Every disobedient member of an obedient church is not normal and needs to be corrected. There is no such thing as a normal Christian who is disobedient to God.

3. It means a pure and holy life.

All followers of Christ are like Him to the extent that they are His true followers. As there was not a single flaw in His earthly record, He being "without sin," it follows that the only difference between Him and His true followers on earth is that while He is infinite and incapable of making any mistakes, we are finite and do sometimes err, in judgment or otherwise. In purpose, in desire to do His holy will and to walk in the paths "of righteousness and true holiness," all His followers are like Him. They who live unholy lives; doing things they know to be wrong and failing to do things they know they should do, are not the followers of Christ in these things. "Keep thyself pure," is another way of saying, "Be ye holy, for I am holy."

4. It means a complete separation from the world.

In our message of a week ago we spoke of the fact that all men are either followers of God or of Satan; that while God is the Leader of all them that are His, the devil is "the god of this world," "the prince of the power of the air;" that the followers of God are following His leadership on the narrow way, the way of holiness, which leads to everlasting light and glory, while the followers of Satan are with him on the broad way, the "way which seemeth right" but in the end leads to destruction. This fact makes it positive that there is a complete separation of the people of God from the world, and that no true follower or disciple of Christ can be consistently conformed to the world; neither in af-

fections, in appearance, nor in life. Christ has truthfully said of His disciples, "They are not of the world, even as I am not of the world." "Unspotted from the world," is one of the marks of those who, as followers of Christ, are possessors of the only "pure religion."

5. It means a constant growth in grace.

The path of the followers of Christ leads upward, and they who tread this upward path are growing continually stronger, purer, holier, shining more and more in the image of their Leader. If our life at present does not manifest an improvement over what we were a year or more ago, it is an evidence that there is something wrong with us that needs looking after at once. "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

6. It means a happy and a glorious destiny.

We reach the climax in our meditations on the leadership of Christ when we comprehend the fact that the leadership of Christ takes us direct from earth to heaven. They who follow Christ do so in four things: (1) in life, (2) in death, (3) in the resurrection, (4) into glory. In the second and third points we have no choice. Unless Christ comes before the body takes its natural course on earth, we must die, and we must experience the bodily resurrection. But our following Him into the glory world will depend wholly upon the question as to whether we are following Him in life. Upon this depends the question as to whether the resurrection of our bodies will mean for us "the resurrection of life" or "the resurrection of damnation."

"Be ye therefore followers of God, as dear children."

Topic for next week, **The Leadership of the Holy Spirit.**

CHRISTMAS MEDITATIONS

TELL THE GOOD NEWS TO OTHERS

By Edith B. Kennel

For the Gospel Herald.

Darkness reigns o'er old Judaea,
And amid the fading light,
Stars appear to cast their glimmer
On the earth's first Christmas night.

Shepherds on the lonely hillside,
Still their nightly vigil keep,
As the cities wrapt in silence
In their sin and darkness sleep.

Suddenly a bright star glowing,
Flooding all the hills with light;
Shone upon the lonely watchers,
Filled the shepherds' hearts with fright.

Lo, an angel voice is sounding:
"Fear not, for behold I bring

Joyous tidings to all people,
Christ is born your Lord and King."

All the sky is filled with gladness,
Angel voices sweetly blend,
Singing, "Glory to the Highest;
Peace on earth, good will toward men."

Fainter grow the heavenly anthems,
Fades the light, and all is still;
While with hurried steps the shepherds
Leave their flocks upon the hill.

Unto Bethlehem they hasten,
Find just as the angels said,
Wrapped in swaddling clothes a Baby
Lying in a manger bed.

Silently they kneel before Him,
And their humble tribute bring;
Then they spread abroad the story,
Of the new born baby King.

We have heard the same old story,
As the shepherds long ago;
Let us too make known the saying
Of the Christ we've learned to know.

'Tis the same glad, wondrous story;
Shall we keep it all our own,
While upon our ears are falling
Cries for help and dying moans?

Borne across the restless ocean
Where the teeming millions are,
Groping still in heathen darkness,
Knowing not the saving power

That the world may have through Jesus,
Who was born so long ago,
Knowing not the song of angels,
Peace from heaven to all below.

Let us tell, as did the shepherds,
Send the story far and wide;
'Til the heathen heart is gladdened
With the joy of Christmastide.

Coatesville, Pa.

THE SIGNIFICANCE OF CHRIST'S FIRST COMING

By Arline Yoder

For the Gospel Herald.

It was almost two thousand years ago when Mary and Joseph wended their way over the trail that led to the peaceful little town of Bethlehem. They were returning to the city of their fathers to pay the tax decreed by Caesar Augustus. Their hearts might have been filled with a holy reverence and their spirits awed at the thought of walking the streets that the great king David had walked so many years before. Or as they looked out over the great green hills and rolling plains of Judaea and saw the large flocks of sheep as they grazed so calmly and contentedly while the shepherds sat by and watched, their minds might have been turned to the surging masses of humanity groping about without a shepherd to guide them—yet knowing that not many hours hence a Shepherd would be sent to lead His people and that soon a mightier king than David would walk the streets of Bethlehem. These might have been their thoughts—yet we do not know—nor could we understand if we did.

When they entered the little town that nestled among the Judean hills, how little did they realize the cold reception they were to receive. The beaconing lights shone out through the dark, narrow streets, perhaps giving them a feeling of warm welcome to the city of their fathers—yet feelings are often deceiving. When they tried to find lodging at the inn there was no room. They saw no one with an understanding mind or a sympathetic heart. So they found their night's lodging in a stable among the cattle. Had Bethlehem known that the world's Savior and the heavenly King was going to be her guest that night she might have shown greater

hospitality. But Bethlehem did not know, and Christ was born—not in a palace, not in an inn—but in a manger. Yet what does it all mean?

In the early days of creation God had promised to send His Son into the world to redeem the world and to guide those who would accept His Salvation. Prophets had prophesied His coming—yet God's own elect were not ready to claim Him when He did come. They expected a great king and doubted the Messiahship of the innocent and helpless babe that lay in the lowly manger. So many to-day are always looking for big things and big accomplishments and fail to recognize the value of the little things which often proves much more weighty than that of the more conspicuous things.

Yet God must have had a purpose in allowing Jesus to be born in a manger. God is no respecter of persons—He loves everyone with the same degree of love—even the worst sinner. In fact He loved every one so much that He sent His only Son to die that each and every one might have a chance to escape eternal damnation and enjoy the glories of Heaven.

When Jesus was sent to this world on that memorable night God spoke to every class of people. He spoke to the poor and lowly by making them feel that Christ, who was born in such an humble way, was not too great but that He could sympathize with them in their troubles. He spoke to the common working class when He sent His angel messengers to the shepherds on the hillside. He spoke to the wisdom of the world when He sent the guiding Star to the wise men in the Far East. He spoke to kings when He spoke to Herod through the Wise Men. He spoke to every one through the shepherds who "made known abroad the saying which was told them concerning the Child."

However, the birth of Jesus did not mean exactly the same to all who heard the news. The shepherds went "to SEE this that had come to pass" and "returned glorifying and praising God for all the things that they had heard and seen, as it was told them." The Wise Men had seen the Star and were coming to **WORSHIP** Jesus, bringing with them gifts of gold, frankincense, and myrrh. Herod the king was troubled when he learned that the Messiah was born because he feared that his kingdom would be snatched away from him, so he had all children, from two years and under, **KILLED**. All who heard the news **WONDERED**—and why wouldn't they? It was all so unexpected—so unreal to them. They did not expect their Messiah to come in this manner.

To-day God is still speaking to all peoples and there are still many who will reject His call—who will close the

portals of their hearts and say, "There is no room for Christ in my heart." Christ was not born only for the Age in which He lived His earthly life—He was born for all Ages. Then, what is the significance of Christ's first coming? We have the key to the meaning in John 3:16—"For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

God would not let the human soul in darkness and ignorance but willed that Christ should dwell among men for a sufficient length of time to teach, to direct, and to give them a chance to believe. Jesus Himself said, "I am come a light into the world that whosoever believeth on Me should not abide in darkness." His purpose, then, in coming was not **ONLY** to die for the sins of the world, but to teach the world how to live, what to believe, and how to enter the mansion in the glory world prepared for each believer from the foundation of the world. Christ has ascended—He has returned to the Father who sent Him and is sitting at His right hand interceding for us. Yet He did not leave the world without making some provision for the Ages that would follow His ascension. He has given us the Holy Spirit, holy Bible, preachers and teachers.

The great work of salvation is done and the great heart of Christ yearns for us to love Him above everything or every one else, and in obedience to His command, to go into all the world and tell others of this great redemption.

Finally, Christ's first coming was a preparation for the second coming, which will be the crowning event of the whole.

West Liberty, Ohio.

THE MEANING OF CHRISTMAS

By Levi C. Hartzler

For the Gospel Herald.

Christmas is always full of meaning for us. Our souls never fail to be stirred when we hear the joyous strains of Christmas anthems. The very atmosphere seems to be charged with a spirit of happiness which is not only portrayed in song, but in words, deeds, thoughts and expressions. The pantries of our homes are filled with good things of all kinds. Every one's mind is full of thoughts of others. Nothing is left undone in bringing happiness to those we love best. Great is the joy we receive when we see the smile and hear the expressions of appreciation that follow the presentation of our gift. We learn by experience that "it is more blessed to give than to receive."

It is after we have sacrificed for oth-

(Continued on page 810)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

AFRICA

By N. A. Lind

For the Gospel Herald.

(Lines composed after a farewell meeting at Weaverland Church, Lancaster Co., Pa., Dec. 2, on the eve of Brethren O. O. Miller and Elam Stauffer sailing for Africa, looking to the opening of mission work in some new field on that dark continent.)

Africa, thou land of night,
Because men lack the Gospel light;
We're thrilled with joy that we can give,
A treasure from the Church we love.

Africa, this second of December day
Our hearts are melted; and we pray
That God may bless the ones we've given,
To bring the messages from heaven.

Africa, to thee we would come,
Conformed alone to God's dear Son;
Without the frills of dress or garb,
Supported alone by God's own Word.

Africa, ah, shalt thou not know
The echoes that from Weaverland go;
To thee our Stauffers, our Mosemanns give
That your great land Christ's grace might have.

Africa, we would have thee understand
Our Mission Boards go hand in hand;
We are not divided in our task,
For united in the work we're blessed.

Africa, for thee our purse strings loosen,
To thee we give such as we have;
Our men, our money, our concern,
That ye might Christ the Savior learn.

Oh Africa, how we do pray
For many another such glad day;
When rich recruits the number swell,
And on thy shores Christ's story tell.

Africa, great as is thy need;
We yearn that God would ever speed
To every clime in all the world
The message of Christ's love be unfurled.

Tangent, Oreg.

FROM OUR MISSION STATIONS

Norristown, Pa.

(21 W. Marshall St.)

Greetings to the Herald Readers:—
We can truly say that "the Lord has done great things for us whereof we are glad."

On Sunday evening, Nov. 19, revival meetings were begun by Bro. Melvin Bishop, taken up by Bro. Aaron Mast of Pokomoke City, Md., on Monday evening, Nov. 20, and continued until Thanksgiving day, when an all-day meeting was held. Many plain and simple Gospel truths were brought out during the meetings, during which time four precious souls confessed Christ. Pray for them, that they might remain faithful.

The attendance at Sunday school is

growing, for which we are thankful. We also appreciate the visitors who come from other congregations from time to time. Bro. Melvin Bishop and Bro. Jacob Landes are taking turns in bringing the message from Sunday to Sunday. We ask an interest in your prayers in behalf of the work here.

Dec. 11, 1933.

Cor.

New Holland, Pa.

(Welsh Mt. Mission and Samaritan Home)

To the Herald Readers, Greeting:—
Our group is fairly well at present, though age is telling on some. Dec. 10 we had communion. They were all able to be in the service. Bishop Abram Martin preached, assisted by Charles Hershey and Deacon Landis Hershey. Our members were all present. One of the group from Downingtown, for some reason, missed communion last spring but was with us again this fall.

Our Sunday school attendance is keeping up fairly well. Average attendance for last three month, 73; highest attendance, 128.

We are especially glad for the several young brethren who are so faithfully continuing to help in the Sunday school. May they have the comforting assurance of Heb. 6:10. And may the Lord by His Holy Spirit bless the Word that is taught.

A few weeks ago some 60 brethren came to put new water pipes in from the upper spring to the house. They made a short job of it. The water is coming very satisfactorily, thanks to the brethren. "Let us not be weary in well doing" (Gal. 6:9).

Dec. 13, 1933. John L. Musser.

Columbia, Pa.

(Fourth & Mill Sts.)

Greetings to all Herald Readers:—
"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." As Christmas time is drawing near it brings to our minds the birthday of our dear Lord Jesus. May we as followers of Jesus tell the children the true story of what took place that Christmas night.

The average attendance at Sunday school for November was 242, showing an increased number by 49 since last month. The regular Saturday evening services, teaching on the various characters of the Bible, are well attended.

Bro. Chester K. Lehman of Harrisonburg, Va., preached on Thanksgiving evening giving a helpful message from Mal. 1:2. On Dec. 2 Bro. David Garber of Harrisonburg, Va., preached from the Book of Revelations. On Dec. 3, Bro. C. Z. Martin began a series of meetings at Strasburg church. In his absence Bro. Martin Miller preached

for us. Text, Jno. 5:39. Bro. Norman Lind filled a special appointment on Wednesday evening, Dec. 6. Text, Phil. 1:9-14. Also Bro. Noah Mack who had charge of the Bible conference beginning Saturday evening, Dec. 9, and Sunday, Dec. 10, with a continuation study in the Book of Revelations. The next conference will be on Jan. 6 and 7, 1934, in charge of Bro. John Gochbauer with a continuation study in the Book of Revelations beginning at 7th chapter.

Visitors at the Mission since last writing: Bro. Noah H. Mack and wife; Bro. and Sister John Musser; Bro. and Sister Ira Miller; Sister Fanny Nissly; Sister Maggie Mease.

The evangelistic services beginning Dec. 31 will be in charge of Bro. Amos Horst of Akron, Pa. May all who know the value of prayer remember these meetings before the throne of grace, that souls may find Christ precious to their souls.

On Tuesday evening, Dec. 12, the monthly girls' meeting was held at the Mission. The subject was, "Little things well done," addressed by Sister Esther Habacker.

We wish to thank all those who help along with the work and the various meetings at this place. May the Lord bless the special efforts put forth to be present.

Bro. Daniel Dupler, who is still confined to the hospital on account of a broken limb thus far is improving very nicely. Bro. Benjamin Lefever is on the sick list with asthma. If it be the Lord's will, may these brethren have a speedy recovery.

You can help the work by your prayers.

In His service,
Dec. 14, 1933. Edna Hess.

ARGENTINE WEEKLY NEWS LETTER

(November 15)

By Edna B. Weber

We are already making preparations for the closing program of the day school. The supervision of the school has been a new experience for us, and an interesting one. The afternoon classes in singing and English have been delightful ones for me. When I ask for a few of their favorite songs, they usually choose "Jesus Loves Me," with chorus repeated in English. Even the big boys sing this with delight. When school opened only a few of these children came to Sunday school; now nearly all of them attend. We are so glad for the opportunity of teaching them the Gospel.

Every Saturday afternoon the boys congregate for a special boys' class. Bro. Wetzel has charge of them, and very often has from 15 to 20. Quintina Gutierrez, who lives with us, directs a

group of girls, usually about 15 to 18. Last Saturday they stamped and folded hundreds of Ways and tracts, had their Bible lesson, after which they played in the schoolyard. These boys and girls nearly all attend the Sunday school regularly. My little beginners' class of 20 are a very interesting group. They are dear little folks who love to sing the Gospel songs.

On Friday, Nov. 10, it was our privilege to enjoy the afternoon and evening sessions of an all-day meeting in Carlos Casares. There were young people present from Bragado, Trenque Lauquen, and Pehuajo. The meetings were held in the Gospel tent. The general theme of the afternoon was "Our Responsibility," discussed under the various headings: In our testimony, In our Life, Towards the fallen, In Bible Study, In personal work, Christ our Example, The Greatest Things in the World, Prayer, The Joy of Christian Service, and The Power of the Gospel. At 8:30 P. M., a large group congregated in the city "plaza" where a stirring open air meeting was conducted with Gospel songs and sermons.

From there the crowd went to the tent where at least 600 people listened eagerly to the Gospel. The theme of the evening was The Prodigal Son. During the singing of the invitation hymn about 20 manifested their desire to accept Christ as their Savior. What a joy to witness sinners turning to the Lord. Truly it was a wonderful meeting. The Holy Spirit was convicting men of sin. Pray for these new converts. In all there were over 70 confessions during the Carlos Casares campaign.

Bro. Hershey had an interesting conversation with the chief of police in Carlos Casares when he went to secure permission to hold the Plaza meeting. He received him kindly and was pleased to grant this request having known the good the "Evangelicos" were doing in La Plata, the capital of this province. He was going to buy a Bible from Bro. Hershey, but it was given to him without charge, and he promised to read it.

The Bible coach campaign is now going on in Martinez de Hoz, a town near Casares, where a native young couple are in charge. Many will hear the Gospel for the first time. During the second week in December we expect to have the campaign in Pehuajo. We are anticipating great blessings in the conversion of precious souls.

Over the last week-end we had the privilege of having Trenque Lauquen visitors: Isabelita, one of the girls of the Orphanage, and Maria Cavadore, one of the workers at that place.

On Sunday afternoon we were called into the home of one of the members whose only son, Jose Sevillano,

is very sick with bronchial pneumonia. We found him a little better already, in spite of the filthy air he had to breathe. These people think that a patient should not have fresh air. It might make him worse. There were 8 adults in the room with all the doors and windows closed. The neighbors usually sit in the sick room for hours to show their sympathy, chatting freely, when the patient should have fresh air and quietness. The doctors know better, but it is hard to change these lifelong customs. Bro. Weber suggested to the mother that she open the door, which she did. Pray for these people, because there is still ignorance and superstition, even in homes of the believers.

Pehuajo, F. C. O., Argentina.

CLOSING THE YEAR WITH THE MISSION BOARD

By S. C. Yoder, Secretary

Mennonite Board of Missions & Charities

For the Gospel Herald.

The year 1933 will soon be history and every opportunity for doing good that it presented will be past. In many respects it has been an unusual year. Hopes rose high for a betterment in the financial conditions of the country. Movements were set in motion by the various agencies of the Government to bring about better times, and many of us hoped for some definite results. Many people thought that by the close of the year there should be a decided improvement in conditions which would ease up everybody's situation and bring about relief in economic conditions generally.

It should not be the task of Christian people to judge harshly or unfavorably those who are struggling with the problems now confronting the country. The thing we still most need is to adapt ourselves to the times in which we are and live as though it would always be this way, instead of involving the future by living in anticipation of the better times we are hoping for but which may be far in the distance.

These conditions have to do with the mission situation as well as with personal affairs. Many people are deferring their giving until they can do so more easily. Some find it more difficult to give than formerly, and feel that they cannot give at all. Others are giving wisely and intelligently in spite of the difficult situation. All are, we believe, sufficiently interested in the work of our missions so they would give rather than see the work fail.

A few facts regarding the financial conditions of the Board may be of interest to the brotherhood and may inspire those who have means at their

command to lend to the Lord's work their aid at this time when it is so badly needed:

1. The Mission Board has no money except what people give. There is, of course, endowment; and so far the Board has lost practically nothing of its investments. All the money that has been loaned out is adequately secured by first mortgages on real estate. But in these days many people are not able to meet their interest payments promptly. Since the Board depends on this income to pay part of its operations at home and abroad, it finds itself handicapped from this source because payments are not promptly made.

2. The past few years contributions dropped off; but the purchasing power of the American dollar was great, and the Board made up in part from that source what it lost in diminished contributions. For example, a year ago it took \$25.85 to purchase 100 pesos or Argentine dollars. Last week it took \$41.00 to buy the same number of pesos. A year ago 100 Indian rupees could be bought for \$24.70. Last week it took \$38.75. One can easily see how the drop in the purchasing power of the American dollar can seriously affect the work of the Mission when it will hardly buy two-thirds as much as a year ago, and when one adds to this the great reduction in contributions the situation at once becomes apparent.

3. This year, for the month of November the offerings received at the Treasurer's office at Elkhart were \$3,000 less than for the same month last year. At this time the December contributions are not in, but last year the receipts for that month were only 50% of what the average contributions were in former years. Unless our December receipts show a marked increase this year the Executive Committee at its January 6th meeting must decide to make a cut of 25% on all operating expenses until next June. This will so seriously curtail the good work of the Lord that the consequences of it cannot be foreseen nor predicted.

This article is not written by way of complaint but simply to get the facts before the people. The officers of the Board realize very well what the situation is throughout the country, and this information is given out so those who are able may have an opportunity of sharing their gifts with the Lord in order that His work may go on.

The writer was in the Treasurer's office at Elkhart, Ind., on Christmas morning in 1917 and saw the Treasurer take from the morning mail a total of over \$17,000. The people were then facing a great crisis. Money was plentiful, but their faith was tried and

(Continued on last page)

CHRISTMAS MEDITATIONS

CHRISTMAS

By Edna Amstutz

For the Gospel Herald.

Not in great display or costly gifts
Does Christmas joy find life—
Rather in simple deeds born of love and
kindly thought.

A candle-lighted window
Beaming cheery welcome;
A glowing hearth fire
Diffusing friendship's warmth;
A table, simply spread,
'Round which cherished faces smile.

Not in great display or costly gifts
Does Christmas joy find life—
Rather in hearts and homes where Peace,
Good will abide.

Orrville, Ohio.

ON MEDITATING ON AN ANGEL SONG

By Angelina McPhail

For the Gospel Herald.

Why do they sing in lofty strain,
And why proclaim majestically
A single infant's lowly birth?
Mothers have travailed, sons have bled
Nor angel choirs their harps have strung
As those their anguished debt have paid.
Why? List!

This Babe of Bethlehem
Shall sanctify each hour of pain;
His matchless soul, serene and pure,
Shall be a kingly ransom laid
Upon the altar for man's sin.
He shall redeem a host unborn
And yet release a host now gone.
He long was sung by bards of old
And long by prophets hoar foretold.
At length as Lord of hosts He comes,
Hailed by the vanguards of high heaven.
Strike each tall harp, oh peerless choir!
Sing ye aloud the triumph hymns;
Or let your voices softly float
In lullaby for stilly night.
Within your cadence full and high
A dirge for Israel's sin, I hear,
And requiem for Calvary.
Yet sing ye on—
Men pause to heed
As down the ages strongly floats
The message that ye bring tonight—
Peace on the earth, good will to men.

Constantine, Mich.

THE SHEPHERDS OF BETHLEHEM

Come, praise the Lord of glory,
Who once a Babe became;
Come, ponder well the story,
And bless Immanuel's name.

From sin and woe to save us,
He came from heaven above;
Such was the proof He gave us,
Of His amazing love.

No worldly pomp attended
His entrance on this earth;
But angel bands descended
To celebrate His birth.

The shepherds heard them singing
Upon that happy morn,
The joyful tidings bringing
That "Christ the Lord" was born.

At Bethlehem, in a manger,
The shepherds found their Lord;
They saw the heavenly stranger,
They wondered and adored.
—Sel. by Emma R. Denlinger.

GOD'S CHRISTMAS GIFT

By Edith B. Kennel

For the Gospel Herald.

God gave the needy world a gift,
On its first Christmas day;
He gave a Saviour that could lift
The curse that on men lay.
He sent a star to cheer man's night,
A peace to calm his fear;
He gave to all a shining light
An angel song of cheer.

God gave the best that He could give.
To help the world's great need;
He sent His Son on earth to live,
And for man's sins to bleed;
He sent to earth the Living Bread
And everlasting joy;
A hope to raise man from the dead,
A new-born baby Boy.

Then may God's Spirit move our breast,
At this glad Christmastide,
That we may give our very best
To Him who for us died;
Let every heart accept the King,
Each knee before Him bow,
And every tongue His praises sing,
Each soul allegiance vow.

Let joy-bells ring in every heart,
And peaceful anthems swell;
Let man to man good will impart,
And to all nations tell
Of that great Gift which has been given
From shining courts above,
A Christmas gift to earth from heaven,
A token of God's love.

Coatesville, Pa.

THE CHRISTMAS GIFT

By Aldine Sutter

For the Gospel Herald.

Many, many years ago,
In a manger crude and low,
Christ the holy Savior lay
Cradled on a bed of hay.

Shepherds guarding flocks by night
Saw a bright and shining light;
Heard the joyous, glad refrain,
"Peace on earth, good will toward men."

Wise men coming from afar
Guided by a shining star
Brought their gifts so rich and rare
To the Christ-child—holy, fair.

So may that first gift of old
To each heart this thought unfold,
Our Christmas gifts may show the love
Of that great gift from God above.
Wayland, Iowa.

WORD PICTURES OF THE BIRTH OF CHRIST

By O. J. Miller

For the Gospel Herald.

If you listen, I will show you
Pictures of our Savior's birth;
Who left those glorious mansions fair
And came down upon this earth.

Now the first one that I'll show you
Is a scene on a Judean hill.
See the flocks a lying yonder,
Slumbering peaceably and still;
There you see the shepherds watching
In the lone, still hours of night;
As they sat there upon the ground
They behold a glorious sight.

An angel there came down from glory.
How the shepherds quake and fear!
But he says, "Fear not, behold
I bring you tidings of good cheer,
Which shall be to all people,
For in David's city this very morn
A Savior, which is Christ the Lord,
As a weeping Babe is born."

All at once they hear sweet music,
For a heavenly host now sings,
"Glory to God in the highest
And sweet peace to earth He brings."

Now the next one I will show you
Is a scene in Bethlehem.
There you see the lowly manger
Where was laid the spotless Lamb.
You may wonder why the manger?
In the inn no room was found,
For the Savior of mankind
Who to earth from Heaven came down.

There you see the shepherds looking
At the One in swaddling bands;
There is Joseph and Mary His mother
Who handle Him with loving hands.

Here's another scene I'll show you,
Another scene in Bethlehem old;
Of the wise men from afar,
Bringing costly gifts of gold;
They were led there by a star,
Which they saw while in the East;
And they came and worshiped Him,
Worshiped Him our heavenly Priest.

And we too may worship Him as King,
Worship Him right where we are;
And as we travel on life's journey
We can follow His bright star.

Elverson, Pa.

THE NATIVITY

Mildred Risdon

For the Gospel Herald.

In the mean and grey a flow'r springs up,
Through darkening windows comes the
dawn,
And all things pure and good are drawn
Like a string of pearls from a broken cup.

And those whose faith is still secure
When these dark days have passed us by,
May lift their heads to look on high
And see the birth of light that shall endure—

The birth of hope, of love, of joy,
Of newer, finer thoughts and words,
Of nobler passions touched and stirred—
A new nativity.

Goshen, Ind.

"For unto us a child is born; unto us a
Son is given; and the government shall be
upon His shoulder; and His name shall be
called Wonderful, Counsellor, The Mighty
God, The Everlasting Father, The Prince of
Peace."—Isa. 9:6.

"Except your righteousness shall exceed
the righteousness of the scribes and Phari-
sees, ye shall in no case enter into the king-
dom of heaven."

Go to church with gladness,
Go to church with prayer,
You will find a welcome
Waiting for you there.—Sel.

SUNDAY SCHOOL LESSON

Theme for the Quarter: **THE LIFE OF PAUL**

Lesson for Dec. 31, 1933—**THE LIFE OF PAUL**

(Phil. 3:1-14)

Golden Text.—I have fought a good fight, I have finished my course, I have kept the faith.—II Tim. 4:7.

Introductory.—You can hardly call this a review lesson, except as Paul reviews his own career. The golden text is especially appropriate as a closing message connected with this very interesting and instructive series. The lesson text begins with a "finally" and closes with a declaration on Paul's invariable habit of pressing on. The entire series of lessons has been one of absorbing interest and ought to be a means of enlightenment and encouragement to all who want to do the will of the Lord. Wanted: men and women with Paul's devotion and militant loyalty in every community.

Sundry Admonitions (1, 2).—The first is always in order: "Rejoice in the Lord." Even in the midst of the greatest trials and tribulations we are to "Rejoice, and be exceeding glad;" remembering that "great is your reward in heaven." In the midst of our joy in the Lord we need warning. The word "Beware" is one of the most important in the Bible. Let us heed its message.

Rewards of a Self-sacrificing Life (3-8).—Here again Paul stands out as a conspicuous example. He knew what it meant to be a sufferer for Christ's sake. Many a time had he felt the pangs of persecution. Born and bred a Jew, having perfect knowledge of what it means to be "a Pharisee of the strictest sect," having all the advantages of a careful and thorough training, he forsook all these because he became a convert to the Christian faith. Henceforth he was to taste suffering in its most excruciating form. But none of these things moved him. Each trial added to his strength. "What things were gain to me," he said, "those I counted loss for Christ." On another occasion he said, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." It is one of the paradoxes of life that when we are upon the altar of the Lord, the more we suffer for His name, the more we rejoice and shine in His glory. All the excellencies of this world are counted as loss, to the end that souls may be won for salvation and the suffering saint may win Christ.

The Forward March (9-14).—Three things are herein stated in clear and emphatic language:

1. "... found in him, not having mine own righteousness, which is of the law, but that which is through the

faith of Christ, the righteousness which is of God by faith."

2. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

3. "I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus."

Doubtless you have heard each of these three declarations used as the basis for a sermon. And if these sermons were delivered in the Spirit of the Most High, they were not only inspiring and instructive, but there was enough left for others to say that you could with profit listen to a number of other sermons on each of these texts. With our minds resting on "I follow after," let us notice the remainder of Paul's declarations.

He disclaims for himself any great attainments. He is still living in the "earthly house of this tabernacle." Behind him was a remarkable record, as already noted in our golden text. But he was looking forward, not backward; heavenward, not worldward. The record which he had made before his conversion had been repented of long before, while his record since the time of his conversion was likewise left behind as belonging to the past. It did bring him some comfort that he had fought the good fight and that he had steadfastly clung to the faith and main-

tained it throughout many years of hardship and opposition, but he was interested in the past only as it helped him to make the most of his present opportunities and to build aright for the future.

Yonder, in the realms of glory, was his goal, and he was faithfully pressing onward. "I press toward the mark," he says. The word "press" reminds us of opposition, of determination, of energetic endurance, of hope, of progress. He was setting an example worthy for us to follow. The prize was connected with and a reward resulting from "the high calling of God in Christ Jesus." That was his goal—not connected with this world but with the world to come. His vision was bright, and ever brightening. For him, earth was but a stepping-stone for the realms of glory. For him the loss of earth meant the gain of heaven, a victorious life but the prelude to eternal shouts of victory, the brightest experiences in the Christian service but mere foretastes of infinitely brighter experiences in the realms of glory.

We are quite sure that you have both enjoyed and have been profited by this three-month study of the life of this faithful servant of God and leader of men. And we believe that your experiences during this quarter will fit you for an equally profitable study of another series of lessons during the next quarter. May we faithfully press forward toward the same goal for which the beloved apostle so faithfully strove.

—K.

Bible Meeting Topic

WHAT CAN I DO FOR MY CHURCH?
—Heb. 13:1-21

Topic for December 31

MOTTO

"We ought to lay down our lives for the brethren."

OUTLINE STUDY

I. Fill my Place in the Body.

1. Think soberly and serve faithfully.—Rom. 12:3-8.
2. Walk with grace to keep the unity of the Spirit.—Eph. 4:1-7; I Cor. 1:10.
3. Work in the interests of every other member.—Eph. 4:7, 11-16.
4. Recognize the service of others in the body.—I Cor. 12:12-26.

II. Keep the Ordinances and Laws of Order.

1. Observing all that Christ commanded.—Matt. 28:19, 20.
2. Recognizing the organization by the apostles.—I Tim. 3:14, 15; I Cor. 11:1, 2.
3. Obey the overseers.—Heb. 13:7, 17; I Thes. 5:12, 13.
4. Keep the regulations.—II Thes. 2:15; Acts 16:4, 5.
5. Discourage disloyalty.—II Thes. 3:6; I Thes. 5:14.

III. Attend Upon All its Activities.

1. Go to its meetings.—Heb. 10:24, 25.
2. Encourage its workers.—Eph. 6:18-20.

3. Contribute your gifts.—I Pet. 4:10, 11.
4. Adorn the doctrines.—Tit. 2:1-10.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Church."
2. Memorize a Passage from the Outline.
3. Strengthening the Church of Christ.
 - a. Regular Attendance.
 - b. Giving Good Orderly Attention.
 - c. Heeding the Instructions I Receive.
 - d. Helping Others to Come.
 - e. Encouraging Others to Accept Christ.
 - f. Giving My Time, Talents, and Money for the Good Cause.

For Seniors.

1. The Place of the Church in the Life of a Christian.
2. Ways of Loyal Support of the Church.
3. Strengthening the Hands of the Leaders.

PERSONAL THOUGHT

As we view the imperfections of our Church and her activities, how much could I personally do to improve conditions if I faithfully perform the duties of an ideal member?

SEED THOUGHTS

The health of the Church depends not merely on the creed which it professes, not even on the wisdom and holiness of a few great ecclesiastics, but on the faith and virtue of its individual members.—Chas. Kingsley.

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MENNONITE PUBLISHING HOUSE
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THURSDAY, DECEMBER 21, 1933

Field Notes

The Lord willing, Bro. J. W. Hess of Akron, Pa., will begin a series of meetings Dec. 26, at Hanover, Pa. F.

A double ordination, for minister and deacon, is to be held at Gingrich's Church, Lebanon Co., Pa., Jan. 11. May the Spirit of the Lord direct in this work.

Bro. O. D. Yoder is back again at his home at Molalla, Oreg., after spending a number of months among the brotherhood in the eastern and middle western states.

Bro. S. F. Coffman of Vineland, Ont., spent the greater part of a day recently at Scottsdale, after serving the brotherhood of the Johnstown, Pa., district in a Bible conference.

Bro. N. A. Lind of Tangent, Oreg., filled a few appointments in the Franconia district in Pennsylvania. He was also present and took part in the ordination services at Line Lexington. C.

Bro. J. L. Horst of this office is spending some time in his old home at Chambersburg, Pa., being called into the community through a request to take part as instructor in a Bible meeting at Marion Church.

We are in receipt of an interesting program of an all-day Bible meeting to be held at Lauver's Church, Juniata Co., Pa., on Christmas day. Instructors: Henry E. Lutz, Henry Garber. Everybody welcome to attend.

Bro. Elmer E. Yoder of Allensville, Pa., filled the regular appointments at

Rockton, Pa., over Sunday, Dec. 10. He was accompanied by Bro. Clayton Hartzler of Belleville, Pa., who rendered appreciated assistance. H.

On Dec. 12, ordination services for minister were held at Line Lexington, Pa. Seven brethren were voted for and the lot fell on Bro. Claude B. Myers, Souderton, Pa. May the Lord abundantly bless him for the work. C.

The sixth annual Sunday school meeting to be held at the Elizabethtown, Pa., Mennonite Church is listed for Jan. 1, 1934. Besides local talent, Bro. R. J. Shenk of Brentwood, Md., is to be one of the speakers.

A brother writes from Clarksville, Mich.: "School opened here on Thursday, Dec. 7, with an enrollment of 41. More coming on Monday. Remember the work in your prayers." Brethren D. A. Yoder and S. G. Shetler are the instructors.

Bro. Gideon J. Gerber of Dalton, O., has recently revised his former tract on "Cooneyites or Go-preachers" and the new tract is now ready for distribution. Those interested can get these tracts free in any quantities so long as the supply lasts by writing to him at the above address.

The voice of the membership throughout the bishop district of Bro. N. L. Landis of Neffsville, Pa., is being taken for the ordination of a bishop assistant in that district. May the Lord direct in this work, and His will be carried out in both the voting and the ordination.

Bro. D. B. Groff, superintendent of Marietta, Pa., Mission, writes us that contributions will again be received at the Marietta Mission in behalf of the poor and needy. Baskets will be given to members only. All goods are to be on hand by Dec. 22. May the Lord bless the work.

A brother connected with Hesston College and Bible School writes: "We feel encouraged by the responses of the Milford (Neb.) churches to our appeal for corn for our College farm." Our guess is that the Milford brethren feel happier over the donations than do the brethren at Hesston.

A dedication and Bible instruction meeting is to be held at East Petersburg Mennonite Church, Lancaster Co., Pa., Dec. 27-28. A brother writes: "May our desire be with one of the brethren who shall take an active part in the meeting, that the Lord may prepare the hearts of the brotherhood to profit by this meeting."

Called Home.—Bro. Allen Rickert of North Lima, Ohio, for many years

a faithful servant of Christ and minister in Mahoning County, has answered the summons from on high and ascended to the realms of glory. May the comforting grace of God sustain the bereaved family and congregation in their loss. Obituary notice later.

Bro. Adam Zimmerman was ordained deacon in Cross Roads Church, near Richfield, Pa., Dec. 7. In this work the home bishop, Bro. W. W. Graybill, was assisted by Bishops J. H. Mosemann and Henry Lutz of Lancaster Co. There were three brethren in the lot. May the Lord abundantly bless our brother in his labors.

A brother writes from Bowdil, Ohio, as follows: "Bishop Perry Blosser, Abram Blosser, David Good and wife of South English, Iowa, and Mrs. Frances Dowling of Knoxville, Tenn., were among the worshipers at Pleasant View Church near Bowdil on Sunday morning, Dec. 10. Bro. Perry preached a very helpful sermon which was much appreciated."

The coming holidays will mean but a change of work on the part of some of the faculty in Hesston College and Bible School. Arrangements have been made to secure the services of Bro. Paul Erb in conducting singing classes at Yoder, Kans., Dec. 21-31, while Bro. Milo Kauffman is to conduct a series of meetings at Crystal Springs near Harper, Kans., Dec. 23-31.

Bro. John E. Gingerich was ordained to the ministry in the Prairie St., Mennonite Church, Elkhart, Ind., Dec. 10. It was an impressive service, the congregation as well as those in the lot for the ministry feeling the burden of responsibility. May the blessings of the Lord accompany the work of the congregation, and our brother be made an effective means of extending the walls of Zion.

The month-end Bible conference at Chestnut St. Mennonite Church, Lancaster, Pa., is to be held Dec. 30, afternoon and evening, and all day Dec. 31, with Brethren J. L. Rutt and Milton Brackbill as instructors. Bro. Brackbill will also remain with the congregation for active service in the January 1 meeting, while Bro. Rutt is to assist in a similar meeting, on Jan. 1, at Elizabethtown.

From the reports reaching us from numerous places the coming holiday week will be a busy week in many of our Mennonite communities. And why should it not be? The devil is busy planning for entertainment for his people; why should not the people of God be equally busy providing for op-

opportunities where the followers of the meek and lowly Babe of Bethlehem may spend a busy week in conformity with the heavenly program?

Communion services were held at Scottdale on Sunday, Dec. 17. A few visitors were present from other congregations and their presence was appreciated.

An interesting letter from the Altoona Mission failed to get in this week's Gospel Herald, partly because it came late and partly for want of room. It will appear in next week's Gospel Herald. Special Christmas services are to be held at the Mission Sunday morning and evening, and also at Mill Run in the evening.

The following ordinations are scheduled for the Franconia Conference district:

Dec. 21—a minister in the Doylestown congregation.

Jan. 2—a deacon in the Franconia congregation.

Both these services are to be held in the forenoon, beginning at nine o'clock. The brotherhood is invited to attend, and those knowing the worth of prayer are asked to remember the work at the Throne.

A Request.—Any one having knowledge of books herein described will do the undersigned a great kindness to report or deliver them to his residence, 361 E. Main St., New Holland, Pa.:

One book containing the minutes of the Sunday School Mission of Lancaster County, Pa.; the other containing the minutes of Welsh Mountain Mission; also a book on the C. O.'s of the World War, by Kellogg. It is of great importance that the undersigned should recover these books.

Noah H. Mack.

A brother, writing under date of Dec. 13, has the following echoes from recent activities in the Franconia, Pa., conference district:

"An impressive ordination service at the Lexington Church, Dec. 12, at which time Bro. Claude B. Myers was ordained to the ministry.

"A Bible study class was organized in the General Epistles at Blooming Glen with an attendance of two hundred fifty. It was deemed prudent and helpful to organize a junior department.

"Bro. Wilson Moyer spent Sunday, Dec. 10, at the Philadelphia Mission.

"The Perkasio Sunday school meeting held over the 9th and 10th was very interesting and profitable.

"Brethren J. B. Smith, J. Irvin Lehman, and Norman Lind (Oreg.) were at the Franconia Conference district meeting Sunday, Dec. 10, filling appointments."

The following echoes from recent activities in Lancaster Co., Pa., were gleaned from a letter dated Dec. 13:

"Brethren Sanford Yoder, David Garber, Chester Lehman, Norman Lind, and Clarence Ramer (Alberta) filled appointments in Lancaster Co. after the inspirational meeting at Weavertown Dec. 2.

"We are in the heart of a series of revival meetings at Landis Valley Church, with Bro. Henry Lutz in charge. There are seven public confessions at this writing.

"Bro. J. W. Hess is engaged in revival work with Landisville congregation.

"Meetings closed at Risser's with six confessions, Bro. Abram Risser in charge.

"The Petersburg brethren are ready to open their house of worship after enlarging and remodeling it during the past summer, with a Bible meeting Dec. 27 and 28, followed by a communion service Dec. 30."

Correspondence

Masontown, Pa.

Dear Herald Readers:—On Thanksgiving morning Bro. A. J. Metzler brought us a message in which he enumerated many blessings for which we should be thankful, spiritual, physical and national ones. And gave us a picture of God's goodness and His great mercy.

Truly the past weeks have been overflowing with His rich blessings. Bro. Lloyd A. Kniss, of Johnstown, was in our midst from Nov. 12 to Nov. 26 conducting a revival meeting. Each evening the house was well filled with the home folks and others. We appreciated the coöperation given by the Scottdale brethren and sisters by their attendance and help in the song service and otherwise. In addition to the regular sermon, Bro. Kniss gave us talks on India and on doctrinal subjects, alternating with children's meetings. At these meetings over twenty souls stepped out on the Lord's side; some for the first time and some in reconsecration. This class of converts is now receiving instructions and will be received into the church later.

Members' meetings were held on Sunday afternoons Nov. 19 and 26. At the first meeting a call to consecration was given and a number of the members responded.

Bros. J. A. Brillhart, Homer Kauffman, and Clyde Johnson of Scottdale worshipped with us on Sunday evening Dec. 3. Bro. Brillhart preached for us in the absence of Bro. A. J. Metzler, who was away expecting to hold revival meetings the following week at Gortner,

Our mid-week prayer meeting is well attended. At present we have a teacher's training class in connection with it.

We are grateful to the brothers and sisters throughout the Church who have been praying for the work at this place. We ask that you continue to hold it up to the throne of grace, that God will give us new visions and greater burdens for the work that lies ahead of us.

Dec. 4, 1933.

Cor.

Waynesboro, Va.

(Springdale congregation)

Dear Herald Readers, Greetings:—"The Lord hath done great things for us, whereof we are glad." We as a congregation have enjoyed a spiritual feast of good things from God's Word, given by our brother, Ray J. Shenk of Washington, D. C., who began a series of meetings Nov. 20, continuing until Nov. 30, when there was a program rendered from Wednesday evening until Thursday evening. Bro. A. D. Wenger of Harrisonburg assisted Bro. Shenk. A report of the meeting will be given later.

We received many valuable truths, and trust they fell into well prepared ground and may yield abundant fruit. The brethren taught the Word, and it is the "Spirit that quickeneth" through the Word which gives life and light to men and women. Oh that more might come to that Light which gives life and light to all men.

Four young souls were willing to confess their Savior before men. May they yield their lives entirely to Him, that their light of life may shine out and never be darkened by the sinful things of this world. As Paul said, "I can do all things through Christ which strengtheneth me." Through Him alone can we live the overcoming life which is the only life worth while. May the brethren be blessed for their labors with us, and we as His children live closer to Him who died for us.

Bro. E. F. Heatwole is again able to take his place in the pulpit, for which we praise the Lord.

Dec. 5, 1933. Maggie M. Driver.

Ayr, Nebr.

(Roseland congregation)

Dear Herald Readers, Greetings in the Name of Jesus:—On Nov. 26 we observed Missionary Day, the children having an appropriate part of the service, with the return of the earnings of the quarters and savings, followed by a sermon.

Bro. Allen Erb and wife were also with us on this day. Bro. Erb preached both morning and evening. We were glad for the messages of encouragement and strength.

On the evening of Thanksgiving Day, Bro. Eli Hochstetler, of Wol-

(Continued on page 812)

Miscellaneous

MY LORD AND I

By Grace L. Heller

For the Gospel Herald.

We travel on life's road together,
In sunshine or in rainy weather,
My Lord and I.
He leads me on a narrow road,
He lifts the burden of my load,
And so we walk along life's road,
My Lord and I.

He talks with me along the way,
We are together day by day,
My Lord and I.
Ofttimes I don't know how to go,
And so I ask; I'm sure He'll know,
For that will make our friendship grow,
My Lord and I.

Sufficient grace He sends me ever,
As we travel on together,
My Lord and I.
I thought perhaps He'd not have time
To bother with a case like mine,
But up the hills He helps me climb,
My Lord and I.

Lancaster, Pa.

HOW MEET THE FINANCIAL NEEDS OF OUR BELOVED CHURCH

By L. C. Kauffman

For the Gospel Herald.

What Two Congregations Did

The object of this article is not to publish what was done; but, hoping that it might stir up some interest along this line, or as Peter puts it, "Stir up your pure minds," we submit the following:

With three or four years of drought and grasshoppers, 1933 being almost a total failure, most people in the Northwest had to take out feed loans from the Government. In the spring of 1932 it was necessary for almost every one to take out seed loans. With light crops and low prices our people have become tied up with the Government, implement dealers, and others until we have little to say as to where the proceeds of our labor are to go.

There is a saying, "Necessity is the mother of invention." It was necessity caused by financial depression that gave birth to this farming project. Two congregations in the Dakota-Montana Conference district composed of twenty-six families with a total membership of 106, decided in the spring of 1933 to rent some land and sow to wheat, the proceeds to go for mission purposes. They rented 115 acres of land. Some gave their time and use of machinery; others gave money to buy gas, oil, twine, etc. So the crop was put in, harvested, and threshed, everything being donated. The landlord furnished all the seed and paid one-half of the twine and thresh bill (usual custom of renting in this section), and received one-half

the crop. While the yield was less than the North Dakota average and the price low, we feel that the Lord has wonderfully blessed our efforts, even much more than one hundred fold.

Up to the present time the wheat has not all been sold. But we hope by the time it is all sold it will bring the total amount up to \$420.00, or nearly four dollars per member.

Fifty thousand Mennonites each giving four dollars: \$200,000.00 for missions. We realize there are those who may not be able to help in a work of this kind. But on the other hand there are many who could do much more. But, divide the two hundred thousand by two, if you wish, and we still have a nice sum left.

Why not give this a trial? Start NOW. Make your plans for 1934. We have not the money to give that we did a few years ago. But the Lord still gives us 365 days in a year to serve Him.

In conclusion, I ask you to get your Sunday school quarterly, turn to lesson nine, Nov. 26, and reread the illustration on doing teamwork.

Kenmare, N. Dak.

THE NARROW WAY

By Clayton D. Leaman

For the Gospel Herald.

We have before us a subject we think it well to consider, as we are living in a day when there is a tendency to broaden the narrow way that Jesus speaks of in Matt. 7:13, 14. Jesus says that there is a broad way and a narrow way. The broad way leads to destruction, the narrow way to life, "and few there be that find it." The promise of eternal life is given only to those who travel on the narrow way.

Other scriptures we have telling us that comparatively few souls will be saved are Matt. 22:14 and Luke 13:24.

Christ warns His followers against the teachings of false prophets who deceive many into traveling the broad way. The narrow way is broad enough for every human being to travel on, provided they leave their worldliness behind. The way is just as broad as Truth, no broader and no narrower.

When we think of the narrow way we think of a complete separation from the world. The Word tells us that we are "in the world" but not "of the world;" and again: "If any man love the world, the love of the Father is not in him." A number of other Scriptures bear on the same point.

As we live separate lives in this world, so shall we be separated in the last day. "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the

just" (Matt. 13:49). Also read Matt. 13:30; 25:32; Luke 16:26; 17:34.

We want to bear in mind, though times and customs change, that God's Word is forever settled in heaven, and "Jesus Christ, the same, yesterday, today and forever."

Goodville, Pa.

CHRISTMAS MEDITATIONS

(Continued from page 803)

ers that we can realize in a small measure what the first Christmas meant to God. He took the initiative and gave the first and greatest Christmas gift that was ever given, when He sent His Son to be born of a virgin that man might have eternal life. There was such joy in heaven that the heavenly hosts sang praises to God, and an angel brought the glad tidings to the shepherds on the hillsides of Judea.

The angel's message has come down to us to-day, and we who have accepted God's wonderful Gift rejoice anew each Christmas day with a joy that fills our souls and reaches out to touch those who are still without this life-giving Gift. Apart from this greatest of all gifts Christmas would lose its significance.

Chicago, Ill.

"UNTO US A SON IS GIVEN"

By D. L. Christophel

For the Gospel Herald.

The most wonderful gift ever bestowed upon man by a loving God and Father was the Christ-child. He would not need to have done so much for human beings, but was prompted to do so by His fatherly love. He had such fatherly love that He even created man and put him in the beautiful Garden of Eden. But man transgressed the commandments that the loving Father gave him. He told Adam and Eve to observe the fruit, but curiosity and desire prompted them to taste it. They both did eat and Adam and Eve realized their sin at once. But it was too late, so the Father put them out of the Garden, that nothing worse would befall them, and gave them something to do that was not quite so nice.

God promised them a Redeemer at once (Gen. 3:15), but the Redeemer did not appear for a long time. We notice that Isaiah prophesied of this Redeemer and said, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace" (Isa. 9:6). It was nearly seven hundred years later when the birth of the child was announced by the angel Gabriel. He

was sent from God unto a city of Galilee, named Nazareth, to a virgin named Mary. Mary was betrothed to Joseph of the house of David. The angel Gabriel came unto Mary and said, "Hail, thou that art highly favored among us, the Lord is with thee: blessed art thou among women." Notice the highly exalted condition in which our Lord was born. The angel said, "Fear not, Mary, for thou hast found favor with God, and behold, thou shalt conceive in thy womb and bring forth a son, as a gift to the whole world. And he shall be called Jesus. He shall be great, and shall be called the Son of the highest: and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

In Revelation we read of a woman clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars. She brought forth a man-child who was to rule all nations with a rod of iron; and her child was caught up unto God, and to His throne (Rev. 12:1-5). This woman is symbolical of Israel. We notice that the prophet Isaiah has in his time laid claim to this child being born to the Jews. "He came unto His own, and His own received Him not." Then we have about us Gentiles. Have we any share in this Son that was born into us? Most assuredly we have. He died on the rugged cross and rose again triumphant from the grave. He shed His atoning blood for a propitiation for the sins of the whole world, both Jew and Gentile.

We thank our kind heavenly Father for this blessed sweet new life which He has planned. He has sent His Word through His dear Son which was before the foundation of the world. John says, "In the beginning was the Word, and the Word was with God, and the Word was God." The same was written in the beginning with God our Father in His wisdom. It has never been said of any other creature, "Thou art my Son;" not even to the angels; and that "This day have I begotten thee;" and again, "I will be to him a Father, and he shall be my Son." He demanded that all the angels should worship Him. But unto the Son he saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom, and the Son loved righteousness and hated iniquity: therefore God, even thy God hath anointed thee with the oil of gladness." May we have the anointing of the Holy Spirit, and appreciate to its fullest extent the birth and incarnation of our Son as a free gift that we can bring, "Joy to the World, the Lord has come."

In this Christmas article we have

carried our writing of this gift "the Son" from before the foundation of the world, to His redeeming power and even from everlasting to everlasting. We trust that we will get something out of this Christmas lesson for us, as the great gift of His love, His only begotten Son of which the angels have borne testimony to the shepherds. The wise men came from the East to worship and bring gifts to the Child which was born King of the Jews.

Let us worship Him; O, let us worship Him, the Son, the great Gift of God's love. Let us praise Him forevermore because "in Him was life, and the life was the light of men."

Tiskilwa, Ill.

CHRISTMAS AND HUMAN CHARACTER

By O. D. Yoder

For the Gospel Herald.

Thou shalt call His name JESUS, for He shall save His people from their sins.—Matt. 1:21.

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.—I Tim. 1:15.

The advent of our Lord into the world doubtless fulfilled many phases of God's eternal purpose and plan for the welfare of the human family, but none perhaps was so high and so evident as that of changing human beings from a sinful nature of self and degradation to one of noble, God-like conduct and character.

Perhaps Scripture could not show in plainer words that the purpose of Christ's advent into the world was to save individuals from ways of sin and evil to standards of righteousness and holiness; and history could not verify a more evident fact that wherever individuals have been willing to meet Jesus Christ, He, from His very birth in Bethlehem, has vitally affected their lives and given them both the plan and the power to become holy beings.

Our Lord was named at His birth (even before) as "Saviour", one who should "save His people from their sins;" evidently a Saviour who would save from sin, self and shame. The outstanding point of His great personality is His **sinless character**. The heart and kernel of all His teaching has to do with the faith and conduct of the individual. The great sermon on the Mount upholds for every one a practice and conduct that leads to a character called by Christ Himself "perfect, even as your Father in heaven is perfect."

The crowning event of His advent into the world, His death and resurrection, says Paul, produces both the dynamic (Rom. 1:16) and the constraining (II Cor. 5:14, 15) power to lift man from the degrading slavery of self-indulgence and self-complacence

into the liberty of a life lived for God and controlled by Him. Notice already at His birth and childhood the effectual power of the Christ-child as wise men from the East in self-denial and self-humiliation bow before Him and open their hearts and treasures to Him, thus showing that He has already touched their conduct and character.

Hear people, from the preaching of repentance (which has to do with character) from John the Baptist until the preaching of the apostles after Pentecost, call out, "What shall we do?" showing that their very attitude and conduct is stirred within their own nature. Hear the apostle Paul with mingled sorrow and joy recount his own character and conduct, and then acclaim that this is a faithful saying, that "Christ Jesus came into the world to save sinners, of whom I am chief." Once Paul was an injurious character, but now he is a loving follower of Christ.

Well, the great question is, What can we say of Christ to-day? As the sacred writers never divorced His birth from His whole life and mission, what is the influence of Christ upon our characters as we are about to celebrate His advent into the world? Whether we refer to the name Christian, or to any such a sectarian name even as Mennonite, all true followers of Jesus Christ have always been noticed even by the world for their peculiar Christ-like character.

But where is the so-called Christian world to-day in its relation to the Christ that was born in Bethlehem? Can we at this time bear a Christmas testimony, "Christ Jesus came into the world to save sinners", even me? Some time ago, as the actions of a certain individual in the Mennonite Church were being weighed, a certain brother said, "Oh, you can do anything to-day, and still be a Mennonite." We will not argue for or against his statement, but certainly we are grieved that there is so much ground for such a statement. Can it be possible that with all our remembrance of Christ's Advent into the world, we are after all getting so far from Him that many of our characters even within our own church no longer show an experimental acquaintance with Him who came into the world to save sinners, of whom I am one?

In our recent S. S. Lessons we have seen Paul preaching Christ to pagans whose character was ruled by their sensual likes and dislikes. They had been taught that whatever gives pleasure is right. But when Christ was preached to them all their own ways and likes were surrendered for the righteous standards of God and His Word. Many of their likes were evidently destroyed in the great bonfire at Ephesus as likes gave way to

right. But where are we to-day?

To-day we are headed toward paganism instead of away from it as it was in Paul's day. The Church is losing the Christ of Bethlehem, Calvary and Heaven, and instead we are reaching for a Christ patterned after our own sensual likes and dislikes. How our modern church activities and problems smell and taste of self and selfish likes and dislikes!

Thus even in our Christmas celebrations, right in our own churches, the Holy Spirit who alone convicts of sin and inspires Christ-like character, is grieved and insulted that often our devotion to Christmas seasons and Christmas likes, robs us of true devotion to Christ, and in the end we are farther from the Son of God who was made flesh than we were before. Jesus Christ was born in Bethlehem that we may be saved from sin and live as holy characters for Him. May God help us to remember Him in a way that we ourselves, our children, and our neighbors may truly learn to know Him more.

IN HEAVEN NOW

We went to Bethlehem,
But found the Babe was gone,
The manger empty and alone.
"And whither has He fled?"
"To Calvary," they said,
"To suffer in our stead."

We went to Calvary,
But found the Sufferer gone,
The place all dark and lone.

"Whither?" we asked.
"Into the heavens," they said,
"Up to the throne,
For us to intercede."
So then to heaven we'll go;
The Babe is not below.

—H. Bonar.

Molalla, Oreg.

CORRESPONDENCE

(Continued from page 809)

ford, N. Dak., came among us, at which time our Bible normal began, continuing until Sunday morning, Dec. 3. Bro. George Miller was also on the program but for some unknown reason failed to come. These meetings were also much appreciated, and we thank God for the privilege of studying the Bible.

Bro. Kore Zook and family have recently moved to Morrison, Ill., where they will make their home. Their service will be missed at this congregation.

Another family, Bro. Albert Schiffers, are also leaving, and moving to Idaho. We will miss them.

Truly our hearts are thankful to God for His love and care, and for the blessings both temporal and spiritual.
Dec. 6, 1933. Cor.

Tuleta, Texas

Greeting in Jesus' name:—On Nov. 19, a missionary program, consisting

of songs, recitations by the children, and a short sermon by Brother E. S. Hallman who was in Mississippi on the 26th. The harvest here is great. Pray that the Lord will send laborers into His harvest.

On Dec. 3, we were again reminded of the death and suffering of our Lord when we partook of His Supper, after which the ordinance of feet washing was observed. Counsel meeting was held two weeks earlier, and all expressed peace with God and desired to commune.

This morning, a committee composed of Brothers E. S. Hallman and Oliver Hamilton came together, and a Christmas program is being planned to be given on the morning of Sunday, Dec. 24, if God wills.

Dec. 5, 1933. A. C. Unzicker.

Croghan, N. Y.

A Greeting of Love to All:—Death has entered our midst a number of times within the last several months. Those who answered the summons from on high were Bros. Joe Roggie and Daniel Widrick, an infant daughter of Bro. and Sister Daniel Mosher, and Sister Nofzinger, companion of our bishop, Bro. Christian M. Nofzinger. May the bereft ones find comfort in the thought that there will be a glorious reuniting if we hold out to a saved end.

An all-day program was arranged for Thanksgiving. A number of helpful topics were discussed. Also a very edifying as well as interesting object lesson was given the children by Bro. Harold Choffee. His subject was "The Trees of Good and Evil." In the afternoon our Sunday school was reorganized with Bro. Jacob Youzie as superintendent, and Bro. Sidney Schaeffer assistant.

Our Sunday evening services are being well attended with good interest. May we ever continue to serve with a sincere heart in true humiliation, that charity may abound, which is the bond of perfection.

Dec. 6, 1933. Cor.

Garden City, Mo.

(Bethel congregation)

Dear Herald Readers; From Nov. 8 to 19 a series of meetings was held at this place by Bro. E. M. Yost of Greensburg, Kans. A great interest was manifested, and large crowds attended each meeting. Every evening previous to the sermon he gave a talk on the book of Romans. These meetings were a real spiritual blessing to the community, for truly "the name of the Lord Jesus was magnified." We were made to realize more fully the meaning of the words of Jesus when He said, "And I, if I be lifted up, will draw all men unto me."

Believers were strengthened and encouraged, and I am sure many determined to live more closely to Christ day by day. A number confessed Christ for the first time, and some re-dedicated their lives to Him. There were nineteen public confessions in all.

The last Sunday Bro. Yost was with us, we held our communion service.

On the following Sunday, Nov. 26, our church with the Sycamore congregation held our annual, all-day missionary service at the Sycamore church.

Dec. 6, 1933. Cor.

Dagmar, Mont.

Dear Readers of the Gospel Herald, Greeting in the name of Jesus. The weather surely is fine, for as late in the season as it is. Road work is still being carried on.

Bro. George Kauffman of Bloomfield was here over Sunday, Dec. 3. He brought us three wonderful messages. The Male Quartet from Bloomfield accompanied him. They were Bros. Monroe Chupp, Roman Chupp, Jack Chupp, and Frank Mullet. They sang several special songs for us and we surely enjoyed them very much.

Thanksgiving is just a few days past but still I think all of us have much to be thankful for.

It seems one does not realize how much one has to be thankful for until Thanksgiving brings the reminder.

Dec. 7, 1933. Cor.

Morrison, Ill.

Greeting in Jesus' name:—Since the death of our minister two and one half years ago, although a small band of worshippers, we have held together and have had occasional visiting ministers' from either Freeport, Sterling, or Tiskilwa. But outside of these our aged deacon, D. H. Deter, gave us talks on some scripture chapter, which were helpful to such as desired to grow in the deeper spiritual life. But we are happy to have a minister, Bro. J. Kore Zook and family, formerly of Roseland, Nebr., to locate here and take charge of the work.

Dec. 7, 1933. Cor.

Kenmare, N. Dak.

Dear Herald Readers:—"Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ" (I Cor. 1:3). "What shall I render unto the Lord for all His benefits toward me" (Psa. 116:12)? On Thanksgiving day the congregation at this place met and in an open meeting each expressed thankfulness for some particular blessing. It was an inspiring meeting. Surely the mercies and blessings of the Lord toward us are more than the sands by the seashore, or as the stars in the heavens, innumerable. After the open meeting a

short message was given by the home pastor. We were glad to have with us in this meeting Bro. Dan Miller of Wofford, N. Dak., and Bro. Eli Bontrager of Shipshewana, Ind.

In compliance with the suggestion of the General S. S. Committee, we decided at our conference last June to have our S. S. year begin on Jan. 1. Accordingly the Sunday school here was reorganized on Dec. 1 with the following results: Supts., Bros. Raymond Jaques and J. G. Kauffman; Sec.-treas., Sisters Eva Kauffman and Hazel Kauffman; Chor., Sister Elma Kauffman and Bro. Sam King; Libr., Sister Stella Lehman. May the Lord of the vineyard richly bless the work of the Sunday school here and elsewhere during the coming year.

Up to the present time we have had a wonderful winter. In fact, it has hardly seemed like winter. We have had very little below zero weather and have had very little snow. At present mother earth is covered with a few, nice, pure blanket of white snow.

While planning your summer tour through the Northwest, remember our annual conference is to be held next June at Wofford, N. Dak. This is only about thirty miles North of Federal Highway No. 2. We will be looking for you.

Dec. 7, 1933. Archie Kauffman.

Canton, Kans.

(Spring Valley Congregation)

Dear Herald Readers, Greetings:—Another Thanksgiving season has come and gone, but not without giving us chance to count our many blessings. Especially are we glad for the privilege of attending the Bible conference held here recently. Bro. Thut and Bro. Swartzendruber from Harp, Kans., and Hydro, Okla., respectively, were in charge of the meetings. We had ten different services. Bro. Thut especially taught "Signs of the times." We are only sorry that not all of our own members could be there, and we are glad for visitors; also wishing that more visitors might have been in attendance. It gives us much food for thought and also encourages us to try harder to live that we may be ready when Christ comes.

Sometime ago we had a special program on Sunday morning, at which we remembered the beginning of Mennonite settlements in America. The children also brought in their reports from the quarter fund at our S. S. Conference program held Nov. 19. The children also had their part in the program.

Most of our community are thankful for good health. Only a few have had to miss meetings on account of ill health. But God has wonderfully blessed us in the last year in natural and spiritual blessings.

Help us pray for the lost souls in our community. It makes us sad to think of the many who are missing the blessings God has for all of us.

In His Name,
Dec. 7, 1933. Mildred Loucks.

Greencastle, Pa.

Dear Herald Readers:—The congregation here has again enjoyed a feast of good things from the Lord. On the evening of Nov. 19, Bro. Noah Mack began revival meetings at Cedar Grove Church. Bro. Mack brought us inspiring messages until the evening of Nov. 29, five confessions being some of the visible results.

Our communion services were held on Sunday, Nov. 26. We reorganized our Sunday school to-day for the year 1934. We trust it may prove a successful year. Pray for us at this place.

Dec. 10, 1933. S. Alvey Martin.

Port Trevorton, Pa.

Dear Herald Readers:—Again we can truly say, "The Lord hath done great things for us, whereof we are glad." Both spiritually and temporally the Lord is blessing and supplying all our needs. Bro. John Brilhart of Scottsdale preached here from Nov. 4 to 15. He was accompanied by Bro. Thomas Shoff of Masontown, who also took part in the meetings. Surely we can say it was good to have these brethren in our midst. We always appreciate such encouragement. Pray for the young brother who in these meetings chose Christ as his Savior, that he may remain true to his promise. Pray also for those who are under the physician's care, that if it is God's will they may again be restored. Although these diseases may seem as severe trials of our faith, yet we know that God is able to save to the uttermost. Pray for us at this place that we may remain faithful and be a means of saving others for the cause of His Kingdom. May the Lord bless and direct us all, is our prayer.

Dec. 11, 1933. W. L. Shafer.

Spartansburg, Pa.

(Britton Run Mennonite Church)

Greetings to Gospel Herald Readers:—Since my last writing to the Gospel Herald I am glad now to be able to report that Bro. Nelson King and family have moved here and nicely located near the Church, making an addition to our congregation. We feel the Lord had a hand in directing them here as they are a great help in the Lord's work. We are praying that others will come and help us.

We are thankful for the many blessings we have enjoyed during the past year. We have enjoyed the helpful messages and songs that visiting brethren and sisters brought us.

Bros. Eli Stoltzfus and I. B. Witmer

filled the regular appointments during the year (with some assistance). Bros. S. E. Allgyer, J. A. Liechty and others brought us inspiring messages. We are also thankful for the help that brethren and sisters from a distance gave us in the way of helping us in Sunday school and Bible meetings during the year.

We had a Bible study beginning Friday evening Dec. 8, and closed Sunday evening, Dec. 10, with Bro. J. A. Liechty of Orrville, Ohio as instructor. The subjects were as follows: Bible Chronology, Seventy weeks of Daniel, Trinity of Evil, Causes for Spiritual Decline, Meditation. Bro. Liechty also preached at the Hatchtown church Sunday afternoon. We were encouraged and gratified at the interest and presence of outside attendants during all these meetings. Bro. Alpheus Brenner and two daughters, Martha and Grace, accompanied Bro. Liechty here. While here they took part in the services and Sunday school. We are praying that the Lord will open the way that they can soon locate here. We are also looking forward to Bro. Lewis Kletzy and family locating here to take up the work for the Lord. We invite the visiting brethren back again, and others also.

Dec. 11, 1933. Rebecca A. Provins.

Plain City, Ohio

(Sharon Mennonite Church)

Dear Herald Readers, Greetings in Jesus' Name:—"The Lord hath done great things for us, whereof we are glad." Since our last writing we enjoyed "a feast of good things." During Thanksgiving week we held our sixth annual Bible conference with Bro. E. F. Hartzler, Marshallville, O., as instructor. He brought us many truths from the teaching of God's Word, besides several sermons.

Sunday, Dec. 3, was a very busy day for us as in the morning we had our preparatory services, and in the afternoon communion services and took the votes for the ordination of a deacon and in the evening the ordination took place. Two brethren were in the lot which fell on Bro. Eli D. Kramer. Pray for our brother that he may fulfill his ministry. Brethren S. E. Allgyer, E. F. Hartzler, N. E. Troyer, J. Y. King were with us for all these services.

Sunday Dec. 10, the reorganization of the Sunday school took place with officers as follows: Supts., Roman Miller, Samuel Yoder; Sec.-Treas., Eli Yutzy; S. S. Chors., Mary Kramer, Abner Miller; Church Chors., Verbal Christner, Roman Miller; Cor., D. Walter Miller. Pray for the work at this place. May the theme of our life be to win souls for Christ. "He that winneth souls is wise."

Dec. 13, 1933.

Cor.

Married

Zimmerman—Nolt.—Bro. Elam Zimmerman of Martindale, and Sister Katie Nolt of Weaverland, were united in marriage at the home of the bride's parents, Dec. 5, 1933, by Bishop J. O. Wenger. May their life be one of blessings.

Bixler—Nussbaum.—Bro. Reuben Bixler and Sister Elma Nussbaum were united in holy matrimony on Nov. 26, 1933, at the Sonnenberg Church near Dalton, Ohio, Bro. Louis Amstutz officiating. May the Lord bless them abundantly.

Wanner—Martin.—Bro. Daniel Wanner of the Martindale, Pa., congregation, and Sister Jennie Martin of the Groffdale, Pa., congregation were united in marriage, Nov. 23, 1933, by Bro. J. O. Wenger. May their life be one of happiness.

Nolt—Hoover.—Bro. Joseph Nolt and Sister Mary Hoover, both of the Groffdale, Pa., congregation, were united in marriage at the home of the bride's parents, Nov. 14, 1933, by Bro. Joseph Wenger. May God's blessings attend them through life.

Martin—Wanner.—Bro. Eli Martin and Sister Anna Wanner, both of the Martindale congregation, were united in marriage at the home of the bride's parents, Nov. 28, 1933, Bro. J. O. Wenger officiating. May His blessings be theirs through life.

Weaver—Burkholder.—Bro. Phares Weaver of Weaverland, Pa., and Sister Anna Mary Burkholder of Martindale, Pa., were united in matrimony at the home of the bride's parents, Nov. 16, 1933, by Bro. J. O. Wenger. May their life be blessed.

Bergey—Clemmer.—Bro. Willard S. Bergey and Sister Anna S. Clemmer of the Salford congregation were joined in holy matrimony on Nov. 25, 1933, Bro. A. G. Clemmer of Franconia, Pa., officiating. May the Holy Spirit be their guide through life.

Higginbotham—Hershberger.—On Nov. 12, 1933, Bro. Warren Higginbotham of Hubbard, Oreg., and Sister Amy Hershberger of Zion congregation were united in marriage at Salem, Oreg., Bro. — Pringle officiating. May God's blessings attend them through life.

Good—Smith.—On Tuesday evening, Sept. 26, 1933, Bro. Harry Earl Good and Sister Cora Marie Smith, both of the Sheridan, Oreg., congregation, were united in marriage at the home of the officiating bishop, Bro. G. D. Shenk. May the Lord bless them in their married life.

Zimmerman—Sensenig.—Bro. Levi Zimmerman of the Groffdale, Pa., congregation and Sister Katie Sensenig of the Weaverland, Pa., congregation, were united in marriage at the home of the bride's parents, Dec. 7, 1933, by Bro. J. O. Wenger. May a happy life be theirs.

Hoover—Snyder.—On Nov. 30, 1933, Bro. Paul K. Hoover of Goshen, Ind. (Yellow Creek Cong.), and Sister Susie E. Snyder, of Ashley, Mich. (Bethel Cong.), were united in marriage at the home of the bride's sister, by Bro. George H. Sumner. May the Lord bless them through life.

Zimmerman—Zimmerman.—Bro. Harold Zimmerman and Sister Anna Zimmerman, both of the Groffdale, Pa., congregation, were united in marriage at the home of the bride's parents, Nov. 21, 1933, Bishop J. O. Wenger officiating. May God's richest blessings attend them through life.

Garman—Zimmerman.—Bro. Henry Garman and Sister Susan Zimmerman, both of the Weaverland, Pa., congregation, were united in holy marriage at the home of the bride's parents, Nov. 9, 1933, Bishop Joseph O. Wenger

of Vogansville, Pa., officiating. May a happy life be theirs.

Swartz—Handrich.—At the home of Bro. and Sister Henry Handrich, Nov. 5, 1933, occurred the marriage of Bro. Levi Swartz of Turner, Mich., to Sister Laura Handrich of Fairview, Mich., Bro. Menno Esch officiating. May God's blessings be with them through this uneven journey of life.

Kaufman—Kief.—Bro. Russel J. Kaufman of Portland, Oreg., and Sister Bertha Kief of Lebanon, Oreg., were united in marriage at the home of the bride's parents near Lebanon on Oct. 29, 1933, Bro. Paul N. Roth officiating. May they enjoy the blessings of God in their journey through life.

Musselman—Clemens.—On Nov. 30, 1933, at the home of the officiating bishop, Bro. A. G. Clemmer, Franconia, Pa., Bro. Roy B. Musselman of the Plain congregation near Lausdale, Pa., and Sister Ruth A. Clemens were united in holy marriage. May the blessings of God rest upon this union.

Freed—Leatherman.—On Nov. 25, 1933, at the home of the officiating bishop, Bro. A. G. Clemmer of Franconia, Pa., Bro. Curtis K. Freed of the Franconia congregation and Sister Elsie L. Leatherman of the Blooming Glen congregation were united in holy matrimony. May God bless this union.

Layman—Gascho.—On Nov. 11, 1933, at the home of the officiating minister, Bro. Moses S. Steiner, Fairview, Mich., occurred the marriage of Bro. George Layman and Sister Elizabeth Gascho, both members of the Fairview, Mich., congregation. May their married life be one of joy and peace and happiness.

Alderfer—Hauge.—On Nov. 30, 1933, Bro. John L. Alderfer and Sister Elizabeth R. Hauge, both of the Line Lexington, Pa., congregation, were united in holy marriage at the home of the officiating bishop, Bro. Arthur D. Ruth of Souderton, Pa. May the blessings of God attend them through life.

Zehr—Lichti.—On Sept. 28, 1933, Bro. Ervin Zehr of the Poole A. M. congregation and Sister Emma Lichti of the Maple View A. M. congregation, were united in marriage at the home of the bride's parents near Wellesley, Ont., Bro. Daniel Lebold officiating. May God's blessings attend them through life.

Shenk—Ringler.—On Tuesday evening, Oct. 31, 1933, Bro. Wesley Elmer Shenk and Sister Evelyn Margaret Ringler, both of the Sheridan, Oreg. congregation, were united in marriage at the home of Bro. G. D. Shenk, the officiating bishop and father of the groom. May the Lord abundantly bless them through life.

Weber—Moyer.—On Nov. 25, 1933, Bro. Russell H. Weber of the Salford, Pa., congregation and Sister Naomi L. Moyer of the Souderton, Pa., congregation were united in holy marriage at the home of the officiating bishop, Bro. Arthur D. Ruth of Souderton. May the blessings of God attend them in their new relation.

Sensenig—Zimmerman.—Bro. Aaron Z. Sensenig of the Weaverland, Pa., congregation, and Sister Ella R. Zimmerman of the Groffdale, Pa., congregation, were united in holy matrimony at the home of the bride's parents, on Thanksgiving day, Nov. 30, 1933, by Bro. J. O. Wenger. May their life be filled with God's rich blessings.

Bear—Kauffman.—On Nov. 30, 1933, Bro. Benjamin H. Bear of the Rohrerstown, Pa., congregation and Sister Beatrice L. Kauffman of the East Petersburg, Pa., congregation, were united in marriage at the home of the bride's parents, Bro. Elmer Kauffman's, by Bro. N. L. Landis. May the Lord abundantly bless them through life.

Kandel—Miller.—On Nov. 26, at the home of the officiating bishop, Bro. O. N. Johns near Canton, Ohio, Bro. Walter Kandel and Sister Pauline Miller, both members of Martins Creek congregation, Holmes Co., Ohio, were united in the holy bonds of matrimony. May the Lord richly bless them as they journey together through life.

Shenk—Kilmer.—On Sunday evening, Nov. 19, 1933, in the Sheridan, Oreg., Mennonite Church, occurred the marriage of Bro. Kenneth Marion Shenk and Sister Frances Barbara Kilmer, both of the Sheridan, Oreg., congregation, Bro. G. D. Shenk officiating. May God ever supply their needs according to His riches in glory by Christ Jesus.

Swartzendruber—Gingerich.—On Thursday evening, Nov. 30, 1933, at the home of the bride's parents in Kalona, Iowa, occurred the marriage of Bro. Glenn J. Swartzendruber of the West Union congregation to Sister Viola Gingerich of the East Union congregation, Bro. D. J. Fisher officiating. May the Lord's blessings attend them through life.

Kauffman—Hartzler.—On Nov. 30, 1933, at the home of the officiating bishop, Bro. Enoch J. Zook, New Wilmington, Pa., Bro. Ernest E. Kauffman and Sister Florence E. Hartzler, both of the Maple Grove congregation near New Wilmington, were united in marriage. May the blessings of our heavenly Father accompany our brother and sister through life.

Obituary

Painter.—Susanna Catherine, daughter of the late George and Ellen Clouser, was born a Rockton, Pa., Oct. 15, 1848; died Dec. 8, 1933 at Clearfield, Pa.; aged 85 y. 1 m. 22 d. She is survived by 6 children, her husband and 4 children having passed on. In her younger years she was a faithful member of the Mennonite Church, and it was by the request of her family that the funeral be held in the Rockton Mennonite Church with a Mennonite minister in charge. Bro. Elmer E. Yoder of Allensville, who filled the regular appointment had charge of the service, Sunday, Dec. 10. Burial in cemetery near the church.

Erb.—Emma, daughter of the late Henry B. Bender and wife of Harry Z. Erb, was born Dec. 17, 1873, near Mt. Joy, Pa.; died Nov. 30, 1933, at her home at Lititz, Pa.; aged 59 y. 11 m. 13 d. She leaves a bereaved husband, 1 daughter (Rhoda) an aged mother (Anna Bender) and 1 sister (Lizzie Musser). She was a member of Erb's Mennonite Church for many years and a teacher of the primary class at Sunday school for 30 years. She was sick about 12 days of complications and passed out of this life very peacefully. We all miss her, but our loss is her gain. Funeral services were held Dec. 2 at the home. Jacob Hershey, Henry Lutz, and Joseph Boll were in charge.

Prowant.—Ephream, son of Christian and Catherine Prowant, was born Oct. 2, 1842, Putnam Co., O.; died at his home in Putnam Co., Nov. 30, 1933; aged 91 y. 1 m. 28 d. His wife preceded him 27 years. He was united in marriage Feb. 2, 1863 to Mary Myers. This union were born 5 sons and 1 daughter who survive, also 17 grandchildren and 4 great-grandchildren living. He united with the Mennonite Church in March, 1907, always expressing a desire to follow his Savior. Funeral conducted by G. H. Brunk and S. G. Shenk, Text, Acts 13:36.

"Follow the path of Jesus,
Walk where His footsteps lead,
Keep in His beaming presence,
Every counsel heed."

Lichti.—Christian J. Lichti was born near Wellesley, Ont., on Sept. 10, 1859; died Oct. 19, 1933; aged 74 y. 1 m. 9 d. Heart trouble and dropsy were the cause of his death. On Oct.

3, 1882, he was united in matrimony to Katie Leis who died March 24, 1932. To this union were born 2 sons and 3 daughters, of whom Katie (Mrs. Joel Wagler), and Fanny survive; 3 brothers and 4 sisters also survive him (Mennon, David, and Moses, and Fanny (Mrs. Nic Jantzi), Nancy (Mrs. Dan Schmidt), Barbara (Mrs. J. S. Erb), and Mary (Mrs. Sol R. Leis). Services were conducted at the home by C. S. Zehr and at the Maple View A. M. Church by Christian Schultz, D. S. Jutzi, and Daniel Lebold. Burial in adjoining cemetery.

Witmer.—Selina Knechtel, beloved wife of Bro. J. W. Witmer, passed away at her home in Wilmet Township, Ont., on Friday evening, Nov. 10, 1933, in her 57th year. She leaves her husband and family, namely: Vernon, Lulla (Mrs. Vernon Shott) of Kitchener, Grace (Mrs. Lloyd Elder) of Wainfleet, Ont., Edward, William, J. Eldon, and Melvin, all at home; also 4 sisters and 1 brother: Mrs. Alvin Bowman of Guernsey, Sask., Mrs. Henry Koch of Hanover, Ont., Mrs. Moses Bechtel, Mrs. Owen Bechtel, and Ephraim of Mannheim. The funeral took place Nov. 15, from the family residence and thence to Latschars Mennonite Church for services. Services in charge of Bro. Moses M. Brubacher assisted by Bro. Oscar Burkholder. Interment in adjoining cemetery.

Kauffman.—The funeral of Sister Mary A. Kauffman took place on Dec. 11, 1933, at the Stonybrook M. H., York Co., Pa., where services were conducted by Bro. Noah H. Mack, assisted by Brethren Jos. Forrey and Harvey ehman. Sister Kauffman had never been married. Only nephews and nieces survive. She was born Nov. 9, 1840 and died Dec. 8, 1933. She was the last of a large family, and attained to a greater age than any of the rest of her brothers and sisters. She became a member of the Stonybrook Mennonite Church in her younger years and remained faithful to the ripe old age of ninety years. She was always much interested in the Church and was regular attendant there until a few months ago. She had a stroke of apoplexy, after which she lived only a few days.

Stoltzfus.—John E., son of D. Ira and Meda Stoltzfus, near Millwood, Pa., died Dec. 1933; aged 17 days. Death was due to pneumonia. One brother (Daniel) preceded him in death. Besides his parents, he is survived by these brothers and sisters: Stephen, Ira, Lydia, Katie, Salome, Tobias, Bennie, Jos, and Josie, all at home; also by his grandparents, Mr. and Mrs. Daniel M. Stoltzfus of Millwood and Mrs. Saloma Stoltzfus of Edinburg. Funeral services Dec. 6, conducted by Bros. David B. Zook of New Holland and Aaron H. Glick of Millwood. Burial in Millwood Cemetery.

"The golden gates were open wide,
A gentle voice said, 'Come';
And angels from the other side
Welcomed our loved one home."

Yoder.—Mabel Catherine, daughter of Fred Emma Yoder, was born in Holmes Co., O., Jan. 1, 1911; died near Harrisburg, Stark Co., O., Dec. 8, 1933; aged 22 y. 11 m. 7 d. She leaves father, mother, 4 brothers (Oris, Paul and Orvell), and 2 sisters (Esther and Ruth) all of the home, 5 uncles, 11 aunts, a large number of relatives and friends. Mabel accepted Christ as her Savior in 1922, was baptized and received into the Beech Mennonite Church in which she continued faithful until the end. She loved music and brought cheer to the home with the musical God had given her. She was a patient daughter in the home, always ready to minister to the needs of others. She was seemingly good health until the last few months, when she was afflicted with inflammation of the stomach, with paralysis, was the cause of death. Funeral services were held in the

Beech Mennonite Church, in charge of O. N. Johns assisted by A. J. Steiner and John D. Miller. Interment in adjoining cemetery.

Martin.—Elizabeth H. Martin was born July 3, 1849; died at the home of her daughter (Mrs. Eaby Sauder), Nov. 5, 1933; aged 84 y. 4 m. 2 d. She united with the Mennonite Church in her youth, and her place in the service was seldom vacant when health permitted. She was married to Amos W. Martin, who preceded her 26 years ago; also 2 children preceded her in death. She was the last member of her family. She is survived by 4 sons, 6 daughters, 42 grandchildren and 35 great-grandchildren. Funeral services were held Nov. 8, at the home by Bro. I. B. Good, and at Weaverland, Pa., by Bros. John M. Sauder, John W. Weaver, and George Good. Text, Matt. 25:13. Burial in the adjoining cemetery.

"The room is quiet, all is still,
The place is vacant, 'tis God's will;
So long you waited for your rest,
Our blessed Lord knows what is best."
—A grandson.

Shenk.—Melvin L., infant son of Bro. Daniel M. and Sister Esther (Leaman) Shenk, of near Millersville, Pa., was born Aug. 26, 1933, died of infant trouble Nov. 21, 1933. He is survived by his parents, a sister (Arlene), grandparents (Bro. and Sister Tobias G. Leaman and Bro. and Sister Daniel H. Shenk), also a great-grandmother (Sister Susan Leaman), a great-grandfather (Bro. Daniel K. Denlinger), and many other relatives and friends. Services were conducted at the home by Bro. David Landis and at the New Danville Mennonite Church by Brethren Maris Hess, Aaron Harnish, and David Landis. Texts, Eccl. 3 and John 14:16. Interment in the Masonville Mennonite Cemetery. Though we miss him, we know that our darling is safe in the arms of Jesus.

"Lonely the house, and sad the hour,
Since our darling is gone.
But, oh, a brighter home than ours
In heaven is now his own."

By the parents.

Mast.—Barbara, daughter of Samuel and Linda Glick, was born in Lancaster Co., Pa., May 1, 1906; died Nov. 19, 1933, on a farm near Suplee, Chester Co.; aged 27 y. 6 m. 18 d. She was married to Raymond Mast Dec. 26, 1932. She leaves her husband, parents, 6 brothers, 5 sisters, and a host of relatives and friends. One brother and sister preceded her in death. In her youth she accepted Christ and remained faithful until death. She took up a course in nurses' training and came in contact with many people. She had many friends because of her loving disposition. She was much concerned about the lost and often mentioned them in her prayers. During her illness of thirteen days she suffered much, but was very patient. She will be sadly missed in the home, in the Church, and in the community. She was a loving wife, and a kind-hearted sister. Funeral services were held at the home, conducted by John S. Mast, and at the Morgantown Church by Bros. John S. Mast and Amos B. Stoltzfus. Text, Phil. 1:24. Interment in adjoining cemetery.

"We loved her, yes we loved her,
But Jesus loved her more,
And He has sweetly called her
To yonder shining shore."

Badertscher.—Leah (Amstutz) Badertscher was born in Wayne Co., O., Oct. 23, 1864; died Nov. 30, 1933; aged 69 y. 1 m. 7 d. Several weeks ago she fell in the home of her daughter, Mrs. Albert Nussbaum in Kidron, O., fracturing a leg. Later she took sick with pleurisy and an infection of the throat, which caused her death. In her youth she was baptized by S. F. Sprunger of Berne, Ind., and received into the Salem Mennonite Church near

Dalton, O., where she remained until in 1919 she became a member of the Gospel Tabernacle in Kidron, and remained a loyal member until the end. She was a devoted Christian mother. She was united in marriage to Christiau Badertscher who preceded her thirteen years ago. One son (Harvey of Orrville) was born to them, and three daughters (Olive, wife of Albert Nussbaum, and twin girls, Pearl, wife of Milo Villard of Stanwood, and Cary, wife of George Sprunger of Ft. Wayne). Fifteen grandchildren and one brother (Peter C. Amstutz of Orrville), also survive, besides many cousins, nephews, and nieces. Funeral services were held at the Salem Church, Dec. 3, in charge of John Nussbaum of Berne, Ind., and A. W. Sommer and A. R. Kaiser, where a large concourse of people had gathered to pay their last tribute of respect.

Yoder.—Oscar Daniel, son of the late Pre. Daniel S. and Polly (Hershberger) Yoder, was born in Cambria Co., Pa., Apr. 19, 1898; died at his home near Geistown, Pa.; aged 35 y. 7 m. 7 d. He was united in marriage with Alice Hershberger, who with three children (Alma Fern, Ruth Emily, and Loretta Ann) survive him; also these brothers and sisters: Florence A. Yoder and Mrs. Walter Mishler, Davidsville, and S. Newton and J. Normau Yoder, Windber. The deceased taught school in his native township for twelve years and served as principal of the Paint Borough schools for six years. He was in the school-room to within a few weeks of his death, which was caused by heart trouble. He was baptized and received into the Weaver congregation of the Mennonite Church, Jan. 26, 1913, at the age of 14. He was active in church and Sunday school work, having served as superintendent of the Sunday school, secretary of the District Mission Board, member of the Richland Cemetery Association, and in other offices of the Church. Realizing that death was nigh, he made arrangements for his funeral. Services were conducted in the home by S. G. Shetler and in the Weaver Church by S. G. Shetler assisted by Alex. Weaver and Hiram Wingard. A very large concourse of relatives, friends, and neighbors was assembled, and a large number had to remain on the outside during the services. The body was laid to rest in the Weaver Cemetery.

Moyer.—Tobias Moyer was born May 10, 1863; died Nov. 10, 1933. Funeral services were held at the O. P. Home, Orrville, Lancaster Co., Pa., on Tuesday evening, Nov. 14, where Brethren John Mosemann, Frank Kreider, and Landis Shertzer took part. On Wednesday morning services were held at the Mellinger M. H., where Brethren John Mosemann, Noah H. Mack, and Daniel Gish took part. In the afternoon of the same day Brethren Henry Bechtel and Amos Kolb conducted services in the Coventry cemetery chapel. Interment in adjoining cemetery, aside of his former wife (nee Amanda Gabel) who died on June 19, 1928. Bro. Moyer was the last of his family to depart this life. Four children besides the mother had preceded him to the eternal world. Four grandchildren however survived to follow their grandfather to the grave. Arthur Moyer, the first missionary martyr to the home mission cause, was a son of the departed Tobias Moyer. Arthur was shot by a thief at the Welsh Mt. Mission in the evening of Jan. 25, 1924. Bro. Moyer was married the second time Sept. 16, 1931, to Sister Rebecca Burkhardt. She remains to mourn his sudden and unexpected departure. The stewardship of Bro. Moyer's at the O. P. Home for twenty-two years was much appreciated. The inmates of the home keenly feel their loss. On the day of his death Bro. Moyer delivered some vegetables to the Vine St. Mission, Lancaster. On returning for the last time from the mission cellar, where he had carried the vegetables, he fell over, dead. Bro. Jacob Mellinger eased his fall by catching hold of him while sinking to the floor.

HESSTON COLLEGE AND BIBLE SCHOOL

Special Bible Term Jan. 2-Feb. 9

Why not spend six weeks in Bible study and Christian fellowship in a Christian institution? Think of the blessings you could receive. Many persons have been blessed through our Special Bible Terms:—

1. Six weeks in Bible study, meditation, devotion, and fellowship.

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3. Enjoying the fellowship of many Christian young people. Among our regular students are representatives from ten states and one foreign country. We are expecting students for the S. B. T. from at least nine states and one province of Canada.

4. The opportunity of attending a number of special programs and a series of revival meetings.

5. The helpful experience of attending a Church institution and becoming better acquainted with the work of our Church.

6. At a total expense for room, board, and tuition, of only \$22.50. This is less than fifty percent of the cost a few years ago.

From different places, car-loads are planning to come. This makes traveling expenses small. Can you not work up a car-load and enjoy these six weeks with us?

Any information will be given upon request.
Milo Kauffman, President.

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To be held at the East Zorra A. M. Church near Tavistock, Ont., beginning Jan. 2, 1934 and continuing for the next four weeks; and at the Steinman Church near Baden, Ont., beginning Feb. 5, 1934 and continuing for the next four weeks.

Instructors at East Zorra Church: M. S.

New Special Subscription Offer

The Youth's Christian Companion

Still growing! That is the condition of the subscription list of the "Youth's Christian Companion." At this time there are being mailed out weekly approximately an average of 373 more copies than last year, the total being an average of 13,746. We praise the Lord for this blessing. In spite of the depression the cause of the Lord is being extended farther this year through the Y. C. C. than ever before. Our prayer is that this growth may continue. We solicit your prayers and hearty co-operation to this end. May we strive together to cross the 14,000 mark at the earliest possible time—New Year, 1934, dare we say? We offer you the following special inducements to help us reach this goal:

Special Subscription Rate to NEW Individual Subscribers

50 cents for the period of time between the date your NEW subscription is received until December 31, 1934.

Prizes Offered for Securing NEW Subscribers

For two NEW subscriptions:

New Testament No. 50, limp binding, white edge, square corners. Size $2\frac{3}{4} \times 4$ inches.

For three NEW subscriptions:

New Testament No. 51, flexible imitation leather, red edge, round corners, gold stamping. Size $3 \times 4\frac{1}{4}$ inches.

For four NEW subscriptions:

Zehr, Pigeon, Mich.; Jacob R. Bender, Tavistock, Ont.; Joel Schwartzentruber, Tavistock, Ont.

Instructors at Steinman Church: Nelson Litwiller, St. Agatha, Ont.; Jacob R. Bender, Tavistock, Ont.; John O. Jantzi, Waterloo, Ont.

Expenses

Tuition—Seventy-five cents per week.

Board and Room—Correspond with Lily Mac Swartzentruber, Shakespeare, Ont.

Incidentals—Minor expenses for notebooks, etc.

For further information write to the undersigned.

Daniel S. Jutzi, Pres.,
Tavistock, Ont.

Peter Nafziger, Secy.,
Baden, Ont.

SPECIAL BIBLE TERMS

Beginning with the new year, special Bible terms will be held not only in our regular Church schools but also in a number of other places where special Bible schools have been conducted annually for a number of years. Besides the two advertised on this page, special Bible terms have been arranged for and previously announced as follows:

Ontario Bible School, Kitchener, Ont.

Johnstown Bible School, Johnstown, Pa.

Eastern Mennonite School, Harrisonburg, Va.
Goshen College, Goshen, Ind.

For more detailed information concerning these schools, consult back numbers of the Gospel Herald, in which these special terms were advertised. Should you desire still further information, write to some one connected with one or the other of these schools, whose names are found in the announcements. The indications are for a large attendance, and we trust that none of these schools will be disappointed in their expectations.

I pity the man who is just Church-called and not God-called.—J. M. Nissley.

New Testament No. 52, same as No. 51 hut with Psalms added.

For five NEW subscriptions:

"How to Succeed"—Yake OR
"Ideals for Christian Youth"—Weber.

(For description of these two books see page 6 of our catalog for either 1933 or 1934. Catalog mailed upon request.)

For eight NEW subscriptions:

Holy Bible No. AF, Imitation leather, overlapping cover, red edge, size $3\frac{3}{4} \times 5\frac{1}{2}$ inches, Agate self-pronouncing type.

For ten NEW subscriptions:

Holy Bible No. S118, Fine grain Persianette overlapping flexible cover, gold stamping, red under gold edge, 80,000 center column references, maps, size $4\frac{1}{2} \times 6\frac{3}{4}$ inches. Minion type.

For twelve NEW subscriptions:

Holy Bible No. S418, same as No. S118 hut with Concordance added.

Special Subscription Rates to NEW Sunday Schools

Sunday schools not now getting the "Youth's Christian Companion" may secure a trial offer for the balance of this quarter and all of the first quarter of 1934 for 10 cents each in clubs of ten or more to one address; for only 35 cents each in clubs of ten or more to one address the balance of this year and all of 1934.

If you know of Sunday schools not getting the Y. C. C. kindly introduce this young people's paper through this very special offer. However, no special gift can be offered for this service, much that we appreciate it.

Sample copies sent free upon request.

Address all orders to

MENNONITE PUBLISHING HOUSE,
Scottsdale, Pa.

CHRISTLICHER GEMEINDE KALENDAR

is the title of the Almanac of the Mennonites of Germany. The issue for 1934 contains, besides other valuable material, a "Church Chronicle," a list of the Mennonite churches of Switzerland, France, Germany, and Poland, as well as the names and addresses of ministers and deacons. This almanac comprises 160 pages. Price 30 cents postpaid. May be ordered from the Mennonite Publishing House, Scottsdale, Pa.

THE MISSION BOARD

(Continued from page 805)

they realized that it would be hard to be true to their convictions during the war. They wanted to share with God the bounty He had bestowed upon them, and they did so by giving liberally of their means. Now we are facing another crisis. We are not confronted with the same difficulties to maintain one's faith, but the situation is reversed—it is finances that trouble most of us. Is it not possible even now to give liberally of what God has given us in order that work that was established in India at the cost of human life and great sacrifice on the part of all in that land, as well as in South America, shall not fail? May the Lord direct that many souls may be made happy this holiday season because they have rendered unto the Lord for all His benefits toward them.

Goshen, Ind.

To feel bad prayer-meeting night and Sunday morning are symptoms that very seriously need attention. The Great Physician has a cure.—Sel.

Table of Contents

- 801—Editorial
- 802—Christmas Meditations
 - Tell the Good News to Others (Poem)
 - The Significance of Christ's First Coming (P. 803)
 - The Meaning of Christmas (P. 803)
 - "Unto Us a Son is Given" (P. 810)
 - Christmas and Human Character (P. 811)
- 804—Africa (Poem)
 - From Our Mission Stations: Norristown, New Holland, Columbia
 - Argentine Weekly News Letter
- 805—Closing the Year with the Mission Board
- 806—Christmas Meditations in Verse
 - Christmas
 - On Meditating on an Angel Song
 - The Shepherds of Bethlehem
 - God's Christmas Gift
 - The Christmas Gift
 - Word Pictures of the Birth of Christ
 - The Nativity
- 807—Sunday School Lesson
 - Bible Meeting Topic
- 808—Field Notes
- 809—Correspondence
- 810—My Lord and I (Poem)
 - How to Meet the Financial Needs of Our Church
 - The Narrow Way
- 814—Married
 - Obituary
- 816—Announcements, etc.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVI (Gospel Witness
Established 1905)

SCOTTTDALE, PA., THURSDAY, DEC. 28, 1933

(Herald of Truth
Established 1864)

No. 39

EDITORIAL

"I am resolved."

When that expresses the state of the heart, you are sure to see some resulting action.

"I am resolved," to amount to anything, must mean more than mere words or sentiment, but rather a fixed purpose in the heart that is there to stay in the face of hardship or opposition.

For example, look at Daniel. He purposed in his heart that he would not defile himself with the king's meat and wine. Results: a pure life, commendable achievements. In his case it was resolution translated into action.

It takes resolution to build up a sturdy character. Too many fail, because they lack in resolution. Let us, like Daniel, purpose in our hearts to do our full Christian duty, to rise to our Christian opportunities, and God will give us strength to carry out our resolutions.

We recall several incidents that occurred in the lives of the apostles. When it came to giving, each one gave according to his ability, rather than what he considered his "share." Paul, appealing to this motive, advises that every man according as he purposeth in his heart, so let him give." And even though you belong to the class represented by the widow who gave her two mites, the Lord will bless our giving, as He did that of the widow.

Read the article, by Bro. Sanford Yoder, on "Beginning the Year with the Mission Board." Bro. Yoder says some pointed things which we may well ponder in our hearts. Yet he is not setting before us an impossible proposition. God is able to make a way, provided we cooperate with Him

as we should. Our church has always risen to its full stature when it was confronted with an emergency, and we believe that it will do the same thing again. More than this, the harder the struggle the stronger we will become provided we rise in Christian manhood and manfully grapple with our opportunities in meeting the problems before us.

What do you think about Bro. Yoder's suggestion with reference to a New Year's offering? If you act favorably, send the offering to the General Fund of our General Mission Board. Bro. Vernon Reiff, Treasurer of the Board, will be glad to take care of all the offerings sent him.

The other day we were very much interested in a newspaper article sounding a note of warning against wine-fakirs. The writer called attention to the difference between these wine-fakirs and the old-fashioned bootlegger, in that the former are so much more shrewd and elusive than the latter. That may be true. But the fact remains that all kinds of bootleggers, whether they be called wine-fakirs or are known by some other name, are elusive enough to ply their trade successfully so long as they have enough gullible victims upon whom to operate. This man calls attention to the fact that France maintains a force of men about as strong as America had during Prohibition days, to protect its wine-drinkers against being victimized by wine-fakirs who would dispense cheap wines at exorbitant prices, and advises that America do the same. We think we have a better plan—**don't buy the wine.** In other words, "Look not thou upon the wine when it is red." It will save the expense of the police force, keep people sober, and make it possible for them to spend on their families the money that they would otherwise spend for booze.

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."

CHRISTIAN LEADERSHIP

III. The Leadership of the Holy Spirit

The Holy Spirit is set forth in Scripture as our Teacher and Guide. As Christ says, "The Comforter, which is the Holy Ghost . . . shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Again: "When he, the Spirit of truth, is come, he will guide you into all truth." In the leadership of men there is a very close connection between the work of Christ and of the Spirit; for both are sent of God, and both have an essential part in the Leadership of God, both being recognized as God. Just as it is impossible for any man to love both the world and God at the same time (Jas. 4:4; I Jno. 2:15), so it is impossible for any man to follow after the leadership of Christ without also being led by the Holy Spirit.

Paul's Testimony

Let us turn to the writings of Paul, the great apostle to the Gentiles, for further light on this subject. Writing to the Romans, he says (8:1): "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Not only this, but "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Further on he says, "As many as are led by the Spirit of God, they are the sons of God;" also, "If ye be led of the Spirit, ye are not under the law." This brings us to a discussion of the main part of our theme:

What the Leadership of the Spirit Means for Us

1. It means allegiance to Christ.

Paul makes that very emphatic when he says, "If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). That means, no Spirit leadership, no part in Christ.

2. It means freedom from bondage.

As Paul puts it, "The law of the

Spirit of life in Christ Jesus hath made me free from the law of sin and death." In the seventh chapter of Romans Paul portrays the picture of a lost soul struggling in the bondage of sin, a man trying to gain deliverance through the law. The climax of all such efforts is portrayed in the language, "Oh wretched man that I am! who shall deliver me?" He gets the heavenly response, after which he bursts forth with, "I thank God through our Lord Jesus Christ." After this he goes on with his declaration of freedom. But even before this there was the evidence of the convicting power of the Spirit, which gave rise to the pitiful cry of wretchedness just before the deliverance. We understand this better when we turn to Jno. 16:7-13, where we read of the work of the Spirit, both as the reprover of the wicked and as the abiding Comforter of those who have come to a knowledge of the truth. The only path to real freedom is through the leadership of the Spirit.

3. It means a throwing off of the dominion of the flesh.

"Who walk not after the flesh, but after the Spirit." Paul goes on to tell the reason: "They that are after the flesh do mind the things of the flesh," and "to be carnally-minded is death." Again, "They that are in the flesh can not please God." The old man must be crucified before the new man can be enthroned in the heart and life.

4. It means a life of penitence for sin and obedience to God.

When, on the day of Pentecost, the smitten sinners cried, "What shall we do?" Peter answered, "Repent . . . and ye shall receive the gift of the Holy Ghost." In other words, If you repent of your sins, accept Christ as your Savior, and obey Him, then the gift of the Holy Ghost is a sure thing. Otherwise you will never receive Him, for God has reserved the gift of the Holy Ghost "to them that obey him." A real, genuine, evangelical repentance means not only a temporary sorrow because we have sinned and a forsaking of it, but our regret because of former sins goes with us as long as we live. Paul, after many years of faithful service, had a deep feeling of regret because in earlier life he "persecuted the church of God" and because of it felt his unworthiness even "to be called an apostle." It is that kind of a feeling and attitude toward sin that helps to hold us to a life of faithfulness and loyalty to God.

5. It means an experimental knowledge of God and His Word.

Of the Spirit of Truth it is said that "He shall bring all things to your remembrance, whatsoever I have said unto you;" that "He will guide you into all truth;" and also that "He will shew you things to come." Again: "His Spirit beareth witness with our

spirit, that we are the sons of God." Just as "the carnal mind is not subject to the will of God, neither indeed can be," so they who are led by the Spirit of God and thereby led into His inner presence, become "partakers of the divine nature;" and, being led into "all truth," they continue to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

6. It means sonship in the happy family of God.

"As many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). This sonship starts here, when we are born of the Spirit and begin to follow after the leadership of the Spirit, and continues in eternity.

7. It means a sinless life.

As John says, "Whosoever is born of God doth not commit sin." This does not mean absolute perfection, from the standpoint of the Infinite, but it does mean no willful going against better light. To be "free from sin" means to live the sinless life. Even the fool knows enough not to excuse his lying or stealing or swearing or pride or vanity or hypocrisy on the ground that the Holy Spirit led him to do those things. The Holy Spirit leads in an opposite direction.

8. It means a holy life.

"Being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life." This "fruit unto holiness" is called "the fruit of the Spirit" (Gal. 5:22). But before we enumerate the things belonging to this fruit, it would be well to read the list of things named as belonging to "the works of the flesh," remembering that "they which do such things shall not inherit the kingdom of God." This fact borne in mind, let us turn to the fruit of the Spirit, namely: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." These things are the direct result of Spirit leadership, the natural outflow of the Spirit-filled life. "Against such there is no law."

A NEW YEAR

He came to my desk with quivering lips;
The lesson was done.
"Have you a new leaf for me, dear teacher?
I have spoiled this one!"
I took his leaf, all soiled and blotted
And gave him a new one all unspotted,
Then into his tired heart I smiled;
"Do better now, my child!"

I went to the throne with trembling heart,
The year was done.
"Have you a new leaf for me, Dear Master?
I have spoiled this one!"
He took my year, all soiled and blotted
And gave me a new one, all unspotted.
Then into my tired heart He smiled;
"Do better now, my child!"

—Sel. by L. C. Kauffman.

There are many people who think Sunday is a sponge with which to wipe out the sins of the week.—H. W. Beecher.

THE BASIS OF MY CHRISTIAN CONVICTION

By John F. Kolb

For the Gospel Herald.

Before most people can become Christians they have to see One, for one of the proofs for Christianity is its human product. When I was in Cincinnati this summer doing social service work I saw a good deal of the rougher side of life. I heard people make almost every excuse under the sun for breaking any and all of the commandments wide open, except Christianity. I never heard any man say, "I beat my wife because I'm a Christian," or "I cheated my neighbor because I'm a member of the Baptist Church." On the other hand, I have seen people who curbed hot tempers and gave Christ credit. I've seen people who lived pure lives in difficult surroundings, and gave Christ the credit. I've seen people who returned good for evil, and said it was not they but Christ who lived in them. The apotheosis of all I have witnessed of Christ in human nature naturally centers around my grandfather, Bishop John F. Funk. Having been wonderfully privileged in that I lived with him during the latter and most difficult part of his life, I was able to observe what Christianity really means and is capable of doing for mortal man. The unceasing kindness, patience, love, forbearance, cheerfulness and unshakable faith so manifest in him who by nature was nervous, hot-tempered, irritable, a forceful and somewhat autocratic leader of men, became a deeper and more profound mystery to me as I became able to appreciate his Christian spirit amidst the "slings and arrows of outrageous fortune."

Both from the negative and positive side the human evidence for Christianity is pretty convincing. Christianity for some reason can do that hardest of all jobs, change life. And anything that can change human nature for the better must be at best divine, and at worst the most potent delusion ever offered to mankind.

The Bible

Then there is that hand book of Christianity, the Bible. For the life of me I can't agree with those who would sum it up in about this way: A lot of fairy tales, some rotten history, a small portion of good poetry, and some coking as well as pungent short stories. It has all these—plus, in fact double plus. I can't read the servant poems in Isaiah, or the comfort of God in the Psalms, or those extraordinarily sincere biographies, the Gospels, or the heroic book of Acts, or the mighty Epistle to the Romans without feeling that the argument is all in favor of a divine Christ.

From a philosophical standpoint I can't explain the universe except on the basis of objective idealism. That concept of the other self as the basis of metaphysics comes about as close to talking about a personal God as a philosopher can come. Some people may logically argue that no intelligent person can be an Episcopalian, but I see no reason why an intelligent person cannot be a Christian. Rather I see good philosophical reasons which will help. These reasons are not only metaphysical, but ethical. Very few will not admit that the Sermon on the Mount is a beautiful way of life. About all that people can say against it is that it is not practical, or that human nature can't come up to it, which speaks rather well for the Sermon, even if it is a "shortsighted" view of the King of creation.

Personal Experience

One never likes to speak of himself, and experience meetings are decidedly out of date. However, I can say that my own experience of divinity, gained through knowing Christians, reading the Bible, studying philosophy, going to Church and receiving its Sacraments, is a pillar for the upholding of my faith. It may not be a very strong pillar. Perhaps it could not stand too severe a test. Nevertheless I cannot help but feel that Christ is a revelation of God, that He still has power to help me to be a better John Funk Kolb, and perhaps some day be fit to live in His presence.

Cambridge, Mass.

GOD OUR REFUGE AND FORTRESS

By Mabel Groh

For the Gospel Herald.

A most precious truth is found in a number of Old Testament passages, specially in the Psalms. We do not find it difficult to think of God as a great Being, high and holy, sitting in the heavens and directing the affairs of earth. This picture is not false, but one-sided. The Christian teaching of the New Testament presents the truth that God comes to dwell in the lives of His believing children, and lives His life in and through them. "Know ye not, that ye are the temple of God, and that the Spirit of God dwelleth in you" (I Cor. 3:16; 6:19; II Cor. 6:16)? But the truth of the passages we wish to study is that God is also a dwelling place for His children. Let us quote a few of the many passages, and then stop to consider what it means to have God as our habitation.

"The Lord is my rock, and my fortress, and my deliverer" (II Sam. 22:3; Psalms 18:2). The Lord also will be a refuge for the oppressed, "a refuge in times of trouble" (Psalms 9:9). Be thou my strong habitation, where-

unto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress" (Psalms 71:3). "God is our refuge and strength, a very present help in trouble." "The Lord of hosts is with us: the God of Jacob is our refuge" (Psalms 46:1,7). "I will say of the Lord, He is my refuge and my fortress: my God: in Him will I trust" (Psalms 91:2).

There are at least seven passages in which God is spoken of as a Fortress, and fifteen or twenty times as a Refuge. Now a refuge is a place to which one may flee for protection against danger or calamity. On their entrance into the land of Canaan the children of Israel were instructed to set apart six cities of refuge. "Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares. And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment" (Numbers 35:11,12). A manslayer was under sentence to die at the hands of the avenger of blood unless he escaped to one of the cities of refuge. Then if after trial he was found innocent of intention to kill, he could remain in perfect safety within the city; but the moment he left the city his life was in danger.

In our day we have houses of refuge for those who are incapable of caring for themselves. There they find shelter and protection against the circumstances of life which they are not able to meet. Thousands of fallen girls are turned out of homes and cast off by society. Many of them would utterly despair of life if it were not for the refuges provided by the Salvation Army and other organizations that seek to help these girls both spiritually and naturally. A refuge is for the distressed and despairing, not for the strong and victorious.

A fortress is a military defense of greater strength, size, and permanence, than a fort or fortification. It is a mighty castle and stronghold. Ancient and Medieval history picture to us the great castles, fortified with iron bars at the windows, heavy iron doors, great towers, immense enclosing walls, and canals surrounding the estate. They were meant to be impregnable.

God is our refuge and our fortress. Does man need such places of protection? Popular religion does not recognize any such need. Man is supposed to be able to rise above the debasing and defeating influences of life by self-effort, idealism, patterning after the life of Jesus. It is humiliating to pride to acknowledge inability to overcome. There is even denial of a personal devil, one who is the adversary of God and man. If there were no devil there would not be need for a

refuge or fortress. But the testimony of Scripture, and the experiences of generation after generation of mankind, teach us that there is a very real enemy in the person of Satan whose power is greater than man's greatest strength. Satan's power is second only to that of God Himself. Man is always in defeat when he attempts to fight Satan or his own evil nature singlehanded. But when God says; so far thou mayest go and no farther, Satan may rage, but he cannot harm; "for God is faithful, who will not suffer you to be tempted above that ye are able" (I Cor. 10:13).

The Christian life is not floating down stream with the tide. It is upstream all the way, with the enemy ever ready to fire his darts from every vantage point along the shore. The Christian life is a conflict from start to finish, but it cannot be a life of defeat to the one who has learned the secret of abiding. As new creatures in Christ we are secure if we remain there. Being baptized into Christ, we become a part of His being. With our life "hid with Christ in God," Satan cannot touch us, because he cannot touch God in whom we dwell. God is our refuge and our fortress. We need not leave our place of safety, for Christ is all and in all to the believer, and we are "complete in Him" (Col. 3:11; 2:10).

But you wonder how you are going to rest secure and untroubled in a fortress, when every day calls for a grim struggle in the world of work or business, trying to make a living and a life in competition with the ungodly and many adverse circumstances. Praise His name, our Fortress is not a pile of dead stones, mortar, and iron, but the living, eternal, and almighty God, who Himself leads us into every legitimate occupation or endeavor, whether in the material or spiritual realm in which we must move.

God is ready to lead. But if we do not follow, or if we plan apart from God's leading, then we are out of the fortress and are unprotected against the enemy.

The Christian warfare must be fought with the Christian armor securely buckled on, and that armor is nothing less than Christ our Savior and Lord. Let us see what is included in the statement in Eph. 6:11-18:

1. The loins are to be girt with truth (V. 14). Jesus is the truth.—John 14:6.

2. The breastplate of righteousness is needed (V. 14). Christ is our righteousness.—I Cor. 1:30; II Cor. 5:21.

3. Feet shod with . . . gospel of peace (V. 15). Christ is the prince of peace. There is no true peace outside of Christ.—John 14:27.

4. The shield of faith and helmet

(Continued on page 822)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Altoona, Pa.

(2504 Fourth Ave.)

Nov. 19 the congregation held missionary day at Altoona in the Sunday school. A mission talk was given, followed by a mission sermon. In the evening there was a mission program from the Y. P. meeting, followed by a mission sermon. Similar services were given at Mill Run in the afternoon and evening. The offering for the day was given towards the support of an Indian orphan.

Sunday, Nov. 28 Bro. I. K. Metzler and wife, Bro. Ira Stoltzfus and wife of Martinsburg attended the morning services at Altoona and afternoon at Mill Run.

Thanksgiving program was given at Mill Run Thanksgiving evening. The services were well attended with good interest.

Sunday, Dec. 10, we had one of our mountain-top experiences in the work. Sunday morning, at Altoona, there were two received into Church fellowship by water baptism and two others reclaimed. In the afternoon at Mill Run there were two received by water baptism and one reclaimed. The services were in charge of Bishop James Saylor of Hollsopple, Pa. He was accompanied by Bro. Owen Thomas and son Paul and Aldus Wingard.

There are still other applicants under instruction. Our hearts are made to rejoice when the Lord blesses the efforts put forth, that we can see visible results and folks are willing to come into the Church. It inspires us on with increased concern for others.

The Lord willing, evangelistic services will start at the Mennonite Chapel, Mill Run, suburb of Altoona, on Sunday, Dec. 31, till January 14. An all-day Bible meeting has been arranged for New Year's day. Instructors: the evangelist, Aaron Mast, Belleville, and Bro. Nissley.

Christmas services will be held at Altoona Sunday morning and evening and a Sunday school Christmas program will be given at Mill Run on Christmas evening.

Mattawana and the Schellsburg and Scottdale congregations have returned the fruit jars filled that were sent to them last fall.

Cash Contributions for November

S. W. Conf. Dist.	\$37.21
Conestoga Cong.	40.00
	<hr/> \$77.21

Cash Value Clothing

From Sewing Circles	\$ 8.18
Cross Roads & Lauvers	5.03
Mattawana Jr.	9.30
W. Union, Iowa	4.00
Louisville, Ohio	3.65
Crown Hill, Ohio	2.10
Landisville	6.00
Goodville	1.50
Ephrata	13.73
Allensville & Belleville	<hr/> \$53.44

Many thanks for your support. We beg a continued interest in your prayers.

Dec. 15, 1933. Joseph M. Nissley.

Lancaster, Pa.

(Mennonite Home)

Greetings to Herald Readers:—As strangers at this place, when appointed Steward and Matron, we have much to learn and become acquainted with.

There are 62 guests here at the present time, ranging from 33 to 93 years of age. Five of these are 90 or over, and still able to care for themselves.

These aged pilgrims as well as most of the others, feel at home here and happy, as all of us should.

God has a plan for each and every one of us. May we prove faithful to Him, so that we do what we can for Him, until He comes again.

We are much impressed with the healthy Christian atmosphere that prevails here at the Home. It does any one good to stand by and see the harmony among the workers, as well as among the guests. That spirit of helpfulness and encouragement that we find everywhere. We, as new workers here, can not help but feel the interest and concern that the rest of the family has for us. That warm handshake and tear mean so much to us on our return from other duties from time to time.

Pray for us, that that harmony may continue, for we know that this is acceptable with God.

John and Sue Wissler.

Dec. 16, 1933.

Tampa, Fla.

(4402-15th St.)

Dear Herald Readers, Greetings:—We remember those whom we have left over two months ago in Lebanon Co., Pa., and Meckville Mennonite Mission, Berks Co., Pa. We wish you God's speed in all the efforts put forth for the cause of Christ, pointing you to Jesus who is "the author and finisher of our faith."

As we are in the holiday season of the year I am experiencing different climate and weather from ever before. I must often think of the Scripture where it says, "Cold and heat, Summer and winter shall not cease" (Gen. 8:22).

We indeed rejoice to worship and work with our co-laborers here in

Tampa. When we see the children come in Sunday after Sunday to be taught the life-giving Word, though there are some with whom we cannot talk at the present time due to the Spanish language, we after all feel that we are filled with the same Spirit and love.

We have been blessed with many helpful teachings by our Bro. L. S. Glick out of the Book of Hebrews, which is sometimes called the book of "better things." We are now ready to start in the book of James.

We were glad to welcome the visitors from our home county of Lancaster: Bro. and Sister Harry Erb of Elizabethtown, Pa.; Bro. Martin Hershey of Intercourse, Pa.; Bro. Frank Leaman of Intercourse, Pa.; Bro. and Sister Benjamin Bare of Rohrerstown, Pa.; Bro. and Sister Aaron M. Hostetler of Lancaster, Pa.; also John Leamon and wife of Loughman, Fla.; Roman Miller and wife, G. Glen Weldy and wife of Sarasota, Fla.; Bro. and Sister Lewis Shank of Broadway, Va.; and Bro. and Sister Powell Wenger, of Fentress, Va. We wish them all God's blessing and hope to meet again.

Due to my asthmatic condition, the Lord has brought me down here to this climate. I can say thus far I have been much relieved. What shall be in the future the Lord only knows. I must often think of those who are blessed with good health and are strong and seemingly have plenty of this world's goods. Yet we don't want to forget when the writer of the Hebrews said, "My son, despise not the chastening of the Lord."

Again, coming to our field which we have left, as the time is drawing near for the ordination of a Deacon and Minister, I trust that all will be given entirely to the Lord. He will do nothing wrong.

The vacancies were caused by the deaths during the year. May God bless those on whom the responsibility falls. I also wish those of whom we have learned who have sickness in their homes a speedy recovery and God's blessing. "Oh the depths of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments, and his ways past finding out" (Rom. 11:33).

With season's greetings, we bid you farewell. Remember us in prayers and pray also for the work and workers in Tampa.

Yours in Jesus' name,

Dec. 18, 1933. J. W. Darkes.

We do not merely want to be ready to meet opportunities, but we want to be alert, going about looking for opportunities to do something for God.—Lloy Kniss.

Truth unexemplified is on its way to forfeiture.—J. B. Smith.

BEGINNING THE YEAR WITH THE MISSION BOARD

By S. C. Yoder, Secretary

For the Gospel Herald.

The closing days of the year 1933 do not appear very promising to those who are interested in the work of the Mission Board. As noted in the previous article last week, the financial situation has become really disturbing. The prolonged term of service due to postponements of furloughs has taxed the strength of missionaries to the point where the health of some is seriously endangered. The inability of the Board to send back to the field those at home on furlough has further added to the load of those on the field, and it is only a question of time until something will have to be done in the way of relief or serious consequences will result.

The past year has been another year of losses. Individuals and organizations have had a hard time and many feel that defeat is their lot. Hard struggles have been depressing and losses have broken the hopes of many. It is, therefore, not out of place as we stand at the threshold of the New Year, to face squarely the tremendous problems that are before us and summarize the possibilities that lie within our means.

First, we can be definitely assured that the most real and essential things have not been touched by the depression. The fertility of the soil, the air we breathe, the rain from heaven, the sunshine, and all the charm and beauty of nature have not been affected by the stock market nor the economic upset of the world. Besides, there is the entire realm of spiritual realities that is still the same. God the Father, Jesus the Son, the Holy Spirit the Comforter, are all they have ever been to mankind. The power of the dollar has diminished, the price of land has fallen, and price levels of commodities have shrunk until in many instances there is nothing left. But God and heaven and all the hope and comfort of spiritual things have not depreciated and at the beginning of this year they stand as strong and effectual as they did during the high times of the good years.

Second; many sections of the country have been blessed with plenty—not plenty of money but plenty of grain and all the fruits that harvest brings. In this we have sufficient and to spare for those who have not. Perhaps we have formed habits of living that were foreign to us before the "Great years" of 1915 to 1929, and are now not ready to be "content with such things as we have." This is not at all unlikely, and instead of being satisfied to live within our means we are discontentedly hoping that by some magic means

good times and high prices will return and enable us to resume our former way of extravagance that grew out of affluence and plenty. This likely will not happen. It is hardly possible that those of us now living will ever see the same price levels that we saw during the past twenty years. Unless we can adjust ourselves to the times in which we live and find joy in things that cost us no money we will likely live very unhappily. But let us be assured that this is not necessary. The things of the Spirit, the joy of serving, the pleasure of giving and the spirit of kindness are no less real but infinitely more stable than the things of earth; but too many of us have lost our appreciation for them. Heaven is not affected when stocks go topsy-turvy, nor does the hope of eternity dissolve when the pound Sterling falls; only we have learned to measure realities in dollars and cents, and have failed to realize the joys and happiness that the spiritual affords.

Third; service unmixed with sacrifice is a service of opulence which leaves the gift without the giver. This, the Savior says, is not the highest type of service. One writer says that "the gift without the giver is bare," and another writer says, "He gives but worthless gold, who gives from a sense of duty."

But what has all this to do with missions and the Mission Board? First of all, missions are born of sacrifice. Christianity came into existence that way. Whenever missions or any form of Christian service are shorn of the spirit of sacrifice their power is gone. It is not the means that come from the coffers of the rich, detached from the spirit of sacrifice, that have kept the Cause of Christ alive, but the mites that came as a result of self-denial. What goes to the work of the Lord in these times has to come that way if it comes at all. If we plan to defer giving until good times return most of us will likely not give at all.

Already the missionaries who never had any promise of earthly remuneration beyond their needs have voluntarily made greater sacrifices to keep the work going. May not each one of us at home resolve to share of our portion with them in the work of the Lord in order that the great work in India and South America may go on and the souls that have been won for God may be cared for, while others are being brought into the fold? There are millions in those sections that are dependent this year not on what the missionaries do, but on what the church does. The missionaries already are doing all they can with what they have, and must needs see some of the ripened grain fall to the ground unharvested unless we rise to the occasion and prevent further curtailment of their work

by giving of ourselves and our substance.

The Mission Board is closing the year with the poorest financial outlook it has had for many years. We open the New Year in the same way unless the Church makes other conditions possible. We have had to refrain from sending missionaries to India on account of a lack of funds. Under present conditions this policy must continue unless contributions increase. The Kaufman's from India must likely leave the field on account of Sister Kaufman's health, possibly permanently. Bro. Ernest Miller had to give up his duties for the present on account of overwork. Sister Wenger has been in the hospital for some time on account of her health. All of our workers in India and South America are working beyond their natural limits to keep the work going. They are standing by the souls that God has given them and we cannot think of deserting them now.

The above picture is not very bright, to be sure; and yet, in spite of it the future is as bright as the promises of God. He has said that He would not leave us nor forsake us. He promised that "as our days, so shall our strength be." Men of God in other ages have learned that this is true. Zechariah testifies that it is not by might nor by power but by the Spirit of God that his strength came. And Paul says when he was weak then he was strong, and that he could do all things through Christ who strengthened him. This source of power has not been affected by the present conditions. Well may we fear that it has not been as largely drawn on in the recent past as it should have been because we measured our strength by the amount of money we could raise and not by leaning on God for help. Further, this source of power is reached through prayer—the effectual, fervent prayer of the righteous—and if approached in that way God can and will enable His consecrated saints to do great things for Him.

One thing, then, is to let the Church begin the New Year on its knees before God, praying first for a spirit to go anywhere or stay anywhere for Him; next, to allow Him to lead the way, and last, to do anything He makes known to us as His will. What a power to draw on and what mighty things have come that way in the past! That may all happen again if we want it to happen and are willing to pay the price.

Another thing is to let our faith in God be clear. The reverses and disasters of recent years have dimmed the faith of many. Perhaps we need to pray again, "Lord I believe, help thou mine unbelief." The God of Abraham, of Isaac, and of Jacob still lives

(Continued on page 828)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

NEW YEAR

By Elizabeth Rutt

For the Gospel Herald.

We're standing on the threshold of a New Year;

We thank the Lord for lengthening out our days;

Praying He will guide us and be near,
May all our days, this year, be filled with praise.

He led us through dark valleys in the past,
And brought us unto mountain-tops of light;
If we will trust Him—on Him our burdens cast,
He'll lead us on with hands of love and might.

We now begin this new year with new hope,
Thinking that ere we might reach its end;
Our hearts be filled with joy—and we may see,
Our Savior to this earth return again.

Oh! that we might always ready be,
"For in the hour ye think not He will come;"
Oh! may we ever watchful, faithful be,
For this year He may come to take us home.

Lititz, Pa.

"IT'S ALL RIGHT"

Simple words, so simply spoken
That they seem mere commonplace,
Yet to weary hearts, nigh broken,
Fraught with God's own blessed peace.

"It's all right" though disappointment
Casts a cloud across our way;
All things are together bringing
As unto God's own "perfect day."

"It's all right!" when friends mistake us,
When they do not understand;
Oh, how sweet to know all's guided
By our heavenly Father's hand.

"It's all right!" How long I heard it,
"God has all your sins forgiven."
Jesus died for your deliverance,
And He made a way to heaven."

"It's all right!" I just believed it,
And I trusted His sweet word,
I accepted His salvation,
Now I'm resting in the Lord.

"It's all right!" Yes, now I know it;
More is right than first I thought,
All is right, for I have Jesus
He has for me all things wrought.

"It's all right!" I've peace that's perfect,
I've a joy no tongue can tell;
But because we cannot doubt it,
We can only love and trust.

"It's all right!" though death surround us,
Though our dearest hopes are crushed.
Though our prayers remain unanswered,
And our hearts lain in the dust.

"It's all right!" Yes, Lord, we'll say it,
Though Thou slayest, as we say;
"It's all right!" the Hand that gave us
Will not wrongly take away.

"It's all right!" Yes He is living,
I am conqueror in His might;
"Self" has found its grave in Jesus,
And I know "it is all right."

So we learn to know Him better,
So we come to trust Him quite,
When in praise and peaceful patience,
We just say "Yes, Lord, all right!"

—Sel. by Emma R. Denlinger.

THE JOY OF GROWING OLD

(A beautiful testimony by a successful soul-winner at the age of fifty-nine.)

My mouth is full of laughter and my heart is full of joy. I feel so sorry for folks who don't like to grow old and who are trying all the time to hide the fact that they are growing old, and who are ashamed to tell how old they are. I revel in my years. They enrich me. If God should say to me, "I will let you begin over again, and you may have youth back once more," I should say, "O dear Lord, if Thou dost not mind I prefer to go on growing old."

I would not exchange the peace of mind, the abiding rest of soul, the measure of wisdom I have gained from the sweet and bitter and perplexing experiences of life, nor the confirmed faith I now have in the moral order of the universe and in the unfailing mercies and love of God, for all the bright but uncertain hope and tumultuous joys of youth, indeed I would not.

These are the best years of my life, the sweetest and the most free from anxious care. The way grows brighter; the birds sing sweeter, the winds blow softer, the sun shines more radiantly than ever before. I suppose my outward man is perishing but my inward man is being joyously renewed day by day. Some lessons that I have learned or partially learned I here pass on:

1. "Have faith in God"—in His providence, in His superintending care, in His unfailing love.

2. Accept the bitter with the sweet and rejoice in both. The bitter may be better for us than the sweet. Don't grow impatient or fretful. If you fall into divers temptations count it all joy knowing that the trial of your faith worketh patience, and let patience have her perfect work that you may be perfect and entire, wanting nothing. Victory is to be attained through the joyful acceptance of annoying trials and petty vexations as a part of God's discipline. Jas. 1:2-7.

3. Keep a heart full of love toward

everybody. Learn to be patient with folks who try your patience. If you can't love them with complacency, then love them with compassion and pity, but love them. Pray for them and don't carry about with you hard thoughts and feelings toward them.

4. Don't waste time and fritter away faith by living in the past by mourning over failures of yesterday and the long ago. Commit them to God and look upward and onward. "Forgetting those things which are behind" said Paul, "and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Oh, the joy of living a life of service, of love, and of growing up into Him in all things, which is the Head, even Christ. Such life is never old, but eternally renews itself; eternally youthful like a springing, sparkling fountain that is fed by unfailing waters that flow down from the heights of the everlasting hills.—Sel. by Peter Zehr.

GOD OUR REFUGE

(Continued from page 819)

of salvation (Vs. 16, 17). We are saved and have victory by believing in the finished work of Christ.—Eph. 2:8; I Jno. 5:4, 5.

5. The Sword of the Spirit is needed with which to fight the enemy (V. 17). The Word of God is the sword which Christ used in His conflict with the evil one. Satan withdrew before Christ's thrice-repeated statement: "It is written" (Matt. 4:4, 7, 10).

6. Prayer (V. 18). Realizing our own absolute helplessness, we present our cause to God and lay hold upon His almighty power.—Jno. 15:5, 7; Matt. 21:22.

The weakest Christian in the world is just as safe in the fortress as Paul or any of the great saints and missionaries of the Church. Christ is sufficient. Are we abiding in Him, or are we taking little journeys out into the world where Christ cannot go with us? Satan is sure to find us if we do, and will lure us away or wound us before we can make our escape to our place of refuge.

"A mighty fortress is our God,
A bulwark never failing;
Our helper He amid the flood
Of mortal ills prevailing.
For still our ancient foe
Doth seek to work us woe;
His wrath and power are great,
And armed with cruel hate,
On earth is not His equal."

Preston, Ont.

I fear that the discarding of string for the bonnet and covering is a device of the enemy of souls to provide the first steps toward worldly conformity.—Andrew Shenk.

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE GOSPEL OF THE KINGDOM

OUTLINE STUDY

Lesson for Jan. 7, 1934.—BIRTH AND INFANCY OF JESUS.

Lesson Scope.—Matt. 1:1-2:23.

Lesson Text.—Matt. 2:1-12.

Time and Place.—Early in the year B. C. 5, in Bethlehem.

Leading Characters.—The Infant Jesus, Mary, Joseph, the wise men, Herod.

Golden Text.—Thou shalt call his name JESUS: for he shall save his people from their sins.—Matt. 1:21.

Points for Meditation.

1. The Christ of prophecy.
2. Birth of the infant King.
3. The star of prophecy.
4. Inquiry from the wise men of the East.
5. Herod's treachery.
6. Humble homage to our King.
7. God's faithful warnings.

Introductory Thoughts.—Our lessons during the next two quarters are taken from the book of Matthew. In point of interest we know of nothing that compares with the study of the life and labors and teachings of our blessed Lord. The oldest prophecy concerning Christ our Savior is recorded in Gen. 3:15, immediately after the fall of man. From that time on we have frequent references to Him in the prophetic writings, especially in the book of Isaiah. The lesson before us takes up the narrative at the beginning of the fulfilment of these prophecies. This lesson will mean all the more to us if we keep in mind the leading prophecies relating in detail the events surrounding the coming of the infant Child.

LESSON COMMENTS

Seeking the King (1-8).—A number of interesting incidents come to light as we study, this part of our lesson. In Luke the second chapter we are told about the pious shepherds of Bethlehem who were out at night herding their flocks. Suddenly there appeared round about them a light from heaven and the angel of the Lord told them about the birth of Jesus. This was followed by the heavenly host, saying, "Glory to God in the highest, and on earth peace, good will toward men." No sooner had the angel of the Lord and the heavenly host disappeared than the shepherds started in search for the infant King and found Him, just as the angel had said. They worshiped Him, and went back telling the news abroad.

Now the wise men from the East appear on the scene. Their faith and sincerity are manifest in this that they accepted fully the writings of the prophets, and when the star of prophecy appeared they went out in search of the promised Messiah. Reaching Jerusalem, they met their first disappointment. But Herod quickly assembled the chief priests and scribes who upon research found that Christ should be born in Bethlehem. Upon receiving this word, Herod pretended that he too was a worshiper of Jehovah and sent the wise men to Bethlehem, hypocritically saying, "Go, and

search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also."

Here were different men interested in this infant King, but from opposite motives. The shepherds and the wise men rejoiced in that they had the privilege to worship Him. Herod, and those like him, would have rejoiced had they had the opportunity to destroy Him. Both classes of people are still in existence. Another thought that brings sadness to the heart is that the very men who ought to have known most about this affair, and who ought to have been the leaders in doing homage to the new-born King were so wrapped up in the affairs of a sinful world that they were His worst enemies.

On to Bethlehem (9-11).—No sooner had the wise men received the desired information than they resumed their journey in search of the King. Their faces turned toward Bethlehem, the star which they saw in the East again appeared. Apparently it had disappeared while they had their faces turned toward Jerusalem. Led by the star, they came to the house where Jesus was.

Here we pause to pay attention to would-be modern wise men of the present time who would have us believe that this star was but a comet,

that these men from the East were well-informed astronomers, and that what appeared a miracle was but a natural phenomenon in nature. Just as soon as it can be demonstrated that such a comet stands right above a certain house, and not above some other house by its side or across the street, we are ready to commence giving consideration to such a theory. The most unscientific of men are those who in the name of science propound theories that are scientifically preposterous and impossible.

The house in which Jesus lay being found, the wise men went in, worshiped the King, fell down before Him, and poured out their gifts—"gold, and frankincense, and myrrh"—the most priceless treasures which they possessed. In them we have a commendable example. Shall we follow it?

Herod's Wicked Plot Thwarted (12).—The unsuspecting wise men might have gone back to Herod and unwittingly told him what they saw, had not God graciously interfered. "Being warned of God in a dream that they should not return to Herod, they departed to their own country another way." The terrible slaughter of innocents followed. But with all of Herod's schemes and plots and rantings and dreadful sins, God had His own way. Herod was completely overruled, and after his death the Child whom he sought to destroy was brought back to the land of Judea. "If God be for us, who can be against us?"—K.

Bible Meeting Topic

PLANS FOR IMPROVING MY LIFE.—

Heb. 5:10-6:12

Topic for January 7

MOTTO

"Let us go on unto perfection."

OUTLINE STUDY

I. There Is Danger in Checked Growth.

1. Spiritual discernment is lacking.—I Cor. 3:1-3; Heb. 5:11-13.
2. Blindness to conditions may result.—II Pet. 1:8,9.
3. Backsliding brings loss.—II Cor. 12:20,21.
4. Falling away brings ruin.—Heb. 6:4-8; 10:26-31.

II. There Is a Divine Plan for Improvement.

1. Get the first principles.—Heb. 6:1-3.
2. Then go on.—
 - a. By giving all diligence.—II Pet. 1:5-8.
 - b. By proper feeding.—I Pet. 2:1-5.
 - c. By faith and prayer.—Eph. 3:16-19.
 - d. Through the help of the Church.—Eph. 4:11-16.
 - e. By watching against dangers.—II Pet. 3:17,18.
 - f. Follow the faithful.—Heb. 6:9-12.
 - g. Exhort one another by meeting together.—Heb. 10:24,25.
 - h. Be patient.—Heb. 10:35-39.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text words, "Grow," "Increase."
2. Memorize a passage from the outline.
3. Things Needing Improvement.
 - a. We need greater faith.
 - b. We need to know better how to pray.
 - c. We need more understanding of the Bible.
 - d. We need to be stronger in Christian virtues.
 - e. We need to know better how to work for Jesus.
 - f. We need to have greater strength to suffer for the right.
4. What we can do to improve.

For Seniors.

1. How to Get My Life into God's Program.
2. The danger of not Improving.
3. God's blessing for the growing life.

PERSONAL THOUGHT

By God's help I desire to keep all hindrance from hindering and use all the opportunities for improving my life.

SEED THOUGHTS

The demand of the day is for a higher standard and style of Christian life. Every follower of Christ must represent his religion purely, loftily, impressively, before that multitude of "Bible readers" whose only Bible is the Christian.—T. L. Cuyler.

GOSPEL HERALD

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THURSDAY, DECEMBER 28, 1933

Field Notes

A Bible conference is announced for Mill Run Chapel, Altoona, Pa., on New Year's day, Jan. 1. Instructors, Aaron Mast and J. M. Nissley.

May the New Year bring in a new era of Christian life and Christian activity, is the earnest prayer of many who have experienced the new birth.

Brethren I. W. Royer and A. J. Metzler of our General Sunday School Committee spent a part of Monday of last week at the Publishing House, in the interests of Sunday school work.

Bro. Oscar Burkholder of Breslau, Ont., is spending the greater part of December in Indiana, preaching the Gospel of the Kingdom in a number of congregations. Last week he was with the congregation at Kouts.

The Lord willing, ordination services will be held at Gingrich's Church, Lebanon Co., Pa., Jan. 11, when a minister and deacon are to be ordained. May we all remember the work in prayer. A sister.

A neat little folder telling of the coming winter Bible term at Goshen College is before us. Those interested in taking advantage of this course should write to the President or Dean of the College for one of these folders.

We are in possession of an interesting program of a Bible conference at Springs, Pa., beginning on Tuesday evening of this week, with Bro. C. F. Derstine as the principal instructor, and closing Sunday evening, Dec. 31.

Bro. Clarence Ramer of Duchess, Alta., preached for the congregation

at Rowe Church, Franklin Co., Pa., on Sunday morning, Dec. 17, and performed a similar service in the Chambersburg Mennonite Church in the evening.

Bro. C. F. Derstine and family of Kitchener, Ont., expect to spend holiday week in Pennsylvania. If previous plans were carried out, Bro. D. is one of the instructors this week in a Bible Conference at Springs, Pa., where mail will reach him until Dec. 31.

Bro. D. D. Miller of Protection, Kans., spent the larger part of December in the central part of Missouri, preaching at a number of points in the field in which Brethren J. R. Shank and J. P. Brubaker are the overseers. The Lord add His blessings.

Bro. S. E. Allgyer of West Liberty, Ohio, spent the week end over Dec. 17 with the brotherhood at Belleville, Pa., during which time counsel and communion meetings were held. A brother telling of these meetings, said, "Both meetings were well attended. Praise the Lord."

We are in possession of an interesting program of the annual Sunday school meeting to be held at the East Chestnut St. Mennonite Church, Lancaster, Pa., Sunday evening, Dec. 31, and all day Monday, Jan. 1. Besides local talent, Bro. Milton Brackbill of Frazer, Pa., appears on the program.

This number of the Gospel Herald is being made up on Saturday instead of Monday, as work on Christmas day is suspended, and we wanted the paper to reach its readers at the usual time. Because of this some Church news that might have been found in this number will appear in print next week, the Lord willing.

Good interest, and good attendance considering weather conditions, are reported from the Bible meeting held at Marion, Pa., Church from Thursday morning, Dec. 17, to the following Sunday evening. Brethren J. R. Mummaw and J. L. Horst were the instructors. Surrounding congregations were well represented at these meetings.

We are glad to state that Bro. Jacob H. Mellinger of Soudersburg, Pa., whose lack of robust health was chronicled in these columns some time ago, is gradually regaining his health. As evidence of returning vigor, he sends us a very instructive article on "Feeding the Flock," which we hope to publish in next week's Gospel Herald.

Recent visitors at the Mennonite Publishing House, and with friends in Scottsdale, include the following: Katie Collins, A. J. Metzler, Kenneth Baer

of Masontown, Pa.; I. W. Royer of Orrville, Ohio; John E. Harshberger of Hollsopple, Pa.; Lois Winey and Elizabeth Binkley of Goshen, Ind.; Lloy Kniss and family of Johnstown, Pa.

Bro. Lloy Kniss of Johnstown, Pa., closed a series of meetings at Greenwood, Del., on Tuesday evening, Dec. 19. Six people came out on the side of the Lord, and quite a number of members signified their intention to live closer to God. The last three days of the meetings were occupied in a Bible conference, during which time Bro. C. K. Lehman of Harrisonburg served with Bro. Kniss as one of the instructors.

The letter from the Mennonite Home, near Lancaster, Pa., found elsewhere in this number, carries especial interest in that it tells us who the new steward and matron of that institution are. The passing of the former steward, Bro. T. E. Moyer, is still sincerely mourned by many. And many are the prayers that the blessings of the Lord may rest upon the new steward and his faithful companion as they take up their new duties in the institution.

Sunday School Quarterlies.—The last of our Sunday school quarterlies and picture cards is off the press and orders are being filled. A few of the quarterlies were finished later than we had hoped, and as a result will reach our Sunday schools a little late. But they are being sent out in time to reach our Sunday schools by the last Sunday in this month, unless there is some unexpected delay. The orders that are being sent in will be filled promptly as long as the supply lasts. Those who got part of their Sunday school order later than they expected will please bear with us. We will try to have the quarterlies for next quarter printed a little earlier.

Correspondence

Surrey, N. Dak.

(Fairview congregation)

Greetings in Jesus' Name:—On Thanksgiving day we had a short sermon by our minister, Bro. L. A. Kauffman. A number of others also gave short talks, after which we had our business meeting.

On Sunday, Dec. 10, we reorganized our Sunday school with results as follows: S. S. Supts. Bros. Andrew Glick and Earl Martin; Chor., Sister Esther Zook; Sec., Bro. Ernest Kauffman; Libr., Sister Ida Kauffman.

We are looking forward to our Bible school, to be held here beginning Dec. 27, a term of four weeks, if God wills.

Instructors, Bro. Joe Gingerich of Detroit Lakes, Minn., and Bro. Andrew Glick of this place. Quite a few are planning to come from Montana, Minnesota, and eastern North Dakota.

Pray for the work here that we may have a spiritual Bible school, Sunday school, etc., teaching the Word of God faithfully.

Dec. 12, 1933.

Cor.

Parnell, Iowa

(West Union congregation)

Greetings:—On Nov. 26 the church as a body partook of the communion. A goodly number partook, and some, as always, could not see their way clear to partake. Will we remember such before the Throne?

A similar service was held at Daytonville Dec. 3. A series of meetings with Bro. J. Heiser of Fisher, Ill., as evangelist closed the same evening with a splendid attendance and good interest.

Bro. A. G. Yoder spent Sunday, Dec. 10, at Shickley, Neb., assisting in an ordination service.

On Dec. 8 Bro. E. E. Zuercher of Nampa, Idaho, gave a lecture on the history of the Jews, which was very interesting to all present. On the 10th Bro. Z. filled the regular Sunday morning appointment. Text, Isa. 52:1.

Mr. and Mrs. Oren Yoder, Mrs. P. J. Blosser, Edna Gingerich, and Leroy Zook are expecting to leave soon for an extended trip to Harrisonburg, Va., and while there they expect to attend the short Bible term—a commendable way to spend the holiday season.

Dec. 12, 1933.

Cor.

Wakarusa, Ind.

(Holdeman Congregation)

Dear Herald Readers Greetings:—Sunday evening, Oct. 15, Bro. Nelson Litwiller, missionary of Pehuajo, S. A., brought us a very timely message in which he told of some of the experiences and conditions in South America.

Sunday Nov. 19, we observed Missionary Day. Bro. Jacob K. Bixler of Elkhart, was with us in both forenoon and afternoon services. In the forenoon he brought us a very inspiring message based on John 1:6-8, and in the afternoon he gave us a very interesting history of the mission stations located in Michigan and Indiana, which are in his charge, telling where they are located, how they were started, and who is located at each place. Another interesting missionary program was given in the evening in the young people's meeting.

On Sunday, Nov. 26, new officers for Sunday school were elected for the new year as follows: Supts., Samuel Weldy; Fred Stichter; Prim. Supt's., Arthur Weldy, C. S. Weldy; Treas., Forrest Metzler; Sec., Eva

Bixler; Chor., Myron Weldy.

Sunday evening, Dec. 10, officers for young people's meeting were elected for the next six months as follows: Sup't., Otis Davidhizar; Chor., Dwight Weldy; Sec.-Treas., Bertha Yoder. Pray for these officers that they may be faithful in performing their duties.

A number from this place attended the joint Sunday school meeting of the Holdeman, Olive, and Prairie St. churches, which was held with the Prairie Street Church in Elkhart. "The Victorious Life" was the theme for the meeting.

Sunday, Dec. 10, Bro. Silas Weldy went to Rensselaer, Ind., and preached for the congregation at that place, as Bro. Floyd Weaver has been in poor health.

A number have been attending the Bible class which was organized here Thursday evening, Nov. 16. Bro. Paul Mininger of Goshen College, is the instructor.

Dec. 12, 1933.

Cor.

Leetonia, Ohio

Report of the officers elected for the year 1934 at the Leetonia Sunday school: Supts., Russell Royer, George Mumaw; Prim. Supts., Ella Bauman, Lois Cullar; Secys., Dorothy Detrow, Lowell Ziegler; Chors., Herman Swope, Paul Witmer; Treas., Walter Royer; Librs., Thelma Good, James Bauman.

Dec. 13, 1933.

Cor.

Creston, Mont.

Dear Readers, Greetings:—We are thankful for the privilege we have had to extend a hand of welcome to the brethren who have stopped with us in the past months.

On Aug. 8 Bro. Fred Brennehan and wife, on their way from Tofield, Alta., to General Conference, stopped with us and each gave a very interesting talk.

Bro. and Sister Lloy Kniss and family were with us Sept. 7 and gave some wonderful reports of their work and experiences in India and also sang songs in the Hindi tongue.

We much appreciated the service given us by Bro. S. G. Shetler during his stay in our community from Oct. 4 to Nov. 9. He preached two sermons each Sunday and a series of revival services in the week of Oct. 29 to Nov. 5. He also instructed two days in Bible conference work, treating on the subjects of "Practical Christianity in the Church," "Separation," and "Self-denial." We are glad for the good attendance throughout all the services.

On missionary day the Sunday school classes coöperated in giving a very interesting missionary program to a goodly number of visitors and members.

On Nov. 21 Bro. N. E. Roth of Tofield, Alta., came to spend a few days with us, delivering interesting sermons for the three following evenings, having regular inquiry meeting on Thursday evening, Nov. 23, and communion services on Sunday morning, Nov. 26.

Dec. 12, 1933.

Cor.

Tavistock, Ont.

We are looking forward to the time again to begin our Bible School at the East Zorra A. M. church near Tavistock beginning Jan. 2, 1934, for 4 weeks. Brethren M. S. Zehr, Pigeon, Mich., and Jacob R. Bender instructors, and Joel Schwartzentruber, Tavistock, director of music; and also at the Steinman Church near Baden, beginning Feb. 1, 1934, for 4 weeks. Brethren Nelson Litwiller, missionary on furlough from South America, and Jacob R. Bender of Tavistock will be the instructors at Steinman's and John O. Jantzi of Waterloo music director.

Ordination services were held at East Zorra A. M. Church near Tavistock Dec. 3, when the brethren, Peter S. Zehr and Menno Kuepfer, deacons, were called to the ministry by voice of the Church and votes taken for two deacons. Ten brethren were in the lot. Dan Wagler and David Schwartzentruber were chosen. May the Lord bless them abundantly in their new calling. Pray for us.

Dec. 13, 1933. Jacob R. Bender.

Los Angeles, Calif.

Southern California is a land of sunshine the year round. This is not through the wisdom and power of man but alone through the power and wisdom of God who rules the universe. Even "the heavens declare the glory of God."

The year 1933 will soon be history of the past, gone with its failures and blessings, its joys and sorrows, its defeats and victories; gone never more to return. Shall the coming year, 1934, be a year of greater blessings to humanity? This is something that remains to be told.

On Sunday, Dec. 10, the Church at Los Angeles chose its Church and Sunday school officers for the coming year, as follows: S. S. Supts., William Miller and Elbert King; Secys., Elma Shoup and Ruth Whitaker; Chors., Martha Detwiler and Glen Whitaker; Del. to Pac. Coast S. S. Conf., Harry Erisman and Elbert King; Church Chors., Menno Stoner and J. M. Brubaker. Still others were chosen to fill places of minor importance. May the Church, with these officials, stand unitedly for the salvation of souls in this wicked city, for the sake of Jesus Christ and the Church.

Dec. 15, 1933. F. B. Showalter.

(Continued on page 828)

Miscellaneous

CHRIST'S SUFFERING, DEATH, AND RESURRECTION

By O. J. Miller

For the Gospel Herald.

See the Savior in the garden,
In the darkness where He prayed;
Oh! the agony He suffered,
When my sins on Him were laid.
It was midnight when He wrestled,
When He laid aside His will
Oh! the agony He suffered
That He might God's will fulfill.

See the Savior, He is now betrayed,
By the hand of sinful man;
Judas, with spears, swords and torches
Leads forth that wicked, sinful band.
See the Savior, now they've bound Him
His disciples all have fled,
He the Son, the spotless Lamb of God
Now the path alone must tread.

See Him now in the high priest's palace,
Where He is condemned to die.
They spit on Him, they buffet Him,
They say unto Him, "Prophecy."
Here is where Peter denied Him,
Yes, he even cursed and swore
That he didn't know the Savior,
Who had come from heaven's shore.

See Him now in Pilate's judgment hall,
Where the chief priests all accuse Him.
Though Pilate found no fault in Him at all,
But the more the Jews accused Him.
Pilate, now willing to please the people,
Yielded to their wish at last,
And released to them Barabbas
Who in prison had been cast.

See Him now, the soldiers have Him
See He wears a thorny crown.
Ah! they smite Him upon His head,
See the blood now trickling down.
There they mocked my blessed Savior,
Gave Him a purple robe to wear,
And in mockery they bowed the knee
His own cross He had to bear.

See my Savior on the cross,
See the nails that hold Him there;
Ah see, they pierce His blessed side
'Twas my sins that nailed Him there.
The temple vail was rent in twain,
When my Lord they crucified
And the sun refused to shine
When He bowed His head and died.

See my Savior within the tomb,
See with linens He is wound;
See the stone before the door,
See the guard there sitting down.
But the grave could not Him hold,
He burst the bars of death asunder,
And in triumph He arose—
Such a miracle, such a wonder.

See, He's going up to heaven,
The disciples stand and gaze;
Now a cloud hides Him from their sight
But He'll come again one of these days.
Now He's at the Father's side,
Intercedes for you and me;
But He'll come the second time,
To take us home with Him to be.

Have you seen Him? Do you know Him?
Is He ever by your side?
Do you serve Him? can you love Him
In whatever may betide?
Ah, my Jesus, precious Jesus,
Thou art all in all to me,
Draw me nearer blessed Jesus
Keep me ever close to Thee.
Elverson, Pa.

IMPORTANCE OF PAUL

Before you can understand, as you ought to, any book of the New Testament, and particularly the Epistles, you will want to understand something about Paul. The two great pillars of Christianity are the resurrection of Christ and the conversion of Paul.

There were two famous Englishmen who were skeptics who determined to overthrow the Christian religion: Lord Littleton said he would take the resurrection of Christ, study that and demolish it. Gilbert West said he would take the conversion of Saul of Tarsus, study that and demolish it. And they started to undermine the Christian religion by the study and the undermining of these two pillars, the resurrection of Christ and the conversion of Paul. Both these men were led to the Lord Jesus Christ as their Savior. Those pillars can never be undermined, and it is just as essential that you understand Paul as it is that you understand Christ.

Paul was not crucified for the church, but no other man ever came as near being crucified for it as Paul. If you include the Hebrews, as I certainly would, 14 of the 27 letters composing the New Testament are his. The enemies of Christianity understand the importance of Paul whether the friends of it do or not. Critics speak of Saul's conversion as being the result of a sunstroke, or they say he was subject to epilepsy. When we consider what Saul of Tarsus was before he became a Christian, and what he was after he became a Christian, it would be a good thing earnestly to covet that we all should be put in the sun and be sun-struck, and all of us be subjects of epilepsy.

* * *

Remember the wonderful place Paul held. God said to Ananias, "He is a chosen vessel unto Me," Paul himself said he was not one of the twelve. The church at Jerusalem gave him the right hand of fellowship and saw that the Gospel for the Gentiles was committed to Paul as the Gospel of the circumcision was committed to Peter. The circle of the seven churches of Revelation lies in the theatre of Paul's labors. The Gospel to the world was not Peter's, or James' Gospel, but Paul's. It is a great thing to understand the place of Paul. The Gentile world needed Paul's Gospel.

In the book of Romans we are going back to Paul, not back to Jesus. I do not like the phrase "Back to Jesus" as it is used nowadays, because back to Jesus means away from Paul. That means away from the 14 Epistles and back to only the four Gospels.

Paul did not dwell on the example of Jesus nor the miracles of Jesus. Paul

was especially interested in Christ crucified and risen triumphant from the grave. He never went back to Jesus, because he never left Him. Paul never said one thing which you cannot find in germ and seed somewhere in the Gospels.

I do not want to go back. We make too much of the Jesus of the Gospels and not enough of the Christ of the Epistles and the Revelation. This is why I like Paul. That is why I am going back to Paul, but not to Paul the man, but to Paul's writing. I am not going back to Paul as the leader of a cult, but as a proclaimer of THE thing. No man ever explained Christ as did Paul. It was a wonderful day for the Christian when Paul was converted.

Paul, with the Greek culture of the classics; with the Hebrew passion for religion; with the Roman passion for world dominion—Paul, Greek, Hebrew, Roman,—it was a wonderful day for the Cross of Christ when Saul of Tarsus bowed his neck and took the yoke of Jesus Christ. Are you acquainted with Paul? Study him and then you will understand his epistles—Extracts from an Address of William Evans, reprinted from "The Gospel Minister."

WELL SPOKEN

(The following pointed comments by Bro J. S. Hartzler of Elkhart, Ind., in one of his regular letters to his home congregation are also applicable to many other congregations and for this reason we pass the message on to our readers. After you have made a thorough application of it to matters of dress, make a similar application to every other way in which there is a temptation to be conformed to the standards of this world. When the heart is conformed to the Word and will of the Lord, it becomes comparatively easy to conform the life to the same standards.—Editor.)

"Our right to exist as a separate organization, whether it is in business, in manufacturing, in society, or in religion is distinctiveness. When we cease to have characteristics which mark us as distinct and different from all other bodies we have no right to exist as a denomination."—M. C. Lehman.

Brother Lehman uttered a truth which should receive very careful consideration by the Mennonite Church everywhere. Being here at Elkhart, it is essential that we give it special attention. In the leading tenets of faith concerning Jesus Christ and His finished work, we are not different from Fundamentalists in many other denominations which are much larger than we are, and therefore are in position to do much more evangelist work than we. And if there is no other difference, then we have no right to exist. In face of this fact, why are some of our people making such an effort to break down one of the ways in which a distinction is easy to perform and is commanded in the Bible—modest apparel? Those who are for

lowing the world in this particular are disobedient just as truly as the thief or the murderer. True, the crime is greater for the one who steals or takes human life, but do not either of the three break God's law? Will not any sin wilfully committed bar us from heaven? Where, then, is the difference? If each one would settle this matter on their knees with God, it would make a great difference in our congregation. That would be much like taking the Canada Thistle out, root and branch, and burning it, while if it must be done by discipline, so often it is like cutting the thistle off at the top of the ground only to come up again. Worldly conformity along any line must be gotten out of the heart, root and branch, if the Christian is to get all the benefit that the Lord wants him to have. Shall we throw away that part of the teachings of the Bible and join in with the larger denominations, or will we be distinctive along this as well as other lines, carry these sacred teachings out in our lives and receive the comfort of our Lord in the words, "Fear not, little flock; for it is the Father's good pleasure to give you the kingdom." Or is Bro. Lehman entirely mistaken? We must all say, No. "Our right to exist as a separate organization . . . is distinctiveness," not in dress, only,—not by any means—but in dress also.

THE OVERCOMING LIFE

By Clara M. Ebersole

For the Gospel Herald.

"I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. 2:20). "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth, For ye are dead, and your life is hid with Christ in God" (Col. 3:1-3). Let us examine ourselves and see if that is truly our experience.

The overcoming life is a victorious life; a free, happy life, and the privilege of every Christian; a fully yielded and consecrated life. They who have attained this state can truly say,

Have Thine own way, Lord, have Thine own way,
Thou art the Potter, I am the clay;
Mould me and make me after Thy will,
While I am waiting, yielded and still."

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). We must let go of self and let God have His way with us.

"For whatsoever is born of God

overcometh the world; and this is the victory that overcometh the world, even our faith" (1 Jno. 5:4). We have turned our back to the world and taken the way with God. We cannot compromise with the enemy on any point. We cannot serve two masters. We must be out and out for God. "Be not overcome of evil, but overcome evil with good" (Rom. 12:21). Of ourselves we can do nothing, but only as we allow God to work in and through us can we be a true witness for our Savior and win souls for Him. Remember, our lives are the only Bible the world reads.

A life hid in Christ belongs to one who spends much time alone with God.

"Alone with God, the world forbidden,
Alone with God, O blest retreat!
Alone with God and in Him hidden,
To hold with Him communion sweet."

That is the secret of our overcoming life.

The blessings of the overcoming life are numberless; not alone in this life, but throughout eternity. We know that our life is in our Father's hands; all things He allows will be to draw us nearer Himself. We can accept the "all things" with a thankfulness in our heart, because "we know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28). Underneath each trial and test there will be a joy and peace, thanksgiving and praise to our heavenly Father, who doeth all things well. He never makes a mistake.

We are living in times when we certainly need the power of God in our lives to live an overcoming life. The nearer we live to God the more the enemy will center all his forces on us to overthrow us; but we praise God for the victory through our Lord Jesus Christ. He will not allow ourselves to be tempted above that we are able to bear, but will with the temptation also make a way to escape. Praise His name!

We are looking for Jesus to break through the clouds, to take us to Himself, but let us examine ourselves. Are we truly overcomers? Am I doing anything I would not want to be doing when Jesus comes? If Jesus tarries there may be some dark, trying days ahead. Am I living so near to God that we can say as Paul did, "None of these things move me?" May our prayer be, "Father, anything that will make me more like Thyself, only draw me nearer to Thee." There are many souls to be saved, but we must certainly be overcomers, on fire for God, before we are in condition to win them.

The book of Revelation is full of glorious promises, but not to the one who just has his name on the church book, not to the lukewarm Christian,

"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:16).

These wonderful promises are to the **overcomer**. And, thank God, that is the privilege of each and every one of us. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:7). "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne" (Rev. 3:21). "He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Rev. 21:7).

"I've left all the world to follow Jesus,
Never backward to its follies will I turn.

O, I'm on the upward way,
And it's brighter every day,
O, I've left all the world to follow Jesus."

Los Angeles, Calif.

THINGS WE FORGET

We get so used to some things we forget after a while how really wonderful they are. Take the Bible, for instance. Since childhood we've all heard what a great book it is. We accept that as a fact and go along for years nodding our heads and saying "Yes" and once in a while, or maybe oftener, reading a passage or two. Then something happens. Things go wrong. Troubles begin to pile up. We don't know what to do. We try this and that and all the time there on the table lies the Bible tight shut. Business is bad. People out of work. Savings dwindle. Things look black, that's no time to sit down and mull over the old Hebrew Book. Perhaps!

But every once in a while some man or woman facing defeat sits down with the Bible and suddenly finds it talking directly to him, talking like a friend, like a wise counselor, encouraging, advising, cheering, guiding. With wide eyes and joy in his heart he discovers why the Bible is called the Book of books. Not for its poetry, not for its theology, not for its history, but for the help it gives to men and women in trouble. It's something you can't realize until it happens to you. But when it does you always remember it. What about you? Have you merely read the Bible, or have you discovered it? And if it has helped you, have you told others about it so that it could help them too? Are you afraid to talk about the Bible to the people you meet in everyday life? Put down that fear.

People need the Bible. They need the help it can give them to-day as never before. Read the Bible yourself. Yes, but tell others about it. Write about it and give it too. If you can do only a little in this world to help your fellowmen to-day at least you can do that.—Sel., by a Sister.

THE MISSION BOARD

(Continued from page 821)

and is Master of the situation. Age has not dimmed His eye nor have the years abated His strength. He is still "the same yesterday, to-day, and forever." Let us then rise in our faith like the great men of Jehovah rose in the past—Moses in Egypt, Joshua at the Jordan, Elijah in Israel, and Isaiah in Judah,—and great things will come to pass again.

Third; our material means, especially our money, have greatly diminished both in quantity and in purchasing power, but we are not destitute. There are still those who can give even though it is in a diminished proportion. If each member of the Mennonite Church in North America would give one dollar more this year than last it would amount to a total of more than \$50,000 and would solve at once the problem of the missions. Let us then make a special thank offering of that amount on New Year's Day and during the rest of the year give no less than last year. Some may not be able to do so, but others can do more. With such a response the Lord's work will not suffer for want of means.

Lastly, let us remember that the Lord's work is not tied directly to individuals or money. If we do not fulfill our duty in this time of need God will raise up others to do His work, but the loss will be ours. May we go forth in the name of Jehovah and gird up our strength for the task of the New Year and see if God will not pour out upon us a blessing that there will not be room enough to receive it.

Goshen, Ind.

CORRESPONDENCE

(Continued from page 825)

Annville, Pa.

The experiences of the Lebanon Co. congregations, during the past few months, have been quite varied. Our bishop, Bro. David Westenberger, has answered the call of death. Deacon Tobias Bomberger was also taken from us, killed in front of his residence by an automobile. We sorrow because of our loss, but we are assured that God's providences are with infinite wisdom.

In September the congregation at Dohner's enjoyed a two-week revival service. Bro. A. A. Landis of Ephrata, when asked to take charge of the meetings, promised to preach part of the time at least, not feeling able to continue for two weeks. But the Lord blessed him wonderfully, increasing his strength rather than diminishing it during the two weeks of service. Seven young people were baptized and received into the Church as a result of the evangelistic efforts.

Oct. 29—Nov. 12 the Gingrich con-

gregation enjoyed a similar privilege, during which time six persons accepted Jesus as their Savior. Bro. C. Z. Martin of Mountville preached for us during these two weeks of meetings.

Saturday evening and Sunday, Nov. 25 and 26, a Bible meeting was held at Gingrich's Church. On Saturday evening, Bro. E. W. Kulp of Bally spoke on Bible Teaching on Temperance, emphasizing the truth that temperance as a virtue should affect our whole life, and not drinking alone. Following the discussion on temperance Bro. Wilson Moyer of Sellersville preached from Rev. 6:17, "Who shall be able to stand?" On Sunday, throughout the day we were inspired to live more closely to and more actively for Christ and His Church by meditations upon: A Higher Plane of Christian Living for our Congregation; Waiting upon the Lord; Future Leadership in the Church; Our Citizenship; Vital Doctrinal Truths, and The Last Days. We were forcibly shown that when the longsuffering of God ends His wrath begins. In addition to Brethren Moyer and Kulp Brethren E. J. Blough and Leidy Hunsicker took part in the meeting and helped to make it a success spiritually.

Thursday, Jan. 11 a minister and a deacon will be ordained for the Lebanon Co. congregation. The ordination services will be held at Gingrich's Church. Will those who read this pray earnestly for this work especially, and for the church in this locality that it may grow?

Dec. 16, 1933.

D. W.

Kokomo, Ind.

(Howard-Miami congregation)

Dear Herald Readers, Greetings:—"For unto you is born this day, in the city of David, a Savior, which is Christ the Lord."

Many hearts are glad this time of the year, when gifts are presented and received. May we do our part in making hearts glad by pointing them to the great Gift of Love our heavenly Father sent us: and that they may rejoice in the new-born King in their hearts.

We praise God for the many blessings we have recently been permitted to enjoy.

On Missionary Day, Nov. 19, Bro. Nelson Litwiller and family came into our midst and brought us very appreciative missionary messages.

On Thanksgiving day the annual S. S. meeting was held with the Burr Oak and Kouts congregations. We were again reminded of the many blessings God is daily showering upon us.

Bro. and Sister B. B. King of Elida, Ohio, had charge of our revival meetings, which were conducted from Dec. 6 to Dec. 17. A Bible lesson was given each evening before the sermon.

His messages were heart-searching for both saint and sinner. Sister King talked to the children, which was very much appreciated. As a visible result there were several confessions and many reconsecrations and others strengthened in the faith. We praise God for the manifestation of His Spirit throughout these meetings.

On Sunday afternoon, Dec. 10, our Sunday school was reorganized as follows: Supts., Delbert Myers, Chester Osborne; Prim. Supt., Anson Horner; Secys., Paul King, Willard Martin; Treas., Wm. King; S. S. Del., Marvin Hershberger; Chors., Menno Litwiller, Dan Hershberger.

We are looking forward to Dec. 29, when a group of brethren from Goshen College will give a program at the church.

May the Spirit of Jesus our Savior always have His way in our lives.

Dec. 16, 1933.

Nellie Frey.

Cootes Store, Va.

Dear Readers of the Gospel Herald:—Our little congregation was greatly blessed with an 8 day revival, conducted by Bro. J. H. Turner of Broadway, Va. He brought to us the Word in its most convicting power, which was to the sinner a warning to flee from the wrath to come. The brotherhood was strengthened. There were five who accepted their Savior and three renewed their covenants with Him. Pray for them, as these are trying days for babes in Christ. Pray for us at this place, that the Word of God may have free course in our lives.

Dec. 16, 1933. Dewey Emsweiler.

Gap, Pa.

Sunday, Dec. 17, will be a day long remembered in the Millwood congregation. Special services were held in this church near Gap, Pa., yesterday. In the morning votes were taken, and five brethren voted for. Those chosen were Abner Stoltzfus, C. G. Stoltzfus, Wm. H. Shetler, M. S. Stoltzfus, and Frank Stoltzfus. In the afternoon examination services were held for the candidates and their companions. In the evening a very large audience gathered at the Church, where ordination services were conducted by John S. Mast of Elverson, Pa., John A. Kennel of Parkesburg, Pa., and others. The lot fell on Bro. M. S. Stoltzfus of Christiana, Pa. May the Lord richly bless our brother in this new and important calling.

Dec. 18, 1933.

Cor.

Chambersburg, Pa.

(Marion congregation)

Our congregation has just passed through a season of refreshing from the Lord. On Dec. 13 Bro. Clarence J. Ramer of Duchess, Alta., delivered a stirring sermon. Sister Ramer spent several of her childhood years with

this congregation when her parents, Bro. and Sister Samuel Martin, resided here.

The Bible conference was held Dec. 14-17, with the brethren, John R. Mumaw and John L. Horst, as instructors. Bro. John Shank of Broadway, Va., accompanied Bro. Mumaw. Our brethren gave timely messages and their labors of love among us are appreciated by the brotherhood.

The annual business meeting was held on Dec. 4, when the Sunday school was reorganized for the coming year, committees were chosen, and various reports were given. S. S. officers chosen are as follows: Supts., J. E. Martin, Charles E. Eshleman; Chors., Clarence S. Shank, Andrew H. Lehman; Treas., S. H. Horst; Secys., Helen Cordell, J. Mark Martin; Sunday school conference program committee: J. I. Eshleman, Victor H. Lehman, Paul Shank; Y. P. B. M. program committee: David H. Lehman, Victor Lehman, Michael M. Horst; Ushers: David H. Lehman, Norman Martin. Dec. 18, 1933. M.

Kitchener, Ont.

Dear Herald Readers, Greetings:—Our Sunday school was reorganized on Dec. 10 with the following appointments, Supts., Simon Baer, Lincoln Hantz, Cecil Gingrich; Supts. Jun. Dept., Ida Brubacher, Gladys Snyder, Nora Cressman; Supts. Beg. Dept., Alome Bauman, Mrs. Menno Snyder; Chors., Vernice Schmitt, Harvey Snier, John Cressman; Librs., Mrs. Lorne Horst, Ida Brubacher, (W. F. Schisler Advisory); Sec.-Treas., Mahlon Clemens, Clayton Weber. The teachers for the thirty classes of the school were appointed by a committee.

The young people's meeting was also reorganized for the coming year as follows: Pres., Ion Weber; Vice-Pres., Howard Snyder; Secys., Maryann Hoffman, Gladys Weber; Treas., Helen Metzner; fifth member Ex. Com., Merion Weber; Chors., Vernice Schmitt, Clifford Snyder, Mrs. Clifford Cressman.

Five persons were received into church fellowship on Dec. 17, one by baptism and four from other congregations.

A young people's institute is to be held at this place during the holiday week, Dec. 26-29. A good program is prepared and no doubt a rich spiritual feast is in store for all who will attend. The Ontario Mennonite Bible School scheduled to open on Jan. 2, for a three month course. Prospects are again bright for a good attendance this coming term.

Bro. C. F. Derstine and family expect to be at his parental home at Sourton, Pa., over Christmas and also engage in Bible conference work at Rings, Pa., during the holiday week. Dec. 18, 1933. Geo. A. Weber.

Shickley, Neb.

Dear Herald Readers, Greeting:—We have many reasons to praise the Lord.

We had a three-day Bible conference, with Bros. Eli G. Hochstetler of Wolford, N. Dak., and P. O. Oswald of Beemer, Neb., as instructors. The two brethren gave us doctrinal and timely subjects, and also inspiring messages. May the Lord use them in the furtherance of His work.

We also had an ordination for bishop. Bro. Peter Kennel was ordained as our bishop. May we remember him at the Throne, in his responsible and high calling of God.

Bro. Milo Kauffman and wife of Hesston, Kans., were in our midst four days. He brought to us the bread of life, and with each session we had a children's meeting, which they enjoyed very much. May the Lord bless him in his efforts.

Dec. 19, 1933.

F. C. Reeb.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

THE CLARION CALL

(Isaiah 6:8)

By Elam W. Stauffer

(Sermon delivered by Elam W. Stauffer, missionary under appointment to Africa, before an inspirational farewell meeting in Weaverland Mennonite Church, Lancaster Co., Pa., Dec. 2, 1933 a few days before sailing for Africa.—Reported by Ella M. Esben-shade.)

TEXT: Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.—Isa. 6:8.

We arise before you and greet you in the name and strength of our Lord and Savior Jesus Christ. I tremble just a bit this afternoon, not because of this vast audience of people, for I am in the midst of friends; not because of the fact that ere long we shall separate from you, for Jesus said, "Lo, I am with you;" but it is because of the responsibility of the work.

(Isaiah 6:8) "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." There are a few things concerning Isaiah's vision in the temple to which I wish to call your attention. There were three things that Isaiah saw in the temple. I would like to stress the first three words when I say, "in the temple." Isaiah was in the temple when he saw the vision. In other words, Isaiah was in fellowship with his Lord; in communion with his Lord in the temple, when the Lord spoke to him. It has been an inspiration to me to see folks who are here and listening, straining ears for calls.

There were three things Isaiah saw in the temple. First, the holiness and the glory of the Lord: "And one cried unto another and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." This first

vision we have when he came into fellowship with the Lord. If we fellowship with Him in prayer, the first impressions come to us of the glory, holiness, and power of God Almighty.

Second: Not only the holiness but the power of the Lord, because the doorposts moved when He spake. In this second vision Isaiah cries out, "Woe is me, I am undone and unclean." We may think a white piece of material is not dirty; but when it gets close by something that is pure and spotless it soon shows up the spots and blemishes in that which is unclean. We are unclean. "Woe is me! for I am undone." It means he is unfinished. The second thing he saw was that he was unclean, and needed to be cleansed. In fellowship with Him we soon find that the heart is "deceitful above all things," and "none righteous; no! not one." We will have to cry out, "Woe is me, for I am undone."

Third: Humanity is lost. "I dwell in the midst of a people of unclean lips." First, God is holy, I am unclean and undone, and the people I am dwelling with are a people of unclean lips; then he received a clarion call.

He received three things from above. The first thing was cleansing from above by God Himself; second, he received the cleansing from guilt and from his sins ("Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged"); then he received the great clarion call, which means a clear call.

He first received cleansing from above, and then God was able to call and speak in distinct tones that he could hear, after which he received a charge: "Go and tell this people." Go and tell them; go with a commission. Isaiah had an unpleasant message to take to the people. (I trust God our

message can be one of forgiveness to men everywhere.) Isaiah had to take a message, an unpleasant message, not only till the cities be wasted but as long as there was a soul left to listen. Give this message "until the cities be wasted without inhabitant, and the Lord have removed men far away."

We have a call this afternoon individually, that comes not from the prophets, but a call I would like to remember as words that are found in the beginning of the Epistle to the Hebrews: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Christ having come into the world, revealed God; revealed unto us, and brought us the plan of salvation. God, manifest in the flesh, has spoken unto us by His Son.

Our call comes this afternoon, not from the prophets, but one we are all familiar with: "Go and teach all nations." Another time that call comes in Matt. 24:14, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations." Another call in Mark's gospel, 16th chapter, 15th verse: "Go ye into all the world, and preach the gospel to every creature." Luke 24:47, "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

Isaiah says concerning the call of conviction (Isa. 45:22), "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Again Peter tells us in his epistle that God is not slack according to His promises, not willing that any soul should perish. God tells us not to withhold but go everywhere, preaching the Gospel to every creature.

Isaiah was in the temple when the call of the Lord came upon him. Thus the Lord may speak unto us sometimes in our innermost heart, which no one else knows about, not even our closest friend. Isa. 30:21, "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." There are times when the Lord speaks to individuals; confides and plants in their hearts, and gives them a conviction for a definite service along a definite field. I want to say to every one—Cherish that thing. It is one of the sweetest things that you can experience when the Lord discloses unto some one, secrets that will later be revealed.

Paul writes to the Galatians: "As we have therefore opportunity, let us do good unto all men." Be careful to cultivate that thing. I speak this especially to the young people who have their future before them. He may have come to some and said, "Some day I will call you to service." They may have crushed that conviction. Be

careful we don't crush it. Cherish that thing. Don't despise a conviction that the Lord lays upon your heart. Cultivate it every time you have an opportunity.

(Continued next week)

Lancaster, Pa.

SPECIAL MEETINGS

Volant, Pa.

Report of annual Thanksgiving service at Maple Grove Church, Nov. 30, 1933.

Organization.—Mod., H. B. Kauffman; Secys., Edith Kauffman, Bernice Detweiler; Chor., Herbert Zook.

Speakers.—E. B. Stoltzfus, Hazel Kauffman, E. F. Zook, Mrs. H. B. Kauffman, J. H. Lantz, Earl Miller E. J. Zook.

Topics Discussed.—Missionary Needs: In the Field, In the Cities, In the Foreign Fields; Junior Meeting; The Church's Responsibilities in Meeting Missionary Needs; My Work and Responsibility as an Individual.

Some Thoughts Gleaned.—We should consider this day a privilege. There are people who are spiritually hungry, as well as those who are physically hungry. If we as a church cease to be missionary we fall short of God's commandments. Are we doing as much for those in foreign fields as we would wish them to do for us were we in their place and they in ours? If we did not have so many material things in life we would be more thankful. Some time we will stand before the judgment seat of Christ and give an account of how we made use of our opportunities. Secretaries.

Bareville, Pa.

Report of a Bible instruction meeting held at Stumptown Church Oct. 28, 29, 1933.

Organization.—Mod., Wallace Hottenstein; Secy., Willis King; Chors., Amos Myer, Paul Neff.

Speakers.—A. S. Horst, Jno. W. Weaver, Jno. W. Hess, Aaron Mast, Jacob Sholtzberger, D. S. Krady, A. L. Martin, Ivan Lehman.

Subjects Treated.—Ambassadors for Christ; Our Part in Making Home a Blessing; Importance of Steadfastness in Faith and Practice; Sanctification; Sunday School Lesson; Children's Meeting; Excellency and Glory of the Church; Why We Appreciate the Bible; Book Study—I John 1; Reasons for Joining the Church.

Thoughts Gleaned.—Every true Christian is an ambassador for Christ, a citizen of heaven. Upon the parents there rests the responsibility of teaching God's Word in the home. Children should learn the lesson of obedience and of helpfulness. Some people profess to believe everything but fail to do anything. God made no provisions for the believer to sin. Christ was both human and divine. As children of light we are not expected to be unequally yoked together with the children of darkness. Some churches are dead because they as a body are severed from their Head, Jesus Christ. The Church of Jesus Christ is the greatest of all organizations because it is founded on the solid Rock, Christ Jesus, and the gates of hell can not prevail against it. We appreciate the Bible because it is the Word of God, because of its message of comfort and love, because it is up-to-date as news from God. Have a place and time to read the Bible daily. We united with the Church because it is according to God's order, because it is impossible to keep aloof from evil outside the Church, because it is necessary in order to keep the commandments of the Lord, because of the mutual fellowship and upbuilding which it fosters, because it gives us an opportunity to have a part in the work of the Lord and of the Church.

The closing sermon was preached by Bro. A. S. Horst, which was the beginning of a series of meetings. As these have now passed into history, we praise the Lord that eighteen precious souls were made willing to confess Christ as their Savior and Lord and unite with the people of God. We spent two weeks together in blessed fellowship and were edified together.

The children's meeting was much appreciated.

We are still burdened for the lost, as there are many who neglected their opportunity to accept Jesus Christ as their Savior.

Secretary.

Elmira, Ont. *

Report of an all-day meeting held Oct. 29, 1933, at the Elmira Mennonite Church in connection with revival meetings conducted Oct. 26-Nov. 3, 1933, by Maurice O'Connell of Lima, O.

Organization.—Mod., Oliver D. Snider; Chor., Norman Snider; Sec., Katie Brubacher.

Program.—(Forenoon Session) Sunday School; Sermon, by Maurice O'Connell. (Afternoon Session) Devotion (I Tim. 4), Noah Weber; Present Day Conditions in the Light of Prophecy, (a) Nationally, (b) Spiritually, Jesse B. Martin; Present Day Conditions a Challenge to Consecration, Maurice O'Connell; (Evening) Song Service, led by A. C. Kolb; Devotional (I Pet. 4), Newton Weber; Fiery Trials, Oscar Burkholder; "My Grace is Sufficient for Thee," Maurice O'Connell.

Thoughts Presented.—Zech. 8:10 is a picture of what we have in the world to-day. Collapse of the Gentile nations prophesied in the books of Daniel and Revelations. 175,000 Jews have gone back to Palestine since 1917. There are between 1 and 2 billion people in the world, and 500 million more heathen than 150 years ago. People lose their faith because they want to have flowery beds of ease and live too close to the edge. Reference was made to Sabbath violation and inter-marriage which is contrary to Scripture teaching and church discipline. Fiery trials mean suffering as a Christian under trial of faith, guiltlessly buffeted and suffering reproach without threatening or retaliation. Our example is Jesus, who suffered innocently. This also involves the doctrine of nonresistance. The source of grace is God Himself (John 3:16). Grace, which is God's love, came as a gift by Jesus Christ. The Parable of the good Samaritan is a picture of law and grace. Secretary.

Lancaster, Pa.

The thanksgiving services of the East Chestnut St. Mennonite Church opened on Wednesday evening with devotional services conducted by Clarence Ramer of Alberta, Canada, followed by a sermon on "Justification," by John F. Bressler of Lancaster, who said, "Justification is impossible by any of our own deeds, but that all, both Jew and Gentile, are justified by faith in Jesus Christ and being justified by faith, we should live by faith." David Garber of Harrisonburg, Va., followed with the subject of "Sanctification," in which he stressed that "No one can devise any means to sanctify himself and no one can be justified when living in sin, but the Goodness of God leads us to repentance and God alone sanctifies and cleanses man."

On Thursday morning the Thanksgiving sermon was delivered by Elam W. Stauffer of Manheim in which he stressed the words of Paul, "In everything give thanks." A special feature was to give the congregation an opportunity to give thanks individually for definite blessings, and this was a splendid praise meeting. He closed his sermon by quoting, "My God shall supply all your needs." The next subject was, "What the Bible Teaches about the Trinity," by Chester K. Lehman of Harrisonburg, Va., in

which he stated, "As we learn more about God and the Trinity, God will change and remold our lives. The human mind cannot understand God, but the Trinity of God is revealed progressively throughout the entire Bible. Our God is one God with three Persons in the God-head—Father, Son and Holy Ghost." The Work of the Holy Spirit" was discussed by John Bressler who outlined 28 definite works of the Holy Spirit, the outstanding ones being: "Convicts of sin, gives access to God, guides the Christian into service, and seals him with the Holy Spirit promise."

Thursday afternoon David Garber preached on "Prophecy Concerning Christ." He said "Jesus Christ was a prophet when on earth, but is now our High Priest in heaven and is coming again to be King of kings and Lord of lords." "The Humanity of Christ" was discussed by Chester K. Lehman. He stressed the words of John, "The word became flesh and dwelt among us." He said, "God became flesh in Jesus Christ that He might be one with us. A great day of reckoning is coming. Let us live so that we can meet that Man Jesus Christ with joy and not in trembling." A sermon on "The Deity of Christ" was delivered by John Mosemann, Jr., of Lancaster, showing that Christ's preexistence, His identification as Jehovah of the Old Testament, and His redemption work proved the Deity of Christ. The closing prayer was offered by Norman Lind of Oregon.

The first topic for Thursday evening was, "Things which must Shortly come to Pass,"

David Garber. He said, "The Church of Jesus Christ will soon be caught up into the air to be with Him. Jesus Christ will become King of kings and Lord of lords. We know that it is near, even at the door." "The Eternal Woes of a Lost Soul," was discussed by Elam W. Stauffer who said at "Every soul that rejects Christ will go to hell, the lake of fire and brimstone where there will be torments of body and mind, as well as agony of soul and spirit."

This was Elam W. Stauffer's last sermon in Lancaster before leaving for Africa. He will be accompanied by Orle Miller of Akron and will sail on Dec. 7 to survey the missionary field in Africa and select a location where he and John Mosemann, Jr., will go to Africa at a later date, will open a new mission station in the near future. His father, Bishop Mosemann, stressed the importance of missionary work and said it was a burden of his heart for a long time. He asked the congregation to support the new mission work in Africa by prayer and also in a material way. A unanimous vote of support was expressed by that audience on Thanksgiving night.

Moderator—David L. Landis.
Secretary—Oliver H. Shenk, Jr.
Choristers—D. M. Wenger, Milton Swarr.

Married

Bless—Burkholder.—Bro. Charles S. Bless of Strickler congregation, Dauphin Co., Pa., and Sister Martha E. Burkholder of the Strasburg congregation, Franklin Co., Pa., were united in holy matrimony Dec. 7, 1933, at the home of the bride's parents, her father, Bro. S. Burkholder, performing the ceremony. May the Lord bless the newly married couple in many days of joy and happiness.

Obituary

Miller.—Willard Forrest, infant son of Ernest and Blanche Miller, Louisville, O., died Dec. 16, 1933; aged 6 m. 15 d. He leaves to mourn his early departure, his parents, four grandparents (Pre. and Mrs. John D. Miller, Mr. and Mrs. Samuel Miller, all of Louisville, O.), two great-grandparents (Mrs. Cath-

erine Schmucker, Louisville, O. and John Goldsmith, Bellefontaine, O.) five uncles, five aunts and many other relatives. Willard's stay was short, but his smiling face had won the affections of those who were associated with him. His death came quite unexpectedly and was caused by diphtheria.

"Oh! sweet little flower, too tender to stay,
God in His mercy took our darling away;
Not from our memory, not from our love,
But to dwell with the angels above."

A private funeral service was conducted in the home by Bishop O. N. Johns. Text, II Sam. 12:23. Interment in the Beech Mennonite Cemetery.

Yoder.—Yost P., son of Israel and Fannie Yoder, was born in Lagrange Co., Ind., March 23, 1849; died July 29, 1933; at the home of his daughter, Mrs. Aaron Hartman, near Wakarusa, Ind. His wife, Martha Stahley, whom he married in 1873, died in 1931. He had been in poor health for several years. He is survived by 4 daughters and 5 sons: Mrs. Aaron Hartman, with whom he had his home; Mrs. Amos Hershberger and Mrs. Aaron Gerig of Woodburn, Ind.; Mrs. Minnie McNaughton of South Bend, Ind.; Christian Yoder of Goshen, Ind.; Moses and Rudy Yoder of Nappanee, Ind.; Jonas M. Yoder of Elkhart, Ind.; L. S. Yoder of Lyman, Miss. He is also survived by 39 grandchildren and 15 great-grandchildren, 3 sisters (Mrs. Rachael Kurtz and Leah and Tena Yoder of Smithville, Ohio), and 1 brother (R. I. Yoder of Wooster, Ohio). Funeral services were held at the home and at North Main St., Nappanee, Ind., in charge of Bro. Homer North. Burial in Union Center Cemetery.

"A precious one from us is gone,
A voice we loved is stilled;
A place is vacant in our home
Which never can be filled."

Hollinger.—Jacob H., son of the late deacon John and Esther Horst Hollinger, was born Feb. 24, 1857, in Caernarvon township, died of pneumonia Nov. 21, 1933, at his home near Brownstown, Pa., after one week's illness; aged 76 y. 8 m. 27 d. He was twice married. May 16, 1880, he was united in marriage to Mary Ann Witmer who died Nov. 4, 1890. To this union were born 5 boys and 3 girls. On Dec. 27, 1891, he was married to Lydia Sensenig who died Feb. 4, 1917. To this union were born 2 sons and 3 daughters. He was a faithful member of the Mennonite Church for 50 years; of these, 41 years at Landis Valley. He was seldom absent if health permitted. He was conscious till the last, and he advised his children to be faithful to the Church. The day before he passed away he asked for prayer, and had the children to sing and pray with him. Brief services were held at the home on Saturday afternoon, Nov. 25, conducted by Bro. Ira Landis and at Landis Valley Church by Bros. Noub Landis and John W. Hess. He had chosen his own text (Psa. 30:5). The grandchildren sang at the home and at the grave as he always enjoyed to hear them sing. He is survived by 12 children, 56 grandchildren, and 12 great-grandchildren. There will be a vacant seat at the church, but he will be missed more in the home. Will say, "Thy will be done."

Hooley.—Joseph A. Hooley died Dec. 11, 1933, at his home in West Liberty, Ohio, after an illness of only one week. He was born Sept. 2, 1854, near Reedsville, Pa., the youngest son of John C. and Elizabeth (Hertzler) Hooley. Age, 79 y. 3 m. 9 d. He was the last of a family of eleven children. On Feb. 23, 1882, he was married to Catherine Hooley of Belleville, Pa., who preceded him in death nearly two years ago. Four sons and five daughters survive, Timothy, the youngest of the family, having died in November, 1918. The children are as follows: Uriel, of Canyonville, Oreg.; Chris, Minnie, Mrs. Milton King, John and Sadie, of West Liberty; Mary of Newton, Kans.;

Mrs. Irvin Gresser of Smithville, and Andrew, of Van Buren, Ohio. There are also thirteen grandchildren. In 1904 he moved with his family, from Mifflin Co., Pa., to the vicinity of West Liberty, and since 1921 he has resided in West Liberty. He became a member of the Mennonite Church at an early age, and at the time of his death was a member of the Oak Grove Church. We shall miss our father everywhere. We know better the breadth and stature of the rugged sheltering oak, when it has fallen and left a lonesome place against the sky. Funeral services were held in Bethel Church, in charge of Bros. S. E. Allgyer and Edwin Yoder. Interment was made in Fair View cemetery.

Yoder.—Ella R., daughter of David and Lizzie Stoltzfus, was born near Hartford, Lyon Co., Kans., Nov. 21, 1885. In her childhood her parents moved to Logan Co., Ohio. She accepted her Savior in youth and united with the Oak Grove Mennonite Church in Champaign Co., Ohio. On Jan. 7, 1912, she was united in marriage to Emmett W. Yoder. She was a faithful companion and loving mother, always intensely interested in the success and activities of her family. Her loyalty and faithfulness to her church was an inspiration to those about her. She is not dead; sweet memories and her influence will live on in the lives of all who knew her. On the evening of Dec. 8, 1933, she peacefully passed away at her home near West Liberty, Ohio; aged 48 y. 17 d., leaving her companion and 4 children (Leona, Howard, Herald and Emmett Junior), 4 sisters (Mrs. Harry Smucker and Mrs. Frank Zook, Belleville, Pa.; Mrs. Welty Renkert and Belle Stoltzfus, West Liberty, Ohio), and numerous relatives and friends.

"Dear Mother!—ne'er shall I forget
Thy brow, thine eye, thy pleasant smile;
Though in the sea of death hath set
Thy star of life, my guide awhile,
Oh, never shall thy form depart
From the bright pictures in my heart."

Funeral services were held at the Oak Grove Church, in charge of Bro. S. E. Allgyer, assisted by Bro. Edwin Yoder, of Topeka, Ind. Burial in Fair View Cemetery.

Rickert.—Pre. Allen Rickert was born in Bucks Co., Pa., Dec. 21, 1848; died Dec. 13, 1933, at his home in North Lima, Ohio. His parents moved to Medina Co., Ohio, in a wagon when he was five weeks old. There he grew to manhood. He was the oldest of a family of eleven children, only two of whom survive him (Mrs. Abe Rohrer of Wadsworth, Ohio, and Mrs. Rome Kindig of Cleveland, Ohio). He was united in marriage to Sarah Lehman of Columbiana Co., Ohio, on Jan. 4, 1873. To this union were born three sons and three daughters (Edwin of Connersville, Ind.; Elizabeth, wife of Ira S. Johns of Goshen, Ind.; Edith, wife of Harvey Metzler of Columbiana, Ohio; Harvey of New Waterford, Ohio; Margaret, wife of Otis N. Johns of Canton, Ohio; and Isaiah of Youngstown, Ohio). He is survived by his wife, the six children (all of whom were present at the funeral) also twenty-three grandchildren and thirteen great-grandchildren.

He and his wife united with the Midway Mennonite Church, near Columbiana, Ohio, in 1885 and in 1892 he was called to the ministry in the same church. In this capacity he served until death. He was a man that always worked for peace and unity in the Church. He did much visiting among the brotherhood. He had a large acquaintance, and being friendly to all he had very many friends. He was sick only one week, seemingly not suffering very much pain, but gradually getting weaker and passed away very peacefully. Funeral services were held at the Midway Mennonite Church, the same church in which he was ordained to the ministry, on Dec. 16, conducted by Bishop Albert J. Steiner, assisted by the home ministers, David Lehman, Enos Detweiler, Isaac Witmer and Paul Yoder. Text, Luke 2:29, 30. Burial in Midway Cemetery.

ITEMS AND COMMENTS

What promises to be a possible test of the constitutionality of the NRA or at least a test of its practical usefulness, is a possible suit against the steel company at Wierton, Pa., for conducting an election in defiance of the orders of the National Labor Board.

Poland has the distinction of leading the rest of Europe in a birth-rate increase. Official statistics show that its population increased last year by 445,000, a rate of 13.7 per cent per thousand. Evidently the birth-control movement had little influence in Poland the past year.

Henry Ford, the well known automobile manufacturer, is quoted as having said recently that the financial depression is over. As soon as there is a general belief that there is no longer any need for the present relief organizations, and there is employment for all who want to work, the people will be ready to believe the report.

Recent surveys have shown that to date ten states have already adopted the principles of the NRA and made them applicable in their own states. Labor unions are trying hard to have similar action taken in the remainder of the states. One of the latest developments in the NRA movement is the increasing friendliness of capital toward it. This is accounted for, at least in part, by the fact that men of wealth are given an increasing voice in the arrangement and enforcement of codes. Capital, like liquor, is usually favorable to laws and to movements that are favorable to its interests.

"Christmas is a forgiving time," so runs a line in a current magazine. And so it is. How easy to forgive in a time like this! And is there anything that would bring more peace and joy? Think a moment: is there someone who has offended, someone you should forgive? If you have harbored an ill feeling—what misery it has wrought in your very being! You cannot forget: forgetfulness cannot come until you forgive. But if you will go to your offender and, in true spirit, effect a sincere reconciliation, you will experience a joy that will abide among the most heavenly of earth.—Exchange.

The following, taken from an exchange, is worthy of the consideration of many who were swept with the tide in the deluge of votes on the liquor question:

"Our wet friends promise that the re-stored liquor traffic will be controlled. Evidently we are regarded as having very short memories. We painfully remember that the old liquor business never did obey any law for its regulation and we do not anticipate that its successor in 1934 will do any better. If a father found a rattlesnake in his yard, would he proceed to protect his children by regulating it? Most assuredly not! On the contrary, he would lose no time in chopping off the rattler's tail close up behind its head."

As we observe Armistice Day, which marked the cessation of hostilities between Germany and the Allies on November 11, 1918, it is well to consider anew the wanton waste attendant upon modern warfare. Writing for the Saturday Evening Post under the heading, "What has the World Done For and Against the Next War," Emil Ludwig describes the frightfulness of the World War in the following gripping words: "Ten million men had been killed. A parade of these dead men marching ten abreast from sunrise to sunset, with a new rank passing every two seconds, would take forty-six days to pass by a given spot. To this number should be added 13,000,000 missing. There

were also 10,000,000 refugees and 6,000,000 children who had lost their fathers. The daily loss of human life amounted to 16,585. The cost of the war came to a total of \$338,000,000,000—in other words, \$20,000 for every hour since the birth of Christ. The war itself cost \$9,000,000 an hour to wage. In those four years Europe lost all the savings it had accumulated during a century. Suddenly the whole world—all classes, nations and individuals—understood not only the crime but the madness of war."—Selected.

THE CHRISTIAN MONITOR FOR 1934

The Christian Monitor is not only a monthly magazine for the Christian Home, with articles of general interest, but is of special value to the Christian worker. The **Young People's Meeting Topics** are treated from both adult and junior angles, giving a range of material upon the topics that is found in none of the other church papers. Every worker in the Young People's Meeting should be a subscriber to the Monitor. The Sunday School department is also of great help to the Sunday school worker. **Nuggets of Truth Found in Our Sunday School Lessons** will help every teacher and pupil to get a comprehensive grasp of the truths of the lesson without reading pages of material.

In addition to discussions of the lessons during the coming year members of the General Sunday School Committee and other Sunday school workers will supply live articles on Sunday school work. The January number contains an article on **Present Work and Objectives of the General Sunday School Committee**, by A. J. Metzler, chairman of this body. Read the Monitor to keep informed on the progress of Sunday school work as sponsored by the Church.

Other interesting and important features beginning with the January number of the Monitor are two series of articles: **The Prophetic Word**, by Bro. John Thut and **Modern Sin** by various writers. **Unbelief—Its Modern Manifestations**, by Clayton F. Derstine, appears in the January issue, as the first article of the latter series. **The Tabernacle Studies**, which have been running in the paper for some time, will be continued during the year. Some of the most interesting and helpful articles in this series are yet to come. There are many other features found in the Monitor each month, among them being a discussion of **World Events in the Light of Scripture** by Bro. C. F. Derstine.

The price of the Monitor is \$1.00 per year. Clubs of ten or more to separate addresses, 75 cents each. Clubs of ten or more to a single address, 50 cents each. Why not get up a club in your Sunday school or Young People's Meeting? Sample copies furnished free of charge.

Mennonite Publishing House
Scottsdale, Pa.

What if every Christian would say;—"Lord I want a revival. Let it begin in me. Give me the earnestness, faith and tenderness that I am looking for in others. Make me such a devoted worker as I think my minister or brother or sister ought to be. Let the revival begin in me and begin now. 'Lord, what wilt thou have me to do?'"—Selected.

If you do not believe your beliefs strongly enough to propagate them, they will never do you or any one else any good. The more you give out the more effect it will have upon others, and the more you will have to give.
M. K.

I find that the center of God's will concerning myself is to save my life and to use me in His service.—S. F. Coffman.

SOME GOOD THINGS

In Store for Those who Attend the Special Bible Term at Eastern Mennonite School

Christian Life Conference. This program is designed to be of special help to Christians of all ages, but more particularly to those who are babes in Christ. Centering around the theme, The Christian Way, the following topics will receive consideration: The New Creation, The New Walk, The Enlightened Understanding, and The New Responsibility. Speakers: Abram J. Metzler, Aaron Mast, and Harvey E. Shank.

Special Talks to Young People. The days of youth present many difficult problems. These messages are directed to the earnest inquiring youth and are given by those who can deal sympathetically with their problems. Bro. J. Irvin Lehman will address the young men and Sister Margaret Horst will be present to speak to the young women.

Sunday-School Workers' Meeting. Should not the Sunday school be revitalized? Vital problems will be discussed by experienced Sunday-school workers. Come and brush shoulders with those who face the same problems that you do. Receive and give.

Mission Program. The cause of missions must always receive prominence. In these meetings the task of the church, the sad state of those who sit in darkness, and the place of intercessory prayer for the spread of the Gospel, are all set forth.

Revival Meetings. "O Lord, send a revival, and let it begin in me."

Lectures, Music Programs, etc. These are designed for profit and instruction. Music brings us nearer to God.

In a very real way the Special Bible Term has become the peak of the school year. Come and enjoy with us the feast of good things from January 3 to February 13, 1934.

CHRISTLICHER GEMEINDE KALENDAR

is the title of the Almanac of the Mennonites of Germany. The issue for 1934 contains besides other valuable material, a "Church Chronicle," a list of the Mennonite churches of Switzerland, France, Germany, and Poland, as well as the names and addresses of ministers and deacons. This almanac comprises 160 pages. Price 30 cents postpaid. May be ordered from the Mennonite Publishing House, Scottsdale, Pa.

Table of Contents

- 817—Editorial
- 818—A New Year (Poem)
- 819—The Basis of My Christian Conviction
- 819—God Our Refuge and Fortress
- 820—From Our Mission Stations: Altoona
- 820—Lancaster, Tampa
- 821—Beginning the New Year with the Mission Board
- 822—New Year (Poem)
- 822—"It's All Right" (Poem)
- 822—The Joy of Growing Old
- 823—Sunday School Lesson
- 823—Bible Meeting Topic
- 824—Field Notes
- 824—Correspondence
- 826—Christ's Suffering, Death, and Resurrection (Poem)
- 826—Importance of Paul Well Spoken
- 827—The Overcoming Life
- 827—Things We Forget
- 829—The Clarion Call (Sermon)
- 830—Special Meetings
- 831—Married
- 831—Obituary
- 832—Items and Comments
- 832—Announcements, etc.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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No. 40

EDITORIAL

"A friend loveth at all times."

This is one way to test real friendship.

The difference between a real friend and a pretended one is that the former will stand by you in times of adversity while the latter will desert you when you happen to cross his path.

For a picture of real friendship, as contrasted with the other kind, read Matt. 5:43-48. Genuine love goes out to enemies as well as friends. "Be ye therefore perfect, even as your Father which is in heaven is perfect."

As a perfect example of genuine love and friendship, look at Christ. He loved His own "with a pure heart fervently." He laid down His life for His enemies. And when upon the cruel cross He looked down upon those who were responsible for putting Him there He prayed, "Father, forgive them." That was real love, real friendship—at a time when most people would at least have complained, if not cursed their persecutors. He showed us what meant by the saying, "A friend loveth at all times."

New Year's Resolutions.—By the time this reaches the eye of the reader, most of the resolutions formed on New Year's day will have either been forgotten or broken. Reason: most of these so-called "resolutions" were mere sentimental somethings that did not merit the name resolution.

We like the idea of forming resolutions, whether they be called New Year resolutions or resolutions of some other kind. And we know of no more noble purpose of heart than to resolve that by the grace of God we will spend this year (or as much of it as God sees fit for us to spend this side of the grave) in the service of the Lord, ob-

edient to His Word, devoted to the moral and spiritual uplift of fellow men. It takes a resolute heart to make a life worthwhile.

1934.—It will take some time before we will get used to writing this date; but the year is here, and many people are planning what they will do during this year. What the record of the Gospel Herald during the year will be, is something that only God knows. But we shall endeavor, as God gives us grace and opportunity, to make this one of the most helpful volumes in the history of the paper. To this end we invite your coöperation and your prayers. Here are a few things that we have in mind:

To keep our readers supplied with Church news, that all live members may have the opportunity to keep in touch with the activities and progress of the Church in all parts of the Gospel field.

To cover, during the year, the entire range of Christian doctrine.

To carry live discussions of the leading problems and issues now before us.

To print another series of biographical sketches of "Fifty Mennonite Leaders." Of this more will be said in next week's Gospel Herald.

To make it possible for the Gospel Herald to find a place in every Mennonite home. In this we invite the coöperation of every one interested in this work.

To lend a helping hand in strengthening the work of the Lord and of the Church in every community where this periodical is given a place.

This shall be our aim. As to how well we shall succeed will depend upon three things: the grace of God, our own faithfulness, your prayers and support.

"Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God."

CHRISTIAN LEADERSHIP

IV. The Leadership of the Church

In previous messages we noticed what the Bible has to say about the leadership of the Holy Trinity. As a connecting link between the discussions that are past and the discussions to follow, let us observe that God works through human instrumentalities. And this He does in two ways: (1) through His people collectively or, in other words, through the Church; (2) individually, or through those whom He has set up as watchmen, overseers, shepherds, officially ordained leaders. To make this latter thought clear, let us notice

A Few Illustrations

Christ speaking of the sure foundation upon which the Church is built, says, "Upon this rock I will build my CHURCH, and the gates of hell shall not prevail against it." Speaking to the pillars or overseers or divinely appointed leaders of the Church, He says, "And I will give unto thee the keys of the kingdom of heaven and . . . whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. 16:19; 18:18).

Christ emphasized the power and authority of the Church when He commanded: "If he neglect to hear the church, let him be unto thee as an heathen man and a publican."

When Saul heard the voice of the Lord on the Damascus road he wanted to know, "Lord, what wilt thou have me to do" (Acts 9:6)? He got the answer: "Arise, and go into the city, and it shall be told thee what thou must do." God might have told him what to do, just as easily as He could cause the light from heaven to smite him to the earth and convict him of his sins. But He had a Church through which He shepherded, safeguarded, and taught His own people, and Saul, having been brought to a realization of his condition, was now far enough

along that he could safely be turned over to the Church for proper instruction and care.

When the Church at Antioch got helpless in the matter of dealing with the question of circumcision, the problem was taken to headquarters at Jerusalem, where the apostles and elders in conference assembled considered the case on its merits and arrived at a conclusion which was unanimously adopted, and the findings of Conference taken before the churches as "decrees for to keep."

These illustrations make clear to us what is God's will and plan concerning the work and place of the Church in caring for and safeguarding His people on earth. Next to God Himself, we look to the Church of which Jesus Christ is the Head, the Church instituted by divine authority and direction and leadership and purchased with the blood of Jesus Christ, as the authoritative body through which the divine will is made known to man and His people built up as a solid body in Christ, the body whose business it is to evangelize the world and win the "other sheep" to the fold of Christ. Nevertheless, there are certain

Restrictions

which circumscribe the sphere of authority and activities of the Church as well as that of individual members in the Church. No church has authority to make void any part of God's instructions to His people. Christ commanded His disciples to "teach all nations . . . to observe all things whatsoever" He commanded them. Suppose that any church would say, "Here are some nations that would not accept the message of salvation any way, hence we refuse to bring them the Gospel;" or, "Here are some commandments that are not essential, therefore we will drop them out of the list of things which we teach or practice ourselves," that church would not only be without such authority but would be guilty before God because of disobedience; and its members should rightfully say, "We ought to obey God rather than men." The Church is not commissioned to do anything but to carry out the Word and will of the Lord upon earth. Outside this circle it is absolutely without authority. Inside this circle its authority is supreme, for in this it is but carrying out the will of God, and whoever withstands God's organization withstands God Himself. So long as the Church carries out the will of God, Church leadership means God's leadership. It is a fearful responsibility placed upon the Church and its membership which should be acknowledged with fear and trembling.

Our Relationship with the Church

In the first place, we are a part of it. As a part of the body of Christ,

there rests upon us a proportionate share of the responsibility resting upon the body. Destroy this body, or disconnect it from its Head (Jesus Christ), and you destroy every member in the body.

We owe the Church unqualified submission. Some people do not like this word "submission" very well, but it is an element of strength that is vital to our continued existence as a Church or continued spiritual existence as individual members of the Church. It is said that in the days of the judges "every man did that which was right in his own eyes." Had they all done that which was right in the eyes of the Lord, the history of the judges would not be the painful narrative that it is. The failure of the Church to accomplish all that God had laid out for it may be ascribed to lack of submission to constituted authority on the part of its members. As loyal members of a loyal Church we "can do all things through Christ." Without this loyalty a state of anarchy exists to the extent that there is a lack of submission on the part of the membership. To this end, let the work and the undertakings of the Church have our whole-hearted support. Concerning the

Authority of the Church

we have already expressed ourselves, on two points: (1) It is the organization through which God works and, next to God and His Word, we consider it our highest authority. (2) It has no authority save that which God has vested it with, and its limitations are circumscribed by the Word of the Lord. There yet remains one more major point connected with this authority which deserves attention.

When we say that the authority of the Church is limited to the Word of God, we do not thereby mean to say that the Church can not act on any question where there is no direct "thus saith the Lord" specifically giving it instructions or permission to act. For instance, no one would question the right of any congregation or church to say how many meetings it should have in any one week or month or year, or what hour of the day such meetings should commence, even though we have no "thus saith the Lord" covering that point. Neither would any level-headed man question the right of a church to legislate against gambling because that word is not found in the Bible. Applying similar logic, the right of the Church to legislate on such points as secret societies, methods of conducting business, what constitutes proper or improper business for Christian people to engage in, proper or improper articles of wearing apparel, etc., etc., etc., should not be called into question, even though some of the things legislated against may not be specifically named in Scripture.

Underlying such Church legislation are the Christian principles involved, and the only deciding factor in the question of the right of the Church to legislate on such matters is the other question as to whether in such legislation the Christian principles involved give sufficient warrant for it. It is the business of the Church to study and to interpret the Christian principles set forth in God's Word and to govern its work in accordance with these principles. And in these things it is not only the **privilege** but the **duty** of the Church to enact such regulations, from time to time, as, in the light of God's Word, present conditions and environments call for. The application of Christian principles to the present circumstances is often a question that calls for prayerful consideration and ripest judgment, but the authority of the Church to discipline its membership according to what it conceives to be the teaching of God's Word, expressed or implied, should never be called into question.

Should the question be raised as to the right of the Church to force any one's conscience, this question might be countered with that of another right which every one has; that of connecting himself with that church which, in his or her judgment, is nearest the Scripture in its doctrines and standards of life. And having once made that choice, if we have the submissive spirit which the Scripture teaches, the question of a forced conscience will cause us little if any trouble. One of the plain commandments of Scripture is: "Obey them that have the rule over you, and submit yourselves, for they watch for your souls."

Topic for next week, **The Leadership of Ordained Men.**

SHELTERED IN THE ROCK

By R. P. Blosser

For the Gospel Herald.

Give me a shelter in the Rock,
Safe from the raging sea;
E'en though I feel the tempest's shock,
No harm can come to me.

Give me a shelter in the Rock,
A foot-hold firm and sure;
The earth may quake, the mountains rock,
My soul is safe, secure.

The world may scorn and sinners mock,
My soul they'll not engage;
Within the shelter of the Rock,
I'll smile at Satan's rage.

The soul that's sheltered in the Rock
Has joy and rest and peace;
And cheerful as the chiming clock,
Its joy shall never cease.

The everlasting rifted Rock,
Its portal opens wide;
And all who come by faith and knock,
Find shelter—may abide.

Throughout the great eternal age,
The Rock will stand secure;
The storms may beat, and tempests rage,
Through all it will endure.
Canfield, Ohio.

THE DEFENCE OF THE TRUTH

To identify oneself with the truth is to plant oneself in the heart of a storm out of which there is no escape for life. And why this is so our Lord's experience illuminatingly shows. "For Christ also pleased not himself: but, as it is written, the reproaches of them that reproached thee fell upon me" (Rom. 15:3). Every word that Christ uttered was a word of God; He embodied every truth of Jehovah; so that, if His actions were obnoxious, it was God, who commanded them, who was responsible, and therefore culpable: yet the Lord's critics scrupulously avoided all reproach of Jehovah, entirely absolving Him, while they poured their venom on Christ. Our experience will be identical. For example, he who obeys the Sermon on the Mount falls under the sharpest censure, and not least from fellow-Christians: yet He who gave the Sermon, and who, if, obedience to it is evil, is infinitely the more culpable, is in the same breath lauded as incomparable. The reproaches that are His due fall on me. And this storm can only deepen. For the days rapidly approach when the Organizations of the Godless will abandon oblique attack, and murder the people of the Book because they would murder its Author. There has never been a martyr, and there never will be one, of whom it cannot be said that it was the truth which cost him his life.

THE TRUTH

We ponder what is the Truth which has thus been deposited in our hands. Every utterance that corresponds with fact is a truth; but the truth is a series of statements made by God Himself which disclose the realities of life and death, our destiny here and hereafter, beyond the power of man to discover and all centering in the drama between Bethlehem and Calvary, with its dawn in Genesis and its meridian in the Apocalypse. The Bible is a lifebelt thrown by God to a drowning world. The value of this disclosure is utterly beyond price. Infinity shades away from every sentence a man utters, leaving infinite uncertainty; but when God speaks, the sentence is concrete truth, a verbal statement of exact fact, a thought so finally true that all action, all life, can safely be built upon it. Therefore Jude says:—"Contend earnestly for the faith once for all delivered unto the saints" (Jude 3). That is, the Faith has been once given, once for all, once for ever; not discovered, or invented, or evolved, but delivered; a written revelation, bodily deposited, that has survived all error, all corruption, all apostasy; so as to admit of elucidation and explanation, but never of addition, or doubt. New discoveries in the Faith are always possible; just as telescopes, grown more powerful in the hands of astronomers themselves grown more skilful, will disclose new worlds hitherto invisible; but those worlds were always

there. An astronomer can discover a new star, even a star of the first magnitude, but he cannot create one: so the constellation of truth, overarching us, is the identical constellation, unaltered and undimmed, on which the Apostles gazed. Therefore the Apostle says:—"Hold fast the FORM of sound words"—the Scriptures exactly as they have been penned (II Tim. 2:13).

SHOCK

Now apart from love and loyalty, which make us spring into the breach in defence of the truth, there are two vital reasons which make our being in the thick of the storm not only loyalty but profound wisdom; and the first is that shock at error, or its absence, is a sure diagnosis of the soul. The man who has lost 'shock' at a sin is already halfway to committing it; and that the amazing unbelief of the Churches, with which fifty years ago all England would have rung, now raises, even in evangelical circles, little more than a languid interest, is itself a death-symptom. Germs of disruption and decay lodge in all believers and in all churches exactly as deadly microbes lodge in the healthiest of us all; and as only strong, full-pulsing heart's-blood holds death at bay, so cessation of shock is death begun. For example, a constant danger to us who study prophecy is a comfortable, easy-going, placid acquiescence in the fearful apostasies and wickednesses drawing daily nearer because we know that, as infallibly foretold, they are inevitable; whereas our whole soul ought to be one burning protest and revolt. So with the whole range of truth: if we are not in the trenches where the shells fall, we must either be in hospital, or else interned behind the enemy's lines—captured.

COHERENT TRUTH

The second fact of an importance incalculable is that as all truth is a coherent whole, a concrete, deposited unity, its mutilation is most dangerous both for ourselves, and for others to whom we are responsible to pass it on. Error can be a very deadly thing. Leave out one word from a statement, and it can become a gross error; put only one figure wrong in a sum, and the total is a falsehood; change one ingredient in a compound, and, instead of a healing draught, it can become a deadly poison, or a violent explosive. "Carlyle was right," as Dr. H. Townsend has just said, "in saying that the Church of the fourth century was split on a diphthong: we are right in answering that Athanasius stood for that without which there would be no Church to split." One of the tragedies of the Church of God to-day is the multitude of believers who have gone back on truths they once knew and loved. It has far graver consequences than they dream. Our Lord has expressed the peril. "Take heed therefore how ye hear: for whosoever hath, to him shall be given: and whosoever hath not, from

him shall be taken away that which he thinketh he hath" (Luke 8:18). So, on the other hand, if we "build up ourselves on our most holy faith," we "keep ourselves in the love of God"—help ourselves where God can love us, and where our love for God can always be deepening—"looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 20).

TRUTH UNSOLD

So then we reach the grand climax, uttered in the words of Solomon:—"Buy the truth, and sell it not" (Prov. 23:23). We have all found the purchase of the truth a costly thing: it can be not less costly to retain it. The Truth can alienate friends, ruin reputation, forfeit employment, jeopardize life, all of which can often be retained by parting with the truth. But its value is too great. Quite literally, it outweighs all the gold in all the banks of all the world. Peking missionaries were astounded when an old man once rose and said:—"I am glad I am a leper! For if I had not been a leper, I never would have come to this Mission to Lepers Hospital; if I had not come to this hospital, I never would have learned to know Jesus. And I had rather be a leper with Christ than to be free from leprosy without Him." What a marvelous photograph the Spirit gives with the camera turned upward to the morning skies! "They that be wise"—all wisdom is in the Book—"shall shine as the brightness of the firmament, and they that turn many to righteousness"—not in conversion only, but into all its holy paths—"as the stars for ever and ever" (Dan. 12:3). So, no matter what the storm, we will obey, even where we do not fully understand. Our blind obedience can be the very life of other souls. An engine driver of a luggage train received the amazing order:—"Switch your train into the river." Blindly he obeyed, leaping from the train as it crashed over the embankment. Three minutes later the mail train thundered by. His simple act of blind obedience had saved hundreds of lives. Souls not yet born again are depending on our obedience to the whole Book.

CONTROVERSY

But our conduct of its defence is only less important than the truth itself. When Abraham Lincoln was standing for the American presidency, he was asked what he thought of his prospects. "I do not fear Breckinridge," he replied, "for the North is against him; nor Douglas, for he is opposed by the South: there is one man whose name I see in the papers whom I do fear, and if I am defeated it will be by him: his name is Abraham Lincoln." Some points are crucial. (1) Balance in presenting the truth is deeply influential in winning its acceptance. "Let us prophesy"—for it was a rule even for an inspired prophet—"according to the proportion of the faith" (Rom. 11:6). Revelation is a proportioned and articulated

(Continued on page 843)

PREACHERS' PAGE

FEEDING THE FLOCK

By Jacob H. Mellinger

For the Gospel Herald.

When Jesus called Peter and Andrew to follow Him, He told them He would make them "fishers of men." When, after His resurrection, He had His memorable conversation with Peter, He said unto him, "Feed my lambs . . . Feed my sheep."

We see here that the work of the minister of Christ is to gather souls into the Kingdom and to feed or shepherd them there. We can easily understand what is meant by gathering souls into the Kingdom. But we want to notice just now some things concerning feeding them, that the spiritual life within them might be sustained and nourished. Life, according to the dictionary, "is the quality or character that distinguishes an animal or plant from inorganic, or dead organic bodies." Spiritual life is that spiritual quality that distinguishes a soul that is alive in Christ from one that is dead in trespasses and sins. One that is spiritually alive is one that believes in the Lord Jesus Christ, has been born again from above. "He that believeth on the Son hath everlasting life," (John 3:36).

Life that is normal grows and develops under proper conditions. The oldest living tree or plant or the oldest living body, still has the elements of growth within it. And the oldest as well as the youngest child of God has the same in a spiritual sense. What do we understand by Christian growth? "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ," (II Pet. 3:18). We are to increase in the grace or love of God shed abroad in our hearts, and increase "in the knowledge of our Lord and Savior Jesus Christ." Growth means increasing in holiness, which according to Cruden's Concordance "consists in a conformity to the nature and will of God, whereby a saint is distinguished from the unregenerate world," etc. It is an increasing or development of the Christ life within, and is characterized by bringing forth more bountifully of the fruit of the Spirit (Gal. 5:22, 23) and the Christian graces enumerated in II Pet. 1:5-7 and being more fruitful in good works unto which we are created in Christ Jesus.

In order that there may be growth, the Christian must have food. What is food? We all understand the meaning of bodily food, or plant food. But what is spiritual food? Anything that sustains or develops the spiritual life is spiritual food. God has supplied this spiritual food in abundance. The Word is such a wonderful storehouse

of food, and the Spirit is such a wonderful helper, and prayer is such a wonderful key, that the child of God need never suffer want.

We learn from the Word that there are different kinds of food for different degrees of Christians. In I Cor. 3:2 Paul tells the brethren at Corinth that they had not previously been able to bear strong meat, and even at that time were not able. So they had to be fed with milk. Heb. 5:13, 14: "For every one that useth milk is unskilful in the work of righteousness: for he is a babe. But strong meat belongeth to them that are of full age." "As newborn babes desire the sincere milk of the Word, that ye may grow thereby" (I Pet. 2:2). From this we conclude that milk is for new beginners and strong meat for those more advanced in the Christian life. But we know that natural milk has all the elements necessary to sustain and build life; and, according to Peter, the same seems to be true spiritually. And it is possible that while we may think that we are past the milk stage and need only strong meat, there may be times when a liberal supply of the "sincere milk of the Word" would be very helpful to any of us.

What then is milk? and what is strong meat? We would naturally infer that by milk is meant the first principles of the Christian religion, "the simplest elementary truths of the Gospel." As a newborn child of God, the new beginner in the faith must learn the new relationship that exists between him and his God. He must learn the duties and privileges of a child of God, and to exercise himself in those things that lead to a more mature Christian life; while strong meat rather refers to the deeper, more profound truths that lead the believer to a deeper, fuller knowledge of God and His Word and will, and give greater power in the Christian life.

There is, however, no time in our Christian life when we can wholly discard milk. We need to keep these first principles alive within us at all times. Spiritual life, like natural, is not nourishing in proportion as it is hard to get and digest. Sometimes the food that is easiest to get and easiest to digest is the most nourishing, while that which is harder to get and to digest, often has much less real nourishment. God has not hidden the rich and nourishing truths of His Word from His little ones. Very often the seeming weak Christians, who understand little of the profound things hidden in the prophets and elsewhere, have nevertheless a good understanding of the rich truths found in the simpler parts of the Word, because they live close to God. They are the

babes, to which Jesus says (Matt. 11) His Father has revealed those things which He has hidden from the wise and prudent. Theirs is an experimental rather than an intellectual knowledge. Their food, while it seems simple, is very nourishing.

The writer is acquainted with a brother in a sister denomination who is considered not very smart; a little weak, perhaps. But in a conversation with him he gave evidence of having a hold on the real gist of the spiritual life, such as the strongest "meat eater" might be glad to have. There is nothing that supplies real spiritual food to a greater degree than a knowledge of God and the Word that comes from living close to Him. Jesus calls attention to this truth in John 15, where, in the parable of the vine and the branches, He emphasizes the need of abiding in Him and enjoying unbroken communion with Him. Real nourishing spiritual food does not consist in having a wide spiritual knowledge, so much as in living close to God, and applying to our lives the things He teaches us. No matter how much we hear or learn, if it does not make us better Christians, more nearly perfect, more ready to do God's will it is no real food to us.

Now it is the work of the Christian minister to supply this food, so that it will bring Christian growth and development. In Acts 20:28 Paul charges the Ephesian elders to "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers: to feed the church of God which he hath purchased with his own blood." And in I Pet. 5:2, Peter admonishes the elders: "Feed the flock of God which is among you."

To feed or shepherd the flock, the minister needs first of all to take heed to himself. He needs to know God, and to live a correct life. He needs to be apt to teach. He needs to have a love for those he desires to teach. There are, as a rule, spiritual babes and more experienced Christians in the average congregation and in order to feed them he needs to teach them those inspired truths contained in the Word—man's depravity and God's power, justice, love, mercy, and goodness; Christ, the Son of God, His Divinity, His humanity, His wonderful birth, life, death, resurrection, ascension, His coming again; His ability and willingness to save and to keep all who come to Him in the appointed way; the ground of man's salvation and acceptance with God.

He needs to teach those truths that tend to bring about an orderly, systematic spiritual growth; the need of living an obedient, holy life. Like Paul he needs to teach "the whole gospel of Christ;" teach them "to observe a things" that Christ and His inspire

messengers have commanded. He needs to explain, expound, and divide those things needful for a full understanding of God's will.

Then there are the deeper and harder things in the Word. Fulfilled prophecy is wonderfully fascinating, and proves conclusively the truth of the Word. Unfulfilled prophecy is also interesting; but different students of the Word have different interpretations for some of these prophecies, and where there is room for differences of opinion we can well afford to wait; having a confident faith that if we do not fully understand these things, God does, and that He will bring them to pass in His time and way and to His own glory. And we believe that the Word gives us the assurance that our salvation, and our growth, and our joy in the Lord does not depend so much in knowing and being able to explain every hard thing, as it does in hearing the Word of God and keeping it (Luke 11:27, 28) to the best of our light and ability. And then to "still go on to know the Lord, and practice what we know."

The great objective point which every child of God should keep in view and toward which every shepherd should strive to lead his flock, may be summed up in Paul's wish to the Ephesian church (Eph. 3: 16-19): "That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all aints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

Everything that any child of God may need to cheer and edify and feed and strengthen his Christian life, the conscientious minister wishes to give, with all the light and ability God gives him. And it is a serious moment for him when he arises before his people and thinks of the many natures and needs before him; of the many hungry or faint or weak or discouraged or sorrowful or tempted or fallen ones, who are eagerly looking for spiritual help and food. And when he thinks in addition to these of the careless, the thoughtless, the self-righteous, the critical, and the hardened, it is no wonder that his heart is often too full for tolerance, and he feels himself unable to meet the needs of the congregation, and that God only can supply the message and prepare the soil to receive it. When he knows that there are those who are praying for him, and who receive food and encouragement from what he says, like Paul he thanks God and takes courage. At any gathering for Christian wor-

ship, when the minister is a child of God, with any ability at all, with at least a fair knowledge of the Word, obedient and consecrated; and when there is any desire among the people to be shown the way, when they are living consistent Christian lives and are praying for the minister; and when they are looking for food rather than for entertainment, it is almost certain that the flock will grow in grace and in numbers.

We are made to wonder to what extent many weak ministers would become strong workers in the Church, if their congregations would hold them up in prayer, instead of criticizing them or taking little interest in them. There is danger that we often lack in this respect. We are naturally hero-worshippers, and are ready to drive far to hear an able man speak, but take little interest in the man who is not so able. Then again the best or the most fully equipped minister can not accomplish very much with a flock that is dissatisfied, or critical, or lukewarm, not ready to accept the food given it because it is not to their taste or they do not like the minister. Possibly when we are complaining about our spiritual food, God is sending us through our ministers the food we need, only we are perhaps too little interested to receive it.

May there then be a real hunger for spiritual food among God's children, with a willingness to accept what God provides, coupled with a diligent reading and study of the Word, and with prayer and holy living. And may there be a fervent desire on the part of every minister to give the very best that God gives through him. That will be a great advance toward the time when we can "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," (Eph. 4:13).

Soudersburg, Pa.

HOW LONG SHOULD A PASTOR REMAIN

By a Brother

For the Gospel Herald.

This was the subject of a recent article in the Gospel Herald upon which we wish to offer a few suggestions.

Let us first consider the minister's call. How did he get his call to the ministry? Was it from himself, or did he receive it from God? We notice that God has always called and qualified leaders when necessity required it, all through both the Old and the New Testaments; and it is an evident fact that He still calls men out as leaders as they are needed. There is then only one Scriptural reason, as we view it, why a minister should not remain or hold his office, and that is because of his unfaithfulness. A better

way would be for him to be more faithful.

Noah was a preacher of righteousness for 120 years, seemingly with little success; and yet he succeeded in saving those of his own household, which was a noble service. When Isaiah received his call he asked, "How long, Lord?" The Lord told him: "Until the cities be wasted without inhabitants"—or until there were no more people to preach to. God called and qualified these leaders, and He did not expect them to step out when they couldn't see immediate results. The call is a sacred one, and should be considered as such at all times.

A minister may have faults, and even though faithful he will make mistakes as well as anyone else. Much of his success depends on how he applies himself to the call and also much depends on the attitude the congregation takes towards him. Perhaps the congregation does not pray enough for him. She cannot afford to neglect this Christian duty towards her minister. Then also she should show her appreciation of his efforts and one way of doing this is to heed the divine injunction to "Obey them that have the rule over you, for they watch for your souls."

While we should never flatter him, yet a kind word of appreciation often means more to him than we often realize. It is never in place to discuss the minister's faults in the home before the children and especially before the unsaved. In doing so not only are we doing an injustice to the minister as a man but we are hindering the cause of Christ and sending many a soul on the downward road to destruction.

In conclusion, let us hold up our ministers to a throne of grace that they may be faithful and that the Lord may use them to the saving of many souls and the upbuilding of His kingdom and the tearing down of Satan's strongholds.

Kokomo, Ind.

"WHAT WILL YOU DO WITH JESUS?"

By O. J. Miller

For the Gospel Herald.

(True, "I know that my Redeemer liveth.")

What will you do with Jesus, sinner?

Will you crucify Him again?

He who loves you with love unfeigned,

How can you thus reject God's plan?

Cho.—He died that you might ransomed be,

If you believe upon His name,

If you enter the fold to-day,

And safe abide within the same.

What will you do with Jesus, sinner?

Will you help pierce His blessed side?

Will you help drive the nails still deeper,

When for you He suffered—died?

What will you do with Jesus, sinner?

Oh come, accept Him this very hour;

Oh do not spurn His mercy longer,

Come place your soul within His power.

What have you done with Jesus, Christian?

Oh, we have owned Him as our King.

He has died, that we might with Him live,

We cannot help but of Him sing.

Elverson, Pa.

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

THE PLACE

(Heb. 4:14-16)

There is a place where thou canst touch the eyes
Of blinded men to instant, perfect sight;
There is a place where thou canst say, "Arise!"
To dying captives, bound in chains of night;
There is a place where thou canst reach the store
Of hoarded gold and free it for the Lord;
There is a place—upon some distant shore—
Where thou canst send the worker or the Word.
There is a place where Heaven's resistless power
Responsive moves to thine insistent plea;
There is a place—a silent, trusting hour—
Where God Himself descends and fights for thee.
Where is that blessed place—dost thou ask
"Where?"
O, Soul, it is the secret place of prayer.
—Adelaide A. Pollard.

To our Shut-in friends:—

May this new year that we just entered into be the best for the Lord we have given. Use the time for a definite purpose, to keep happy trust the Lord and keep busy.

May the Lord sanctify each new experience to you so that you can find the Lord still nearer than yesterday.

To make this page more interesting and helpful we again invite letters from shut-ins or friends to such, that we may pass them on thru this page. Or send in subjects that you would have discussed in this work, questions may be answered, etc.

We take this privilege to say, "Thank you," to all that have helped and contributed special material for this page.—H.

THE LAME TAKE THE PREY

Then is the prey of a great spoil divided;
the lame take the prey. Isa. 33:23.

"Lame as I am, I take the prey;
Sin, fear and death with ease o'ercome;
I shout for joy, pursue my way,
And like a bounding hart fly home,
Through all eternity to prove
Thy nature and thy Name is love." (Wesley).

Poor unfortunate creatures, we say! Those pitiable invalids, shut-ins, cripples, and blind and deaf folks, how our heart goes out for them because they are "shut-in" and shut-out from the world's bliss and beauty! We consider them the back numbers who must take of God's blessings just what is left over for them after the well, the swift and the strong have taken their share first.

But listen to what God says! "The Lame take the prey!" Evidently the

lame, the halt, the blind and the helpless are not in the back number as God plans His blessings and hands them out to His poor sinful creatures of all classes. Truly they may be shut out from many of the pleasures and joys of life which are but "for a season" but they are "shut-in" to the presence of our Lord and Saviour. Their blessings and joy are unique because they can heed the sacred injunction, "Be still and know that I am God!" They can know because the "hurry and flurry" of life does not separate them from God as it does many of us who cannot take time to know God by stillness.

God says, "The lame take the prey!" Notice how God deals it out to them just as He said:

See Him deal out to leprous Naaman an appreciation of His healing power in honor to the faith of a little captive maid. Notice Mephibosheth, lame in both feet, seated at a king's table, a place that many healthy folks of that day could never attain. See the four leprous men at the gate of Samaria eating and drinking to the full, while many well-to-do folks were starving for want of food and some for their unbelief. Read the story of the busy throng of the Jerusalem street yet the record tells of only one man that submitted to Jesus Christ and inherited the blessings and joy of His salvation, and thus went on bearing a definite testimony for Him, and why did this one man meet and accept Jesus? Likely because he had been helpless for 38 years.

The lame take the prey! Listen to a blind poet of modern times write in terms of unparalleled faith, a faith that perhaps only a blind person could express,

"And I shall see Him, Face to Face;
And tell the story, 'Saved by Grace.'"

The lame take the prey. Truly only heaven will reveal how much of the spoils of His wondrous Grace, He has divided out to those we consider the less fortunate ones. If God is so much concerned for them let us be more God-like and show more concern for them.
H.

CHASTENING

"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure

chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" Heb. 12:5-7.

The apostle Paul admonished the Hebrew brethren that they had forgotten the exhortation which spoke to them as children. We too may forget or become rebellious under trial or temptation. It is well to call to mind that we are not to despise the chastening of the Lord or faint when rebuked by Him. We are all weak and likely to fail, but we should strive, through God's help, to bear our afflictions with patience. Thus we can show forth the light of truth to those who are about us.

God in love chastens us that we may draw nearer to one another, and to Him, that we may truly be His children. Our natural fathers chastised us that we might be better children, and we revered and obeyed them. If, then, it was for our good that our fathers according to the flesh rebuked and chastened us, is it not also for our good that our heavenly Father chastens us?

So long as we are mortal we are subject to temptations, even as Christ was tempted for our sakes. But He withstood temptation, and having "suffered being tempted, he is able to succor them that are tempted." Before He was offered up for the sins of the world He spoke to His disciples saying: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:35. He will help us to overcome if we will let His Spirit work in our hearts. When in our striving we come to a place in which everything seems dark, and our path is obscured, the best we can do is "be still and know that I am God." Psal. 46:10. He alone can lead us to more pleasant pathways. We would say with the Psalmist, "Though I walk through the valley of the shadow of death, I will fear no evil." Psal. 23:4.

When we endure chastening then are we sons in truth, "heirs of God, and joint-heirs with Christ; if so be that we suffer with him that we may be also glorified together." Rom. 8:17.

"Now no chastening for the present seemeth joyous but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby." Heb. 12:11. Chastening is often very grievous to the natural mind; but we should endeavor to submit to God's will, whatever it may be. If we can have faith to lay our burdens at Jesus' feet they will seem lighter. Then we can press on with renewed zeal in the path trod by Christ, and with the well-grounded hope that we may be among those to whom it will be said, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.—Sel. from Good Tidings.

Power and progress come through pain.

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE GOSPEL OF THE KINGDOM

OUTLINE STUDY

Lesson for Jan. 14, 1934.—BAPTISM AND TEMPTATION OF JESUS.

Lesson Scope.—Matt. 3:1-4:11.

Lesson Text.—Matt. 3:13-4:11.

Time and Place.—A. D. 27, Bethabara, Mount of Temptation.

Leading Characters.—Jesus, John the Baptist, Satan.

Golden Text.—In all things it behooved him to be made like unto his brethren.—Heb. 2:17.

Points for Meditation.

1. Ministry of John the Baptist.
2. Baptism.
3. Baptism of Jesus.
4. Tokens of Divine Approbation.
5. Temptation.
6. Power of the Word.
7. Victory over Satan.

Introductory Thoughts.—Herod's plans for the murder of Jesus having been thwarted by divine intervention, he determined to carry out his plans at all hazards. From that he got from the wise men he reasoned that if he slew all the male children under two years old he would be sure to get the right one. But the ease with which this plot was thwarted is but one among many proofs of the utter folly of any man trying to fight and to thwart the plans of God. In the course of time Herod went the way of all flesh, and through the leadings of Providence Joseph and Mary came back to Palestine and settled at Nazareth. The child Jesus grew to manhood and at the age of 30 (the age at which priests were consecrated to their priestly office) He was baptized by John in the River Jordan. Very little is recorded in Scripture concerning the childhood of Jesus, yet enough to establish the fact that He was both human and divine. As God-man He was now ready to begin His active career on earth.

LESSON COMMENTS

The Baptism of Jesus (3:13-17).—Perhaps we had better call this the baptism of John. At this time the ministry of John was at its zenith. Great multitudes came out to hear him, and his burning messages on repentance sunk into their hearts and they were baptized. At the time of this lesson he was baptizing in the River Jordan.

Among those who came to John for baptism was Jesus of Nazareth, second cousin of John. John hesitated. "I have need to be baptized of thee," he said, "and comest thou to me?" But Jesus quickly quieted his fears, saying, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Great things were taking place. John being the forerunner of Jesus, his ministry was the transition period, the connecting link, between the Old and the new dispensations. The baptism of Jesus was the high day in the ministry of John.

God was not without witness in this great event. No sooner was Jesus baptized than the heavens were opened, the Spirit of God descended from heaven in the bodily form of a dove, and the Father spoke down from heaven, saying, "This is my beloved Son, in

whom I am well pleased." In this work the Holy Trinity was clearly represented, and we are not surprised that afterwards, in commanding the baptism of believers, Jesus should instruct His disciples to baptize "in the name of the Father, and of the Son, and of the Holy Ghost." These three Persons of the Holy Trinity are present in the baptism of every truly regenerated convert to the Christian faith.

Temptation of Jesus (4:1-11).—The arch enemy of souls is always present when great things are done for God. When, in the days of Job, the sons of God came to worship God, Satan came along. So does he come along to-day wherever there is a real heart-searching, Spirit-led Christian service. In this case, had the devil succeeded (an impossible supposition, of course, since God is all-powerful) the whole scheme of redemption would have been overthrown and the devil would have become complete victor. We thank the Lord that we have this impressive object-lesson on how to overcome the tempter.

Two things are specifically stated in the divine narrative: (1) He was led

into the wilderness, by the Holy Spirit (We say this advisedly, as there are some who would have us believe that He was led there by some other spirit); and was brought there (2) to be tempted by the devil. Let all the world look in that direction and learn the secret of the overcoming power.

Three times did the devil approach Jesus, attacking Him at three different points (usually man's three weakest points) but every time he was repulsed. How? We of course recognize Jesus as being all-powerful; but on this occasion we have no evidence that He used any other power but that the weakest man may use if he will. "It is written," tells the whole story. They who freely use this weapon can never be overthrown. It is the Christian's "whole armor of God" (Eph. 6:10-18) which makes the child of God invincible to the combined powers of earth and hell. Lack of loyalty is the weak spot in most people who are overcome by the tempter. After Christ had met and conquered in all three assaults by the enemy of souls, we are told that "then the devil leaveth him, and, behold, angels came and ministered unto him." And we can understand how it is that "the angel of the Lord encampeth round about them that fear him, and delivereth them."—K.

Bible Meeting Topic

BIBLE PRECEPTS AND EXAMPLES—OBEDIENCE (Jr).—Gen. 22:15-18; Rom. 6:11-23

Topic for January 14

MOTTO

"He that keepeth his commandments dwelleth in him and he in him."

OUTLINE STUDY

I. The Duty of Obedience.

1. The whole duty of man.—Eccl. 12:13, 14.
2. God requires it.—Deut. 10:12, 13.
3. Nothing can take its place.—I Sam. 15:22.
4. It is a proof of love.—Jno. 14:15, 21.
5. The only way of success.—Josh. 1:8.
6. Toward God as we obey those over us.—Eph. 6:1-6; Heb. 13:17; Rom. 13:1, 2.

II. Examples of Obedience.

1. Calcb.—Num. 14:24.
2. Noah.—Gen. 6:9.
3. Daniel.—Dan. 6:10.
4. Job.—Job 1:8.
5. Three Hebrews.—Dan. 3:16-18.
6. Abraham.—Gen. 22:18.
7. Jesus.—Heb. 5:7-10.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Obey."
2. God's Commands Concerning Obedience.
3. How Fulfill God's Command.
 - a. In obeying father and mother or guardians.
 - b. In obeying teachers and pastors.
 - c. In obeying rulers.
 - d. In obeying the Bible commandments.
4. Examples of Obedience.

- a. From the Bible.
- b. From people I have known.

For Seniors.

1. The Importance of Obedience.
2. God First in Our Obedience.
3. The Blessings of an Obedient Life.

PERSONAL THOUGHT

Obedience is the law of order and right in everything. Am I a breaker of the beauty and the peace and the order of God's law? God help us all to learn the lesson of obedience and to enjoy its blessing.

SEED THOUGHTS

I believe that the fewer the laws in a home the better; but there is one law which should be as plainly understood as the shining of the sun at noonday, and that is implicit and instantaneous obedience from child to parent, not only for the peace of the home, but for the highest welfare of the child.—A. E. Kittredge.

This is the secret of Christ's kingship—"He became obedient—wherefore God also hath highly exalted Him." And this is the secret of all obedience and all command. Obedience to a law above you subjugates minds to you who never would have yielded to mere will.—F. W. Robertson.

By an obedient life open wide the channel between your heart and God's reservoir of blessing.—Samuel Martin.

"Thy will be done," is a prayer of aggression as well as of submission.—Scl.

The resources of God are promised only to those who undertake the program of God.—Selected.

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THURSDAY, JANUARY 4, 1934

Field Notes

Bro. Amos Gingerich and family of Hesston, Kans., spent the Christmas holidays in their former home near Versailles, Mo.

Fairview, Mich., Dec. 28: "Our Bible conference began Tuesday, Dec. 26. We are having a book study of Ephesians, which is very interesting." Cor.

Brethren Lewis Showalter of Broadway, Va., and J. R. Mumaw of Harrisonburg, Va., spent the week-end over Dec. 31 with the little flock at Laiton, Md., filling the regular appointments.

Change of address.—Bro. G. D. Shenk and family, from McMinnville, Oreg., to Sheridan, Oreg. While changing his post office address, Bro. Shenk retains his connection with the same congregation.

Saturday evening and all day Sunday, Jan. 6 and 7, is the time set for the month-end Bible conference at the Columbia, Pa., Mission, with Bro. John Gochnauer as instructor. Subject: a continued study of Revelation.

This week marks the beginning of special Bible terms in each of our three Church schools as well as in a number of churches in various districts. The present indications are for an unusually large attendance at most of these schools.

Beginning Saturday evening, Dec. 30 and continuing until the evening of New Year's day, a Bible conference was held at Masontown, Pa. Besides local talent, Bro. William G. Detweiler of Canton, Ohio, served as one of the instructors.

Monday, Jan. 1, was the date of the annual singing service at Weavers

Church near Harrisonburg, Va. These annual gatherings usually draw large and enthusiastic crowds, as the Harmonia Sacra is well known and revives memories of bygone days on the part of the older people.

In the recent ordination service at Doylestown, Pa., Bro. John Leatherman, at present a student in Eastern Mennonite School, was ordained to the ministry. May the blessings of the Lord attend the labors of our young brother, and make him a blessing to others wherever his voice is heard.

Bro. Henry Blosser of Harrisonburg, Va., for many years a faithful deacon and active in the service, well known to many of our readers, answered the summons from on high and was buried at Weavers Church near Harrisonburg on Thursday of last week. May the Lord comfort the bereaved family and congregation.

The greater part of last week was spent by the brotherhood at Martinsburg, Pa., in a Bible conference with Bro. A. J. Metzler of Masontown, Pa., as special instructor. There was a live interest manifested, with a feeling that the cause of Christ in that community was strengthened through the instrumentality of that meeting.

A Bible conference closed at the South Union Church near West Liberty, Ohio, Dec. 30. Brethren N. E. Troyer and S. W. Sommer were the instructors. Bro. N. A. Lind of Albany, Oreg. was present at the close, and preached an acceptable sermon. A brother writes: "The meetings were good, notwithstanding the cold weather."

Reports from many of our Mennonite communities tell of edifying Gospel services at the house of the Lord on Christmas day, and in a number of places at least part of holiday week was spent in a similar way. We praise the Lord. If Christmas day is remembered at all, let it be remembered in the spirit of Him whose name the day bears.

Sister Anna Stalter, until recently of Goshen, Ind., but a resident of the Elida, Ohio, community for the past several weeks, has answered the summons from on high and was buried Dec. 24. She was for many years a missionary to Dhamtari, India, and her passing is mourned by many friends. The Lord comfort the bereaved. Obituary notice later.

Bro. E. E. Zuercher of Nampa, Ida., writes from Lima, Ohio, that he expects to remain in the East for an indefinite length of time, especially during the winter months. It is remembered by many of our readers that Bro. Z. was reared in the Lima-Elida

community, and that for a time he was in charge of Medway congregation near Osborn, Ohio. The Lord bless his labors wherever he goes.

Thursday, Jan. 4, is the time set for the ordination service at Landis Valley Church, Lancaster Co., Pa., at which time a new bishop is to be ordained for that district to assist Bro. N. L. Landis in his work. Because of growing age and increasing duties, Bro. Landis requested this and Conference and the brotherhood in the district granted the request. May the Lord have His full way in the ordination.

One of the messages that came to our desk, but too late to find a place in this week's Gospel Herald, was a letter from Brethren Elam W. Stauffer and O. O. Miller, who are on their way to Africa. They had a safe and pleasant voyage across the Atlantic and their plan was to stop in a number of places in Europe before proceeding to Africa. The letter will appear in next week's Gospel Herald, the Lord willing.

Among recent visitors at the Publishing House are the following: Oren Yoder and wife, Carrie Slabaugh, Parnell, Iowa; Ada Blosser, South English, Iowa; A. LeRoy Zook, Mary Gingerich, Kalona, Iowa; A. J. Metzler, Masontown, Pa., Paul Shank, Broadway, Va. Besides visitors from a distance, a number of our home young people, away from home either attending or teaching school, spent holiday week with their home folks.

Bro. J. C. Frey of Archbold, Ohio, expects to spend the winter in California. Until further notice, all correspondence intended for him should be addressed to him at Long Beach, Calif., 920 Esther St., in care of Amos Frey. The object of his going is in the interest of his health. We trust that he may not only regain his former vigorous health but that his presence in the far West will also contribute to the spiritual health of many others.

Correspondence

De Soto City, Fla.

Greetings to all Herald Readers:—It is some time since you have heard from us at this place, as we arrived here Nov. 29.

Bro. and Sister Lewis Shank of Broadway, Va., have come to winter with his sister, Sarah Zeigler, in Sebing, which is 7 miles from us.

There being a vacated church building here, arrangements were made for Bro. Shank to conduct services in it this afternoon. Bro. David Shopf of Elizabethtown, Pa., and several of the Church of

the Brethren members attended and assisted with the singing, beside a few of our town people here. We were privileged to hear an edifying message from John 5:24. We can truly say, we worshipped with open doors and windows. This is an ideal climate if it might continue thus, but we have experienced some colder too. Wayne Kratz and Paul Fox from our home town, Souderton, Pa., called a few hours to-day. Tourists are passing through here daily. They are known by their auto tags.

Anna and Jennie Ebersole.
Dec. 17, 1933.

Winton, Calif.

Dear Readers:—As the result of the difficult work that has been accomplished through Bro. D. F. Shank of Sheridan, Oreg., this congregation has received many blessings. Two souls accepted Christ, and we ask that you pray for others to follow, for "the harvest truly is great." We are thankful for the willingness of God's people for a desire to become stronger in the Lord.

Communion services were held Sunday, Dec. 10. Bro. and Sister Jennings met with an accident while en route to his service. We are glad this was not a serious one and they were still privileged to partake of the sacred emblems. This meeting was very impressive and many testified of their pleasure in serving God.

A Christmas program is planned for Sunday evening Dec. 24, and will be given largely by the Sunday school classes of this congregation.

The annual business meeting will be Friday, Dec. 29, at which time the election of Sunday school officers will take place.

Remember this people at this place in your prayers.

Dec. 18, 1933. Lena Dirks.

Detroit Lakes, Minn.

Dear Herald Readers, Greetings:—Howard Stauffer and three boys, also Mrs. Snyder, Carrie and Edna Brubaker, all of Duchess, Alta., stopped over night with the Gingerich family on their way to Ontario.

A week ago last Sunday we reorganized our Sunday school. Officers elected as follows: Supts., Orvie Wenger, Mary King; Chor., Golda Hershberger; Sec.-Treas., Allen Stehman.

Dec. 19, 1933. Fannie Stehman.

Sheridan, Oreg.

Gospel Herald Readers:—We have many reasons to praise the Lord. Bro. James Bucher of Upland, Calif., held meetings from Nov. 15 to 30. There is a large number who reconsecrated their lives. Some who were once in the world and went astray found the Savior once again; also some who had never known Christ made a start. There were many whom we would like to have seen who would not give up their stub-

born wills. We want the prayers of God's children in behalf of these souls. Pray for us.

Yours in His Service,
Dec. 19, 1933. Francis Shenk.

St. Johns, Mich.

(Bethel congregation)

Dear Herald Readers:—In spite of adverse and trying conditions, the world over, we as Christians have much to be thankful for. As a congregation we are grateful for the blessings of health and strength we have enjoyed, as well as for spiritual blessings received.

Thanksgiving day was observed in the usual way; services in the house of worship.

Missionary day (Nov. 19) was also observed, the children bringing in the returns from their quarters, with appropriate exercises, the program being strengthened by contributions from older ones. A missionary program was rendered in the evening also.

Nov. 19 our Sunday school held its annual election of officers, resulting as follows: Supts., Vernon Snyder, Dennis Summer; Chor., Ottis Bontrager; Secy.-Treas., Elizabeth Neuhauser; Prim. Supt., Edna Oyer.

Our present enrollment is 139; the average attendance, however, being considerably below that figure, due to the fact that our membership is widely scattered, many having far to go.

Dec. 17 the following were chosen to serve in our Y. P. B. M. organization: Orvin Yordy, Moderator; Edward Slagle, assistant.

A number from this place were privileged to attend some sessions of the two-week Bible school now being held at the Bowne Church, Elmdale, Mich.
Dec. 19, 1933.

Landis Valley, Pa.

Communion services were held Nov. 19. Bro. Elam Stauffer, missionary to Africa, preached; also Bishop Noah Landis. Again we were blessed by this sacred service.

On Thanksgiving morning Bro. Amos Horst, of Ephrata preached.

Another appreciated visit was that of Bro. Sanford Yoder of Goshen, Ind. He preached from Psalms 91:1 concerning the believers' "secret place." Notice the constancy here, "He that dwelleth, shall abide."

In the evening of the same day, Dec. 3, revival meetings began. Bro. Henry Lutz preached the Word. Christians were revived and strengthened, and eleven young people became willing to accept Christ. "When the Lord's own people are revived, then the streams of 'the water of life' will fill and overflow them in quickening and life-giving power to the dry and thirsty land and the dead souls around" (selected). Read II Chron. 7:14.

On Sunday, Dec. 17 the sermon was preached by Bishop Abram Martin of Intercourse. The Lord continuing to so direct, an assistant to the bishop will be ordained in the near future. The Lord has promised to make His will known to those who seek to know it. Jer. 33:3.

My Prayer

"Lord Jesus, make Thyself to me,
A living, bright reality;
More present to faith's vision keen,
Than any outward object seen:
More dear, more intimately nigh
Than e'en the dearest earthly tie."

Dec. 20, 1933. Ruth G. Hess.

Albany, Oreg.

(Albany congregation)

Dear Herald Readers, Greeting:—We are again approaching the Christmas season and so are again reminded of Him of whom it is said, "And she shall bring forth a son and thou shalt call his name Jesus; for he shall save his people from their sins."

We can truly be thankful for the many blessings of the past year. We have had a bountiful harvest. Fruits and nuts of all kinds also were plentiful.

We reorganized our Church activities for the coming year with the following results: Trustee, John Kennel; S. S. Supts., Floyd Whitaker and Ivan Lind; Prim. Supt., S. E. Eicher; Sec., Willard Schlegel; Supt. of singing, Norman Lind; Supt. of Y. P. B. M., Calvin Brenne- man, Supt. of Children's Meeting, Salome Lind; Cor., Orpha Brenneman; Ushers, Calvin Brenneman, Millard Lind.

On Dec. 17, we had a very impressive communion service when we again commemorated the suffering and death of our Lord. Our membership was well represented. Bishop A. P. Troyer had charge of the services.

We are looking forward to a spiritual feast in our evangelistic meetings to be held in the near future, D. V., at which time we are expecting Bro. Paul N. Roth of the Portland Mission to be with us. We ask an interest in your prayers in behalf of these meetings, so they may be conducted as the Lord will direct.

Let us then as Christian soldiers march onward shoulder to shoulder, becoming more than conquerors."

God bless you all, is the prayer of your unworthy servant.

Dec. 20, 1933. Orpha Brenneman.

Kouts, Ind.

Dear Herald Readers, Greetings:—We are now drawing near to the beginning of a New Year with a clean page before us. Let us, like Paul, "press toward the mark for the prize of the high calling of God in Christ Jesus."

On Nov. 26 we reorganized our Sunday school. The following officers were elected: Supts., Bros. Manual Birky and Edwin Miller; Prim. Supts., Sisters Sadie Miller and Lizzie Rienhardt;

(Continued on page 844)

Miscellaneous

ENOCH—THE CHURCH

By Barbara Cripe

For the Gospel Herald.

Many, many years ago,
In this world of sin and woe
Enoch lived. With God he talked
Communion sweet, with Him he walked,
Then out of this world of sin
Enoch went, for God took him.

Enoch represents the Church.
Saints who love the Lord so much.
Saints who daily walk with God
As daily on through life they trod.
Sin and strife on every hand
Yet heeding God and His command.

The Church, the bride, is of the Lamb
The Son of God, the great I Am
Soon He cometh to receive,
All who on Him do believe
As they're walking by His side
Take them home to be His bride.

Words now fail me to relate
The change on earth will be so great
The Church of God, the saints of prayer
Shall meet the Lord within the air.
Few their number, great their worth
To the nations of the earth.

Enoch in this world of sin
He was not, for God took him
The Church so spotless, pure and white
In this world, is Christ's delight
Soon she'll meet Him in the air
To dwell with Him in mansions fair.

Delavan, Ill.

SOME TIMELY MEDITATIONS

By Isaac R. Herr

For the Gospel Herald.

Reader, may you and I pledge our word of honor to each other and one another that our prayer henceforth may be from day to day that the Lord of glory bring the deeper and firmer, the truer and better convictions to our lives, the steadier light upon our pathway, the finer sentiments of truth to our hearts, the higher instincts and nobler intuitions to our souls? Lord, let each of us be injured to the goodness of our God, be hardened as a true soldier of the cross, for these be true marks of our discipleship and discipline in our high calling which is in Christ Jesus.

Lord, teach us that rising to our ascendancy in Christ Jesus is rising to the summit of the peak of our usefulness and service in a dedicated, consecrated, and crucified life in Him. Teach us that standing on the eternal verities of truth is standing on the tiptoe of our expectancy in Him. Teach us to know that when we are in the height and strength of the recovery of our possessions in Christ Jesus when life is over our salvation is completed in heaven.

Lord, in the meantime let each of us climb the hill of Zion with a heart for any fate, knowing that He will guide our footsteps aright, keep our feet from falling, our eyes from tears, our hearts from languishing and pining, our knees from slackness, our hands from drooping, and

the spirit of eternal life in us from our own crest-fallen spirit so that we may not be disheartened in anything. May our prayer be that our lives inspire the belief that we were well born, well bred and well disciplined in Christ Jesus our Lord and our Savior, to the belief that we are an example to the believer "in word, in conversation, in charity, in spirit, in faith, in purity."

In the Spirit and strength of God we shall have a heart that will not be abated, a courage that will not quail, a hope that is intensified, a Spirit that will brook no defeat, a prospect that is unshakable and settled in the assurance of the fulness and richness of an inheritance which is incorruptible and undefiled which fadeeth not away reserved in heaven for you and me who are kept in the power of God unto salvation.

Lord, help each of us to take heart and courage from the saints of God to make our pious pilgrimages to the Holy City of our God with our faces set like a flint, and with our hearts set to the nobility of a life in Christ Jesus may we continue to walk with the crucified One by His bleeding side, inspired and constrained, offer the sacrifices of righteousness in a greater degree and in a fuller measure than ever before, and wherein hindrances and obstructions loom up in the way He will span and bridge the rivers of sorrow and rivers of trouble that we can go dry shod and unhindered over, into and across the highway of holiness with a true assurance of faith having our hearts sprinkled from an evil conscience and our bodies washed as with pure water.

May we repeat together, again and again, "Herein do I exercise myself to have always a conscience void of offence toward God and toward man. I press toward the mark for the prize of the high calling of God in Christ Jesus."

Lancaster, Pa.

THE SILVER LINING

By Lorenzo Schlabach

For the Gospel Herald.

History teaches us that hardship, trial, disappointment, loss, sorrow, and suffering are to the child of God always in some indescribable way turned into blessing. If God's Word needed any proving, this would be sufficient to prove that "all things work together for good to them that love God." The all-wise Father uses these things as a chastening rod to teach His erring children the finer and more beautiful Christian graces. Perhaps one suffers the loss of a home, a farm, or some other indispensable possession so that he may the better sympathize with his brother who has never had the gift of accumulating temporal wealth. Another may be experiencing sickness. Perhaps if we could read the hearts as God does we would see that this one "looked down" on others that

were not so blessed with strength and vigor as he was. "God moves in a mysterious way, His wonders to perform." Nor are we always able to discern just why this or that happened unto us. Neither is it necessary that we should do so. However, let us be sure that we always keep a humble spirit, that whether under the chastening rod or otherwise we bow submissively and say in our heart of hearts, "Lord, teach me Thy will."

The Present Depression

Now then, what of this depression? This is the daily subject in millions of homes. Three years ago we were assured prosperity was "just around the corner," and it still seems to be there. Why? We do not want to pose as an interpreter of events, but we do wish to give the reader a few things to think about. If the depression which is hanging over this our land, and hanging on with such tenacity, is God's chastening rod, and we believe it is, then the reason it hangs on in spite of every human effort is that we have not yet fully learned our lesson that it is intended to teach. While we do appreciate the efforts put forth by the present administration to bring about a better state of affairs, yet it is plain that the results wanted have not been attained to any large degree. In some respects the patient is nothing bettered but rather has grown worse. We venture the prediction that in spite of everything Roosevelt or any other person can do, prosperity will stay "around the corner" until the depression has accomplished that whereunto God has sent it. God has permitted the gloomy cloud to settle down over us and all around us, and men's fans and pop-guns will not have much effect upon it. When finally the cloud is removed it will be by orders from the Head Office and these orders will likely be very much affected by messages sent by way of the Throne. To be plain, let God's people pray. Let them humble themselves. Let them draw near with all their heart and look!

The Silver Lining

Let Christians everywhere seek this and the cloud will soon vanish and we will praise Him for having sent it.

Men of God are laying the cause of the World War at the door of the Church. Had professed Christians the world over been true to their calling, then such a mighty protest would have been raised that statesmen, yes, even lords would have been heard in unmistakable terms. But instead, what a sight! Men flying at each other's throats with the deadliest of weapons that their God-given power could devise. And we are told that they were Christians. Shame! Did we as Menonites do our duty? Did we humble ourselves as we should? Did we pray and intercede as we should? If we did, the why did not our nation learn humility by her sad experience? Instead she came out of the melee more haughty and boastful than before, her life blood poisoned by the seeds of hate, murder, and infidelity.

"WOE UNTO THEM"

(Isa. 5:11, 12)

By Moses G. Gehman

For the Gospel Herald.

The first woe of this chapter is directed to a large class of people which think themselves happy. In their greed they forget that God's ear is very sensitive to the cry of the oppressed. When field is added to field, house joined to house, barns enlarged and filled, then comes the tempter and says: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Thus rocked to sleep by the love of money and luxury, the soul becomes heedless, and open for any other excess that promises an easy life. Should the group of people described in Amos 6:1-6, be made willing overnight to join the vast army that eat bread "in the sweat of thy face," then budgets would balance automatically and depression go.

The prophet looks upon a degenerate scene—grabbing the homes from the poor. Now comes the evil of strong drink with its dire consequences. This is a woe indeed. It has many a counterpart in our life to-day. Mocking God, and forgetting God, are great evils every thinking mind will admit, yet here the prophet puts intemperance in the same class. That strong drink had much to do with the downfall of Judah and Israel is evident from what the prophet says in Isa. 28:1, 7-9. When leaders stumble in judgment it means downfall for all who had put their confidence in such erring leaders. The most dreadful consequence of an intemperate life is that of FORGETTING GOD. The prophet Amos points out the fact that a person given up to strong drink is "not grieved for the affliction of Joseph" (6:6). What of the beer drinking, merry-making millions of civilized America? Will they forget God? Will they indeed forget the ONE who, bled, died and rose again to "save his people from their sins?" Forgetting God has a terrible sequel. God would have all people know that "The wicked shall be turned into hell, and all nations that FORGET GOD."

As Christian people it is our duty and privilege to so live by lip and life that we in no way encourage a movement that has a tendency to steep the oncoming generation in still deeper corruption. But, rather let us be "temperate in all things," that in our striving we may obtain the incorruptible crown. God wants our bodies for His glory. Being bought with a price, let us therefore "glorify God in our body and in our spirit" (I Cor. 6:20).

Sociability is power. It builds up or tears down. All depends upon which master wields the instrument. A certain phase of society counts it a mark of good social standing to slip a coin into a comrade's hand and say, "Go, take a glass of beer." This is not the Christian standard of social relations. Christ wants His followers to "abstain from all appear-

ances of evil." To associate with a beer-drinking group for society's sake does not appear like a child of God, to say the least. The devil has wreathed the poisonous glass in roses. (Isa. 5:12). He promises but does not fulfil. He is "the father of lies" (Jno. 8:44). Satan features his deceptions through the smiles of an ungodly world, thus hoodwinking the unsuspecting souls and leading them on to destruction. Wine, as ever, is a mocker "and whosoever is deceived thereby is not wise" (Prov. 20:1). Hundreds of years before Christ was born the social drink was already warned against. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to his mouth" (Hab. 2:15). Minds inflamed with strong drink are very ready to offer the drink to others. This is a formidable phase of this social evil. It is Satan personified, pretending to be good, and yet, under this act of kindness seeking the destruction of mind, body and soul. May we ever say NO to the social glass of strong drink even if we meet up with it in our own denominational circles. For God very distinctly tells us: "At last it biteth like a serpent, and stingeth like an adder." Strong drink has a place in God's economy, but the Christian who uses it as a beverage has taken it out of its place and somebody will reap the corruption that comes from sowing to the flesh.

This matter of living a temperate life calls for personal decision. As was said to the Romans, so God speaks to us: "Know ye not, to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness?" Among the nine qualities grouped together in Gal. 5:22, 23, which come forth as a natural outflow of a Spirit-filled life, we have "temperance." "Against such there is no law." Jesus prayed, "Sanctify them through thy truth." All of His children have a part in answering that prayer. Are we doing our part?

Denver, Pa.

DEFENCE OF THE TRUTH

(Continued from page 835)

lated whole: it is vitally interlocked and thus marvellously inter-evidenced: present it, therefore, says the Spirit, in the proportions in which you find it. (2) There is such a thing as a right reserve of truth:—to the Church—"I have yet many things to say unto you, but ye cannot bear them now" (John 16:12), and He did not say them; and to the world—"Cast not your pearls"—your nuggets of deeper, advanced truth—"before the swine" (Matt. 7:6), unbelievers to whom they are utterly incomprehensible. We are not bound to utter all the truth we know on a given point at a given moment: we shall only harm the souls that cannot bear it if we do. (3) We can give reasons, we cannot give reason; we can give

capitalism having fastened on her like a mighty leech and a crime wave sweeping over the land and eating at her vitals like a loathsome disease. The years have rolled on until we are about to write 1934 and still no repentance, no humility; but instead wickedness has increased, morals have decayed, until a campaign has been launched to repeal laws and regulations that for years were considered righteous and honorable, a credit to the nation. In no case we are informed assault was made upon a law that had been in force over a century.

Brethren, can you see which way the wind is blowing? We hear some one say we are in an age of apostasy and can only expect these things. We admit we are in an apostate age, but that is all the more reason why we must be up and doing while it is day. Shall we then just sit down and fold our arms? Never. God has now looked for fruit from us (We are speaking to Mennonites now) so long and although perhaps He found some scattered here and there, yet not near a full crop has been obtained and He has now laid His hand so heavily upon us that very few of our brethren that have not felt the pinch. Many that at one time lived somewhat comfortable wanting to take a peep "around the corner" to see if prosperity is any nearer, only find the proverbial "wolf" at the door when they open it.

Our church institutions and enterprises are suffering. The Mission coffers are running low. For lack of funds, missionaries are not being sent, and the brethren are waiting, waiting and dying without the Gospel. We hear ten thousand voices say, "We would gladly give our money if we only had it." O slow of heart, do you not yet see He wants our hearts. Let us try Him and see if He will not also then supply the means.

We are made to wonder if it is not to some extent a case of "drawing nigh with the lips, but their heart is far from thee." As a church we have been too much giving our means instead of first giving the whole heart and now He is using us by taking away our ability to use of our means until we first have given the heart. "The earth is the Lord's and the fulness thereof" and it is in His power to give the earthly things to whomsoever He will. We will venture the prediction that if fifty thousand Mennonites in America will do some real heart-reaching and come to Him with broken heart and contrite spirit there will soon be such a flow of gold into the mission coffers as has not been experienced before. But how? "The zeal of the Lord's hosts will perform it." Let a proclamation be sounded, a call to prayer. Let our church papers take it up; let our schools, pulpits, and class rooms repeat let everyone that has named the name of Christ obey it. Then He will bless, joy will be full, and we will see that, indeed, the cloud has a silver lining.

Greenwood, Del.

facts, we cannot give faith; we can give convictions, we cannot give conviction: and perhaps the most difficult of all lessons a Christian teacher has to learn is that his hearer has a right to be wrong. The Judgment Seat will be simply a record written by ourselves with the finger of life, a record we are all busily writing now; and we all have perfect freedom as to what we write. (4) The moment we are angry, we have ceased to contend for the truth, and have begun to contend for ourselves; but so far as what we utter is the truth, and so long as we keep sweet, all that is of grace and of God in our opponent is on our side. The Spirit enforces the Truth. To be faithful it is not necessary to be brutal. For the truth is no mere luxury of the intellect: it redeems the life it enters; and it demands to control every feeling, shape every plan, dictate every action, use every faculty: in fighting for the truth, therefore, we are fighting, with God, for the very life of man.

God hides Himself so wondrously,
As though there were no God:
He is least seen when all the powers
Of ill are most abroad.

Thrice blest is he to whom is given
The instinct that can tell
That God is on the field when He
Is most invisible.

For right is right, since God is God;
And right the day must win:
To doubt would be disloyalty,
To falter would be sin.

—D. M. Panton, Sel. by J. H. Mosemann.

CORRESPONDENCE

(Continued from page 841)

Chors., Bro. Ora and Sister Florence Rienhardt; Sec., Bro. Clarence Good; Cor., Sister Thelma Birky; Supts. Y. P. Meeting, Bro. Emory Birky and Lael Long.

Our revival meetings began Dec. 11 and closed Dec. 20, with a doctrinal Bible study before each sermon. We had all day services on Sunday, Dec. 17. Two of our girls accepted Christ as their Savior during these meetings. I believe each one of us has been drawn nearer to our Lord. We pray that the Word that has been sown will take root and grow. We surely appreciate the efforts and time of Bro. Oscar Burkholder's services. May God also bless him in his work elsewhere.

We are having a special program Christmas day.

Dec. 22, 1933.

Cor.

Greencastle, Pa.

We feel like thanking the Lord and the Lancaster County Board of Bishops for coming into the Washington and Franklin County Conference district. They labored faithfully in the interests of peace from Dec. 19 to the evening of Dec. 21, when their labors were concluded and peace restored. Let us pray for the

work in general, that the work of the Lord be not hindered, and that as a united body we may labor together for the welfare of the Cause.

Dec. 22, 1933. Alvey Martin.

Topeka, Ind.

(Emma Congregation)

Greetings to all Herald Readers:—On Oct. 22 we enjoyed the privilege of commemorating the suffering and death of our Lord and Savior.

On Nov. 26 we had an all day mission meeting. The following brethren assisted in the services: Ray F. Yoder of the Salem Cong., Edwin J. Yoder of the Maple Grove Cong., D. D. Miller of the Forks Cong., and O. O. Miller of Akron, Pa. The addresses were very helpful to all present.

On Dec. 9 we held our annual business meeting and election of officers. The following are the names of those responsible for special duties for the coming year: S. S. Supts., Rollin Hostetler and Milo U. Miller; Chor., Earl Bender and Edna Oswald; Sec.-Treas., Howard Grenawalt. Y. P. M. Mods., Amos Hostetler and Valentine Miller; Children's meeting, Irma Hostetler; trustee for three years, Ben Oswald; Dist. Mission Board Member, Elmer Grenawalt; associate members, Earl Bender and M. J. Yoder; Church Chor., Paul Hostetler; Mutual Aid director, Uriah M. Miller; Ushers, Milo S. and Fremon Miller, Floyd Frey, and Howard Mishler. May each of these realize their responsibilities and fill their place in a way pleasing to God.

Dec. 22, 1933.

Cor.

Leo, Ind.

Greetings in Jesus' Name:—Again we can truly say, "The Lord hath done great things for us, whereof we are glad." The Lord has supplied the needs of our people, both temporally and spiritually.

On Thanksgiving day we enjoyed our regular Thanksgiving services at Ft. Wayne; an all day meeting which was well attended, and I think enjoyed by all. On Dec. 5 our yearly evangelistic meetings started, conducted by Bro. J. M. Kreider of Palmyra, Mo., and continued till the 17th. Meetings were well attended, with good attention. The Word was preached with Holy Ghost power, saints were strengthened, and sinners warned to flee from the wrath to come. A number of souls were convicted of sin. Six confessed Christ, and others rededicated their lives to Him, making seventeen confessions in all.

Our Sunday school has been reorganized, with a few changes. Bro. Ben Graber is still Supt., with Levi C. Yoder, Asst. Supt., and Virgil Beck Prim. Supt. Teachers are yet to be supplied.

We are thankful for Christmas day, and wish to all a merry Christmas and a happy New Year. Possibly many are not enjoying this Christmas as others. While a number are on the sick list, others

heart-broken on account of accidents. Yesterday a young lady was killed not far away by a machine running over her on the highway. So the Lord is calling humanity in a number of ways. May many open their hearts and let the Lord Jesus in before it is too late. While we are living in perilous times, may we all take warning to be ready when Jesus comes to reward His servants.

May the grace of God be with you all. Amen.

Dec. 23, 1933.

A. S. Miller.

Bloomfield, Mont.

Dear Readers of the Gospel Herald, Greetings:—This Christmas season finds us, a little band of worshippers at Bloomfield enjoying good things.

Recently a Bible class was started with Bro. George Kauffman in charge. We are studying the Gospel of John.

Our Sunday school is being put on a working basis for the New Year. On Dec. 17, we reorganized the school. The new officers are: Jacob Mullet, Supt.; Elmer Bontrager, Asst. Supt.; Lillie Bontrager, Sec.-Treas.; Monroe Chupp, Chor.; John Chupp, usher; Fannie Hostetler, Cor.; and Jacob Mullet, Church Trustee. The teachers are yet to be installed for the New Year.

Pray that this Sunday school may be a live, working unit of the Church.

Dec. 23, 1933. Fannie Hostetler.

North Lima, Ohio

New Year Greetings:—Another year is almost here with its untold possibilities. Our S. S. organization has elected the following superintendents to have charge of the work at N. Lima and Midway: Beginners Dept., Salome Horst; Primary Dept., Nora Oswald; Junior Dept., Letha Brunk. These three have the work at both churches. Midway Adult Dept., Walter Oswald and Clayton Lehman; N. Lima Adult Dept., James and David Steiner.

On the morning of Dec. 10 we were pleased to have Bro. Chris. Graber with us. He brought us a stirring message from Phil. 4:13.

Saturday evening, Dec. 23, the chorus composed of members of our three local churches gave a program in sacred song at the Midway Church. Then on Sunday evening, Dec. 24, Bro. I. J. Buckwalter brought a much appreciated message at the North Lima Church.

May the New Year find us more zealous in the service of our Savior.

Dec. 25, 1933.

Cor.

Orrville, Ohio

(Martins congregation)

Greetings in Jesus' Name:—To-day our minds go back to Bethlehem. We think of that wonderful Gift which God gave to us. We can say with John, "In him was life, and the life was the light of men." This world would indeed be dark without Jesus.

We held our communion on Sunday, Nov. 26. Our bishop, Bro. O. N. Johns, was in charge of the services.

Dec. 4 we had our annual business meeting. Only business relating to the church, the grounds, and the cemetery was brought up.

The prayer meeting and Bible study class, started last summer, was continued until Dec. 15. We studied the book of Romans. We expect to study the book of Revelation next. These weekly meetings were inspirational to all who attended.

Our young people's meeting, which is held jointly with the Pleasant View congregation, was reorganized Dec. 17, as follows: Supts., Paul Lehman and George Eschliman; Chors., Orpha Lehman and Blanche Eschliman; Secy., Rhea Hooley; Treas., Marcus Lehman.

Dec. 24 we reelected officers for the Sunday school, as follows: Supts., Frank Steiner and Marvin Hostetler; Chor., Mrs. Harvey Hartzler; Secy., Elsie Burchhart.

A goodly number of our young people are planning to attend some of our short Bible terms. We trust that the study of the Bible will be beneficial to them and also to the Church.

Dec. 25, 1933.

Cor.

Culp, Ark.

Dear Herald Readers:—We had a Christmas program at our Sunday school. About 200 were present. Many thanks to those who made it possible for so many children to receive gifts.

We still have good attendance—40 to 55 present each Sunday. Interest is improving some we think.

People here in the Ozarks are seeing rather hard times. C. W. A. is giving some work at present. Conditions are serious here. May we receive the word of God as recorded in Phil. 4:19.

Remember us here in prayer. We need the old-time Gospel here.

These mountains have changed greatly since I spent my childhood days here. Folks are indifferent about God. "Booze" is supreme power, it seems to me.

Yours for Christ,

Maude Buckingham Douglas.

Dec. 26, 1933.

Waterloo, Ont.

(Waterloo congregation)

Greeting of Love to All:—An all-day missionary program was rendered on Nov. 19. Bro. J. B. Martin gave a message on "The Bible, God's Missionary Message," followed by the regular Sunday school hour.

The afternoon program was given by the children, when they brought in their savings and quarter investments, followed by a message on "Present World Conditions a Challenge to the Christian Church," by our pastor, and an offering for L. S. Weber's support in South Africa.

The evening meeting was in charge of

the Y. P. B. M. The following subjects were discussed: "God's Chosen Instruments," Ida Bauman; "Christ's Presence with His Co-Laborer," Mrs. Newton Weber; "A Soul Winning Church," M. M. Brubacher.

Bro. D. A. Yoder of Elkhart, Ind., held a series of meetings here Nov. 23 to Dec. 3. Two sessions of Bible conference were held in connection with the meetings (Nov. 30 and Dec. 3) with D. A. Yoder, M. H. Shantz, M. M. Brubacher, and S. M. Kanagy giving helpful and appreciated messages. Two young souls confessed Christ during these meetings. We praise the Lord for this, as well as for the plain and stirring Gospel messages that the Lord brought to us through His servant and our loving Bro. Yoder. We enjoyed his presence with us, and trust the Lord will spare him for future service with us.

Dec. 10 our Sunday school was again reorganized in the following order: Supts., Deldon Snider, Allan Weber; Prim. Supts., Albert Hunsberger, Lloyd

Shantz; Chors., Allan Weber, Moses Hunsberger. Two members on Ex. Com., Viola Good, Clara Snider; Col., Arthur Baker, Oliver Weber; Auditors, Roy Bauman, Melvin Bearinger.

Sunday evening, Dec. 17, the following officers were chosen for the Y. P. B. M.: Advisory Pres., J. B. Martin; Pres., Albert Hunsberger; Sec., Elmer Brubacher; 4th member, Mrs. Ronald Snider; 5th member, Viola Good.

Sunday, Dec. 24, the Primary Dep't gave their Christmas program at the regular Sunday school hour. We were again reminded of the great event of God's love to man in giving us the Savior.

We praise the Lord for all these various avenues of service which He has given to His church wherein we can serve Him. May each of us consider it a privilege in helping to carry forth the message of life, His love and saving power, until it shall have reached the uttermost parts of the world.

Dec. 26, 1933.

Cor.

(Continued on last page)

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

THE CLARION CALL (Isaiah 6:8)

By Elam W. Stauffer

For the Gospel Herald.

(Sermon delivered by Elam W. Stauffer, missionary under appointment to Africa, before an inspirational farewell meeting in Weaverland Mennonite Church, Lancaster Co., Pa., Dec. 2, 1933, a few days before sailing for Africa.—Reported by Ella M. Esben-shade.)

TEXT: Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.—Isa. 6:8.

(Continued from last week)

The next call I wish to bring to your attention is the call of need in the world. Jesus said to the disciples after He had spoken to the Samaritan woman, "Lift up your eyes and look on the fields." Behold a knowledge of the field; a knowledge of the conditions round about us. Is the call a clear call to the need? The first call: Go everywhere. The next thing is a knowledge of the need, a call to us as a people, a knowledge of the field.

Some of us may say, "We don't know very much." Have we availed ourselves of all the need we do know? I want to call your attention to words that have stirred me. Prov. 24:11, 12, "If thou forbear to deliver them that are drawn unto death, and those that

are ready to be slain; If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" Consider it! Shall He not render to every soul that call of need? Lift up your eyes and look, beholding the field. It depends upon how much you and I lift up our eyes and look. It is not a bugle blowing forth that everybody can hear, but possibly we haven't lifted up our eyes and looked, beholding the need of the world.

(Acts 4:12) "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Oh! the need of the field—the field is the world. Again in Rom. 10:13, 14 (mission chapter), "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?"

The last part of our call is the call to consecration. This is the last phase of the clarion call to-day. The call that Christ has given to go forward and teach everywhere, a call to personal consecration. As Paul writes, "I beseech you therefore, brethren, by the mercies of God, that ye present

ITEMS AND COMMENTS

The recent cold wave finds its echoes from two sources: (1) sub-zero weather in the North; (2) Admiral Byrd and his comrades in travel encountering blizzards in the Antarctic regions of the South.

What is pronounced the worst railroad disaster in modern times is that which occurred near Lagny, about fifteen miles east of Paris, France, on Dec. 24. The number of dead are reported at about 230, with more than 500 injured.

Greece has officially and finally decided that Samuel Insull, the former multimillionaire and fugitive from justice from Chicago, must leave that country after the first of the year. This once wealthy man, no matter what his future may be on this side of the grave, will sooner or later realize the full force of the warning, "Be sure your sin will find you out." Even Dives, who died rich and full of honors, found out that "Whatsoever a man soweth, that shall he also reap."

A Rhode Island clergyman commented recently in a sermon upon a letter which he had received from an old friend a few days previously. In his letter the writer had written mournfully of events around him as bearing on the scriptural verse, "The end of all things cometh." Said the clergyman: "He had far better have taken the healthy, courageous point of view of another verse which reads, 'Behold, all things are made new.' It all depends on the way you look at it!"—Sel.

Here is a quotation from George Russell that expresses a truth which too few people fully recognize: "Unless the countryside can offer to young men and women some satisfactory food for soul as well as body, it will fail to attract or hold its population, and they will go to the already overcrowded towns." Feed the body, and in a few hours unless this feeding is renewed, it will be suffering for want of sufficient nourishment. Feed the soul, and you build up something pertaining to life everlasting.

Owing to lenient marriage license laws, Wellsburg, W. Va., enjoys a thriving business in the marriage industry. Among the 4283 marriage licenses that had been granted there, the county-seat of the smallest county in the state, in the year 1933, previous to Dec. 24, a large percentage came from other states to take advantage of the easy way of getting licenses. Out of this business, it is said, during the year about a half dozen ministers reaped the nice little sum of about \$20,000, and the taxi drivers about half as much. Such practices find accommodation and coöperation in the easy divorce laws found in most states.

"Hundreds get jobs in state liquor stores."
—Newspaper headline.

This raises another question: Who is to pay for national, state, and municipal licenses; for the cost of manufacturing intoxicating liquors; for the profits in the business all along the line; for the salaries of men and women employed in handling the business; for the criminal prosecutions of law-violators and others who become criminals through the influence of intoxicating drink, and for the families injured through the effects of the liquor traffic? Under the guise of furnishing employment and of gathering revenue, a ruinous enterprise is fostered which will mean unspeakable wretchedness on earth and indescribable wails on the part of the doomed in eternity.

CORRESPONDENCE

(Continued from page 845)

Imlay City, Mich.

Greetings to All Herald Readers:—We at this place have reasons to praise the Lord for blessings received. On Nov. 28 Bro. S. J. Miller of Pigeon, Mich., began a series of meetings here which closed Dec. 10, with the exception of Thanksgiving day, which he spent at Midland, Mich. He sounded the trumpet with no uncertain sound, warning sinners to flee from the wrath to come. One soul made the wise choice, and there were others under conviction. Others were strengthened and encouraged to press forward. Pray for God's children at this place.

Dec. 26, 1933.

Cor.

Bowdill, Ohio

(Pleasant View congregation)

Dear Herald Readers:—Since our last writing we have had a number of visiting brethren and sisters to worship with us.

Bro. and Sister E. J. Varnes and a number of workers from Holmes Co., gave us a Y. P. B. M. program.

At a little later date the Salem congregation worshipped with us in the Y. P. B. M., giving the program.

One Sunday morning Bro. William Detweiler of the Canton Mission brought us a message on the theme, "The Seven Indispensable Things of a Christian." The seven mentioned were Blood of Christ, Faith, Works, Holiness, Love, Chastening, and Christ.

On Wednesday evening, Nov. 1, Bro. M. C. Lehman talked on the subject, "The Place of The Church in the Life of The Christian."

On the evening of Nov. 5, Bro. N. A. Lind of Tangent, Oreg., brought us a message, using that part of the verse which says, "Because ye belong to Christ" (Mark 8:41).

Sunday forenoon, Nov. 19, we observed missionary day, the children having an appropriate part of the service. On Sunday evening, following the Y. P. B. M., Bro. Eli Hostetler of the Brethren in Christ Church preached at this place.

Sunday, Dec. 17, the reorganization of the Sunday school took place with officers as follows: Supts., Paul Ressler, Emerson Hostetler; Chors., Alva Wengard, Dema G. Horst; Secys., Clarence Hooley, Grace Huff.

The annual business meeting has been announced, to be held on the evening of Dec. 28.

We are looking forward to having Bro. C. Z. Yoder with us Sunday, Dec. 31.

Dec. 27, 1933. Gladys Eschliman.

Nappanee, Ind.

Report of a Mission Meeting held Dec. 3, 1933 at Salem church, in connection with evangelistic meetings conducted by Oscar Burkholder of Breslau, Ont.

Program.—(Forenoon Session) Mission

Sermon, by Oscar Burkholder. (Afternoon Session) Witnessing For Christ in Jerusalem and Judea, by Oscar Burkholder; Present Needs of the Mission Cause in our District, by R. F. Yoder; Where There Is no Vision the People Perish, by Ira Johns. (Evening Session) What does the Mission Cause Mean to Me, by Katie Bontrager, Marie Yoder, Nelson Welty, and Carl Metzler; Sermon, Oscar Burkholder.

Thoughts Presented.—The prime motive of missions is to glorify God, and we should glorify God before we serve; then we give service because we are saved—we are not saved because we serve. To see the present need of the mission cause we should have a vision of God and Christ, and to see the needs of souls we need to have a vision of the meaning of eternal punishment. Spiritual blindness is remedied by looking toward Christ, to obtain a vision of heavenly things, and of the majesty, power, justice and judgment of God. Every Christian has a part in spreading the Gospel. We need more grace to do small things before we attempt some great work. Prayer is the great power of mission work.

Serenus Bare.

CHRISTLICHER GEMEINDE
KALENDAR

is the title of the Almanac of the Mennonites of Germany. The issue for 1934 contains, besides other valuable material, a "Church Chronicle," a list of the Mennonite churches of Switzerland, France, Germany, and Poland, as well as the names and addresses of ministers and deacons. This almanac comprises 160 pages. Price 30 cents postpaid. May be ordered from the Mennonite Publishing House, Scottdale, Pa.

Table of Contents

- 833—Editorial
- 834—Sheltered in the Rock (Poem)
- 835—The Defence of the Truth
- 836—Feeding the Flock
- 837—How Long Should a Pastor Remain
- 838—The Place (Poem)
- To Our Shut-in Friends
- The Lame Take the Prey
- Chastening
- 839—Sunday School Lesson
- Bible Meeting Topic
- 840—Field Notes
- Correspondence
- 842—Enoch—The Church (Poem)
- Some Timely Meditations
- The Silver Lining
- 843—"Woe unto Them"
- 845—The Clarion Call (Sermon)
- 846—Married
- 847—Obituary
- 848—Items and Comments
- Announcements, etc.
- 849—Editorial
- 850—British View of Missions
- 851—Anna Stalter
- Sentence Thoughts
- 852—Missionary Stockholders
- 853—The Present Crisis in Jewish Affairs
- 854—A Moslem View of Mohammedanism
- The Jew—A Challenge to the Church
- 856—The Bible—There It Stands
- From Our Mission Stations: Peoria, Manitou, Reading
- 857—Argentine Weekly News Letter
- 858—Report of Meeting at Weaverland Church
- 859—Sewing Circle Corner
- Singing Our Creed
- The Self-Evangelization of India
- 860—A Discovery
- 861—Financial Report
- 863—Gleanings.

GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

January 4, 1934

J. A. RESSLER, Editor

EDITORIAL

"Honour the Lord with thy substance" (Proverbs 3:9).

* * *

Three "fresh air" children—boys—were in a home in the country. The father in the home used to enjoy talking with the little chaps and was very much interested in their accounts of their homes in the city, their plans for the future, and their manner of life as compared with the home they were in. One day he asked the boys what they would do if they were to get twenty-five dollars each. One boy said he'd buy a bicycle. The second boy had some other pet project. But the little Jewish boy, with his snappy, black eyes twinkling, answered without a moment's hesitation, "I'd go into business!"

* * *

My knowledge of the story ends here, and I am not sure I have all the details correct; but I feel sure that most of us who have had a bit of experience with affairs pertaining to this life would agree that the plan of an investment that promised returns for the future, would be wiser than spending the money for a whim that had no respect of financial returns. The text at the head goes one step further. Not only should our earthly possessions be cared for in such a way as to procure gain and be secure against loss, but they should be so handled as to honor the Lord who gave us power to acquire possessions, and at least some degree of wisdom in handling it.

* * *

In the sense in which the word is here used it means material possessions, property, resources, or wealth. The younger son wasted his "substance"—his money or wealth—and suffered in consequence. The remainder of the verse in Proverbs, to-

gether with the verse which follows, has promise of material gain in return for the proper recognition of Lord with the earthly possessions He gives us. But the full import of the precept we quote includes much more than earthly gain. It includes more than gain to the individual who obeys it. The rewards extend beyond the individual who honors the Lord with his substance to countless thousands who may be influenced by the gifts, and thru the countless ages of eternity.

* * *

Among the several thousand persons who will have the opportunity of reading this bit of attempt at essay writing, there will probably be quite a number who would feel (in case they should read this) that they would have a right to challenge the writer's authority to speak on a subject so closely related to wealth—a thing it has never been our burden to bear. But it will be remembered that the principle is the same whether the material property represented by "substance" has a value of five American cents in depression times or five million pounds Sterling when sovereigns sell high. God weighs motives and purposes without regard to balance sheets—provided our balance sheets are honestly made out. If our five-cent substance is used to honor the Lord, it is far more worthy in the sight of God than the multimillionaire's ill-gotten—ill-gotten—gains. I stopped to look at that last sentence and questioned, "But if he uses his gains to the honor of the Lord—would not that—?" But the answer came back to me, "But he can't, he can't—no use asking so foolish a question. Billions ill-gotten can never honor the Lord, no matter how he applies his substance."

* * *

How can we honor the Lord with our earthly possessions? In the first

place, literally obey Romans 13:8, "Owe no man anything" but good will. In the complexity of business an obligation is not required to be paid until it is due. But in strict obedience to the precept at the head of this article, one has no right to incur a debt without reasonable assurance that it can be paid when due. In the providence of God it may, and often does, happen that this cannot be done. In that case, the precepts of the Book, custom, and law all agree upon a proper and honest course to pursue. We cannot honor the Lord with substance we hold when it rightly belongs to another. It is equally true that a creditor cannot honor the Lord with substance he secures by oppression in collecting a debt honestly incurred. Debt can usually be avoided by frugality, economy, foresight, and trust in God to provide when man fails. Reversing the order and placing "trust in God" first we may cancel "usually." It may be hard at times for the flesh, but God never forsakes His own who trust Him.

* * *

Then there is the matter of proper and profitable investments. On this problem hangs the whole matter of financial success or failure. Some have said that it is not what you earn but what you save that determines success—but that is only half the truth. It is more accurate to say that success depends on the answer to the question, Do you spend or invest your earnings? That properly answered, the next question is, If you invest, how do you invest? It is a bit hard to define clearly the dividing line between spending and investing; but roughly speaking, money spent is gone from our control without hope of direct return; money invested is expected to return with increase. To illustrate: You pay a thousand dollars for

a trip in the Orient. The trip does you a "lot of good," so it cannot be said to have been unwisely spent, but you get no direct returns, and it cannot be properly said that you "invested" the money in a trip. You put your money into the Postal Savings System or a Savings Bank, and in due course of time (provided there is not too radical a revolution in the meantime), you can get your money and a little more called interest. The money put into the trip was spent, the money in bank was invested.

* * *

In another sense, the money a young man spends in preparation for his life's work comes back to him a thousand fold because of his greater efficiency and the increase of his earning capacity because of the money he spent in school. His tuition was a very good investment. So the money spent in rearing a family of boys and girls, enabling them to live lives of usefulness and to use their natural abilities to God's glory is a good investment in a very real sense. Years ago the Farm Journal had a little picture of a family of children of graded sizes, and the label was, "The Very Best Farm Crop." Investment!

* * *

Capital has been much abused by an unthinking public, fully as much as the other extreme has been abused. Much of the criticism of both capital and labor is justified by facts. But neither side is all bad. The man who gives an honest day's work for an honest day's wage is a nobleman. The man who has control of money and invests it in a business that gives work to many people at honest wages is a nobleman too. And blessed is that business arrangement in which workman and owner may stand on a common level in Christ and serve Him together. But the safest investment of all is that which is given in trust to the Lord. "He that hath pity on the poor lendeth unto the Lord" (Prov. 19:17). The Lord's bank never suspends payment, never goes into receivership, never even declares a moratorium. There is a difference between a deposit in the bank and an investment in the institution. An investment in the bank of the Lord is not merely what you have deposited somewhere in hopes of getting again what you paid

in, together with a paltry per cent of interest. "We are labourers together with God" (1 Cor. 3:9), and when we invest our capital with Him we become His partners. We have seen certain forms of annuity advertised as "absolutely safe!" Perhaps they are, if they are invested with God. The dividends (not interest merely) may not be declared until this life's brief span is over, but it is sure that the dividends will be ample.

* * *

There is plenty of food for thought—and ASSURANCE—in that quotation from I Cor. 3:9. You lend to some one, and during the time your loan runs you have no control over the means you have entrusted to that one. You invest in an institution, and you become a partner in the business, and you have a "say" to the extent of your investment. And, more important, especially when you invest in business in which the Lord is your partner, you not only help in the business, but your Partner helps you! You have as the responsible Head of your business the One who controls all forces, all resources, all circumstances, and every element which might enter into the success or failure of the business. You honor the Lord with your substance when you fully entrust it to Him. And the more you honor Him by faith, the more He will entrust you with responsibility in His service. That may mean more work to do, more money to take care of wisely, more pain to bear for His sake, more false reports to live down without retaliation, more souls to save from the depths of sin, more of your inner life to be spent for His glory, or it may mean that you shall be hidden away under a canopy of poverty, obscurity, and self-denial. In any case be sure your all is invested with God—it will be safe.

* * *

If you have followed so far your active mind will certainly have found other means of honoring the Lord with your substance besides those suggested in this article. You can find within reach a place for investing in some form of "business" in which the Gospel is being given to the poor (in spirit or in money), and in which your substance can honor the Lord. It may be that a Sunday school needs your

support in person or in money. It may be that a preacher could do much more than he is doing if you'd have an interview with his garage man and have an understanding with him not to make the bill too big and you'd pay the rest. Or, perhaps you might see that some "substance" over which you have control would pay for his license fee for the coming months. And the cause of missions has never been supplied with "substance" to such an extent as to be considered over full. There is a series of articles now running in the main part of this publication on the needs of our Mission Board. Does it offer you any suggestions as to how to use your "substance?" And if none of these seem to appeal to you, certainly there is a suggestion for you in the words of our Savior, "The poor always ye have with you." Give freely, give happily, give cheerfully (the Greek suggests "hilariously"), and the Lord will receive honor from the way you use your substance. Then open your Book at Proverbs 3:9, 10, and you'll find that the reward is certain, not only in the eternity of the future, but in the present now and here.

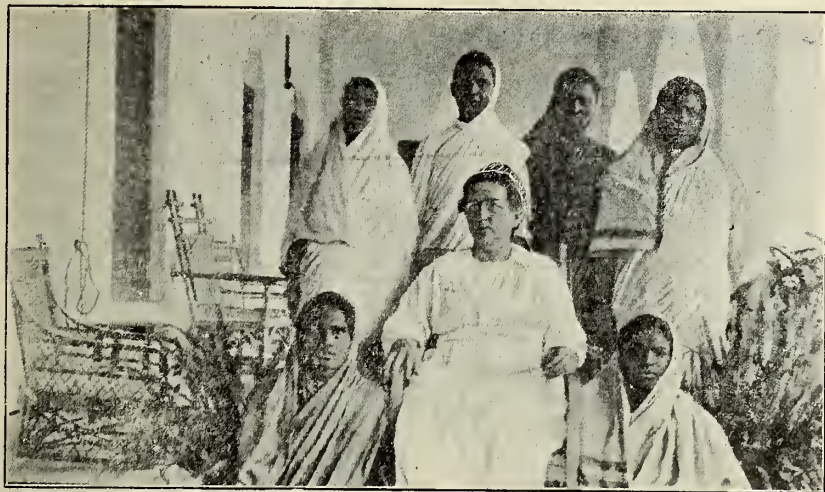
BRITISH VIEWS OF MISSIONS

The Annual Conference of British Missionary Societies declared that the centre of missionary work to-day is the establishment of living indigenous churches of Christ, that will become independent of foreign control, but wholly dependent on Christ. There is a growing need for economy in missionary expenditure but more fundamental is the absolute necessity for close coöperation in breaking down barriers which are a hindrance to Christian progress.

The Bishop of Tinnevely said that he did not anticipate any very swift changes in India's religious situation despite political changes. Religious communalism among Hindus and Moslems will probably have the effect of hardening those communities against Christianity by fostering the national feeling.

Dr. Merle Davis, who recently has been spending some months in Northern Rhodesia, has been studying the effect of the rapid industrial development of the copper mining area of Central Africa. Modern industry is drawing men and women away from the villages to the great mining areas while the Government is attempting to reestablish rural and tribal life and reintroduce indirect rule through the chiefs. Missions must relate their

work to both tendencies. The African native needs a strict and strong religion to enable him to withstand the temptations met in his contacts with a too often pagan Western civilization. Christian missions must seek to understand the unexplored realms of the native mind and its attitude to rhythm, drama and the spirit world.—Sel.



Anna Stalter and Bible Women

ANNA STALTER

News of the death of Anna Stalter came as a shock to many, and perhaps as a surprise to some. Her health had been failing for a number of years, but her natural vitality, together with her dread of becoming a charge to any one, kept her in active work until a few weeks ago, when it was thought best to remove her from her home in Goshen, Indiana, by ambulance to the home of her sister in Elida, Ohio. Her obituary notice will give additional details, no doubt, and we only wish to add our contribution to the expressions of respect many will desire to give.

Our acquaintance with Sister Stalter began when she arrived in India in January, 1905, in company with Sister Lydia Ellen Schertz. Thruout her three terms of service on the India mission field, Sister Stalter devoted most of her time to work among the girls and women—especially the girls. For many years she had charge of the Girls' Orphanage and, in connection with this work she had oversight of Bible women at various times. During the latter two thirds of her service especially, she was closely associated with the management of the mission in general, her experience giving her counsel particular value on the various committees.

On her return to America after her last term of service in India, she settled in Goshen, where her natural inclination to associate with young people found expression in various activities about the College. She served

for a time as Treasurer of the General Sewing Circle Committee of the Mission Board, and did some public work in representing the needs of India to our home people.

She will be greatly missed. May God comfort her bereaved relatives and friends, and especially those in India,

for whom she gave so much of her life.
J. A. Ressler.

SENTENCE THOUGHTS

From Missionary Business Meeting,
In Session at Balodgahan,
Nov. 14-16, 1933

By R. R. Smucker

For the Gospel Herald.

Things that help when we are in trouble, when things look dark, when the way seems closed, when we seem out of touch with the Divine:

"And we know that all things work together for good to them that love God, to them who are the called according to His purpose."

"But my God shall supply all your need according to His riches in glory by Christ Jesus."

"Casting all your care upon Him."

God has promised it, why worry?

Christian life is a life of poise and balance.

Talents are God-given. Understress of any one to the exclusion of others, brings a lopsided life.

A life separated from Christ results not only in uncertainty but in ultimate ruin.

We should not think of the present collapse only as an economic lapse but as a spiritual collapse.

When human intelligence attempts to supersede divine knowledge and is put in place of it, then economic and spiritual collapse may be looked for.

When enemies once get inside the house hiding in some room, then it is extremely difficult or almost impossible to have life. I refer to present day

modernism creeping into the Church.

A mediocre teacher can hope to have but few "passes" in his classes. Am I a mediocre Christian or missionary—is that why there are so few "passes" in my classes?

A mediocre Christian will never suffer persecution; no one will think it necessary. Worth while Christians are promised persecution.

A toppling structure always indicates a weak foundation. Rebirth in Jesus assures a sure foundation, on bedrock.

Babies don't remain babies fed on milk. Proper sustenance plus exercise makes strong bodies. God gave us our limbs not for beauty only but for use. Disuse of any abilities God-given results in atrophy.

There is no true impression unless there is appropriate expression.

A big problem in any missionary's experience comes because of the tendency to become so used to the sins in Hinduism that they seem less heinous (Alas all too true!).

We need to be very close to God to use all spiritual equipment and machinery God has given us.

We like to see things of great beauty—a sunset; of great power—an engine climbing a mountain; some perfectly coördinated piece of machinery—a modern printing press. We like efficient leaders such as Moses, leading a great army of God's people; we are impressed by the great courage of Elijah when backed by God, defied 400 prophets alone in his great test; we are inspired by Luther's statement when his enemies had him before the Diet of Worms—"I can do nothing else; God help me"; a great Italian leader promised the people—"I can give you only nakedness and privation, wounds and death to save Italy"—yet masses arose: Our leader is all of these and more.

When personality is Christian, ah, what a force at work for the Lord. Great personalities in history have accomplished great things. A person closely connected and walking with God has a powerful personality. Then others will testify as did the two men after having talked with a third personality, "Did not our hearts burn within us when He talked with us by the way?"

Moses had to veil his face after having communed with God for a season. Do our faces and characters shine out in our influence and contact with others?

We must get into the presence of God to know ourselves.

Every Christian, not merely the pastor and deacon, is to be filled with the Holy Spirit.

Just as it is natural for a sheep to be meek and a goat to be wild, just so is it natural for a person filled with the

Holy Spirit to manifest the fruit of the Spirit.

The work of the Holy Spirit is to magnify and glorify Christ.

No infilling of the Holy Spirit till absolute surrender.

Surrender is a growing process, so is infilling of Holy Spirit. We can't walk forever on one infilling.

Souls had been given to God, yet Paul says, "Present your bodies a living sacrifice."

We should be slow in saying about some other missionary, "That man is stubborn and self-willed", but very quick to recognize it in our own lives.

Holy Spirit calls us forth to do work that is **ALREADY PLANNED AND WAITING.**

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Another anxious situation has been relieved in Persia. For a few months it seemed possible that mission schools would have to close or would be closed. It was proposed to exclude from them Christian teaching and to require the inclusion of Moslem teaching. But now the schools may go on with larger privileges and immunities than ever, including exemption of students from military service, and no limitation whatever on Christian teaching and influence except that the Bible may not be taught as a required subject in the regular curriculum to Moslem students. A Church of Christians from all races is growing up in Persia at the center of the Mohammedan world. Is this not another call for wise and friendly development of the enterprise?

And all around the world the field is open and inviting. In China the government is giving the mission schools the recognition which they have long sought, and now the question is as to the ability of the missions to improve the opportunity for which they have worked and prayed. What is the use of toiling with sweat and blood for opportunities which, through want of support from home, cannot be used when they are won?

In India two new elements fill each year an increasing place. One is the growing recognition, in theory at least, of the principle of religious freedom. The Religious Unity Conference held in Delhi in 1924 composed of leading representatives of all the religions in India, adopted strong resolutions in favor of full religious freedom and the new constitution proposed from India by the All Parties Conference of 1928 provides, among the acknowledged "Fundamental Rights," that "there shall be no state religion for the Commonwealth of India or for any province in the Commonwealth," and that "no person shall by reason of his religion



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gion, caste or creed be prejudiced in any way in regard to public employment, office of power or honor and the exercise of any trade or calling."

This indeed is as yet only theoretical but it is becoming increasingly actual and opens the way for our Christian business. And the other of these two new elements in the life of India is the ever enlarging admiration for Christ and the ever wider conception of Him as the authoritative moral ideal. Will the Company seize this opportunity to accomplish the task for which it was organized and which each stockholder has de-

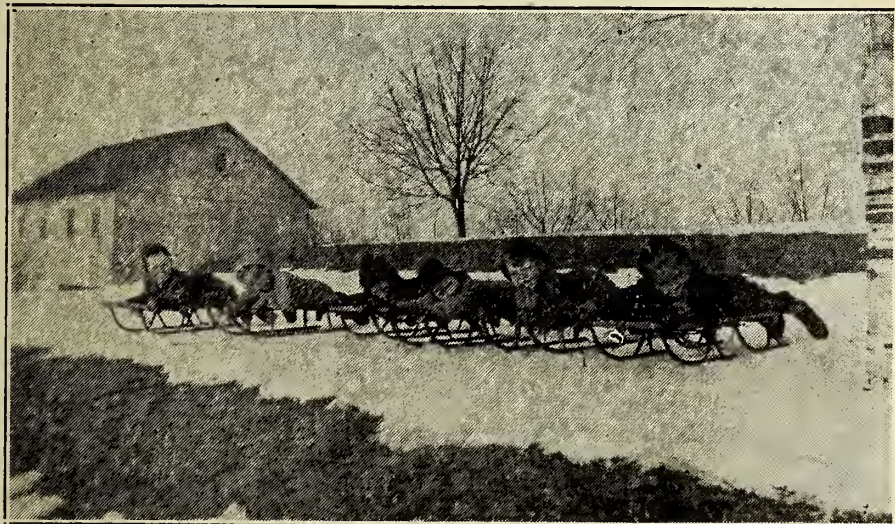
We have our work laid out on a scale of operations beyond the present support of the organization. One of two things will have to be done. Either the level of our activities will have to be lowered and their scope contracted or the level of the Church's support will have to be raised. The stockholders will have to decide. . . . Read again Matthew 28:19 and Mark 16:15 and Acts 1:8 and Luke 9:62.

If, in spite of the charter and the will of the Head, the Company means to contract and withdraw, where shall the reduction be made? What sick folk are to be turned out

gelized, this people to whom Christians owe so great a debt, who were specially committed to His followers by Christ Himself, and over whom the purpose of God is still brooding. God is not yet through with the Jews. And what is in the mind of God should be in the mind of His followers. The Christians of America are challenged to do something really worth while for the millions of this race of Jesus in our midst. These Jews are just folks like ourselves, human souls for whom Christ died, just as He died for you and me.

Furthermore, the Jewish situation in America emphasizes the need and urgency of concerted and consecrated effort to interpret to them Jesus Christ our Lord from whom their people have been so long estranged. Things are not as they were on the Judean Road. The fall of the ghetto, and the projection of Jews into the neo-pagan conditions that followed in the wake of the World War, have had disastrous effects upon their religious beliefs and practices. The majority of Jews to-day have no contact with organized religion. The drift from the synagogue has filled Jewish leaders with alarm for the whole future of their people. Many thousands of Jewish working people have become socialists and communists and furnish zealous propaganda for these causes. The Jewish intellectuals have accepted a materialistic philosophy of life. The well-to-do have largely given themselves to the pursuit of pleasure and material gain and seek to satisfy their religious instincts by the support of charitable causes. But Christianity too has its chance. Jews to-day are open-minded. They are ready to consider the claims of the Christian faith. This is one of God's great days of visitation. No wonder James Black, of Edinburgh, declared, "This is the day for which our fathers prayed." Thousands of Jews are opening their minds and hearts to Jesus Christ. If the Christians of America would only listen to the call of God that comes from the white harvest field of American Jewry, the ingathering would be greater than anything that has been seen since the days of the Apostles.

What is happening in Germany is a warning to the Christian forces of America. We have prided ourselves in our tolerance and breadth of view, forgetting that there is a vast amount of latent anti-Semitism in America, and some that is vocal and virulent. We have not forgotten the anti-Semitic outbursts of the Dearborn Independent and the Ku Klux Klan. Christianity dare not palter with such a violation of the Spirit of Christ. Christians must set their faces with unyielding determination against all racial prejudice and discrimination, especially toward the race of Jesus,



Ready for a Slide, Millersville Children's Home

clared is the chief concern of his life, namely, to make the Savior known and to fulfil His prayer, "Thy kingdom come on earth?"

* * *

Our personnel and plants throughout the world are very satisfactory. There have been some heavy losses. . . . But there are fifteen hundred men and women of the best on earth representing us. And their schools and hospitals and all the institutions of their work are so many efficient and productive power-houses of life and love and service.

Your directors want to say a plain and conclusive word about the misrepresentation in circulation to the effect that your business is mismanaged, that "it takes a dollar to send a dollar," or worse yet that "most of each dollar is taken up by administration and promotion and never reaches the field." This is false. And the gifts on the foreign field received by the missionaries for the work offset three times the total cost of promotion and administration.

Each dollar spent in this business accomplishes ten times as much as a dollar spent at home. Take the case of one suburban town near New York. Each dollar given for the hospital in that town provides 1/17 of the expense of one patient. In our foreign missions hospitals each dollar given by the home Church provides the support of ten patients. In the schools in this same town there are 3,314 pupils and the cost of the schools per annum is \$395,000, or \$119 per pupil. And the grade of these schools does not go above the high school. On the foreign field the total cost of our mission schools to the home Church, including the salaries of all the missionary teachers, is approximately \$1,500,000. There are 110,653 pupils—an average cost per annum of \$13 per pupil as compared with \$119, and our foreign mission schools include colleges, universities and graduate schools. The business is efficiently and economically done. It challenges any one's closest scrutiny.

But the support of the enterprise by the stockholders of the Company is inadequate.

or what boys and girls are to be dismissed from school or where is the Gospel to be withheld?

* * *

If the Company is unwilling to scuttle any of its Lord's work then there is only one alternative. Lift the level of giving. Lift it now. . . .

We can give all that the Head of our Company is asking of us in order that His last command may be obeyed and that His Gospel may be given to all to whom it belongs.—Selected.

THE PRESENT CRISIS IN JEWISH AFFAIRS

At the present hour the Jews are facing a crisis in their changeful history as great as any they have ever known. The movements in Jewish life in our day are so momentous, and striking events occur so rapidly, that those who see God's hand in Hebrew history wonder if the day, so long foretold, is not drawing near when the divine purpose will reach its climax and this remarkable people, so marvelously preserved, will move forward to attain their destined end.

In America, Christianity is being challenged in an unprecedented way. Here is found the largest and most influential Jewry in the world. What happens to the 4,500,000 Jews in America will affect every Jewish community on earth. There are more Jews in the United States to-day than there were people in England in the days of Queen Elizabeth. Yet for this multitude the Christian Church has done almost nothing. They are still uneven-

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One great obstacle to missionary progress is the indifference of those who should be its supporters. How many hear an appealing statement of the need and opportunity, invest a small sum in the enterprise and

gion, caste or creed be prejudiced in any way in regard to public employment, office of power or honor and the exercise of any trade or calling."

This indeed is as yet only theoretical but it is becoming increasingly actual and opens the way for our Christian business. And the other of these two new elements in the life of India is the ever enlarging admiration for Christ and the ever wider conception of Him as the authoritative moral ideal. Will the Company seize this opportunity to accomplish the task for which it was organized and which each stockholder has de-

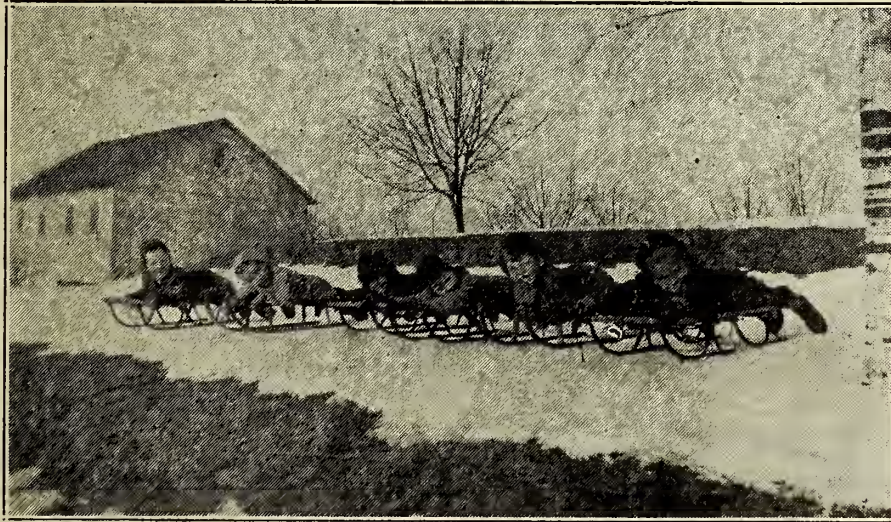
We have our work laid out on a scale of operations beyond the present support of the organization. One of two things will have to be done. Either the level of our activities will have to be lowered and their scope contracted or the level of the Church's support will have to be raised. The stockholders will have to decide. . . . Read again Matthew 28:19 and Mark 16:15 and Acts 1:8 and Luke 9:62.

If, in spite of the charter and the will of the Head, the Company means to contract and withdraw, where shall the reduction be made? What sick folk are to be turned out

gelized, this people to whom Christians owe so great a debt, who were specially committed to His followers by Christ Himself, and over whom the purpose of God is still brooding. God is not yet through with the Jews. And what is in the mind of God should be in the mind of His followers. The Christians of America are challenged to do something really worth while for the millions of this race of Jesus in our midst. These Jews are just folks like ourselves, human souls for whom Christ died, just as He died for you and me.

Furthermore, the Jewish situation in America emphasizes the need and urgency of concerted and consecrated effort to interpret to them Jesus Christ our Lord from whom their people have been so long estranged. Things are not as they were on the Judean Road. The fall of the ghetto, and the projection of Jews into the neo-pagan conditions that followed in the wake of the World War, have had disastrous effects upon their religious beliefs and practices. The majority of Jews to-day have no contact with organized religion. The drift from the synagogue has filled Jewish leaders with alarm for the whole future of their people. Many thousands of Jewish working people have become socialists and communists and furnish zealous propaganda for these causes. The Jewish intellectuals have accepted a materialistic philosophy of life. The well-to-do have largely given themselves to the pursuit of pleasure and material gain and seek to satisfy their religious instincts by the support of charitable causes. But Christianity too has its chance. Jews to-day are open-minded. They are ready to consider the claims of the Christian faith. This is one of God's great days of visitation. No wonder James Black, of Edinburgh, declared, "This is the day for which our fathers prayed." Thousands of Jews are opening their minds and hearts to Jesus Christ. If the Christians of America would only listen to the call of God that comes from the white harvest field of American Jewry, the ingathering would be greater than anything that has been seen since the days of the Apostles.

What is happening in Germany is a warning to the Christian forces of America. We have prided ourselves in our tolerance and breadth of view, forgetting that there is a vast amount of latent anti-Semitism in America, and some that is vocal and virulent. We have not forgotten the anti-Semitic outbursts of the Dearborn Independent and the Ku Klux Klan. Christianity dare not palter with such a violation of the Spirit of Christ. Christians must set their faces with unyielding determination against all racial prejudice and discrimination, especially toward the race of Jesus,



Ready for a Slide, Millersville Children's Home

clared is the chief concern of his life, namely, to make the Savior known and to fulfil His prayer, "Thy kingdom come on earth?"

* * *

Our personnel and plants throughout the world are very satisfactory. There have been some heavy losses. . . . But there are fifteen hundred men and women of the best on earth representing us. And their schools and hospitals and all the institutions of their work are so many efficient and productive power-houses of life and love and service.

Your directors want to say a plain and conclusive word about the misrepresentation in circulation to the effect that your business is mismanaged, that "it takes a dollar to end a dollar," or worse yet that "most of each dollar is taken up by administration and promotion and never reaches the field." This is false. And the gifts on the foreign field received by the missionaries for the work offset three times the total cost of promotion and administration.

Each dollar spent in this business accomplishes ten times as much as a dollar spent at home. Take the case of one suburban town near New York. Each dollar given to the hospital in that town provides 1/17 of the expense of one patient. In our foreign missions hospitals each dollar given by the home Church provides the support of ten patients. In the schools in this same town there are 3,314 pupils and the cost of the schools per annum is \$395,000, or \$119 per pupil. And the grade of these schools does not go above the high school. On the foreign field the total cost of our mission schools to the home Church, including the salaries of all the missionary teachers, is approximately \$1,500,000. There are 110,653 pupils—an average cost per annum of \$13 per pupil as compared with \$119, and our foreign mission schools include colleges, universities and graduate schools. The business is efficiently and economically done. It challenges any one's closest scrutiny.

But the support of the enterprise by the stockholders of the Company is inadequate.

or what boys and girls are to be dismissed from school or where is the Gospel to be withheld?

* * *

If the Company is unwilling to scuttle any of its Lord's work then there is only one alternative. Lift the level of giving. Lift it now. . . .

We can give all that the Head of our Company is asking of us in order that His last command may be obeyed and that His Gospel may be given to all to whom it belongs.—Selected.

THE PRESENT CRISIS IN JEWISH AFFAIRS

At the present hour the Jews are facing a crisis in their changeful history as great as any they have ever known. The movements in Jewish life in our day are so momentous, and striking events occur so rapidly, that those who see God's hand in Hebrew history wonder if the day, so long foretold, is not drawing near when the divine purpose will reach its climax and this remarkable people, so marvelously preserved, will move forward to attain their destined end.

In America, Christianity is being challenged in an unprecedented way. Here is found the largest and most influential Jewry in the world. What happens to the 4,500,000 Jews in America will affect every Jewish community on earth. There are more Jews in the United States to-day than there were people in England in the days of Queen Elizabeth. Yet for this multitude the Christian Church has done almost nothing. They are still uneven-

which has suffered more than any other in the past, and over which the agony of fear still hovers.

This is a day when the Christian forces of America must unite to fulfil their obligation to the Jews. The efforts, now being made through the Home Missions Council and the International Missionary Council to rouse the Christian churches and every other Christian agency to share in the work of befriending the Jews and in winning them to Christ, call for the prayers and earnest support of all who are concerned for the redemption of Israel.—John Stuart Conning in *The Missionary Review of the World*.

A MOSLEM VIEW OF MOHAMMEDANISM

Jibouti, the seaport of French Somaliland, is a fanatical Mohammedan center and, like nearly all seaports, a very wicked town for its size, far worse than Port Said. I had gone

"Yes, I am."
"We do not believe in missionaries."
"No? I am sorry for that, but I do."
"Do you see that man over there?"
he asked, pointing to a well-dressed Arab at an adjoining table.

"Yes."
"He is a Mohammedan, but he is a better man than any so-called Christian. Let's call him over."

I had met the man he referred to earlier in the afternoon and he did indeed seem a superior person. He was quite fair in complexion, was dressed in beautiful white silken robes, with a "Kufiyeh" and gold cord around his head. We had had a delightful conversation together in Arabic that afternoon, of which the half-drunken captain and his mate knew nothing.

The Arab came and the captain roughly pushed over a chair for him, saying, "I have been telling this man (meaning me), that Mohammedanism is better than Christianity; now you tell him."



Toronto Mission Workers and Girls

there to meet some missionaries arriving on a steamer and had a room at "The Continental," a very poor hotel. The dining room was also the saloon bar and cafe.

After supper, as I was still sitting at the table, two Englishmen came in to the bar for a drink. I could see at a glance that one was a dissipated sea captain, reduced by drink from a position of trust to a job on a tiny Arabia-Africa coastal steamer. His mate was more sober and seemed more self-respecting.

Although the room was large and nearly empty, they steered a course to my table. After I had said good evening, one of them, without any preliminary discourse, said with a sneer, "I suppose you are a missionary?"

The Arab Sheik said in most courteous Arabic:

"Does your Excellency object if I speak in the English tongue as I wish not to be understood by the servants of the lokanda (hotel)?"

The Mohammedan waiters were slipping about on the cement floor in their bare feet.

"Certainly not, your Excellency," was my reply.

Then in excellent English, and to my great surprise, he answered the captain in the following words:

"No, although I am a Mohammedan, I do not think that Mohammedanism is a better religion than Christianity and I give you three reasons:

"First, Islam is not a practical religion for all men. Let us suppose that

a man is a locomotive engineer and a Moslem. He is driving a train full of passengers needing to get to their destination. When the times come for prayer, can he stop the train, get out, face toward Mecca, and pray? If he does not do so he is not a good Mohammedan. It is impossible and impractical.

"Second, Islam is not hygienic. If I go on a pilgrimage to Mecca, I must kiss the Black Stone. Thousands of others have kissed it before me, many of them lepers and syphilitics. Perhaps just before me has been a leper and his secretion comes upon me and I may become a leper. It is not a clean religion. It is not hygienic."

In this he spoke truly. How many cases of cholera and dysentery have been acquired by drinking at Mecca's sacred but polluted well, Zem Zem, supposed to be Hagar's Be'er-lahai-roi.

"Third," he continued, "Mohammedanism is not an ethical religion and does not teach honesty and right living. Personally, I have more than once gone to the mosque wearing new shoes and as is our custom, I have left them outside the door before entering the sacred building to pray.

"After prayer, wishing to resume my shoes before going out to the street, I have found that some other worshiper has stolen my shoes. His religious devotion to Islam, which led him to go to the mosque to pray, did not in the same hour keep him from stealing the shoes. Islam is not an ethical religion.

"For these three reasons, I come to the conclusion that Mohammedanism is not better than Christianity," and with a bow he left us.

During this speech I sat absolutely silent, glued to my chair and my heart was praising God, who had answered for me through an Arab Sheik. God had turned the unsought and rude contention of the captain and his mate into a channel through which His own Name was glorified. They had absolutely no reply to make.—Dr. T. A. Lambie in *Missionary Review of the World*.

THE JEW—A CHALLENGE TO THE CHURCH

By Dr. Conrad Hoffmann, Jr., New York, General Secretary, International Committee on the Christian Approach to the Jews

Reprinted from the *Missionary Review of the World*

If Christianity, as embodied in private and in social life, in the home, the market place, and the Church, awakens the esteem of Jews and arouses their desire to "share its joys and fruitfulness," it will not meet with the criticism of thoughtful Jews . . . We have nothing to say regarding Jews who without hostility to their own people and without base or ulterior motives withdraw from the synagogue and join the Church. Whatever

we may think of their judgment, we do not deny their right to follow the dictates of their consciences.

Thus spoke a rabbi, one of nine in a recent conference with Christian Church leaders. We assume that the rabbi was sincere. The first part of his statement reminds one of St. Paul's appeal to the Ephesians and no doubt was the rabbi's challenge to Christians to "Let your manner of life be worthy of the Gospel of Jesus Christ." With shame Christians must acknowledge that their life in relation to the Jews has too frequently been anything but "worthy of the Gospel."

The second part of the statement may be considered as a warning to Jewish missionary enterprise lest it be guilty of encouraging acceptance of Jesus Christ by Jews for some other reason than honest conviction. Undoubtedly most Jews who have sought baptism have done so sincerely; but there have been Jews who have sought baptism for ulterior motives, seeking social or commercial prestige or to escape the stigma attached to being a Jew. Churches or clergymen who knowingly baptize such Jews are guilty of violation of a most sacred trust and should be blamed rather than the Jews. This warning, regarding insincerity of conversion, was heard like a refrain and almost without exception from the lips of the different rabbis in Europe and America recently interviewed by the writer.

The rabbi's statement, as a whole, is symptomatic of most profound changes which have taken place in Jewry and Judaism within recent years. Indeed, new circumstances and changed conditions within Jewry have arisen which are of vital significance to all interested in promoting a Christian approach to the Jews. To-day, as never before, the dispersion of the Jews has extended to all lands. The Jew is found everywhere, and especially in the larger cities of different lands. Forty-five per cent of world Jewry lives in seventy-three cities of the world. The wandering Jew of the centuries has become our neighboring Jew, and undoubtedly will henceforth remain so. He has, furthermore, attained an influence in modern life out of all proportion to numbers. The Jew to-day is a world force, for weal or woe, with which the Christian Church must reckon. We can no longer ignore Jewry any more than we can ignore China or India, communism, or nationalism.

Finally, under the impact of the modern mood to which Jewry is increasingly being exposed, Judaism is losing its Jewish religiously; on the other hand, Zionism is endeavoring to mould this disintegrating Jewry into a racial, national, and cultural entity. It is significant that in the clamant propaganda to arouse in Jews a new sense of identity, the emphasis is on the national and racial side rather than on the re-

ligious side which was formerly the major emphasis and the cement which held Jews together. Secularization has gone on in Jewry as in Gentile ranks.

Running parallel to these profound changes in Judaism, is an ominous revival of anti-Semitism, social and commercial discrimination in some lands, the new "cold pogrom" and systematic repression of Jews in Germany, and violent sporadic outbreaks of persecution in various sections of Eastern Europe. Increasingly the Jew is being tortured with a sense of insecurity; in Germany the Jew had come to feel that he was at home, accepted and established, only to be shocked by Hitler's recent anti-Semitism into a realization that, in spite of centuries of residence in Germany and of sacrificial loyalty to the land of his adoption, he is still a stranger and is regarded as an undesirable. One wonders whether Zangwill was right when he said that geographically "the Jew was everywhere and anywhere but at home nowhere." It would seem no exaggeration to say that practically everywhere it is a decided disadvantage to be a Jew. This racial discrimination against the Jew challenges Christianity.

Not very long ago anti-Semitism was largely confined to lands in which the Orthodox and the Roman Catholic churches were predominant; Protestantism prided itself on its comparative tolerance. Hitler's anti-Semitism, backed up so largely by the conservative evangelical church constituency of Germany, changes the picture. In Berlin a rabbi said to the writer that anti-Semitism in Germany is largely identical with Protestantism. The entire Christian Church must therefore meet the challenge which anti-Semitism makes.

The Jew no longer lives in segregated ghettos. He is one of us, especially in America where over 4,500,000 are scattered in some 9,700 cities. Whatever else this Jewish neighbor possesses—and he has much which we have taken over from him—he does not have Jesus Christ. Does he need Jesus Christ? That question challenges the basis of our faith. There are many Christian denominations which send man and money power to the ends of the earth to present Jesus Christ to remote peoples, yet these same denominations are hesitant or even opposed to undertake anything to bring Christ to His own people according to the flesh, people who live on the threshold of the churches in America. They seem to believe that the Jew has no need of Christ. If that is true one may legitimately question whether any other people has need of Jesus Christ. This is an issue which cannot be evaded. The Christian approach to the Jews is an acid test of the basic faith of the Christian Church.

This question is all the more urgent

in view of the present growing interest within Jewry in the person of Jesus Christ. Spiritual leaders of Jewry, as well as the rank and file of Jews, liberal as well as orthodox and even Chassidic Jews, the industrialized as well as the intellectual Jew, all reveal a growing interest in Jesus Christ. While this interest does not yet recognize or acknowledge any deity in Jesus Christ it indeed challenges the Church's faith in His deity. The Church must meet this challenge.

America must take the lead. The part played by American Jews in world Jewry to-day is dominant and in many respects is the pacemaker for world Jewry. The conglomerate nature and varied sources of America's population, combined with a traditional tolerance toward all peoples, has incorporated the Jewish people within the life of America as intimately as anywhere. Auspicious conditions for a demonstrative solution of anti-Semitism prevail if the Church will act immediately, courageously and without compromise. And immediate action is imperative for there is considerable latent anti-Semitism present which may break forth in violence on slight provocation. The inability of many Jewish students to obtain admission in American medical colleges and the fact that hundreds of American Jewish medical students are found in universities abroad are evidence of American anti-Jewish discrimination.

The Christian churches of America, if loyal to their inheritance and mission, must face these facts. They must deal with a different Jewish world from that of a few decades ago; it is no longer a Jewish world which cringes, or holds itself aloof with a cowed aspect, the result of centuries of hounding persecution. On the contrary, it is a Jewish world which has become aggressive, racially proud and invading all places and fields of influence.

The program, scope, method and leadership of any Christian approach to the Jews contemplated, must all be reconsidered in the light of these new conditions. Where closed doors formerly existed, one now finds wide-open doors. This was revealed most strikingly on a recent itinerary in Europe. Activities, difficult if not impossible a few years ago, have become possible to-day.

Personal consultation with leading rabbis and a frank, uncompromising facing of fundamental facts and beliefs of the Christian faith is not only possible but is invariably welcomed. The writer's reception by the rabbis was always most cordial and courteous, the conversations with them were frank and sincere, and without apparent reservation. Meetings in missionary centers or on missionary journeys into provincial towns of Eastern Eu-

rope were invariably crowded, here and there so much so that many Jews had to be turned away because of lack of room. Entrance into the synagogues of some of the most fanatical sects of Chassidic Jews at times of service was not only possible, but was actually welcomed by the worshipers, and opportunity given frequently to speak. Literature dealing with Jesus Christ and the Christian faith is eagerly sought and bought. Jewish students have repeatedly welcomed the missionary and have been ready to discuss religious questions with him. Opposition still exists, but on the whole opportunities have never been so numerous or so extensive.

The Church must now be enlisted to combat anti-Jewish discriminations at home as well as abroad, and to endeavor to remove the causes of conflict. In the wake of the German developments voices are heard accusing Jews of being atheists and antireligious; of being leaders of revolution and of demoralizing influences in modern life. If these accusations contain any truth, how necessary it is that an aggressive effort in the evangelization of such Jews be undertaken by the Church. The presence of many Jews as neighbors in our city parishes demands a parochial approach to them and their inclusion in our Christian ministry.

The Church in America must choose between complete indifference to the Jews in her midst, discrimination against the Jew, promotion of friendly relations, and an effective evangelistic effort among this "chosen people of God" who have not Jesus Christ.

THE BIBLE—THERE IT STANDS

Century follows century	There it stands
Empires rise and fall and are forgotten	There it stands
Kings are crowned and uncrowned	There it stands
Emperors decree its extermination	There it stands
Despised and torn to pieces	There it stands
Storms of hate swirl about it	There it stands
Atheists rail against it	There it stands
Agnostics smile cynically	There it stands
Unbelief abandons it	There it stands
Higher critics deny its claim to inspiration	There it stands
Thunderbolts of wrath smite it	There it stands
Flames are kindled about it	There it stands
Arrows of hate are discharged against it	There it stands
Infidels predict its abandonment	There it stands
Modernism tries to explain it away	There it stands
Laughed at and scorned	There it stands
But—	
When childhood needs a standard of truth	There it stands
When youth calls for a beacon light	There it stands
When sorrow calls for consolation	There it stands

When weakness searches for the sources of power
When old age calls for an upholding staff
When the weary seek refuge and rest
When the hungry soul calls for bread
When the thirsty pilgrim yearns for water
When the overwhelmed cry for relief
When we approach the "Valley of the Shadow"
(From "The Secret of the Life Sublime," by Dr. A. Z. Conrad, published by Fleming H. Revell Company at \$1.50.)

There it stands

There it stands

There it stands

There it stands

There it stands

There it stands

There it stands

FROM OUR MISSION STATIONS

Peoria, Ill.

(1101 Ann Street)

Greeting to all Herald Readers:—We are truly thankful to the Lord for His many blessings we have been permitted to enjoy.

Our evangelistic meetings closed on Sunday evening, with Bro. Henry J. King of Harper, Kans., in charge. The meetings were well attended; a feeling of encouragement was felt by all. Sixteen responded to the call of the Lord as their Savior, and a number of others reconsecrated their lives.

During these two weeks of services, Bro. Andrew Schrock, Jr., of Metamora, Ill., was our music director, having full charge of the song services. He arranged several special numbers, and our local chorus, of which he has charge, presented us with several very fitting numbers. Song service seems to be very appealing to some of our folks. May these people in some way be brought to Christ.

At the same time cottage meetings were held at the different homes in the afternoon, and a fifteen-minute prayer meeting preceded each service, in charge of Bro. C. W. Long. It has been suggested by several, that even though our evangelistic meetings are over, cottage meetings should continue.

May all of you who know the value of prayer, pray for the work at this place.

Dec. 20, 1933. Bonetta Gingerich.

Manitou, Colorado

Dear Readers.—Greetings in Jesus' blessed name. "In everything give thanks to God." This is a time of the year when we should be exceedingly thankful to God for His great love in sending His Son to this sinful world, to redeem us from sin, and give us life again.

We had a Thanksgiving service on Nov. 30 in the evening. Bro. Miller also gave us a very interesting sermon from Eph. 5:19, 20.

On Dec. 3, Bro. Taft gave us a very encouraging sermon. His subject was Prophecy and History concerning the Church.

Bro. Miller was in Kansas assisting in special meetings over Dec. 3 and 10.

We had an interesting Christmas program given by the Sunday school children on Christmas evening.

We have been having very beautiful weather all winter for which we thank the Lord.

Pray for us at this place.

In His service,

Dec. 26, 1933. Katie Yoder.

Reading, Pa.

Greetings to all the Herald Readers:—Again the Holiday Season is swiftly passing by with its special activities.

Our Annual Thanksgiving services were well attended. Revival meetings following in the evening and continued for ten nights conducted by Bro. Paul Graybill. During this time the annual visits were made in all the homes of the S. S. pupils.

On Dec. 9 baptismal services were held. Six precious souls were received into church fellowship, five of these being girls ranging in age from 14 to 18 years and who were brought up in non-Christian homes. Will those of you who know the worth of prayer help pray for them that the influence of their lives in their homes and community may mean much for the cause of Christ.

Dec. 10, we commemorated the suffering and death of our Savior. Fifty-nine partook of the sacred emblems, some of these being sisters that work in private homes in this city and help with the work here, especially the S. S. and Home Department work. We greatly appreciate their help.

Through the kindness of the brotherhood from the Bally, Bowmansville, and Morgantown congregations we were enabled to fill 110 baskets for needy families. Many thanks to these congregations.

On Christmas morning about fifty of the members and friends of the Mission gathered there and were conveyed by autos to different parts of the city to sing Christmas carols. In the evening special exercises were held in the church followed by a sermon by Bro. J. W. Hess.

Services are as follows:—S. S. every Sunday A. M. at 10 o'clock at the Mission and at 2 P. M. in the S. E. section of the city. Children's meeting every Sunday evening at 7:15 followed by a short Y. P. M., 8 o'clock, Sermon.

Jan. 7, we expect, the Lord willing, to have an inspirational song service during the Y. P. M. period. Beginning with Jan. 14 this same period will be devoted to the teaching of Bible doctrines.

Some of the brethren that have preached for us lately in the absence of Bro. Hess are Bros. Ira Landis, Isaac Geigley, Noah Hurst, Amos Horst, Noah Sauders, George Good, and

Christian Kurtz. Their messages were timely.

A hearty invitation is extended to all of you to visit the Mission and enjoy the services with us.

In His name,
Dec. 27, 1933. Lizzie B. Hess.

ARGENTINE WEEKLY NEWS LETTER

(Nov. 23, 1933)

By Edna B. Weber

The Shank family arrived in Buenos Aires on the 22nd of this month. They were spared the discomforts of seasickness although they sailed on rough, heavy seas. The Lord also protected them marvelously from a raging hurricane which passed very near them. The following day the captain remarked with a beaming face that he believed that someone on the ship had been praying. He realized that the ship had been in danger, and that the Lord protected them in answer to prayer. We truly are praising the Lord for bringing them to us in safety. They arrived at Pehuajo this afternoon at 4 o'clock. It being the evening for the Bible study and prayer meeting, instead of having the regular program, we had a welcome meeting for the Shanks. Santina Cavadore gave the welcome address to the missionaries, after which both of them responded. Sister Shank gave some details about the voyage, and Brother Shank told about his work in Chicago among the Mexicans, which was very interesting to an attentive audience. One of the Sunday school boys, Jose Petrocelli, gave a very interesting address of welcome especially for Pablo Shank. It was a meeting of real rejoicing. Brother Zagami and his daughter from Madero were also present.

Brother Zagami is not very well at present, so we solicit your prayers for his recovery. His little daughter is also sick. We received a telephone message to-day indicating that there was a slight improvement.

The latest news from Tres Lomas informs us that the Swartzentruber home has been gladdened by the birth of a little daughter, Anita Edna, on November 20. The mother and baby are both well. May the Lord richly bless this precious little jewel.

The Bible coach and Tent campaign has moved from Martinez de Hoz, where there were 55 confessions, to Quiroga which is a new town. Already there is good interest manifested.

Some time ago a trailer was purchased to haul the tent and collapsible benches from one town to another. Besides the preaching and visiting, Bibles are sold and Gospel literature is distributed in these towns.

Since the schools are now closing

for the summer, preparations are being made for the Daily Vacation Bible Schools. We are already in the midst of real hot summer weather. It is also quite dry, which is causing the wheat and other grain to ripen quickly before developing properly. While you are shivering and hunting the warmest places we are trying to find the coolest spots. As far as we know all the missionary families are well at this writing. For this we are thankful and crave continued health and strength for our tasks.

Pehuajo.

ARGENTINE WEEKLY NEWS LETTER

(Nov. 29, 1933)

By Edna B. Weber

"Let us offer the sacrifice of praise to God continually," rejoicing in the abiding presence of the Lord and bearing testimony to the reality of our Redeemer.

News from Brother Hershey indicates that the Lord is still blessing the special tent meetings. In the new town of Quiroga there were 94 confessions. Undoubtedly some of these people who expressed their desire to follow Christ as their Savior do not

unto salvation to everyone that believeth.

Brother Shank preached to the Pehuajo congregation last Sunday evening. The audience was attentive regardless of the heavy thunder storm that was approaching. Because of the storm there were not as many present as usual. We had to take some of them home in the Ford to keep them from getting wet. The rain was appreciated by all since it had been very dry.

Pablo Shank has already begun a course of studies with a private teacher to brush up his knowledge of the Spanish. A child forgets much of a foreign language when he is away from it for two years, but he also picks it up again very readily. The public schools here are already closed for the holidays.

The 12 year old boy who stayed with us all year while attending the Mission School has returned to his home in Tres Lomas. Our home seems rather quiet without him. He was delighted to receive a Bible as a gift before leaving us, and promised to read it faithfully. We hope that he will not forget the Christian teaching he received here in the home, the school and the church. In his home there is no Christian influence. His father is a business man, who is sym-



Members of the Mennonite Church, Argentina

have very much knowledge about the Bible and spiritual things. They need our fervent prayers so that the Lord may enlighten their understanding of the Word and lead them to a real experience. The meetings are now being conducted in Moctezuma, where there were already 17 conversions when Brother Hershey wrote. From there they will go to Smith, then to Guanaco, and after that they will come to Pehuajo. Pray for this work, for the missionaries and workers who endeavour to teach these converts in the doctrines of the Lord. We know that the Gospel is still the power of God

pathetic toward the Gospel, but does not attend any church services. The teacher from the Trenque Lauquen church, who was with us all of the school year, has also returned to her home.

A few days ago the Shanks motored with us to the country to visit the family of one of the members. Brother Cuellas is in very poor health at present. He is rejoicing in the Lord and delights in reading the Word of God daily. It makes us rejoice to know that he is growing in grace regardless of the fact that he is deprived of Christian fellowship with the church here.

As we are soon to enter the New Year we hope to go forward trusting in God's Word, proclaiming His message, and exalting His name together. May all the readers of these News Letters have a happy and prosperous New Year.

REPORT

Of the Tenth Annual Meeting of the Mennonite S. S. Superintendents and Workers of the Lancaster Conference District, and the Missionary Farewell Meeting held at the Weaverland Church, Lancaster County, Pennsylvania, December 2, 1933.

The meeting was called to order at 9:30 A. M. by Henry F. Garber, Moderator. Morning devotion was conducted by Bishop John Sauder, reading from John 15 with admonition to abide in Christ.

The first subject, "Is the Sunday School Fulfilling its Purpose?" was discussed by J. Paul Graybill. The Sunday School is a department of the Church of Christ, it is connected with the Church, responsible to the Church, and under the Church's fostering care, in which the Word of God is taught from the Bible; for the purpose of bringing souls to Christ, and building them up in Christ, and sending them out for Christ. It is evident the Sunday school has a definite place in the program of God. Jesus Himself included children in the Great Commission "feed my lambs," the home, however, is the first God-given institution for the teaching of the children, and the history of the religious education of the children portrays a repeated rise and fall of the homes in meeting this responsibility, of caring for the children, giving rise to the continued need of Sunday schools. In the present time it has been estimated that 85% of church membership comes through the Sunday school. But there remains as yet a great need for prayer-saturated teaching, calling into play the best methods, in application to the several ages, for it is evident that what is put into the school becomes the life of the Church. The Church, therefore, of the future depends upon the Bible Teaching of to-day.

Our Sunday School Missionary Activities, by John H. Mellinger:—The duty of the Church to be more concerned about her young people in having them receive more missionary instructions by way of sermons preached, teachers filled with missionary zeal, bringing about a closer study of the Bible and what the Lord requires of us, for the furtherance of the work around us, as well as the regions beyond, through more prayerfully organized and intensified activity, with application to the giving of material things as well.

"For What Shall we Pray?" by Henry Lutz:—A realization of our helplessness is necessary for a consciousness of the need of prayer, getting on praying ground, we see the need of cleansing, need of pardon, need of help, need of guidance, thus a definite experience with God, as had Isaiah of old, is essential for all, for we cannot pray acceptably to God without Him, and without His help, and we need the Baptism of the Holy Spirit, which will lead us to stand united in the Spirit of prayer for all men, for all things, for all times, and for the furtherance of a full Gospel to all the world.

Closing prayer for morning session,—Sanford C. Yoder.

Afternoon Session

Devotional:—Norman Lind, Deut. 4:32-40.

John H. Mellinger spoke briefly on the Relief Work for the coming winter in this district, stated the discontinuance of the Relief Station in Lancaster, as the work will be taken care of in a general way through other channels. However, the privilege for

the various Mission Stations to call for help from the various congregations should receive recognition and response. Money for this purpose should be sent to Sem Eby, of Intercourse, the Treasurer.

First subject:—The Church's Treasure her Young People.

I. Teaching Them.—by J. Paul Sauder. As the future Church rests on her young people so the future has leaders in the making now, will they be keepers of the faith? It is true faith is not kept in libraries, in books, or in sermons but in the hearts of individuals. If it is not there, it will not be kept. Therefore, faith must be defended and implanted to-day. No effort dare be spared in these last times of departing from the faith, for the implanting of this in the hearts early in life. Teaching is taking the individual from where he is to where he ought to be. Talking is not necessarily teaching. The laws of teaching ever remain the same, methods may vary. A "do nothing" attitude does not meet the challenge of to-day. The need of more 100% Bible teaching is very important.

II. "Shepherding Them."—John H. Mosemann. The Rock Ground for Shepherding the lambs and sheep to-day in the light of (I Tim. 4:1,2 and II Tim. 3:1-7 which depict world conditions in the last days) is emphasized in Acts 20:32: "And now brethren I commend you to God and word of his Grace which is able to build you up and give you an inheritance among them which are sanctified." God made provisions for shepherding in these times, for as they feed upon His Word they hear His voice and follow Him.

"Our African Mission Plans."—Orie O. Miller. Brother Miller states the leading of the Lord seems to rest in Northeast Africa, the exact portion, however, to be yet revealed as we continue to wait upon Him in prayer as Brother Elam Stauffer and he follow His leading. As this is being read they no doubt will be on their voyage. Arrangements for leaving New York early Thursday morning December 7, expecting to spend four or five days in London to make some contact with the authorities, who shall have to pass upon their entrance on this work in this part of Africa which is under British Mandate, from thence expecting to continue to Germany in the interests of the Central Committee relative to the 35 families at Harbin, China, for whom money is being raised to bring them to South America. From Germany they expect to continue to Alexandria, Egypt, arriving about Christmas. The next stop of interest then will likely be Carton the capital of Sudan at which place they expect to be about January 1, 1934. Brother Miller made a special request for an interest in prayer that the Lord have His way.

"The Clarion Call (Isaiah 6:8)."—Elam Stauffer. "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Isaiah received a clarion call from God. He first received cleansing from God, cleansing from his guilt and sins; then the great clarion call to "go and tell."

Our call to-day is "Go and teach all nations." We are not to withhold this message within ourselves but go everywhere preaching the Gospel. He is not willing that any soul should perish. When God plants in our hearts conviction for a definite service we should cherish and cultivate that conviction.

There is a call of need in the world to-day. "Lift up your eyes and look on the fields." Shall He not render to every man according to his works? Consider it! Oh! the pathos of souls that don't seem to find any work in Christ's kingdom.

How can we expect a clarion call from God unless we are acquainted with His Word, wherein He has revealed Himself,

His power and His glory? Have we a zeal to hear that call and obey it? It may take some self-sacrifice. Do not spurn that call! We don't need to turn away many of these calls until the clarity is almost lost.

Christ has a use for every saved soul. **SAVED TO SERVE.** If we have not obeyed that call, what shall be our answer when we stand before the judgment bar of God and He points to the millions of souls that have been lost?

Farewell:—

Impressive words of farewell were given by Bishop Noah H. Mack, as representing the Bishop Board of the Lancaster Conference; S. C. Yoder secretary of the Mennonite Board of Missions and Charities, and John H. Mellinger of the Eastern Board of Missions and Charities. The congregation of about 1500 standing in the presence of Brother Orie Miller (Brother Elam Stauffer and wife, Brother John Mosemann and wife, the missionaries under appointment for Africa, the last three expected to leave some months later; the Lord willing), sang together amid tears of rejoicing "Use me O my Savior Use me" after which Bishop Noah Landis led in a closing prayer.

Evening Session

Devotional.—Clarence Ramer, John 17. **"The Church's Treasure, her Young People"**

Using Them.—Frank Leaman. Herein is vested a responsibility of the Church, however, to be used, they must be out and out for God (I Chron. 29:5), "And who then is willing to consecrate his services this day unto the Lord?" The love of Christ must be the motivating power that alone will cause us to wait upon the Lord, and that implies doing His will now, and we as young people can rest upon the grace of God that He will for us, as well as Daniel, Moses, or the Hebrew children, find a convenient activity that will assuredly be to His praise, even in the tender years of youth. As older folks we continually need to extend the sympathetic touch of helpfulness to the younger ones. Again standing together in the work is of utmost importance.

Our Mission Sunday Schools.—Linford B. Hackman. Having the mind of Christ we cannot pass by those who know not the Lord Jesus. There is no special formula that will do for one and all alike to find the place to do the thing the Lord wants us all to do, but if we are soldiers of the Lord Jesus we will heed His command, and go, and the Lord will bring it to pass. There will be more Mission Sunday schools if this is done.

Sermon.—Elam W. Stauffer.

(Evening, December 2, Weaverland Mennonite Church).

Text.—Matthew 28:20, "Lo, I am with you." He whose advent to earth was heralded by the angels; who walked among men revealing God in the flesh; was buried and rose again, gave us these comforting words ere He ascended to heaven, "Lo, I am with you."

These words apply not only to the outgoing missionaries but to every child of God. He is our Savior, sufficient to save every one. As a shepherd watcheth his sheep, so He will watch over us. He is our Counsellor; to Him we can go for counsel.

Was He not called the Prince of Peace? When this world is full of trouble if we hide in Him, He will help us ride above every storm. He has power to deliver; power to keep, power to give counsel and power to save. Truly, the Christian life is one of joy; but there are also sorrows. He knows about our sorrows; He was a Man of Sorrows, acquainted with grief.

He first gives an assurance of His power, next a commandment to go, and then, "Lo, I am with you always, even unto the end of the world."

Closing prayer, Elam W. Stauffer.

M. S. Herr, Secy.

SEWING CIRCLE CORNER

"While she was with them" (Acts 9:39).

* * *

In the broken, and often incomplete story of life we often find little, meaningful snatches. Perhaps Dorcas had been little noticed while she was working. It was her going home that made people think how much she meant to them.

* * *

Word came this week that Sister Anna Stalter had gone to her long home. She was one of our India missionaries, arriving on the field January, 1905. Sister Anna was an active, earnest worker among the girls. She worked faithfully until circumstances made it necessary for her to come to her home land. She was a member of the General Sewing Circle Committee for a number of years. Always active and helpful, she bore her testimony to her Lord. The local circle of which she was a member will miss her and we all join in loving sympathy with her loved ones in their bereavement.

* * *

There is still time to send in warm new or second hand clothing to be shipped to our Russian brethren in Canada. There is really no need of storing clothing that are in danger of becoming moth eaten when there are so many who might be helped in these times of distress. Look over your supply of things that you are not wearing this winter, put them in repair, and send them to Scottdale, Pa., care of Mennonite Publishing House. The Lord will bless your efforts to bless his needy ones.

Nearly all the social problems of humanity and the imperative needs of the world which we see with varying perspective will only be solved when people are converted to the joy of giving which Christ taught—the giving of life and that which represents life—wealth.—O. A. Hyde.

SINGING OUR CREED

When we sing a thing often enough we may come to believe it and practise it. World friendship and brotherhood and goodwill must be deep in the hearts of young people who sing over and over again

In Christ there is no East nor West
In Him no South nor North;
But one great fellowship of love
Throughout the whole wide earth.

In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close binding all mankind.

In hands then, brothers of the faith,
Whate'er your race may be,
Who serves my Father as a son
Is surely kin to me.

In Christ may meet both East and West,
In Him meet South and North;

All Christly souls are one in Him
Throughout the whole wide earth.
—Selected.

THE SELF-EVANGELIZATION OF INDIA

What Can the Pariah Christians Do?

"Ten thousand Christians in one small district of Kasur! Then isn't the missionary's job there about finished? Why not move out, and let those ten thousand evangelize the others?"

That is a fair question. It is one that we have been asking ourselves. If Jesus could trust the evangelization of the world to His handful of followers, why not leave the Christianization of Kasur district of the Panjab to the ten thousand of His baptized followers already scattered through her three hundred villages? Has the missionary become too officious, endeavoring to steady the ark of God with a nervously solicitous hand? Before trying to answer the question, let us take a look at the quality, as well as the quantity of the Christians in Kasur.

For the past three years Mr. Duff and I have known the privileges and provocations of district work in the heart of the "mass-movement" area of the Panjab. By "mass movement" we mean that singular epidemic of conversions to Christianity which twenty years ago was bringing men, not individually, but by whole communities at a time, into the new religion. Most of our ten thousand Christians, (which is a larger number, I believe, than in any other district in the province) were inherited, ready-made, from previous generations of missionaries. Yet we find ourselves still struggling to build an ignorant and inert mass of semi-heathenism into self-supporting, self-propagating churches. Why this state of affairs?

For a generation Christian missionaries had been assailing the strongholds of Hinduism and Mohammedanism in this district, but only here and there, and at long intervals, had they succeeded in making even the smallest breach in those stubborn walls of caste prejudice. In-bred pride of birth rebelled against the doctrine of Christian brotherhood, and the iron chains of caste and custom restrained even those few who would have adventured into the new religion. They had nothing to gain, and everything to lose by any change, so, in anger or disdain, they shook their heads and turned away.

But always, just skirting the outer edges of those hostile high caste crowds, had been a sprinkling of the despised and outcaste serfs, listening too. They had been told that God and religion were outside their pale. Their dulled minds were not expected to

grapple with theology. But one thing they caught, that for some amazing reason, the missionary treated them as men. Here was, apparently, a friend. Perhaps he could and would do something to help them out of their degradation and poverty. Perhaps he would use his influence with government to get them land of their own, or would take their part against the oppression of the land holders. It was worth a try, anyhow. They, at least, had nothing to lose, and might gain much by any change, so, with motives sometimes entirely worldly, or badly mixed, they began to come. Timidly at first, by twos and threes they came, suffering in the beginning some ostracism from their own brotherhoods. Then by whole families, and villages en masse, they clamored for admission to the Kingdom.

The missionary, facing that eager mob almost single-handed, was baffled by the enormity of his opportunity and his problem. Looking back after twenty years, it is easy to say that he made a mistake in letting down the bars which normally condition baptism, and in admitting many who scarcely understood what it was all about. But in his place, would we have found it possible or right to discourage that dimly-conscious, blind groping for something higher? To numbers, the adoption of Christianity undoubtedly meant a spiritual re-birth; at least it brought to all, for the first time, a taste of self-respect, a hopeful looking up, a stirring of deadened ambitions. Was not all that worth conserving at some price?

There was the price, and we are paying it now. The present missionary has fallen heir to a perplexing and discouraging situation which has resulted from this lenient policy. He faces the task of integrating all this unpromising material into a vigorous, self-conscious, expanding, Spirit-moved Church. Can it be done?

In the first place he encounters the distressing poverty of the people. What hope of a self-supporting church among men destitute of bread enough to satisfy their own hunger? A Christian evangelist who cuts himself off from mission support, expecting to get his living from such people, is taking a step of heroic faith. He suffers uncertainty and real privation. Can we, with comfortable incomes from a mission board, expect an Indian fellow worker to make such sacrifice? And yet, by continuing his support, are we not pauperizing his church? The dilemma is real.

Second comes the problem of illiteracy, coupled with almost total indifference to education. The difficulties of church management in an illiterate group are well illustrated by an incident in one of our village congregations. An elder was to be elected,

Nominations were numerous. The blue book says "elect by ballot," but scarcely three members of the community could read or write. Mr. Duff had to resort to the device of having the whole congregation file past him, and whisper in his ear the name for which each wished to vote.

Schools are being established for Christians, but the people who have been denied the privileges of education for unnumbered generations, are slow to see its value, and they feel the need of the money their children could earn out of school. We visited a school one morning shortly after 10 A. M. and were surprised to find, of the thirteen boys enrolled, only two present, and no teacher in evidence. He had gone, the two boys told us, to round up the missing eleven if he could. He had to do that sort of thing nearly every morning, in order to have any school at all.

A still deeper difficulty lies in the low ethical standards among the outcaste people from whom these Christians come. While Hindus and Mohammedans come far enough short of Christian standards of honesty and purity, in their case, public opinion puts some restraint on unsocial impulses. The outcaste, however, is scarcely expected to bother with morals at all. It is taken for granted that he will steal if he gets a chance, and be as promiscuous in sex relations as opportunity offers. Such things have scarcely yet become a matter of conscience among some of the uneducated Christians. One young woman who was put forward for baptism, was asked her husband's name. The evangelist (himself of pariah birth) pointed out a young man in the group and said: "That is the man she is living with, though she is not married to him. But he is a Christian, so he wants her to be one too."

Mr. Duff turned in some indignation to the evangelist. "And do you consider such a woman fit for church membership? And do you countenance such conduct in a Christian man?"

"Well, you see, it really isn't their fault," explained the evangelist, placatingly. "They would like to be married, but she has a husband who refuses to grant her a divorce, so what can they do?"

Related to their unmoral standards, is the materialistic viewpoint of these people. America has been hearing much lately, through Stanley Jones and others, of the spiritual sensitiveness of the Indian. And true it is that the caste Hindu, of whom he speaks, is capable of a personal and mystic spirituality, a detached other-worldliness, which is usually quite unrelated to social ethics, and airily free from any sense of responsibility for his outcaste neighbors. But in my experi-

ence with outcaste communities, I find little of spiritual awareness, and much engrossment in worldly matters. Many of the men come to us, not to learn of God, but hoping to get land. Sixty-five families in Luliani went over to the Roman Catholics a few years ago, because they had the idea that the Roman Catholics were going to give them land; when the land failed to materialize, they came back to us a year later. The women interrupt the Scripture lesson to ask if we are never going to take these baskets of cow-dung off their heads, their badge of servitude. Can we blame them? If wealth and luxury give birth to materialism, no less do ugly poverty and a desperate scramble for bread smother the finer instincts of the soul. Is it possible for the new Christian, scarcely removed from the pariah, living on a dung-heap, spat upon and cursed, hounded by want, to be spiritually minded? Possible perhaps, but very difficult.

Growing out of all these other difficulties is the last hindrance I shall mention, to the upbuilding of a self-propagating Panjabi church, and that is the lack of any sense of responsibility for the Christianizing of their high caste neighbors; that is considered the job of the mission-paid agent, or the missionary. It has not occurred to them that it should be their work. To anyone with insight into caste psychology the reason is clear. That these despised serfs should suddenly assume the role of religious instructors of their masters, is an idea so preposterous as to be altogether unthinkable.

I shall never forget my first experience with the problem in Kasur district. It had been my practice each day to visit first the Christian section of the village, and after meeting with the women there, to make a call or two in the non-Christian homes in the more aristocratic quarter. One day I conceived the plan of taking some of the Christian women with me, and giving them a small share in presenting the message, by singing a hymn or two. Strange to say, the only opposition I met was not from offended high caste hostesses, but from the timidly reluctant Christian women. At first it was hard even to get them to understand what I wanted. When asked to lead the way to some non-Christian home, they took me a few doors to another Christian home.

When with coaxing and exhorting, I got them at last to the door of a Hindu home, they fled in a panic, when they heard footsteps approaching. Eventually I led them into the courtyard. The hostess, perhaps for my sake, was gracious to them, and even asked them to sit down, but they were too dumbfounded to do it. Instead, they lined themselves up in a row against the wall, and refused to open

their mouths. I had to sing my hymns alone after all. How long will it take even ten thousand of such Christians to evangelize the rest of Kasur?

What shall we do about it? Give up these outcasts and concentrate on the higher classes? I think not. In the first place, there could be no more effective method for demonstrating to the high castes the real meaning of Christianity, than by setting before them this object lesson of the missionary reaching out a hand to lift up the untouchables. We already see the results of the lesson in the many reform movements springing up among the Hindus and Mohammedans, with the purpose of reclaiming the pariah.

In the second place, outcaste work, in spite of its discouragements, has justified itself in the production here and there of outstanding Christian leaders, who have gained prestige even among the highest castes by their uprightness and ability. There is, too, a gradual raising of the whole economic level of these people. This is due, in part, to education and to the increased independence of Christian communities fostered by their new self-respect. In some quarters mission and government have successfully led in certain agricultural experiments, such as chicken raising and tenant-farming in land newly opened by canals. But best of all, there is growing up in these villages a standard of life called Christian, which is definitely higher than the standard that prevails for the outcaste, and in some respects higher than Hindu and Mohammedan ideals.

But the missionary's task is not yet completed. We must Christianize the outcaste, grapple with great living problems of his poverty, his ignorance, his immorality, his unspirituality, and his sense of inferiority. That is a task to challenge the faith and courage of man, a task impossible without God.

—By Mrs. W. W. Duff, Kasur, Panjab, India, in *Missionary Review of the World*.

A DISCOVERY

The sites of the ancient cities of Sodom and Gomorrah have been discovered by Father Alexis Mallon, a French priest and scientist. The ruins are said to be the largest so far uncovered in Palestine, revealing the fact that there were large and populous cities with buildings fifty feet high and many evidences of wealth and culture. Father Mallon found fragments of pottery and other remains dating back about 3000 years before Christ. The relics show that such rites as snake worship and even human sacrifices were common with these people. The furniture and utensils were of stone and bronze, and pearls and precious stones were used for ornaments.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For November, 1933

GENERAL

Sharon Cong O	\$ 2 64	Lockport Cong O	17 06
Sugar Crk Cong Ia	25 70	W Zion SS Alta	8 55
E Union Cong Ia	12 33	Salem SS Alta	39 40
E Fairview Cong Neb	33 46	Beech Cong O	28 15
Roseland Cong Neb	4 00	Stahl Cong Pa	30 00
W Union Cong Ia	74 59	Blough Cong Pa	30 00
Latschar Cong Ont	18 11	Spg Valley SS Kan	37 50
A Bro O	10 00	Bethel SS Oreg	3 61
Forks Cong Ind	13 20	S W Pa SS Conf Miss Fd	6 00
Mt View SS Mont	2 50	Weaver SS Pa	15 00
F C Luethi	2 00	Belmont Cong Ind	21 72
Fulton & Williams Co		Elkhart SS Cl 27 Ind	1 55
Congs O	25 00	Elkhart SS Pr Dept Ind	4 14
Plain View SS O	12 25	Elkhart Cong Ind	16 87
Martins SS O	23 11		
Central Church O	13 25		
S Union SS O	43 70		
S Union SS Cl 9 O	5 75		
Fairview Cong ND	100 00		
Dak-Mont Dist Miss Mtg	15 46		
Yellow Crk Cong Ind	23 11		
	460 16		

INDIA

General

A Sister Pa	50 00	Hostetler Relatives	31 25
A Sister Ind	1 50	Waterloo SS Ont	20 37
O S Gingrich	5 00	Waldo SS Ill	2 50
Sue F Landis	5 00	Willow Spgs SS Birthday	
Wood River Cong Neb	10 00	Pennies Ill	2 89
Waterloo SS Clara		Hopedale Cong Ill	26 00
Snider Cl Ont	10 60	Zion SS Mich	9 98
Waterloo Cong Ont	41 50	Alpha SS Minn	12 24
Geiger Cong Ont	18 00	Midway & N Lima SS O	46 96
Iagey SS Ont	6 49	Blough SS Pa	8 64
Elmira Cong Ont	20 00	Portland SS Birthday	
Landisville SS Pa	38 98	Offgs Oreg	13 43
Hopedale Cong Ill	26 95	Rockton SS Pa	1 85
Willow Spgs Cong Ill	9 42		
Daniel H Rohrer	10 00		
Melva Harder	25 00		
Salford SS Pa	53 80		
Providence Cong Pa	50		
Salem Cong Alta	45 20		
James Hostetler	20 00		
Leas View SS O	4 55		
Region Cong Minn	3 23		
p Valley Cong ND	10 00		
District Va	15 00		
It Clinton SS Va	14 50		
an City Miss Cong Kan	8 81		
imon Cong Colo	2 57		
ajunta Cong Colo	5 50		
Holbrook SS Colo	3 28		
airview Cong Oreg	16 72		
ion Cong Ore	9 34		
ethel Cong Oreg	25		
mna Cong Ind	8 82		
opowell Cong Ind	30 55		
	531 06		

C Contribution:
Waterloo Co Jr SC Ont 15 30
Total India Gen 546 36

Missionary

Sister Ind	1 50	Jr Savings:	
J Lehman	25 00	Willow Spgs SS Ill	6 52
oah D Lehman	2 00	Metamora SS Ill	19 06
ie F Landis	5 00	Hopedale SS Ill	19 25
ugar Crk Cong Ia	37 50	E Union SS Ia	14 35
Fairview Cong Neb	28 06	Sonnenberg SS O	24 17
dem Cong Neb	7 78	L Deer Crk SS Ia	9 45
r & Mrs E P Gerber	25 00	Filer SS Ida	14 97
itchener YPM Ont	30 00	Midway & N Lima SS O	19 88
itchener Cong Ont	90 00	Hopewell SS Ind	2 92
itchener SS Ont	30 00	Blough SS Pa	11 85
nna Camp SS Cl Ill	19 00	Red River Valley SS ND	3 00
Willow Spgs Cong Ill	31 92	Portland SS Oreg	17 57
Sister Ind	450 00	Fairview SS Oreg	7 86
riends Ohio	150 00	Providence SS Pa	4 19
mna SS Ind	50 00	Daytonville SS Ia	13 15
		Rockton SS Pa	7 30
			195 49

Adult Savings:

Metamora SS Ill	5 00
Alpha SS Minn	14 84

Blough SS Pa	15 07
Daytonville SS Ia	1 54
	36 45
Total India Miss Child	716 81

Evangelist

Manheim Bible Study Cl	22 00
Pa	
A Bro & Sis Mellingers	6 00
Cong Pa	5 00
Sara A Lehman	5 00
Strasburg Cong & SS Pa	22 00
E Petersburg SS YMB Cl	6 75
Pa	
A Bro & Sis Elverson Pa	25 00
A Bro Pa	15 00
Matt 6:3 Pa	5 00
S Union SS Cls 11, 12 O	7 00
	113 75

Bible Women

Esther Eshleman	1 00
Alice Risser	1 00
Mr J P Sommer	20 00
Oak Grove SS YW Cl O	22 00
Rohrerstown SS Ada K	
Millers Cl Pa	11 00
Salem SS O	11 00
S Union SS Cl 5 O	11 00
S Union SS Cl 17 O	6 00
Bowne Cong Mich	11 00
Goshen College SS	
Older Br Ind	4 10
	98 10

Teachers

A Lorne Burkholder	14 00
Waterloo SS Ont	24 00
S Brownsberger	8 00
Ivan & Nora Groh	15 00
A Bro & Sis Lanc Pa	5 00
A Sis Mellingers Cong Pa	5 00
5 Sisters Lanc Pa	4 00
Strasburg Cong & SS Pa	45 00
Schertz Bros	91 00
Blooming Glen SS Wm	
Moyer Cl Pa	20 00
Blooming Glen SS T K	
Moyer Cl Pa	21 00
Ohio SS Conf	25 00
Beech SS Ohio	60 00
S Union SS Cl 13 O	13 00
S Union SS Half Century	9 80
SS O	
Portland YPCLS Oreg	20 00
Goshen SS Ind	25 00
Goshen SS Cl 9 Ind	2 75
Goshen SS Cl 10 Ind	9 50
	417 05

Orphan

Chicago SS Beg Dept Ill	10 55
Chicago SS Pr Dept Ill	15 15
Millwood SS Child Pa	8 00
D S Gingrich	5 00
Sue F Landis	5 00
Berlin SS O	10 00
N Pomona SS Calif	16 00
L Deer Crk Cong Ia	
Cl 26, 27	10 21
Cl 31	2 00
Cl 9	2 70
Cl 1, 24	2 00
Plum Crk SS Neb	18 00
W Union SS Pr Dept Ia	10 13
Noah Hershey	16 00
Hopedale SS Jr Cl Ill	8 00
Sandhill SS Cl 8 NY	8 00
Mary C Krupp	10 00
Oak Grove SS Wayne Co	
Helping Hand Cl 7 O	20 00
Waterloo SS Ont	18 00
Henry Gingerich	8 00
Kitchener SS Ont	
Geo A Weber Cl	11 80
Frank Schissler Cl	8 55
Elizabethtown SS Dora	
Aungst Cl Pa	16 00

Elizabethtown SS Mrs	
Eli Burkhardt Cl Pa	8 00
Verna Brandt	8 00
A Sis E Petersb'g Cong Pa	7 00
Mr & Mrs E O Brubaker	18 00
Elizabethtown SS John	
Rutt Cl Pa	18 00
Paradise & Millers SS Md	26 00
Mary Brunk	21 34
Bethel SS Mrs L J	
Hartzler Cl Mo	8 00
Willow Spgs SS Pr Dept	
Ill	5 80
Mrs A P Schertz	7 00
Forks SS Ind	18 92
Plain View SS O	
Cl 7, 11	10 00
A Bro & Sis Kans	8 00
Bethel SS Prim Dept Mo	8 00
Norristown SS Pa	16 00
Mr & Mrs Geo Beechy &	
Family	16 00
Blooming Glen SS Wm	
Moyer Cl Pa	8 00
Kitchener SS M C	
Cressman Cl Ont	2 00
Mt View SS Alta	10 00
S Union SS O	
Cl 4	1 00
Khedu Cl	8 00
Primary Dept	5 90
Jr Earnings	51 87
Jr Savings	3 93
O Grove SS Pr & Jr Dept	
O	10 30
Kans City SS Pr Dept Ks	9 00
Sycamore Gr Cong Mo	5 00
Albany SS Oreg	30 06
Bethel SS Cl 7, 9 Oreg	2 37
Pinto SS Md	21 00
Mill Run SS Pa	5 30
Altoona SS Pa	11 56
Mary E Schantz	8 00
Elkhart SS Cl 18 Ind	8 00
Howard-Miami SS Cls	
7, 8 Ind	10 00
Shore SS Ind	17 80
Yellow Crk SS Ind	64 00
Goshen SS Pr Dep Ind	16 00
Jr & Inter Dep Ind	25 97
	778 21

S C Contribution:
Fulton Co AM SC O 10 00
Total India Orphan 788 21

Widow

Sue F Landis	5 00
Cedar Gr Cong Ont	5 00
A Bro & Sis Wellesley	
Ont	11 00
Kitchener SS John	
Cressman Cl Ont	4 25
Mr & Mrs David Eimen	10 00
Walnut Creek SS Cl 9 O	10 00
Bethany SS Mich Jr S	4 00
W Zion SS Alta	1 00
S Union SS Cl 9 O	2 25
Ft Wayne SS Ind	5 00
Olive SS Cl Ind	22 00
	79 50

S C Contribution:

Alpha SC Minn	10 00
Total India Widow	89 50

Medical

L R Troyer & Family	10 00
A Sis O	10 00
A Sis Md	10 00
Mrs Barbara Weaver	15 00
Kitchener SS A C Kolb	
Cl Ont	8 50
Conestoga SS Mary	
Petersheim Cl Pa	10 00
Charles D Kulp	15 00
Mr & Mrs Ed M Yoder	10 00
Catlin SS Kan	10 00
Elkhart SS Cl 23 Ind	10 00
Goshen SS Cl 6 Ind	2 85
	111 35

Clinton Fr SS Ind	9 40
Maple Gr SS Pa	17 51
	62 46
Total Orphans' H Ohio	313 93

Home for Aged—Ill.

Waldo Cong Ill	8 56
Maple Gr Cong Pa	91 00
Elkhart Cong Ind	18 30
Special Support	293 10
Contribution Box	2 00
Friends Ohio	3 00
Hopedale Cong Ill	8 00
A Friend	16

424 12

La Junta Hospital & Sanitarium

Plainview SS Cls 7, 11 O	1 00
Schellsburg Cong Pa	50
Glade Cong Md	1 00
Mrs Robinson	1 00
E J Yoder	2 00
Ada Burkhardt	5 00
Amanda Oesch	1 00
Mary Good	27 50
Maxwell Kerr	25
Lawrence Overdorf	47
Barbara Zink	1 00
A M Leatherman	1 46
E E Miller	3 00
E Holbrook Cong Colo	5 84
Hosp Sales-Charged	2,443 93
Hosp Sales-Out Patient	42 50
Hosp Sales-Cash	634 62
Income-Boxwell Farm	37 90
Rental Incomes	143 55

3,353 52

Total Char Institutions 4,518 09

AFRICA

Sue F Landis	5 00
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ANNUITY

A Sister Pa	100 00
A Sister Ohio	100 00
A Brother Ill	100 00
	300 00

OTHER FUNDS**Peace Problems Committee**

Ed Swartzendruber	50
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Evangelization of Jews

Melva Harder	25 00
Frank Bennett	4 00
	29 00

General S. S. Committee

alem SS Alta	8 00
√ Zion SS Alta	2 18
It View SS Alta	2 00
ethel Cong Mo	5 45
rotection Cong Kan	2 20
√ Liberty Cong Kan	3 94
veaver SS Pa	1 49
airview SS Mich	5 80
leas View SS Mich	1 00
idland SS Mich	2 50
ion SS Mich	1 40
owne SS Mich	2 50
ethany SS Mich	1 72
ethel SS Mich	3 16
etroit SS Mich	3 00

Clinton Fr SS Ind	4 77
Maple Gr SS Ind	3 50
Hopewell SS Ind	3 80
Berea SS Ind	1 25
Howard-Miami SS Ind	7 00
Middlebury SS Ind	4 05
Burr Oak SS Ind	1 50
Goshen SS Ind	7 58
Leo SS Ind	3 00
Chic Home Miss Cong Ill	3 50
Science Ridge SS Ill	5 00
Peoria Mission Cong Ill	2 30
E Union Cong Ia	5 00
	98 59

Missionary Widow

Fairview SS Mich	9 45
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District General

Spg Val Cong ND	6 15
Red Top SS Mont	8 74
Fairview Cong ND	10 00
Fairview Cong Farming	
Project ND	114 54
Dak-Mont Dist Miss Mtg	15 46
Red River Val Cong ND	10 00
A Brother Pa	25 00
Skippack Cong Pa	15 00
Bowne Cong Mich	10 00
Howard-Miami Cong Ind	12 07
Middlebury Cong Ind	8 02
Salem SS Ind	6 08
Clinton Fr Cong Ind	24 42
Maple Gr Cong Ind	17 50
E Bcnd Cong Ill	40 02
Bethel Cong Mo	13 35
Spg Val Cong Kan	17 01
Palmyra Cong Mo	5 00
White Hall Cong Mo	2 00
Cherry Box Cong Mo	2 75
W Warblers	2 35
Filer Cong Ida	5 12
Bethel SS Ore	1 53
Albany SS Ore	11 69
Oak Gr Cong Md	50
Thomas Cong Pa	1 65
East Menn School Va	5 35
Springdale SS Va	17 00
Mt Clinton SS Va	13 60
Mt Pleasant SS Va	27 00
Springdale Cong Va	9 78
Weaver SS Va	47 34

S C Contributions:

Springdale SC Va	5 00
Total Dist Gen	511 02

No Bible Society

D G Kauffman	10 00
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Rural Missions

Olive Cong Ind	21 36
Latschar Cong Ont	17 20
Thomas Cong Pa	4 05
	42 61

Board of Education

Reanoke Cong Ill	7 25
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Evangelistic Fund

E Holbrook Cong Colo	7 58
Milan Val Cong Okla	2 25
W Liberty Cong Kan	11 35
Pleasant Val Cong Kan	8 15
	29 33

S. S. Field Worker

Mt Zion Cong Mo	2 06
Spg Val Cong Kan	5 00
Protection Cong Kan	2 20
	9 26

Pacific Coast Conference

Filer Cong Ida	6 05
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Portland Mission Bldg.

Filer Cong Ida	5 88
Bethel Cong Ore	1 25
	7 13

S. W. Pa. Conf. Fund

Pinto Cong Md	3 41
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Johnstown Bible School

Glade Cong Md	2 28
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S. C. Letter

Trail SC Ohio	1 00
Mrs Harvey Miller	20
	1 20

General S. C. Expense Fund

Orrville SC Ohio	1 00
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Mission News Bulletin

Benj F Geiser	1 00
Mrs E D Harshberger	25
A Sister Pa	1 00
J C Fretz	1 00
Sam Brownsberger	27
A D Grove	50
Thomas Yoder	50
Stella Lehman	1 00
Jos Metzler	1 00
G D Shenk	30
C R Widmer	5 00
A Bro & Sister Ind	5 00
Dan Widmer	1 00
Sam Leis	1 00
D J Lehman	5 00
M H Eshleman	1 00
M D Stutzman	1 00
M O Krabill	1 00
Dema G Horst	77
A Bro Pa	1 00
Mr & Mrs Alvin Selzer	25
Lewis Garber	1 00
Dan Schlabach	1 00
John Cressman	50
A Sister Ind	1 00
Mrs Jonas Short	50
Lloyd Schlabach	10
Ed Swartzendruber	50
Alvin Culp	1 00
A Bro Pa	1 00
	35 44
Total Other Funds	803 52

RELIEF FUNDS**Russia**

A Brother Pa	50 00
Sue F Landis	5 00
E Union Cong Ia	25 67
Willow Spgs Cong Ill	20 85
Allensville Cong Pa	17 71
Mr & Mrs Ernest H Miller	10 00
Maple Gr Cong Pa	11 00
Mattawana Cong Pa	10 78

Clayton S Weber	10 00
Weaver SS Va	41 00
Sarah Miller SS Cl Mo	10 00
Bethel Cong Ore	5 00
Yellow Crk Cong Ind	25 55
Yellow Crk, Salem & Nappanee SS Mtg Ind	16 00
Holdeman Cong Ind	15 08
Bowne Cong Mich	8 00
Yellow Crk Cong Ind	28 26
Berea Cong Ind	8 75
Olive Cong Ind	50 00
Fairview Cong Mich	43 00
	423 65

China Famine

Sue F Landis	5 00
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General

Thurman Cong Colo	5 87
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Russians-Harbin, China

Wilmot AM Cong Ont	29 00
Wash Co Md-Frank Co	
Pa Miss Bd	600 00
Franconia Cong Pa	201 00
Doylestown Cong Pa	69 87
Skippack Cong Pa	78 50
Spring City Cong Pa	126 00
Plain Cong Pa	122 46
Providence Cong Pa	23 00
West New York SS NY	20 76
Mountain V Cong Mont	9 65
Fulton & Wms Co Congs Ohio	75 00
Cent Cong Allen Co O	15 00
Crystal Spgs Cong Kan	10 30

1,380 54

Total for Relief Funds 1,815 06

SUMMARY

Alta-Sask Dist Bd	364 08
Dak-Mont Dist Bd	308 13
Franconia Dist Bd	863 46
Ind-Mich Dist Bd	884 50
Illinois Dist Bd	280 33
Ia-Neb Dist Bd	617 57
Lancaster Dist Bd	472 30
Mo-Kans Dist Bd	325 25
Ohio Dist Bd	578 28
Ontario Dist Bd	1,112 71
Pacific Coast Dist Bd	180 83
SW Pa SS Conf Dist Bd	86 25
SW Pa Conf Dist Bd	228 41
Virginia Dist Bd	218 71
Wash Co Md-Frank Co	
Pa Dist Bd	729 00
S C Contributions	160 43
Men Bd of M & C	7,682 93

15,093 18

India Mission Funds	4,397 26
S America Miss Fds	1,931 78
City Mission Funds	862 31
Char Institution Fds	4,518 09
Africa	5 00
Annuity	300 00
Gen & Other Mis Fds	1,263 68
Russia Relief Fds	1,815 06
	15,093 18

Respectfully submitted and gratefully acknowledged,

V. E. Reiff, Gen. Treas.,
1711 Prairie St.,
Elkhart, Ind.**GLEANINGS****Indian Church Over 100 Years Old**

Bruce Petta church, Bellary, has long passed its hundredth birthday. It is the other Church of the district, and has a

membership of over a hundred and sixty. Some of the older members began life as Hindus, but most have been born in Christian homes and have little temptation to join in Hindu feasts or ceremonies. On the whole, it is an educated group; many of the young men are teachers or in government

service. Also, many of the women are teachers in government or mission schools.

If contributions are evidence, this church has grown stronger; it has not only paid all its expenses but contributed toward the Council. The disappointing feature is that it does not grow by additions from the Hin-

du community, yet it stands for definite Christianity.—The L. M. S. Chronicle.

Famous Christian Daily

The Toronto Globe is now nearing a century of service. This daily of large circulation and powerful influence is unique among metropolitan newspapers because of its uncompromising Christian testimony. Not only does it give special attention to church affairs and Christian activities, but for many years it has published every Wednesday on its editorial page a Christian message of true evangelical character. The Globe's "Wednesday Sermon," as many affectionately term it, has been a landmark in daily newspaper journalism for many years, and continues without interruption.

The president of the company is a brother of R. A. Jaffray, one of the leading missionary statesmen in the world to-day, having represented the Christian and Missionary Alliance in China, Borneo and Bali, for many years. —S. S. Times.

Young Cuban Christians

Dr. McCall, a Baptist missionary in Cuba, says that it is unusual to find a young man in that island who is a faithful church member without a copy of the New Testament in his pocket. Dr. McCall further says, "We could name any number of young fellows from whom you could ask a Testament any time anywhere and not be disappointed." They not only carry their New Testaments but they use them when they find an opportunity to discuss the Word of God with their associates in school, in business, on the streets,—wherever they happen to be. —World Comrades.

Interest in Guatemala

Dr. L. P. Sullenberger, pastor of Guatemala City church, reports a noticeable growth of spiritual interest during the year. "Never have there been so many professed conversions, nor so much interest among older believers. Sunday school attendance has maintained an average of above 450; cottage meetings have multiplied to five each week, with requests for two more; Bible classes and worker's training classes have been established by the young people and there are requests for more. Several series of evangelistic meetings have been held with good results, a great deal of personal work is being done and the city is becoming more and more evangelized. In the out-fields there has been good progress also. Native men in the Presbytery are taking more responsibility and initiative. In three fields there has been commendable growth—El Progreso, Sanarte and Cabanas. In El Rancho, El Progreso and Sanarte there are new properties and new chapels have been constructed at the first two places." —Guatemala News.

Alliance Missions in S. A.

The Christian and Missionary Alliance has missionary interests in five of the South American Republics,—Argentina,

Chile, Peru, Ecuador and Colombia. The total staff of missionaries on these fields is 74, exclusive of a large native ministry. In Argentina and Chile there are thriving native churches, self-governing but not wholly self-supporting. A Bible school has been opened in Peru. Work among jungle Indians is being conducted in Peru and Ecuador, and an encouraging number have accepted Christ. In Ecuador, Alliance work is in three sections,—the Coastal Provinces, the Quichua Indians of the Sierras and those of the jungle. —Alliance Weekly.

Pushing Forward in Brazil

Southern Presbyterians report that their most conspicuous advance of the year has been in North Brazil, where evangelistic work was begun in a hitherto unreached section of vast proportions in the far interior of the states of Pernambuco, Parahyba and Ceara, under the direction of Rev. Langton Henderlite. Associating with himself five missionaries and one colporteur, and selecting a number of strategic centers along the frontier several hundred miles inland, he has opened a work that has gone forward with an abundant fruitfulness reminiscent of apostolic days. He has found a population spiritually starved, hungry for the Gospel's message of hope and salvation, out of which there have already been 149 conversions, despite the fact that the work is only a year old.

Brazil is one of the most flourishing mission fields in the world. —Christian Observer.

Among Primitive Indians

William M. Strong, of the Soldiers' Gospel Mission in Chile, writes of the opportunity to present the Gospel to groups of Indians who were alarmed over the reports that the end of the world was near. Some of the chiefs became so concerned that they decided to call their people together to see what ought to be done about it. The movement at first had nothing of a religious nature, but recognizing this as an opportunity a messenger was dispatched to tell them that someone was coming to town who knew quite a bit about the subject of the end of the world and also what to do about it; and inviting them to gather at a certain large warehouse, prepared with seats for their accommodation. On the day appointed for the meeting they began to arrive long before the appointed time, and when the hour for the meeting came it was found that seven different localities were represented. The message was simply given, the effort being made to show them how to prepare for the coming of the King of kings.

—Moody Institute Monthly.

Glory to God Only

The Soli Deo Gloria Movement in Hungary means "Glory to God alone," and is a youth movement to the end that all activity shall be to the glory of God.

Herr Soos, one of the leaders, states

their leading principle thus: "In the place of our thoughts about Christ, the central point of our evangelism must be the living power of Christ. . . . Christianity is neither a Sunday dress in which one forgets the sorrows of life, nor a narcotic against suffering, but on the contrary a power which in all difficulties of everyday life helps us to achieve victory."

The movement is mainly among students of colleges and secondary schools. There are now 2,200 members in sixty-five groups. There are Bible discussions, talks on vital problems and class work for the younger groups. The watchword for boys is "Purity, Temperance, Honesty," and for girls "Purity, Loyalty, Service."

—Christian Irishman.

The Bible in Spain

Since the Spanish Republic declared for religious freedom, Spaniards have taken to reading the Bible (says Reuter's Madrid Correspondent).

So many packets of Bibles now reach Madrid from Britain that the small handcart in which they were carried from the local station to the offices of the Bible Society has had to be replaced by a motorvan. The figures of 190,554 Bibles and New Testaments sold in 1931 as compared with 130,554 sold in 1930 clearly shows the considerable increase in sales.

Two of Spain's present Cabinet Ministers, it seems, were educated in Protestant schools, and the Republican Government is more favorable towards spreading the use of the Bible.

—Evangelical-Messenger.

Soviet Atheism

A report published in Das Evangelische Deutschland indicates the determination of Soviet Russia to wipe out religion. The Lutheran News Bulletin translates this report:

The objective of the periodical, The Godless, is to lay hold on the entire mass of laborers in factories and collective centers. Religion is the strongest brake to the building up of socialism, it is the weapon of the counter-revolutionary fight of the kulaks (farmers) and of world capitalism. "The fighting Godless," through the development of their anti-religious works, are striking a blow against the enemy of the classes, against religious festivals, against individualism and against selfishness which is being protected by all shades of religion. The banner cry is "the quickest possible transformation of believing workers into fighting Godless." To this battle cry belongs also the watchword given by Jaroslawski, the leader of the Russian Godless, that every effort be made to complete the extermination of religion in Soviet Russia by the year 1937.

The latest edition is devoted to the special obligation resting on "the fighting Godless" in connection with the execution of the second five year plan. "The fighting Godless," quoting verbatim, will devote their full strength to this front in the fight to carry out the second five-year plan. The annihilation of the causes which create class differences and profiting is identical with the annihilation of the causes which create and nourish faith in God.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVI (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, JAN. 11, 1934

(Herald of Truth
Established 1864)

No. 41

EDITORIAL

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

So saying, Paul ascended to the very heights of Christian aspirations. Of the impressive things that he said, it is hard to say which is the most important. Are we burdened with the same desires?

Two Yokes.—One of these yokes is mentioned in Matt. 11:29 and the other in II Cor. 6:14. Both suggest the idea of being dominated by some outside power. Bear the yoke of Christ, and Christ will lead us on the upward way. Bear the yoke which brings us under the power of unbelievers, and, unless we are delivered from the bondage of this yoke, we will meet the unbelievers' doom.

What do you hope to accomplish during the present year? The more fully you put your trust in God, the more liable you are to realize your hopes. The more faithful you are in improving the opportunities which each moment brings to you, the more you will have to your credit at the end of the year. Should you be called home before the year is gone, you will have gained more than the sum total of all human efforts will amount to.

"Be ye not unequally yoked together with unbelievers." This has been held to apply to the marriage relation, to business partnerships, to the secret lodge, and to other unscriptural alliances between believers and unbelievers. At this time it is an especially live problem as applied to the unequal yoke between Fundamentalists and Modernists, in the same church or in confederations. The Mennonite Church has consistently held aloof from such church federations as the Federal Council of Churches and for-

merly from the Interchurch Movement, for the simple reason that such movements are taking into full fellowship those who are "denying the Lord that bought them;" in other words, Modernists. This attitude, voiced in such familiar scriptures as II Cor. 6:14; Gal. 1:8,9; II Jno. 10, etc., is the attitude of the Mennonite Church, whether in America or any other country on the globe. It is the only policy that can keep the Church on safe ground, for invariably in all church federations the tendency is to descend to the level of the most liberal elements included in the alliance.

Fifty Mennonite Leaders.—Several years ago we published a list of biographical sketches of fifty Mennonite leaders who in their day made a positive contribution to the work of the Church in the way of capable leadership in their respective communities or districts. Following is a list of names of those included in that list:

Blauch, Jacob
Brenneman, John M.
Brubacher, Jacob N.
Burkholder, Christian
Burkholder, Martin
Burkholder, Peter
Coffman, John S.
Coffman, Samuel
Driver, Joseph N.
Eby, Benjamin
Eby, Christian
Eby, Isaac
Eby, Peter
Funk, Heinrich
Funk, John F.
Funk, Joseph
Geil, John (Pa.)
Geil, John (Va.)
Godschalk, Jacob
Godschalk, Samuel
Goldschmidt, Joseph
Haldeman, Abraham
Hamilton, B. F.
Heatwole, Daniel S.
Herr, Amos

Herr, Christian
Hertzler, Jacob
Hoover, Samuel
Horst, Michael
Hostetter, Jacob
Hunsecker, John
Johnson, Nicholas
Kenagy, J. C.
Kolb, Dielman
Kulp, Jacob
Lehman, Daniel
Mack, Andrew S.
Mast, Jacob
Miller, Moses B.
Nice, Henry (Ill.)
Nice, Henry (Pa.)
Plank, David
Rutt, Martin N.
Schlegel, Joseph
Schmitt, George
Schmucker, Isaac
Smith, John
Steiner, M. S.
Stemen, Henry
Yoder, John K.

When this list was completed we felt that there were a number of leaders of outstanding prominence not included in the list, and it was our intention to publish a supplemental list soon after, but failed to get to it. We are now planning to publish another list of "Fifty Mennonite Leaders," outside of the list named above. But

CHRISTIAN LEADERSHIP

V. The Leadership of Ordained Men

Perhaps we should have said, "Leadership of Men in Positions of Responsibility;" for that is what we have in mind. Yet the proportion of men who are actually ordained, among the leadership, is so large, as compared with other leading leaders, that we will let our heading stand as it is.

We get our basis for discussion from such scriptures as Acts 9:6, Eph. 4:11-16, and Heb. 13:7, 17:

Acts 9:6: "And he trembling and astonished said, Lord what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do."

Eph. 4:11-16: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God," etc.

Heb. 13:7, 17: "Remember them that have the rule over you, who have spoken unto you the word of God: whose faith follow. . . . Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account. . . ."

In the first reference quoted it is clear that God directed Saul to go to the heads of the Church, and there he would receive proper instructions. It is God's plan that men should be set apart whose responsibility and duty it is to teach the way of life to all inquirers after truth.

In the second reference two thoughts stand out clearly: (1) Ordained leaders are God-called. (2) It is through their leadership that the Church is to be established and

before we make up the entire list of fifty, we will be glad for suggestions of names, from all that are interested, submitting from one to a half-dozen names, and your recommendations will receive consideration.

strengthened in the faith and service of Jesus Christ.

The third reference points out the duty of members toward their God-ordained leaders, giving reasons for such admonition. That the men mentioned in each of these scriptures are leaders in the Church and not civil or political leaders is evident from the description of what these men are to do.

Many more scriptures pointing to a God-ordained leadership in the Church might be cited, but these must suffice. But we get a wrong conception of the office and authority of Church leaders unless we keep in mind the fact that in Christ Jesus we have

The Real Leader

as the Head of the Church. As Paul says, "He is the head of the body, the church . . . that in all things he might have the preëminence." As compared with Him, all Church officials or leaders are but underlings. We speak of certain Church officials as "bishops," "shepherds of the flock," etc., and rightly so; but such titles are but empty sounds unless we give due recognition to the great "Shepherd and Bishop" (I Pet. 2:25) of our souls. Recognizing this relationship, the most eminent among human leaders of the flock of God regard themselves, not as "lords over God's heritage," but rather as "ensamples to the flock."

Paul recognizes this when he admonishes the Corinthians to "Be ye followers of me, even as I also am of Christ." In other words, I am giving you this exhortation because I am a follower of Christ; and being a follower of Christ I encourage you to follow after me; for in doing so you are most certainly following Christ. Another inference to be drawn from this admonition is that leaders who are not followers of Christ lead their flocks astray. They are blind leaders who lead their followers "into the ditch." There rests upon all Church leaders a fearful responsibility which they can not lightly regard.

Why Follow Faithful Church Leaders

1. It is a scriptural command. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls," means nothing if it does not mean that we should obey this as a command, and yield submissively to the leadership of those set over us in the Lord.

2. It is the logical thing to do. Remembering that these men get their authority from God (Eph. 4:11) who ever rejects the leadership of God-ordained men rejects God Himself. Because "God is not the author of confusion" it follows that all things should be done "decently and in order."

3. It means not only order but also

serves the best interests of the Church. In the days of the judges "every man did that which was right in his own eyes." Had every man done that which was right in the eyes of God there would have been order instead of confusion, freedom instead of slavery, prosperity instead of national disaster. In matters spiritual as well as in temporal affairs, there can be no success without a proper recognition of and respect for constituted authority. Let the bishop, the minister, the deacon, the superintendent, the chorister, the janitor, the teacher, and every one else in some position of leadership and authority be loyally supported and respected in his position, if the highest interests of the Church are to be fostered.

Some one raises the question of what to do with unfaithful leaders. Unfaithful leaders, like unfaithful members in subordinate positions, should be dealt with in accordance with Scripture. "Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." "If any man be overtaken in a fault, ye which are spiritual, restore such an one, in the spirit of meekness." There is a regular and an irregular way, a Christian and an un-Christian way, a constructive and a destructive way of dealing with all sinning or unworthy members, whether they occupy official positions in the Church or not. So long as Saul was on the throne, though he had grievously sinned, the fact that he was God's anointed was respected by David and by Jonathan. If we coöperate with the Lord, and let the Lord lead out in dealing with modern Sauls, one of two things will take place: Either they will be brought to repentance and retained in or restored to their respective places, or they will, by the Word and the will of the Lord, be removed. Let God's Word be followed in all such cases.

Scriptural Qualifications

We often hear it stated that God never calls any one to a position in the Church but that He also qualifies him to fill the place. We believe every word of this statement. But sometimes the Cause suffers because the Church fails to take note of these qualifications (or the lack of them) when men are under consideration for certain positions. For example, the Bible very specifically names the qualifications of bishops and deacons. This means that it takes certain qualifications to fill these stations, and God tells what things to look for when men are being chosen to fill them. The same rule might be applied when it comes to filling other positions. The more we study these needs, and the qualifications of the men under consideration for certain places, the more intelligently the Church may act and God's provisions for efficient service

will be respected and complied with. God does not wait until men are chosen for certain positions until He qualifies them for such places. Their qualifications may be known beforehand if we make a faithful, diligent study of them; and the more faithfully we coöperate with the Lord in the study and development of these qualifications the more liable we will be to carry out the will of the Lord in the choice of men to fill the different positions in the Church needed for the carrying on of God's work. And after these men have been chosen, let us do our best to help them fill their positions in a way that God will be glorified, His Cause strengthened, souls saved, and the membership built up in the faith and service of Jesus Christ.

CARNALITY IN THE CORINTHIAN CHURCH

By John Horsch

For the Gospel Herald.

Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment. For it hath been signified unto me concerning you, my brethren, by them that are of the household of Chloe, that there are contentions among you. Now this I mean that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul?—I Cor. 1:10-13, R. V.

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye were not yet able to bear it: nay, not even now are ye able; for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and walk after the manner of men? For when one saith, I am of Paul; and another, I am of Apollos; are ye not men?—I Cor. 3:1-4, R. V.

For first of all, when ye come together in the church, I hear that heresies exist among you; and I partly believe it. For there must be also factions among you, that they that are approved may be made manifest among you.—I Cor. 11:18, 19, R. V.

That no one of you be puffed up for one [apostle] against the other.—I Cor. 4:6.

Therefore let no man glory in men.—I Cor. 3:21.

That, according as it is written, He that glorieth, let him glory in the Lord.—I Cor. 1:31.

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.—Rom. 8:4, 6, 7.

Unto the church of God that is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours.—I Cor. 1:2, R. V.

Let us first consider the question as to whom the apostle refers by the pronouns "their" and "ours" in the last

quotation given above. Does he, when using the pronoun "ours," have in mind the Christian professors in Corinth, thus identifying himself with the Corinthians? And again, does "their" refer to those who called upon the name of the Lord outside of Corinth?

Since the apostle was of course not in Corinth at the time when he wrote this letter, would it not be singular that he classes himself with the Corinthians? And why should he say, "in every place," when he meant in every place except Corinth? As this expression stands, does it not include Christian professors in Corinth as well as in other places?

Is it not apparent that Paul here distinguishes not so much between Christian professors in Corinth and those in other places, as between two types of Christian professors? When speaking of those who are sanctified in Christ Jesus, is it possible that he had reference to the whole Corinthian Church, including the member whose excommunication he demanded (I Cor. 5:1-5)? Such a one might, however, be properly classed with those who call upon the name of the Lord.

Is Paul, in the first Corinthian letter, speaking of the whole Church at Corinth now as sanctified in Christ, and then again as carnal?

It should be observed that it was because of their factionalism that Paul reproves the Corinthians as carnal. But were all the Corinthians guilty in this regard? Notice that, in the last sentence of the first reference quoted above, the reason which he gives for reproving those who named themselves after some of the apostles "Was Paul crucified for you? or were you baptized in the name of Paul?" did not apply to those who said, "I am of Christ." The latter may have said so only to indicate their disapproval of the dissentional attitude of others who were "puffed up for one apostle against the other" and "gloried in men." Would Paul have reproved the Corinthians if they had unitedly said, "I am of Christ?" At any event, those who said so are not mentioned in the last sentence of the second reference.

But whether or not Paul approved of the attitude of those who said, "I am of Christ," he states in the third reference that he only partly believed the report concerning divisions in the church in Corinth. Furthermore, in the same place he speaks of those among the Corinthians who are approved: those who were consistent in their lives and testimony. This indicates that not all of the Corinthian brotherhood were given to factionalism, or could be charged with carnality on this account. Clearly there were faithful and consistent Christians in Corinth. In view of the expressions given in the Roman letter regarding the nature of the carnal mind,

would it not seem extraordinary if he would speak of the whole Corinthian church as carnal?

Notice also that in the salutations in his letters to the Ephesians and to the Colossians Paul uses first the word "saints" and then speaks of "the faithful in Christ Jesus," "the faithful brethren." Evidently the two last expressions are used synonymously with "saints". In the first Corinthian letter, on the other hand, after mentioning "them that are sanctified in Christ Jesus," he speaks of those who call upon the name of the Lord. May he not in the latter expression have had in mind such as failed to be "faithful brethren"? Unfaithful members could properly be classed with those who call upon the name of the Lord.

Scottdale, Pa.

MORE ABOUT THE SERMON ON THE MOUNT

By John H. Mosemann

For the Gospel Herald.

In a recent issue of "The Dawn," a periodical published in London, the editor, D. M. Panton, has the following to say: "It may be, and often is, a brother beloved, yet he who—under any pretext whatsoever—absolves us from literal obedience to the Sermon on the Mount does a serious disservice to Christ and would rob us of His approval when He comes. For the Lord's instructions could not be more explicit:—'Make disciples of all nations, teaching them to observe ALL THINGS WHATSOEVER I COMMAND YOU' (Matt. 28:19). This instruction was given to those who had personally received the commands, and of this section alone He says:—'Every one that heareth THESE WORDS of mine and doeth them: not' (Matt. 7:26), is building for a complete overthrow."

Regarding the matter of absolving us from the literal obedience to the Sermon on the Mount, in a foot note, Mr. Panton says, "For example, Dr. C. I. Scofield:—'The Sermon on the Mount is Kingdom truth, not Church truth. The Kingdom was rejected by the Jews, but will be set up when the Lord returns. Then the sermon will be in force as legislation.' He is profoundly ignorant of the Kingdom who imagines that it will be conducted on the principles of the Sermon. See Zech. 14:12, 19; Rev. 2:27, etc."

In a further paragraph Mr. Panton says, "It is a mystery how any spiritual Christian can miss seeing in the Sermon the very quintessence of Christ's teaching for our age of limitless grace. It is difficult enough to obey it without finding reasons for disobedience."

The above in a very concise way sets forth the serious error that is being spread far and wide, regarding the

Sermon on the Mount, that it is not for the Church to-day. Mr. Panton, who is an able Bible student, shows the fallacy of such a concept. Some of the principles of the Church and for the Church are found in the Sermon on the Mount. The principles for the future Kingdom are found elsewhere and are based on the principle of justice and not grace. Keeping such truths in mind, all will be clear—the things for that time, and the things that belong to this time.

Lancaster, Pa.

RESTITUTION

By Ella H. Glick

For the Gospel Herald.

Restitution is that which is offered or given in return for what has been lost, injured, or destroyed. It means restoration.

All humanity has been injured and lost away from God by the enemy of souls, but God in His boundless love has met the demands of restitution for the sins of the whole world by giving His own dear Son Jesus to die the most cruel death on the cross (thus buying us back through the atonement) and placed us on a clear footing; and we by accepting the same in true repentance are free.

"God is a Spirit; and they that worship Him must worship Him in Spirit and in truth." He demands a wholehearted service.

All through the Word of God we find that all those who confessed Christ in sincerity were willing and ready to make all their wrongs right as far as possible. We have heard of people that traveled long distances and spent large sums of money to make restitution with those whom they had wronged before they were converted to Christ.

If we have a godly sorrow for sin, God will accept and bless to His glory. Restitution leads out as a test of sincerity. John the Baptist preached, saying, "Bring forth therefore fruits meet for repentance" (Matt. 3:8). "For by their fruits ye shall know them."

An exemplary life talks louder than ever so many explanations. I was very much impressed with the theme of restitution, as a Christian worker gave it a number of years ago, at a Sunday school conference in Ohio. He asked the audience, "How many are here that have a two and three cent guilty conscience towards their fellowman? Hands up." It was impressive;—hands were raised by old and young, professors and non-professors, a few ministers. After the meeting closed there were a number of restitutions.

"To return evil for good is devil-like,
To return evil for evil is beast-like,
To return good for good is human-like,
To return good for evil is God-like."

Tampa, Fla.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Portland, Oreg.

(2235 N. W. Xavier St.)

Dear Herald Readers:—"Thou shalt call his name Jesus for he shall save his people from their sins" (Matt. 1:21). "For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). During this season many hearts have been reminded of the love of God in sending His Son to this earth, and again many have celebrated this season according to the way of the world and were never made to think of their Savior. May we as Christians spend every energy we have to broadcast the good news and to live the exemplary Christian life before all men.

At our last meeting at the Kelly Bute Jail Farm, at the close of the service, one man stood for Christ and many others raised their hands for prayer. The one has received a Bible. Will you pray for this man, that he may be successful in his battles, and that his life among the other prisoners may bring about the salvation of the others, and that those who conduct the services may be completely consecrated to the Lord's work and be an honor to God and a help to mankind?

The Christmas season is a very busy one here. On the morning of Dec. 17 the children of the Sunday school gave their program to a large attentive crowd of listeners. In the evening the Christmas message was given in song and recitations by the young people.

On Dec. 23, with the help of the country brethren in sending provisions and helpers, we served our Christmas dinner in a cafeteria style. About 150 people were fed here, 21 baskets were sent out and the remainder of the potatoes and sandwiches were given to 30 unemployed men living in state apartments. We hope and pray that all those who received these things have been helped in more ways than one.

May we at the close of this year thank Him for the blessings of the past, and at the beginning of another pray that we may be in the right relationship with God, that we may serve Him in our corner gladly, and that souls may be reached and saved for Christ. I Cor. 16:9, "For a great door and effectual is opened unto me and there are many adversaries."

Dec. 28, 1933. Myrtle Miller.

Miner's Village, Pa.

Dear Readers:—At this season of the year our hearts are made glad in remembrance of the "good tidings of great joy" brought that first Christmas morn. The people at this place enjoyed an early morning treat to Christmas carols this year. Bro. John Wissler of the Oreville Home, and his group of singers, sang Christmas carols on the streets of Cornwall from about 11:00 P. M. to 1:00 A. M. There were about forty cars full of people. This class is about five years old, and was under the direction and leadership of John Wissler until Christmas night, when he gave over the leadership to Bro. Homer Bomberger.

Bro. Wissler has taken the place of superintendent at the Oreville Home for Aged, in place of Bro. Tobias Moyer, deceased. This singing class has given its efforts and talent almost entirely to singing for shut-ins, sick, and aged people. We would say a worthy cause, and we believe not without its reward. May God bless them abundantly for their ministry in songs, hymns, and spirituals. We hope they return again and give us another song feast in the near future.

The work at this place goes on about as usual. The attendance averages about 150. On Dec. 24 we had 210. Some brethren again provided a treat for the children by way of oranges, peanuts, and Christmas cards. The Mission provided each home represented in the services with a chicken for their Christmas dinner. This was made possible through the liberality of brethren from the Erb's, Hammer Creek, Kauffman's, Hess', Gingrich's, and Erisman's congregations, and was appreciated in every home we believe. These people have practically no work, and some have large families; which means that perhaps sometimes they have not the means to provide all the necessities. But we are not interested in providing only enough to eat. We are more interested that they should find fatness for their souls, and we are grieved sometimes to see that people are so little concerned for the Spirit, and so much concerned for the flesh.

Continue to pray for us, that we may be strong in the Lord, and point sinners to the Lamb of God which taketh away the sin of the world.

In His service,
Benjamin W. Stauffer.

Dec. 29, 1933.

Columbia, Pa.

(Fourth and Mill Sts.)

To the Herald Readers, Greeting:—"O that men would praise the Lord for His goodness and for His wonderful works among the children of men." The work is going along with good interest at this place. Yet Satan is ev-

er busy trying to hinder. We are glad for the support of the brotherhood in the various services.

We are especially glad for the faithful support of the sisters in the sewing school. Their effort has been a real help to the girls, and God's blessing will rest upon the sisters for their service. As we are now in the time of the year when good shoes are a real comfort, it grieves us to see so many who are deprived of this comfort. Seeing boys and girls as well as men and women walking in the snow with torn shoes, surely can not help but arouse the sympathy of any rational being. We have decided upon a plan to help these unfortunate ones. Jan. 8, afternoon and evening, is the day set when brethren from the surrounding congregations are invited to come to the Mission, and help repair the shoes of these unfortunate ones. Any brother who is able to repair shoes for his own family is capable of helping in this work. Bring your own tools. All materials will be supplied by the Mission. As you read this appeal, remember it is to you, if you are able to come. Let us remember the promise that a cup of cold water given in the name of a disciple shall not lose its reward. Surely the Lord will not overlook the repairing of a poor man's shoes.

Yours in the Master's service,
Dec. 30, 1933. The Workers.

Tampa, Fla.

(1409 Ida St.)

Greetings to all Herald Readers:—"At their wits end, they cry unto the Lord in their trouble, and He bringeth them out" (Psa. 107:27, 28).

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men" (Psa. 107:8, 15, 21, 31).

When man gets to the end of his own resources, and turns to God for mercy "he will take him up."

Had every one who confessed Him claimed and stood four-square upon His promises we would hardly see as dark or distressing pictures as we do now. But as the child of God looks up with an eye of faith, taking God at His Word, we can say with Paul in Phil. 3:13, 14: "Forgetting those things which are behind . . . I press toward the mark for the prize of the high calling of God in Christ Jesus."

The poet says, "Jesus is coming, we know not how soon."

"Looking for that blessed hope"—there is surely a better time coming.

At this season of the year we are glad for the visitors that call at the Mission. Over Sunday, Dec. 24, and Christmas day we had with us Bro. Alex Stutzman, wife, and daughter Erdine and son Rolland. Bro. Stutzman allowed himself to be used in the service. Come again. They are

spending the winter months at Eustis. Bro. and Sister Powell Wenger of Fentress, Va., while touring in Florida, spent the Sundays of Dec. 17 and 24 with us and responded to work in the Sunday school.

Elam, David, and Hiram Zimmerly of Orrville, Ohio, stopped over with us over night, Dec. 26. They were on their way to Miami for the winter months.

On Wednesday night we were agreeably surprised to have Earl Martin, wife and four children, of Hagerstown, Md., share our hospitality.

There were others here earlier whose names may appear as the list is given for the season.

We are looking for Bishop Lewis Shank and wife of Broadway, Va., now at Sebring, Fla., to be with us over Sunday, the 31st.

Sister Jennie Ebersole and her mother of Souderton, Pa., who are spending the winter at their home at De Soto City, Fla., were welcome visitors with us over Christmas.

On Christmas eve we had an inspiring song and praise service at the Ida St. Church, in which a few of the Brethren Church took part.

We indeed had another Christmas, not "Xmas." We as Christians should not abbreviate our Christmas—no, not even in writing it. X in algebra means nothing. We speak of x-president or x-officer of any kind, but our Christ is "alive forevermore."

Serving while waiting,
Dec. 29, 1933. L. S. Glick.

Peoria, Ill.

(1101 Ann St.)

Dear Herald Readers:—"The Lord is good to all, and his tender mercies are over all his works."

On the evening of Dec. 20 we had our business meeting. The following were chosen to serve the coming year: Supts. for the advanced room, Oliver Yoder and Ora Graber; Sec.-Treas., Chris Unzicker; S. S. Chor., Mrs. Oliver Yoder; Supts. for the Prim. Dept., Elizabeth Schrock and Mrs. Ora Graber; Church Chor., Fred Roth; Ushers, Mr. Charles, Mr. Rabel and Mr. Morrissey; Supts. for Y. P. B. M., Esther Greaser and Bonetta Gingerich; Supts. for Home Dept., Elizabeth Schrock and Mrs. Schoonhart; Cradle Roll Dept., Mrs. Charles and Mrs. Unzicker.

Through the Home Department work nine weekly services are held and thirteen persons are reached through these and four persons have charge of them.

There are 44 enrolled on the cradle roll and 32 homes visited every three months. Jail service held regularly every month.

During the year, 37 have responded to the invitation to accept Jesus as their Savior, 17 were received, and 7

lost. Total membership, 79, and 19 under instruction.

We have a number of faithful workers laboring here. More are needed. "Who then is willing to consecrate his service this day unto the Lord?" Join in God's work and partake of the joy of serving Him.

On Sunday morning, Dec. 24, five young men of Goshen College gave us a program which was very much appreciated.

We earnestly desire the prayers of God's people, that the work at this place may continue.

Dec. 30, 1933. Bonetta Gingerich.

Kansas City, Kans.

(2409 Farrow Ave.)

A few weeks ago a new Sunday school was opened in a poverty-stricken district outside of the city limits, near Turner. Preaching services are also held here every Sunday. Already a number of souls have made the good confession.

The funeral of Sister Lillian (Schmidt) Jackson was held at the Butler undertaking parlors lately. She had been a member of the Mission congregation and was anxious "to depart, and be with Christ; which is far better." On the same day the writer was also asked to officiate at the funeral of Mrs. Elmer Downs. Possibly a year ago Mr. Downs died. It was a touching sight to see the seven children without the care of either a father or mother. Since then one of the older ones has confessed Christ.

Through the kindness of the brotherhood in Iowa and elsewhere, we were enabled to bring food and Gospel cheer to many needy homes during the Christmas season. This was the second time in 1933 that our Iowa friends have sent a truck with provisions to Kansas City to help the needy. May they experience the truthfulness of our Saviour's words when He said, "It is more blessed to give, than to receive."

Both the Sunday school at Morris and the one at Argentine rendered a Christmas program this year. The interest and attendance as usual were very good. At Argentine we tried to teach the grace of giving by having the children bring food or clothing for those less fortunate than they.

At our recent quarterly members' meeting a committee was appointed to consider ways and means of best providing for more room in our Mission chapel to accommodate the increasing number of worshippers.

The schedule for tomorrow's activities (Dec. 31) is as follows:

9:30 A. M. Sunday School at Morris
9:45 A. M. Sunday School at Argentine
11:00 A. M. Sermon by Bro. J. R. Shank, Versailles, Mo.
Subject—The Sunday School Teacher with a Shepherd Heart

3:00 P. M. Preaching at Turner Bridge, Bro. J. R. Shank.
3:00 P. M. Sunday School at Turner Bridge
3:00 P. M. Preaching at Old Ladies' Home (W. C. T. U.) J. D. Mininger
6:30 P. M. Instruction meeting for converts.
7:00 P. M. Junior Meeting
7:00 P. M. Young People's Meeting
8:15 P. M. Sermon by Bro. J. R. Shank.

We are having a class of converts under instruction at this time. The Lord willing, we expect our bishop, Bro. Joe C. Driver of Garden City, Mo., to conduct baptismal services, Sunday, Jan. 7.

Dec. 30, 1933. J. D. Mininger.

West Liberty, Ohio

(Orphans' Home)

Dear Herald Readers, Greetings:—We have entered a new year with thanksgiving. The Lord has certainly blessed us in the past for which we are glad. Our comparatively small group of thirty-five children are all well, and nearly all in school.

We have been very deeply impressed during the last few weeks because of the extraordinary way in which our people have manifested an interest in the work here. We are glad that irregularities in the "times," do not prevent the love of God from expressing itself in the lives of Christians.

We wish to express a hearty "Thank You" to all who were engaged in sending gifts (clothing and eatables, and all the kind remembrances) to the children and to the Home, at Christmas time. It is not only the gifts, not only the giving, but the love and concern which must have prompted action, that gives courage and help to those who are here working with the children. Just to know that our people still have their hearts in this work, and to realize that you are praying for us, means a definite blessing to us.

We were permitted to have much joy at Christmas time because of the rehearsal of those sacred songs and hymns, as well as the sacred scriptures which we always look into for food and spiritual blessing as we celebrate, or remember the birth of Jesus who shall save His people from their sins.

The population in the Home during the year 1933 was some less than it had been a number of years previous. Our daily average for the year was sixteen boys and twenty girls, or about thirty-six and a half total daily average.

Eleven of our group, or about one-third of them, are members of the Church, and of course their experiences are varied. We ask an interest in your prayers, to the end that we may all have a deeper work of grace, and a more definite realization of Christ's finished work on the cross for us.

We list below, the contributions
(Continued on page 876)

Family Circle

TWILIGHT THOUGHTS

By Edith B. Kennel

For the Gospel Herald.

In the west the sun was sinking
At the close of peaceful day,
As I wandered through a graveyard
Where the evening shadows lay.

Just within the gates I tarried
Where a well known headstone stood,
And recalled the cherished memories
Of my grandma, kind and good.

Off' in days of happy childhood,
When the evening sun was low,
And our daily toils were ended,
Up to grandma's we would go.

Always there a kindly welcome,
Every one could feel at home,
As through orchard and through meadow,
Off' our busy feet would roam.

Never more this side of heaven,
Shall we meet the one we loved;
She has gone to be with Jesus,
In that happy home above.

Next, I came to where the grasses
Grow upon a tiny mound;
Where my infant brother sleepeth
'Neath the cold and quiet ground.

Oh, if I could enter heaven,
Pure and free from sin as he;
Not one wrong has he committed,
From all crime and strife he's free.

There were uncles, too, and aunts,
Cousins lying side by side;
Others' grandmas, too, and grandpas,
That with us no more abide.

Three-score years and ten they waited,
Grey and silver grew their hair;
Form was bent and face was wrinkled,
That had once been young and fair.

One by one they left our number,
For that happy home on high;
One by one they join the chorus,
Far above the starry sky.

Here are graves, both big and little,
Some were young and others old;
When their life on earth was ended,
As it were a tale that's told.

And a sense of sorrow touched me,
As I lingered there alone,
And amid the gathering twilight,
Read the epitaphs in stone.

There beneath the stars of heaven,
All alone I knelt to pray
That my sins, though red like scarlet,
Would be white as snow some day.

Blessed Jesus, hear my longings;
Thou art tender, kind, and good;
Help me do Thy will and bidding,
And to think the thoughts I should.

Make me more like Thee, dear Jesus,
Gently lead me day by day;
All along the rugged pathway,
As I walk the narrow way.

Though my heart grows weak and feeble,
And my courage oft' is low;
May Thy angel hosts surround me,
Keep me safe from every foe.

Haste the day when evening shadows
See me crossing Jordan's wave;
And I join the friends now sleeping
In the peaceful, silent grave.

Coatesville, Pa.

THOSE PRECIOUS JEWELS IN YOUR HOME

For the Gospel Herald.

Bring them up in the nurture and admonition of the Lord.—Eph. 6:4.

This admonition was given especially to Christian fathers. But since the companion by his side, the mother of his children, was chosen with the end in view that she should be "an help meet for him," we are safe in assuming that there is no opposition to the thought that here is a responsibility which rests upon both the father and mother in the home. We take the liberty of going a step farther and include also the teacher, the preacher, and every one else in a position of responsibility which touches the life and destiny of our children.

Child-life

We look at these little "bundles of opportunities" found in the home or Sunday school, and we are impressed with the idea that one purpose that God had for bringing them into the world was that they might bring the sunshine of life and cheer into the home, the social circle, the school, the church, or wherever they are found. It is of this class that Christ says, "Of such is the kingdom of heaven." It was one of these little ones that Christ set up as a model before His disciples and solemnly declared that unless they became as that little child they could not inherit the kingdom of God. When we think of childhood we think of innocence, simplicity, submissiveness, cheerfulness, inability to hold a grudge, and a number of other things that shine out as qualities in the ideal children of God. Wherever they go, children are "sunshine-makers" that bring light and gladness to home and friends and Church. Thank God that they were born children, not full-grown men and women.

What of Their Future

But now a serious thought enters our minds: What will become of these little children? What will they amount to when they become grown-up men and women? What will be their place in life? Will they always remain pure and innocent and cheery, as they are now? Where will they spend eternity?

This brings us to the text that stands at the head of this article. This text, as we pointed out, is God's commission to parents and to all others responsible for the proper bringing up of children. And this solemn admonition means all the more to us when we remember that it implies that the responsibility lies upon us very largely as to what these children will become, what they will amount to, in the future. "Train up a child in the way he should go: and when he is old, he will not depart from it." All parents should reflect: Are we obedient to this command? Do

we believe the assurance that accompanies it? First among the factors in the Christian home which contribute to this end is that of

The Devotional Life

in the home. This includes such things as an abiding faith in God, daily Bible reading and meditations, grace before meals, the family altar, etc. But all these things are but empty form if the spirit of devotion and reverence for God is not found in the hearts of the heads of the home. We have an impressive illustration of this in the language found in Deut. 6:6, 9. There the parents are commanded to teach the Word of God "diligently" to their children. But first of all they were commanded to have "these words . . . in thine heart." Get the heart filled with the spirit of devotion and reverence for God, and there is little question about the speech; for "out of the abundance of the heart the mouth speaketh." And children, to grow up into reverential, God-honoring men and women, must be reared in an atmosphere of devotion.

Let no one be deluded into the idea that the spirit of devotion and cheerfulness do not go together. It is the enemy of souls that fosters the idea that if we would have a good time in life we must feed on foolishness, irreverence, and ungodliness. The happiest home is that in which parents, children, strangers within the gates, home fixtures and home associations, are all in harmony with the Word and will of the Lord. There is no worldly pleasure that equals the joy of the Lord, no satisfactory substitute for Christian hospitality and sociability. Develop the manhood and womanhood of your children in the midst of this kind of environment, and you are educating them to spend eternity in the place of which it is written, "At thy right hand are pleasures forevermore."

Associations

There is a proverb which says, "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed." That is another way of saying, keep your children in the midst of associations that are favorable to their physical, moral, and spiritual development. The idea of companionship includes home life, school life, social life, business life, Church life. Decide what you want your children to be, then direct them wisely in the choice of their associations.

Christian Manhood

That is the goal you have picked out for your boys. Are you starting them in that direction. "The pride of life"—in intelligence and physical prowess—is a temptation which catches many boys in early life. You have perhaps noticed that wherever pride enters

(Continued on page 876)

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE GOSPEL OF THE KINGDOM

OUTLINE STUDY

Lesson for Jan. 21, 1934.—JESUS BEGINS HIS MINISTRY

Lesson Scope.—Matt. 4:12-25.

Lesson Text.—Matt. 4:12-25.

Time and Place.—A. D. 28, in Galilee.

Leading Characters.—Jesus, Simon, Andrew, James, John.

Golden Text.—Repent: for the kingdom of heaven is at hand.—Matt. 4:17.

Points for Meditation.

1. Personal responsibility.
2. Active service.
3. Jesus the light-bearer.
4. Call to the discipleship.
5. "Immediately."
6. Following Jesus.
7. Results of faithful service.

Introductory Thoughts.—At the very beginning of His ministry Jesus gave evidence of faithfulness and loyalty living true to His conviction: "I must be about my Father's business." Evidently some time had elapsed since the temptation in the wilderness, and this call to the discipleship was at some time subsequent to the time when converts first began to flock to His standard, as recorded in the first chapter of John. Whatever may be said as to time, it is quite evident that no time was wasted in getting started, and the fact that the four disciples named in this lesson heeded His call "immediately" showed that they had accepted the call in full and imbibed the spirit of the Master.

LESSON COMMENTS

Ministry in Capernaum (12-17).—When Jesus heard of John's imprisonment He left Nazareth and departed into Galilee. Just how much this imprisonment had to do with Christ's leaving for a new field, we are not told. However, we are told that this ministry in Capernaum was in accordance with prophecy, and this is the main thing to keep in mind. One impressive thought to remember in this connection is the character of Christ's messages, together with their results. The two points to keep in mind are—

1. These messages were full of light; as it is written, "The people that sat in darkness saw great light." They got it from two sources: (1) from the kind of a life our Savior lived; (2) from the messages which He delivered. Speaking of Himself He said, "I am the light of the world." Turning to His disciples, He said, "Ye are the light of the world." This latter is invariably true of those in whom the Light of Life is found.

2. His was the message of repentance. It will be remembered that Christ's first recorded public message—"Repent: for the kingdom of heaven is at hand"—was identical with that of John the Baptist. It is one of the great themes in the preaching of the Gospel which should never be neglected. It is the divine purpose that "repentance and remission of sins should be preached in his name among all nations." Christ saw enough in this sin-

ful world to make the supreme sacrifice in making it possible to "save that which was lost," and specifically stated that "except ye repent, ye shall all likewise perish." Let the preaching of repentance be revived and continued.

Four Disciples Called (18-22).—These disciples were Peter, Andrew, James and John, fishermen of Galilee. Three of these—Andrew, John, and Peter—were among Christ's first disciples (Jno. 1:35-42), and are now among the first to be called to special service. That Christ made no mistake in calling these is evident from the fact that they obeyed "immediately," leaving all for the Master, a very necessary qualification for leaders in the Christian service. And three of these—Peter, James, and John—were among Christ's leading and most intimate disciples. Their promptness in obeying the call of the Master, and their attitude of entire consecration to the will and work of the Lord is a fitting example for us.

Teaching, Preaching, Healing (23-25).—A few striking expressions in the divine narrative telling about the ministry of Christ at this time are worthy of our notice. Among other

things we are told that—

1. "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." His was a thorough ministry, not missing any part of the territory. It was an instructive ministry, as He taught in the synagogues, the centers of Jewish worship and learning. His teaching was sound and to the point, as his message was "the gospel of the kingdom."

2. "His fame went throughout all Syria." Naturally this kind of a ministry would attract attention, for His messages and His work were full of life and power.

3. "And he healed them." That is, all that came to Him or were brought to Him. There was no limit to His power, no lack in His sympathy for the unfortunate, no case so hopeless but that He gave relief and healing.

4. "And there followed him great multitudes." He was in the year of His popularity, for His grace and His power were everywhere manifest, and the bitter opposition that later developed was not yet serious enough to keep the masses of people from following Him. As the Great Physician who healed all diseases brought to Him, He typified Jesus the Great Physician who never fails to perform the miracle of grace in the hearts of all who come to Him in faith.—K.

Bible Meeting Topic

OUR RESPONSIBILITY TOWARD THE UNSAVED.—Ezek. 33:1-11;

II Cor. 5:14-21

Topic for January 21

MOTTO

"We are ambassadors for Christ."

OUTLINE STUDY

I. The Requirements for a Steward.

1. Faithfulness.—I Cor. 4:1, 2; Matt. 25:14-18.
2. Accountability to God.—I Cor. 4:3-5; Matt. 25:19-28.
3. Concern for the interests of the Master's cause.—I Pet. 4:10, 11.

II. The Peril of the Unsaved.

1. Man knows not what is coming tomorrow.—Prov. 27:1; Jas. 4:14.
2. The sinner may be caught in his sin.—Matt. 24:48-51.
3. The unprepared may be shut out.—Matt. 25:10-13.
4. Sin may harden the heart.—Heb. 3:12, 13.
5. Satan blinds the mind.—II Cor. 4:3, 4.
6. To be lost is to inherit eternal punishment.—Rev. 20:15; 21:8.

III. God Makes Us Lights to the Lost.

1. We must let our light shine in good works.—Matt. 5:14-16.
2. We are to hold forth the Word of life.—Phil. 2:14-16.
3. We are to be full of compassion and fear.—Jude 22, 23.
4. We are to consider one another.—Heb. 10:24, 25; Rom. 14:21.

IV. Salvation and the Eternal Results if Accepted or Rejected.

1. A soul is saved from death.—Jas. 5:19, 20.

2. The death of the sinner is eternal.—Matt. 25:46.
3. It is impossible to rescue after death.—Luke 16:26.
4. The saved inherit all things.—Rev. 21:7.
5. The saved now become children of God.—I Jno. 3:1-3.
6. They shall be like Jesus.—Phil. 3:21; Rev. 22:5.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Lost."
2. What It Means to be Lost.
3. What It Means to Be Saved.
4. What God Has Done to Save the Lost.
5. How Much God Loves the Sinner.
6. God Wants the Saved to Help the Unsaved.
7. What Can I Do to Help Others to Find Salvation?
8. What Account Must We Render to God Concerning Duties toward Others?

For Seniors.

1. The Service of the Christian in the Cause of Salvation.
2. According to our Gifts.
3. The Responsibility of Unused Gifts.
4. The Evil of Neglecting Opportunities.
5. The Joy of Soul-winning.
6. The Blessing of Salvation.

PERSONAL THOUGHT

If by my neglect a soul goes down to eternal darkness, how can I feel clear of the blood of souls? If an unfaithful life should cause souls to enter the path of the wicked, how shall I be able to recover the mischief I have caused?

GOSPEL HERALD

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THURSDAY, JANUARY 11, 1934

Field Notes

The Ontario Bible School at Kitchener, Ont., opened Jan. 2 with an enrollment of 50. "We are very thankful for this fine beginning," writes a brother from that place.

Goshen College reports an initial enrollment of 34 in their special Bible term that started Jan. 3. This is considerably above the average enrollment for such terms in former years.

Bro. Clarence Bontrager of Yoder, Kans., worshiped with the congregation near Midland, Mich., Dec. 24, in both the morning and evening services, delivering two inspiring sermons. F. F. B.

A singing class was organized at the Millersville, Pa., Mennonite Church with Bro. Ezra Brubaker of Elizabethtown, Pa., in charge. The class meets every Saturday evening at 7:30 o'clock. L. S.

Change of Address.—Bro. L. A. Blough, from Hollsopple, Pa., to Jerome, Pa. The change was made because of convenience in getting his mail, his congregational affiliations remaining the same.

Word just reaches us that Bro. R. P. Dayton is in Johns Hopkins Hospital, Baltimore and that he will greatly appreciate the prayers of God's people in behalf of himself, his family, and the work of the Lord at Pinto, Md.—R.

Arrangements have been made for Bro. and Sister J. N. Kaufman, India missionaries, to sail for home in early spring. The exact time of their sailing has not yet been determined, but it

will likely be in March or early in April.

Hesston College and Bible School: "We are grateful to God for sending us the largest Special Bible Term class we ever had. Sixty-three have already registered, and there are others coming. Pray that His will may be done in the lives of these students."

The Eastern Mennonite School reports an initial enrollment of 85 students in their short Bible term. "There may be a few more in the morning," writes a faculty member from that institution. "We praise the Lord for His blessings upon our efforts."

Ordination services were held at the Franconia, Pa., Mennonite Church, Jan. 2, when Bro. Vincent Bergey of Telford, Pa., was ordained a deacon to fill the vacancy caused by the death of Bro. Hiram Clemmer. May the Lord abundantly bless the chosen one. C.

The Executive Committee of the Mennonite Board of Missions and Charities held its monthly meeting at Elkhart on Saturday of last week. Whatever business of importance there may have been transacted at this meeting will be reported in these columns next week.

Bro. Jacob L. Kinsinger, deacon of the Casselman Congregation near Grantsville, Maryland, has been ill for several weeks. He is slowly recovering, and is able to sit up part of the time. We pray that he may be fully restored to health and to his place of responsibility in his field of labor.

Among the most recent ones among our ministry to be called from time to eternity was Bro. Joseph Forry of York Co., Pa. Bro. Forry has been in the ministry for many years and was rated as one of our staunchest conservatives. May the Lord comfort the bereaved family and the congregation which he served.

Bro. A. S. Horst of Akron, Pa., was ordained a bishop at Landis Valley Church on Thursday morning, Jan. 4. Four brethren were in the lot. Bro. Horst is to assist Bro. N. L. Landis of Neffsville. May the blessings of the Lord rest upon both these overseers of the flock of God and prosper the work in that district.

The attention of all interested ones is directed to the special announcement, on last page, coming from the Johnstown Bible School. Last on the list of special meetings for the week is the Ministerial meeting, to be held on Friday evening and Saturday of that week. A satisfactory initial enrollment in the school is reported.

A brother writes from Bowdil, Ohio: "Bro. C. Z. Yoder of Wooster, Ohio, gave a very helpful talk to the children of the Pleasant View Sunday school on Sunday, Dec. 31, followed by a much appreciated message. He also gave valuable assistance in an instruction meeting during the Sunday school hour. Come again, Bro. Yoder."

The congregations in the bishop district of Bro. John D. Wenger, Dayton, Va. (Old Order Mennonites) held ordination services recently, when two brethren were ordained to the ministry. There were twelve in the lot, which fell upon Brethren Paul Shank and Russell Cline. Brethren Aaron W. Burkholder and Peter Weaver (deacon) of Lancaster Co., Pa., assisted in the service. The Lord add His blessings.

Thanks to the many correspondents for sending in news promptly from their respective fields. It keeps our wide awake people informed as to the work and progress of the Church. We ask the forbearance of those who sent in their news but fail to see it in this week's Gospel Herald. Lack of space is the explanation. All material crowded out this week will appear in next week's Gospel Herald, the Lord willing.

Correspondence

Milford, Neb.

(East Fairview congregation)

On Dec. 16 we closed our Bible conference, with one public confession. The brethren, Eli Hochstetler and Fred Reeb, labored earnestly among us, using the following topics: Sin, Christian Stewardship, Helps and Hindrances to the Christian Life. Kind Providence, Regeneration, Satan. Ideals and Standards of Life, The Christian's Hope, and Obedience to God. Bro. Hochstetler remained with us over Sunday, preaching for us after the Sunday school. We were blessed with fine weather, a large attendance, and marked interest. For these things we are very grateful to God whose blessings we pray may rest upon our brethren and their efforts, that everything may result in the edification of the brotherhood and the glory of God.
Dec. 23, 1933. W. H. Kremer.

Harper, Kans.

The year 1933 is swiftly drawing to a close, and in only a few short days will it be past and forever gone. The time for making and breaking resolutions is about here. That is, this seems to be the customary manner of procedure. Certainly there is nothing about making a good resolution on Jan. 1 that is wrong, unless it is that

it should have been done sooner. Now is the time to make good resolutions, and now is the time to keep them. It is a splendid thing to make them, but much better are they when made and kept.

On Thanksgiving day the Christian Workers' Conference of the Kansas and Oklahoma Mennonite churches was held here with us. This was a new undertaking for these churches, and, as some thought, possibly we did include a little too much territory. There was a morning, afternoon, and evening session. There was a large crowd, but no doubt many were kept away because of the distance. Bro. E. M. Yost of Greensburg, Kans., was present at this meeting, and he remained here until Sunday evening. His sermons were enjoyed by those who heard them, and a number of young people confessed Christ.

Our communion was held on Dec. 3. Bro. D. D. Miller of Protection, Kans., was here at that time and had charge of the work.

Just a short time ago it was decided that our Sunday school year should begin with the Calendar year instead of the month of April. So accordingly the S. S. election was held last Sunday, Dec. 24 with the following results: Advanced Dept. Supts., Sam Troyer, Vernon Glassburn; Sec.-treas., Leland King, Wilma Yoder; Chors., Titus Hostetler, Adelia King; Libr., Ruth Schmidt; Cor., John Hamilton; Prim. Dept. Supts., Esther Yoder, Anna King.

Church and Sunday school work in an organized state or condition, has existed here since some time in 1888. Thus our Sunday school is approximately forty-five years old, and the present enrollment is somewhere near one hundred eighty.

Dec. 27, 1933. John S. Hamilton.

Sheridan, Oreg.

Dear Readers of the Gospel Herald:—Another birthday of our Savior is past. We believe the time is not far away until the Lord will come to take His children home.

As another year is here we have had our reorganization. On Wednesday evening we had our annual business meeting. The church officers are as follows: Chors., Archie Hostetler, Rachel Ellis; Children's Meeting Pres., Elsie Mishler; Jr. Meeting Pres., Melvin Mishler; Young People's Prog. Com., Eldon Hamilton, Dewey Wolfer, and Dan Widmer; Ushers, Wesley Shenk and Oscar Wideman; Mission Bd. Member, Ray Mishler; Treas., Wesley Shenk; Cor., Luella Widmer; Trustees, O. S. Kilmer, Dan Yoder, and Ben Emmert.

On Sunday, Dec. 17, we reorganized our Sunday school. The officers are as follows: Supts., Ray Mishler, Oscar Wideman; Chors., Elsie Mishler,

Luella Widmer; Secys., Clayton Wolfer, Katie Beachey; Treas., James Hostetler; Libr., Elsie Mishler.

In the Master's service,
Dec. 27, 1933. Frances Shenk.

Middlebury, Ind.

Dear Herald Readers, Greetings:—As the old year is nearly at the close, we want to wish you all a happy and prosperous New Year in the Lord.

Our Sunday school was reorganized again with the following results: Supts., Almon Hostetler and Sanford Esch; Sec.-treas., Oras Esch; Chors., Paul Lantz and Leonard Yoder; Libr., Nellie Hershberger; S. S. Del., Reuben Tyson; Prim. Supt., Ira Esch; Y. P. M. Supt., Lawrence Breniser; Mus. Dir., Thelma Yoder.

Dec. 28, 1933. Cor.

Harrisburg, Oreg.

Greetings in Jesus' Name:—"The Lord has done great things for us whereof we are glad."

In October we had our communion. Nearly all partook of the sacred emblems.

On Thanksgiving day we had services and business meeting.

On Dec. 17, Bro. James Bucher of Upland, Calif., started a series of meetings, ending Dec. 27. Surely the Spirit's presence was manifested. Seven young souls stood for Christ, and quite a number of confessions were made. The Church was strengthened and encouraged to press forward to the high calling of God in Christ Jesus.

May the Lord bless the brother in his labors is our prayer.

Dec. 28, 1933. Albert Miller.

Deep Run, Pa.

On Sunday morning, Dec. 24, a class of 21 boys and girls were baptized and received into church fellowship. Bishop A. O. Histan was present and preached a forceful sermon. In the afternoon of the same day our Sunday school had a special meeting to reorganize. The following officers were chosen: Supts., Levi Myers and Abram Myers; Sec'ys., Paul Yothers and Lester Ruth; Treas., Jacob Leatherman; Chors., Samuel Detweiler, Edwin Myers, and John L. High.

Our Sunday school is flourishing and the young people take a good interest in it.

Dec. 29, 1933. I. Erwin Yothers.

Pigeon, Mich.

(Berne congregation)

Dear Herald Readers, Greetings in Jesus' Name:—On Dec. 24, new officers for Sunday school were elected for the new year as follows: Supts., Bros. John Shetler and Walter Swartzendruber; Secys., Bros. Harry Tenschler and Omar Swartzendruber; Chor., Bro.

Walter White; Del. Bro. Joe Swartzendruber. May the Lord bless the work of the Sunday school, that much good may be done for the Lord, that we may be faithful in sowing the seed of the Word of God, others help in watering, and God will give the increase.

On Christmas morning we were glad to have with us Bro. Clarence Bontrager of Yoder, Kans., who gave us a timely message both morning and evening. He preached for us each evening till Friday, when he left for Detroit. We were grateful for the messages and sorry that there was so much sickness and colds among our people, and the zero weather kept many from coming out. May the Lord bless our brother in His service.

As we are at the close of the old year (1933), may we be like the apostle Paul: "Forgetting those things which are behind"—our blunders, mistakes, shortcomings, faults, and sins, ask God to forgive us and have them covered by the blood, and by the grace of God—"And reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14). May God help us to this end.

Our desire is to be of greater service in the year 1934 than we have been in the past. Pray for us. May God bless all of the workers of the Publishing House, and every member of our beloved Church, that this coming year may be the greatest of all years for the ingathering of lost souls.

Dec. 30, 1933. S. J. Miller.

Hopedale, Ill.

To all Herald Readers, Greetings:—We rejoiced to have in our midst Bro. Henry J. King, of Harper, Kans., from Nov. 27 to Dec. 6, conducting a series of meetings. Preceding the sermon the brother gave a Bible lesson on doctrinal subjects. These meetings were well attended, and much interest was manifested. Believers were strengthened and encouraged, and sinners were warned to flee from the wrath to come. There were fifteen young souls who confessed Christ as their Savior, and a few renewed consecration. May the Lord bless the brother as he labors for the cause of Christ.

On Sunday morning, Dec. 10, Bro. Harold Oyer of Goodfield, Ill., delivered the message, and the following Thursday evening Bro. E. E. Zuercher of Nampa, Idaho, preached for us.

On the evening of Dec. 20 the church chorals gave a Christmas program in song.

On Dec. 24 we reorganized our Sunday school. The brethren Elmer Martin and John Kauffman were reelected superintendents.

We are looking forward to the third
(Continued on last page)

Miscellaneous

THE OLD YEAR AND THE NEW

By O. J. Miller

For the Gospel Herald.

Another year has come to a close,
Another year begun;
Many were the disappointments,
Many the victories won.

Many a time we were tempted,
Satan tried to bring us low;
Many a time he succeeded
To make our progress slow.

Many a time we were weary
When Satan pressed us sore;
Many a time we have longed
To be on heaven's shining shore.

Many a heart has been saddened
By some loved one going home,
To be at rest with God,
No more on earth to roam.

But brother, let's have courage,
Pressing on in noble life;
Be earnest, watchful, prayerful,
And valiant in the strife.

There's much to do for the Master;
Oh, let us not delay
To labor in His vineyard,
And trust Him for strength to-day.

Let us this year begin anew,
Forgetting what is past.
God hold our strength renew,
To serve Him to the last.

The New Year lies before us,
Pure and white, unspotted;
Lord, help us to be true to Thee
Each day to us allotted.

We know not just what service
We may be called to give,
But whate'er may be our allotment
Let us the Christ-life live.

Many will be called to glory,
To be at rest with God;
But let us press onward, brother,
In the path that Jesus trod.

So place this year in His keeping,
And serve Him better each day;
That when this life is over
We'll be with Him away.

Elverson, Pa.

THE SEVENTIETH ANNIVERSARY OF OUR CHURCH PAPER AND ITS MEANING

By John Funk Kolb

For the Gospel Herald.

January always brings to our minds and hearts new visions, hopes and courage; for it marks the beginning of a new era in our lives. Perhaps it is significant, then, that seventy years ago, during the month of January, John F. Funk, full of vision, hope, and courage and imbued with a passionate desire to serve his Master and his Church, on his own initiative and with little encouragement, founded and published our first Church paper, The Herald of Truth.

For the whole Mennonite Church

and in particular for those who read the Gospel Herald, the successor of Bishop Funk's paper, the anniversary of this date should have special significance because we have here a living example of what great things may be accomplished by any one who, standing firm in the faith and filled with the courage and vision that can only come from a close and eternal communion with God, will boldly act on his convictions no matter how discouraging the present may seem or how impossible the task may appear.

The paper thus conceived and published as an instrument of service for Christ has never forsaken the ideals of its founder and has continued to exert a great force for righteousness, unity, and progress in the corporate life of the Mennonite Church. Whenever we read it our faith should be renewed and deepened; for then we hold in our hands a living reminder of the instrument which, created through the Christian ideals of love and service, has survived the vicissitudes of its career and from a lowly beginning has grown and accomplished so much. It has and it continues to give Christians an opportunity to make their contribution for the advancement of the Kingdom and thus is not only a living organ but a reminder of "that great cloud of witnesses" who have done their bit toward making Christianity a living, virile force in the world to-day.

Almighty God, who has called us to faith in Thee, and has compassed us about with so great a cloud of witnesses; grant that we, encouraged by the good examples of Thy faithful disciples, and especially of Thy servant John Fretz Funk, may persevere in running the race that is set before us, until at length we with them attain to Thine eternal joy; through Him who is the author and finisher of our faith, Thy Son Jesus Christ our Lord. Amen.

Cambridge, Mass.

YOUNG PEOPLE'S INSTITUTE

By Jesse B. Martin

For the Gospel Herald.

Another very interesting institute was held in Ontario. Registration started early Tuesday morning, Dec. 26. There were one hundred and thirty three enrolled. Besides these we had many visitors and part-time attendants. The time for the institute was a new experiment. If attendance means anything, winter seems to be a better time to hold such meetings in our district than the busy summer months.

The subjects discussed were as follows: Spiritual Helps for Young People, by Harold Groh; Peace Problems, and A Study in James, by S. F. Coffman; The Church at Work, and Sunday School Ministration, by O.

Burkholder. The daily missions talk and devotional messages were in charge of Bro. N. Litwiller of South America. Two lectures were given on Social Purity. Sister Ida Brubacher spoke to the sisters and Bro. Litwiller to the men. Every evening there was a fellowship hour, followed by the following Gospel messages: Let no Man Despise Thy Youth, N. Litwiller; Phil. 4:8, M. M. Brubacher; World Conditions To-day, and Challenging Facts in Christian Work, by J. B. Martin.

All classes met in the Kitchener Church and the Bible School annex. Dinner and supper were served in the dining room of the school building. The Sister's Sewing Circles of nearby churches furnished most of the needs, which made it possible to serve meals at fifteen cents each. Tuition was seventy-five cents.

Both teachers and students felt the nearness and blessing of God in this work. With the psalmist we can say, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth. Through thy precepts I get understanding."

Waterloo, Ont.

SIX PROOFS

Compiled by Ethel M. Tweed

Six Proofs that there is a Hell.

1. The wicked shall be turned into hell, and all the nations that forget God.—Psa. 9:17.
2. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.—Luke 16:23.
3. Where their worm dieth not, and the fire is not quenched.—Mark 9:48.
4. And whosoever was not found written in the book of life was cast into the lake of fire.—Rev. 20:15.
5. I am he that liveth, and was dead; and behold I am alive for ever more, Amen; and have the keys of hell and of death.—Rev. 1:18.
6. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.—II Pet. 2:4.

Six Proofs that there is a Heaven.

1. In my Father's house are many mansions; if it were not so, I would have told you: I go to prepare a place for you.—John 14:2.
2. For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens.—II Cor. 5:1.

3. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—Matt. 25:34.
4. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. Luke 24:51.
5. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—Rev. 22:14.
6. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God.—John 3:3.

* * *

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

OUR MODERN CHRISTMAS

By Maynard Hoover

For the Gospel Herald.

Christmas presents; Christmas dinners; Christmas programs; Christmas shopping; Christmas trees; Christmas candy; Christmas rush; Christmas decorations; Christmas mail; Christmas entertainments; Christmas music; Santa Claus; reindeers; dialogues; choral demonstrations; meaningless formalities; superficial conventionalities, etc., etc., etc.

I humbly ask, Is all this excitement

conducive to a deeper spiritual life? And do all these modern functions give us more time for quiet, worshipful meditation concerning our dear, loving Savior, and His revelation of God's supreme love to man? No, no, no. They are designed to do the very opposite. They make it exceedingly difficult for a true Christian to keep the Christmas season in the spirit and manner that it should be kept. I am afraid the little Christ-child is still out in the manger, while we are feasting upon the dainties and luxuries of Mammon.

However, now that our Christmas celebrations are over, we can again return to our normal worship and praise of our Master and Lord, till another season comes to bless(?) us with similar performances.

Goshen, Ind.

TWO DOZEN THINGS

Three things to avoid: idleness, slang, and falsehood.

Three things to despise: cruelty, meanness, and ingratitude.

Three things to cultivate: sympathy, cheerfulness, and contentment.

Three things to desire: intellect, music, and beauty (of the soul).

Three things to value: time, money, and health.

Three things to love: honesty, purity and truth.

Three things to cherish: home, friends and country.

Three things to revere: Bible, Sunday school, and Church.

—Sel. by Emma R. Denlinger.

to strengthen our faith and look forward. I will turn to those familiar words in Matthew 28:20, "Lo, I am with you." I am not sure but the familiarity of these words has perhaps caused us to overlook the exceeding preciousness and importance of them. I look to Him who spoke these words, He whose advent on earth was heralded by the angels of heaven; foretold by the prophets; the stars marked the place where He was born; after He grew up He went about healing, teaching, revealing, later dying and rising again. As He walked amongst men, He revealed God manifest in the flesh; God testifying from heaven that this is His beloved Son; He testifying by His works that He was the beloved Son; the Holy Spirit testifying in the form of the dove that He is the beloved Son, and John the Baptist testifying that He was the Son of God. "The common people heard Him gladly." Then He sets His face steadfastly to go towards Jerusalem, and as He goes toward Jerusalem the disciples wonder; they can't understand the foretelling of death He speaks to them about. There in Jerusalem He is arrested, tried, and then crucified and buried. This man upon whom the disciples had set their hopes and had followed, to whom Peter had pledged his allegiance to death, when He is buried, their hopes are buried with Him. Then they say, "We trusted it had been He."

It would indeed be a sad picture if it had ended here, but I thank God that He who was buried, rose again. The disciples went about with sad and evil forebodings; then in three days there comes that great news that He is risen—the tomb is empty—risen from the dead! Oh! how they hastened there and beheld the empty tomb. Then come the precious days of revealing a risen Christ, one who rose from the dead—from the grave. He appears unto them and their hopes revive. They who spoke with Him by the way said their hearts burned within them. He appears unto five hundred; to ten; to eleven; to two; and He walks with them and behind closed doors He appears. They received a new inspiration of what He means when He says, "I am the Son of God;" also a renewed vision as to who this man was on whom they believed.

After He had revealed Himself to them to establish their faith in their minds, He takes them out one day upon the mount and He leaves and ascends into heaven; but before He ascends, He leaves these words with them: "Lo, I am with you." Oh! that we might get a consciousness of what that means. Those are precious words to missionaries. Why shouldn't they be to every one? They are given af-

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

OUR SAVIOR'S CONSTANT PRESENCE

By Elam W. Stauffer

For the Gospel Herald.

(Sermon delivered by Elam W. Stauffer, missionary under appointment to Africa, before an inspirational farewell meeting in Weaverland Mennonite Church, Lancaster Co., Pa., Dec. 2, 1933, a few days before sailing for Africa.—Reported by Ella M. Esbenhede.)

TEXT: Lo, I am with you.—Matt. 28:20.

We greet you again this evening in the blessed name of Christ and His Kingdom for whom we are ambassadors. I am sure that there would be multitudes of hearts here this evening that would love to give a hearty amen to the practical messages God has

brought to us through His servants. It inspires my heart to sit and listen to those who are holding the ropes in our own country, in our little rural mission stations, who know what it is to labor for the Lord, and have looked around to find something to do.

I wonder what would be most profitable to us this evening as we look into your faces, many of them for the last time—at least for a long season. Different problems have been brought before us and discussed; new avenues opened up; new challenges brought to the front; new inspiration been added to us, and I trust has banished much of our worldliness.

Possibly this evening it would be mutually profitable to every one of us

ter a commandment. The commandment is given after assurance of power. God asks us but to believe. First He says, "All power is given unto me." Had they not buried Him, and did He not rise from the dead, and did He not teach them; speak to them that they might see that it truly was He? Did He not show them the marks in His hands, that pierced side? First we have the assurance that all power is given unto Him and then, "Go ye," and "Lo, I am with you."

Upon those words I would like to draw a few lessons this evening briefly; just what it means when Christ said, "Lo, I am with you." Forget for a while the African field—not that you should cease to remember it, but that you should apply these words of our Savior to our every need. "Lo, I am with you"—not only the outgoing missionary, not only the bishops and preachers; but every child of God, "I am with you." What does that mean? Some one has said that Christ has 365 names in God's Word. I have found over 100, possibly 125. Why should He have these many different names? So that His children might have a conception of the vastness of His power, the fullness of His grace and His life, when He says, "I am with you."

(Concluded next week)

THOSE PRECIOUS JEWELS

(Continued from page 870)

there is a departure of not only humility but reverence for God as well. In such a frame of mind, boys and men imagine it to be beneath their dignity to appear religious. Save your boys from this delusion. Thinking along this line, perhaps you think of a reason why Paul should urge: "I will therefore that men pray everywhere, lifting up holy hands, without wrath or doubting." Christian manhood includes a proper recognition of the source of all our blessings. Get away from this thought, and your real manhood is gone. Boys are but men in the making. Let the principles of true manhood be instilled into them early in life.

Christian Womanhood

Right after Paul urges, "I will therefore that men pray everywhere," he goes on to say, "In like manner also, that women adorn themselves in modest apparel." The important thing to bear in mind in connection with these two admonitions is that man's great temptation is that of pride of intellect and physical prowess and consequent irreligion, while that of woman is pride of person and consequent vanity. If true manhood is affected by early training, the same is true of true womanhood. Mothers, if you would save your daughters, begin training them early in life. If immodest apparel is woman's curse, see that your little girls are properly clad. A generation

ago the rage was extravagant ornamentation; to-day it is nudity and the wiping away of sex-distinction in apparel. If you want your little girls to grow up to be pure, virtuous women, begin early in life to teach them a sense of modesty—and don't forget to add emphasis to your teaching by setting proper examples yourselves.

Safeguarding the Interests of your Children

One thing to keep in mind in connection with the bringing up of children is that they are pliable in the hands of those about them; may be moulded into noble creatures or the reverse, depending upon how they are brought up. If you would do the best for your children, you want to keep three things in mind: Training, associations, employment. Safeguard their highest interests along these lines, and you may trust the Lord for the rest.—K.

FROM OUR MISSION STATIONS

(Continued from page 869)

which were received since our last report to the Herald:

Middlebury S. C., Middlebury, Ind., Clothing	\$ 5.48
Upper Strasburg S. C., Chambersburg, Pa., Clothing	4.14
David Lapp, W. Liberty, O., Eatables	6.00
Noah Thutt, W. Liberty, O., Eatables	1.50
S. Union S. C., W. Liberty, O., Clothing	2.50
Eveready S. C., Louisville, O., Clothing	3.10
M. S. Yoder, W. Liberty, O., Eatables	2.50
Isaiah Hartzler, W. Liberty, O., Eatables	1.25
Shipshewana S. C., Shipshewana, Ind., Clothing	14.95
Central Church, Elida, O., Eatables	10.90
Yellow Creek S. C., Goshen, Ind., Cloth	8.67
Fulton Co. Brethren & Sisters, Archbold, O., Eatables	71.50
Martins & Crown Hill Churches, Wayne Co., O., Eatables	106.30
Sonnenberg Cong., Wayne Co., O., Eatables	243.90
Clinton Frame S. C., Goshen, Ind., Cloth	6.78
Jr. Circle. Howard & Miami Cong., Bunker Hill, Ind., Clothing	5.00
John I. Yoder, W. Liberty, O., Eatables	1.10
D. S. Yoder, W. Liberty, O., Eatables	1.10
Jake Detweiler, W. Liberty, O., Eatables	1.10
Anthony Kauffman, W. Liberty, O., Eatables	2.20
Jacob Umble, W. Liberty, O., Eatables	1.10
Oliver Byler, W. Liberty, O., Eatables	1.10
N. E. Trover, W. Liberty, O., Eatables	1.10
S. E. Allgyer, W. Liberty, O., Eatables	2.20
Dora Meyers, Comins, Mich., Eatables	4.00
So. Union Cong., W. Liberty, O., Thanksgiving dinner	21.04
George & Earl Kanagy, W. Liberty, Christmas supplies	1.60
Central Church, Elida, O., Christmas supplies	3.00
D. K. Hartzler, W. Liberty, O., Beef	8.75
George Esplin, Bellefontaine, O., Candies for Christmas	4.25
Jeff Davis, W. Liberty, O., Christmas candies	4.95
Trail Sewing Circle, Barrs Mills, O., Cheese	5.00
Wesslev Chapel Club, W. Liberty, O., Christmas supplies	3.25
Ruth Boyer, S. S. class, Elkhart, Ind., one quilt	4.00
Martins & Pleasant View Sewing Circles, Wayne Co., O., Food & variety of Christmas eatables	12.00

Elsie L. Oyer, Foosland, Ill., Clothing	4.00
Mr. & Mrs. Baumgardner, W. Liberty, O., Flour	1.60
Mrs. Frank Headings, W. Liberty, O., Gifts for children	2.50
Sonnenberg S. C., Dalton, O., Christmas box of varieties	12.00
J. R. Landis, Seville, O., Chickens	1.50
Roanoke Jr. S. C., Roanoke, Ill., Variety of Christmas gifts	1.50
Sugar Cr'k & Shanesville S. C., O., Toys	1.50
Junior Girls, Elkhart, Ind., Dolls	3.00
Hopedale S. C., Hopedale, Ill., Christmas items	1.50
Harry Smucker, Belleville, Pa., 1 Electric iron	7.00
Junior Girls, Freeport, Ill., Small furniture	2.00
Oak Grove & Bethel Congs., W. Liberty O., Christmas dinner	23.77
Ira Hostetler, W. Liberty, O., Feed	2.50

There are doubtless some miscellaneous items which are omitted here; but if so, it was not intentional.

We enter the New Year, trusting the Lord for the needs of the Home to be supplied through His faithful ones.

Yours for the welfare of youth,

L. L. Swartzentruber, Supt.

January 2, 1934.

Strasburg, Pa.

(Sunnyside Mission)

Greeting to all in Jesus' name:—

As we venture out into a new year, let us make the words of Christ our motto. Let us lift our hearts to Him and say from the depths of our souls, "Lo, I come to do thy will, O God." May we follow Christ, for He knows the way; and may we do His will whatever the cost may be. God cannot work in and through us unless we are fully surrendered to Him. Outside of the will of God there is no success.

The work at this place continues with good interest. We are encouraged many times, and feel our efforts are not in vain, by the expressions of appreciation from the Mission folks.

Several of the workers distributed clothing in 30 homes. One of the brethren said that he wishes that those of you who make these garments could go along when they are given out. It surely gives one much joy to see how happy the children are with their new clothing. We also supplied 81 families with provisions for Christmas.

A Christmas program was given by the Mission children on the 24th. We know that hearts were touched, some even moved to tears, when those children, many of them quite small, spoke words of love and praise to God for the sending of His precious Son, Jesus, into the world. On the night before Christmas a number of us sang songs of praise to Him, over the hill.

We give God the praise that we can report quite an increase in our S. S. attendance. We hope the Lord will continue this good work. Truly we are given many opportunities through the S. S. Let us pray that we might be more faithful witnesses for Him.

The average attendance for Decem-

ber is 149. 43 rewards were given for perfect attendance for the past quarter. 12 rewards were given for the year. We are always glad for visitors. Come in the Spirit.

In His service,
Jan. 1, 1934. Kathryn Hess.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers:—It was surely wonderful to see the goods and cash come in during the past season, the manifestation of the liberality of the brotherhood. We thought of the interest on the part of the givers as we noticed especially some of the things brought in that we knew occasioned quite a lot of sacrifice and work.

About 130 helpings were given. We again thank those who have given. We hereby thank those givers whose names we did not find out and to whom therefore we could not write.

Bro. Arthur Ruth of Line Lexington, Pa., preached in the morning and afternoon services Sunday, Dec. 24. He also brought some brethren and sisters along to help in the Sunday school.

Bro. Amos Hess of Mt. Joy, Pa., is scheduled to preach here Jan. 14, and Isaac Kulp and Warren Moyer on Sunday, Jan. 21.

We certainly appreciate the interest and prayers of the brotherhood. Asking a continuance of the same, We remain,
Your brother,

Jan. 4, 1934. J. Paul Graybill.

Detroit, Mich.

(15559 Curtis Ave.)

Greeting in the Name of Our Lord: Indeed, God is good and His name is to be praised. May we more and more submit our lives to Him.

Dec. 5 to 14 Bro. N. E. Troyer of West Liberty, Ohio, was with us in revival meetings and we all feel we were greatly blessed. Many of the Christians found renewed peace upon confession of sin and faithfully promising to be obedient to God and the Church. Fine grown folks accepted Christ as their Savior and publicly made known their wish to turn to the Lord and follow Him. Two who had made their decision public a week before the meeting found much strength and victory in the meetings. May God truly be raised.

The Christmas season has again meant much to all of us. As Christians we have been made to feel the great love of the Father in giving to the sinful world so great and precious a gift as He did in His Son as Savior. And non-Christians were made to feel the shame and ingratitude of rejecting such love.

The children of the Sunday school gave their Christmas program on Thursday evening prior to Christmas,

to a full house. It was enjoyed by all. On Christmas eve the young people gave their program, which was very impressive and appreciated by an attentive audience.

Indeed we say, Thanks to all who have contributed in making the true spirit of the season a reality to all who were contacted. The Lord will bless every effort if done in the spirit of Christ, whether it be a recitation, a speech, a sermon, a gift: of money, of provisions, of helpfulness, of cheer; or any other type of good will. Let us strive to follow Christ still more closely during the present year.

Space hardly permits us to mention all of the out-of-town churches and individual Christians who have shown a definite interest in the work here but God will bless every bit of energy spent in His name, and He will richly reward.

Jan. 4, 1934. Frank Raber.

NEWS LETTER FROM SOUTH AMERICA

(Dec. 6th, 1933)

Dear Herald Readers, Greetings of love in the Dear Master's Name:

Classes in the public schools are now closed for the year and the advanced grades are giving their examinations. At this time we conduct the summer vacation Bible school for three weeks. Carmen Palomeque, member of the Trenque Lauquen congregation and day school teacher in Pehuajo, has charge of the Bragado children and is doing very well. Carmen was a little girl when we were in charge of the work in Trenque Lauquen in 1923-4.

Rafaela Garcia de Garijo, a member of the Bragado Church, died last week, after a long illness with a tumor on the liver. She suffered a great deal, but was very patient and resigned, and passed away to be with her Savior after saying good-bye to her husband and children. At the services held in the home and in the cemetery many folks heard the Gospel for the first time in their lives and our prayer is that they may continue to take an interest in the salvation of their souls.

Quite a heavy rain and thunder storm with a strong wind struck our district on Friday evening, causing damage to homes and trees; but very fortunately no one was killed, although some had narrow escapes.

A few days after we went to visit the believers in Comodoro Py and found that many had gone to the country to work and the meeting was composed mostly of children. The trip is expensive, and we go monthly, as there is no regular work established there as yet.

The Gospel tent is in the Carlos Ca-sares district, the meetings have been greatly blessed and many souls have

received the Light during these weeks. From O'Brien to Bragado and then Ca-sares the brethren have been working day and night in spreading the good news of salvation to lost sinners.

Pray for the workers and the converts that through their efforts many more may be brought to Jesus and accept Him as their Savior.

Bragado, F. C. O., Argentina.

D. Parke Lantz.

NOTES ALONG THE WAY

London, England

Founders Lodge, N. I.

Dear Herald Readers, Greeting in Jesus' name:—We are glad to report a safe and pleasant trip across the Atlantic and on to London. Leaving New York Dec. 7 at 12:30 A. M., we stopped at Cherbourg, France, Dec. 12 at 5:00 A. M., and at Southampton, Eng., where we landed at 1:30 P. M. of the same day. By 5:00 P. M. we were in London, from where this is written.

Wednesday and Thursday, Dec. 13 and 14, were spent with mission societies here who have work in Africa and who kindly assisted us with information and advice for further procedure. We thank God for these contacts that prove encouraging, and we trust they will be profitable to us.

Among those met and interviewed were the following: Mr. McLeish, Sup't of World Dominion, a world survey movement; Mr. Dawson of the S. U. M.; Miss Gibson of the S. M. M.; Mr. D. M. Miller of the A. I. M.; and several others, all of whom have knowledge of Africa because of having work there. We met these people, not for affiliation purposes, but because they could and did give us information concerning our prospective location and work.

We are leaving here this evening (Friday, 15) at 8:30 P. M. for Holland, and expect from there to be in Berlin, Germany, on Monday the 18th and Tuesday the 19th. We shall later state to what field the Lord leads us more definitely. In the meantime we thank you every one for the prayers that have ascended in our behalf. May God continue to guide and bless this work very definitely to His honor and glory.

Your servants in the Lord,

E. W. Stauffer

O. O. Miller.

Whoever is not consecrated enough to scrub floors in some mission station is not consecrated enough to do any other kind of mission work.—J. M. Nissley.

SPECIAL MEETINGS

Marion, Pa.

Report of Bible Meeting held at Marion Church, Dec. 14-17, 1933.

Organization.—Mod., Harvey Shank;

Secys., James Appleby and Victor Lehman; Chor., Samuel Horst.

Speakers.—John R. Mumaw and John L. Horst.

Subjects discussed.—Book Study—Philippians; Sermon theme—Redemption That is in Christ Jesus; Sunday school lesson—Paul in Rome; Challenge of Youth (Mumaw). Living the Spiritual Life; Book Study—Es-ther; Christian Liberty Vs. Worldly License; Sermon—Satan's Devices (Horst).

Effective Thoughts.—In Christ we have peace; in the world we have tribulation. By faith we are saved through Jesus Christ. Need of unity emphasized in Philippians. The key to unity is self-forgetfulness. Jesus is the great example of self-forgetfulness. We ought not only to believe, but also to suffer. Jesus is our advocate with the Father. The privilege of the believer is to have freedom from anxiety, to have abiding and abounding peace, to have an ever present friend, to have a never failing contentment, to have all prevailing strength, and to have God supply all our needs. There are three kinds of men—natural, carnal, and spiritual. Guard against evil, for evil knows no end. If we would have power with men, we must have power with God. Liberty is at the very heart of the Gospel message. God wants the whole man. We ought to hold the treasures God has given us, much more than money. Satan is constantly working on those that are serving God because those that are not serving God belong to him.

Conference Hymn.—God is Still on the Throne. Secretary.

Albany, Oreg.

Report of the Young People's Meeting held at the Fairview Mennonite Church, Armistice Day, Saturday, Nov. 11, 1933.

Organization.—Mods.: Ivan Lind, John Snyder; Secys., Lois Yoder, Ivan Headings; Chor., Paul E. Yoder.

Motto: "That I May Know Him" (Phil. 3:10).

Subjects discussed.—Phil. 3:9, 10—(1) The Soul's Cry for God; (2) Supremacy of Christ; (3) Victory Through the Resurrection; (4) Suffering with Christ; "The Efficiency of Grace" (II Cor. 12:9); "Our Reward in Christ" (Mark 10:29, 30); How to Grow in Christian Character—(1) Getting Acquainted with Christ; (2) Through Testings; (3) Through Service; (4) Defending the Faith; Nonresistance in the Light of Present Day Conditions; The Meaning of Church Membership—(1) Its value to the Young Christian's Home; (2) Its value to the Young Christian's Associates; (3) Its value to God; Evangelistic Sermon (I Kings 13:1-3).

Speakers.—John Snyder, Ivan Headings, Paul E. Yoder, Elwood Lehman, Clayton Kauffman, Viola Wenger, Lola Steckley, Chester Kauffman, Tillman Kauffman, Florence Bebb, Esther Schultz, Amos Smucker, Naomi Yoder, Willard Schlegel, Viola Burck, Martha Gerig, Hilding Anderson, Mary Schrock, Amy Hershberger, G. D. Shenk, Leo Yoder, Aaron Nofziger, Naomi Strubhar, Paul N. Roth, Floyd Whitaker.

Business.—Minutes of previous meeting read and accepted. John Snyder was elected secretary for a three year period. Offering for Portland Mission was taken.

Gleanings.—The soul requires things that are received from God. Christ is the supreme power in our lives. Victory first came when Christ suffered upon the cross for our sins. God's grace is sufficient to keep us and to uphold us in temptation, trial, and weakness. Too many attempt to live a Christian life before getting acquainted with Christ. To grow in Christian character we must serve but one Master—God. The spirit of nonresistance is the spirit of God. The Church is the Christian's home on earth. Secretary.

Hubbard, Oreg.

Minutes of a Ministers' Meeting held at the Zion Mennonite Church, Dec. 14, 1933.

Meeting called to order by the chairman, Orrie D. Yoder.

To open the service, a number of scripture quotations were given, also several hymns sung, followed by devotional services which consisted of reading Philippians 2:1-23, by Bro. Wm. Beachy. After this a number of voluntary prayers were offered.

Next in order was the election of officers for the coming year. Chairman, H. A. Wolfer; third member, Fred J. Gingerich; Sec., D. F. Shenk.

A short program was arranged for this service, with two very timely topics for discussion: **Things that Hinder the Minister's Life and Service; Ideals that Help and Strengthen in the Minister's Life and Labors.**

The first topic was opened by Bro. A. P. Troyer, followed by remarks by a number of others present. Some thoughts gleaned: The minister of the Gospel should be truly humble. He needs much patience, which is one of the Christian graces; a heart filled to the overflowing of the love of God; must live a blameless life (Phil. 2:15). Any defect in the minister's life should by all means be overcome that he might gain and hold the confidence of both those in the Church and those outside. He should lead the flock, not drive. He must not get so entangled in the affairs of this life that he neglects his high calling as an ambassador for Christ Jesus. There should be coöperation among the ministry. The greatest need in the Church to-day is a loyal ministry: (a) loyal to the faith; (b) loyal to our doctrinal position. Our high calling is to get men saved and keep them saved. The minister should be able to enter sympathetically into the lives of those having problems; show by his interest that he is deeply concerned; deal with the erring in the light of Gal. 6:1, II Tim. 2:25, 26.

The second topic, **Ideals that Help and Strengthen in the Minister's Life and Labors**, was opened by Bro. James Bucher. Jesus Christ is our ideal; an ideal to some folks is a good thing, while to some it may be dangerous. Failing to measure up to this high standard, one might get discouraged and say there was no use trying. The minister should always have something to give to his flock, not place the food so high that they can not reach it. The Lambs also need food. The minister should have the work and sheep at heart. How get into the Spirit of the Master? (a) We need to be filled with the Holy Spirit, (b) led by the Spirit, (c) have a passion for souls. We need to give messages that are just fresh from heaven. The Holy Spirit must freshen up each message. Let us cling to, **preach, and live the old-time religion.**

D. F. Shenk, Sec'y.

Ephrata, Pa.

Report of Bible Instructors' Meeting held at the Ephrata Mennonite Church, Dec. 16 and 17, 1933.

Organization.—Mod., Bro. Benj. G. Wenger; Sec., J. Landis Weaver.

Program and Speakers.—(Saturday afternoon) Devotion, Landis Huber; "Christ" and "Satan", discussed by Henry Lutz and John F. Bressler. (Saturday evening) Devotion, Amos Sauder; Repentance and Restitution, Noah H. Mack; Sermon—Eph. 6: 21—We, as Paul, are ambassadors in bonds, John F. Bressler. (Sunday morning), Devotion, Amos S. Horst; Children's Period, Noah H. Mack; Essentials to Christian Growth, John F. Bressler; Spiritual Methods of Overcoming Temptations, Henry Lutz. (Sunday afternoon) Devotion, Ira Landis; Dangers Confronting the Church, Noah H. Mack; Missions, John H. Mellinger. (Sunday evening) Devotion, A. A. Landis; Mar-

riage, Noah H. Mack; Sermon—Psa. 68—Greatness, love, and keeping power of God for His people, John F. Bressler.

Thoughts Gleaned.—The prophecies concerning Christ as the coming Redeemer, and their fulfillment of the same. Types in the Old Testament foreshadowed the coming Christ, "The Anointed One". Repentance is godly sorrow for sin; it calls for confession and forsaking of sin. Restitution must be made at the time of repentance and thereafter whenever the Spirit reveals it to us. Essentials of Christian growth are life, food, healthy environment, exercise, graces of prayer, confession, reading of the Word, and church attendance. Methods of overcoming temptation: avoid evil associates, quote the Word of God, put on "the whole armor of God," prayer, vigilance, and resisting the devil. Dangers confronting Church: too much Sunday feasting, speaking reproachfully of Church leaders, false doctrines such as "eternal security" and the "postponement theory," losing our "first love," and the public school system. History of missionary cause given, especially in our Mennonite Church. Projected work in Africa discussed. Importance of God-given institution of marriage stressed. The family is the unit of society. Jesus' teaching against divorce. Dangers of loose courtship. Definite rules and teachings on pure courtship.

The congregation here, I believe, was richly blessed by the exhortations and encouragement of the brethren who were the instructors. To God be all the glory.

J. Landis Weaver, Secy.

Married

Troyer—Kauffman.—At the home of the officiating bishop, Bro. Menno Esch of Mio, Mich., Bro. Joseph Troyer and Sister Violet Kauffman, both of the Fairview, Mich., congregation, were united in holy marriage. May God's blessings attend them.

Roth—Rediger.—On Sunday, Dec. 24, 1933, Bro. Oliver Roth and Sister Ollie Rediger, both members of the East Fairview congregation near Milford, Neb., were joined in holy matrimony by Bro. J. E. Zimmerman. May God abundantly bless them.

Roth—Stutzman.—On Dec. 7, 1933, Bro. John Roth and Sister Elva Stutzman, both members of the East Fairview congregation near Milford, Neb., were joined in wedlock by Bro. J. E. Zimmerman. May God's choicest blessings attend them through life.

Zimmerman—Burkey.—On Dec. 3, 1933, Bro. Delman Zimmerman and Sister Barbara Burkey, both members of East Fairview congregation near Milford, Neb., were united in holy marriage, Bro. J. E. Zimmerman, uncle of the groom, officiating. May God's blessings be theirs.

Ebersole—Grove.—On Nov. 14, 1933, Bro. Leonard Ebersole and Sister Mary Grove, both members of Reiff's congregation near Maugansville, Md., were united in holy marriage at the home of the officiating bishop, Bro. Denton T. Martin of Smithburg, Md. May the Lord bless them in their married life.

Swope—Jennings; Martin—Swope.—On Dec. 13, 1933, at the home of Bro. and Sister George F. Miller, near Sterling, Ill., occurred the marriage of Bro. Ira B. Swope and Sister Salina Jennings; and Bro. Lester Martin and Sister Esther Swope, Bro. A. C. Good officiating. May the Lord bless and prosper them.

Martin—Eshleman.—On Tuesday evening, Dec. 26, 1933, at the home of the officiating bishop, Bro. Denton T. Martin near Smithburg, Md., Bro. Melvin C. Martin of Stouffer congregation and Sister Bertha S. Eshleman of the Miller congregation were united in holy

marriage. May the Lord's blessings attend them through life.

Swartzendruber — Kinsinger.—On Sunday, Dec. 24, 1933, Bro. Benjamin J. Swartzendruber of Wellman, Ia., and Sister Ruth Kinsinger near Parnell, Ia., were united in the bonds of matrimony, at 2409 Farrow Ave., Kansas City, Kans. Bro. J. D. Mininger performed the ceremony. May the rich blessings of God be upon this union.

Buckwalter—Martin.—On Sunday evening, Dec. 24, 1933, at the home of the bride's parents near Parnell, Iowa, occurred the marriage of Bro. Roy Buckwalter of the Daytonville congregation to Sister Marie Martin of the West Union congregation, Bro. Earl R. Buckwalter, brother of the groom, officiating. May the Lord's rich blessings attend them.

Martin—Grabill.—On Wednesday, Dec. 20, 1933, at the home of Bro. and Sister D. R. Martin, near Waynesboro, Va., occurred the marriage of their son Ralph L. to Sister Mary Grabill, daughter of Bro. and Sister Joseph Grabill of Goshen, Ind., Bro. Jos. R. Driver assisted by Bro. E. C. Shank, grandfather of the bride) officiating. May joy and peace, with the Lord's rich blessings, attend them through life.

Lapp—Good : Good—Lapp.—On Dec. 23, 1933, occurred the marriage of Bro. Mahlon Lapp and Sister Esther Good; and Bro. Lloyd Good and Sister Cora Lapp. The double ceremony was performed in the Science Ridge Church near Sterling, Ill., by Bro. D. G. Lapp of Roseland, Neb., father of Mahlon and uncle Cora Lapp. All are members of the Science Ridge congregation. May the Lord richly bless and prosper them through life.

Obituary

Culp.—Joseph B. Culp, aged 77 y. 7 m. 21 d., died Dec. 4, 1933, after being bedfast 3½ yrs. He is survived by his wife (Ettie Salathie), niece and nephew (Mr. and Mrs. Andrew Dubiel in the home), 1 sister (Mrs. Nan Harold), 4 brothers (William, Samuel, John and Isaac) all of Columbiana, Ohio. He was a member of the Midway Mennonite Church. Funeral services were held Dec. 6 at the home with Bro. E. M. Detwiler officiating. Text, Isa. 40:7. Burial in Midway Cemetery.

Zook.—JoAnn Ruth, daughter of Bro. Atis and Sister Lydia Miller Zook, was born Dec. 2, 1933; left this world after 16 hours of influenza-pneumonia; aged 11 m. 17 d. Surviving are the bereaved parents, 4 sisters and 2 brothers (Dorothy L., A. Virginia, Bert D., Betty L., Gordon M., and Mary A.). Funeral services at the home by Bro. Elmer Lin. Text, Jno. 4:49-51. Interment in Goshen Cemetery.

"Go to thy rest, fair child:
Go to thy dreamless bed.
Shall love with weak embrace,
Thy upward wing detain?
No! gentle Angel, seek thy place
Amid the cherub train."

The parents.

W.—Thomas W., son of Mr. and Mrs. Mas Paff, was born in Holmes Co., Ohio, Dec. 26, 1855; died at his home near Goshen, Nov. 20, 1933; aged 77 y. 11 m. 24 d. He was united with the Mennonite Church when a young man, but at the time of his death he was not a member in the Beulah chapel at Wakarusa. On Sept. 24, 1891, he was married to Sarah Smiley. To the union were born 1 daughter (Ethel Roden) and 2 sons (Ora and Clarence), all at home. He leaves his wife, 3 children, 1 brother (Stephen), 1 sister (Caroline Yoder), and relatives and friends. Funeral at the home at Goshen, Ind., conducted by Silas

Yoder of Middlebury, Ind. Burial in Alwine Cemetery.

Hallman.—Joseph Hallman was born Aug. 20, 1856; died Dec. 15, 1933; aged 77 y. 4 m. On July 18, 1880, he was married to Louisa M. Thaler. To this union were born 7 sons and 3 daughters: Ephraim, Harvey, Violet (Mrs. Julius Muradske), Horace, Simon, Clara (Mrs. Clarence Klie), Joseph, Lloyd, Wesley and Lily (both predeceased him). One brother, Mr. Levi Hallman of Mannheim, and one sister, Mrs. Aaron Rellinger of Maunheim, also survive. He united with the Latschar Mennonite Church near Mannheim, Ont., 42 years ago, and remained a faithful member until his death. The funeral was held on Dec. 17, from his home and the Latschar Mennonite Church, in charge of Bro. Manasseh Hallman and Bro. Moses Brubacher. Texts, II Cor. 5:1; I Cor. 3:11. Interment in the adjoining cemetery.

Boyer.—Mary, daughter of the late Pre. Peter and Maria Basinger, was born Jan. 5, 1855, in Mahoning Co., Ohio, one of ten children; died at her home in Columbiana, Ohio, Dec. 27, 1933, after a brief illness; aged 78 y. 11 m. 21 d. Death was due to heart failure brought on by the severe strain of coughing incidental to an attack of acute bronchitis. In 1880 she was married to Solomon Metzler who died in 1885. In 1891 she was married to Christian Boyer who preceded her in death three years ago. In her early twenties she united with the Midway Mennonite Church, and was a faithful member. Surviving are 1 son (Aldine G. Metzler, Columbiana, Ohio) and 1 brother (John H. Basinger, Canfield, Ohio). Funeral services were conducted Dec. 30 at the home by Bro. E. M. Detwiler, and at the Midway Mennonite Church by Bro. David Lehman. Burial in Midway Cemetery.

Cressman.—Mervin N. Cressman was born near Breslau, Ont., March 30, 1914, and was instantly killed by a fast train near his home on the evening of Dec. 21, 1933; aged 19 y. 8 m. 21 d. He accepted Christ in his early youth and was baptized and received into the Cressman Mennonite Church July 12, 1925. He lived an exemplary Christian life, taking an active part in Church work. His quiet, pleasing personality endeared him to all who knew him. "He being dead yet speaketh." Surviving him are his grief-stricken parents, 3 brothers (Aylmer, Eben, and Cecil), 2 sisters (Ella and Ruby), besides a large circle of relatives and friends. We meekly submit to God's will. "All things work together for good to them that love God." Funeral services held Dec. 24, at the First Mennonite Church in Kitchener and burial in adjoining cemetery. Ministers, M. M. Brubacher and Oscar Burkholder.

Flickinger.—Margaret, daughter of Joseph and Anna (Nushamm) Holdeman, was born Aug. 21, 1858, near Wakarusa, Ind., which was her life-long residence, except for five years. On Feb. 10, 1876, she was united in marriage to Cyrus Flickinger. She had been ill for over two years, and died on Christmas Day afternoon, aged 75 y. 4 m. 4 d. She is survived by her husband, a son (Joseph Flickinger, who lives on the same farm), 2 daughters (Mrs. Ira Brown and Mrs. Menno Wenver, both living near the home), 21 grandchildren, 7 great-grandchildren, and a sister (Mrs. Anna Willard). A daughter (Alice) preceded her in death at the age of two years. Sister Flickinger was a member of the Holdeman congregation near Wakarusa for over fifty years. Funeral services were conducted Dec. 28, from the home and in the Olive Church north of Wakarusa by Brethren Silas L. Weldy and Jacob K. Bixler. Burial in the Olive Cemetery.

"God in His wisdom has recalled
The boon His love had given,
And though the body slumbers here,
The soul is safe in heaven."

Kurtz.—Isaac M., son of John and Elizabeth (Mast) Kurtz, was born Aug. 12, 1844; died

Nov. 16, 1933, at his late home in Morgantown, Pa.; aged 89 y. 3 m. 4 d. To this union were born 5 sons and 5 daughters. One son and 1 daughter died in infancy. His life companion died March 29, 1930. The surviving children are: Henry, Elverson; Ezra, Gordonville; Levi, Morgantown; Barbara, married to David Kennel, Coatesville Mission; Isaac, near Morgantown; Amanda, married to Michael Kauffman, Atglen; Lizzie and Elsie, at home caring for father. Also 1 sister (Mrs. Eli Fisher, Cambridge), 1 half-sister (Sarah Eshelmen, Lancaster), 18 grandchildren, and 2 foster-grandchildren survive. He was a faithful member of the Morgantown A. M. Church. His seat was seldom vacant when health permitted. He was remarkably blessed with a clear mind and good eye sight, and he could pass the time reading. Although he nearly reached the fourscore and ten mark, the time came that the Lord removed him from time to eternity, for which he had a great desire to be with Christ. Services were conducted from his late home by David Yoder, and at Conestoga A. M. Church by John A. Stoltzfus and John S. Mast. Text, Gen. 27:2. Interment in the Mast cemetery. A. L. K.

Becker.—Sister Barbara Becker (nee Blosser), wife of Bro. Charles Becker was born near Harrisonburg, Va., Nov. 23, 1877; died at her home near East Greenville, Ohio, Dec. 29, 1933. On May 3, 1899, she was married to Chas. Becker. To this union were born 8 children, 3 having preceded their mother in death. Those who survive are Martin, Rittman, O.; Perry, Bowdil, O.; Anna Holdeman, Smithville, O.; Ruth Bechtel, Orrville, O., and Francis Becker, at home; 3 brothers (Perry, Abram, and Solomon), 3 sisters (Mrs. Sarah Good, Mrs. Francis Dowling, and Mrs. Henry Hackman). She united with the Mennonite Church at Concord, Tenn., at the age of 16 years. Having moved in the vicinity of the Pleasant View Church near Bowdil, she was received into fellowship with that body, Aug. 6, 1933. She possessed those rare traits of character which introduced her to all as a loving wife, an affectionate mother, a kind neighbor, and a faithful follower of her loving Savior. Her husband, 5 children, 3 brothers, 3 sisters, 14 grandchildren and other relatives and friends survive. Funeral services were conducted Jan. 2 at the Pleasant View church by I. J. Buchwalter (Text, "Behold thy mother" Jno. 19:25) and I. W. Royer (Jno. 12:24) assisted by E. F. Hartzler and P. R. Lautz. Interment in Pleasant View Cemetery.

Stalter.—Anna, daughter of C. N. and Mary Stemen Stalter, was born near Lima, Ohio, Jan. 27, 1874; died Dec. 21, 1933; aged 59 y. 10 m. 24 d. She leaves 6 brothers and 2 sisters (James, Charles, and Kathryn Stalter of Lima, Ohio; Christian and Orvin Stalter of Elida, Ohio; Mrs. S. M. Brunk of Delphos, Ohio; Timothy Stalter of Pontiac, Mich.; and Samuel Stalter of Northville, Mich.), besides many other relatives and friends. She became a Christian at an early age and remained faithful unto the end. About 30 years ago she volunteered for foreign missionary work and was sent to India under the auspices of the Mennonite Board of Missions and Charities. She spent about 20 years of her life in Central Provinces, India, devoting much of her time to work among the girls in the Orphanage. Retiring from that work about 7 years ago, she spent most of her remaining time in Goshen, Ind., being a member of the Goshen College congregation. Three weeks prior to her death she was moved to her sister Kathryn's home near Elida, O. Funeral services were held in Elida, O., Dec. 24, conducted by Bro. M. C. Lehman, one of her co-workers in Dhamtari, India, assisted by Bros. D. D. Miller of Middlebury, Ind. (President of the Mennonite Mission Board, under which she worked) and Andrew Brenneman, of Elida, O. Texts, I Cor. 15:55; I Sam. 20:18. Burial in the Salem Cemetery.

CORRESPONDENCE

(Continued from page 873)

tri-annual Sunday school meeting of the Pleasant Grove, Goodfield, and Hopedale churches to be held at this place on Jan. 14.

We have great reasons to be thankful for the many blessings we have been privileged to enjoy during the past year. As we enter the new year may we go forth with this determination in mind to serve our Lord faithfully to the end.

Dec. 31, 1933.

Cor.

Mannheim, Ont.

Dear Herald Readers, Greetings:—Our Sunday school was reorganized on Dec. 17 with the following appointments: Supts., Leslie Witmer, Lorne Schmitt; Jr. Supts., Edward Knechtel, Norman Baer; Sec.-treas., Cranson Lichty; Sec., Wilfred Schmitt; Chors., Harold Schiedel, Jacob Hallman; Libr., Verna Hallman, Edwin Eby.

On Dec. 10 our young people's Bible meeting reorganized with the following appointments: Pres., Cranson Lichty; Vice Pres., Oliver Shantz; Sec., Reta Schmitt.

As we enter upon the new year and look back upon the past year's experiences we have many things for which we can feel grateful. But we also have some sad memories, the messenger of death having called away five of our members. Among these was our aged minister, Bro. Moses Bowman. We know not what the new year has in store for us, but we all want to be in the will of God and ready for His summons at all times. We need your prayers.

Jan. 1, 1934.

Cor.

Elkhart, Ind.

(Prairie Street)

On Monday evening, Dec. 4, Bro. D. A. Yoder, our bishop, came to our congregation and votes were taken as to whether we wanted to ordain a minister for this place. The vote was strongly in favor. On Wednesday evening following, he and Bro. O. S. Hostetler came and votes were taken for minister. On Friday of the same week the Executive Committee of Conference met and examined the parties named. Five brethren were recommended by the committee. On Sunday, Dec. 10, the lot was cast and Bro. John E. Gingrich was ordained by Bro. D. A. Yoder. For several months the congregation had been urged to pray that the Lord might manifest His will. A few meetings were called for that special purpose. The congregation seems well satisfied with the results. Praise the Lord for that. May the Lord still continue His blessings upon the congregation, and especially on our young brother.

Jan. 2, 1934.

J. S. Hartzler.

Petersburg, Ont.

(Geiger congregation)

Greetings of Love and Fellowship to all Gospel Herald Readers:—This finds us on the threshold of another year. We do not know what it holds in store for us, but this He has prom-

SUBSCRIPTIONS

4. Renewals

The publishers of nationally distributed magazines have repeatedly made public statements to the effect that they could not continue their publications without the revenue received through advertising space sold. In the publications of the Mennonite Publishing House, there has been a consistent rule that no advertising matter shall be accepted for any of our weekly publications. In the face of this, the work of the Publishing House has been permitted to expand and grow. This has been made possible through the hearty support by our constituency. We have tried to do our part in effecting economies wherever possible to supplement this coöperation on the part of our subscribers.

The renewal of one paper involves a very small outlay. One hundred such renewals means no more to each individual but much more to the Publishing House. One thousand responses add considerably more and if ten thousand, which is still a conservative figure for our lists, promptly renew as the paper becomes due the final results can easily be estimated.

Recent changes in international money affairs have practically wiped out the high exchange rate existing in Canada, on American remittances for the past three years. This will be an opportune time for our subscribers on that side of the national boundary line to send their renewals. We trust those who have delayed this on account of the exchange rate will now favor us with a remittance to cover the arrears and to renew again for another year or more.

The policy of the House in extending credit to those who cannot continue their paper without this, will be continued. We appreciate the many remittances that have come to us during the past few months covering such arrears. We trust the greater part of our subscribers will be able to do likewise in the coming months. Statements will be sent to those in arrears as well as to those that are now expiring and we trust we may have a hearty response to these reminders that the work may not be hindered and the circulation of these periodicals may not be shortened.

ised: "No good thing will he withhold from them that walk uprightly."

The annual business meeting was held Dec. 28 and officers were reelected.

On Dec. 31 we reorganized our Sunday school with the following results: Supts., Moses Good, Joseph Cressman; Secys., David Holst, Aaron Good; Chors., Simeon Shantz, Mrs. Moses Roth; Libr., Olive Good.

A change has been made in our Y. P. B. M. instead of having young people's meeting once a month at this place, it will now be every other Sunday.

The message given by Bro. Moses Roth on New Year's morning made each one feel a greater responsibility. Let us go forth faithfully in the Master's service, working together in unity and peace, teaching and spreading the Gospel of Jesus Christ our Lord till He comes.

Jan. 2, 1934.

Cor.

JOHNSTOWN BIBLE SCHOOL

The week, beginning Jan. 21, 1934, will be devoted to special instruction for the benefit of ministers and workers in missions and charitable institutions. Following are the lines of instruction:

Methods of Bible Study, Wm. G. Detwiler, Canton, Ohio.

The Apostolic Church, Walter H. Gable, York, Pa.

The Passover, Elmer G. Martin, Lancaster, Pa.

Gospel Discipline, Noah H. Mack, New Holland, Pa.

Spirituality in the Church, E. F. Hartzler, Marshallville, Ohio.

Other subjects by members of the faculty.

No tuition will be charged, and the congregation will board all enrolled free.

Other meetings to be held during this week are the Christian Workers' Conference, Sisters' Sewing Circle Meeting, and Ministerial Meeting of the S. W. Pa. Conference District.

All are invited to spend a profitable week with us.

S. G. Shetler, Johnstown, Pa.

MENNONITE BOARD OF EDUCATION

The annual meeting of the Mennonite Board of Education will be held near Goshen, Ind., on Monday, Feb. 12, 1934. If possible, we want to complete the work of the Board in one day. Fuller announcement later.

D. A. Yoder, Pres.

Table of Contents

- 865—Editorial
- 866—Carnality in the Corinthian Church
- 867—More about the Sermon on the Mount
Restitution
- 868—From Our Mission Stations: Portland
Miners' Village, Tampa, Columbia
Peoria, Kansas City, Strasburg, West
Liberty, Philadelphia, Detroit
- 870—Twilight Thoughts (Poem)
Those Precious Jewels in Your Home
- 871—Sunday School Lesson
Bible Meeting Topic
- 872—Field Notes
Correspondence
- 874—The Old Year and the New (Poem)
The Seventieth Anniversary of Our
Church Paper and Its Meaning
Young People's Institute
Six Proofs
- 875—Our Modern Christmas
Two Dozen Things
Our Savior's Constant Presence (Sermon)
- 877—News Letter from South America
Notes Along the Way
Special Meetings
- 878—Married
- 879—Obituary
- 880—Announcements, etc.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVI (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, JAN. 18, 1934

(Herald of Truth
Established 1864)

No. 42

EDITORIAL

"Thy testimonies also are my delight and my counsellors."

"O how love I thy law! it is my meditation all the day."

This was the testimony of the psalmist. Is it also our testimony—and our experience? When the soul is on fire it gives brightness to the life.

Of Christ it was said, "The light shineth in darkness; and the darkness comprehended it not." Yet when we think of the far-reaching effects and power of Light of Life it encourages us to press on with renewed faith and courage, even though our efforts are not always appreciated.

Doing the Little Things.—Is there danger that we as Christ's servants may be so eager to distinguish ourselves in His service that we lay hold on the outstanding tasks only, such as appeal most prominently to our notice? No, we would not do these things just to be noticed; but if we fail in the smaller unnoticed "cup of cold water," it is well to put to ourselves the acid test in the things that are considered of outstanding importance. Always, at all times, under all circumstances, we give evidence of either the nature of children who as God's little ones shine in true humility, or the nature of the brutes that help themselves from the top of the pile. The Gospel of Christ places a special value on little things.

Fifty Mennonite Leaders.—Elsewhere in this issue we print the first of a series of articles appearing under his general head. While the list of names to appear in this list has not yet been completed, our aim is to elect about half the list from the men who were prominent in the affairs of the Church during the eighteenth and fore part of the nineteenth centuries,

while the other half will be composed of leaders whose labors are known to many of those now living but who have since been called to their reward. Bro. Weaver performs a real service in favoring us with a life sketch of Bishop Hans Tschantz. As Bro. Weaver says, our knowledge of the man is but fragmentary, but enough of him is known to make it clear that he was a pious, devoted, practical, and able leader whose services meant much to the cause of Christ and the Church in the early history of Mennonites in America. It is our aim to print one biographical sketch each week for the remainder of this year.

Two Ways of Taking it Easy.—The first of these is the way of the flesh. The prophet Amos, in testifying against the sins of Israel, exclaimed: "Woe unto them that are at ease in Zion." In this he describes the easy-going professor who "follows the path of least resistance." But this will not always last. Sooner or later, whether in this life or in the life to come, the sinner will realize that his sin has found him out—as did Dives when he opened his eyes in hell, though in this life he was clothed in purple and fine linen and fared sumptuously every day—and he learns to his sorrow that "the way of the transgressor is hard."

The other way of taking it easy is the way pointed out by Christ when He said, "Come unto me . . . my yoke is easy, and my burden is light." This way means seeming hardship, as bearing the cross and the crucifixion of the flesh belongs to this course. Christ says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." But even with all this, the sustaining grace of God will help us across the hard places, and in all these things "we are more than conquerors through him that loved us." In the last analysis, if you are looking for an easy time, you will find it in the Lord.

CHRISTIAN OBLIGATIONS

I. What We Owe to Our Children

This is intended as the beginning of a series of heart-to-heart talks on a number of themes in which every consecrated child of God is vitally interested.

Our inspiration is found in a remarkable question which Christ propounded to the two disciples who were on their way to Emmaus.

Some strange things happened, and they could not get done talking about them. He whom they had confidently hoped would prove Himself to be the Messiah of Scripture was shamefully maligned, arrested, tried, convicted of a crime declared to be worthy of death, crucified, and died in ignominy. Nevertheless, His death had been attended by occurrences of such marvellous nature that even the Roman centurion and they that were with him exclaimed, "Truly this was the Son of God!" And now, three days after His crucifixion, there come the strange rumors that this same Jesus had risen from the tomb and appeared to a number of people. What does all this mean?

While these two disciples were earnestly talking about these things Jesus joined Himself to them and wondered what they had been talking about. They rehearsed the story. Then He opened to them the Scriptures, saying, among other things, "Ought not Christ to have suffered?"

Was not that a strange thing to say? What had Christ done that He merited such treatment, and ought to have suffered such agonies? Was He not the pure and spotless Lamb of God, the self-sacrificing Friend of humanity who ought to have had the praises and lasting gratitude of every human being? Why then ought He to have suffered these things? Where was the justice in such treatment?

Christ "ought" to have suffered, not as a penalty for any sin or crime which He had committed, for His record had

been absolutely perfect, and He merited nothing but reward for faithfulness and loving favor from God and man. His suffering was not the penalty for sin (save for the sin of the world), but it was the obligation of opportunity. The whole world was lost in sin, and there was absolutely no possibility of escape from the results of sin, on the part of any human being, save through the sufferings of Christ and the atoning merits of His shed blood. Not for His own sake, but for the sake of a sinful world, He ought to have suffered.

It is the obligation of opportunity, as well as the opportunity of meeting our obligations, that we wish to urge in connection with the question of what we owe to our children. Whether as parents, teachers, preachers, or others upon whom rests the burden of bringing up children in the way they should go and preparing our young people for the burdens and responsibilities of life, there are certain debts or obligations that we owe to our children, and of the different classes named none should feel the burden of responsibility more keenly than they who are responsible for bringing these children into the world. Let us name a few of these obligations:

1. We owe them the influence of a clean, devoted, consecrated, God-honoring life.

Children have a right to expect this from their parents as well as all others responsible for their proper bringing up. You look into faces of the little innocent ones whom God has entrusted to your care, and you are faced with the challenge to bring them up for God. Your daily life should be an exact interpretation of what the Bible means when it teaches purity, holiness, piety, humility, honesty, love, truth, and righteousness. The two things which all true Christians want of their children are (1) a faithful Christian life when they shoulder the burdens of life themselves and (2) a glorious eternity. And the two ways in which you may contribute most to this end may be found in proper precept and example.

2. We owe them proper instructions.

Remembering our duty by way of example, let this example be reinforced by proper instructions. Modesty, truth, virtue, proper submission to constituted authority, righteousness, reverence for God and His Word, and many other things that should characterize life in the Christian home, should be early impressed upon the child mind. If you have a radio in your home, what are you admitting or tolerating in the form of radio messages? And what is the character of your daily conversation, the character of the literature which finds the most

prominent place in your home, the character of the favorites among yours or your children's associates, the character of the devotional life (or lack of it) and the instructions given to your children? Should we be careless about such things as vulgar conversation, indecent exposure of the bodies of little children, etc., we need not be surprised that as these children grow to manhood or womanhood there is smut about their characters. If we are irreverent in our attitudes, our conversations, and our lives, we need not be surprised to find our children growing up as Godless men and women. Should we habitually criticise,—while speaking to and before our children—the Church, its leaders and its activities, we need not be surprised to find our children growing up to be chronic fault-finders, church-haters, and trouble-makers. So with other inconsistencies that may be mentioned. Let us be diligent in setting up high standards in our homes, and in giving our children proper instructions in the matter of attaining and maintaining them. "Train up a child in the way he should go; and when he is old, he will not depart from it."

3. We owe them the best environments that is possible for us to secure for them.

This includes home life, community life, school life, business life, Church life. It is not wholly possible for us to realize all our ideals along this line, but let us not excuse ourselves when we make little or no effort to provide for our children the best that can be gotten for them in the way of wholesome environments. And let us not forget that home life is the most important factor in this problem.

4. We owe them a proper training in the way of preparing them for the responsibilities of life.

Besides special training for special callings, there are some things which all children should be taught to do. It is a positive injury to any boy or girl to be allowed to grow to manhood or womanhood without knowing how to work, either physically or spiritually. They should be taught clean habits, wholesome self-restraint, self-control and self-reliance; to be industrious, courageous, kind, considerate of the rights and interests of others, devoted to truth and righteousness. The young man or young woman who before leaving home has learned these things, and besides these has learned to battle with adverse circumstances in life and to live the overcoming life, has an immense advantage over those who were permitted to grow up without any practical training in the school of experience and hardship. One of the worst things you can do for your children is to let them grow up in idleness, ease, and luxury; for almost in-

variably this course leads to a life of sin, of self-indulgence, and of ultimate ruin.

5. We owe them a proper safeguarding against destructive influences.

Some people scoff at this idea, claiming that our young people should be taught manhood enough to battle with and overcome the adversities of life. But their contention is all the more dangerous because there is some semblance of truth about their claim. To encourage our young people to develop the manhood and womanhood to stand proof against temptation in all its forms, is not saying a word against the idea of bringing about this development under the most favorable environments. Though you might be surrounded by a whole army of doctors, you would not feel very safe in a district infected with the germs of small pox, yellow fever, cholera, or the bubonic plague. Neither would we be very wise in sending even the very best of our children into districts infected with the germs of immorality, religious liberalism, atheism, sinful amusements, and other things of like nature. If we are the real friends of our children and young people we will do our best to keep them out of environments where their souls are more liable to be poisoned than strengthened. Let our homes, schools, and churches be set for the safeguarding of the highest interests of our children. "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed."

Topic for next week, **What We Owe to the Church.**

THE WORD

By R. P. Blosser

The Word of God from heaven came,
To take the sinner's place;
And on the cruel cross was slain,
To save a sinner's race.

The Word if hid within the heart,
Will keep the soul from sin;
And will new life and light impart,
To all who come to Him.

Sinners who will the Word receive,
And hide it in their breast,
And then with all their heart believe,
Will find eternal rest.

The Word of God, the Truth, the Way,
Will set the captive free;
And lead unto a perfect day
Of light and liberty.

The Word's a lamp that shineth bright,
It lights the narrow way;
And all who walk within the Light,
Will find a perfect day.

The hungering, thirsty soul is blest,
While feeding on the Word;
And will attain to righteousness,
By trusting on the Lord.

The Word of God, the heavenly bread
Is heaven's rich supply;
And all who by this bread are fed,
Their souls will never die.
Canfield, Ohio.

PREACHERS' PAGE

PREACHING

"Preaching in its noblest form is an inspiration drawn from Revelations made of old."
—The late Dr. Stoughton.

Noble indeed the task of telling forth
The Atonement of God's Son;
No greater work is given men on earth,
Where the Great deed was done.

The prophets preached that Jesus was to come—

God's Lamb was to be slain;
And when He died God sealed the Atoning work
By raising Him again.

This is the Gospel given us to preach
And sinful souls to save;
This the same love that has the message sent
Which the great Ransom gave.

To preach it is the greatest privilege
God ever gave to Man;
The summit of Divine wisdom and love
Is in Salvation's plan.

Ye who speak as ambassadors of Christ,
See that you apprehend
Your message centers on the Son of God—
Jesus, the sinner's Friend.

See that your office never is debased
By telling what men say,
But preach God's Word, and your reward
shall be
In the Great Crowning Day.

—William Olney.

REGENERATION

By Milo Kauffman

For the Gospel Herald.

Jesus answered and said unto him, verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God.—Jno. 3:3.

Introduction:

These words were not spoken to a criminal, nor were they spoken to an irreligious man. They were spoken to a respected and honored man who was also a religious man.

I. What is Regeneration?

1. Negatively, regeneration is not merely reformation, education, nor civilization. Man is dead in trespasses and sins (Eph. 2:1). These things cannot give a dead man life.

2. Positively, regeneration is a quickening from spiritual death (Eph. 2:1). From this death we are raised to "walk in newness of life" (Rom. 6:4). By this spiritual quickening from death we become "partakers of his divine nature" (II Pet. 1:4).

3. Regeneration is the work of God's Spirit in man, turning him from sin to holiness, and from self to God. It consists of a complete reversal of man's nature—not merely the applying of brakes, but a complete reversal.

II. How is Regeneration Accomplished?

1. The materialistic mind asks, "How can these things be?" The Bible does not explain the act of regeneration, but plainly teaches the doctrine.

2. Regeneration is not a human attainment. It is a work that can be accomplished alone by the Godhead. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Jno. 1:13).

3. It is brought about by the Word and made possible by the resurrection of Christ (Jas. 1:18; I Pet. 1:3).

4. Although it is an act of God, man must meet certain conditions—

a. Hearing God's Word and believing on Christ (Jno. 5:24).

b. Come to Christ (Jno. 5:40).

c. Receive Him (Jno. 1:12).

5. Man's part is to take his place as a sinner and accept the atonement already made. God's part is to make of man a new creation by quickening him through the act of regeneration.

III. Why is Regeneration Necessary.

1. Because all have sinned and because of sin are spiritually dead (Rom. 3:23; 5:12). Man cannot bring life to himself. To live spiritually one must be born anew by the Spirit of God.

2. Without regeneration one "cannot see the kingdom of God" (Jno. 3:3). No substitute will do; "Neither circumcision nor uncircumcision availeth anything, but a new creature" (Gal. 6:15).

3. Without regeneration one cannot even see God. Without holiness "no man shall see the Lord" (Heb. 12:14). There is no holiness in one who is dead in sin.

IV. Results of Regeneration.

1. Faith in Christ (I Jno. 5:1).

2. A righteous life (I Jno. 2:29).

3. Love for others (I Jno. 4:7).

4. Victory over sin and the world (I Jno. 5:4; 5:18).

Hesston, Kans.

A FEW TIMELY THOUGHTS AS TO QUALIFIED MINISTERS

(The following extracts from a recent letter by one of our most consecrated and thoughtful ministers are so pointed and timely that we pass the reflections on to our readers. There are two kinds of preachers; both need attention. But no matter which kind it is, the more we help him the more we help the Cause.—Editor.)

What I wanted to call your attention to in particular, is the article "Maintaining Scriptural Discipline," in Dec. 7 Herald. This subject of Church Discipline touches a tender spot in the heart of every consecrated leader; and lay members too, for that matter. Under section 5 of said article we read: "The moment you get people to believe that a leader is incompetent, insincere, egotistic, narrow-minded, ignorant, or something else that does not inspire much confidence, that moment his usefulness is impaired if not entirely gone. You help your congregation every time you give proper respect to its leaders." My heart says, Amen; Amen.

But let us turn this thing over and examine the other side a little. Suppose a case: An ordained man is not "able to teach others." He is not a growing pastor. He is politically minded, loves civil offices. His members sense his insincerity and consequently there are school directors, road supervisors, fire chiefs, notary publics, bank directors, and such like in the congregation. Or he may have an over supply of self-importance. He refuses to profit by the advice of others, because, as he imagines, he knows it all. Being so much engaged in

worldly affairs, he really is ignorant of God's WORD. As leaders are human beings, would it not be possible that a congregation might have a preacher or deacon, or perhaps even an overseer that has a shade of the mentioned undesirable qualities? How long should congregations bear with unfaithful leaders? Do not schisms sometimes arise because the wrong kind of a man is ordained as a leader? Is not the mysticism that some of our well meaning people hold on to sometimes delusive in that scriptural qualifications are overlooked, because they "feel" who the preacher is, regardless of capability, and cast their vote accordingly, laboring under the false impression that "going through the lot" will show God's approval of the man, or make of him a preacher regardless of man's mistakes?

The few weeks preceding the ordaining of a leader in any congregation should be days of prayer and fasting. Most solemnly, and with the deepest reverence for God and His Church should we enter into this momentous period that precedes the naming of a brother for the ministry. God can build only with the material given Him. Upon the wisdom and heart condition of the voters rests the future welfare and unity of the Church. I sometimes feel that we are not as serious minded in pre-ordination days as we should be.

Your brother in Christ,

MY WILL

Laid on Thine altar, O my Lord divine,
Accept this gift to-day for Jesus' sake.
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make;
But here I bring within my trembling hand
This will of mine—a thing that seemeth small;
And Thou alone, O Lord! canst understand,
How, when I yield Thee this, I yield mine all.

Hidden therein Thy searching gaze can see
Struggles of passion, visions of delight;
All that I have, or am, or feign would be—
Deep loves, fond hopes, and longings infinite.
It hath been with tears, and dimmed with sighs,
Clenched in my grasp till beauty it hath none;
Now from my foot-stool where it vanquished lies,
The prayer ascendeth, "May Thy will be done."

Take it, O Father, ere my courage fails,
And merge it so in Thine own will, that e'en
If in some desperate hour my cries prevail,
And Thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine,
I may not know or feel it as my own,
But, giving back my will, may find it Thine.

—Sel. by Titus Martin.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Lancaster, Pa.

(Mennonite Mission for Colored People, 317 Howard Ave.)

Dear Readers:—For some time Bro. D. S. Krady and others have felt the need of definite work among the colored people of Lancaster. Accordingly, on Nov. 1, 1933, a mission Sunday school was opened for them at the above address. The average attendance is 42. However the last two Sundays the attendance has fallen back somewhat, as it has at other Sunday schools, on account of sickness.

On Dec. 3, Bro. Elam Stauffer's last Sunday in America, he preached for us here. The Sunday school is very much interested in him and keeps asking if he got to Africa yet.

The following Sunday, Dec. 10, five precious souls were baptized who accepted Christ when Bro. Stauffer held meetings at Rawlinsville. Since then a young girl stood and confessed Christ, and is now under instruction.

These young converts have all attended Bible school at the Vine St. Mission at one time or other, and it is encouraging to see that the seed sown is now bringing forth fruit.

In visiting in the homes of this neglected race it is surprising to know with how little of this world's goods they are contented towards the white people. We feel it is not only a privilege but our duty to give the Gospel to these people, since it was the white man who went over into Africa and brought them to America as slaves.

The brethren who preached for us thus far are Bro. Stoner Krady, Bro. John H. Mosemann, Bro. C. Z. Martin, Bro. Elam Stauffer, Bro. Ira Hershey, and Bro. John H. Mosemann Jr.

Can we count on you to remember us at the throne of grace, that Jesus may be lifted up and that the Holy Spirit may convict and that to bless?

Yours for the King's business,

Anna Margie Lehman, Sec.

Jan. 7, 1934.

Iowa City, Iowa

Greetings to All:—We at Iowa City Mission have reasons to praise the Lord for His blessings and His guiding hand over us.

In going over our Sunday school record for 1933 we find an average of twenty more than for the year 1932 and seventeen additions to the little flock here.

Sunday school officers for 1934 are: Bros. Harold Litwiller, Jacob Rouner, Supts.; Sister Ellna Gingerich, Sec.; Sister Evelyn Rouner, Cradle Roll Supt.; Bro. Daniel Horst and Sister Mabel Rouner, choristers.

Iowa City needy ones were blessed with 68 dressed chickens, 31 doz. eggs, 36 boxes cookies, 4 cakes, 52 lbs. butter, 35 glasses jelly, 162 lbs. beans, 306 lbs. cornmeal, 108 lbs. apples, 26 lbs. dried corn, 156 lbs. popcorn, 50 lbs. lard, 130 lbs. whole wheat, 19¾ lbs. noodles, 69 lbs. rice, and vegetables of various kinds, sent in by congregations of the district for Christmas boxes.

Prospects for additions to the flock are good. Will you pray that God's Holy Spirit may continue to work in the hearts of people in this part of His vineyard?

Yours in His service,

Jan. 10, 1934. The Workers.

Lancaster, Pa.

(112 E. Vine St.)

Dear Readers:—New Year Greetings to all of you in the name of Jesus, our blessed Redeemer. Another New Year lies before us. We cannot tell what it holds in store, what new experiences, what changes shall come. But we have the comforting message from our heavenly Father. Deut. 11:12. All our supply is to come from the Lord. Here are springs that shall never dry; fountains and streams that shall never be cut off. Praise His name.

We wish to thank all those who have helped to make possible, to bring Christmas cheer into the homes of so many of our poor families here in the city, in providing food of various kinds, also some clothing. Some have helped by giving money to buy such things as were needed. We filled about 130 such baskets before Christmas. Surely God is not unrighteous to forget your work and labor of love, which you have showed toward His name, in that you have helped to minister to unfortunate ones, in this way.

During the year 1933 we served about 3458 meals to unemployed men. These men not only received a meal, but they also heard the message of salvation. Fourteen of these men accepted Christ here, and we believe that the Holy Spirit will still continue to use the Word in bringing more of them to Christ after they are gone away from here. "My Word shall not return unto me void." We also want to thank those who have helped to make the giving of these meals possible.

During the month of December we were privileged to have with us several ministers from other districts. Dec. 3, Bros. Jno. Mumaw of Harrisonburg, Va., and B. B. King of Elida, Ohio, who had charge of the Monthly Conference held at the E. Chestnut Street

Church, worshiped with us here at the Mission, and brought to us messages from the Word of God. Bro. Mumaw in the morning and Bro. King in the evening. Bro. Clarence Ramer of Canada, also stopped with us and gave us a very timely message, using for his text, James 4:14. Dec. 31, Bro. Jacob Rutt, missionary to South America, broke unto us the Bread of Life in the morning and Bro. Milton Brackbill of Frazer, Pa., in the evening. We surely enjoyed these visits, and the timely messages the brethren brought to us from God's Word. We invite them back again, as well as others. We always appreciate having others come in and worship with us.

Our minister, Bro. D. S. Krady, has been on the sick list for over a week. He is slowly improving, for which we are very thankful, as his absence is keenly felt by all.

We again ask you to continue to remember the work and workers at this place in your prayers.

Happy in Him,

Jan. 11, 1934. Anna Winters.

Lima, Ohio

Dear Brethren and Sisters:—Greeting in Jesus' name. We are thankful that we are at the beginning of another New Year. There is always an opportunity to do more for the Lord than we have done in the past. The first Sunday of the New Year was well attended. The house was crowded for Sunday school.

We were able to give a nice treat for the children on the Sunday before Christmas. It was a happy day for everybody. It seems the children appreciate the coming of a Savior more than most grownups. In the evening a program was given by the children. On the last Sunday of the year the Bibles were given away for perfect attendance. There were 32 given away, although no absence from this Sunday school was allowed.

We wish to thank the following churches and members for their kind donations for the Bibles and Christmas treat: Salem congregation, Central congregation, Lima Mission congregation, Nellie Hagey, Mary Frey, David Einmen, a sister, Franconia, Pa. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Just a few days ago an aged man was baptized and taken into church fellowship. Some time ago he fell and broke his hip, and is in a serious condition. He called for Bro. O'Connell and asked to be baptized. We are glad that salvation is for everybody, young or old.

This coming Sunday evening, Jan. 14, we expect to begin our revival meetings. Bro. O'Connell will begin the series, but we expect to have another evangelist come to finish the

meetings. Our means are very much limited and if you feel so inclined we will be glad for any donation that the Lord lays on your heart. There are many that should be saved, and we feel sure that the Lord saves souls whenever we meet the conditions. Most of all we want you to pray for the revival, especially the preaching of the Word. "If ye ask anything in my name, I will do it."

Yours in Jesus' Name,
Lima Mission Workers.

Jan. 11, 1934.

Job, W. Va.

Dear Herald Readers, Greetings of Love:—We have entered upon another New Year and we are truly grateful to the Lord for sparing our lives and granting us the prospects for another year of life, in which we may live and love and serve.

We are having some real winter weather at this time. While we have not had so much extremely cold weather, yet it has been very damp and rainy. Lately there have been only a few days out of a week that we have had no rain or snow. The rivers and small streams are full, and just now many very beautiful waterfalls are seen that do not exist in drier weather.

Health in general is fair, no one is dangerously ill at present. Whooping cough among the school children has affected our Sunday schools at several places.

At Lambert Schoolhouse Sunday school closed Dec. 1, due to bad weather and whooping cough. However, preaching appointments are kept every first and third Sundays of the month. At Pennington Schoolhouse they asked us to continue Sunday school this quarter, but the roads are so bad in a few places that traveling is difficult, so we planned briefly to review the lessons when preaching services are held on the second and fourth Sundays.

Sunday school was reorganized at Bethel with the following results: Supts., French White, Raymond Smith; Sec., Virgil White; Treas., Ben White; Chor., Raymond Smith; Teachers, Effie Heatwole, Connie Warner, Maudie Mullennax, Elizabeth Showalter and Jasper Smith. There may be a few changes made among the teachers in the spring when work opens up at other places.

Quite a number of people had work on the roads this summer and some till have, which adds a great deal to the comfort of a number of families. The Lord also blessed us with a fruitful season this past summer and we reaped bountifully. We still have the needy with us, but conditions are better than they have been sometimes.

May our prayer for the New Year be that the Lord may lead each of His children into paths of greater usefulness

for Him, that they may live that richer, fuller, deeper life that He so longs to give them and that they may have a decided influence upon others that will inspire them to purer, holier, happier living. "And may the peace of God which passeth all understanding keep your hearts and minds through Christ Jesus."

Elizabeth S. Showalter.

Jan. 10, 1934.

NEWS LETTER FROM SOUTH AMERICA

(Dec. 13, 1933)

By D. Parke Lantz

For the Gospel Herald.

Greetings of love in the Dear Master's Name:—In the interest of the people who live very far from the Mission Halls and so that their children may have the privilege of attending Sunday school, the missionaries have arranged for the same to be opened in the homes of believers who are glad to do something for the sake of the Gospel.

Trenque Lauquen has one in each corner of the town and we hear that the work there is going ahead very nicely. The other towns have or are opening new schools also and we pray that the Gospel News may be well received.

In O'Brien the converts are in the harvest field and we found that very few could attend meetings during the week, so we discontinued them for two months. The believers there are very much encouraged, as the owner of the house where we have had a room rented for the mission has decided to allow us the use of the room free of rent during the coming year. Praise the Lord!

Yesterday the Gorjons came from Alberti where they are stationed as workers and went with us to O'Brien; and to-day to Mechita, where Bro. Gorjon preached two evangelistic sermons which were well received.

We are preparing for baptism some converts who have been under Gospel influence for several years, and we pray that they may be used of the Lord in His Harvest Field for the salvation of many souls.

The daily vacation Bible schools are in full running order, and the children are learning many useful things for their future Christian lives.

The Tent and Bible Coach are in Guanaco, in the Casares district. The meetings in Quiroga and in the other towns have been very successful, for which we are very thankful, and our prayer is that the converts may be faithful.

Remember us in your prayers, and especially for the evangelistic work which is going on in the various towns.

Bragado, F. C. O., Argentina.

INDIA NEWS LETTER

For the Gospel Herald.

The annual Christian Workers' Normal was held at Balodgahan Nov. 22 to Nov. 30 inclusive. The three days following there was a program for all teachers and medical workers. Throughout, the importance, methods, and blessings of soul-winning were stressed. Evening meetings were held by Bro. P. A. Friesen and Bro. S. J. Hostetler. The Holy Spirit manifested Himself especially among the girls in the boarding.

On Dec. 4 and 5 most of these Christian workers and those of the missionaries who could went apart to the jungle and spent the time in prayer, meditation, and discussion on those subjects which are a special burden to us. We believe the Holy Spirit has begun a mighty work among us. Let us pray that it might not be hindered. There is much ground to cover.

Bro. Miller is still improving slowly. He and Sister Miller are at Dondi where he is taking a much needed rest.

The Darjeeling school children—Nortell, Dana, and Annabelle Troyer and John Jay Hostetler—came home Nov. 25. Dr. Troyer went to Calcutta to meet them.

The Landour children—Kathryn Kaufman, Thelma Miller, Edward, Paul, and Grace Friesen, and Ernest and Arthur Smucker—are expected on the night of Dec. 8. We are always happy to have these children with us here for three short months.

The church at Dhamtari hopes to celebrate communion on Sunday, Dec. 10.

Bishop Abraham of the Mar Thoma church in South India (the oldest Christian community in India) is expected here on the evening of Dec. 7. He has been making a tour of northern and central India.

As Christmas is drawing near, our minds are busy thinking about our various preparations. The compounders at the Medical Station are getting ready to give programs in several of the surrounding villages. Some of these may be given after Christmas. Will you please remember us in prayer, that we may give these in such a way that we can expect God to work through us to the salvation of souls?

Our Christmas greetings to you. May you hear again the message of the angels, "Peace on earth, good will toward men."

Mary Jacie Holsopple.

Dhamtari, C. P., India.

Personal testimony for Jesus brings the Gospel of Christ to those who do not read.—Eli K. Zook.

It is God's plan for every Christian to be a missionary.—A. J. Metzler,

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house: thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

ETERNITY

Eternity! Time soon will end,
Its fleeting moments pass away;
O sinner, say, where wilt thou spend
Eternity's unchanging day?
Shalt thou the hopeless horror see,
Of hell for all eternity?

Eternity! O dreadful thought
For thee, a child of Adam's race,
If thou should'st in thy sins be brought
To stand before the awful face,
From which the heaven and earth shall flee,
The throned One of eternity.

Eternity! But Jesus died—
Yes, Jesus died on Calvary;
Behold Him! thorn-crowned, crucified;
The spotless One made sin for thee.
O sinner, haste—for refuge flee!
He saves and for eternity.

To-night may be thy latest breath,
Thy little moment here be done;
Eternal woe—the second death—
Awaits the Christ-rejecting one.
Thine awful destiny foresee—
Time ends and then—eternity.

No room for mirth or trifling here,
For worldly hope or worldly fear.
If life so soon be gone;
If now the Judge is at the door,
And all mankind must stand before
The inexorable throne.

No matter which my thoughts employ,
A moment's misery or joy;
But O, when both shall end.
Where shall I find my destined place?
Shall I my everlasting days
With demons or angels spend?

—Sel. by O. J. Miller.

THINGS WHICH HELP TO MAKE A HAPPY HOME

"It is very remarkable," says Bishop Taylor, "that God, who giveth plentifully to all creatures, who has scattered the firmament with stars, as a man sows corn in his fields. . . . who has made so much variety of creatures, and gives us great choice of meats and drinks (although any one of both kinds would have served our needs), yet in the distribution of our time, seems to be strait-handed, giving it to us, not as nature gives us rivers enough to drown us, but drop by drop, minute after minute, so that we never can have two minutes together, because He takes away one, when He gives us another."

Worry unfits the soul for calm reflection, distorts the view of things, renders the mind incapable of forming just judgments. Its effects on those around one are usually quite as bad.

If a wife has nothing more interesting to talk about over the tea table than the enormities of her servants, or the extortions of the butcher, etc., it will not be surprising if her husband recurs to his own worriments as something quite as interesting, and much more important.

If husbands would put aside thoughts of business when they go home, it would be a happier and more restful place for them, as well as a brighter home for the mother and the children. But it takes two to make a bargain of turning every evening into a vacation from care. It must be by the determined effort of the wife as well as the husband that the evening meal and hours are kept sacred from sordid care for true refreshment and enjoyment. We have heard it said by a woman, who for years had borne a complication of sorrows with a temper apparently unruffled, that when she was so depressed or fretted that existence seemed unendurable, she washed her face, and things looked brighter. It is a simple rule. Try it.

The happy woman. She is a treasure beyond all price, and happy is the man who possesses her! It is a fearful mistake to marry for beauty, money, talent, or style. The most valuable wives are those who know the fine art of first being happy themselves, and then of making others happy. A humble cottage, with but meagre fare, is yet well furnished with such a "Centrepiece" as this. A smile is always an inspiring sight. "A merry heart doeth good like a medicine." The woman who has such becomes a true "sister of mercy;" and in a world like this, so full of weary hearts, is always in demand both at home and abroad. No matter how crabbed or out of sorts you feel, a smiling, cheery woman will usually effect a cure.

"Now, my son," said the widow, "remember this lesson as long as you live. Whatever your trouble is, go with it to the Lord, and He will help you in the way He sees best." He did remember it, and became a prosperous Christian man, a stay and blessing to his pious mother in her declining years.—Selected.

CAN BEAUTY SHOPS ADD TRUE BEAUTY TO A CHILD OF GOD?

God never allows His true handmaidens to remain unattractive. In spite of wrinkles, who put that peaceful beauty in, (not on) your sainted grandmother's face? Rain spoils the latter, but forever "permanent" is the foundation of a beautiful Christian character on which her beauty rests.

The writer was once served by a naturally pretty girl clerk. Months later, after she tried to improve(?) her head in a beauty shop I saw her a-

gain. One look was enough as I thought; "Horrors!! and does she call that an improvement?" Ezekiel 16:25 says, "Thou hast made thy beauty to be abhorred." Shakespeare was right in saying: "What fools these mortals be." An aged observer says: "Beauty shops are a greater curse to women, than the saloons were to men." For Bible proof of this, read II Kings 9:30-37.

A visiting foreigner calls them "hideous shops," claiming that women coming out of them with he-ish shaved necks, bobbed hair, lip-sticked and painted, look worse than when they went in. Scripture says so too in I Cor. 11:6, 15. A New York store has 50 clerks, stocks 3000 beauty preparations and takes in three million dollars a year. A Los Angeles dealer pays a fabulous rent, but smilingly says, "As long as American women insist on being prettier than God made them, I will be in clover."

God says in Proverbs 11:22, "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion." Or in plain English, "As a diamond ring in a hog's nose, so is a pretty girl without good sense." Rubies are so costly that a baby's hand can hold a million dollars' worth. But God says in Prov. 31:10 that in His sight a true woman "is far above rubies."

The Bible says in I Peter 3:4 that "The ornament (beauty) of a meek and quiet spirit is in the sight of God of great price." Job 42:15 states that "In all the land no women were found so fair as the daughters of Job." And they were not painted images. At God's Bible School camp meeting in 1929, I recall the almost angelic beauty in the natural faces of the girl students.

As Judas is the most hated man, so Jezebel is the most hated woman on earth. God called her "This cursed woman," and commanded the dogs to lick her blood, after her horrible death. She is the only woman named in the Bible who "painted her face," she also "tired (waved) her head." Christian women, will you invite the wrath of God, by following the beauty shop methods of "this cursed woman?"—Tract, Sel. by a Sister.

A MOTHER'S FAITH

They had long been praying for a dissipated son, and one day expressed their hopelessness as to his ever being converted. The mother sat by in silence till all had spoken, when she said, "You are all looking to the wrong place; you are looking for some good to come out of Jacob, and it cannot, for there is none there. I haven't given up God yet." Two weeks later he was converted. Verily none who trust in Him shall be ashamed.—Sel.

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE GOSPEL OF THE KINGDOM

OUTLINE STUDY

Lesson for Jan. 28, 1934.—STANDARDS OF THE KINGDOM.

Lesson Scope.—Matt. 5:1-48.

Lesson Text.—Matt. 5:1-12, 43-48.

Time and Place.—A. D. 28, probably on the Horns of Hattin on west side of Sea of Galilee.

Leading Character.—Christ our Teacher and Savior.

Golden Text.—Blessed are the pure in heart: for they shall see God.—Matt. 5:8.

Points for Meditation.

1. Christ's gracious words.
2. Qualities of the ideal Christian.
3. The joy of the Lord.
4. Christian love.
5. Christian perfection.
6. The Beatitudes and Christian conduct.
7. The Sermon on the Mount for present-day believers.

Introductory Thoughts.—This and the two following lessons are taken from Christ's Sermon on the Mount. Our suggestion is that you read over this entire message, recorded in Matt. 5; 6; 7, each week while this wonderful document is being studied. What the United States Constitution is in relation to the laws of the country, so the Sermon on the Mount is to the Gospel of Christ, our rule of life in the present dispensation. It embodies the essence of the entire Gospel, setting forth the fundamental principles which should govern all our lives.

LESSON COMMENTS

Fundamental Teachings (1-12).—Space will not admit of a thorough discussion of the Beatitudes, yet a brief mention of them here may awaken an interest in a more extended meditation:

1. "Poor in spirit . . . theirs is the kingdom of heaven." In other words, the great EGO very small, their inheritance very great.

2. "They that mourn . . . shall be comforted." And whether this mourning is because of penitence for sins or because of persecutions for Christ's sake, the promise is sure.

3. "The meek . . . shall inherit the earth." Heaven and earth are for God's "little ones."

4. "They which do hunger and thirst after righteousness . . . shall be filled." Filled with what? With the things for which there is this craving. There is no blessing recorded here for the indifferent.

5. "The pure in heart . . . shall see God." As Paul afterwards said: "Now we see through a glass darkly, but then face to face." Heart purity and spiritual sight are inseparably connected.

6. "The peacemakers . . . called the children of God." Other things being equal, the most accomplished peacemakers are those who have the peace of God reigning in their heart.

7. "They which are persecuted for righteousness' sake . . . theirs is the kingdom of heaven." This is repeated

(for emphasis, we believe), the second time, and the consolation offered is most glorious. The climax in all these consolations is reached in the words, "Rejoice, and be exceeding glad; for great is your reward in heaven."

Taken all the way through, the Beatitudes constitute one continuous message of comfort and consolation for the faithful in Christ Jesus. More than this, they also constitute an emphatic warning to those who find themselves devoid of the admirable qualities which Christ here enumerates. Look this list over carefully, prayerfully. Are you described in the Beatitudes?

Practical Nonresistance (38-48).—A few pointed admonitions are given after the Beatitudes. These concluded, Christ proceeds to draw the contrast between the Old Covenant and the New, in a number of points. "It hath been said by them of old time," He says, So-and-so, "but I say unto you," So-and-so. In other words, He is speaking with authority, giving His disciples to understand that a new dispensation is being ushered in; a new covenant, which Paul afterwards calls "a better covenant;" a new law, the law of love. Our lesson to-day takes up one of these contrasts.

"It hath been said," He continues,

Bible Meeting Topic

NAMES OF GOD.—Ex. 3:11-17; Rev. 3:12

Topic for January 28

MOTTO

"I am that I am."

OUTLINE STUDY

I. The Names of God.

1. The one mother taught me—"Gute Mann"—German for "Good Man."—Psa. 135:3.
2. He is known by His attributes.—Ex. 33:18-23; 34:5-7.
3. He is known by the name of our experience with Him.—Ex. 6:3; Psa. 14:1-7.
4. His name to Abraham—"Most High God" (El Elyon).—Gen. 14:22.
5. The name God taught Abraham—"Almighty God" (El Shaddai).—Gen. 17:1.
6. The name God taught Moses—"I Am" (Jehovah).—Ex. 3:14.
7. Called "Lord" (Adonai).—Gen. 15:2—"Lord God" (Adonai Jehovah).—Ex. 23:17—"Lord" (Despotes—Master).—Rev. 6:10.
8. Names with experiences:
 - a. Jehovah-jirah—"The Lord will provide."—Gen. 22:13, 14.
 - b. Jehovah-nissi—"The Lord our banner."—Ex. 17:15, 16.
 - c. Jehovah-shalom—"The Lord our peace."—Judges 6:24.
 - d. Jehovah-tsdkenu—"The Lord our righteousness."—Jer. 23:6; 33:16.
 - e. Jehovah-shammah—"The Lord is there."—Ezek. 48:35.
9. Names of the Trinity:

"an eye for an eye, and a tooth for a tooth: but I say unto you, that you resist not evil; but whosoever shall smite thee on the one cheek, turn to him the other also." He then proceeds to give a few more illustrations, after which He brings His followers to the very heart of the question: Love for enemies as well as friends. He is propounding to His disciples of all ages the great doctrine of Nonresistance. It is the policy of war to, **Kill** your enemies; but Christ's command is very emphatically directed to His followers, "**Love** your enemies, bless them that curse you, do good to them that hate you, pray for them which despitefully use you and persecute you." If all Christian professors were to obey this commandment in full, in practice as well as in theory, what a wonderful change there would be in this world! Whatever wars would be carried on would be among heathen, not Christian, nations. Christ would not only be called "The Prince of Peace," but His followers would so completely exemplify His teachings along this line that even the world would **recognize** Him as the Prince of Peace. And, further, this principle is further emphasized in the significant statement, "That ye may be the children of your Father which is in heaven."

For further instructions on this subject, read Matt. 26:52; Jno. 18:36; Rom. 12:17-21; II Cor. 10:4.—K.

- a. Father, Son, and Holy Ghost.—Matt. 28:19; I Jno. 5:7; Rev. 1:4-6.
- b. Holy, holy, holy.—Isa. 6:3; Rev. 4:8.
- c. The blessing upon Israel.—Num. 6:22-27.
10. Reverence due the Name of the Lord.—Psa. 111:9; 29:2; Deut. 5:11; Psa. 34:3.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "God."
2. Names, and Their Purpose.
3. The Sound of a Name Not Enough; We Must Know What It Stands for.
4. We Know not God's Name Till We Know God Truly.
5. Learning to Know God's Name.
6. Learning to Reverence God's Name.
7. Learning to Love God's Name.
8. Some Names and Their Meaning.

For Seniors.

1. What Does the Name of God Mean to Me?
2. God's Greatness and the Name.
3. God's Goodness and the Name.
4. Other Qualities with the Appropriate Name.
5. Making God's Name Known.

PERSONAL THOUGHT

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Do we have life eternal?

Oh, when His wisdom can mistake, His might decay, His love forsake, Then may His children cease to sing,—The Lord omnipotent is King!—Conder.

GOSPEL HERALD

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MENNONITE PUBLISHING HOUSE
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THURSDAY, JANUARY 18, 1934

Field Notes

If all went as planned, Bro. E. J. Berkey of Oronogo, Mo., is at this time conducting a series of meetings at Birch Tree, Mo.

A joint meeting of the Executive and Mission committees of our General Mission Board has been called for Feb. 12-3, to meet at Elkhart, Ind.

The Lord willing, a series of meetings will begin at the New Providence Church, Lancaster Co., Pa., on Jan. 21, with Bro. John Gochnauer of Mannheim, Pa., in charge.

Bro. J. S. Shoemaker of Dakota, Ill., well known to most of our readers, is reported as being ill, with symptoms of pneumonia. May the Lord raise him speedily, and restore him to normal health.

Bro. S. E. Allgyer of West Liberty, Ohio, preached for the brotherhood worshipping in Middlebury, Ind., Mennonite Church on Sunday morning, Jan. 7, and worshiped with the congregation at the Ft. Wayne, Ind., Mission in the evening.

Bro. Daniel Kauffman, of this office, wife, and daughter Alice, spent a few days at the Eastern Mennonite School over last week-end. Bro. Kauffman was scheduled for some evening addresses in connection with the Special Bible Term work. H.

Bro. J. M. Shenk, our aged bishop from the Elida, Ohio, district, is spending the winter with children and grandchildren in the vicinity of Denbigh, Va. Bro. Shenk is living on "borrowed time," being nearly 86

years of age. We thank the Lord that he is so well preserved.

January 7 marked the close of a 12-day Bible conference and series of meetings at the Fairview, Mich., Church, with Bro. B. B. King, Elida, Ohio, in charge. Among the visible results were forty confessions of Christ and a number of reconsecrations. May the Lord be praised. E.

Sister Sarah Lapp of Denbigh, Va., has this to say of her fellow worker in India: "I hear that Anna Stalter was called to her eternal reward. I am glad that she will not need to suffer any longer. . . . She did a lot for the poor famine-stricken girls in India, and many of them to-day are fine Christian characters, and witnessing for Jesus."

An impressive ordination service was held at Gingrich's Church in Lebanon County, Pa., on Thursday, Jan. 11, when Bro. Daniel Wert, Annville, Pa., was ordained as minister and Bro. Elias Brubaker, Lebanon, Pa., was called to the office of deacon. Bishops Abram Martin and Amos Horst preached, and Bro. Noah Risser had charge of the ordination services. May the Lord richly bless those who have been called to this special service in His kingdom.

A brother from one of our congregations in the Northwest sends us a clipping telling of "a gay old time" being had in one of the popular churches in his community watching Santa Claus coming down the chimney and performing other stunts more appropriate for a vaudeville show than a house of worship and wonders "how much these children know of the child Jesus and the purpose of His coming;" also, "if the adults can repeat II Tim. 4:6-8 with the same assurance that Paul could." He closes with: "Pray for us: that we may shine as lights in this dark corner."

Correspondence

Mazeppa, Alberta

(Mount View congregation)

Greetings for the Coming Year:—"The Lord hath done great things for us" this past year, for which we have great reason to praise our heavenly Father. May we leave the past behind and press forward and try to make this coming year more profitable than the past. There is no standing still in the Christian life. We are either going forward or losing out. May God help us all to be more zealous in the Master's work, and help the work along so that those who are still out in sin may feel that we are interested

in them, and by our lives may we win them for Jesus.

On Sunday, Dec. 17, we reorganized our Sunday school as follows: Supts., Joel Reist and Maurice Eby; Secys., Emma Guengerich and Willard Byers; Chor., Anna Byers.

A business meeting of the Church was also held the last Saturday of the year, with M. S. Guengerich, M. C. Bricker, and Willard Byers as trustees for the coming year.

I was made to think that in the natural life we try to make our homes comfortable by putting plenty of fuel in our stoves or furnaces to keep anything from freezing. So may we put forth extra zeal in our Christian life that we may not get chilled or indifferent in serving our blessed Master, and be ready for His coming.

Dec. 30, 1933. Mrs. I. Miller.

Parnell, Ia.

(West Union congregation)

Greetings:—

On Dec. 20 we met conjointly with the sisters sewing circle to transact the business end of the church. Various reports were given. Among the interesting ones were those of the sewing circle. Truly those who have given their time and money for this worthy cause shall not lose a blessing.

The Christmas season is past. We trust that all God's children appreciate just a little more than ever the greatest gift—our Savior.

Bro. J. C. Frey of Archbold, Ohio, spent several days in our midst.

Some of the strangers spending the holiday season with us were Ina and Erban Roth, Bernice and Urbane Widmer and Willard Schlegel of Albany, Oreg.; Ora and Elsie Roth of Noble, Iowa; Lee Johnson of Colorado; Henry Yoder and Mildred Hostetler of Kansas. The visitors from Oregon feel their holiday vacation were incomplete without taking advantage of the short term Bible course at Hesston, Kans., as they journey homeward—a good New Year resolution.

Bro. Earl Buckwalter and family of Hesston, Kans., were welcome guests at the homes of the Buckwalters in Daytonville during Christmas season. Bro. B. gave a very timely message on Christian giving at our regular Sunday morning service, Dec. 24. The brother also officiated in a wedding ceremony at the home of Bro. John Martin, when their only daughter (Marie) became the wife of Roy Buckwalter, a brother of Earl's.

Bishop Gideon Yoder, father of A. G. Yoder, known to many of our readers, passed over to his long home this New Year's morn.

Earl Guengerich accompanied his brother Willard to Hesston for the short Bible term at Hesston.

Jan. 1, 1934.

Cor.

Clarksville, Mich.

Greetings in the Master's Name:—We can say with the psalmist: "Oh! how great is thy goodness, which thou hast laid up for them that fear thee."

We are grateful to our Father for the opportunity of enjoying our first Bible school; where we were all gathered together as one family to study His Word. Our school began Dec. 7 and continued for two weeks, with evangelistic messages the last five evenings. There were forty-five enrolled, and with the exception of a few they were all from this congregation. Our instructors, Bros. S. G. Shetler and David Yoder, labored very faithfully with us during this time, expounding the Word to us in a clear way. We feel this Bible school has been a great help to us and has created a new interest in studying the Bible. Each have felt their time well spent. A vote was taken by the church in favor of another school next year, the Lord willing.

Our S. S. reorganization was held on Dec. 6, with the following results: Supts., Elmer Shaffer, Daniel Zook; Sec.-treas., Melvin Birkey and George Overholt; Chors., Murl Hostetler and Ruth Kauffman.

We were glad to have Bro. Clarence Bontrager of Yoder, Kans., with us on Sunday evening, Dec. 31. Our Y. P. M. for the evening was: "What can I do for my Church?" followed with a message by Bro. Bontrager. We praise God for the young man who decided to take a stand for the Lord and was willing to start the New Year with Christ. May the Lord bless him, is our prayer.

We, in this part of His vineyard, seek an interest in your prayers for the work here.

Jan. 1, 1934.

Cor.

Topeka, Ind.

(Maple Grove congregation)

Dear Herald Readers, Greetings of love:—Another new year has passed and another year has come. The poet has said:

"Another year is dawning.
Dear Master, let it be,
On earth or else in heaven
Another year for Thee."

Our Sunday school has been reorganized for this year with the following officers: Supt., I. W. Gnagy; Prim. Supt., Grace Emmert; Chor., Lawrence Johns; Sec., Gladys Yoder; Dr. Sec., Eva Driver. The Y. P. B. officers for the year are: Mod., Roy Miller; Chor., Verlo Christner.

The Lord willing, we expect to have baptismal services next Sunday morning. Our bishop, Bro. D. D. Miller, is expecting to be present for this service. May these young people be true and faithful, is our hope and prayer. Our revival meeting closed Nov. 12,

Bro. J. Irvin Lehman conducting the meetings. As a result, 13 souls confessed Christ as their Savior.

On Christmas eve a Christmas program was given and once more we heard the story in song and story. The story of the birth of Jesus grows sweeter each time it is told.

Jan. 1, 1934.

Cor.

Waynesboro, Va.

(Springdale congregation)

Dear Herald Readers:—"Great is the Lord, and greatly to be praised," for keeping and guiding us through another year. We know what has been in the past; the future is blank, but if we trust Him He is able to keep us till the end, as He has promised.

The council met Dec. 14 to arrange the work for 1934. This report is only for Springdale. The following brethren were chosen: Supts., J. D. Martin and Henry Wenger; Chors., Alva Showalter and Franklin Weaver; Sec.-treas., Ruel Driver.

Bro. William Martin of Menges Mills, Pa., preached for us the third Sunday night, our regular appointment.

On Christmas day we had with us Bro. Garber and family, Bro. Martin Weaver and family of Annville, Pa. Bro. Amos Weaver and family from Iowa, and our workers who go out to other places were with us, so we can truly say it was a home-coming day for Springdale. Besides our hearts being filled with Christmas joy, it gave us more joy that all could once more worship together. This is as nothing to be compared to that joy, when we can meet in perfect worship around the Throne.

We also had baptismal service, when four young souls sealed their vows by water baptism, which caused more joy.

On a Christmas day twenty years ago, the mother of one of the applicants was received into the Church, Bro. Garber being present.

Bro. Martin Weaver preached a Christmas sermon on Tuesday night, the 26th. We have many rich truths given us from time to time by our ministers. Let each member feel his responsibility and try to be obedient in all things taught from God's Word.

Wishing all a Happy and Prosperous New Year, with God's rich blessings.

Yours in Him,

Jan. 1, 1934. Maggie M. Driver.

Shipshewana, Ind.

Greetings to Herald Readers:—On Dec. 17 the following were chosen to fill these respective positions for this year: S. S. Supts., Homer J. Miller, Irwin J. Miller; S. S. Chors., Claude Miller, Ruby Mishler; Church Chors., James Troyer, John E. Miller; Mod., Y. P. B. M., Irwin J. Miller, Jos. E.

Nelson; Y. P. B. M. Prog. Com., Wm. H. Haarer and Fred Schrock.

On New Year's day we held our annual business meeting. George M. Mishler was elected Church trustee for three years. Noah Speicher was chosen janitor, annual reports were given and other business transacted.

Our revival meetings began Dec. 21 and closed on New Year's Eve, in charge of Bro. S. G. Shetler. Nine young souls confessed Christ. Bro. S. conducted very interesting and instructive children's meetings evenings. Bro. J. K. Bixler was with us from Tuesday evening until Friday evening, during which time these two conducted Bible conference, very ably instructing in the work. May the Lord spare the dear brethren that they may continue to teach His Word. Pray for the work at Shore.

Bro. George L. Mishler, one of our faithful and active workers, passed on to his eternal reward Jan. 1. Bro. Mishler had served almost continuously either as S. S. Supt. or as a teacher.

Jan. 2, 1934.

J. E. N.

Manson, Iowa

Dear Herald Readers:—In this, the beginning of another new year, we are again reminded of the many unmerited blessings we have received during the past year from our kind heavenly Father. Truly we must say that He has blessed us above measure, both temporal and spiritual. We look to Him who is a wise, omnipotent Father, for blessings and protection in this coming year. May we depend upon Him in all things, knowing that He is all wise and powerful. May we trust Him in all things and be willing to labor for Him in whatever service He has for us. May we be a real light to the world in this coming year, and may we be the instruments in God's hands to win many precious souls for Him.

We organized our S. S., and Y. P. B. M. recently with the following results: S. S. Supts., Bros. E. E. Zehr, Jno. Wideman; Prim. Supt., Bro. C. B. Egli; Secys., Sisters Louella Summers, Florence Martin; Chors., Bros. Vernon Hooley, E. E. Swartzendruber; Y. P. B. M. Supts., Bros. E. C. Pletcher, Lawrence Egli; Secy., Sister Cora Zehr; Com. member, Ira Miller; Chor., Bro. Louie Bohm. Bro. Chris Summer was reelected trustee. The other trustees are Bros. C. B. Egli and Chris Stoltzfus. Bro. E. E. Zehr was reelected treasurer. Pray for them, that they may be faithful in doing the work to which they have been called.

The latter part of November, Bro. Simon Gingerich of Wayland, Ia., was with us, to officiate in communion and baptismal services. A large class was received into church fellowship. Pray

(Continued on page 892)

Miscellaneous

OUR DEPARTED LOVED ONES

By L. C. Kauffman

For the Gospel Herald.

During the last quarter of 1933, 106 obituary notices appeared in the Gospel Herald; these ranging in ages from a few minutes to 93 years 1 month and 2 days.

Their ages given are as follows:

Above 90,	2.
80 to 90,	16.
70 to 80,	23.
60 to 70,	16.
50 to 60,	9.
40 to 50,	8.
30 to 40,	7.
20 to 30,	6.
10 to 20,	2.
1 to 10,	9.
Under 1 year,	7.

Average age, 55 years.

One great-grandmother's age was not given.

Among them were 2 ministers and 4 deacons.

Foreign birth, 1 born in Switzerland.

Number of deaths in the different states: Pennsylvania, 43; Ohio, 27; Ontario, 7; Virginia, 5; Indiana, 5; Illinois, 3; Kansas, 3; Oregon, 2; Michigan, 2; Nebraska, Washington, D. C., Iowa, New York, Alberta, Missouri, Maryland, 1 each; Place of death not given, 2.

This makes a total of 558 obituaries in the Gospel Herald for the year 1933. Among them there were 3 bishops, 10 ministers, 12 deacons.

The average age for the year was nearly 55 years.

Kenmare, N. Dak.

THE SUNDAY SCHOOL TEACHER

By Aaron Albrecht

For the Gospel Herald.

With the New Year upon us this grave responsibility of teaching a Sunday school class is resting upon many brethren and sisters in our beloved church. Many of the schools may not reorganize at this time of the year, but we also realize that many do. Many of the teachers who have taught for years will again be in that service for their Master, and likely a goodly number are called upon to serve who have not had the experience. Nevertheless we all need to come to that fountain of grace and ask of Him who is Lord of all to be directed aright that we may be able to impart unto others the truth of the Word.

We have been reminded of the fact that a Sunday school teacher can do more harm in one Sunday's lesson than a preacher can do good, and again

some one has gone farther and said that the Sunday school has done more harm than good. (Let us hope such is not the case in the Mennonite Church). With these foregoing assertions in mind, we think many times of the responsibility upon us. There is a great danger at the present time of being lured away from the truth with all the modern teaching contained in books and literature of various kinds. So let us be sure that if we depend upon comments they are the right kind, and that we use them only in connection with the Bible, the inspired Word.

While Nehemiah and the children of Israel who came back from captivity, were again building the walls of Jerusalem, they were tried in many ways.

FIFTY MENNONITE LEADERS

BISHOP HANS TSCHANTZ

By M. G. Weaver

For the Gospel Herald.

The name of this early apostle of peace and the several outstanding incidents during his long life and influences in the life of the community in which he lived, is often repeated by historians of the Mennonite Church.

Daniel Rupp, in his history of Lancaster County in 1844, gave us practically all of the first-hand information that we have of him. In his history (page 81) he says:

"Having spent some time in preliminary arrangements, he and a company of Swiss and some Germans, bade a lasting adieu to their old homes and dissolved the tender ties of friendship with those whom they left. With his company, consisting of the residue of some of those in America, and of Peter Yordea, Jacob Miller, Hans Tschantz, Henry Funk, John Houser, John Bachman, Jacob Weber, Schlegel, Guldin, Venerick, and others, he returned to the new home, where they were all cordially embraced by their fathers and friends."

J. C. Burkholder, in an article read before the Historical Society of Lancaster County, May 6, 1927, on the life of Hans Burkholder, and Benedict Brechbul, says: "We find Martin Kendig in Holland on February 6, 1714, considering that migration to America."

In referring to the Mennonites in his history at a period of about 1740 (page 83) Historian Rupp, says: "Among their first preachers were Hans Herr, Hans Tschantz, Ulrich Brechbill, the last named of whom was accidentally killed while driving his team on the road to Philadelphia, October 19, 1739." In another place (Pp. 83, 84) he says: "Jacob Miller, father of Samuel, was born in Europe in 1663, came to America in 1710, died April 20, 1739, interred in Tschantz's burying ground, now on the farm of Dr. Martin Musser." After referring to a number of other burials in this

But Nehemiah, in the sixth chapter and the sixth verse, sends them a message saying, "I am doing a great work, so that I can not come down: why should the work cease whilst I leave it and come down to you?" Nehemiah was engaged in secular work, yet he felt it his duty to stick to it because he knew he was called of the Lord to perform that special duty. Oh, that every Sunday school worker would feel that he is engaged in a great work, and that he was called of the Lord! We must all go forth and go forward in the name of the Lord Jesus, laboring hand in hand as a Sunday school, or congregation, or church, if we would win the "prize" about which Paul wrote to the Philippians.

Middlebury, Ind.

ground he adds: "All interred in Tschantz's graveyard. Preacher Tschantz set apart from his farm two hundred and fifty-six perches for the purpose of a graveyard, released all personal claim thereto, in 1740, for the use of the neighborhood."

Referring to that critical period in the development of colonial life among the Germans, when the English and other settlers and the assembly began to look with suspicion and envy upon the prosperity of the Germans in Lancaster county, of the preposterous sentiment that they may be quietly fortifying themselves in their strong houses, barns, and mills, Rupp says in favor of the Mennonites (Pp. 286, 287):

"To allay unfounded prejudices the Mennonites gave a decided proof in 1742, in convoking a church council, consisting of elders, preachers, and the bishop, and meeting at the house of Martin Meylin.

"Martin Meylin, grandfather of Martin, Jacob, John, and Abraham Meylin, all at present living in West Lampeter Township, built what was then called a palace of sandstone. It was in 1742 one of the most stately mansions on the country; and as the Mennonites were a plain people, and Martin Meylin an active member, the house was not only considered too palace-like, but the appearance of it might, as they reasoned, strengthen their enemies in prejudicing the government against them,—they had been virtually charged with disloyalty:—determined not to obey the lawful authority of government—that they were disposed to organize a government of their own."

"The bishop, Hans Tschantz, with his elders and assistants, having repaired to the humble cottage hard by the 'stately mansion,' and organized the meeting, himself presiding over the deliberations of the assembly. Martin was first requested, upon conscience, to openly declare what his intentions were in erecting so gorgeous a dwelling, reminding him of the rumor some twelve or thirteen years ago; and lately, of the prejudices excited against the Germans. He stated he consulted only his comfort, and that he had no sinister motives. Next he was reminded that, in their view, the house was rather too showy for a Mennonite. The question was whether he deserved severe censure, if not suspension from church privileges, for this oversight. After some concessions and mutual forbearance, it was

resolved that Martin be kindly reprimanded; to which he submitted—thus the matter ended, and all departed as brethren."

The way and manner of handling this church council, and the wise publicity given to the Church and the general public of its proceedings and findings, had the double effect of quieting the unfounded rumors and troublemakers of their neighboring colonies, and of giving a valuable precedence that the wisdom of the Church fathers and their conclusions should be respected among the brotherhood of Lancaster county.

This Church council is referred to so frequently, although sometimes viewed from a wrong standpoint, that it has grown to be one of the outstanding incidents of the Church in its early struggles in America, to show to the government, that they seek to be entirely submissive to those who are in authority, and to impress upon their own people that this submissive life is not only a duty but a privilege which they should at all time exercise among themselves and towards the government, so that God might be glorified, by clean lives free from the suspicions of those around them.

It seems to the writer, that whenever this church council is mentioned it serves as a memorial to Hans Tschantz.

The several questions to the writer are, When was Hans Tschantz ordained bishop in the Pcquea district? Why was the Hans Tschantz graveyard so called? and Where was Hans Tschantz' farm? When did Hans Tschantz die, and most of all who was his wife? Had he any children? Where is he buried?

In the will of Magdalena Shantz, of Lampeter Township, Jan. 19, 1790, proven Jan. 4, 1794, she gives all her possessions to her two sisters—Catharine, wife of Jacob Kendig, and Elizabeth, wife of Martin Kendig, now deceased—and to her brother, Jacob Neff, including her farm, containing 87 acres, in three equal parts.

By partition proceedings, the farm was divided and lawfully sold to Francis Kendig, and by his people sold to Jacob Neff, in 1824, who in turn sold it to Dr. Martin Musser in 1824.

In the deed to Jacob Neff, it is plainly stated that a plot of ground thereof is reserved as follows: "Excepting and reserving out of the above described lands one acre of ground, heretofore sold and conveyed and laid off as a burying ground."

We will remember that Rupp said, The Tschantz graveyard was on the farm then (1844), owned by Dr. Martin Musser, that Jacob Miller is and others are buried there, and that Hans Tschantz sold and set apart this historic burying ground for the community.

It might be of interest that a writer largely quoting Dr. H. H. M. Bowman, of Toledo, Ohio, and others, contributing an article on the "Hans Tschantz" cemetery, for the Lancaster New Era of March 6, 1930, states that Jacob Miller was the founder and original owner of the Tschantz graveyard; that he and his son, Samuel, both died in 1739, aged respectively 79 and 28 years; that both are interred in the sacred God's Acre; that both their tombstones were not erected until the summer of 1742; and that the date of 1742, cut on each stone, is misleading, being used to show when the act of remembrance was done. The court records as stated, prove that this last statement is correct.

This last quoted writer does not know whether Bishop Tschantz is interred in this sacred spot; but he knows that Wendel Bowman, one of the first colonists, is interred here and has no marker; and he believes that Martin Meylin's grave is also within the confines of the plot, but his resting place is also without a stone.

If this be true, about those noble pioneers who left scores of living issue when they died, may we not also safely believe that Bishop Tschantz, who likely died leaving no children to erect a tablet to his memory, may also rest his last long sleep somewhere in the sacred spot which he protected and loved during his lifetime?

The writer searched many burying places, including the neglected Tschantz' lot, with the hope that some mute stone might be found which would disclose his age and thereby reveal other secrets which seem to have passed with him.

But summing up all the fragmentary records, the conclusions are that Hans Tschantz never owned the farm adjacent to and surrounding the Tschantz graveyard, in his own right, but that he married the widow of Samuel Miller, who had died in 1739, and was interred on his own ground, with his father and mother; that he and his wife, according to Rupp, and according to the recital in several deeds released or conveyed the plot to the Bowmans, and Millers, were buried there.

That Hans Tschantz was not bishop before some time after the death of Hans Herr, which occurred in 1725, is evident because all former church history tells us that Christian Herr, son of the pioneer Hans Herr, was already assistant bishop during the lifetime of his father.

The apparent fact that Bishop Hans Tschantz lived to a great age and died at the beginning of the Revolutionary war, in part fills a gap of time for which we never had a record of sufficient number of ministerial servants for the Church.

New Holland, Pa.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

OUR SAVIOR'S CONSTANT PRESENCE

By Elam W. Stauffer

For the Gospel Herald.

(Sermon delivered by Elam W. Stauffer, missionary under appointment to Africa, before an inspirational farewell meeting in Weaverland Mennonite Church, Lancaster Co., Pa., Dec. 2, 1933, a few days before sailing for Africa.—Reported by Ella M. Esben-shade.)

TEXT: Lo, I am with you.—Matt. 28:20.

(Continued from last issue)

We speak of our faith in Christ. When that faith is tried we revert to every other access of life, save only Him, and go to Him when everything else fails. Friends, He is something to go to before we try everything else.

Luke 2:11 says, "For unto you is born this day in the city of David a Savior, which is Christ the Lord." One of His names was a Savior, and truly He is a Savior of all that come

unto God by Him, sufficient to save every one. That is the first name we want to have.

John 20:28, Thomas says as He appeared unto him, "My Lord, and my God;" two more names in one expression: Lord of your life and my life—the one who tells me what to do; the one to whom I pledge my allegiance. The next name is "My God." The one who reigns uppermost in my heart; with whom I fellowship; at whose feet I sit to learn.

Another name for Him who said, "I am with you," is the Shepherd. Psa. 23:1. These names are given that we might realize the fullness of Him who has promised to be with you. "Lo, I am with you alway, even unto the end of the world." The Lord is my Shepherd. In John 10:11, "I am the good shepherd: the good shepherd giveth his life for the sheep." Peter says, the chief Shepherd shall appear. The Shepherd is one that has great

concern for the sheep. The Shepherd will lead His people out into living waters, and leadeth them beside still waters where they are safe from harm and protect them from the evil. He will bring them back to the fold, and if one is missing, will put his life into danger to bring back that lost sheep. He leads me in paths of righteousness for His name's sake. He will lead me to green pastures. It means He leads me to the place where I can be of the most profit to Him and most safety for me. I will be safe from all evil, harm, and danger. He will lead us as a shepherd leads his sheep. It is one of the purposes of God in Christ that we might realize and have a conception of what God is and what God has done and longs to do for every one of His children.

Isa. 9:6,—“His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace;” five different names of Him who died and rose again, and says He is with me and with you. He has promised to be with every one; has promised to keep every one. “Yea, I will strengthen thee; help thee; uphold thee by the right hand of my righteousness.”

He is the Counsellor. Have you ever come to Him with the questions and problems of life; sickness in the home, troubles and problems that you don't know how to go about? There is a time when we appreciate, and we trust every one of us will appreciate, the great Counsellor. To Him you can go with your burdens. A burden that is too little to bring to Him is not worth bothering about. If I were worshipping gold (truly it is dead) where would I get my counsel? If I were worshipping fame, or possessions, where would I get my counsel?

As we go forward to that African field, we want to be able to counsel together in fellowship one with another. Praise God, He has said, “Lo, I am with you;” counsel me. If at any time you need any counsel, just ask me. See if I will not give it. Where can we go for better counsel?

Another fullness of what it means when He says, “Lo, I am with you.” Heb. 12:2 tells us He is “the author and finisher of our faith.” Rev. 1:8, “I am Alpha and Omega, the beginning and the end.” Unless it were for Him our faith would stand upon a reed. Unless it were for Him we would have no salvation as we enjoy this evening. Our salvation would not be finished. He is “the author and finisher of our faith.” Although He is available to us at all times, how often do you and I try to avail ourselves of every other means of counsel, service, satisfaction, peace, and then at last when we are nerve-racked, fussed, worried and run down

and have no other place to go, we cast ourselves at His feet.

He is the Prince of Peace. There are times when there is trouble, yea, multitudes of trouble. There are times when our peace is almost disturbed, but we have right by our side (“I am with you”) He who is the Prince of Peace, who is the author of peace, who keeps our souls and minds in peace in Christ Jesus.

Does it mean anything when He says, “Lo, I am with you?” He didn't say it only to those going to Africa. Praise God, He has promised to go with us and praise God for your faithfulness. May it abide until the end. It was not only spoken to outgoing missionaries, but to every one. The Author of Peace in troublesome times. When this world is so full of trouble, may we hide in Him who is the Author of Peace and He will help us ride above every storm; we can not be disturbed by anything the world can bring upon us.

(To be continued)

CORRESPONDENCE

(Continued from page 889)

for them, that they may ever remain true to their Savior.

Christmas eve we enjoyed a program given by the children, followed by a sermon by Bro. Joe Graber. We were glad for Bro. and Sister Graber's visit with us. He delivered three sermons, which were much appreciated.

Christmas night we had the pleasure of hearing the Gospel in message and song, given by a Gospel Team from Goshen, Ind. The night was cold and stormy so the attendance was not so large.

Sunday evening, Dec. 31, we held our S. S. and Y. P. M. quarterly program.

Remember the work here in your prayers.

Jan. 2, 1934.

Freda Zehr.

Hubbard, Oreg.

(Zion congregation)

Greeting to Gospel Herald Readers:—This finds us on the threshold of another year, and we are wondering what the future has in store for us.

On Sunday, Dec. 24, our Sunday school was reorganized with the following results: Supts., C. G. Yoder, Chester Kauffman; Chors., Ivan Headings and Ruby Kropf.

On Christmas night our church rendered its annual Christmas program in song to a crowded house, and we regret that some had to return to their homes without being privileged to listen to the program, because of the lack of room.

The same program was later rendered at the State Training School for Boys at Woodburn, Oreg., and also at

the Multnomah County Poor Farm near Portland, Oreg.

On Dec. 31, the last Sunday of the year, our Young People's Meeting was reorganized, Albert Hershberger being elected General Leader for the year.

Remember us that we may be found in His service.

Jan. 2, 1934.

Loney Yoder.

Frazer, Pa.

A Greeting to all the Herald Readers:—The Christmas season has again brought us great rejoicing and many avenues for service in our community.

As has been our custom for several years, each child in the Sunday school received the Christmas gift of a book. These were carefully chosen, sound Gospel books, the kind that appeal to a child and make an impression. Each Christmas we have also been giving Bibles to the group of children reaching second-grade in school and to any older persons not having any. Up to the present, about a hundred Bibles have been distributed in this way. As many of our children come from homes where God and His Word are not known, we realize that this is a great opportunity. This year eighteen received Bibles, and as they stood up front in a group Bro. Swanenburg talked to them a few minutes and taught them John 5:39.

The girls' sewing circle, organized in November, planned to spread some Christmas cheer and worked hard to complete the forty-three garments in time to give out on Christmas eve. Most of the things went into poor homes on Bacton Hill, to the children brought in on the Sunday school bus. In each home we sang the Christmas story and invited the parents to accompany the children to services. We were always cordially received, and the warm clothing, as well as the singing, was appreciated.

Late Sunday night a group of thirty-five, in an open truck, went out to sing carols. The strains of “Joy to the World,” “Silent Night,” and others rang out joyfully on the cool night air. Besides some of our own members and a few sick people, we sang for many Italian and other foreign families. They always enjoy it.

About 150 Gospel text calendars and some Gospels were distributed in foreign and colored homes. The Italian, Spanish, and German people were especially glad for calendars in their native languages. Definite blessings have resulted from this work in recent years, and it was with much prayer that it was again undertaken.

Bro. August Lehnhoff set sail Dec. 30 for Germany to take the tidings of salvation to his relatives and friends there. He and Sister Lehnhoff found Christ shortly after coming to this country a few years ago, and they

have meant much to our congregation. Although they have not been idle here, their great burden was their friends in the homeland, and now the way has opened for Bro. August to make a five-week visit there. Before leaving New York he found that his cabin-mate was a young man without Christ.

Nov. 19 two young men were received into church fellowship by baptism, and at present there is another applicant, one of our Sunday school girls from Bacton.

The Holy Spirit's presence was very real to those gathered in Bro. Milton Brackbill's home to begin the New Year with God. After a short season of song and testimony we went to prayer. An hour and a quarter slipped away very quickly, and we rose from our knees feeling as though we were on holy ground. May the year 1934 be one of greater consecration and more effective service for Christ among the lost.

Will you pray definitely for Bro. Lehnhoff on his missionary journey, as well as for the other phases of work mentioned in this letter?

In His service,

Jan. 3, 1934. Dora Taylor.

Limon, Colo.

Greeting to all Herald Readers:—With our minds occupied at this time with the old year passing into history, and a new year being ushered in, we cannot but have our reflections in the past mingled with joy and sorrow, and in the face of it all we can still say with the psalmist, Psalms 126:3, "The Lord has done great things for us whereof we are glad."

We are glad for the good attendance at church, and the willingness to help organize the Sunday school and elect a few church officers. Those elected were: Mission Board Member, J. L. Shellenberger; Church Chors., Katherine Seltzer, Alta Hooley; Cor., N. L. Detwiler; Y. P. M. Mod., N. L. Detwiler; Children's Meeting Mod., Mrs. G. Ringler; Ushers, Olin Ringler, LeRoy Hooley; Sunday School Supts., Wallace Shellenberger, J. L. Shellenberger; Prim. Supt., Paul J. Hooley; Chors., Katie Ringler, Katherine Seltzer; Libr., Maud Shellenberger; Sec.-Treas., LeRoy Hooley.

We trust that all have been the Lord's choice, and every one let the Lord lead them all through the year 1934, should He tarry that long is my prayer.

In His glad service,

Jan. 3, 1934. N. L. Detwiler.

Fisher, Ill.

Dear Herald Readers, Greetings:—At the evening of Dec. 24, the young people of this congregation presented a Christmas cantata entitled, "The Child Jesus," after which Bro. J. A. Heiser gave a short talk, using for his

text, Luke 2:34. A large crowd was present at this special Christmas service.

On Dec. 27, a group of five young men from Goshen College gave a program on the theme, "The Christian Life," which proved interesting and helpful to all who were present.

The results of the reorganization, which took place Dec. 24, are as follows: S. S. Supts., Bros. Amos Heiser and Joseph Good; Sec.-treas., Leslie Heiser and Melvin Grieser; Prim. Supts., Albert Heiser and S. M. Zehr; Y. P. M. Com., J. A. Heiser, Harold Zehr, and Daniel Teuscher; Jr. Y. P. M. Com., Elmer Springer, Sister Clara Nafziger, Albert Zehr; Chors., Joseph Good and Melvin Teuscher; ushers, E. W. Heiser and Harvey Birky; trustee, C. B. Birky.

May the Lord bless these new officers in His service.

Jan. 4, 1934.

Alta Heiser.

Goshen, Ind.

(Yellow Creek congregation)

Greetings in Jesus' Name:—Bro. Jno. Gingrich of Elkhart was present Nov. 26 and gave a talk to the Sunday school. Bro. J. S. Hartzler brought us the message, also taking the voice of the Church with reference to another ordination.

Sunday, Dec. 24, Brethren D. J. Johns and O. S. Hostetler were present. Bro. Johns opened the services and Bro. Hostetler delivered the message.

On Dec. 17, Missionary day was observed, at which time Bro. Nelson Litwiller gave us three interesting sermons. Bros. C. L. Graber, S. C. Yoder, Jno. Wenger and Sister Lydia Lehman also took part in these services.

In the evening the Y. P. M. officers were elected as follows: Supt., Harold Christophel; Chor., Otis Weaver; Ministry, J. W. Christophel; Laity, Aaron Mumaw.

In reviewing the events of the past year we notice that 24 ministering brethren preached at this place and 8 others took an active interest in the Sunday school review. These represent 9 different states, 3 India missionaries, and one from South America. There have been 18 baptized, 4 received from other denominations, 3 reclaimed, one by letter. Lost by death, three.

Jan. 4, 1934.

Lucile F. Culp.

Williamsville, N. Y.

(Alden congregation)

Greetings in Jesus' Name:—We praise Him who is the Giver of all good gifts. Bro. Noah Swartzendruber of Flint, Mich., was with us from Dec. 26 to Jan. 4, teaching the rudiments of music. His stay was very helpful and very much appreciated.

Bro. Samuel Beachy (Supt.) and Bro. Abner Zehr (Asst.) of S. S. were

reelected for a term of 1 year. Bro. Chris. Bontrager was reelected for a term of 1 year as superintendent of young people's meeting. May they have the prayers of God's children so that they might be true to their calling.

Bro. Abner Zehr was elected for trustee for a term of 3 years.

May we have the prayers of all the saints, so we can all be ready when He comes again.

Jan. 5, 1934. Chris. Bontrager.

Hydro, Okla.

Dear Herald Readers, Greetings:—Truly we can say, "The Lord hath done great things for us, whereof we are glad."

On Sunday, Oct. 15, we had our counsel meeting and on Sunday, Oct. 22, we again had the privilege of observing the ordinances of the communion and feet washing.

On Nov. 19 Bro. Clarence Bontrager of Yoder, Kans., and Bro. Amos Gingerich of Hesston, Kans., were with us and preached for us. Bro. Amos Gingerich at this time started a series of meetings which closed on Dec. 3. During this time God's children were much strengthened and encouraged to press on in their Christian life and repentance was preached to sinners. Ten young souls became willing to confess Christ, for which we are glad. We observed missionary day by having a program in the evening; we also had a Christmas program on the evening of Dec. 24.

We have reorganized our Sunday school. The following officers were elected: Bro. Emory Miller and Fred Swartzendruber, Supts., Sisters Mabel Miller and Ina Shantz, Secys., Bro. Willie Schantz and Sister Mattie Swartzendruber, Chors.; Sisters Sylvia Schrock and Barbara Miller Prim. Chors.; Sisters Barbara Swartzendruber and Katie Detweiler Librarians.

In our young people's meeting Bros. Ben. Detweiler and Valentine Swartzendruber were elected as moderators.

Jan. 6, 1934. Nora Eichelberger.

Gridley, Ill.

(Waldo congregation)

To the Readers of the Herald, Greetings:—On Sunday, Dec. 10, the reorganization of our Sunday school took place with the officers as follows: Supts., Bros. Homer Springer and Noah Yordy; Prim. Supt., Bro. Ed. Yordy; Chor., Bro. Emory Schrock; Sec.-Treas., Bro. Arthur Eigsti.

The evening of Dec. 22 the Gospel team from Goshen College, Goshen, Ind., gave us a Gospel program and several special numbers in song.

Dec. 17 our new churchhouse was dedicated, an all-day meeting was held, and a large crowd was present. We were glad to have Bro. and Sister Joe

D. Graber of India with us. Bro. Graber preached for us Sunday morning. Theme, Mission of the Church. In the afternoon he preached the dedication sermon. Text, I Kings 1:29, 30. Sister Graber gave a talk in the evening on the needs in India, followed by a sermon by Bro. Graber. Other brethren who were with us and took part were C. A. Hartzler, H. R. Schertz, D. D. Miller (Ind.), and Ezra Yordy. Dec. 31 our Y. P. B. M. was reorganized. Supt., Bro. Milo Zehr. Bro. Paul Hartzler was re-elected a member on the Program Committee. Bro. Homer Springer, Chor.

Jan. 1, we had our annual business meeting. Only business relating to the Church such as reports from church building committee were given, and election of officers for another year, were chosen. Church trustee for three years, Bro. D. J. Augsburg; Church Chor., Bro. Melvin Roeschley; Church Cor., Sister Barbara Stalter; ushers Bros. Ora Roeschley, Wm. Schertz; janitors, Bros. Geo. Cumrine and Dale Orendorff.

May each realize their responsibility and fill their place in a way pleasing to God.

Jan. 10, 1934.

Cor.

RELIEF NOTES

By Levi Mumaw

For the Gospel Herald.

Encouraging reports have come from the Russia Mennonite refugee colony in Paraguay during the past few months. There is indication of real progress in the affairs of the colony regardless of the many hindrances constantly confronting them. The unsettled conditions brought about by the war with Bolivia have not improved to any great extent. On Nov. 22 a truce was declared by the contending nations through the special committee acting for the League of Nations but recent reports indicate that this may be or possibly has been broken. Until these conditions have been settled, the colonists will not be able to plan definitely for the future as they naturally would in time of peace.

In a report given by Dr. Quiring, who was recently mentioned as having been in the colony and on his return to Germany stopped in this country to give a first hand report to the Mennonite Central Committee, it was stated that there is no immediate danger of any lack for food in the colony. The soil is productive and with the wide range of planting seasons the need for the colony can easily be supplied along this line. It was pointed out, however, that because of the present world depression the markets in Paraguay are low, as in other countries, and the colonists are not able to sell any of their surplus products for cash which they so much need for buying certain food products they need and clothing.

The clothing situation is more intense than any other need. No winter clothing is needed, although there is some real cold

weather during their winter season. Frosts are not uncommon during that time. But during the hot summer the lighter weight material is necessary. With the general farm work and the constant sweating we are told any material will not give the same wearing service as in colder climates. Accordingly the clothing problem has been reported at different times as a very definite need for our consideration.

During the gathering of clothing for Canada in the Lancaster Conference District, the lighter materials were sorted out and are now being held to send them to Paraguay. In bringing this matter to the Executive Committee of the Mission Board, it was suggested that our sewing circles be informed of this need and a possibility of service along this line. I am therefore giving the balance of the space allotted for these Notes to tell how this service can be given in the form of

Clothing for Paraguay

We glean from our reports that the greatest need is found in working garments. Shirts for men, of durable material but preferably light in color; dresses for women, for every day use; clothing for boys and girls, suitable for summer wear in this country. No special mention has been made for bedding, but no doubt linens as well as lighter quilts would be very acceptable.

In order to give ample time for our sewing circles to make special garments for this shipment, we are delaying the shipment of what is now on hand and suggest that all shipments intended for this purpose be sent to Mennonite Relief Committee, Scottdale, Pa., to reach this place before March 15. In case this date will not give sufficient time for delivery, a letter from such circles requiring additional time will be welcomed.

Scottdale, Pa.

Married

Lantz—King.—Bro. Ray Lantz and Sister Dorothy King, both of near Archbold, Ohio, were united in holy marriage at the home of Sister Emma Short on Dec. 17, 1933, Bishop E. B. Frey officiating. May they enjoy the blessing of God through life.

Weaver—Zehr.—On Dec. 28, 1933, at the home of the bride, occurred the marriage of Bro. Arthur Zehr of the Goodfield, Ill., congregation to Sister Opal Weaver of the East Bend congregation near Fisher, Ill., Bro. Harold Zehr officiating. May God's blessings attend them through life.

Lichty—Troyer.—Bro. Noab Lichty of the Leo, Ind., congregation and Sister Ruby Troyer of the Shore congregation near Shipshewana, Ind., were united in the bonds of holy matrimony at the home of the officiating minister, Bro. Y. C. Miller, near Shipshewana. May the blessings of Jehovah be theirs through life.

Wenger—Swope.—On Wednesday morning, Dec. 6, 1933, at the home of the officiating bishop, Bro. S. H. Rhodes, near Harrisonburg, Va., Bro. Powell Oliver Wenger of Fentress, Va., and Sister Hazel Swope of near Mt. Clinton, Va., were united in the bonds of holy matrimony. May the Holy Spirit guide them through life.

Shank—Brubaker.—On Thursday evening, Dec. 21, 1933, at the home of the bride's par-

ents, Bro. and Sister William Brubaker, near Harrisonburg, Va., Bro. Boyd Lee, son of Bro. and Sister James Shank, and Sister Margaret Lydia Brubaker, were united in marriage by Bro. S. H. Rhodes. May the Lord abundantly bless this union.

Stahly—Yoder.—On Sunday eve, Dec. 24, 1933, Bro. Ward D., son of Bro. and Sister Harvey Stahly of Nappanee, Ind., and Sister Alma, daughter of Sister Caroline Yoder, both members of the North Main St. Mennonite church at Nappanee, were united in the bonds of holy matrimony at the home of the officiating minister, Bro. H. F. North. May the Lord bless this union through life.

Hartzler—Lichty.—On Dec. 17, 1933, at the Floradale, Ont., Mennonite Church, Bro. Roy Emerson Hartzler of Wakarusa, Ind., and Sister Katie Lichty of Floradale, Ont., were united in holy matrimony. Bro. S. M. Kanagy, assisted by Brethren H. Stevanus and Oliver Snider, preached the sermon after which he performed the ceremony. May the blessings of the Lord attend them through life.

Beiler—Smoker.—On Dec. 7, 1933, at the home of the bride's parents, Bro. and Sister Elias and Barbara Smoker of Intercourse, Pa., Bro. John M. Beiler and Sister Sadie Smoker, both of Lancaster Co., Pa., were united in the bonds of holy matrimony by Bro. Benj. F. Beiler. May they fully realize their added responsibilities in their new relation, and daily seek the guidance of the Holy Spirit.

Obituary

Onial.—Arthur, son of Charles and Emma C. Onial, was born on Jan. 17, 1878, in Jeffersonville, Ind.; died at Wauseon Memorial Hospital, Jan. 1, 1934; aged 55 y. 11 m. 14 d. He accepted Christ as his personal Savior, was baptized Nov. 12, 1933, and united with the Central A. M. Church, near Archbold, Ohio. Bro. Onial was a patient sufferer of sarcoma cancer until the Lord saw fit to call him home. He came into the community of Stryker, O., about two years ago, not having any known relatives, but in this time made many friends. Funeral services were held at the Lockport Church, Jan. 3, conducted by S. D. Grieser, assisted by E. L. Frey. Text, Job 14:16. Interment in Lockport Cemetery.

Kreider.—Chester T., son of Emma H. Kreider and the late Tobias D. Kreider, was born Oct. 28, 1919; died Dec. 9, 1933; aged 14 y. 1 m. 8 d. For the past five years he was a student of the Penn Hurst State School near Spring City. Death was due to pneumonia. He was sick only a few days. Besides his mother, he is survived by a sister (Mrs. Frank H. Witmer) and 2 brothers (Noah W. and Allen H., both of Bird-in-Hand). Services were held Dec. 12, conducted by Bro. Jacob Mellinger at the home, and at Paradise Mennonite Church by Bro. Abraham L. Martin. Texts, Psalms 23 and Rev. 5:12. Interment in adjoining cemetery.

"God whose wisdom never faileth,
Knoweth what is for the best;
He has borne our loving Chester
To his everlasting rest."

The Family.

Randall.—Onias Randall was born near Erbsville, Ont., Nov. 12, 1890; died in St. Jacobs, Ont., at the home of his aunt, Mrs. Isaac Clemmer, Jan. 4, 1934; aged 43 y. 1 m. 23 d. He had come to his home section from East Windsor, Ont., where he was employed by the Studebaker Corp. for a number of years, to spend the Christmas holidays. He contracted influenza, which no one thought especially serious but which suddenly proved fatal after two days' duration. He leaves 3 brothers (Jacob of Breslau, Ont., Amos of Sawyer, Kans., Nathan of

the Canadian Northwest), and 2 sisters (Lizzie, and Mrs. Abner Good of St. Jacobs, Ont.). The funeral was held Jan. 7, at East End Mennonite Church, Kitchener, Ont. Ministers, J. F. Derstine and Oscar Burkholder. Text, Prov. 27:1.

Strite.—Ethel Irene, youngest child of Frank M. and Lydia Strite, was born April 12, 1912, near Maugansville, Md.; died Dec. 28, 1933, at the Washington County Hospital, following an operation, after an illness of nine days; aged 21 y. 8 m. 16 d. She was a member of Reiff's Mennonite church. Her unexpected death came as a shock to her many friends. She is survived by her parents and the following brothers and sisters: Joseph H., Anna M., Martin, Daniel W., Ira C., Paul B., Susan A., Martha P., Earl T.; 2 half-brothers, Clyde L. and Frank S.; and 2 half-sisters, Mary K. and Fannie E. Funeral services were held at the home and at Reiff's Mennonite Church by Bro. Daniel Strite and Bro. David Leshner. Burial in the adjoining cemetery.

"We loved her, yes, we loved her,
But Jesus loved her more;
And He has sweetly called her
To yonder shining shore."

By the Family.

Sommer.—Magdalena Sommer was born on the Atlantic Ocean, Feb. 21, 1855, while her parents (George and Barbara Schertz, Labn) were crossing from Germany to find a new home in the United States. They first located near Hamilton, Ohio. When Mrs. Sommer was 3 years of age her family removed to Gridley where she was married to Jacob Sommer, Feb. 1, 1877. They made their home on a farm near Washington, Ill., until 1899, when they moved to Manson, Iowa. Leaving there in 1921, they retired to the home where Mr. Sommer died. Surviving are 6 children (George of Exington, Samuel of Bloomington, Anna, Mrs. Minnie Streid, Joseph and Lydia of Meadows), and 3 grandchildren (Ruth and Arthur Streid and Joseph Sommers). An infant daughter preceded her in death. She accepted Christ as her Savior in her girlhood and became a member of the Waldo Mennonite Church, to which she has remained faithful. Funeral services were conducted at the house by Bro. Geo. Andy, and at the Waldo Mennonite Church by Bros. J. D. Hartzler and D. W. Slagel. Text, Rev. 14:13. Burial in the Waldo Cemetery.

Herr.—Barbara K. Herr was born in Lancaster Co., Pa., Sept. 8, 1861; died Dec. 18, 1933, at her home near Blue Ball, Pa.; aged 72 y. 3 m. 10 d. She was the last of her family to go, her brother Benjamin having preceded her only about six weeks. She had been lying for six months, at times very weak, and other times able to go for short auto drives. We miss her smiling face, her helping hand, her loving sympathy, and gentle care. But, as for God, His way is perfect (Psa. 18:30). She is a very patient and a faithful member of the Mennonite church. On Nov. 23, 1882, she was united in marriage to John Landis Herr, with the following children remains to mourn her departure: Mary, wife of Nathan Z. Eby; Rudolph, Jacob, Magdalena, Barbara, Daniel, David, Hettie, and Landis. One son preceded her about 7 years. Twenty-five grandchildren also survive. Several texts had been suggested: I John 3:1, Rev. 22:14, and v. 14:13. Funeral services were held at the home and at the Weaverland Mennonite Church by the home ministry. Interment in Miller's Cemetery.

"Mother could not be in church to-day,
Because she was far, far away.
She has gone where she'll suffer not even
A sneer,
Not like here, not like here."

Short.—Emma, youngest daughter of Christ C. and Magdalen Short, was born Jan. 23, 1900, in Fulton Co., Ohio; died Dec. 26, 1933;

aged 43 y. 11 m. 3 d. Aug. 29, 1933, she underwent an operation at the Wauseon Memorial Hospital, and after two weeks she returned to her home, where she patiently endured great suffering with that dreaded disease (cancer) for fifteen weeks, after which she quietly fell asleep in Jesus. Sister Emma confessed her Savior in her youth and united with the Mennonite Church, remaining faithful to the end. She was preceded in death by her parents, two sisters, and one brother. She is survived by one sister (Arvilla of Archbold, Ohio), two brothers (George of Midland, Mich., and Andrew of Wauseon, Ohio), and many relatives and friends. Emma and her sister Arvilla lived together with a cousin, Ray Lantz, who was taken into the home when but a baby, and remained with them. During her sickness she often expressed her desire to leave this world and be with Jesus, and join the host of redeemed souls in that better land, where pain, sickness, and death are not known. Funeral services were held Dec. 29 at the Lockport Church in charge of Ed B. Frey, assisted by S. S. Wyse. Text, Phil. 1:21. Interment in Lockport Cemetery.

"Tis hard to part with Emma dear,
No more to see, no more to hear,
But we are glad if God saw best,
To end her trouble, and give her rest."

Helmuth.—Daniel D., third son of John J. and Katherin Helmuth, was born May 6, 1866, in Davis Co., Iowa; died at the family home in Garden City, Mo., Dec. 30, 1933, after a brief illness of less than a day, caused by coronary embolus; aged 67 y. 7 m. 24 d. When yet a small child, he with his parents, moved to Hickory Co., Mo., and 18 years later to Cass Co., where he lived the remaining days of his life. In his early youth he was converted and united with the Mennonite Church, being a charter member of the Bethel congregation, unto which he was faithful until death. On Dec. 25, 1889, he was married to Emma Hough and for 44 years they journeyed together sharing the joys and sorrows of life. Ten children were born into this home. Seventeen years ago, Beulah (aged 9) was called away. As a father he was kind and sympathetic, always interested in the welfare of his children. He was a good neighbor and his business made for him a wide circle of acquaintances and friends. The children who survive are: W. Earl and D. Roy of Garden City; Samuel L. of Kansas City; Mrs. C. S. Oesch of Sycamore, Kans.; Mrs. J. V. Miller and Mrs. Omer Yoder of Garden City; Carrie, LeErna, and Gladys, at home. The brothers and sisters are: John J. and William E. of Garden City; Samuel D. of Harrisonville; Joseph D. of Roanoke, Ill.; Mrs. J. L. Kauffman, Mrs. Ed. Zimmerman and Mrs. Amanda Schrock of Garden City; Mrs. Katie Gerber of Redlands, Calif.; also Mrs. J. P. Smith, deceased. Funeral services Monday afternoon, at the home in Garden City, conducted by Bro. D. W. Britton after which the body was taken to the Bethel Mennonite Church where services were further conducted, by W. E. Helmuth and J. C. Driver, to a very large group of relatives and friends. Interment in Clearfork Cemetery.

Mishler.—George L., son of Joseph C. and Rachel (Livingston) Mishler, was born in Somerset Co., Pa., Nov. 15, 1857; died Jan. 1, 1934; aged 76 y. 1 m. 17 d. On April 13, 1880, he was married to Polly C. Eash. To this union were born 2 sons and 2 daughters (Levi C. of Shipshewana, Joseph E., of Elkhart, Mrs. Jesse C. Brandberry and Mrs. Ammon Yoder of Shipshewana). A foster daughter (Mrs. Ira E. Yoder of Middlebury) was reared in the home from the time she was seven weeks old, as near and dear as the rest. At the age of 20 he accepted Christ, remaining faithful to the end. He was a member of the Mennonite Church at Shore, Ind. He was a patient sufferer from heart trouble for the past two years. Oct. 15 he attended church services for the last time. His place in God's house was seldom vacant when health permit-

ted. He was a loving husband and a dear father. His home was open to many—his father, some of his younger brothers and sisters, and mother's parents found it such as he shared it with them. Father, mother, and we children never lived alone. A precious thought cherished by his loved ones is this: father is spending his "Happy New Year in Heaven." There remain to mourn his departure, our mother, 4 children, 1 foster-daughter, 10 grandchildren, 8 foster grandchildren, 8 great-grandchildren, 37 nieces and nephews, 4 brothers, and 4 sisters (James J. of Shipshewana, Jake W. and Moses J. of La Verne, Calif., John J. of Middlebury, Mrs. Lucy Plank, and Mrs. Elizabeth Miller of Elkhart, Mrs. Susan Hershberger and Mrs. Jake Essig of Goshen), besides many friends. Funeral services were conducted from the Mennonite Church near Shipshewana, Ind., in charge of O. S. Hostetler assisted by the brethren, Y. C. Miller and Josiah J. Miller. Burial in Miller Cemetery.

Father's place is vacant now,
Since he has gone to rest;
But we our heads do humbly bow
And say, God thought it best.

By Mother and Children.

Blosser.—Henry, son of the late Abramam and Sarah (Brunk) Blosser, was born near Harrisonburg, Va., Aug. 21, 1853; died at Rockingham Memorial Hospital, Dec. 26, 1933; aged 80 y. 4 m. 5 d. Two weeks previous to his death he went out to his farm in the Garber's Church section, and in the evening while watering the stock he was attacked by an animal, which got him down and gored him. An employee who was about the barn, heard his cries, came to his rescue, and drove the animal away. The animal had always been peaceable, and after having been driven off, stood and looked on without showing any signs of being cross. Doctors and nurses did all they could to prolong life and restore him to health, but three days prior to his death pneumonia set in, although there was little hope of his recovery from the beginning. A member of the family heard him singing the chorus of the song, "I'm Going Home," on the same morning of the day on which the accident occurred. She said she was impressed when she heard him singing, and especially after the sad tragedy. He was willing to be restored, but said, "If it is the Lord's will, I am ready to go."

He united with the Mennonite Church many years ago, and was called to the office of deacon on April 16, 1899, in which capacity he served faithfully. He had the welfare of the Church at heart, and was an earnest, zealous, dependable worker. He did much work on the West Virginia mission field in the interest of the Church, and expressed himself as being ready to go over the field again. That he was an example of simplicity and humility is expressed in his own words, in a few statements copied from some writing he did in regards to his funeral arrangements, about nine years prior to his death. "Looking forward to the time of my departure out of this world into realms of the blessed, my desire is that everything connected with my funeral shall be simple and inexpensive, decent of course, but no extravagance nor display. Flowers are not wanted. As a rule they are expensive. The poor can't afford them, and the rich might spend their money to better purposes. Display is never pleasing in the sight of God, and doubly objectionable on funeral occasions."

On Feb. 3, 1876, he was united in marriage to Sophie Showalter. To this union were born 3 sons: Emanuel, Gabriel, and Peter. In Sept. 1913, his companion passed away. On May 6, 1914, he was again united in marriage to Sister Katherine Layman, who preceded him in death, July 17, 1932. Surviving are his 3 sons, 4 grandchildren, and an invalid sister, Fannie Barbe. Funeral services were held from Weaver's Church, conducted by Bro. S. H. Rhodes, assisted by Bro. C. K. Lehman. Funeral sermon was preached from the book of Daniel. Laid to rest in the cemetery near by.

ITEMS AND COMMENTS

It is reported that at present there are five million Negroes in America who are communicant church members.

The original manuscript, in the handwriting of the author, bearing a transcript of Francis Scott Key's famous poem, "The Star Spangled Banner," was recently sold at public auction for \$24,000.

An English Bishop, speaking of the sermons he had heard over the radio says, "I hear a great deal about kindness, and sympathy, and good fellowship, which I believe are called 'uplift sermons.' I do not remember ever hearing the sinfulness of sin mentioned. I suppose sin is old-fashioned. It is as old-fashioned as the world. I am quite convinced that we require to-day more definite preaching about the awfulness of sin, that it really does cut us off from God."—Ex.

The strike declared by the 18,000 milk producers who supply virtually all the milk consumed in Chicago, not only intensifies the struggle between the striking dairymen and the four large distributors in the city, but it emphasizes anew the fact that in all industrial strikes there are three parties interested: organized capital, organized labor, and the public. It is often the case that the latter are the chief sufferers, especially when there is a bargain reached between the disputants at the expense of the public.

"Strife-wrecked land," is the way one writer refers to China. That unfortunate country has been having one war after another, either strife among factions or ambitious leaders or with Japan, until it is only a shadow of its former self. Several decades ago the Chinese were sneered at as being "nonresistant." Now that they have endeavored to prove to the world that they are not nonresistant, their pitiable plight makes people wish that they had remained true to the name. Should the present militaristic agitation go on, even though men and nations are crying for "peace," that part of the human family that will survive the next world conflict will in all probability be talking about a strife-wrecked world.

Various things are developing since Prohibition has been repealed and "temperance" has taken its place. Foreign countries are more than anxious to unload huge stocks of strong drink on America to help along the cause of "temperance." The initial cost of Pennsylvania's setting up a state dispensary of intoxicants is said to amount to about a million dollars. From numerous places there come reports of automobile accidents caused by drunken drivers. Notwithstanding the slogan, "The saloon must never come back!" the drinking world does not seem very much inconvenienced because the drinking places are known by some other names besides "saloons." Possibly, after the eyes of the people are opened to the awfulness of the curse of the liquor traffic, they will again be ready to exchange "temperance" for Prohibition.

CORRESPONDENCE

Cullom, Ill.

Greetings to all Herald Readers:—Since our last writing we have had a number of reasons to praise the Lord for blessings received.

On Sunday, Sept. 17, Bro. D. W. Slagel of Flanagan, in the absence of our regular minister, brought us a message on the theme, "The wages of sin is death."

On Sunday, Nov. 19, Bro. D. W. Slagel again filled our pulpit, our regular minister filling an appointment in Chicago. We appreciate the aged brother's admonitions and exhortations, and trust that God may richly bless and use him in his declining years. May the setting sun as it goes down the summit of the mountain, shine brighter and brighter.

We have Sunday school, church services, and young people's meeting very regularly, and our permanent minister, Bro. J. W. Davis, fills his place very faithfully and regularly.

On Thursday evening, Dec. 21, a team of Gospel boys from Goshen, Ind., gave an interesting program consisting of songs and talks. The team was composed of Bros. Yoder, Hershey, Beachy, and Coffman, with Bro. Steiner acting as director.

On Wednesday, Dec. 27, the majority of our congregation here, with filled baskets, sojourned to the Bro. Davis (the minister's) residence at Flanagan to express and show our appreciation and gratitude to the family for their efforts and time given to our little band of members at this place. The evening was spent in singing songs, prayer, and an expression of thankfulness in words and actions.

May the New Year find us all more zealous in the service of our Savior. Pray for the work at this place.

Jan. 5, 1934. Lewis D. Appel.

Harrisonburg, Va.

Greeting in Jesus' Name:—On Sunday, Dec. 17, Bro. William Martin of Menges Mills, Pa., delivered an inspiring message to the Mt. Clinton congregation from Rom. 6:16.

Sunday morning, Dec. 17, Bro. N. A. Lind of Tangent, Oreg., preached at the Pike Church, using for his text, "And the Word of God increased" (Acts 6:7).

On the evening of Dec. 18, he broke the Bread of Life to the Weaver congregation. The theme of his message was "Trusting in God."

Our Christmas services were held at the Bank church. Bro. Leonard Jones read for an opening lesson Luke 2:1-20. Our bishop, Bro. S. H. Rhodes, brought to us the Christmas message. He referred to a number of scriptures, among which were Isa. 9:6, 7, Jno. 3:16, and II Cor. 9:15.

The annual instruction meeting was held at Weaver's Church Dec. 30. The theme of the morning session was, "First Lessons for Babies in Christ." Topics discussed were First Lessons in Bible Study; in Prayer; in Christian Warfare; and in Faithfulness. First topic in the afternoon was Safeguards in the Social Life of Our Young People; Lessons from the book of Malachi for Times of Depression, assigned to three different speakers.

The topics were all assigned to min-

istering brethren, and they brought to us many good things, which will be profitable to all, both old and young, if we take heed thereto.

The annual "Old Folks' Singing" was well attended at Weaver's church on New Year's Day.

Yesterday morning the sad news flashed over our phone wires that Sister A. B. Burkholder had passed away. May the Lord bless our aged brother, and give him sustaining grace in his sad bereavement.

Jan. 5, 1934. Laura E. Kulp.

JOHNSTOWN BIBLE SCHOOL

The week, beginning Jan. 21, 1934, will be devoted to special instruction for the benefit of ministers and workers in missions and charitable institutions. Following are the lines of instruction:

Methods of Bible Study, Wm. G. Detwiler, Canton, Ohio.

The Apostolic Church, Walter H. Gable, York, Pa.

The Passover, Elmer G. Martin, Lancaster, Pa.

Gospel Discipline, Noah H. Mack, New Holland, Pa.

Spirituality in the Church, E. F. Hartzler, Marshallville, Ohio.

Other subjects by members of the faculty.

No tuition will be charged, and the congregation will board all enrolled free.

Other meetings to be held during this week are the Christian Workers' Conference, Sisters' Sewing Circle Meeting, and Ministerial Meeting of the S. W. Pa. Conference District.

All are invited to spend a profitable week with us.

S. G. Shetler, Johnstown, Pa.

Doubts about the fundamentals of the gospel exist in certain churches, I am told, to a large extent. My dear friends, where there is a warm-hearted church, you do not hear of them. I never saw a fly light on a red hot plate.—C. H. Spurgeon.

Table of Contents

- 881—Editorial
- 882—The Word (Poem)
- 883—Preaching (Poem)
- Regeneration
- A Few Timely Thoughts as to Qualified Ministers
- My Will (Poem)
- 884—From Our Mission Stations: Lancaster, Iowa City, Lima, Job
- 885—News Letter from South America
- India News Letter
- 886—Eternity (Poem)
- Things Which Help to Make a Happy Home
- Can Beauty Shops Add True Beauty to a Child of God?
- A Mother's Faith
- 887—Sunday School Lesson
- Bible Meeting Topic
- 888—Field Notes
- Correspondence
- 890—Our Departed Loved Ones
- The Sunday School Teacher
- Fifty Mennonite Leaders: Bishop Hans Tschantz
- 891—Our Savior's Constant Presence (Sermon)
- 894—Relief Notes
- Married
- Obituary
- 896—Items and Comments
- Announcements, etc.

Christian Doctrine

A Quarterly Supplement to the Gospel Herald

"All Scripture is given
by inspiration of God."

January 18, 1934

"Adorn the doctrine of God
our Saviour in all things."

EDITORIAL

"All scripture is given by inspiration of God, and is profitable for doctrine."

In other words, the entire Bible, from Genesis to Revelation, is God-breathed, and none of it can be dropped from our creed without weakening our faith and life.

If some one objects to his statement on the ground that much of the New Testament was not yet written when Paul wrote these words, we have only to turn to such scriptures as Acts 9:15; I Cor. 14:37; Gal. 1:8,9; II John 10; and Rev. 22:18, 19 to be convinced that the doctrine of divine inspiration applies as emphatically to the New Testament scriptures as it does to the Old.

Which doctrine should we emphasize the most? Other things being equal, emphasize the one that most people neglect. The same principle applies here that Paul gives voice to in comparison of members of the body of Christ: And those members of the body, which we think to be less honorable, upon these we bestow more abundant honor." If this policy were followed in our treatment of the unpopular doctrines, the "non-essentials" of Scripture would speedily disappear.

A group of people were seated around the dinner table. As is frequently the case, among all classes of people, the "dress question" came up for discussion. One lady said, in a rather polemotic tone, "The only difference

between us and you Mennonite people is, while we dress in the fashions of the world, you dress in Mennonite fashion." Another said, "You said it right. Now honestly, which kind of fashions should we follow; those dictated by the world, or those adopted in conformity with the teachings of God's Word?" This question answered, should there be any question in the minds of any

church you have fully complied with the teaching of Rom. 12:1, 2. The other is that this reference does not apply to dress at all. You avoid both errors when you recognize the fact that the Bible teaches distinctly that the Church and the world constitute two separate groups that are the entire opposites of each other in leadership and character and destiny, that therefore the two must be kept entirely separate from each other, and that it is not only inconsistent but sinful for members of the Church to be conformed to the world. As John puts it, "If any man love the world, the love of the Father is not in him."

This fact recognized, we are ready to make applications. Apply the principle of separation to dress, and you will readily see the inconsistency in Christian people ignoring the teaching of Scripture and patterning after world standards in dress. Apply it to amusements, and it is equally clear that the child of God who has his affections set on things above can not consistently patronize any places where carnal amusements are the attraction. Apply the

principle to business methods, to the secret lodge, and to everything else where Bible standards and world standards are different, and you have a clear Bible rule that will keep you entirely aloof from the unequal yoke with unbelievers. Accept this Bible principle as your rule in social, business, and religious life, and you will give to the world a practical demonstration of what it means to be "unspotted from the world." The principle of separation from the world ap-

CONTENTS OF THIS NUMBER

Page

897—Editorial

900—Bible Doctrines Briefly Stated

Holiness J. R. Shank
Nonresistance L. A. Blough
Nonconformity Lloy A. Kniss
Assurance J. L. Horst
The Atonement Oscar Burkholder
Redemption Newton S. Weber
Repentance J. S. Umble
Consecration Silas Hertzler
Partakers of the Divine Nature .. W. C. Hershberger
The Grace of God H. S. Bender
Sanctification Nelson Litwiller
Fellowship Here and Hereafter ... Simon B. Martin
The Judgment J. A. Ressler
The Blessed Hope Otis N. Johns

903—Fellowship Harry H. Nissly
Conversion Milo Kauffman

904—The Fruit of the Spirit Selected
Prophecy and Prophesying Jacob H. Mellinger

905—The Place of Prophecy in the
Holy Scriptures W. H. Benner

906—Eternal Retribution Selected

907—Attaining Peace John F. Kolb

909—How We Become Christians Elias Swartzendruber

The Sure Word of God D. L. Christophel

910—Peace Principles from a Scriptural
Viewpoint Edward Yoder

Christian, whether Mennonite or known by some other denominational name, as to where we should go for instructions as to what kind of clothing we should wear?

But dress is only one among the many things included in the Bible admonition, "Be not conformed to this world." Two mistakes are often made on this point. One is the idea that if you keep aloof from the fashions of the world and wear the uniform adopted by some

plies to all things in which the world departs from Bible standards.

But all this is not enough. A person may be faultless so far as the theory and practice of a separated life is concerned, and yet fall far short of the standard which God would have us attain. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Christ gives utterance to the same truth when He says, "Except a man be born again, he can not see the kingdom of God." Christian doctrine in the head is but dry chaff unless it also has a place in the actual experiences of the heart. Not only is it true that "out of the abundance of the heart the mouth speaketh," but also that out of the abundance of the heart the body acteth. What people need, first of all, is a new experience, the new birth, a change which transforms a person from the image of Satan into the image of God and thereby he becomes a partaker of the divine nature. Get the heart right, submit to the crucifixion of the flesh, and the matter of keeping the body under becomes comparatively easy. A regenerated heart and a spiritually enlightened mind invariably lead to the separated life. "Is thine heart right?" is the forerunner of "What is your life?"

"We know."—This expression is used quite frequently in Scripture, especially in the writings of John. The term is often used boastfully or hypocritically, but we shall endeavor to use it in the sense that it is used in the Bible, a synonym for Christian assurance.

There are many things in Scripture which are important that we know. Since "all scripture is given by inspiration of God and is profitable . . ." it follows that we should make an honest effort to learn all that we can about all these teachings. God has given us this blessed message with the idea that we, like the noble Bereans, should diligently search this treasure of good news and wholesome light from heaven.

It is refreshing to meditate upon the connections in which this term is used in Scripture. Here are a few examples:

"We know that if our earthly house of this tabernacle were dissolved, we have a

building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1).

"We know that all things work together for good to them that love God" (Rom. 8:28).

"We know that we have passed from death unto life, because we love the brethren" (I Jno. 3:14).

An hour spent with the Bible, looking up such expressions as "We know," "Ye know," "I know," "Know ye not," etc., means an hour spent very profitably. Notice, these men of God do not say, "We think," or "We guess," or speak in any kind of doubtful terms; but they come out in plain, matter-of-fact language, confidently but humbly saying, "We know." So saying, they mention things which God sees fit to reveal to men, and which are important for every child of God to know. A knowledge of these things adds to Christian manhood, and encourages us to press on in the overcoming life, whereas an attitude of doubt or uncertainty might end in defeat.

While there are many things which God intends that we should know, there are many more things that we do not know. Instead, therefore, of the knowledge of a few things filling us up with a sense of pride, it should have the opposite effect. On the other hand, it should furnish us an incentive and an encouragement to press on and learn other things which it is our privilege to know. In a very admirable spirit of humility and confidence John gives us an illustration along this line when he says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is: And every one that hath this hope in him purifieth himself, even as he is pure."

Indoctrination.—What this means for a man depends upon the nature of the doctrines which he imbibes. The Bible speaks of "the doctrines of devils." They who are filled with such doctrines shine in the image of the prince of devils. But they who are filled with the doctrines of the Bible shine in the image of the God of the Bible.

Indoctrination, as understood in the sense that we usually use the word, has its origin in the Word of God, through the mind and through the ap-

plication of the Spirit it reaches the heart, and because of a changed heart it transforms and ennobles the life.

There is a very close connection between the human will and the indoctrination of the human mind and heart. As Christ says, "If any man will do HIS will, he shall know of the doctrine." The psalmist assures us of God's providential care along this line when he says, "No good thing will He withhold from them that walk uprightly." On the other hand, they who harden their hearts against receiving the truth should relent long enough to hear this warning voice: "For this cause God shall send them strong delusions, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." An open mind and a prayerful heart will admit us into the holy presence of God and the richness of His truth.

There is an inseparable connection between a will to do God's will and a craving to know this will. Naturally this draws one to the three sources of this knowledge: (1) the Holy Spirit; (2) the Word of God, or, in other words, the Bible; (3) fellowship with God's people. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all unrighteousness."

The blessings that accompany and follow a thorough indoctrination are numerous—and so often discussed that we need not stop to enumerate them here. Parents should be burdened for the indoctrination of their children, that it may be true of them that "from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Overseers of churches should be burdened for the indoctrination of their entire membership, that they "be no more children, tossed to and fro, and carried about with every wind of doctrine." It takes a well-indoctrinated man to make a good, staunch, reliable, God-honoring, sin-resisting, conquering Christian. Let us work faithfully for the proper indoctrination of all our people.

Prophecy.—Elsewhere in this issue will be found two well written articles

on this subject. Both brethren write from a common sense, soundly scriptural standpoint, and their thoughts are worthy of serious consideration.

Take the element of prophecy out of the Bible, and there is nothing left but a cold, lifeless message. God, the Divine Author of this Book, is all-wise and all-knowing, and foretells the events of the future with the same accuracy and ease as He records the events of the past. For our enlightenment and encouragement He has revealed to man what we may expect in the future—not only with reference to the signs preceding the end of this age, but also the eternal destiny and eternal experiences of all men, good and bad. One of the surest evidences of the genuineness and reliability of this Book is the fact of its prophetic accuracy. Among other things, we know that the Bible is true, because of its marvelous prophecies and the marvelous way in which many of these prophecies have already been fulfilled. The fulfillment of these prophecies is evidence and assurance that all the unfulfilled prophecies of the Bible will likewise be fulfilled in God's own time and unerring way.

Speaking of prophecy, there are several things which we should keep in mind concerning it:

1. It is a part of the "ALL SCRIPTURE" which we are told "is profitable for doctrine, for reproof, for correction, and for instruction in righteousness;" and for this reason we should give diligent heed to it, as we do all other Scripture.

2. The fact that we can not fathom all of it should not discourage us from making a study of it. This world is full of mysteries that we can not fathom at this time, and will probably be unable to fathom at the time we are removed from time to eternity. But a continued study of these mysteries will move more and more of them from the side of mystery to the side of knowledge.

3. Beware of the man who is absolutely sure that all his interpretations of prophecy are correct and that all others are heretical. You might check him up along other lines and see how reliable he is there. Other things being equal, it is the studious, loyal man with an open mind that is most liable to be on safe ground.

4. Fulfilled prophecy is more easily interpreted than unfulfilled prophecy. Smarter men than we are have been mistaken, both in the interpretation of prophecy and in other things. If, when our Master comes to claim His own, we will find that we have been mistaken in some of our interpretations, we will be very glad to acknowledge our errors and go along with Him, in whatever program of blessings He has for His people throughout eternity. Giving full recognition to prophecies fulfilled, let us with diligence meditate upon prophecies the fulfillment of which is yet to come.

The Power of Love.—Love has been called "the greatest thing in the world." But it is not necessary to take the language of men as proof of this fact, as this idea is abundantly set forth in Scripture. Here are a few illustrations:

"Now abideth faith, hope, charity, these three, but the greatest of these is charity."

In the third chapter of Colossians we are commanded to put on a number of excellent things, but the climax is reached in V. 14: "But above all these things put on charity, which is the bond of perfectness."

In the first chapter of II Peter we have a succession of excellent things enumerated, reaching the climax in the last word—"CHARITY."

The greatness of love is further emphasized in the testimony of John when he tells us that "GOD IS LOVE."

But, as our subject indicates, it is about the **power** of love that we wish to speak, rather than about the greatness of love. And we know of no more striking illustration of this than that presented in the victory on the cross.

Let us go back to the time when Peter vainly tried to defend his Lord in the garden of Gethsemane. After he had smitten off the ear of Malchus Christ restored the ear and said to Peter: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels?" Christ had a power that was

greater than the mightiest sword ever invented and used by man, but He did not so much as lift His finger in His own defence. As typical of His great power, hear His prayer on the cross in behalf of the forgiveness of His enemies. The triumph and the power of His love is impressively evident when we remember that the unnumbered millions of ransomed souls to bless His name in eternity will be there as a direct result of His sacrificial death on the cross.

Are you craving for power? You may find it in the love of God. Are you tempted to secure your power through carnal force (intellectual or otherwise)? Remember that "the weapons of our warfare are not carnal" but at the same time they are "mighty through God." Love wins where all other means fail.

We have a practical illustration of the lamentable failure of carnal force in the present world conditions. Nearly two decades ago the great World War was started. Three years later the United States entered the war, and many people were blinded with the idea that this was but a supreme struggle to make all future wars impossible. After billions of dollars and millions of lives were spent in this futile effort, the nations settled down to patch up a treaty of "peace." Most nations have been facing bankruptcy ever since, and ominous threatenings are heard concerning another struggle pending that may complete the destruction of what was left from the former war.

Carnal force—whether spent in war among nations, in strife between labor and capital, in family or Church quarrels—is destructive, and invariably defeats the purpose for which it is enlisted. Love is the supreme power that wins in the end. There have been many martyrs to the faith, but not one of those who laid down their lives in the cause of Christ and salvation will miss the everlasting crown in the end. It is one of the paradoxes of life that while carnal force invariably ends in defeat and destruction, sacrificial love invariably overcomes and wins in the end. "See that ye love one another with a pure heart fervently."

The world looks upon broken promises by Christian professors as sin.—Eli K. Zook.

BIBLE DOCTRINES BRIEFLY STATED

HOLINESS

(Text:—I Pet. 1:14-16)

- I. **Introductory.** The Holy life is separated from sin unto God and righteousness.—II Cor. 6:14-7:1; Rom. 12:1, 2.
- II. **Holy in Religious Conversation.**
 1. Spiritual worship.—I Pet. 2:5, 9.
 - a. Prayer.—I Tim. 2:8-10; Eph. 6:18-20.
 - b. Thanksgiving.—Heb. 13:15; Col. 3:15; Eph. 5:18-21.
 - c. Testimony.—Acts 1:8; I Pet. 3:15; Col. 4:6.
 - d. Exhortation of one another.—Heb. 10:24, 25.
 - e. Feeding on the Word.—I Pet. 2:2; Col. 3:16.
 - f. Keeping the commandments.—Jno. 14:21-24.
 2. Holy Warfare.—
 - a. Against fleshly lusts.—I Pet. 2:11; II Tim. 2:22.
 - b. Against Satan's opposition.—II Cor. 10:3-6; I Pet. 5:8, 9.
 - c. The good fight of faith.—I Tim. 6:12.
- III. **Holy in Social Conversation.**
 1. Purity and peace.—Jas. 3:13-18; Heb. 12:14; Rom. 12:14, 18-21.
 2. Truthfulness and Love.—Rom. 12:9; Eph. 4:25.
 3. Humility.—Rom. 12:3, 16; Rom. 12:10.
 4. Unselfish.—Phil. 2:3, 4; Rom. 12:13.
 5. Modesty in appearance.—I Pet. 3:3, 4.
 6. Home piety.—I Pet. 3:1-7; Eph. 5:22-25; 6:1-6.
 7. Light bearers.—Phil. 2:14-16; Matt. 5:14-16; I Pet. 2:12.
- IV. **Holy in General Conversation in the World.**
 1. Useful occupation.—Eph. 4:28; Tit. 3:14.
 2. Honesty and industry.—Rom. 12:11; I Thes. 4:11, 12.
 3. Godliness with contentment.—I Tim. 6:6-8.
 4. Doing good.—I Tim. 6:17-19.
 5. Law abiding.—I Pet. 2:13-17.
 6. Free from entanglements.—II Tim. 2:4.
 7. Patient in tribulation.—Rom. 12:12; I Pet. 4:19.
 8. Seeking first things first. Matt. 6:33.—J. R. Shank.

NONRESISTANCE

- I. **Nonresistance Commanded.**
 1. By Solomon.—Prov. 24:29; 20:22.
We should not recompense evil for evil, but wait on the Lord and He shall save thee.
 2. Commanded and practised by Christ.—Matt. 5:38-44.
Not to resist evil but to love them that would do evil unto us.
 3. Commanded and practiced by the apostles and the early churches.—Rom. 12:17-19, 20.
Conquering the enemy by feeding them when hungry, and giving them drink when thirsty, thereby heaps coals of fire upon their heads and burns up malice and hatred.
"The weapons of our warfare are not carnal but mighty through God to the pulling down of strong holds" (II Cor. 10:4). Also read I Thes. 5:15.
- II. **Nonresistance Always Safe to Practice.**
Even when our own life or the life of our families would be threatened, it is always safer to trust in the Lord for protection and if need be to give up our own life and be prepared to meet our God, than to take the life of our enemy and send the unconverted to eternal destruction. It is always safer to trust in the Lord than to put confidence in the power of man or in carnal weapons. "Power belongeth

to God," and He is able to save and protect those that trust in Him.

L. A. Blough.

NONCONFORMITY

Read Rom. 12:2; II Cor. 6:7; Tit. 2:14; Matt. 10:34, 35; and others.

The Savior Himself taught that we are not to be like the world. The early Church practiced the principle, and people knew Christians from others. The tenor of the whole Bible points to God's people as a peculiar people. The Church is a body of called out believers who have no fellowship with the world. The Bible is the basis for our faith and practice and it is God's Holy Word to us. Nonconformity is one of its doctrines that God expects us to keep.

The sap, heart, leaves, roots, and other essential parts of an apple tree will not produce bananas. A child of God, being born again, will not bring forth fruits of worldliness. Nonconformity is a natural result following the rebirth. When a child of God begins to be careless about his life or to envy the glittering things and the pleasures of the world, he starts losing his identity as a Christian. His fellowship with God is the next in order of being lost. By faith you were saved. By faith you are kept saved. By faith you will be kept "unspotted from the world."

The precious principle of nonconformity has been abused by some who tried to be different from the world only for the sake of being different, regardless of what else might be at stake. Others again completely ignore the principle and even teach that we should avoid anything that might be termed as peculiar or odd, regardless of what the Word teaches us. Real Biblical nonconformity brings on persecution. But the true type of separation from the world is a real protection against the powers of evil and against indifference. In fact, nonconformity itself is the absence of evil as well as abstinence from the appearance of evil.

A mistake commonly made is that to some of us nonconformity means only one particular thing. It may mean only plain clothes to me, or it may mean only clean habits and abstinence from tobacco, etc., or again it may mean only honesty in business. There are some who would wear nothing but the plainest clothes but at the same time carry a very offensive tobacco breath and confess slavery to the weed. Some would not think of being dishonest but will not conform to the church in attire. Some may ring true in all of the above mentioned and in many other worthy points, but when opportunity affords they are per-

fectly at home with a crowd which engages in vulgarity and idle jesting. Do I choose my particular points of conformity or nonconformity on the grounds of my own personal convenience? If we shirk from any because of a little persecution for Christ's sake, we lose the blessing. Let none of us conform to the world in any single point.

Lloy A. Kniss.

ASSURANCE

It is possible for the Christian to know that his sins are forgiven and that he is a child of God. According to I Jno. 5:13 the purpose of that epistle is that believers might be assured that they are the children of God and that they have eternal life. Assurance comes to us when we have met the conditions for salvation as set forth in God's Word and then believe the promises that we find in the same written Word.

There is a threefold basis of assurance: The Word (I Jno. 5:13), the life (I Jno. 3:14), and the Spirit. Rom. 8:14-17. If we have actually believed on Jesus Christ as our Savior, have repented of our sins, and have accepted Him as our Lord and Master, we have definite promises in His Word that we are His sons and daughters. This is the witness of the Word. Then if we see that our lives have been changed and that we have a fervent love for the brethren and for God who is the Giver of that love, we have a further witness that we have been born again and are the children of God. This is the witness of our own life. Being born again by the Word and the Spirit, God gives us His Holy Spirit as an indwelling Comforter and Guide. Having then the love, joy, and peace in our hearts which the Holy Spirit only can bring we now also have the witness of the Spirit that we are the children of God. With this threefold witness none need doubt that they are the saved children of God. It is then the duty and privilege of the believer to continue in the Christian faith and life which have been experienced and commit all to Him who is able to keep His children until the great day of His appearing to take them to Himself.

J. L. Horst.

THE ATONEMENT

The doctrine of the atonement is not the doctrine of at-one-ment, but rather at-one-ment is the result of the atonement. However, it is true that Jesus Christ, the atoning One, was, and is, at one with God the Father before atonement was actually and really made. Jesus Christ is the "Lamb slain from the foundation of the world." It is this Heaven-born, Heaven-made and Heaven-sustained relationship which the atoning One desires

His creation, man, to possess and enjoy; that is the result of His personal atonement by the shedding of His own blood.

This is the method by which the atonement was made, and in which act God, the Father, was wholly satisfied: Crucifixion. Isaiah 53:11. By cruel, unbelieving men Jesus was condemned to die. By hard-hearted, yet obedient, soldiers the actual deed was done. But long before nature, ordinarily, would have yielded to the excruciating pangs of death, Jesus "gave up the ghost," saying, "It is finished." Jesus, true to Old Testament symbolism, when the priest made atonement for the sins of Israel, made atonement on the cross for the sins of the whole world. "The Lord hath laid on him the iniquity of us all."

Every one who accepts this voluntary act of atonement made by Jesus Christ accepts Him as the ransom price for his liberation from the bondage of sin, and his reconciliation with the Father, from whom he had been estranged. His sins are forgiven, and covered by Jesus' blood. The offering for his sins is made "once for all". There need be no other offering; there can be no other offering, and there never will be another. The atonement made by Jesus Christ is all-inclusive, effective, and eternal. "By the righteousness of one the free gift came upon all men unto justification of life." "By the obedience of one shall many be made righteous."

Oscar Burkholder.

REDEMPTION

Christ hath redeemed us from the curse of the law, being made a curse for us; as it is written, cursed is every one that hangeth on a tree.—Gal. 3:13.

For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.—II Cor. 5:21.

These scriptures clearly indicate to us, man's need of redemption, as well as show us the awful price Christ paid in order to effect our salvation.

The scriptural meaning of redemption is, "to deliver by paying a price." This teaching is found both in the Old and New Testaments. In the New we have the record of the fulfilment of the O. T. types and prophecies of redemption through the sacrifice of Christ. The entire truth can be summed up under three words.

The first means "to purchase in the market." The thought is a slave market. Mankind without Christ is like Paul expresses it in Rom. 7:14, "sold under sin;" and besides are under sentence of death. Ezek. 18:4, "the soul that sinneth it shall die." The purchase price is the blood of Christ who dies in our stead as Gal. 3:13 and II Cor. 5:21 so clearly indicate.

The second meaning is "to buy out

of the market." Those redeemed by the precious blood of Christ are never to be offered for sale again.

The third meaning is "to loose," "to set free by paying a price." Jno. 8:32; Gal. 4:4, 5.

The thought that should impress us the most is the fact that for Christ to redeem us from the curse and bondage of sin, He took our place, was made a curse and suffered the full penalty for sin in order that we might be freed from sin. And by doing so He also made it possible that we who were sinful could have His own righteousness imparted unto us.

As a result of all that He has done for us, we are reconciled to God, enjoy the forgiveness of sins, are justified by His free Grace, are admitted into the family of God, and moreover are a sanctified and peculiar people, who with steadfast hope are looking forward to the day when final and complete redemption will be effected at the coming of the Lord.

Newton S. Weber.

REPENTANCE

The steps in repentance are man's little part in the salvation of his soul. Repentance stands between man's rebellion as a sinner and his reconciliation to his Father as a child of God. Before he can repent, the love of God must convict him. After he repents, God's grace and mercy alone can save him. Compared with God's convicting power before repentance and His saving power after repentance, man's part seems insignificant.

Small as man's part is, however, it is indispensable. It is the highest act of which the unregenerate soul is capable, and it engages every phase and power of a being endowed with the faculties of thinking, feeling, and willing. Before repentance is possible, man must reach the condition of thinking himself a lost rebel in a state of sin. Although this realization is urged upon him by the convicting power of God, it is the individual who must do the actual thinking and make the personal application. But, if he stops with knowing himself lost, he is not yet repenting. It is when his emotional nature is stirred by his lost condition, when he feels lost and experiences sorrow for his offenses against God, that he enters on the second step. But now, if he stops here, he is merely penitent, not repentant. Only when he brings his will into play to turn from sin to God, does he complete repentance. Now he says, "I will arise and go unto my father." Now he consents to accept the provision that God has made to cleanse his soul through the sprinkling of the shed blood of Christ, and repentance is complete.

Man's part, repentance, is comparatively insignificant; God's part is in-

initely great. But without repentance man remains forever a sinner, and God's bounteous provision remains forever unavailing. Read Luke 13:1, 5.

J. S. Umble.

CONSECRATION

Consecration in general implies that one has some all-inclusive goal toward which it seems to him worth while to strive. In addition, it implies that he is becoming more like the goal toward which he is striving.

Christian consecration considers this matter from the point of view of the personal relationship between the individual Christian and his God. It implies an utter and unsparing devotion on the part of the person to his Master, Jesus Christ. This is the only worth while goal for the servant of Christ. Personal, vital, evangelical Christianity, as contrasted with formal discipleship of whatever sort, can demand no less than this.

The theme here set forth calls for a completely surrendered membership as well as a devoted leadership. Both are sadly needed. With this combination then, the world has yet to see what God can accomplish in the lives of men. And when the lives of individual Christians prove to society in general that Christianity is Christ in you and me, directing, leading, guiding, living, consecration will no longer be manifest only in the unusual Christian.

Silas Hertzler.

PARTAKERS OF THE DIVINE NATURE

"Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I Jno. 3:2). No matter how blessed and how spiritual we are, it is still our happy privilege to reach still greater heights. "For as many as are led by the Spirit of God, they are the sons of God." This implies matured consciousness of our filial relations with God; growing from childhood to maturity in the divine nature. There is but one limit to spiritual attainment, and that is perfect conformity to the image of the Son of God. We should be desirous to grow daily in this divine nature in order that we may enjoy the liberty of being the sons of God, this being the highest attainment of human beings. "If ye know that he is righteous, ye know that every one also that doth righteousness is begotten of him." It is impossible to be a child of God and not partake of His divine nature. "GOD IS LOVE." This is one of the divine attributes of God. "And every one that loveth is begotten of God, and knoweth God."

W. C. Hershberger.

THE GRACE OF GOD

The Importance of Grace

"By the Grace of God I am what I am" (I Cor. 15:10), was the testimony of the apostle Paul as he contemplated the great change in his life from a career of enmity to God and His Church to one of faithful labors in the great harvest field of the Lord. "Not I but the grace of God which was with me," was the great theme of Paul's life. His constant prayer for his brethren in the Church, as is evidenced by the salutations and the benedictions in almost all his epistles, was that "the grace of our Lord Jesus Christ" might be with them, that "grace and peace from God our Father and the Lord Jesus Christ" might be their possession. Clearly for Paul, the peerless preacher and expounder of the Gospel, the grace of God was of primary importance. In fact, Paul asserted more than once that salvation comes only by the grace of God. "By grace are ye saved" (Eph. 2:5, 2:8), and "Being justified freely by His grace" (Rom. 3:24, Tit. 3:7).

What Grace Is and Does

"Grace" can best be described as the unmerited favor of God, as the whole outgoing of God's love and mercy and power to sinful humanity with emphasis particularly on its quality of "unmeritedness." Sinful man has no just claim upon God, he deserves only condemnation and death as the wages of his sin, he deserves only the outpouring of the wrath of God based upon His justice. Instead God forgives him, and receives him in love as His child, and gives him a new heart, all by grace. This unmerited favor attends the saved sinner every step of his way from the very door of hell to the gates of heaven. By grace the sinner is saved, both justified and sanctified. By grace he receives his call to service and the gifts necessary for a service pleasing to God and useful to man. Throughout his life he is to count himself as a steward of the grace of God in ministering to others with his gifts (I Pet. 4:9). Throughout all the trials and tests of life he will find God's grace sufficient (II Cor. 12:9). He should expect to grow in the experience and appropriation of the grace of God (II Pet. 3:18), and he has a right to expect the "God of all grace to make (you) him perfect, stablish, strengthen and settle" him (I Pet. 5:10). He is to "come boldly unto the throne of grace" and there "find grace to help in time of need" (Heb. 4:16).

How Grace is Made Available

The grace of God is made available to man only by the Lord Jesus Christ through His suffering, death, and resurrection. "Grace and truth" come by Jesus Christ (Jno. 1:17). The Chris-

tian has "access to the grace wherein" he stands by Christ (Rom. 5:2). He has received his grace through the Son of God (Rom. 1:5). For that reason the grace of God is frequently also called the grace of Christ because it is mediated through Christ. But grace must be appropriated through faith. By the death of Christ the grace of God is made abundantly available to all men, but only those who open their hearts by faith actually receive the benefit of this grace. "For by grace are ye saved **through faith**" (Eph. 2:8).

* * *

And when the Christian has experienced to the full in this life the abundant grace of God, he may with joy in his heart and praise on his lips, look forward to a never-ending enjoyment of God's grace, for he knows that he has been raised to a heavenly place to sit with Christ Jesus, "that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. 2:7).

H. S. Bender.

SANCTIFICATION

And the very God of peace **sanctify** you wholly; and I pray God your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it.—I Thess. 5:23, 24.

God has a purpose and a standard for every Christian. Part of this standard is found in the verses just quoted. Many read these verses and similar ones and exclaim, "That is impossible for me. I know my weaknesses. I can never be sanctified wholly, nor can my whole spirit, soul, and body be preserved blameless." Paul evidently anticipated such objections, and, guided by the Holy Spirit, answers with a clear declaration and glad assurance, "Faithful is he that calleth you, who also will do it." Therefore excuses are of no avail.

The ideal expressed by Paul in these verses is that our whole being—spirit, soul and body—be wholly sanctified. To be sanctified means to be separated. This separation is twofold. Negatively, it is a separation from. Positively, it is a separation to. We are to be sanctified wholly. We are to be separated wholly from all that is contrary to the mind and will of God, separated from evil and sin of every kind in order that we may be wholly separated unto the Lord Himself; that we may be His dwelling place; His friends.

Let us go into detail some more. "Know ye not that your body is the temple of the Holy Spirit which is in you?" That is an awful truth. This body of mine is to be separate from evil and separate unto the Lord. "If any man defile this temple, him will

God destroy." Sins of the flesh such as are mentioned in Col. 3:5 defile the body. James says, "The tongue defiles the whole body."

There are also sins of the mind. Read Col. 3:8-10. "As a man thinketh in his heart so is he." The apostle says we are to "cleanse ourselves from all filthiness of the flesh and spirit." Pride is the great sin of the spirit, spiritual pride, pride of name, envy, jealousy.

The text says, "God sanctifies wholly—spirit, soul, and body."

How can I be sanctified? Scripture is clear. The work of Christ on the cross has wrought not only my salvation but also my sanctification. By **faith** in His work of grace, I am saved. Faith also accepts the fact of sanctification, "for by one offering he hath perfected for ever them that are sanctified" (Heb. 10:4). We can neither save nor sanctify ourselves. We receive these graces by faith.

Sanctification is not a single act however, but rather a process which begins when we are saved. As we **surrender** day by day, He by His Spirit works out the sanctification He desires in us.

Many Christians make the mistake, in that they worry and desire anxiously the second blessing or sanctification or some "experience." We should much more be interested in complying with the conditions and God will do the rest. The conditions as suggested briefly are, first, **faith** in the offering of Christ on the cross to include our sanctification; Second repentance for, forsaking of, and turning away from sin; Third **self-surrender**, a daily yielding to and following Christ.

Let me suggest another verse which has been very helpful to me. It is so definite and clear in its promise. It depends on our response. "But we all, with open face beholding as in a glass the glory of the Lord, **are changed** into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18).

"For this is the will of God, even your sanctification."

Nelson Litwiller.

FELLOWSHIP HERE AND HEREAFTER

That which we have seen and heard declare we unto you, that ye also may have fellowship with us; And truly our fellowship is with the Father and with His Son Jesus Christ.—I Jno. 1:3.

First, we have a fellowship Godward. God is the source of all spiritual life. "In him was life, and the life was the light of men" (Jno. 1:4). "If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light we have fellowship one with

another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I Jno. 1:6,7).

A personal cleansing is one of the first essentials to fellowship Godward. And walking in the light is the one essential to a continuation of our fellowship with God, who is light.

We are exhorted to have fellowship with Him, and to abide in Him, to live in such a manner that we may know Him.

Paul in his yearning for the best and truest fellowship declares himself thus: "That I might know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10).

When Jesus left this earth He sent another advocate (the Holy Spirit) who cares for us and meets our spiritual needs, while Christ Himself has gone to be our Advocate with the Father that we might not sin, and thus spoil our fellowship with a holy and righteous God.

Since the Church is the redeemed family of God, there must also be a fellowship manward. God wants us to demonstrate the family characteristics received from Him in our conduct one toward one another.

It is just the natural outflow of the regenerated heart of man to sympathize and feel for the need of his fellowmen. We rejoice with them that do rejoice and weep with them that weep. Just as Christ is interested in all of our problems, so we should be interested in one another. Christ prayed that we may all be one, even as He and the Father are one.

The conditions of the world to-day should spur us on to greater exercising of our fellow feelings one toward another.

The Christian fellowship that we are enjoying now is only a foretaste of our fellowship with Christ and with each other in eternity when the joy of our fellowship will be full. "When Christ who is our life shall appear, then shall ye also appear with him in glory" (Col. 3:4).

And I heard a great voice out of heaven, saying, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God" (Rev. 21:3).

Simon B. Martin.

THE JUDGMENT

In Heb. 9:27, we read: "It is appointed unto men once to die, but after this the judgment." This and a number of other scripture passages indicate that there is to be at some future time an event at which the destiny of all persons who have ever lived on earth shall be announced to all moral intelligences in the universe—angels

good and bad, human beings good and bad. But we must not be confused as to the meaning of "judgment." A judgment is not a trial as to guilt or innocence; it is an announcement of the verdict after the trial is over.

In Matt. 25:31-46, is a description of the judgment described by our Savior in which all the nations will be judged, and associated with the Judge shall be all the holy angels. The Judge Himself shall be the Son of man in His glorified state, the "very same Jesus" who once walked the earth as one of us. In speaking of this event, Jesus calls Himself both Son of man and King.

Notice that this is not a parable. The simile of the sheep and the goats has a parabolic meaning, but outside of that, the description is of an actual occurrence which Jesus the Christ foretells as a transaction that is surely coming to pass. The shepherd does not decide on the spur of the moment which animal is a sheep and which is a goat, but they were sheep and goats before they started out to pasture—the shepherd only tells each animal which way to go. Just so the King in the judgment here described does not decide the destiny of the persons before Him, but announces the decision concerning each on the basis of character as indicated by conduct. Some are misled by the fact that neither class recalled having treated the King in the manner He described, and seemed surprised at the verdict. But it will be remembered that character is largely and generally an unconscious condition of our being. Others, even with omniscience, know us better than we know ourselves. Character is our being here and now, and we carry it with us wherever we go. What the Lord sees in us here and now we shall carry with us throughout eternity.

J. A. Ressler.

THE BLESSED HOPE

The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ.—Tit. 2:11, 12.

Hope is a desire with an assurance to receive.

The blessed hope of the believer is the return of the Lord and our gathering unto Him. II Thes. 2:1.

At His return the body will be redeemed. Rom. 8:23. We will receive a glorified body. I Cor. 15:42, 43. It will be like the Master's. I Jno. 3:2; Phil. 3:21.

The believer has the hope of the eternal presence of our Savior. I Thes. 4:17; Rev. 21:3. What a privilege to be face to face with Him who died in our stead and redeemed us.

He has the hope of eternal mansions to dwell in. Jno. 14:1-3.

He has the hope of rewards. Rev. 22:12; Matt. 10:42.

He shall have eternal joy. Psalms 16:11; Rev. 21:4.

The believers, as a body, shall be the bride at the great marriage of the lamb, Rev. 19:7, 8, and shall live and reign with Him for ever and ever. Rev. 22:5.

They shall be permitted to join, in singing the new song of praise and worship to the Lamb, with the angelic host. Rev. 5:9-12.

Such hopes as these surely have the divine benediction of God upon them and therefore are blessed. O. N. Johns.

FELLOWSHIP

By Harry H. Nissly

Oh, the rapture of His presence,
Oh, the beauty of His face,
Oh, the fullness of His blessing,
Oh, the riches of His grace,
As He now my heart possesses,
Every altar, every shrine,
As I abide beneath His shadow,
I am His and He is mine.

From all sin my heart He cleanses,
From all fear He sets me free;
From all self-will and self-planning;
"I" no longer—now 'tis "He".
In the valley of the shadow,
In the noontide heat of day,
What I lack the Lord supplieth,
What would cumber, takes away.

Have you such a Friend, a Savior,
Brother, sister, tempted, tried?
Ope the door; my King will enter,
In your heart will e'er abide.
He will bring you peace and pardon,
Perfect love and purity,
Make thee ready for His service,
Now, and in eternity.
Mountville, Pa.

CONVERSION

By Milo Kauffman

For the Gospel Herald.

1. The Meaning of Conversion.

The word conversion is often used in a general sense as meaning to experience religion or salvation; to be born again; to be a new creature in Christ Jesus; or to have a radical change brought about in one's moral character. Conversion should not be confused with regeneration. Nor should it be confused with conviction. These are works of God in the lives of men. Conversion is man's part. In the Authorized Version we often find the verb used in the passive voice (to be converted) while in the original it is in the active voice (to convert, to turn, or to change). Acts 3:19; Matt. 18:3; Luke 22:32.

Conversion has in it two elements: the negative and the positive. The first is repentance, or a voluntary turning from sin. The second is faith, or a voluntary turning to God. Isa. 55:7, "Let the wicked forsake his way, and let him return unto the Lord." That is conversion.

2. How Conversion is Accomplished.

Even though conversion is man's part, he does not turn of his own will unaided. "Without me ye can do nothing" (Jno. 15:5). "No man can come to me except the Father draw him" (Jno. 6:44). The nature of man is to turn from God. If he is to turn about toward God he must have help. This help he finds in the divine aid which God gives for conversion. His grace convicts and strengthens, yet not irresistibly; man may effectually resist it. God through His Word, and by His Spirit brings conviction upon man, causing him to become dissatisfied with sin. Yet conviction is not conversion. Many are convicted who are never saved, or who never turn from their sins to God. If there is to be conversion, there must first be conviction and working of God's divine Spirit and power; and if there is to be a new life and a cleansed heart, there must be a wilful action (a turning) on the part of man. In Isa. 6:3 we have these three elements: "understand with their hearts"—conviction; "convert"—conversion; "be healed"—regeneration. God convicts. By God's grace man turns. God regenerates.

3. Need of Conversion.

According to the Scriptures man is a sinner and is hopelessly lost. The only thing that can save him is to be born again: to become a son of God. How is this brought about? There is only one way, and that is by conversion. There must be a wilful turning and acceptance of Christ. "But as many as received him, to them gave he the power to become the sons of God" (Jno. 1:12). God may, and often does, mightily convict, calling men to salvation; but as long as they resist and will not turn to Him, they are lost. The only reason that anyone is lost is because he will not return to the Lord. "Him that cometh to me, I will in no wise cast out" (Jno. 6:37). "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel" (Ezek. 33).

4. **Results of Conversion.**—The result of conversion is regeneration. A complete change is wrought in the lives of the converted! They are delivered from the body of this death and have passed from death unto life. There is no condemnation resting upon them. They are new creatures; old things have passed away and all things have become new. The things they once loved they now hate, and the things that they once hated they now love. They walk in the light and have fellowship, sweet fellowship, with their Lord and with one another. They possess joy, peace, forgiveness of sins, and everlasting life through His name. The world stands amazed. Why such a change? Because they have turned to Him and by His mighty

power He has transformed them, as He desires to transform all who will call Him in faith.

"I heard the voice of Jesus say, 'Come unto me and rest;
Lay down thou weary one, lay down thy head upon my breast.'
I came to Jesus as I was, weary and worn and sad;
I found in Him a resting place, and He has made me glad."
Hesston, Kans.

THE FRUIT OF THE SPIRIT

The apostle Paul, in his epistle to the Galatians, tells us the fruit of the Spirit is Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, Temperance; and he says of them, that "against such there is no law." Let us examine into the character of these Christian graces, and then let us examine ourselves, and see if we are so bearing them in our daily lives so that we may be known of all men to be truly and really the followers of Christ.

"If ye Love me," said our blessed Savior, "keep my commandments;" and again, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." At another time he declared that the first and great commandment is, that we love the Lord our God, with all our heart, soul and mind. And the second is like it, to wit, that we love our neighbor as ourselves.

The **joy** of the Christian is that emotion of the heart which is excited by a sense of the presence and love of his Heavenly Father.

The Christian's **Peace** is that which Christ gives to His disciples: "peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."

His **long-suffering** is shown by patience in bearing trials as well as injuries and offences.

His **gentleness**, by that mildness of manner, which is the reverse of roughness, severity or harshness.

His **goodness**, by his promotion of the happiness and welfare of others.

By the exercise of living **faith**, begotten in his heart by the Holy Spirit, the Christian realizes the "substance of things hoped for, the evidence of things not seen." Through it he is enabled to overcome the world, and this kind of faith is thus distinguished from a dead faith, which is overcome by the world.

His **meekness** is evidenced by submissiveness to the Divine will; and his **temperance** by restraint in the indulgence of his natural appetites and passions.

Thus we see that the fruits of the Spirit are manifested in man only as he keeps the Divine commandments; loves his neighbor as himself; realizes

the presence and love of our heavenly Father, and His peace in his heart; by his patience; his mildness; his kindness; by promoting the welfare of all; by overcoming the world; by submission to the divine will, and by self-restraint. Truly against these there is no law; for he is in Christ Jesus who brings forth these fruits, and Christ is in him; and he is under no condemnation, because he walks not after the flesh, but after the Spirit. A blessed and happy state! attainable by all, and one in which, as a man continues steadfast, he will find a preparation for that never-ending felicity, which is the portion of the righteous in the life to come.—Tract, Sel. by W. B. Smith.

PROPHECY AND PROPHECYING

By Jacob H. Mellinger

For the Gospel Herald.

There is a great deal given in the Bible concerning prophets and prophesying. A goodly portion of the Old Testament is made up of the writings of the prophets. It is generally considered that a prophet is one who foretells future events, and prophesying is the foretelling of future events. But this is not always the case. A prophet was sometimes a man of God who did not foretell any future events, nor gave forth any special message, as in the case of Abraham. Gen. 20:7. Or he may be one who gives a message of warning, or encouragement, or praise, as in the case of Isaiah and Hezekiah (II Kings 20) and that of Zacharias in Luke 1:67.

A true prophet was always a man of God, and prophecy was a message given "by inspiration which consisted in illuminating the mind of the prophet, and exciting his will to proclaim what the Lord dictated to him from within" (Cruden's Concordance). The writings of the prophets are all examples of this. But there is considerable said in the New Testament concerning prophecy and prophesying, something which entered largely into the religious life and experience of the early Christian Church, and we believe into the life of the Church to-day. It is also referred to in the Old Testament (Num. 11:25-29, and I Sam. 10:10). This was foretold in Joel 2:28, and began to be fulfilled at the day of Pentecost, when the Holy Ghost was poured out so wonderfully upon the apostles, causing them to preach or prophesy in a way that brought about the conversion of three thousand souls in one day. In Acts 21:9 we read of Philip, the evangelist, who had four daughters which prophesied. Acts 19:6 tells of twelve men who, upon their baptism, prophesied. In several of his epistles Paul speaks of prophecy. In Rom. 12:6 and in I Cor. 12:10 he re-

fers to it as one of the special gifts of the Spirit, given for the edification of the Church, and was not to be lightly esteemed.

In Rev. 9:10 the angel told the apostle John that "the testimony of Jesus is the spirit of prophecy." From this we understand that prophesying is simply testifying for Christ, as directed by the Holy Spirit. It need not necessarily be to a congregation, but may also be to one, or to a few, to a Sunday school class, or a young people's meeting; anywhere as the Spirit directs. Paul encourages prophesying. In Rom. 12:6 he tells those who have the gift "to prophesy according to the proportion of faith." In I Cor. 14:1 Paul tells the brethren to desire that they may prophesy, and in verse 30 of the same chapter, he desires that they may "covet to prophesy." In I Cor. 14:3, he says that "he that prophesieth, speaketh unto men to edification and exhortation and comfort." And in I Thess. 5:20, he says, "Despise not prophesyings."

It is well to understand, according to Rom. 12 and I Cor. 12, that prophesying is one of the gifts of the Spirit, and that not every one has this gift, nor is able to exercise it. God has different offices in the Church, and has given to different ones different powers or gifts, that they might through the leading and the power of the Spirit fill these different offices, all being members one of another, and working each in his own place, "according as God has dealt to every man the measure of faith." There is a disposition on the part of some to magnify one gift at the expense of others. They go to extremes on the one that appeals to them, forgetting that all these gifts are important in God's sight, and that He gives them or withholds them when and where He sees best. And it is for us to use what He gives us to the best of our ability, looking to the Holy Spirit for power and guidance, and throughout heeding the admonition "Let all things be done decently and in order."

In I Jno. 4:1 we find an admonition to which we need to take heed: "Beloved, believe not every spirit, but try the spirits whether they be of God: because many false prophets are gone out into the world." We can try these spirits by the Word of God. Every spirit that teaches contrary to the Word, can not be of God, because the Word and the Spirit do not conflict.

Jesus gives another very solemn warning in Matt. 7:22. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them I never knew you: depart from me, ye that work iniquity."

Here were some who prophesied in the name of Jesus, and had beside done many wonderful works, like those referred to in Matt. 24:24. But there was something radically wrong somewhere, and Jesus gives the solution in Matt. 7:21. "Not every one that sayeth unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

It is impossible for us to use the ability God gives us if we are wilfully disobedient. And so in the exercising of our gift, whether it be prophesying or testifying for Christ, or any other gift, let us do it cheerfully, in the spirit of obedience; then we can do honor to the body of Christ.

Soudersburg, Pa.

THE PLACE OF PROPHECY IN THE HOLY SCRIPTURES

By W. H. Benner

For the Gospel Herald.

The first promise given to Adam and Eve after the fall was prophetic, and required nearly four thousand years for the beginning of its fulfillment.

God is the Author of prophecy, as He (God) spoke by the mouth of all His holy prophets, "which have been since the world began." "Whom the heaven must receive until the times of restitution of all things, which God has spoken by the mouth of all his holy prophets" (Acts 3:21). "And whom, as I (the Lord) shall call, and shall declare it, and set it in order for me, since I appointed the ancient people, and the things that are coming, and shall come, let them shew unto them" (Isa. 44:7). "Who hath declared this from ancient time? Who hath told it from that time? Have not I the Lord?" (Isa. 45:21). "The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he (God) sent and signified it by his angel unto his servant John" (Rev. 1:1).

Peter exhorts us to "take heed to a more sure word of prophecy, as unto a light that shineth in a dark place, until the day dawns, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:19-21).

We will now notice that Christ was the central theme of the prophets. "And he said unto them, These are the words which I spake unto you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms concerning me" (Lu. 24:44). For Moses truly said unto the fathers, "A prophet

shall the Lord God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." He whom God has ordained to be judge of quick and dead, "to him gave all the prophets witness" (Acts 10:42, 43). Prophets were endowed with greater wisdom than kings and priests to scrutinize and understand that which was to come, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching (in the Scriptures) what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (I Pet. 1:10, 11). Jesus rebuked not only the Pharisees but also the disciples for not believing the prophecies. "O fools, and slow of heart to believe all the prophets have spoken" (Lu. 24:25). When a prophet appeared on the scene, the believing ones looked for a special message, or some supernatural event to take place.

When Samuel the seer (prophet) came to Bethlehem to anoint David king, the elders of the town trembled at his coming, and said, "Comest thou peaceably?" When enemy kings would form plans to overthrow the king of Israel, the prophet would reveal the secrets of the enemy. So in the days of the kings the prophets were God's message bearers. More than that, they (the prophets) have prophesied many events which are yet in the future.

The question is often asked, Should we be interested in these? We would emphatically say, in the fear of God, Yes. If the prophets of old inquired and searched diligently what manner of time (not the time) Christ's first coming would be, we should be equally as eager to inquire and search diligently as to the manner of time in regards to His second, which is equally as important, as the second coming is the climax of the first.

"All scripture is given by inspiration of God, and is profitable." Since prophecy includes one third of the written Word, it is also inspired and profitable. Fulfilled prophecy is an evidence that the Word of God is authentic, and the manner in which these prophecies are given, and how they are fulfilled, gives us a key to those which are yet to be fulfilled, and inspires us to search diligently to pass from the known to the unknown. The fact that we are imperfect in knowledge concerning the prophecies of the future, does not justify us to neglect to study them.

God has set some in the Church. "First, apostles; second, prophets; third, teachers," etc. "But covet earnestly the best gifts" (I Cor. 12:28, 31). Paul commands us to desire

Spiritual gifts, but rather that ye prophesy.

The true prophet in the Church to-day is not only a preacher, but an inspired preacher, and is continually seeking new truths, and is holding those which he has already learned. The Bible is a dead book to many professing Christians who have not tasted that the Word is good. Searching for prophetic truth intensifies not only reading but studying the **whole Word of God**. Jesus had the intense interest of the disciples, because He was continually imparting new truths to them, and had various methods to unfold the prophecies which were given, in types and figures, so they could better understand.

Studying prophecy is an incentive to a pure life. The prophets called of God stood far above kings, and many of the priests in their moral character and life, and in faith and trust in God. "Every man that hath this hope (of His coming) in him purifieth himself." Oh, how much the Church needs this process of purifying. The prophet of to-day needs to have, like Isaiah, a glimpse of the holiness of God, and exclaim, "Woe is me! for I am undone; because I am a man of unclean lips." Then the Lord will prepare an angel with fire to burn out the dross.

A loyal ministering brother who teaches the "all things" said that he was convinced that studying prophecy has a purifying effect and has the tendency to separate us more and more from the transitory things of this world.

The prophet Joel saw our day when he said, "It shall come to pass, afterward, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy" (Joel 2:28). Peter remembered this prophecy in his sermon, Acts 2:17, 18. Notice this is given in the form of a command (shall) and is in force to-day, though it was given 2800 years ago.

Jesus said, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: And he will show **things to come**" (Jno. 16:13). "For I testify unto every man that heareth the words of the prophecy of this book" (Rev. 22:18). "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book" (Rev. 22:7). God promises a blessing upon those who are interested in prophecy. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein" (Rev. 1:3). We must first have prophecy in possession before we can keep it. God is the Author of prophecy. Jesus was a prophet. All the greatest men of the Bible were prophets. It is interesting to study all

these prophecies concerning the latter days, and compare them with the signs of the times. Above all, "take heed unto thyself."

Lititz, Pa.

ETERNAL RETRIBUTION

(Adapted from The Fundamentals)

When we take the words of Christ Himself, regarding eternal retribution, we shall find the greatest ground of common agreement. Surely He who is The Truth would never misrepresent or exaggerate it on a matter of such vital importance, and would neither encourage popular errors nor excite needless fears. And we have no right to nurture false hopes which have no solid foundation in His teaching.

Christ's Teaching on Retribution

What did our Lord teach as to the certainty of future retribution? The word "retribution" is to be preferred to "punishment" because the Bible teaches us that the fate of the wicked is not an arbitrary (much less a vindictive) infliction, but the necessary consequence of their own sins. In Matt. 5:22, 29, 30, Christ speaks of those who are guilty of certain sins placing themselves "in danger of the hell of fire." In chapter 8:12 he speaks of unbelieving "children of the kingdom" being "cast out into outer darkness," and adds, "There shall be weeping and gnashing of teeth." Expressions which are repeated in chapters 22:13 and 25:30. In chapter 13:42, 50, those that offend and do iniquity, and the wicked shall be cast into a "furnace of fire; there shall be wailing and gnashing of teeth." In Matt. 23:15, He speaks of the hypocritical Pharisees as "children of hell," while in verse 33 he asks: "How can ye escape the damnation of hell?" The law of retribution can no more be repealed than that of gravitation; it is fixed and unalterable. That hell has not been prepared for human beings, but that they prepare themselves for it, is clear from the sentence which our Lord says He will pronounce upon those on His left hand on the last great day. "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels" (Matt. 25:41).

Turning to Mark 3:29, we find our Lord saying, "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." In John 8:21, 24, our Lord twice declared to those Jews who believed not on Him: "Ye shall die in your sins." Death does not change man's character, as Christ speaks in John 5:29 of the "resurrection of damnation." And in Rev. 21:8 our ascended and glorified Savior declares that all the wicked "shall have their part

in the lake which burneth with fire and brimstone; which is the second death."

What did Christ teach as to the character of future retribution? We have already seen that He spoke of it as full of sorrow and misery in His sevenfold repetition of the striking expression, "There shall be weeping and gnashing of teeth." In Mark 9:43-48 our Lord twice speaks of "the fire that never shall be quenched," and thrice adds, "where their worm dieth not, and fire is not quenched." Of course He was using the common Jewish metaphor for Gehenna, taken from the perpetual fires that burned in the valley of Hinnom to destroy the refuse, and the worms that fed upon the unburied corpses that were cast there; but, as we have already seen, He would never have encouraged a popular delusion. Our Lord twice spoke of fruitless professors being "cast into the fire" (Matt. 7:19, Jno. 15:6); twice of the "furnace of fire" (Matt. 13:42, 50); twice of the "hell of fire" (Matt. 5:22, 18:9); and twice of "everlasting fire" (Matt. 18:8, 25:41).

Startling Facts

Granted that the undying worm and the unquenchable fire are metaphorical, yet these striking figures of speech must stand for startling facts, that must be symbolical of a terrible reality. If the golden streets and pearly gates are emblematic of the indescribable splendors of heaven, the undying worm and the unquenchable fire are symbolical of the unutterable sufferings of hell. Surely such expressions are not pious fiction but plain facts; and we may be sure that the reality will exceed, not fall short of the figures employed, as in the case of the blessedness of the redeemed. The woes thus pronounced are more terrible than the thunders of Sinai, and the doom denounced more awful than that of Sodom; but we should never forget that these terrible expressions fell from the lips of Eternal Love, and came from a heart overflowing with tender compassion for the souls of men.

What did Christ teach as to the continuity of future retribution? Is there any solid basis in His recorded words for the doctrine of eternal hope, or for the idea that all men will be eventually saved? If the divine chastisements are ineffectual here in the case of any one, when there is so much to restrain men and women from doing wrong, how can they be expected to prove effectual in the next world, with all these restraints removed, and only the society of devils? There is not the slightest hint in the teaching of our Lord that future punishment will prove remedial or corrective. His words concerning Judas in Matt. 26:24, "It had been good for that man if he had not been born" can not be ex-

plained on that supposition. In Matt. 25:46 practically the same word is used concerning the duration of the reward of the righteous and the retribution of the wicked. And in Rev. 22:11 we have the words of Jesus in glory: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." The doctrine of universal restoration springs from a natural desire to wish the history of mankind to have a happy ending, as in most story books. But it is impossible to save a man against his will. Eternal sin can only be followed by eternal retribution; for if a man chooses to be ruled by sin, he must inevitably be received by it. Not only is there no foundation in our Lord's words for the doctrine of universalism, there is also no suggestion of any restoration of the wicked hereafter. That "fixed gulf" between the rich man and Lazarus is a yawning chasm too deep to be filled up, and too wide to be bridged over.

Cause and Effect

What did Christ teach as to the causes of future retribution? A careful study of our Lord's words shows that there are two primary causes, namely deliberate unbelief and wilful rejection of Him; and these are but different aspects of the same sin. The awful words of Jesus in Matt. 23:33 are followed by the sad lament, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" In Mark 3:29 the unpardonable sin seems to be that of continued rejection of the offers of mercy. In John 8:24 our Lord plainly declares: "If ye believe not that I am he, ye shall die in your sins." Finally in Mark 16:16 we find the words: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

In connection with this we note that our Lord taught that there would be different degrees in hell as in heaven. In Matt. 11:20-24 He taught that it would be "more tolerable in the day of judgment" for Tyre and Sidon than for Chorazain and Bethsaida, and for Sodom than Capernaum; and in Mark 12:40 he speaks of "greater damnation." It is clear that future retribution will be proportioned to the amount of guilt committed, and of grace rejected. See also Luke 12:47, 48; John 9:11.

The Teaching Fundamental

From what we gather from the recorded words of our Lord, future retribution is not merely an incidental part of the Gospel message. It is the dark background on which its loving invitations and

tender expostulations are presented, and the Gospel message loses much of its force when this doctrine is left out. But worst of all, the earnest exhortations to immediate repentance and faith lose their urgency if the final results will be the same if these duties are postponed beyond the present life.

Finally the doctrines of heaven and hell stand or fall together, for both rest upon the same divine revelation. If the threatenings of God's Word are unreliable, so may the promises be. If the denunciations have no real meaning, what becomes of the invitations? Ruskin well terms the denial of hell "the most dangerous, because the most attractive, form of modern infidelity." Let us therefore believe God's truth rather than the devil's lie; let us accept divine revelation, rather than human speculation; and let us heed what Christ so plainly taught, without mitigating, modifying, or minimizing His solemn warnings.—Tract.

ATTAINING PEACE

By John F. Kolb

For the Gospel Herald.

We have recently celebrated the anniversary of the beginning of the so-called peace in which we find ourselves to-day; and now we are expectantly looking forward toward the anniversary of the birth of the Prince of Peace. The proximity of these two events is fortunate because of the similarity of the ideals contained in them and the contrast between those ideals and the actual state of the world to-day. I can think of nothing for which we should pray and preach more earnestly, especially during this season between Armistice Day and Advent, than for the Lord's stirring up of the wills of His faithful people to accomplish the reign of the Prince of Peace. And so that is the subject which I propose to discuss with you this morning.

Since armistice day over fifteen years ago, our period of peace has been only a time of absence of actual warfare and not the positive Christian ideal of a world in which Peace exists, not because of a balance of power between the nations, but by reason of a practical adherence to the most fundamental of the Christian concepts carried to its logical conclusion, that of Love.

To stand here and say we are going to discuss a means of bringing about a positive peace sounds like the rashest kind of a statement for so many men of eminent intelligence have offered the world all kinds of panaceas guaranteed to cure the disease of war. We tried such medicines as the World Court, the Kellogg Peace Pact, League of Nations and the Disarmament Conference, all to no effect. These methods have failed for three

reasons. In the first place they have failed because each cure was watered down till it had about the strength and curative qualities of a homeopathic pill. And in the second place they failed because they were concerned with symptoms rather than causes. They did not go to the root of the trouble. They were more concerned with the flush on the patient's brow than with the germ of the disease. Finally, the measures to enforce peace were coercive and legislative and, as Fosdick says, "We are not forced into goodness or exhorted into it or legislated into it: we are allured into it."

So the old fever is still with us and in perhaps a more virulent form than ever before in spite of all our doctoring.

It is unnecessary to go into the details of the world situations as we find them to-day. The facts are all too painfully familiar. As Chesterton said, "There has never been peace but only an Armistice." What we have called peace has been those breathing spells between wars. When two prize fighters get together, they have a certain amount of time between rounds. But that time is not a time of peace. It is just a time of preparation for the next battle. One man is knocked out, but that does not mean that they swear eternal friendship. At best they merely seek another opponent. The world is still taking its model of conduct from the boxing ring rather than the Bible, and the results are exactly what one might expect.

This is about the situation in which we now find ourselves. Poverty-stricken nations armed to the teeth, with no League Protection. The Kellogg Pact a mere scrap of paper in the eyes of the nations and the World Court about as effective as our present day criminal courts. What then is the future of this warlike situation? Listen to this statement, not by some wild pacifist but by an extremely conservative statesman, Stanley Baldwin, former premier of Great Britain.

Speaking at a Lord Mayor's annual banquet in London in 1931, he said, "Believe me, the alternative before us in Europe is very simple and the choice ought to be easy. We must either keep faith with the Kellogg Pact we have signed or in time we must go down the steep place together, like the Gadarene swine, and perish eternally."

The choice ought to be easy. Of course it ought, but after two years' reflection it seems that the world has decided to follow the swine. Perhaps we have lost the clarity of vision that makes the difficulty of the present time quite clear. War to-day is no longer a quarrel between individual nations, it is mutually self-destructive. There is an old nursery rhyme that every statesman, and every citizen ought to have in the back of his head:

There were once two cats of Kilkenny
Each thought there was one cat too many.

So they fought and they fit,
And they scratched and they bit,
Till instead of two cats, there weren't any.

Evidence of the need for some preventative measure which will keep the world from destroying itself is overwhelming. All the old measures have failed. And we ask ourselves the question: What can we do about it? **All things are possible to him that believeth.** Everything depends on our **Faith** and our **willingness to follow** the example of Christ to the end, so if we would abolish war and bring our Christian ideals into realization, let us see for a few moments what is involved and what we must do in terms of our everyday life, to accomplish our aim. It is evident that some drastic changes are necessary in our concepts and conduct for to date all methods of bringing this aim about have failed. In the first place War is not confined to international relations. War has one thing in common with charity. It begins at home. We cannot be a peaceable world till we are a peaceable people. A war among the family of nations is only a family or neighborhood quarrel magnified one million times, except that war has ceased to be a quarrel at all but has become mutual self-destruction. While a few people have a bearing on international relationships, every man, woman and child has a very direct bearing on the condition of the neighborhood in which he dwells. He can contribute to its peace or keep it in a perpetual state of war. The same jealousies and tensions, the same unforgiving spirit, the same greediness, and lack of understanding that can make a community into a battleground can make a bloody world. Each person can take this share of his responsibility, the promotion of peace among his neighbors.

Secondly, every man has a share of responsibility for that important force, public opinion. Lincoln was right: "The sources of power in the nation are not so much with those who make its laws as with those who shape its public opinion." Public opinion has been guilty of believing in some outworn proverbs such as: "In time of peace prepare for war," and "To be well armed is the best guarantee of peace." Are we going to tamely assent to such opinions, or are we going to show their unsoundness? However small our share in the creation of public opinion may be, if each of us takes his opportunities seriously the combined force for righteousness thereby created and sustained will be overwhelming. At present public opinion is wrong and unchristian with regard to war.

People say: "We don't want war. We don't want to fight another nation. But the very attitude of one na-

tion for another reminds me of two British soldiers sent out on a detail to do some road work. As they were busy with pick and shovel a Frenchman came along, and in broken English, accompanied by many gestures, asked the way to London. The soldiers paid no attention, but finally one leaned over to the other and said: "What's he sayin', Bill?" "I don't know. Hit 'im in the jaw." As long as we think that the safest course of action in dealing with another nation is to hit them in the jaw, just so long we are going to find ourselves frequently engaged in breaking jaws.

Our attitude toward other nations and our attitude toward war itself, makes peace so difficult that the world is quite rightly described as a keg of dynamite. One hears almost every day the old refrain: "I don't want war." Nations solemnly declare that the whole idea of war is hateful to them. But they add: "If any one attacks I'm going to fight." Such a declaration means only this: "I hate war as far as I am concerned. I hate the thought of mud and trenches and poor food and dead comrades. But after all when the other fellow is out to get me I must get him first and in that case I don't mind very much killing the other fellow." That is not a hatred of war, it is only a hatred of personal discomfort. Such a hatred of war does not go nearly far enough to prevent it. It only slows down the process. It means that we have a few big wars instead of many little ones. Before the glorious future of a world at peace is possible, we will have to hate it, not only for ourselves, but because of our Love for the man on the other side of No Man's Land. Wars will not cease till the Christian principle of unselfish Love is proclaimed and moulded into a vital force in our corporate life. And, then, **acting** on that principle we are willing to carry the precepts and example of Jesus to their logical conclusion. In this action the United States of America, as the most powerful nation on the earth, has a great duty to perform and a wonderful contribution to make, to the world, and it is the Christian obligation of every one to so influence public opinion that she will become conscious of her opportunity. It has been correctly said that the forgiving Love of the oppressed lacks redemptive force if the strong are not made to realize that alternatives to a policy of love are within reach of the oppressed.

The world recognizes our power and might. If we could only persuade our country unconditionally to lay down her arms because of Love for her neighbors what an example that would be; what a profound impression it would create. No other nation at the present time has such a glorious opportunity. If Cuba for instance quit

fighting (something hard to imagine at present) but if she did and said to the nations that under no circumstances would she take up arms again, the morning papers might give her a short article on the inside page and but little more would come of the incident no matter how high her motives were. For all would realize that if attacked or oppressed she would have little choice in the matter sooner or later.

The other day one of our eminent statesmen made the remark that this country was willing to go the limit in disarmament provided the other nations did the same. Remarks of that character mean exactly nothing and he might as well have saved his breath. We must take the initiative in not only creating a public opinion founded on Christian precepts to the effect that we should disarm but force those ideals into the realm of action and in our strength and power lay down our arms, **regardless** of what the others are doing.

Many will say, "Now that is going too far. It's simply suicide. We must protect our homes and families." We admit that the strategy of Love involves some risks. But I do not believe that the risks are as great as they are often made to appear, for the simple reason that love creates Love.

If a nation assumes that there is no protection against the potential peril of a neighbor but the force of arms, its assumption is all too clearly justified, for suspicion creates suspicion, fear creates fear, and hatred creates hatred.

It is often said that it is impractical and wildly idealistic for a nation to **refuse to fight** in case of a dispute. And that would be impractical. But no one knows what would happen to the nation that would **refuse to hate**. The Christian is not called upon to discard his armour, but to exchange his worldly defense for a spiritual defense. He is commanded to take up the whole armour of God, to put on the breastplate of righteousness, the helmet of salvation, and above all the shield of Faith, and to **fight** with the sword of the spirit; his loins being girt about with Truth and his feet shod with the Gospel of Peace.

It is manifestly impossible to predict with scientific accuracy the exact results of such a drastic move as laying down our arms because of Love for our fellowmen. But as Christians we must have **faith** in the ultimate triumph of Love and Truth. Faith is always required in making our Christian ideal a reality. And as Christians we cannot do otherwise than our Leader who in the darkest moments of His career with Faith laid aside His power and because of His love for His fellowmen, suffered them to work their will on Him.

If we too in our strength lay down

ur arms it is probable that we may make the cardinal principle of Love a vital force in the world, that we shall lose nothing thereby. But even we are certain that it will bring disaster, as Christians we have no alternative. We must like Christ be willing to risk our all in the firm conviction that only by heroically following His footsteps wherever they may lead us, can His kingdom be brought to earth.

If this nation falls by reason of absolute pacifism I say let it fall. As Christians we believe that he who gives his life shall lose it, but he who loses his life for the cause of Christ shall save it. When we consider the rottenness surrounding us on every side we are inclined to believe that a burning with fire is necessary for the salvation of our country. And if that is required before we can become an example for Christ—So be it.

Whatever, the immediate future may have in store for us we must decide whether we will follow Christ whole-heartedly firm in the faith that we do her will carry his purpose out, or whether we will say: "I'll follow so far and no further. I must save my skin rather than my soul."

Until we are ready to be Christians in the fullest sense of the word, recognize our duty and with Faith go fearlessly forward, until our Love of our neighbor, community, and country extends until it embraces all men, and we boldly act on the principle of Love, then and then only shall we have a world ruled over, not by the God of war but by the Prince of Peace.

* * *

Stir up, we beseech Thee, O Lord, the wills of Thy faithful people that they who profess to be disciples of the Prince of Peace may ever walk steadfastly in His paths and so hasten the coming of Thy Kingdom: through Jesus Christ our Lord. Amen.

HOW WE BECOME CHRISTIANS

By Elias Swartzendruber

the Gospel Herald.

The Bible way to become Christians is that men repent of their sins and be converted. The Lord gives convictions of sin in every heart; sin comes by the knowledge of the law of God. David says "The law of the Lord is perfect, converting the soul." No man ever kept the law perfectly. By the transgression of the law man becomes exceeding sinful, and needs repent. To repent means that we have a regret and are sorry for sins we have committed. Man has inherited sin through Adam. All the human race is in sin, and through sin the death penalty has come upon all men. God made a way that man may be redeemed from this doom, and may have

life back again. Life was lost through Adam, and it is man's privilege to have life back, which is by the redemption of Jesus. The first thing a man should know, when he has a desire to become a Christian, is to know his own exceeding sinfulness as he is in himself.

We once heard a statement made that it is a providence of God that man does not see all his sin at one time, or else he would give way in despair. This may be so. The writer once heard a confession made by a young man who had been in the last stage of drowning when he was saved. This man confessed that at that moment all the sins he was guilty of flashed before his mind in the twinkling of an eye. Is not this a stirring testimony? This man was so near to the day of judgment.

It is the duty of man, when he is convicted of sin, to respond to convictions. To ignore convictions is a hardening of the heart. The first convictions are always easy to yield to. It is a sin to quench the Spirit when the Lord convicts.

Some people have gotten into the habit of quenching the Spirit from time to time, and have carried their sin to the age of manhood and womanhood, their conscience being very much hardened, and it takes more than an ordinary voice to move them to repentance. We think of the different material an evangelist has before him in an ordinary congregation, which runs from the tender youth to grown men and women. The last may have turned down many an invitation, when the message was directed to their needs, but instead of them responding, here comes the youth with a tender conscience and is ready to respond. We fear sometimes the tender youth feels the lashes which belong to others, and are a cause that they respond almost before their time; or before they have the knowledge to make a good use of the opportunity of regeneration in the heart.

The Bible is silent as to a time or age when one should repent of sin, but reason teaches us that if one is advanced to a knowledge of the Bible, and is burdened in the heart for sin he has committed, that he then should accept an invitation. To be converted means that he turn away from sin and allow himself to be used of God for His service.

When a conversion is genuine there will be a spiritual growth. If there is lack of spiritual growth it is most evident that a genuine conversion is lacking. Sometimes a lack of teaching may stand in the way of a true conversion. Although children may have been brought up under a strict abstinence from the evil that is in the world, and as these apply for church

membership, they, and even their parents may think they have not much sin to repent of. They feel a relief that they are baptized and hold a membership of the Church. Not much outward change has taken place, and a true heart-searching is neglected. Baptism and Church membership are no necessary indication of conversion. There is no creative power in water baptism. Water baptism stands as a shadow which symbolizes Holy Spirit baptism. The first is the shadow, and the last is the substance. As literal water cleanses the outward body, so does the Holy Spirit cleanse the heart and soul.

Water baptism is much misused because of a lack of knowledge of its real purpose. Infants are carried to baptism that they may in some way come in contact with the Church. And as to where the virtue of baptism is to the child in this these people do not always agree among themselves. When John baptized in the wilderness, he strictly demanded a repentance before baptism, and by this it is evident that John did not baptize infants. If water baptism would take away inherited or actual sin, then baptism would be a substitute for Christ.

Manson, Iowa.

THE SURE WORD OF GOD

By D. L. Christophel

For the Gospel Herald.

V. Witnessing for Jesus Christ

When we witness for Jesus Christ, then we also witness against sin; sin will not be so prevalent in the Christ-professing life as it seems to be at the present. I am thinking just now of a very popular, ambitious, notorious character, one who offered money to the apostles that he might also have the power by laying on of hands, and to give Holy Ghost, and to also witness for Jesus Christ. But he received the answer of Peter, "Thy money perish with thee." He thought gifts of God could be purchased with money, but his heart was not right with God. Acts 8:18-25. Thus may we be true to Christ and truly serve Him in all things, and witness for Him in all sincerity, because the Christian's steps are very closely watched. Therefore make your witnessing effective. Then we will notice

Consecration through Thy Truth

We have such an "high priest" who is holy, harmless, undefiled, separated from sinners, and made "higher" than the "heavens," who needeth not daily, as the high priest under the law, make sacrifice for sin. But this High Priest, the Son of God, made a sacrifice once for all, became consecrated forever, and "sat down on the right hand of God; From henceforth expecting till

his enemies be made his footstool. For by one offering he hath perfected them that are sanctified" (Heb. 10: 12-14).

Now if Christ has consecrated (set apart) the sanctified forever, why then need we consecrate ourselves daily, weekly, or read a Bible verse once a month in the Y. P. M.? Is it not because of sin yet abiding in our lives, or personalities in the Church? Paul says, "I die daily." If it was needful for Paul, then it also is for those that have difficulty to live the overcoming life, because the devil, the old serpent, will trip us at every step of the way. Daily consecration is necessary for every one.

The Peace of God

Read John 14:27. Peace is spoken of in Scripture in three ways: (1) Peace with God (Rom. 5:1). This is the work of Christ into which the individual enters by faith (Eph. 2:14-17). (2) The peace of God (Phil. 4:7); inward peace. This is the state of the believer who has entered into peace with God through faith in Christ, and has also committed to God through prayer and supplication, and with thanksgiving for all his anxieties (Lu. 7:55, Phil. 4:6). (3) The peace upon earth—"Glory to God in the highest, and on earth peace, good will toward men" (Lu. 2:14, Psa. 42:7, 85:10, Isa. 9:6, 7, 11:1-12). This is the universal prevalence of peace in the earth under the Kingdom.

In Matt. 10:34 is Christ's warning that the truth which He was proclaiming was not to send peace, but rather conflict. And in John 13:34 He gave His farewell address, for it was nearing His parting time. He admonished His disciples and said to them: "Peace I leave with you, my peace I give un-

to you: not as the world giveth, give I unto you: Let not your heart be troubled, neither let it be afraid. . . . If ye loved me, ye would rejoice, . . . I go unto the Father: for my Father is greater than I." Please read John 14:27-31 again.

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33). He is our "peace" whom Jesus Christ hath given us (Jew and Gentile). He "has broken down the middle wall between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Eph. 2:14-16). Now the God of "peace" that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, the prince of peace, to whom be glory forever and ever. Amen.

The Grace of God

Many people do not realize the value of the grace of God. 1. It is taken for the free and eternal love of God which is the spring and source of all the benefits which we receive from Him. "And if by grace, then is it no more of works" (Rom. 11:6); for He who hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before the

world began, is now made manifest by the appearing of our Lord Jesus Christ who hath abolished death, and hath brought "life and immortality to light through the gospel." It was the love and grace of God that found our salvation and redemption for mankind.

2. Grace is taken for the free imputation of Christ's righteousness. By the merit thereof true believers become righteous in the sight of God. The priesthood could not make anything perfect under the law, and Moses gave the law. But "grace and truth came by Jesus Christ" when He voluntarily left the glories of heaven which He had with the Father before He suffered. He loved us so much that He came down upon earth as a perfect man, free from sin, and by His suffering and becoming sin for us, enduring the cross and arising again, He has finished His work which He came to do. He has laid the foundation for Him to build His Church upon, and "the gates of hell" shall not prevail against it. By Jesus giving this wonderful grace, and so graciously applying these graces to the hearts of men and women, therefore may "grace and peace be multiplied unto you through the knowledge of God and of Jesus Christ our Lord, whereby are given unto us exceeding great and precious promises: that by these we might be partakers of the divine nature. Having escaped the corruption that is in this world." Brethren, let us make our "calling and election sure," for "if we do those things, we shall never fall." By the grace of God may these pages be read to the honor and glory of God and to the edifying of those that read them. Amen.

(To be continued)

Tiskilwa, Ill.

PEACE PRINCIPLES FROM A SCRIPTURAL VIEWPOINT

The following discussions, by Edward Yoder of Goshen, Indiana, and published under the auspices of the Menonite Peace Problems Committee, contain much valuable information pertaining to the Bible doctrine of nonresistance. We commend these messages to the thoughtful consideration of every one interested in the cause of righteousness and peace.—Editor.

PATRIOTISM

Love for country and homeland seems to be instinctive with most people. The land and place of one's birth has somehow a strange hold upon the heartstrings. Its name and fame arouse spontaneous emotions that are at once potent and significant. Such an attachment is altogether natural, and when reasonably exercised it is legitimate enough. Men usually call it patriotism. It can be guided and developed like other human sentiments. The increasing ease of travel and communication of our day tends to make our patriotism broader than formerly. It comes gradually to embrace more peoples and the horizon of one's interests is constantly being pushed back. It is perhaps as possible to-day to think of a continent or even of the world as one's country as it was for our great-grandfathers to think of a county or a state as their homeland.

The sentiment of patriotism can also be sadly perverted. It is frequently misguided and directed into wrong channels of expression. In our country efforts are ever being put forth by various

individuals and groups of persons to educate the children of the nation in a type of patriotism that is narrow and false. Intelligent patriotism is based upon an understanding and a true appreciation of one's country and its history. But certain patriotic and militaristic organizations glorify their country as an object of worship and they take it upon themselves to make the country's children into patriotic citizens of their kind. They do this in a number of ways, particularly by influencing textbooks and other juvenile literature. They present a one-sided view of American history, so that young minds may be greatly impressed with the glory and sanctity of our nation. Some would even in a subtle way instill suspicion and distrust toward foreign nations, and they are not averse to the development in citizens of a potential hatred for foreigners.

Many readers may be able to call to mind their own contacts with this type of patriotic influence. At the time, of course, they were quite unaware of being educated in patriotism. But the school textbooks used were probably well stocked with selected material

and information which glorified our country's wars and its military heroes. The history books we read taught us to believe that our country was right and her opponents wrong in every conflict there has been. For did we not win in every war we ever fought! And of course might makes right! At least so the children were allowed to conclude. Here is one example of how the nationalistic type of patriotism manipulates the facts of history: The secession of the American colonies from England in 1776 is extolled as a glorious triumph for liberty and freedom; but the secession of the Southern States from the Union in 1861 was a rebellion which deserved to be crushed and punished.

Patriotic organizations are still diligently keeping watch over education in the public schools to make certain that the children receive some training in this warlike patriotism. The makers of children's toys add their mite to the same program by producing toy cannon, toy guns, toy soldiers, and so on. These and other agencies are at work to foster the illusion that war is glorious. They help to keep up a warlike state of mind in the population with the implication that this is patriotism.

The Christian's Patriotism

very different from this manufactured brand. It is true he feels sentimental attachment to his native or adopted land, its people, culture, and language. And it is proper for him to feel so. But his attitude toward foreigners, to the people of other countries and races cannot be one of assumed superiority, of dislike and suspicion, and still less of hatred. His Lord and Master requires that he love his neighbor as himself. And the beautiful story which Jesus used upon the occasion to answer the question: "And who is my neighbor?" must forever be a rebuke to the Christian who would draw any geographical, racial, or other bounds for his love and interested goodwill. An exclusive nationalistic patriotism is contrary to the universal outlook and interest which Jesus taught.

The Christian citizen does not exercise the kind of patriotism which is always ready to shout: "My country, right or wrong!" He does honor to his government and its officials, but he will not identify the State as a supreme and infallible power. God and His Word constitute a higher source of right and authority than country and nation. He is aware that his nation has erred and committed wrong in times past and that it is possible for it to make mistakes to-day. Professional patriotism tends to blind its devotees to realities. Then in a time of national crisis the emotions can be decided on to overpower sane reason. The popular forms of displaying patriotism are usually militaristic. For that reason Christians who do not wish to contribute to the stock of war-mindedness must do well to eschew such activities as flag-waving, flag-saluting, and the like.

Christian teachers in grade and high schools have the opportunity to give to the children a true idea of patriotism, a correct perspective of our country's history and achievements. Patriotism need not normally be associated with war and things military. It can just as well be made synonymous with a quiet, law-abiding life lived with a peaceful citizen's activities.

It is found that children generally have a natural interest in the study of geography, in learning about foreign countries, their people and their customs. This interest can be used to develop an attitude of sympathy and understanding towards foreign peoples, if the teacher has such an attitude himself. The child will so come to love foreigners in a Christian way. He can then easily be taught to recognize his obligation to share the Gospel and its blessings with foreigners, instead of seeing in them some nations whom the United States has already "licked", could or perhaps should "lick" in war.

A World-wide Outlook

The Scriptures hold up a world-wide outlook for the Christian forever. His interest and love must reach as far as man is found. He is commanded that His followers go and teach all the nations (Matt. 28:19); the program of the ages calls for the preaching of the Gospel in all the world (Matt. 24:14); the field where the seed of the Gospel is sown is the world (Matt. 13:38). Paul affirmed that national and racial lines are done away for the Christian when he said that in Christ Jesus there is neither Jew nor Greek (Gal. 3:28), and that God commands all men everywhere to repent (Acts 17:30). And so with the other writers in the Scriptures. They all

teach the international outlook which leaves no room for a narrow and exaggerated form of patriotism.

BOOK REVIEW

PREACHERS PRESENT ARMS, by Ray H. Abrams, Round Table Press, Inc., New York, (1933). Pages xix-297. Price, \$2.50.

The period of the World War has by this time receded far enough into the past so that men can view that great convulsion with some measure of perspective. The reactionary headache which inevitably followed upon that orgy of hate and frenzy has also had time to subside. And so writers are more and more seeing and boldly describing for us the true picture of what happened at that time. The book under review here shows us the picture of how one particular segment of American civilian society acted then; namely, the clergymen and the official church organizations of which they were the leaders.

Very graphically and powerfully, yet in a style that is sober and restrained the author tells the story of how a great number of the ministers of religion, both Protestant and Catholic, not only blessed that war, but actively supported and promoted all the war measures. They offered public prayers for Allied victory, turned their churches into recruiting stations for soldiers, conducted Liberty Loan campaigns, and helped spread the anti-German propaganda of hate and revenge. Many found time besides to abuse the conscientious objectors and any others who did not join in the mob antics of the moment. We find here traced out the various steps by which the ministers of Him who came to bring peace and goodwill to men were led to support the great armed conflict.

The author does not give the facts here presented in his own words only, but he quotes freely the statements made by the preachers themselves. The study he has made is broad and extensive. Yet in one direction there is a limitation which must be borne in mind by the reader of the book. As the author himself states, he has particularly studied the behavior of the prominent preachers, those recognized as leaders and spokesmen for their various bodies. They are limited largely to ministers listed in the dictionary of contemporary biography known as "Who's Who in America". Naturally it was the sermons and utterances of the leading preachers which were reported or printed in newspapers, books, pamphlets, or magazines. And it is from these written sources that the data of the book have been chiefly compiled.

There is on the other hand no evidence produced to show whether the large majority of ministers in the small towns and rural sections preached war sermons during that time or did other un-Christian things in their churches. Perhaps many of these went on more or less faithfully preaching the simple Gospel message of salvation. Even among the eminent ones the author found seventy preachers who did not bow the knee to Mars, who refused to prostitute their office and position for direct war purposes. More than one-half of these clerical nonconformists lost their pulpits in consequence of the stand which they took. Others because of various local circumstances were able to hold their pulpits during the War. But the official record made by the professed Church of Christ is after all very damaging and had better be forgotten, save for certain lessons which all Christians should learn from the record.

Before the war broke out in 1914 the churches of America were very active in promoting peace efforts. There was a general feeling that a new day had dawned when nations will settle their difficulties by peaceful means. When the explosion came the complacent pacifists were of course greatly shocked and chagrined. So successful, however, was the Allied propaganda that in less than three years many preachers were loudly demanding that our government enter the war against Germany. After the United States entered the conflict the earlier outspoken pacifists turned militarist almost en masse. The Federal Council of the Churches of Christ in America at once became the voluntary channel, and one of the chief of its kind, through which the War Department at Washington fed war propaganda to the Christian people of the nation. And presently religious speakers and writers developed a complete "war theology" of their own. The important items in this strange and hysterical creed were: This is a holy war against sin; God is fighting on the side of the Allies; the German Kaiser is the Devil incarnate; Christ is with our soldiers; the soldier boys find salvation in

the trenches; their suffering makes them new-born souls; bayonet fighting is the highest spiritual exercise; were Christ here He would be dressed in khaki and leading a bayonet attack against Germans.

Perhaps the most disappointing revelation made by the book is the fact that the intellectual and spiritual leaders of the nation, those who supposedly had been trained to think calmly and independently, who held the highest ideals, that these succumbed so universally to the war psychology and the crowd thinking in the same manner as other citizens. With few exceptions highly educated men and women were as gullible to the emotional appeal of propaganda as the unschooled, if not more so. The apostle Paul observed long ago that God hath made foolish the wisdom of the world. This book could be used for an illustration of this point. Mere idealism and intellectualism are shown to be an insufficient prophylactic against the contagious mob-mindedness under the stimulus of strong social and psychological pressure. Democratic education as practiced in the United States stood condemned in this crisis for having rendered people gullible rather than leading them to think for themselves.

More than this, it seems that the warrior parsons were often more intolerant of nonconformists than even the high officials of the War Department. Some of the most abusive language uttered and printed against the conscientious objectors came from ministers. The author suggests as an explanation for this strange paradox, that the extremely rabid activities of the preachers were the result of their own stifled convictions and suppressed better knowledge. The sight or knowledge of anyone who had courage to do what they themselves failed to do made them resort to denunciatory and condemnatory remarks to drown out the accusing voice of conscience.

What message may this book bring to us as Mennonites? Not an occasion for rejoicing over the failure of the many preachers to be true to their trust as ministers of Jesus Christ during that time of test. A part of the author's conclusion from this extensive study is challenging: "Christians, while claiming to be motivated by the teachings of Jesus and superior humanitarian desires, did not in general demonstrate any different code of ethics or type of behaviour from the unbelievers." It is a sad indictment. And here has been touched a problem which the American ideal of democracy presents to those who would live a life of true piety and godliness, of devoted obedience to God and His Word, unconformed to the ways of the masses. In normal times it may seem easy and harmless to conform to the general tone of life about us, thinking like the mass of folks think, adopting the same popular ideas, the same materialistic and worldly outlook upon life. But they who thus form the habit of conforming are practically doomed to be swept along by the same crowd mind in all its fads and aberrations, even to the hysterical frenzy of wartime.

During the Great War an eminent military official, who made contact with many Mennonite conscientious objectors, deplored the fact that so many of these were devoid of what he called a "social sense". He found them out of touch with the current ways of thought and the accepted habits of the time. In view of the falsehoods and lies which the general population swallowed then, it now seems not so great a loss that simple country boys from Mennonite communities could not tell all about Edith Cavell and the Lusitania. As the Mennonite people are to-day less and less physically isolated from the general civic life about them, it becomes necessary for them to consciously cultivate an attitude of individual thinking and of independence from the prevailing modes and patterns of thought if they wish to conserve the highest spiritual ideals, a pietistic attitude of other-worldliness, and a holy manner of life.

PEACE NOTES

The Fellowship of Reconciliation is a peace organization which came into existence in England during the early years of the World War. Its organizers were men and women who believed that any and all wars are contrary to the spirit of Christ and that no follower of Christ can consistently take part in them. Its emphasis then was Biblical and moral. Through the instrumentality of John R. Mott the Fellowship was brought to the United States soon after its origin in England. It was a loosely organized fellowship of convinced total abstainers from war. The organization is to-day

world-wide. It claims about ten thousand members in the United States alone.

After the crisis of the war was past The Fellowship of Reconciliation concerned itself more and more with the injustices of the present economic and social order. The new membership that has been added since then is interested primarily in this new phase of activity. One result has been that the original religious and Christian purpose and ideal has been gradually lost from view by the organization. At a recent annual convention of The Fellowship held at Swarthmore College the issue of the basic aims and purposes of the organization was raised and vigorously debated. The question at stake is that of participation or non-participation in "class war" as a means for correcting economic wrongs and so preventing national wars. The upshot of the matter then was that a complete referendum of the entire membership of The Fellowship is to be taken on the questions at issue, in order to determine its future policy and program.

The fifteenth anniversary of the signing of the armistice which marked the cessation of hostilities of the World War was widely observed Nov. 11, 1933. The sentiments expressed this year on Armistice Day, as it is known, were marked by a tone of deep pessimism and gloom. Germany had shortly before withdrawn from the League of Nations. Many predicted that this marked the complete failure of both the League and the Disarmament Conference, whose scheduled reopening had been indefinitely postponed. Talk of war, soon or late, was heard on many sides.

SELECTED QUOTATIONS

The following selection is from a chapter in Devere Allen's book, *Patriotism in the Modern World*. The chapter, entitled *Pacifism and Patriotism*, is written by H. C. Engelbrecht. On pages 165-166 he says:

"So the pacifist will have nothing of military patriotism. In this point he will exercise the right of conscience, the right of personal conviction, and dissent. The government may jail him or even worse, but it cannot compel him to violate his conscience and help slaughter in war. For that reason the pacifist is also opposed to all military and naval preparedness. Armies and navies, reserve officers' training corps, citizens' military training camps, are all part of the war system, which the pacifist wishes to see abolished.

"Yet it seems to me that the pacifist may well be a patriot. Much depends here on definition. The pacifist's patriotism must be intelligent and realistic. He tries to discover the really important institutions, movements, and problems in the country and to work with these. Saluting the flag does not feed a single hungry person or care for a neglected child. Singing the national hymn does not clarify a single national problem or advance anyone's intelligence. The pacifist is realistic about the things that really matter. He thinks of the schools and the teachers of the country as a thousand times more important than all armies and navies. A single good library is more valuable to him than all arsenals and armories. Real homes, rearing healthy and intelligent children, stand high above military training. The various social agencies bravely struggling against disease, poverty, the slums, unemployment, and insecurity are worth a hundred times more than a whole horde of politicians. The peace movement produces greater heroes than all wars. With such intelligent and vigorous patriotism the pacifist may well be identified."

From the Bible

From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.—James 4:1, 2.

For though we walk in the flesh, we do not war after the flesh (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.—II Cor. 10:3-5.

When a man's ways please the Lord, he maketh even his enemies to be at peace with him.—Prov. 16:7.

GOSPEL HERALD

In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"The angel of the Lord encampeth round about them that fear him, and delivereth them."

There is another angel, the prince of darkness, that is not far away, ready to take possession of every one whose ear is deaf to the voice of the Lord.

That is a very interesting series of lessons that we are having in our Sunday school this quarter. And the more time we devote to a prayerful study of them beforehand, the more we will get out of them when we come together for class recitation.

There is a proverbial saying that the darkest hour comes just before day. That is often the case, in the sense that it is intended to be understood. But the darkest of all hours is the hour after the time when the souls of the doomed are cast into "outer darkness." There is no day to follow that hour.

Your Choice.—Hear the word of the Lord: "Behold, I set before you this day a blessing and a curse; a blessing if ye obey . . . a curse if ye will not obey." It was this alternation that Joshua had in mind when he said, "Choose you this day whom ye will serve." Our choice here will determine our fortune or misfortune hereafter.

And this reminds us that life is a succession of choices. There is good and evil before us each day of our lives. Every moment brings to our door our opportunity to do good or do evil. Consciously or unconsciously we are choosing our pathway each step of the way. But there is a time when our opportunity to choose will be taken away. Let us choose wisely in time, and we will be rewarded gloriously in eternity.

Have you read Bro. Chester K. Lehman's book on "The Inadequacy of Evolution as a World View?" That book is written from both the standpoint of the scholar and of the man of

God who was moved by love of the truth to point out the fallacies of this popular heresy. We have received, from other publishers, a number of book reviews strongly endorsing the message found in this book and recommending it to their readers. We expect to publish some of these in the near future. In the meantime, if you do not have access to the book, you may secure a copy of it by sending to the Mennonite Publishing House. Retail price, \$2.25.

Our Doctrinal Supplement.—The January number of our quarterly Doctrinal Supplement was sent out with last week's Gospel Herald. As the name implies, this Supplement is published for the dissemination of Christian doctrine. It is our desire to make this Supplement as helpful as it can be made. To this end, you are invited to take another good look at the number sent out last week, and if you have any suggestions to offer, favorable or unfavorable, that you think would help strengthen this quarterly message, we would be glad to hear from you. And while we are on this subject, the same invitation is extended with reference to our monthly Mission Supplement, which is to appear next week.

Opportunity.—It puts sunshine into our lives to look upon everything connected with life in the light of opportunity. Even the most trying ordeals in life are but opportunities to show off life at its best. Take Christ as an example. His whole record on earth was one continuous path of shining light. But the place where His light shone most brightly was in that darkest of all hours when He was hanging on the cross. He Himself said afterwards that He "ought to have suffered." His was the obligation of opportunity. As Peter says, "We should follow his steps." In sickness or health, in joy or in sorrow, "As we have therefore opportunity, let us do good."

CHRISTIAN OBLIGATIONS

II. What We Owe to the Church

The Church is the body of God's called out ones, in this dispensation the home of His people on earth. It is one of God's provisions for the safety and well being of His people, organized by divine directions to the end that the membership may be cared for and spiritually nourished, united for service in multiplying their powers in the great work of bringing the Gospel to all people.

The question, What do we owe to the Church? may be considered in two ways: What have we that comes to us as a result of God's providence in instituting the Church for our benefit? Because of these benefits, what is due from us to the Church as partial returns for the benefits which are ours because of the work of the Church?

1. We owe the Church a consistent, devoted Christian life.

That is more than a mere privilege; it is a solemn obligation of duty. The Church is strengthened or weakened, honored or dishonored, helped or hindered, depending upon how we live. This fact is evident as we read this admonition by our Savior: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The more good, substantial, stalwart, devoted, whole-hearted, loyal, hard-working, Bible-reading, praying members there are in any congregation, the greater its power for good—provided this power is not counteracted by the adverse influence of other members whose life is inconsistent and God-dishonoring. We owe the Church our brightest and best in the way of faithful living.

2. We owe the Church our loyal, loving service.

Loyalty and love for God and His people are two shining jewels that belong to every consecrated life. When we speak of loyalty we mean more

than a mere submission to the doctrines and standards of the Church. There must first be a loyalty to Christ the Head of the Church. Loyalty to Him brings of necessity a loyalty to His Word and the institution of which He is the Head. This includes obedience to His commandments, faithfulness in Church attendance, diligence in working for the good of others, liberality in the giving of our means, fervency in our prayers, helpfulness to those in need, uniform kindness in thought and word and deed. Not only do "we know that we have passed from death unto life because we love the brethren," but this love is manifest in our labors of love for God and man.

3. We owe the Church a loyal defence and promulgation of its doctrines.

It is not enough that we hold membership in the Church, attend its meetings, and keep its ordinances. That is good as far as it goes, but it does not go far enough. The doctrines and standards of the Church are often opposed, and therefore need exemplars and defenders. The Great Commission to the Church includes not only an acceptance of Christ and an obligation to make Him known to all the world, but also a positive command to "teach all nations . . . to observe all things whatsoever" our Lord commanded. What we need is the spirit of the disciples in apostolic times who "went everywhere preaching the Word." As Peter says, "Be ready always to give answer to every man that asketh you a reason of the hope that is in you." Wanted, in every community, faithful defenders of the faith who in their personal lives are both exemplars and promulgators of the doctrines of Christ.

4. We owe the Church our whole-hearted support.

Certain phases of this thought have already been touched; but we want to enlarge on these and other phases. As Christ laid down His life for us, "we ought to lay down our lives for the brethren." Support of the Church includes; (1) loyalty to its doctrines and standards, as has already been pointed out. The reason why we belong to the church that we do is because we believe in the tenets of faith and standards of life which it upholds, more so than that of any other church that we know of. If this is not true, then we are either not well informed or we belong to the wrong church. Having espoused these standards, let our whole life be set in their defence and support. (2) Financial support. This is not the most important factor in Christian service, but it is an essential part of it. It is frequently referred to in the apostolic Church; it is in frequent demand in our own church. Care of the needy, the upkeep of our home work, missionary enterprises, the distribution of literature, and many other needs call for

a continual support in the way of means to carry on this work. Not only should we be generous in our support of these enterprises, but we should be scrupulously careful and diligent, both in making money and in the proper use and distribution of it. Every dollar wasted on things not needed means robbing the Lord to that extent. (3) Finally, a whole-hearted support of the Church means a dedication of our lives to a furtherance of the Cause. Whether this means service in the home field or in some foreign field, official life or life in obscurity, our needs supplied or living in poverty, commendation or condemnation from our fellow mortals, death in the midst of friends or a martyr's death, it means that our lives are upon the altar of the Lord, ready to be used as God and the Church may direct. Christ set the example in giving His all for the cause which He loved; let us "follow his steps." Following Him here, "even to the end of the world," means to follow Him into a blessed eternity.

5. We owe the Church a life of prayer.

However efficient we may be in active service for God and the Church, our greatest power lies before the Throne. "Men ought always to pray, and not to faint." "I will therefore that men pray everywhere, lifting up holy hands." "The effectual fervent prayer of a righteous man availeth much." Prayer brings to our assistance the power of heaven, and the most brilliant life is a failure without this use of power. Are you burdened for any cause? bring it before the Lord in prayer. Do you feel the need and the lack of consecrated laborers? "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Considering all that the Bible has to say about prayer, we are impressed with the conviction that one of the greatest needs of the hour is a deeper spiritual life as it bursts forth in habitual, fervent prayer. A whole Church upon its knees would move heaven and earth, and be the means of enriching eternity through a million voices of redeemed souls blessing the name of God in the realms of the blest.

"Who then is willing to consecrate his service this day to the Lord?"

Topic for next week, **What We Owe to the World.**

THE SURE WORD OF GOD

By D. L. Christophel

For the Gospel Herald.

II

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead.—I Pet. 1:3.

The foreknowledge of God has graciously planned the giving of His only

begotten Son to pay for the redemption of poor fallen humanity, and the love of God is real divine truth. It was written to the glory of God whose feelings were touched with our infirmities, and has given His dear Son so that the world through Him might be redeemed from degradation and from sin. What is sin? is a question that is so hard for many people to decide. And for this reason there is much guilt even in our churches. There is much carelessness and unconcern of these so-called "non-essential" doctrine, namely the great goddess of the fashions of this world, which is sweeping many people right off their feet on the subject of wearing plain attire as recorded in the sure Word of God.

"I will therefore that men pray everywhere, lifting up Holy hands without wrath and doubting." These willful transgressions bring about wrath and unbelief toward our God and our Lord Jesus Christ; carelessness and unconcern about our soul's salvation; denial toward our God; and if God speaks to us through His divine Word it means just as it is written. Therefore, I insist that we all worship God unitedly, together, as one body in Christ Jesus, He being the head of that body. "In like manner as so that women adorn themselves with modest apparel, with shamefacedness and sobriety, not with broided hair, gold, or pearls, or costly array; but (that which becometh women professing godliness) with good works" (Tim. 2:8-10). Also: "while they behave your conversation coupled with fear . . . whose adorning let it not be the outward adorning of plaiting the hair, or wearing of gold, or putting on of apparel [costly or of changeable or flashy color], but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is the sight of God of great price" (I Pet. 3:2-4).

These instructions are for men and women. If men are truly capable of holding up holy hands in prayer to God, in their service to the Lord, they will cease their quibbling and misinterpreting the Word of God. Then the old things will all pass away and new things come within. Instead, we will sing psalms and praises to the Lord and this worldly apparel, plaiting hair, etc., will disappear with both men and women. Unscriptural attire will disappear, for "all Scripture given by inspiration of God, and profitable for doctrine, for reproof, correction, and for instruction in righteousness" (II Tim. 3:16). We will judge by the Word of God. Then we will accept it as instruction in the way of life and grow in grace and receive reproof and rebuke for our mistakes, and quibbling, and misinterpreting God's Word so that it suits

natural desires. The fruit of the lips, or lip confession, is not always the fruit of the heart, and the mind is not always brought in obedience and concordance with God's Word, so the effort is a failure. It is the devil's greatest pleasure to hold us there, but we are required to watch and pray, and to have sweet and lovely fellowship with the brethren and with our Lord and Redeemer Jesus Christ.

We are to be separate people from the world, so that our communion may be with the Lord and the Holy Spirit, and that our associations will be more and more heavenward. We must not direct our associations to these earthly things that will vanish away. We therefore praise God for His dear Son who has left the shining courts of heaven and has come down upon this sin-stained earth, into this corrupt world, and made a complete sacrifice of His all. He even gave His life so that reconciliation could be completed between us and the Father. Our elder brother, Jesus Christ, the Word of God, demands judgment of our works; and if we look into the mirror of God's Word and see ourselves as we appear before God, then we can judge our works in the light of this mirror. We are much healthier Christians if we judge ourselves as we go through life, and we will be much more pleasing to the heavenly Father. We may err concerning the truth and overthrow the faith of some others, nevertheless the foundation of God standeth sure. The Lord knoweth them that are His. Let every one that nameth the name of Christ, depart from iniquity" (II Tim. 2:19).

The Word of God stands on such a sure foundation. Though heaven and earth pass away, God's Word will not be moved. And the judgment will be set that sure upon those who will not depart from iniquity. Since God is all-wise, He is also a God of justice and judgment, for He cannot do otherwise. God has given us grace through our Lord Jesus Christ, so that men and women can live pure and holy lives, and be acceptable unto Him. Then we shall receive "an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God, through faith unto salvation, ready to be revealed at the last day" (Pet. 1:4, 5). Therefore, the Christian greatly rejoices though in affliction for these light afflictions are working an exceeding and a greater weight of eternal glory. The sure Word of God is full of consolation for the Christian, and guides us in all truth and righteousness.

The vicarious suffering of Jesus Christ—even there unto were we called—because Christ has also suffered for us, a living example, that we might follow His steps: who did no sin,

neither was guile found in His mouth: who when He was reviled, reviled not again; when He suffered He threatened not: but committed Himself to Him that judgeth righteously. He bore all our sins in His own body, hung on the tree that we, being dead to sin, should live unto righteousness: by whose stripes we are healed. The complex of the Christian life is so composite and becomes one compound as a whole.

(To be continued)

Tiskilwa, Ill.

LABOR UNIONS FROM A CHRISTIAN VIEWPOINT

By J. L. Stauffer

For the Gospel Herald.

We believe labor unions are inconsistent with the Christian profession for the following reasons:

1. Labor unions ASSERT and INSIST upon their rights, which a Christian cannot do. Jas. 5:7-9; II Thes. 1:6-9.
2. Labor unions often hold their meetings on the Lord's day. Heb. 10:25; 3:13; Rev. 1:10; Acts 20:7.
3. Labor unions often hold their meetings in secret. John 18:20; Eph. 5:1-12.
4. Labor unions involve the unequal yoke. Jas. 1:27; 4:4; II Cor. 6:14-18.
5. Labor unions use the "boycott spirit" regarding buying and selling which is the spirit of the coming anti-christ. Rev. 13:16, 17. They also compel men to join or lose their jobs, thus depriving men of freedom of will. Ex. 23:2; Jno. 8:32, 36; I Cor. 7:23.
6. Labor unions foster the spirit of selfishness in ministering only to their own. Gal. 6:10.
7. Labor unions foster the class spirit which oftentimes manifests itself in hatred, violence, rioting and anarchy.
8. Labor unions shield members simply because they are members even though they may be woefully inefficient.
9. Labor unions require useless expense in dances, banquets, uniforms, and other forms of worldliness that a Christian should be delivered from. I Pet. 1:13, 14; 4:2-5.
10. Labor unions force unemployment of members in refusing to allow them to work for any wage under the union minimum.
11. Labor unions sometimes require an obligation similar to the lodge obligation and initiation. Matt. 5:33; Jas. 5:12.
12. Labor unions deprive a Christian of that freedom of conscience to follow his convictions and compel him to submit to the dictates of the majority of the organization to which he belongs whether in harmony with Christian principles or not. Acts 24:16; I Tim. 1:5; I Pet. 3:16, 17.

Harrisonburg, Va.

JUST A MINUTE

I have only just a minute,
Only sixty seconds in it,
Forced upon me—can't refuse it,
Didn't seek it, didn't choose it,
But it's up to me to use it,
I must suffer if I lose it,
Give account if I abuse it.
Just a tiny little minute—
But Eternity is in it.

—Sel. by E. G. M.

Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:13, 14.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Peoria, Ill.

(1101 Ann St.)

Greetings in Jesus' Name:—We can again truthfully say, "The Lord hath done great things for us, whereof we are glad." "In everything give thanks to God."

On the evening of Dec. 31 baptismal services were held. Thirteen precious souls were received into church fellowship. Will you pray for them that the influence of their lives in their homes and community may mean much for the cause of Christ.

Bro. C. A. Hartzler of Tiskilwa, Ill., had charge of these services.

Remember us at the throne of grace.
Jan. 10, 1934. Bonetta Gingerich.

Columbia, Pa.

(4th and Mill Sts.)

Dear Herald Readers:—Monday, Jan. 8, was the day set to repair shoes of the needy at this place. 14 brethren from Mountville, Habeckers, Masonville, Rohrerstown, Mt. Joy, Mellingers, Elizabethtown, and Columbia responded. May the Lord abundantly bless these brethren for their kindness shown in helping these unfortunate ones. 45 pairs of shoes were repaired. Some were brought in too late and had to be rejected.

Monday, Jan. 22, is the time set for our next meeting, from 12 to 6 P. M. We invite the brethren who were present at the January 8th meeting to come again and as many others as are able. If you cannot come and teach a class in the S. S. or help along in the various services, you may be able to witness for the Master by helping repair the shoes of these needy ones and see the smiles upon their faces as they receive shoes.

Above all, remember us in your prayers, that we might be faithful witnesses for the Master.

Jan. 12, 1934. The Workers.

Knoxville, Tenn.

(709 N. University Ave.)

Dear Herald Readers, Greetings:—The work here is going on about as usual, with a slight increase in attendance and interest. Our average attendance in Sunday school for 1933 was 94 plus. Attendance yesterday was 140, with a larger number of adults present than usual; which is encouraging to the workers.

Sunday evening, Dec. 24, the Sunday

school rendered a Christmas program which we feel was helpful and appreciated by a good sized audience. We were glad to have with us on this day and eve Bro. Earl Martin, wife and four children from Hagerstown, Md. They were on their way to Florida and stopped with us over Sunday. On Sunday, Dec. 31, Bro. Menno J. Brunk of Harrisonburg, Va., was with us and allowed himself to be used in the Sunday school and young people's meeting. Bro. Brunk was on his way to Texas. We are always glad for brethren and sisters to stop with us when passing through.

Sister Lena Wenger, who has been a faithful worker here for about seven years, expects to leave this evening for her home at Harrisonburg, Va., for a month vacation.

We feel very grateful to those who remembered us during the Christmas season in sending donations to help bring Christmas cheer to some poor and needy ones. We also want to thank those who remembered us with the season's greetings. Then too we want to express our appreciation and gratitude to the many sewing circles who remembered the work here in sending clothing, etc., which indeed brought comfort and cheer to many; many who otherwise could not have attended Sunday school and other services.

The following Circles and individuals sent clothing etc., during 1933.

Marion Circle, Greencastle, Pa.
Mt. Pleasant Circle, Fentress, Va.
Reid Circle, Hagerstown, Md.
Beech Circle, Louisville, O.
Holly Grove Circle, Westover, Md.
Chambersburg Circle, Chambersburg, Pa.
Salem & Pike Circle, Elida, O.
Middle District Circle, Harrisonburg, Va.
Mrs. David Weaver, Waynesboro, Va.
Clinton Brick Circle, Middlebury, Ind.
Kaufman Circle, Johnstown, Pa.
Park View Circle, Harrisonburg, Va.
Upper Strasburg Cir., Chambersburg, Pa.
Howard-Miami Circle, Kokomo, Ind.
Maple Grove Circle, New Castle, Pa.
Central Church Circle, Archbold, O.
By Minnie Horning, Elkhart, Ind.
Maple Grove Circle, Ligonier, Ind.
Lower District Circle, Broadway, Va.
Springdale Circle, Waynesboro, Va.
By Mrs. Harry J. Hostetler, Shipshewana, Ind.
Sand Hill Circle, Clarence Center, N. Y.
Shore Circle, Shipshewana, Ind.
By Mrs. Lester Zook, Volant, Pa.
By Mrs. Ella Baer, Shippensburg, Pa.
Elizabeth Showalter, Broadway, Va.

Dear readers, pray for the work here and the workers.

In His glad service,
Jan. 15, 1934. Hiram Weaver.

Canton, Ohio

(1939 Third Street, S. E.)

Dear Herald Readers:—From Dec. 6 to Dec. 17 Bro. E. W. Kulp was with us for revival meetings. The Lord was present with us in these meetings. Souls were under conviction; a few yielded to the Lord. We are glad for what these meetings meant to the be-

lievers. The day following the close of the meetings we took Bro. Kulp home, and spent the Christmas holidays with our home folks in eastern Pennsylvania. Friends made this trip possible for us. We were very glad for this privilege.

We were glad for the visits and messages of the following brethren since our last letter: I. W. Royer, Nov. 19; Alvin Miller, Dec. 3; J. A. Liechty, Dec. 24; O. N. Johns, Dec. 25; E. F. Hartzler, Dec. 31; Clarence Bontrager, Jan. 14. We also very much appreciated the Y. P. B. M. program given by the young people of the Walnut Creek congregation on Dec. 3.

The Sunday school children gave their Christmas program on Dec. 23; following their program the Chorus from the Beech congregation gave a sacred musical program which was much appreciated. We praise the Lord that He has blessed the work of the Sunday school during the past year. The average attendance was 143. This is the highest attendance of the last seventeen years. Will you continue to pray in behalf of the work with the boys and girls? During the last year two other Sunday schools were opened; one right in the heart of our district, and the other one among the Syrian people, of whose children we have been having quite a number. This makes it hard to maintain our past attendance, as both of these new schools are drawing of our children into their schools.

We wish again to thank all those who have during the past year been helping financially in the work here. We pray that God will continue to lay it upon the hearts of the brotherhood to continue to do so.

We wish to acknowledge provisions and clothing from the following during the past two months. Thanks for the same.

Provisions

Friends, Beech Cong.	\$1.47
Bethel Cong., Medina Co.	30.86
Friends, Canton Cong.	5.17
Mrs. Milnes, Canton Cong.	.73
Amos Miller, Beech Cong.	.75
Becher's Dairy, Beech Cong.	12.04
Oak Grove Cong.	.60
Berlin Cong., Holmes Co.	13.84
John T. Landes, Skippack Cong., Pa.	1.25
Norman Bauman, Leetonia Cong.	2.25
Beech Cong.	2.40
Mrs. Snucker, Oak Grove Cong.	.75
Katie Snucker, Oak Grove Cong.	.50
Bro. Troyer, Walnut Creek Cong.	.38
Mrs. Hassler, Walnut Creek Cong.	.68
O. N. Johns	.38
Fannie Hershberger, Canton Cong.	1.10
E. F. Hartzler	.60
Mart Eschleman, Martin's Cong.	.55
Dema Horst, Pleasant View Cong.	.58
Katie Nussbaum, Canton Cong.	.25
Harry Landes, Skippack Cong., Pa.	3.85
Leidy Fulmer, Blooming Glen Cong., Pa.	4.58
Abram Garges, Skippack Cong., Pa.	.30
John Hartzler, Martin's Cong.	.44
Clothing	
Ever Ready S. C. Beech Cong.	2.10
Bethel Cong., Medina Co.	2.00

Oak Grove S. C. 8.90
Mrs. Keim, Walnut Creek Cong. 1.00
Elida S. C. 4.70
Pleas. View & Martin's S. C. 1.40
Sonnenberg S. C. 10.50
Jan. 15, 1934. Wm. G. Detwiler, Sup

Altoona, Pa.

(2504 Fourth Ave.)

We want to praise the Lord for the blessing bestowed upon us:—Our Christmas services were held Dec. 24 morning and evening, at Altoona. Our Christmas evening, at Mill Run, the Sunday school gave a program. The services were all well attended. The Blough Sunday school furnished handkerchiefs for each pupil at the Altoona Sunday school, and the Martinsburg sisters' Jr. sewing circle pop corn balls. The Weavers sisters' Jr. S. C., handkerchiefs for the pupils of the Canaan Station Sunday school, and the Rockton sisters' Jr. S. C., pop corn balls. The Belleville sisters' Jr. S. C., pop corn balls for the Mill Run Sunday school, and other individuals the handkerchiefs. Each school gave a rising vote of thanks.

The Weavers congregation, Allensville, Mattawana, Lost Creek and Delaware congregations, besides individuals, furnished eatables for the Christmas baskets. We had the privilege of giving out 57 baskets, besides 6 fruit baskets to the sick. I wish you could have been along to deliver the baskets and receive the expression of thank and gratitude for same; some with tears of joy.

The Allensville Jr., Springs, Mattawana Jr., Chambersburg Jr., Lancaster Jr. sewing circles made pillow-cases. One pair was presented with each basket to Home Dept., members. The Grantsville, and Scottdale Jr. circle furnished tops for the Cradle Roll Dept. We want to thank every person that has made it possible to give out these gifts. May the Lord richly bless you for same, and may this be the means to an end for salvation of souls and the Lord may be glorified.

Cash Contribution for Christmas Baskets

Lost Creek & Delaware S. S.	\$12.00
Lauvers	10.00
Richfield	10.00
Geo. S. Nice	10.00
A Brother	2.00
Amanda & Finne Hershey	1.00
A Sister	2.00
A Sister	3.00
A Sister	3.00

One of our young brethren (Herbert Yanson) attended the three-weeks Bible School at Allensville.

The last writing to the Herald very gently told of the mountain peak experienced in the work. This month we have to report the sad experiences. On the same day, Dec. 27, two of our aged brethren, Abram Stark and James Vanzand died. Bro. Stark, before he passed,

it of this life, called for the family to read to him John 14; and while they were reading the spirit took his flight. The funeral was held Dec. 31. Bro. Vanzandt was an inmate of the Blair County home for a number of years. He was one of the ward tenders. Just recently in visiting him he said, "Bro. Nissley, it will not be long more, and I am ready to go." The funeral services were held at the County Home. At this service one of the inmates confessed Christ. What a glorious testimony of life to live that the influence of your death is instrumental in leading souls to the Lord. The brother's influence will be missed in the institution. "He being dead yet speaking."

One of our Mill Run members, Sister Sarah Wicker, who is staying with her daughter at Detroit, has recently undergone an operation and is at the Ford hospital. May you pray for her recovery, Lord willing.

The all-day Bible meeting held on New Year's day at Mill Run chapel was well attended, with good interest. There were eleven pupils who did not miss a Sunday in attending Sunday school at Altoona, and 12 that did not miss at Mill Run, during the past year.

Cash Received December

West Conf. Dist.	\$35.61
Willsville Cong.	10.74
Brother	25.00
	<hr/>
	\$71.35

Cash Value Clothing

Willow Street S. C.	\$7.00
Winstoga	2.75
Waverland	6.00
Wate Hill & Churchtown	2.30
Wimptown	3.00
Wtown Hill	4.10
Wech	4.00
Wartinsburg	3.00
Warion	9.88
Woss Roads & Lauvers	10.34
Wid	9.60
	<hr/>
	\$61.97

Many thanks for your support. We are glad of a continued interest in your prayers.

Jan. 15, 1934 Joseph M. Nissley.

Chicago, Ill.

(Home Mission Notes)

We have just passed through a very busy season, during December and a part of January, and at this time we find ourselves again taking up our regular activities.

First of all, we wish to thank all our entry friends for sending in provisions for our annual Christmas dinner. We were also able to give out many baskets filled with good things to the poor and needy ones. May God bless every giver. We are also very grateful for the good things sent for the use in the mission home. Our mission family is usually very large on the week of Christmas dinner. About 450, mostly children, are able to partake of the annual dinner.

Our holiday activities were much as usual this year, with the exception of the 40th anniversary of the Home Mission, which was held on Dec. 10.

Bro. A. H. Leaman gave a talk during the morning services, bringing numerous reminiscences from his many years of experiences here as Supt. of the Mission. Many former S. S. pupils and old-time friends attended the services in the evening, which consisted of several prepared talks and many short talks during the open part of the meeting.

We were made to rejoice in a very successful series of meetings conducted by Bro. Allen Erb of La Junta, Colo., from Jan. 7 to 14. During the meetings four souls made the good choice, and one has come since. Others are seriously considering the matter, and are coming to us for spiritual help. We feel that there will be a good-sized class for instruction, for which we praise the Lord.

We are glad for the deepening of the spiritual lives of our congregation.

Bro. and Sister Edwin Weaver, our new Supt. and wife, have arranged quite a full weekly program. Many meetings for different ages are held during the week.

There are many boys and girls, young people and older ones, who hear the Gospel at these meetings, and also meet each other in an uplifting social manner.

There are three regular English and three regular Spanish services during the week. Our Mexican friends show great zeal and earnestness in their work, and a number are turning to Christ. We feel that the work among these people is very much worth while, since there are such large numbers moving into the vicinity of our mission.

Most of the Mexican people around here are very responsive and ready for the Gospel.

The opportunities for service in this congested part of the city are very great. The question which confronts us, is not so much, "What shall I do?" as, "What shall I leave undone?"

We crave your prayers in behalf of the work.

Jan. 16, 1934. Anna Yordy.

New Holland, Pa.

(Welsh Mt. Mission and Samaritan Home)

To the Herald Readers, Greeting:—Another year closed, a new sheet begun. In looking back over the last year, how much can we remember having done for the cause of the Lord? How many of us would like to have our record for the past year written and held before the public? Even though we speak of burdens and crosses and think we are compelled to do more than our share yet for most of

us it is very little when compared to what the Lord has done for us.

We are conscious of the fact that many are remembering both the work and the workers in their prayers, which brings us joy. Having seen some prayer very definitely answered in the past we trust some more will be answered in this new year. Oh that God would give us the needed grace to more completely bury this old, selfish, sinful carnal nature, that we might be ready for the Spirit's indwelling and guidance.

Since our last report two inmates were taken into the Home. One was quite ill, when he came. After being here twenty days he passed away. The others, 14 in number, are fairly well. One woman was quite sick for some weeks, but is improving again.

Sunday school attendance is keeping up well. Average for November, 71; December, 74. More interest is shown in the lesson on the part of some.

Some time ago we started cottage prayer meetings. They permitted us to come into every home where we asked for admission, and always invited us back. In our weakness we sing and pray with them and read for them. Will you ask the Lord to add His blessing?

Our Bro. John Boots was called away, we believe to be with the Lord. We do miss his smiling face. Age: 74 years. Buried Dec. 15, when Noah Mack preached to a very respectful audience.

Jan. 17, 1934. John L. Musser.

Lancaster, Pa.

(Mennonite Home)

Greetings from The Mennonite Home:—"Hitherto the Lord hath helped us."

We are gradually becoming acquainted with the work and duties for us at the Home. We like the work among these folks, and strive to keep conditions as Home-like as possible.

We are much encouraged by the brotherhood's support of the work here, in the way of their prayers, as well as their presence as visitors from time to time. Quite a few come in to worship with us at our regular services, which is indeed gratifying to us as workers as well as to the inmates.

For Christmas morning we are pleased to report that we were not forgotten by the "Christmas carollers." Different groups were here during the night, and in the morning a large Lancaster group came in for our regular morning worship.

These groups brought us joy, but in the background there was a saddened picture, for one of our number passed away, rather suddenly, into the great Beyond. Since then two others have been admitted, so that our number is

(Continued on page 924)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

REDEEMED

By Lulu Spitnale

For the Gospel Herald.

I have been redeemed,
My sins all forgiven;
Oh, soul-thrilling rapture,
'Tis a foretaste of heaven.
Our gracious Redeemer,
Praise His holy name;
He saved me by His precious blood
And cleansed every stain.

Now He saves and keeps me
By His power divine.
I am so glad to tell you
That Jesus is mine.
So we walk and talk together,
And I am happy all the day,
For I've given all to Him
Who took my sins away.

I always want to serve Him
Whatever else betide;
All will be joy, peace, and love
With Jesus by my side;
And when I get home to glory,
While ceaseless ages roll,
I think I'll tell the story
How Christ Jesus made me whole.

I am dwelling on the mountain
And will descend some day
To the valley and lowlands,
So unto Him I will pray,
That Jesus will go with me,
Lead me by the hand
Through all trial and temptations,
And keep me to the end.

Oh sinner, seek the Lord;
There is no time to wait;
The judgment is coming,
Soon it will be too late.
May we be ready to meet Jesus
When He calls His loved, His own,
And praise His name forever
In glory around the throne.

Cloverdale, Ohio.

CONJUGAL LOVE

CONJUGAL LOVE is that love that binds husband and wife together. Like much that is in nature it is deep and mysterious. We can learn of its laws and comprehend something of its nature, but its source and cause lie deeper than we can see. It is part of God's plan, and it is the foundation of the home. It is the binding force that makes a pure home-life possible.

CONJUGAL LOVE is not spontaneous. Many young people considering matrimony think that it is, but they are mistaken. Infatuation and love of a certain extravagant and emotional type are often spontaneous and sudden, but conjugal love, being meant for durability, is built upon a better foundation. True love must include a recognition of worth, not be a mere stirring of passion. Falling in love is often a very dangerous act, for it may lead to marriage to one not suited to conjugal love at all.

CONJUGAL LOVE will not thrive

without cultivation. It is not a wild plant waxing luxuriant in spite of circumstances. It must be tended carefully, watered regularly with kindness and good-will, dug about diligently with appreciation and tenderness; thoroughly weeded of all suspicion and distrust. Every choking blade of coldness and indifference must be killed. And then the precious plant will grow and bear fruit that will satisfy the heart so long as life shall last.

CONJUGAL LOVE must be reciprocal. A mother will go on loving a wayward son, but conjugal love is not so. He who tramples on the tender heart-string of his companion shall reap his harvest in loss of the confidence of that companion.

CONJUGAL LOVE is unselfish. It is willing to give as much as it gets or more than it receives in return for what it receives. The husband thinks of his wife as to how he may please her, and the wife thinks of her husband as to how she may please him. His happiness is full if she is satisfied; her happiness is complete if he is happy. He sacrifices gladly for her; she is just as glad to sacrifice for him. It is this unselfishness of love that makes it so soul-satisfying.

CONJUGAL LOVE brings rest to the affections. He who is happily married has all the love-tendrils drawn in and centered in the wife of his choice. He rests safely "under his own vine and fig-tree," his neighbor's garden having no attraction for him. His wife goes happily on with her share in life's responsibilities, keeps their home, cooks their food, rears their children, plans for their happiness, never once mistrusting or doubting the man of her choice. He returns from the toils of each day, from the conflicts in the business world, from the temptations and pitfalls that are catching many of his comrades, to the certain felicities of his own fireside. He is safe.—Sel., by a brother.

PRAISE HIS BEST

Nathaniel Hawthorne's wife praised her husband. But she did not praise his worst. The discriminating care which she exercised in the editing of his note-books is proof that she did not blindly admire, that she recognized a higher and a lower in his powers, and loved the higher better. "My keenest critic, my tenderest friend," some writer says in dedicating a book to his wife. That is the kind of wife every man needs. Only let the tenderness never be lost in the criticism. No man, however strong in himself, is the worse for a great deal of sympathetic encouragement. Happy the husband who knows there is at home someone whose mind springs at once to the height of his endeavour, whose cool, soft hand will steady him at his work, and whose

smile will reward him when it is done. Unhappy he whose high resolve is met by some discouraging or belittling suggestion, or by that blank and smiling want of appreciation which is worse than either. Such a wife may give her husband some pleasant hours. She loves him, but it is not the highest in him she loves best. She admires him, but it is for some petty grace or accessory. She sympathizes with him, but it is in some meaner feeling. She encourages him, but it is in some lower ambition.

Praise your husband, your wife, your child, your friend. But praise their best.

"Thinking is the best half of working."

"Though I don't understand your praying, I like your living," said a person to his niece. "But, uncle," she replied, "why, you know the living depends upon the praying. Living is guided by praying."

"That is a wonderful woman," said the doctor of a woman who calmly visited and sustained her husband, who had met with an accident and been taken to the hospital. "She is under training," said the nurse; "she is a Christian, and holds herself ready to do the will of God, I have heard." "All I can say," replied the doctor, "is that I wish all were so trained."—Sel. by a Brother.

SPREADING SCANDAL

How easily thoughts and tongues turn to gossip, gossip that is very often of a character that does great harm to those of whom it is spoken. Here is a striking warning against this sin.

A story is told of a woman who freely used her tongue to the scandal of others and made confession to her priest of what she had done. He gave her a ripe thistle-top, and he told her to go out in various directions, and scatter the seeds one by one. Wondering at the penance, she obeyed, and when the task was completed, she returned to her confessor. To her amazement he bade her go back and gather up again the seeds she had scattered. And when she objected that this would be impossible, he replied that it would be even more difficult to call back again and destroy all the gossip and scandal she had circulated about others. Any thoughtless, careless child can scatter a handful of thistle seed before the wind, but the strongest and wisest cannot gather them again.

A confirmed gossip, either man or woman, is the most dangerous creature extant. The possibilities of evil in such people are boundless. They start runs on banks. They murder reputations. They poison all cups of life. They constitute life's supreme pest and nuisance. They scatter firebrands and death.—The Speakers Magazine.

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE GOSPEL OF THE KINGDOM

OUTLINE STUDY

Lesson for Feb. 4, 1934.—**PUTTING GOD'S KINGDOM FIRST.**

Lesson Scope.—Matt. 6:1-34.

Lesson Text.—Matt. 6:19-33.

Time and Place.—A. D. 28, probably on the Horns of Hattin on west side of the Sea of Galilee.

Leading Character.—Our Lord Jesus Christ.

Lesson Text.—Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.—Matt. 6:33.

Points for Meditation.

1. Laying up treasures.
2. "First things first."
3. The true light.
4. Thoughts for raiment.
5. Our Father's care.
6. God's Kingdom preëminent.

Introductory Thoughts.—Our lesson today is a continuation of the study of the sermon on the Mount. May we repeat our suggestion of a week ago that you begin our study of this lesson by reading the entire Sermon. After a most impressive discourse on alms-giving, prayer, and fasting, Christ goes on to propound the very wise principles of life found in the present lesson.

LESSON COMMENTS

Laying up Treasures (19-21).—Christ begins with an earnest plea that we seek to lay up treasures in heaven, rather than upon earth. That is not saying that we should be indifferent to the material things of life, for "not faithful in business" is as much of a Christian duty as is the keeping of his business upon the altar of the Lord. But recognizing that the things of earth are but fleeting and often vain and misleading, our first and uppermost thought in life should be to keep our treasures in heaven. An impressive object-lesson on this point is given us in Christ's story of the rich man and Lazarus. The beggar Lazarus was really a richer man than the millionaire lives, for Lazarus had his treasures stored up in heaven while the rich man's treasures were all on earth. Result: When life here was at an end, Lazarus went home to his treasures while the rich man had nowhere to go but to make his bed in hell. Money that is not upon the altar of the Lord is a curse, not a blessing. No treasures are there except those stored up in heaven.

Only One Master (22-24).—Christ goes on. Take vv. 22, 23 as the connecting link between what goes before and after. The conclusion is reached in v. 24 and the "therefore" follows immediately afterwards.

Double dealing never pays. "Ye can not serve God and mammon." They who make money their god can never faithfully lay claim to the God of heaven as their God. The same is true of those who make a god of this world. John says, "If any man love the world, the love of the Father is not in him." The half-way Christian will land

in eternity at exactly the same place as the man who is no Christian at all. "Choose you this day whom ye will serve."

Confident Trust (25-32).—In the light of what Christ has thus far said, we see the wisdom of the "therefore" which we are now to take note of. "Take no thought for your life." In other words, don't hesitate to take Christ at His Word. Trust Him fully for all things, remembering the promise, "I will be with you always, even to the end of the world." That is not saying that we may not at times suffer privations and even poverty. "Your heavenly Father knoweth what things ye have need of," and sometimes poverty means a greater blessing to the soul than riches do. If so, don't fail to thank God for the poverty. Only let us remember this: When we have Christ we have everything. We may, like Philemon and like Gaius, have enough of this world's goods to share with others. Or we may, like the poor widow or like Lazarus, be all but penniless. In either case we are under the Father's care, and He not only knows what

is best for us but will see to it that we get it. Let us trust Him fully.

The practical teaching of this part of the lesson is, Be not over anxious about the things of this life—food, clothing, or whatever it may be. Just a hint is given as to the use made of things which we imagine we have collected in our own shrewdness, in that the raiment of the simple lilies is declared to be more glorious than the gorgeous pomp and display found in Solomon's court. "Trust in the Lord; and verily thou shalt be fed." The God who cares for the sparrows and the lilies will most certainly care for you.

The Great Rule in Life (33).—"Seek ye first the kingdom of God and his righteousness." After we have pondered over this until it becomes a part of our system, let us go on and claim the promise: "All these things shall be added unto you." Follow the rule, and you will realize the promise. The human family is poverty-stricken—spiritually, and in a large measure materially—because too few people have adopted the great rule of life which our Savior here lays down for His people to follow. Take God at His Word, and great blessings will follow—both here and hereafter.—K.

Bible Meeting Topic

GREAT HYMNS OF THE CHURCH.—Col. 3:16; Isa. 12

Topic for February 4

MOTTO

"O magnify the Lord with me, and let us exalt His name together."

OUTLINE STUDY

I. Great Hymn Themes.

1. Worship to God.—I Tim. 1:17; Psa. 89:1; 103.

Illustrative Hymns:

"Come Thou Almighty King".—C. Wesley, 1757.

"Loving Kindness."—Samuel Medley, 1738-99.

"Holy, Holy, Holy."—Reginald Heber, 1783-1826.

2. Worship to Christ.—Phil. 2:10, 11.

Illustrative Hymns:

"All Hail the Power of Jesus' Name."—E. Perronet, 1780.

"Oh, Worship the King."—R. H. Grant, 1833.

"Oh, Could I Speak the Matchless Worth."—S. Medley, 1789.

"Love Divine, All Love Excelling."—C. Wesley, 1741.

3. Christian Experience.—I Cor. 10:4; Ex. 15:13.

Illustrated:

"Rock of Ages."—A. M. Toplady, 1776.

"Guide Me, O Thou Great Jehovah."—W. Williams, 1745.

4. Love and Fellowship.—Col. 2:2.

Illustrated:

"Blest Be the Tie That Binds."—Jno Fawcett, 1772.

5. Heaven.—Jno. 14:2; Rev. 21:2.

Illustrated:

"Sweet By and By."—S. F. Bennett, 1867.

"Jerusalem, My Happy Home."—Aurelius Augustine, 353-430.

6. Missions.—Acts 1:8; Matt. 28:19, 20; Isa. 40:9.

Illustrated:

"From Greenland's Icy Mountains."—Heber, 1819.

"O Zion Haste."—Mary A. Thomson, 1834.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Sing."
2. Commit a Well-known Hymn to Memory.
3. Give Some of the Thoughts That Make it a Great Hymn.
4. Give Scripture to Show Its Truth.
5. Sing with Your Leader Some of the Hymns.

For Seniors.

1. Assign Certain Hymns to Individuals for Study and Explanation.
2. What Makes a Hymn Live Among Spiritual People.
3. Memorize and Sing Some of the Hymns Selected.

SEED THOUGHTS

Perhaps no hymn is more sung on the water than Charles Wesley's, "Jesus Lover of My Soul."

It was written in 1740, shortly after Wesley's return from America to England, and during the first stormy scenes of his itinerant preaching. Whether the figures in the first stanza were suggested by the storms of the Atlantic, which the writer had recently encountered, or by storms of human passion, we cannot say. But most of the sea hymns of Charles Wesley were but the unfoldings of actual experiences.—Butterworth.

The highest graces of music flow from the feelings of the heart.—Emmons.

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THURSDAY, JANUARY 25, 1934

Field Notes

Under date of Jan. 15 a brother writes from Kitchener, Ont.: "Our Bible school has reached an enrollment of over 70, and still more coming." We praise the Lord.

A brother writes from Goshen, Ind., Jan. 15: "Bro. I. W. Royer preached here yesterday, and we are looking for Bro. D. D. Miller next Sunday. Our short term registration stands at 36."

Evangelistic meetings are to begin at Coatesville, Pa., Mission on Sunday, Feb. 4, with Bro. Elmer Martin of Lancaster, Pa., in charge. The prayers of God's people in behalf of these meetings are solicited. D. G. K.

A joint meeting of the Executive and Mission committees of our General Mission Board is called for Feb. 13 and 14. Members of these committees will be especially interested in announcement of this meeting on last page.

A brother writes us from Hesston, Kans., under date of Jan. 14: "Bro. N. A. Lind of Albany, Oreg., preached for us twice to-day." Bro. Lind is fellowshiping with the brotherhood at Hesston during the special Bible term at that place.

Bro. S. C. Yoder of Goshen, Ind., filled the regular appointment at Nappanee, Ind., on Sunday, Jan. 14, in the absence of the home minister, Bro. Homer North, who was away from home conducting a series of meetings at Ashley, Mich.

The two-week Bible Term held at Markham, Ont., was well attended and much appreciated. Bros. L. J. Burk-

holder and Jesse B. Martin were the teachers in charge. Some 35 took the courses offered. D.

Evangelistic services at the Mill Run chapel, a part of the Altoona Mission closed on Sunday, Jan. 14, with a crowded house. We praise the Lord for visible results. There were twelve public confessions. Services were in charge of Bro. Aaron Mast of Bellefonte, Pa. J. M. N.

Work on our Mennonite Year Book and Directory for 1934 is proceeding at a satisfactory rate, and it will be ready for distribution in a few weeks. One of the things in which most of our people are interested is that of total membership. When all reports will be in, it will probably be found that the increase in membership for the year will total about 1500 members, and that for the first time in the history of the Church since the publication of our Year Book the total membership will be above 50,000. More accurate figures will be published in a week or two.

Mennonite Periodicals Combined.—Two of our former exchanges were "The Mennonite," organ of the General Conference of Mennonites of North America, and "The Christian Evangel," organ of the Central Conference of Mennonites. For economic reasons these two papers have now combined under the name of "The Mennonite and the Christian Evangel" and appear as a semimonthly paper, devoted to the two interests of the two churches which they represent. Whether this periodical will prove to be a permanent publication or the two will eventually be republished as heretofore, it is to be hoped that the financial stress which made this union necessary will disappear.

Correspondence

Eureka, Ill.

(Roanoke congregation)

Dear Herald Readers:—We wish to extend a hearty New Year's greeting to all readers.

A Sunday school normal was held at this place during the vacation days. The classes started Dec. 26 and ended Jan. 1. Two courses were offered: "A Study of the Pupil" with Bro. Paul Mininger of Goshen, Ind., as instructor, and "Studies in the New Testament," instructed by Bro. G. H. Enss, also of Goshen, Ind. There was a total enrollment of 77. The students were also from neighboring churches in the state: Hopedale, Fisher, Flanagan, Pleasant Hill, Peoria Mission, Tremont, and Metamora being represented. An open meeting for the public

was held each evening during the Normal.

The reorganization of the Sunday school was held Dec. 10, with the following results: Supts., Glennwood Schertz, Noah Kennell; Chors., Martha Smith, Mabelle Smith; Prim. Supts., Loren Ulrich, Lulu Smith; Church Chors., Ray J. Schertz, Peter R. Schertz. The Y. P. M. officers were elected at the same time: Supts. Truman Schertz, Clifford Noe; Chors., Lester Reeser, Stella Yoder.

Jan. 6, 1934. Esther Neuhauser.

Quarryville, Pa.

(Oak Shade Mission)

Greeting in Jesus' Name:—Work is progressing. Enrollment, 80; average, 58. We have for our superintendents, Paul and Enos Myers; Secys., Aaron Herr and Amos Myers; Treas., John Brubaker; Trustee, Clayton Keener; Chor., Enos Myers; Teachers, John Herr, Clayton Keener, Ira Herr, Mrs. John Brubaker, Mrs. Clayton Keener, Anna Mary Brubaker, Mrs. Aaron Herr, Edna May Brubaker, Mrs. Paul Myers.

Bro. Elmer Martin conducted meetings. One soul stood for Christ—the head of a home, family of 8 children. He did not come, and an investigation was made. The reason was financial trouble. Paul Myers and wife provided each with an outfit, so they want to be received into the fold. "For ye have the poor with you always and whenever ye will, ye may do them good" (Mark 14:7).

Our superintendent, Bro. Enos Myers, was present every Sunday.

To the Happy Mission Workers I will say, Keep on working for our Lord, "and let us not be weary in well doing, for in due season we shall reap, if we faint not."

This quarter we have church and Sunday school only every two weeks.

On Sunday, the 14th, Bro. David Landis expects to be with us. A hearty welcome to all.

Jan. 6, 1934.

Cor.

Wolford, N. Dak.

(Lakeview congregation)

Greetings in the Name of Jesus:—On Dec. 22 we reorganized our church and S. S. The following were elected: S. S. Supts., Abe Stoll, Jerry P. Yoder; Secys., Rhoda Hochstetler, Ada Graber; Cor., Alta Yoder; Lib., Tobias Slaubaugh; usher, Melvin Hochstetler; Ch. Chors., Albert Stoll, Minnie Stoll; trustee for three years, Dave Graber. Y. P. M. Supts., Sylvan Yoder, Melvin Hochstetler; Mission Bd. member, Jerry P. Yoder. Our S. S. Chor., is elected every quarter.

A Christmas program was given by the S. S. on Sunday afternoon, Dec. 24. A four-week Bible school is being held at Surrey, N. Dak. Six have gone from this place. Our bishop, Bro. Eli

J. Hochstetler, was gone for about our weeks in November and December, holding Bible conference at various churches in Nebraska and Colorado.

Jan. 7, 1934.

Alta Yoder.

Lyndhurst, Va.

(Mountain View congregation)

Dear Readers of the Gospel Herald:—Another year has passed for which we have been blessed by God's power.

The attendance at this place has not been so good the past year, but we hope those who came were blessed. Last year in Sunday school we read 3,706 chapters of the Bible, with an average attendance of only twenty-eight. Our hopes are for a better Sunday school this year. For our first Sunday we had fifty-two. We reorganized Jan. 7. The officers are as follows: Supts., Charlie Grove, G. W. Henderson; Sec.-Treas., Viola Brydger; Chor., Marie Henderson.

Bro. E. F. Heatwole preached Dec. 1. Text, Luke 9:62. Bro. Perry Burkholder preached a very spiritual and helpful sermon on Jan. 7. Text, Psa. 2:12.

We ask for the prayers of every one for this place. May God richly bless us and all other Sunday schools.

Jan. 8, 1934. Rachel Bridge.

Metamora, Ill.

Dear Readers:—As a congregation we look back over the last year with a special sense of real appreciation to God for His continued love and mercy to us, among the many things we were especially grateful for was permitting us to enjoy the one hundredth year for our congregation, the first Mennonite settlers having come to this community in 1833. We say with Samuel, "Hitherto hath the Lord helped us." From Dec. 10 to 17 Bro. D. D. Miller conducted a series of revivals, which resulted in three confessions.

On Dec. 20 our Y. P. M. was reorganized with the following results: Supt., Glenn Imhoff; Chor., Andrew Shrock, Jr.; Teachers for Jr. Depts., Mary Imhoff, Ferne Smith.

On Dec. 24 our S. S. was reorganized and resulted in the following: Supts., Elman Smith, Manuel Neuman; Chor., Ralph Imhoff; Prim. Supt., Eva Camp; Sec., Emmerson Winkler; Treas., Elmer Nofsinger, Libr., Martha Nofsinger.

The evening of the 24th a Christmas program was given by the classes of the Inter. and Jr. Depts. This was followed by an interesting program by the Gospel team of Goshen College.

On Dec. 31, it was our privilege to have Bro. G. H. Enns of Goshen, Ind., worship with us. Bro. Enns delivered a very interesting and timely message "Our Lord's Return."

A number of our congregation attended the S. S. normal which was held

at the Roanoke Church, and report it a very commendable way to spend the holidays as well as to better prepare for the great task that lies before the Church and Sunday school.

May we all like the poet say with increased faith,
"He who led us hitherto, will lead us all our journey through."

Jan. 8, 1934. Martha M. Nofsinger.

Freeport, Ill.

Dear Herald Readers, Greetings:—

On Thursday evening, Dec. 21, a group of 5 young men from Goshen college presented a program of talks and songs.

Bro. J. A. Heiser of Fisher, Ill., conducted a Bible conference and evangelistic meetings from Dec. 26 to Jan. 1, 1934. The sessions were held forenoons and evenings.

Every forenoon previous to his sermon he gave Bible lessons in I Peter, which proved very helpful. There were 4 converts and several consecrations; and all received a great blessing. Several of the Sterling congregation were here to attend the meetings.

On Jan. 1, we had an all-day meeting and at that time we held election of officers which resulted in the following: Supts., Orvis Pfile, D. S. Gingrich; Sec.-Treas., Willard Gingrich; Chors., Esther Meck, Elizabeth Sieber; Libr., Ezra Pfile.

May we all realize our responsibilities and try to fill our place in a way that is pleasing to God.

Jan. 8, 1934. Lucile Gingrich.

Wadsworth, Ohio

(Bethel congregation)

Dear Herald Readers:—On Sunday morning, Nov. 19 (missionary day), Bro. P. R. Lantz of Wooster, O., was with us and delivered a very appropriate sermon. Text, Acts 4:13.

In the evening, Bro. M. C. Lehman gave the first of a series of 3 talks on the relation of the Church and the Christian. On Monday evening we heard the second and on Tuesday evening the last in which he showed the beauty of the simple life and how it is expressed in our lives.

Bro. D. M. Friedt of Dundee, O., was with us on Sunday forenoon, Nov. 26. Bro. Friedt preached in our regular morning worship. Text, Heb. 10:22.

On his way west, after having spent a few weeks in the East, Bro. Norman Lind spent a few days with our congregation here. On Thursday evening, Dec. 21, services were held at the church with Bro. Lind bringing the message. The following evening he spoke to the young people and also was with us on Sunday morning and evening. In the forenoon he delivered a Christmas sermon and in the evening he spoke on "Now are we the sons of God." The next day he left for points farther west. We certainly

feel grateful for the privilege of having him with us.

On Jan. 1 we held our annual business meeting. The following officers were elected: Trustee (3 yr. term), Clayton Rohrer; Assessor (3 yrs.), Ed. Graber; Ch. Chors., Merle Kreider, Melvin Rohrer; Ch. Cor., Mildred Gehman. The S. S. was also reorganized at this time with these officers elected: Supts., Ward Kreider, A. R. Kreider, and Ira Newcomer; Secy.-Treas., Ava Rohrer; Chors., Melvin Rohrer, Doras Newcomer. For the Y. P. B. M., A. R. Kreider was elected Supt., with the following committee: Moses Hurst, Melvin Rohrer, Eva Stouffer, Mildred Gehman.

Jan. 7, Bro. P. R. Lantz of Wooster, Ohio, worshiped with us. He brought the morning message. Text, Rom. 14:17.

Jan. 8, 1934.

Cor.

Kalona, Iowa

(East Union congregation)

Greetings to all Herald Readers:—Another year is past and gone with its joys and sorrows. What 1934 has in store for us the Lord only knows. There was a program of song at our church Christmas eve with a well-filled house. The same morning we were favored by having a group of Goshen College students with us and they conducted services that were enjoyed very much.

On Dec. 30 we held our annual business meeting which consisted of electing one trustee for three years also secretary-treasurer, janitor, etc.

On Sunday, Jan. 7, the voice of the church was taken in regard to having the district conference at this place the next time. It was decided to have it here.

May the New Year find us more zealous in the service of the Lord.

Jan. 8, 1934.

J. A. Boller.

Rockton, Pa.

Herald Readers; Greeting:—Our S. S. observed the annual Missionary Day in November. A program was rendered and the returns from the mite boxes and quarters were above our expectations. We are glad for the missionary spirit manifested.

Our Jr. S. C. is happy and busy doing their bit.

We were happy to have with us, Dec. 10, Bros. Elmer E. Yoder of Allensville, who filled the regular appointment, both morning and evening, and Clayton Hartzler of Belleville, who gave appreciated service. We invite them back again.

A short Christmas service was held Sunday morning, Dec. 24, followed by a Christmas message from Bro. Frank Brillhart.

Two of our young sisters attended

(Continued on page 924)

Miscellaneous

HE CHOSE THIS PATH FOR THEE

He chose this path for thee,
No feeble chance, nor hard, relentless fate;
But love—His love hath placed thy foot-
steps here;

He knew the way was rough and desolate
Knew how thy heart would often sink with
fear,

Yet tenderly He whispered, "Child, I see
This path is best for thee."

He chose this path for thee,
And well He knew that thou must tread a-
lone

Its gloomy vales, and ford each flowing
stream;

Knew how thy bleeding heart would sob-
bing moan,

Love scanned it all, yet still could say, "I
see

This path is best for thee."

He chose this path for thee
E'en while He knew the fearful midnight
gloom

Thy timid shrinking soul must travel
through;

How towering rocks would oft before thee
loom,

And phantoms grim would meet thy fright-
ened view;

Still comes the whisper, "My beloved, I see
This path is best for thee."

He chose this path for thee
What need'st thou more? This sweeter
truth to know

That, all along these strange bewildering
ways,

O'er rocky steeps, and where dark rivers
flow,

His 'loving arms will bear thee "all thy
days."

For I know that
This path is best for thee.

—Sel. by Emma R. Denlinger.

A SUGGESTION

By A. C. Good

For the Gospel Herald.

The following suggestion, from a former member of our Mission Committee, is worthy of our consideration. In a letter accompanying this article Bro. Good gives as his reason for suggesting February 4 that many of our congregations hold missionary offerings on that day. The article came too late to submit to the Executive Committee of our General Mission Board for their approval, but we are quite sure that they, with the rest of us, will rejoice over liberal contributions coming in for the support of the Mission Cause. Read this over carefully, and as the Spirit directs so may we act.—Ed.

After reading the article in the Gospel Herald written by Bro. S. C. Yoder, concerning the financial situation of the Mission Board, and the physical condition of some of the missionaries on the field, I was impressed to give this as a suggestion:

Could we not as a Church come to the rescue, by setting apart Feb. 4, for a missionary offering throughout the Church? Why not make it a \$1.00 offering, and more if we can? I would suggest that the ministers take the matter up with their congregations, and urge EVERY MEMBER to coöperate. I believe we could raise an of-

fering of ten or twenty thousand dollars.

Some of the missionaries now on the field should return to the home land, while some in the home land would gladly return to the field.

We can meet the issue. Let us come to the relief of the Mission Board, by giving an offering on Feb. 4, all to the glory of God, and the salvation of souls.

IT CAN BE DONE, by each one doing his part. I feel we owe it to the Lord, the Board, and to the missionaries.

Sterling, Ill.

THOUGHTS ON THE BOOK OF MATTHEW

By Ellrose D. Zook

For the Gospel Herald.

The Gospel of Matthew has certain distinctive characteristics not found in the other gospels. Being the first book of the New Testament, it connects the Old Testament with the New by a succession of living men. This succession of living men manifests a certain revelation from God, culminating in the climactic event of the personal incarnation of Jesus Christ. In the Gospel of Matthew the life of Jesus is presented as a part of Jewish history. He is presented as the newborn King of the Jews, the promised Messiah, the aim and goal of Old Testament theocracy, and as the great antitype of the Old Testament.

In and with Him the old covenant is transformed into the new covenant; theocracy, into the kingdom of heaven; Sinai, into the Mount of Beatitudes; prophetic, into teaching office; priesthood, into redemption by suffering; kingship, into triumph of almighty grace. It was the carnal and spurious form of Judaism of the scribes and Pharisees in connection with the

skepticism of the Pharisees, false spiritualism of the Essenes, and the semi-heathen and semi-Jewish rule of Herod that caused the persecution and death of Christ. His life was a continuous conflict between the real and spurious King of Israel, the true Prophet and the false claims of the scribes and Pharisees, the true Priesthood and the carnal priesthood.

Matthew in his gospel gave the "history of the Gospel and the Gospel of history." It dwells chiefly on the great facts of Jesus' life as foretold and foreshadowed by the Old Testament. Thus in its typological view and exposition of the Old Testament it strongly resembles the Old Testament.

Because of Matthew's peculiar genius, training, and apostolic calling, he was peculiarly fitted to be the author of this Gospel. His Gospel is the embodiment of the faith and joy within his own heart. He was the only apostle who was a publican. The name Levi might express Jewish legalism, while the name Matthew may be taken to express "God's free man". His choosing of the occupation of tax collector may indicate that he was able to distinguish between the true essence of Judaism and its outward forms. In his conversion this difference was clearly impressed upon his mind. He understood the difference between internal and external Judaism, spiritual and outward tradition, fulfilment, genuine hope in Christ and perversion of carnal expectation. It is the Gospel of the law, of the priesthood, of genealogies, of history, of sufferings, of death. It is the Gospel of the promised and accomplished atonement. It is the gospel of the fulfilling of the old covenant.

The above thoughts on Matthew were gleaned from "The Gospel of Theocratic History," by John Peter Lange.

Scottdale, Pa.

FIFTY MENNONITE LEADERS

II. NORMAN BETZNER STAUFFER (1870-1927)

By L. J. Burkholder

For the Gospel Herald.

The subject of this sketch was born in Waterloo County, Ont., Dec. 30, 1870. His parents were Benjamin Stauffer and Mary Betzner. He grew to manhood in this country. The larger part of his youth was spent in and about Breslau. He was converted at the age of 21 under the ministry of J. S. Coffman. After he was in the Church he was energetic, aggressive, loyal, and much concerned in the Lord's work. He at once became a leader among the young people in their Christian work and life. He was active in all the regular Church work that came to his

hand. The Sunday school found him a staunch worker, in the young people's meeting he was a fearless defender of the faith and the ministry recognized him as a young pillar in the Church.

In 1894 he was united in marriage with Elizabeth (Snyder) Otterbein. Six daughters and six sons were born to them. With the rising price of land in the native county, this young man began to look toward the Canadian West for a home. It was about the year 1900 that Brother Stauffer went west and selected a homestead in the new Mennonite colony near Aldersyde, Alberta. This was about 30 miles south of Calgary. His wife and children joined him the next year. In 1901 Bro. S. F. Coffman was commissioned by the Ontario Conference to go to Al-

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

OUR SAVIOR'S CONSTANT PRESENCE

By Elam W. Stauffer

For the Gospel Herald.

(Sermon delivered by Elam W. Stauffer, missionary under appointment to Africa, before an inspirational farewell meeting in Weaverland Mennonite Church, Lancaster Co., Pa., Dec. 2, 1933, a few days before sailing for Africa.—Reported by Ella M. Esbenschade.)

TEXT: Lo, I am with you.—Matt. 28:20.

(Continued from last issue)

He is the Almighty. Rev. 1:8. "The Mighty God, The Everlasting Father." I praise God this evening for an earthly father that has taught us the way of life. I praise God that he yet lives that we can counsel with him. Have you thought to thank God that He gave you godly fathers and mothers to whom you could go for counsel? Then stand by the grave and see them lowered and can counsel them no more. Praise God for the fellowship with them. He who is the everlasting Father lasts forever. About three years ago we were called to assemble together to lay away the last remains of mother. We knew it was coming. We all know the time shall come unless the Lord comes in the air to receive us unto Himself. Do we wish them back? Because of our love for them we rejoice when the Father calls them home. It is one of His names in order that we might have an everlasting conception when He says, "Lo, I am with you." "I will never leave thee; never forsake thee" (Heb. 13:5).

"A Deliverer" (Rom. 11:26). I don't question but in the future some of us will get into places where we will need a deliverer. You and I know not what is before us in America or Africa, and there will be times when you and I need a deliverer. Possibly if we depended upon an earthly father he could not reach us and if he could, possibly he could not deliver. If we were worshipping gold, gold could not deliver. If we were worshipping fame, fame could not deliver. But if we worship the One who said, "Lo, I am with you," we can call on Him at any time and He will deliver. I trust I am speaking the conviction of many souls here this evening. "Lo, I am with you," means more than you and I can put into words to tell the world. He leaves these parting words with us be-

cause He knows the path is sometimes rough. He has power to deliver; power to keep; power to give peace; power to counsel; power to save. "I am the way, I am the truth, I am the life." Oh! it's precious!

The Prince of Life (Acts 3:15). "I am the way, the truth, and the life" (Jno. 14:6). "I am come that they might have life and that they might have it more abundantly." He is the Author of life; the Sustainer of life; the Preserver of life. "I am the bread of life" (John 6:35). There are souls starving for bread—spiritual bread—dying for lack of the Bread of Life. As God sends you and me forth through the Church, we can have right with us the One who is the Bread of Life.

"I am the light of the world." Dark Africa! What would the brethren and sisters want there if they couldn't take a light? I can't think of anything to which I would rather dedicate my life, and you would rather dedicate your life, than to a service that He could always say, "I am with you." I am conscious of this, dear souls, that many times when the enemy would come (he may say the world is having a great time over there, a lot of people are going, a lot of Christians are there) if we would stop to think, "Can He, the Prince of Peace go along." it would serve us a check.

This life has not been promised to always be a life of joy. Yea, it is a life of joy, but not without its sorrows. There are times when our hearts are rent with sorrow. Even though the grace of the Father above is upon those that go to the foreign land, don't forget that after all there is enough humanity in the flesh to shrink from some of the sacrifices. We do it with joy, but there are sorrows. Wasn't He called the "man of sorrows?" Doesn't He know all about our sorrows, when we lay away our loved ones; when we have reverses in life; when our friends apparently betray us; when we stare death in the face, and tremble? Wasn't He called in Isaiah 53:3, "a man of sorrows and acquainted with grief?"

Turn to God's Word and search all the names of Him who died and rose again and apply them to yourselves and remember, yea, remember He said, "Lo, I am with you." Remember that fullness is all yours if you but come unto Him, yield your will unto Him,

verta and assist in organizing the settlers in the West into congregations. Bro. N. B. Stauffer was ordained the minister in the Mount View Church near Aldersyde.

With these added responsibilities, he threw himself into the task with a zeal and fervor characteristic of the man. With his fine physique and robust health and an ardent spirit he was used of the Lord to establish the work in this new field. His missionary zeal led him into other neglected colonies of new settlers where the Gospel was not taught. For several years he was the only Mennonite minister in his part of Alberta. By his diligent and untiring labors the home church was established, other needy fields were worked, and assistance was given to the other churches in this newly organized Alberta-Saskatchewan Conference.

After the death of Bishop I. R. Shantz, Brother Stauffer was called to bishop's office in 1911. This increased his field of labor and responsibility. He served as Moderator of their district conference for several terms. He also represented his home conference on the Mennonite Board of Missions and Charities, as well as in the Mennonite General Conference. He served as Assistant Moderator of General Conference, 1919-21.

His wife died in August, 1914. In 1917 he married Malinda Snider of Waterloo, who survives him.

During the summer of 1927 he and his companion spent nearly five months in the Ontario churches and farther east, attending General Conference at Belleville, Pa. They returned to Alberta early in September, reaching their home on a Saturday evening. On Sunday he was indisposed and did not attend the church service. On Monday evening the families of the church gathered at their home and furnished them with vegetables, etc., for family use. After a pleasant and spiritual fellowship in the home of this faithful shepherd the people returned to their homes and the minister to his rest. At midnight, Sept. 12, Brother Stauffer took a stroke and lay unconscious until the next evening. As the sun was setting in the west his spirit took its flight. A mighty man or God has fallen. With human prospects for several years of labor and the Church needing such a man, it is hard to understand why he should be taken away. "Thy will be done."

Brother Stauffer was honored and respected by the Church for the faithful and fatherly care bestowed upon his congregations. His spirit has gone to the God who gave it, while the influence of his life still speaks loudly to loved ones left behind.

Markham, Ont.

and lay your all upon the altar. You have a claim unto all the fullness that is found in Christ. "Lo, I am with you alway, even unto the end of the world."

I would like to speak longer on the fullness of Him; the Blessed One; the King of kings; the King of Glory, but I shall conclude with this thought, Will you and I want to go anywhere or be found anywhere that we will not have His conscious presence? I know if I would ask for uplifted hands whether we would rather be in Africa with Christ than in America without Christ, I would have many hands. If Brother Mosemann and sisters have to go to Africa with all the assurance that the world could give without Christ, what would they have?

When you and I have sorrows, where will we take them? When we need counsel where shall we go for it? When we need the Bread of Life, where is it? He says, "Lo, I am with you." First, gives an assurance of His power; second, a commandment to go; then "Lo, I am with you alway, even unto the end of the world."

I said: "Let me walk in the field;"
God said: "Nay, walk in the town;"
I said: "There are no flowers there;"
He said: "No flowers, but a crown."

I said: "But the sky is black;
There is nothing but noise and din;"
But He wept as He sent me back,
"There is more," He said, "there is sin."

I said: "But the air is thick,
And fogs are veiling the sun;"
He answered: "Yet souls are sick,
And souls in the dark undone."

I said: "I shall miss the light,
And friends will miss me, they say;"
He answered me, "Choose to-night,
If I am to miss you, or they."

I pleaded for time to be given,
He said: "Is it hard to decide?"
It will not seem hard in Heaven
To have followed the steps of your guide."

I cast one look at the fields,
Then set my face to the town;
He said, "My child, do you yield?
Will you leave the flowers for the crown?"

Then into His hand went mine,
And into my heart came He;
And I walk in a light Divine,
The path I had feared to see.

FROM OUR MISSION STATIONS

(Continued from page 917)

continually changing. The general health is very good.

On the evening of Jan. 3, we were remembered by a group of about forty singers from Manheim and vicinity. We always enjoy the good old hymns.

At our regular services on Dec. 31, Bro. D. N. Gish preached from Acts 20: 24. Brethren Jacob Hess, Abram Brenner and Daniel Miller were here also.

On Jan. 14, Bro. Isaac Kulp of Montgomery Co., gave a sermon from Psalms 34:18. Brethren Samuel Fry and Jacob

Harnish were also present. Thanks for the support from the various benches.

Next services, the Lord willing, will be Jan. 28 and Feb. 11. Come worship with us. Visit inmates any time but during services. We have no special visiting days.

At the present time we are in need of some one to help take care of an infirm one of "our family." This is an opportunity for some one to do good to a needy one, in this way do his bit for the Master. Call or write to the Mennonite Home or any of the trustees for particulars.

As part of your work for the Master, do not forget the aged and infirm of this place as well as other places. The Lord will bless you for your faithful efforts.

Jan. 15, 1934. J. N. Wissler, Steward.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

By D. Parke Lantz

Last Friday noon our bishop, Bro. T. K. Hershey, arrived in Bragado and after visiting among the members and converts during the afternoon and evening conducted a baptismal service—beginning at ten o'clock that night, which was closed at nearly midnight (Argentina is run on the daylight saving plan).

Three young girls, three young men, and one middle-aged man were baptized and received into the Church. After they had given their testimonies, several of the members wanted to testify also; and when they were through several of the converts decided that they wanted to enter the class for baptism in the spring.

We have a book of "Twenty Lessons for Converts." When they have studied that book then we begin the 18 Articles of Mennonite Faith and the Brief Catechism. Before they are baptized they are again questioned regarding their faith and the Bible teachings as taught by our Church, and if they are ready to leave the world and follow the footsteps of Jesus they are baptized.

Last Sunday in Pehuajo a special meeting was held for the young people, which was attended by delegates from Carlos Casares, Guanaco, Madero, Passo, and Trenque Lauquen. In the evening a monster open air meeting was held in the public square where hundreds heard the Gospel and some were touched and attended the meeting in the tent that night and professed a desire to know more about Christ and the Work of Redemption finished on the Cross.

The missionaries are getting ready for the Mission Council which will be held, D. V., in Carlos Casares Jan. 2-6. We are praying that it may be an oasis for all of us; that is, a time of spiritual refreshing.

The workers are all well and we believe are very busy with their work of preparing reports and finishing up the year's work.

There remains much to do, and the workers are few. Pray that the Holy Spirit may have His way in all things and that God may be glorified.

Bragado, F. C. O., Argentina.

CORRESPONDENCE

(Continued from page 921)

the Allensville Bible School. They report a very spiritual atmosphere, and the Bible truths presented will enable each student to render more effective service in the Lord's work.

Counsel Meeting was held Saturday evening Jan. 6. Bishop James Saylor of Hollsopple was with us also for the regular service the following day.

We appreciate the interest shown by your prayers and encouragements given from time to time. May you continue to remember us here.

Jan. 8, 1934. E. Pearl Hummel.

Tuleta, Texas

Greeting in Jesus' name:—"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." For this statement of our Savior we have great reasons to praise God, because at our regular preaching service of the evening of Dec. 16, three young souls confessed their Lord. Pray for them, that God will give them strength to press forward in their new-found life. Solomon also said, "Remember now thy Creator in the days of thy youth." We are glad for folks that do not wait to acknowledge their Savior, but recognize that "Now is the accepted time."

Our Christmas program was given Dec. 24, in the morning: congregational singing, two special songs by the young people, a selection given by a quartet, and recitations by the children.

In the afternoon our regular young people's meeting, with Bro. H. J. Yoder as leader, was held. The subject was "Jesus, Incarnate in the Flesh."

Following that program, our church business meeting was held. Our present trustees whom we elected are Brothers H. J. Yoder, George Gingrich, and J. M. Murphy. Sister H. J. Yoder has been selected as the correspondent.

We were glad to have Bro. Arthur Gingrich and wife, together with their two children, worship with us in our church services while they visited his Brother George and family over the holidays. The visitors returned to their home in Kalona, Iowa, Jan. 2. Floyd Reshley, of Olds, Iowa, after a few months' stay with George Gingrich, his nephew, returned with Arthur Gingrich's. Other visitors are Bro. and Sister Harold Bontrager and two chil-

children, also of Kalona, Iowa, arrived at the home of her parents (Bro. and Sister George Gingrich) on Jan. 6.

Our Sunday school was reorganized on Jan. 7. Officers elected are: Supts., Bros. Oliver Hamilton, Wayne Yoder; Sec., Bro. Max Yoder; Chor., Sister Verda Gingrich.

Jan. 8, 1934. Amos Unzicker.

Filer, Idaho

Dear Readers, Greetings of Love to All:—Bro. Earnest Garber, one of our ministers, and family are visiting relatives and congregations in the Central States. We are anxiously awaiting their return.

We reorganized our S. S., Dec. 10, and the following officers were elected: Supts., Sine Snyder, Joe Slatter; Chors., Letha Slatter, Daniel Shank; Secys., Allen Schiffler, Bernetta Shank; Librs., Mary Nice, Erma Snyder.

Jan. 1 we held our annual business meeting; the following were elected: Chairman, Joe Slatter; Sec., Olive Garber; Treas., Sine Snyder; Trustee, Perry Schrock; Supt. for prayer meeting, Henry Nice; Cor., Rachel Schiffler; Chors., Barbara Garber, Lewis Garber; Y. P. M. committee: Ernest Garber, Kenneth Snyder, Catherine Schiffler; Children's meeting leader, Edna Slatter.

Jan. 8, 1934. Rachel Schiffler.

Beemer, Nebr.

Dear Herald Readers, Greetings:—On Sunday, Jan. 7 we reorganized our Sunday school, as follows: Supts., Ed Wittrig, Dan Oswald; Chors., Ruby Grieser, Lois Eichelberger; Sec. Joe Ehrisman, Leonard Erb. On the same day 13 young boys and girls were received into Church by water baptism, Bishop Joe Zimmerman of Milford, Nebr., in charge. Our prayer is that these young souls will be a blessing in their young Christian life.

Jan. 8, 1934. David E. Wittrig.

Hubbard, Oreg.

(Hopewell congregation)

Dear Herald Readers, Greeting: On Dec. 27, we had our annual business meeting, which resulted as follows: Trustee for 3 years, Carl Griener; Sec., Frank Shank; Treas., James Bond; Chors., Melvin Wolfer, Lyle King; Shers, Carl Griener, Lyle King; Cor., Nancy Glick. Our S. S. officers for this year are: Floyd Emmert and Elmer Glick, Supts.; Melvin Wolfer and Lyle King, Sec'y.; Charles Bond, Treas.; Norma King and Levi Cobantz, Chors.; Beulah Shank, Libr.

A goodly number of us were privileged to attend our Quarterly Mission Meeting at Sheridan, which was well attended and inspiring.

On Jan. 10 a series of meetings will begin at the Fernwood schoolhouse

in the foot hills, about 17 miles distant, in charge of Bro. H. A. Wolfer. He will be assisted in some Bible lessons by Bro. Dan Shenk of Sheridan. These meetings will be followed by like meetings at this place the latter part of the month, also in charge of our bishop, Bro. Wolfer. We ask an interest in your prayers in behalf of these meetings, that believers may be strengthened and that sinners may find Christ.

Jan. 8, 1934.

Nancy Glick.

Sheridan, Oreg.

Dear Herald Readers, Greetings:—The ninetieth Pacific Coast Mission Meeting was held with the Sheridan congregation Jan. 1, 1934. The meeting was well attended. A real spiritual atmosphere was manifested throughout the day. Many truths were presented, encouraging us to launch out into greater service for the Master, especially in the rural districts.

May the New Year find us more active in the service of the Savior.

Jan. 10, 1934.

Cor.

Tavistock, Ont.

Greetings to All Herald Readers:—We have entered the second week of our Bible School at Tavistock. We feel thankful to our heavenly Father for the privilege to be with the school. We appreciate very much the interest that is manifested by our dear young brethren and sisters. May the seed sown bear much fruit, that the Father may be glorified. We have an enrollment of over 40. Pray for us. May God bless the work here and everywhere this work is carried on.

Jan. 10, 1934. Jacob R. Bender.

Tofield, Alta.

(Salem congregation)

Dear Gospel Herald Readers, Greetings in Jesus' Name:—Another Christmas season is just past and I wonder if we have thought as much about the great Gift God gave this world as the gifts we exchanged with our friends.

Because of the extremely cold weather at Christmas there were very few children at the program at church. Bro. N. E. Roth preached the Christmas sermon for us.

On Dec. 31 we reorganized our S. S. for another year. Officers are as follows: Supts., O. O. Hersliberger, John Yoder; Sec., Joe Brennehan; Chors., Jake King and Edna Yoder; Cor., Erma Bender; Janitor, Dannie Stalter. The new teachers took their place on Sunday.

Jan. 11, 1934.

Erma Bender.

Palmyra, Mo.

Dear Herald Readers:—God in His wisdom withholds the future, but may we trust and lovingly obey Him each day.

It was our happy privilege to have the Hesston College Gospel Team, composed of Nelson Kauffman and Herbert Kauffman of Minot, N. Dak., Edward Kauffman of Kenmare, N. Dak., Frank Horst of Peabody, Kans., and John Friesen of India visit us during Christmas vacation. On the evening of Dec. 28 they rendered a very inspiring program composed of songs and short addresses upon the following subjects: "The Need of Youth in Christian Service"; "The Challenge to Youth in Christian Service"; "Occupy Till I Come". Bro. Charles Diener, Canton, Kans., followed the program with a short but helpful sermon, following the theme already introduced by the Gospel Team boys.

Bro. Levi Miller of Garden City, Mo., arrived the night of the 28th and on the day following he with Bros. Nelson Kauffman, Charles Diener, and the local board of the Hannibal Mission investigated the field. If the Lord so directs, work will be started there in the spring.

There has been much sickness in our little congregation. Nothing serious, for which we are grateful, but attendance in Sunday school has been necessarily small. We will be thankful when all can be present again.

Jan. 11, 1934.

Cor.

Kitchener, Ont.

Greetings in Jesus' Blessed Name. Bro. Newton Weber of Waterloo was with us on Sunday morning, Dec. 24, and gave us some helpful Christmas thoughts in his sermon. On the evening of the same day the primary department of the S. S. gave an appropriate program for the occasion and also received their annual prizes.

From Dec. 26 to 29 a young people's institute was held at this place. Although the weather was extra cold during that week, the interest and attendance were real good; the registration being over 130, besides others who attended part time. Rich spiritual feasts were enjoyed.

Five young people of the Brethren in Christ Church from Messiah Bible School, Grantham, Pa., who were on a motor trip to different points in Ontario worshipped with us on Sunday morning, Dec. 31, and gave us interesting missionary messages by speech and song. Bro. Noah Hunsberger of Waterloo gave us an inspiring New Year's message in the evening.

The Ontario Mennonite Bible School opened on Jan. 2 for the Annual three months' course with the same staff of teachers as in previous years. The enrollment at present has passed the 70 mark.

Outside of Ontario, students are present from Ohio, Indiana, Michigan, New York, and Alberta. May God's rich blessings continue on the work.

Jan. 15, 1934.

Geo. A. Weber.

NEWS NOTES FROM OUR SCHOOLS

EASTERN MENNONITE SCHOOL

After what seemed to all of us a short Christmas vacation, we are back in the swing of school work. Another year is here with its annual events centering about the Special Bible Term. Eighty-five registered on Wednesday, Jan. 3, and since then the number has reached ninety-three.

The opening address was given by Bro. J. Irvin Lehman, who is with us for the first time as instructor. His theme was "Bible Study." The evening of the first day the school group with friends from the community gathered in the dining room to get better acquainted. The program this year was in charge of the faculty, with Bro. A. J. Metzler serving as chairman.

On Saturday evening the Men's and Ladies' Choruses and several quartets gave a music program. On Friday evening the five young men of the College Public Speaking Class under the direction of Bro. M. T. Brackbill gave the monthly Public Literary program.

Sunday morning at 6:00 Bro. Paul Graybill of the Philadelphia Mission spoke on "Christ Our Pattern in the Morning Watches." Bro. J. B. Smith, who is with us for a few weeks taking Bro. C. K. Lehman's classes in his absence, preached the morning and evening sermons on "Doctrine and Practice."

Bro. C. K. Lehman is attending school in Richmond during the month of January. He is at home, however, on Sunday and Monday of each week.

By the time this reaches you we shall be right up to our Christian Life Conference. Come and enjoy it with us. We also extend to you a hearty welcome to our other programs.

Going back to the events of December:

Bro. J. L. Stauffer was at Allensville, Pa., helping in a three-weeks' Bible term which closed Dec. 29. Bro. J. R. Mumaw was at Marion, Pa., and Bro. C. K. Lehman at Greenwood, Del., both engaged in Bible conference work for a few days.

A new interest has been manifested in the study of prophecy on the part of a number of students. Bro. Stauffer is conducting the class.

The following chapel talks were given: "Campus Loyalty," M. T. Brackbill; "Sealed(?)", Emma Zimmerman; "Out Where the West Begins," Ruth Stoltzfus; "High Society," Sadie Hartzler. Reports were also given of the trips made during Thanksgiving vacation to Knoxville and Mattawana.

We were glad to have Bro. Norman Lind of Tangent, Oreg., with us on Sunday, Dec. 17, at the 6:00 meeting and again in the evening. He also gave a challenging address in the Monday morning chapel service.

A program of Christmas music was given Friday evening, Dec. 15. The evening of Dec. 17 the Ladies' Chorus gave a program at Rawley Springs, where Bro. D. W. Lehman has charge of the Sunday school work. A program, sponsored by the Y. P. C. A.,

was given at Crider's Church the same evening.

The evening before we left for home, students who board themselves were invited to the dining room to take supper with the dormitory family. But we got more than merely things to eat. Bro. Brackbill read Dickens' "Christmas Carol" and then after several selections by the Faculty Quartet we were led in our daily prayer circle by Bro. C. K. Lehman who spoke briefly on "Peace." The response in the testimonies by a number helped us to see the great worth while things made possible by the Prince of Peace.

Jan. 9, 1934. Sadie A. Hartzler.

HESSTON COLLEGE AND BIBLE SCHOOL

The Special Bible Term opened Jan. 2 with the largest enrollment in the history of the school. To date there are 68 new students who have registered, representing eleven different states and one province: Kansas, Oregon, Colorado, Missouri, Iowa, Nebraska, Oklahoma, Indiana, Minnesota, Idaho, Pennsylvania, and Alberta.

Bro. J. R. Shank of Carver, Mo., is the special term instructor. The opening address was delivered by him, Jan. 3, upon the theme "Knowing the Word."

Bro. Norman Lind of Oregon is with us for the special Bible term and is teaching a class in a study of The Gospel of Matthew.

Several members of the regular faculty are teaching classes of Bible study in addition to the special instructors.

During Christmas vacation Bro. Milo Kauffman held evangelistic meetings at Harper, Kans. Sister Kauffman went with him.

We are looking forward to the coming of Bro. J. D. Mininger during the latter part of the special term. He will teach a course of study in Missions, as well as conduct a week of evangelistic meetings.

Jan. 12, 1934. Elizabeth Gish Yoder.

SPECIAL MEETINGS

Leetonia, Ohio

Report of the Annual Christmas Meeting held at Leetonia Church, Dec. 25, 1933.

Organization.—Mods., Daniel Martin and David Steiner; Secys., Clara Horst and Thelma Good; Chor., John Leinbach.

Program.—(Forenoon session) Devotion—Psalm 23, J. L. Yoder; Prophecy Concerning the Coming of Christ, Walter Oswald; Song of the Angels at the Birth of Christ, Anna Mae Ziegler; Present Day Conception of the Angelic Songs, Mrs. Noble Blosser; What Will You Do With the King Called Jesus? I. J. Buchwalter. (Afternoon session) Children's Meeting, I. J. Buchwalter; A Life Apart from Christ, Howard Blosser; A Life in Christ, Wilma Lehman; The Trusting Christ, Norman Bauman; Waiting For His Coming, I. B. Witmer.

Thoughts Gleaned.—The prophecies were given centuries before to prepare the world for Christ's coming, but when He came only a few believed. When people get a fuller conception of what the message of

Christ means, it will mean a true unity. Our prayers should be for a clearer vision of Christ rather than the return of material prosperity. This is the one great question that all must answer: "What will you do with Christ?" Our answer should be, "I will accept; I will live, and I will die for Him." Our purpose on earth is to glorify God, but we can not do that if we live apart from Christ. A life in Christ is an abundant life, a fruitful life, a life of service and a life without end. We need a vision of the cross. It makes salvation a universal gift. We are responsible for the souls of others. The best way to be ready for Christ's coming is to be at work. God has set the day for His coming, but no man knoweth when it will be. We must be prepared for it at all times. When we are faithful, confident, and ready, then we are waiting for Him. The waiting man will know the Lord when He comes. Secretaries.

East Petersburg, Pa.

Report of the Dedication and Bible Instruction Meeting held at East Petersburg Mennonite Church on Wednesday and Thursday, Dec. 27 and 28.

Wednesday Morning session opened by devotion, by Bro. Hiram Kauffman.

The re-dedication sermon by Bro. Henry Lutz followed. Thoughts expressed were that God is not only present in gatherings in temples made by hands, but He wishes to dwell and abide in an humble and contrite heart. We should come to the house of worship with the thought of personal dedication to God and His service. Our worship, to be acceptable to Him must be offered in the spirit of reverence, prayer, songs of praise, a desire to learn and do His will, fellowship in love, and holy meditation. Dangers to be avoided are formality, unsound doctrine, entertainment, and making the house of worship a house of merchandise.

Bro. John Mosemann preached along the lines of Praying, Serving, Giving, from Eccl. 4:12. We should not limit our prayer list but pray for all people. If we could in some way see all humanity who have not the Gospel in one picture, it would move us to pray the Lord of the Harvest that He will send forth laborers into His harvest. If we make our prayers practical we will be moved to action that is Serving and Giving. The motive of our service and giving to the Lord and fellowmen must not be with the idea of receiving again, but must be born of love causing us to pray, serve, and give.

Testimony was given by Bishop Bros. Landis, Mack, Martin, Risser, Souder, Mosemann. Thoughts were that we should be humble in our new and convenient house of worship and be willing to help support and share with congregations who are not so fortunate. We should concern ourselves with preaching a pure Gospel.

Wednesday Afternoon session opened with the devotion by Noah Souders. He read Titus 2.

An address was then given by Bro. Lutz on Isa. 26:3. Peace comes through the Prince of Peace. Isa. 9:6,7. We are not to depend and attribute our peace and salvation to what Christ has done in this, that he became our peace (Eph. 2:14), but rather performing our part in receiving all in faith by revelation (Gal. 1:12), our life and works proving to the world that we are possessors of the peace.

Proper Observance of the Lord's Day was discussed by Bro. Mosemann. God gave the Sabbath to a redeemed people at Sinai as a sign unto the children of Israel. The reason for the wholesale desecration of the Lord's Day is due to the fact that people are lovers of pleasure rather than lovers of God.

The devotion for the evening service was conducted by Bro. Elmer Martin. It was

taken from I Jno. 3. Bro. Ivan Leaman conducted a children's meeting in which the fundamentals of our redemption were brought out. The text of Bro. Mosemann's sermon was Matt. 16:18. The Church of Christ shall be a holy, glorious, obedient, humble, loving, separate, non-resistant body, enlightened by the Word of God.

Bro. John K. Charles had charge of devotion on Thursday morning. A study of the Book of James was opened by Bro. Elmer Martin. This book is a proponent of practical religion. Temptation is no strange experience (I Pet. 4:12). "He will keep thee in the hour of temptation because thou hast kept the Word of my patience" (Rev. 3:10).

Bro. Elias Kulp preached on the Grace of Gratitude. Gratitude is a state of thankfulness, an appreciation for favors received, and a gracious response for kindness. May we not be so busy asking God for blessings that we do not have time to thank and praise Him. Our praise and thanksgiving, to be acceptable unto God, must not only come from the lips (Isa. 29:13), but also from the heart. God is glorified when others see our spirit of praise and thanksgiving.

The devotion opening the afternoon session was in charge of Bro. Benj. Keener who read Col. 3. Following this the Book Study was continued by Bro. Martin. We prove our faith by our works. We walk by faith and not by sight. If we have a living faith, works will follow. Works demonstrate to the world our faith. Bro. Kulp preached from Rom. 6:23. Death is not annihilation but separation. When the soul is separated from the body we have physical death; when the soul is separated from God, it suffers spiritual death; and when the soul is eternally separated from God it is doomed to eternal death which is the second death. How may we have eternal life? Jno. 3:16.

The evening session opened with devotions by Bro. Jacob Harnish. Bro. Martin concluded the Book Study of James. Instead of using our tongues to bite and devour one another we should admonish and exhort each other unto good works and to confess our faults instead of finding fault, and encourage and comfort each other. The text of Bro. Kulp's sermon was Heb. 6:1. Let us go on to perfection." This gives us the thought of growth and enlargement in our Christian life as found in I Pet. 1:3, 6, 7—that is by adding to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in our knowledge of our Lord Jesus Christ.

Mod., Martin Kraybill.

Sec., Jacob Herr.

Chors., Walter Charles and Mark Shank.

Married

Zimmerman—Stauffer.—On Jan. 4, 1934 Bro. Levi G. Zimmerman and Sister Susanna Stauffer, both members of the Stauffer Mennonite Church of Lancaster Co., Pa., were united in the holy bonds of matrimony by Bro. Jacob Stauffer.

Swartz—Jantzi.—On Sunday, Nov. 19, 1933, Bro. John Swartz and Sister Katie Jantzi, both members of the Arenac Co. congregation near Ares, Mich., were united in holy marriage by Bishop M. S. Zehr. May God's blessings attend them through life.

Chrisman—Oswald.—On Sept. 26, 1933, at the home of the bride's parents, occurred the wedding of Bro. Joe Chrisman and Sister Ella Oswald, both of the Plum Creek congregation near Beemer, Nebr., Bro. P. O. Oswald officiating. May the Lord bless them.

Clemmer—Lewis.—On Dec. 23, 1933, Bro. Jacob M. Clemmer and Sister Martha B. Lewis, both of the Franconia congregation, were joined in marriage at the home of the officiating bishop, Bro. A. G. Clemmer, Franconia, Pa. May heaven's blessings be their portion through life.

Eby—Hunsberger.—On Dec. 25, 1933, Bro. Everett J. Eby and Sister Anna Hunsberger, both members of the Olive congregation near Wakarusa, Ind., were united in holy marriage at the home of the officiating minister, Bro. Clarence J. Shank. May the Lord's blessings accompany them through life.

Lefever—Kauffman.—On Jan. 6, 1934, Bro. P. Mylin Lefever of the Strashurg congregation and Sister Emma A. Kauffman of the Millersville congregation were united in marriage at the home of the officiating minister, Bro. Jacob T. Harnish, Willow Street, Pa. May the rich blessings of God accompany them through life.

Hummer—Kuhns.—On Jan. 6, 1934, the marriage of Bro. Clarence C. Hummer and Mary E. Kuhns, both of the Chambersburg congregation, Franklin Co., Pa., took place at the home of the officiating bishop, Bro. John S. Burkholder near Chambersburg, Pa. May the Lord bless them as they journey through life in love and peace.

Lehman—Caufman.—Bro. A. Arthur Lehman of Pleasant View congregation and Sister Bertha Cauffman of Chambersburg congregation, were united in marriage at the bride's home, Bro. and Sister Samuel and Fannie Cauffman of Franklin Co., Pa., Bishop John S. Burkholder officiating, on Dec. 30, 1933. May they enjoy God's choicest blessing in their Christian home.

Graybill—Auker.—Bro. S. Ralph Graybill of the Cross Roads congregation near Richfield, Pa., and Sister Mary Alice Auker of the Delaware congregation near Thompsonstown, Pa., were united in holy marriage on Oct. 21, 1933, at the home of the bride's parents, Bro. and Sister Jacob Auker, Bro. W. W. Graybill, father of the groom, officiating. The Lord bless them through life's journey.

Obituary

VanZandt.—James VanZandt was born in Lancaster City, Pa. Died in the Blair County Home Dec. 27, 1933. He united with the Mennonite Church in Altoona, Pa., June 20, 1924, and remained faithful until he fell asleep. Funeral services were held at the County Home Dec. 30, in charge of Joseph M. Nissley. Text, Jno. 11:11.

Stark.—Abraham L. Stark was born near Elizabethtown, Pa., Feb. 7, 1862; died at his home in Altoona, Pa., Dec. 27, 1933; aged 70 y., 2 m., 10 d. He united with the Mennonite Church in Altoona March 8, 1925, and remained faithful until called home. Surviving him are his wife, 6 sons, and 1 daughter. Funeral services were held Dec. 31, in charge of Joseph M. Nissley. Text, Jno. 14:1-3.

Hertzler.—Emma Jane, wife of Nathaniel Z. Hertzler, was born Sept. 23, 1873; died Dec. 31, 1933, at her home near Camp Hill, Pa.; aged 60 y., 3 m., 8 d. She leaves a bereaved husband, 2 sons (C. Arthur of Mechanicsburg, Pa., J. Leonard, Camp Hill, Pa.), 1 daughter (Margaret B., at home), 3 grandchildren, 5 sisters, 3 brothers, and a host of relatives and friends. She was a member of Shute Hill Mennonite church for over 40 years, and lived faithful until death. We all miss her, but our loss is her gain. Funeral services were held Jan. 4 at the home with further services at Shute Hill Mennonite Church, with Bro. Elias Kulp, Bally, Pa., and Bro. J. B. Seitz in charge. Burial in adjoining cemetery.

The family.

Gunn.—Susie C., wife of Lucien E. Gunn, died at their home in Elkhart, Ind., on Jan. 6, 1934; aged 73 y., 9 m., 24 d. Ailing for several months, she was stricken with paralysis on Dec. 14 and had been confined to the bed since that time. She and her husband moved to Elkhart 14 years ago from a farm where they had lived since 1893. Previously they had lived near Edwardshurg, Mich., and Wakarusa, Ind.,—in the last locality nine years. Their marriage took place at Edwardshurg on June 19, 1881. There are no children. She was a member of Bethel Evangelical Church at Elkhart, having been a Christian for many years. Funeral services were held Jan. 8, with a short service at the home conducted by G. W. Shaneyfelt, and further services at the Olive Mennonite Church, conducted by D. A. Yoder and C. A. Shank. Burial in the adjoining cemetery.

Troyer.—David D. Troyer was born in Holmes Co., Ohio, May 1, 1848; died in Mercer Co., Pa., Jan. 6, 1934; aged 85 y., 8 m., 6 d. He was married to Gertrude Miller, Nov. 17, 1868, who preceded him in death in 1929. He leaves 2 sons and 4 daughters (Daniel of Middlefield, Ohio; Jeremiah of Columbus, Pa.; Mrs. P. V. Yoder, Hadley, Pa.; Mrs. John B. Miller, Sugar Creek, Ohio; Mrs. Joni E. Miller, Millersburg, Ohio; Mrs. Daniel J. F. Miller, Columbus, Pa.), 40 grandchildren, 101 great-grandchildren and many other relatives and friends. He became a member of the Amish Mennonite Church in his youth and remained faithful to the end. He was taken to Stark Co., Ohio, and laid to rest beside his wife at the A. M. Meeting House near Hartsville, Ohio, where funeral services were held by Jonas E. Helmuth and Samuel Lichty.

Steinman.—Moses, son of Christian G. and Veronica (Gingerich) Steinman, was born in Perth Co., Ont., May 20, 1891, near Tavistock. He accepted Christ as his Savior in his youth, being baptized upon confession of faith by the late Bishop Jac. M. Bender in 1908 and received into fellowship of East Zorra A. M. Church, remaining faithful to the end. On Sept. 24, 1918, he was united in holy matrimony to Catharine Zehr. They lived in matrimony 15 y., 2 m., 26 d. He passed away at his home in East Zorra, Oxford Co., Ont., of pneumonia on Dec. 20, 1933, aged 42 y., 7 m., leaving his bereaved companion, 4 sons, parents, and 3 brothers to mourn his untimely departure. Services at the home by M. Kipfer and at the church by Peter S. Zehr (I Cor. 1:3, 4) and D. S. Jutzi (I Pet. 1:3, 18, 19). Interment in cemetery adjoining East Zorra A. M. Meetinghouse.

Nafziger.—Catherine Nafziger Schweitzer was born in Ontario Aug. 4, 1862. Following her marriage to Andrew Nafziger, May 2, 1880, they lived in Nebraska a number of years, after which they established a home near Brunner, Ont. She died Jan. 9, 1934. Her husband predeceased her five years. She leaves a devoted and esteemed mother, 7 sons, and 2 daughters (Elin, Ezra, Aaron of Lancaster Co., Pa., Sarah Gerber, Lizzie Gascho, John, Rudy, Valley, Christian, all of Perth Co., Ont.), 3 brothers (David, Jacob, and Moses, all of Seward Co., Neb.). Her only sister (Elizabeth) died the same day that mother did. Funeral services were held at the Poole A. M. Church Jan. 12.

"What is home without a mother?"

Tender, oft-repeated thought:

Yet we know not half its meaning,
Until by experience taught."

The family.

Kreider.—Lydia R., daughter of Tobias R. and Ellen (Ranck) Kreider, was born May 27, 1906, entered into rest Jan. 9, 1934, at the Rossmore Sanitarium after a long illness; age 27 y., 6 m., 13 d. She leaves father, mother, 1 brother, and 4 sisters. She was a member of the Mennonite church. Lydia accepted Christ as her personal Savior in her young

years and remained faithful until the end. She was conscious to the end, longing to go to her heavenly home, always cheerful and never complained. Brief funeral services were held at the home Friday, Jan. 12, by Bro. Jacob Mellinger, and at the Strasburg, Pa., Mennonite Church by Bros. Frank Herr and Chris. Brubaker. Text, Job 23:10. Burial in the adjoining cemetery.

"We loved her, yes, we loved her,
But Jesus loved her more;
And He has sweetly called her,
To yonder shining shore."

By the family.

Boll.—Bro. John H. Boll was born Sept. 15, 1864; died at his home very suddenly Dec. 27, 1933; aged 69 y. 3 m. 12 d. Beside his wife he is survived by his aged father (Pre. Joseph Boll Sr.), 1 brother (Pre. Joseph Boll Jr.) and 2 sisters (Mrs. Ella Moyer, and Mrs. Rolandus Kieth). Just five weeks before, his sister was buried. Our loss is his eternal gain. He was a faithful member of Erb's Mennonite Church, near Lititz, Pa. His place was seldom vacant. Funeral services were held at the home, Dec. 30 by Brethren William Heisey and Samuel Lehman. Further services were held at Hernleys church by Brethren Martin Metzler, Henry Lutz, and Abram Risser. Text, Mark 13:32 to end. Buried in Hernleys Cemetery.

"I cannot always know and understand the Master's rule,

I cannot always do the tasks He gives in life's hard school;
But I am learning with His help to solve them one by one,

And when I cannot understand to say "Thy will be done."

Peifer.—Daniel E., son of the late Christian and Elizabeth Peifer, was born in Lancaster Co., Pa., Nov. 14, 1842; died Jan. 8, 1934; aged 91 y. 1 m. 24 d. In 1862 he was united in marriage to the late Maria H. Huber. To this union were born 5 children of whom three survive (Monroe H. of Greenland, Pa., with whom he lived; Lizzie H., wife of Jacob C. Kreider, Rohrerstown, Pa.; Daniel H., East Petersburg, Pa.; Harry H. and Phares H., deceased); also 9 grandchildren, 24 great-grandchildren, and 1 great-great-grandchild. He is also survived by 1 sister (Mrs. Mary E. Reist, Manheim, Pa.). He was a member of the East Petersburg, Pa., Mennonite Church for many years. He had been in his usual good health, when he was suddenly stricken with a heart attack and died immediately. Funeral services were held at the home of his son by Bro. David L. Landis and at the East Petersburg Mennonite church by Bro. John H. Gochbauer. Burial in the adjoining cemetery.

"Grandfather's rocker is empty,
His glasses lay idly near by.
God called him, oh! so sudden,
With no time to say, Good-bye."

A granddaughter.

Lesh.—Katie L., daughter of Abram and Mary Horst, was born near Chambersburg, Pa., Aug. 29, 1868. She united with the Chambersburg Mennonite Church and was faithful until death. She was united in marriage to Peter Lesh, was a faithful companion and loving foster-mother to her niece, Fannie Frey, whom she took at the age of six, and cared for her until she married, also cared for her aged father until his death. Her loyalty and faithfulness to her Church was an inspiration to all about her. Memories of her loving influence will live on in the lives of all who knew her. On the morning of Jan. 11, 1934, she peacefully passed away at her home near Chambersburg, aged 65 y. 5 m. 12 d. She leaves her companion, three sisters (Mrs. Mary Slouthour, Mrs. D. D. Long, Mrs. P. C. Coble) and many relatives and friends. Funeral services were held Jan. 13. Service in home by Bro. Daniel Kuhns and at Chambersburg Church by Bro. John Burkholder (text, Psa. 17:15) assisted by

Bro. Harvey Shank (text, Rev. 1:17). Burial in adjoining cemetery.

"Aunt Katie, you were kind and true
To your husband and all you knew;
Your deeds of love will ever teach
Faithful to God, truthful in speech.
We will follow your example sweet
Then in heaven we hope to meet."

By her nephew, Noab Martin.

Shantz.—Mary Elizabeth, wife of Charlie A. Shantz residing three miles south of Elkhart, Ind., died at the Elkhart General Hospital, Jan. 8, 1934; aged 67 y. 2 m. 10 d. She had been afflicted with arthritis for about six years, which was followed by jaundice. An operation was performed Dec. 29, followed by a blood transfusion about a week later, but to no avail. Sister Shantz, who was the eldest daughter of Lewis and Nancy Kulp, was born Oct. 29, 1866, at Gardner, Ill. Her marriage to Bro. Shantz occurred at Cullom, Ill., on Thanksgiving Day, 1891. In 1892 they moved east of Elkhart, Ind., and in 1900 to their present residence. The survivors, besides the husband, are: Sarah (Mrs. C. N. Shaum) near Osceola, Ind.; Fannie, at home; Dora a missionary nurse in Dhamtari, India, and Bertba (Mrs. W. R. Roupp), who lives on the parental farm. One son (Lewis) died in 1903 at the age of six months. There are 7 grandchildren. There are also 3 sisters (Mrs. J. B. Moyer, Elkhart; Mrs. W. S. Gehman, Rusb Lake, Sask.; and Mrs. A. L. Gilliom, Indianapolis, Ind.). Sister Shantz united with the Mennonite Church at the age of 18 and lived a consistent life since. Since 1892 she was a member of the Prairie St. congregation and was always in her place when health permitted. For the last year and a half her health did not permit her presence at the house of worship, and so she had her devotions at home on Sunday mornings, consisting of songs, prayer, Scripture reading, S. S. lesson study, and the reading of a sermon and other articles from the Gospel Herald. She also appreciated services conducted at her home by ministering brethren. She had been confined to the house for nearly a year. The last few days she especially longed to pass over to her home beyond. Services were conducted Jan. 10, at the home and church by the brethren, C. Reiff, J. S. Hartzler, D. A. Yoder, and Jacob K. Bixler. Interment in the Prairie St. Cemetery, founded by her father.

Kitchener, Ont.

The annual mid-winter series of meetings will be held at the First Mennonite Church, Jan. 28-Feb. 4, Bro. C. F. Derstine speaking, assisted by the Schrock Brothers of Metamora, Ill.

The Bible school enrollment at the Ontario Bible School is 75, with others attending who are not registered. The number is expected to pass the 100-mark, as it did in 1933. The interest and spirit of the school is very good.

The Ontario Mennonite Conference has in course of preparation an issue of historic interest, the Centennial Issue of the Annual Calendar of matters pertaining to church interest and data. The 100th issue is expected to be larger, containing much of interest to their own churches, as well as others historically minded. This is one of the few papers that have been issued consecutively for so long a period of time. Those interested could send in their order to the Secretary, Gilbert Bergey, New Dundee, Ont.

The Ontario Mennonite Aid met at the Bible School building this week at Kitchener, in their annual session. This

organization has been functioning in the interest of the brotherhood, since 1866. Their fellowship with the student body around the dinner table was greatly appreciated by them and the Bible School.

Jan. 19, 1934.

C. F. Derstine.

JOHNSTOWN BIBLE SCHOOL

Sunday School Week, Feb. 11-16, 1934

One week of special instruction will be given for the benefit of superintendents, teachers, and other Sunday school workers. Eight periods of forty minutes will be given each day. The following brethren have been secured for the work: O. N. Johns, C. F. Yake, E. C. Bender, I. W. Royer, Lloy A. Kniss, S. A. Sholtzberger, and S. G. Shetler.

For further information address the Principal, Johnstown, Pa., R. D. 3.

S. G. Shetler.

ANNOUNCEMENT

Meeting of Executive and Mission Committees of the Mennonite Board of Missions and Charities:—All members of the Executive and Mission Committees of the aforesaid Board are hereby notified that on February 13 and 14 there will be a conjoint session of the above committees held at Elkhart, Ind. Some important business matters will come up before the committees at that time, and it is desired to have a full representation present, if possible.

D. D. Miller, President.

S. C. Yoder, Secretary.

MENNONITE BOARD OF EDUCATION

The annual meeting of the Mennonite Board of Education will be held at Goshen, Ind., in the College building, on Monday, Feb. 12, 1934. If possible, we want to complete the work of the Board in one day. All reports should be in writing. Questions to be brought before the Board should be sent to the undersigned or to the Secretary of the Board, Bro. S. F. Coffman, Vineland, Ont., reaching them not later than Feb. 5. A full attendance of Board members is desired.

D. A. Yoder, Pres.,
Elkhart, Ind.

Table of Contents

- 913—Editorial
- 914—The Sure Word of God
- 915—Labor Unions from a Christian Viewpoint
- From Our Mission Stations: Peoria, Columbia, Knoxville, Canton, Altoona, Chicago, New Holland, Lancaster
- 918—Redeemed (Poem)
- Conjugal Love
- Praise His Best
- Spreading Scandal
- 919—Sunday School Lesson
- Bible Meeting Topic
- 920—Field Notes
- Correspondence
- 922—He Chose This Path for Thee (Poem)
- A Suggestion
- Thoughts on the Book of Matthew
- Fifty Mennonite Leaders—Norman Betzner Stauffer
- 923—Our Savior's Constant Presence (Sermon)
- 924—Weekly News Letter from South America
- 925—News Notes from Our Schools; Harrisonburg, Hesston
- Special Meetings
- 927—Married
- Obituary

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVI (Gospel Witness
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(Herald of Truth
Established 1864)

No. 44

EDITORIAL

"The law of the Lord is perfect; converting the soul."

"When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die."

There is one thing, and only one thing, that can keep us out of heaven, and that is sin. Whether it be the sin of commission or of omission; whether it be considered great or small, popular or unpopular, fascinating or loathsome, "the soul that sinneth it shall die." Thank God that there is a means of escape: "Believe on the Lord Jesus Christ, and thou shalt be saved." Thank God for His provision of grace: "Repentance and remission of sins."

One single sin, unrepented of, means death, eternal death. Since "all have sinned, and come short of the glory of God," it follows that "except ye repent, ye shall all likewise perish." And let it be understood that there can be no repentance except there be a godly sorrow for sin which moves the penitent soul to forsake his sins, apply to God for grace and pardon, make restitution so far as lies within his power, in which case "the blood of Jesus Christ His Son cleanseth us from all unrighteousness." God recognizes no sham repentance.

Subscriptions.—We are grateful for the subscriptions that are coming in from time to time. Many of our subscribers are taking advantage of the offer to send the Gospel Herald three years for \$5. This means that for one year you will get the paper for half-price. Perhaps it will suit some to take the paper at the annuity price of \$30

for life. Some who are in arrears have written us that they are unable to pay for the paper but would like for it to continue. To all such we reply that the paper will be sent right on, as the body of our subscribers mean to pay for the paper as soon as they can. Our main burden is that all our members keep in touch with the work of the Church. As you will notice by this weekly message, we aim to cover the entire ground of Church work and present-day issues, and we believe that every member in the Church should be a regular reader of this paper. We would be glad to hear from and get in touch with all people who are interested in a wider circulation of the Gospel Herald.

This paper is dated February 1. It is a reminder that a month of important events and opportunities lies just ahead. One of the things that claims our attention is the fact of Bible schools being in progress in many places. This year the attendance in most of these special Bible terms is unusually large. Now if the same can be said of the interest manifested and actual work performed there is a double blessing to be reaped. Then the annual meeting of the Mennonite Board of Education is announced for Feb. 12; and a number of important committee meetings are usually held on such occasions, as many of the Board members are on other committees, and use this opportunity to attend to the duties devolving upon them. In enumerating these activities we should not neglect to mention the numerous Bible conferences, revival meetings, instruction meetings, baptismal services, etc., that are being held from time to time. Though not all members have the privilege of attending these meetings, all praying members have the privilege of assembling around the Throne daily as intercessors in behalf of the efforts put forth. "The effectual fervent prayer of a righteous man availeth much."

CHRISTIAN OBLIGATIONS

III. What We Owe to the World

Most people would rather think of the question of what the world owes them. But Christ looked at this dark and sinful world from an entirely different viewpoint. Though the world merited none of His sacrifices, He exchanged a world of glory for a world of sin, and after He had purchased us with His precious blood He meekly said that He "ought" to have suffered. If that is true of Him, how much more is it true of us, who can not rightfully lay claim to any merits of our own save what we have by the grace of God. Our debt to the world, like that of Christ's, is the obligation of opportunity. From this standpoint we owe to the world:

1. A living testimony.

Following the advent of the Holy Ghost into the world it became the duty of the Church to carry the "glad tidings of salvation into all the world," "to every creature." Matt. 28:18-20; Mark 16:15; Luke 24:46, 47; Acts 1:8. One of the first things that we do after we have found out or gotten hold of something that we consider especially precious, is to tell our friends and neighbors about it. And should we not be equally eager that all our friends and neighbors, as well as they who are afar off, should know about the priceless boon of salvation which we have found so precious to our souls? Hear, therefore, the message of our Savior: "Teach all nations . . . to observe all things whatsoever I have commanded you. . . . Preach the gospel to every creature. . . . Ye shall be witnesses unto me . . . unto the uttermost part of the earth." Not until we have done all within our power to keep this commandment can we say of a truth that we are free from our debt to the world.

2. A shining light.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in

heaven." John gives us an idea of what this light is: "In him was life; and the life was the light of men." To preach the pure Gospel with our lips is not enough; we must also interpret it with a God-honoring life. The light of life which all light-bearers are to hold out before the world is needed to illuminate the world with truth, righteousness, goodness, purity, holiness, love, and spiritual power. We owe to the world this kind of a life. Have we paid, are we paying, this debt?

3. Loving service.

There is an impressive harmony between "God so loved the world . . ." and "Love not the world . . ." Put the two together, and you see the urge of Christian duty: Have such an ardent love for the souls of men, and such an ardent hatred for the sins of men, that you will consider no sacrifice too great to bring about a separation of the sinner from his sins. Like God, we want to love the world of sinners; and, like God, we want to hate the world of sin. And no man can truly love the sinner and at the same time fellowship with and be a partaker of his sins. If you want to save a drowning man, you must not allow yourself to become entangled with him. As an example of loving service, look at Christ.

4. A self-sacrificing life.

Luxury and soul-winning do not go together. A life of ease means a life of spiritual stagnation. When the prophet wrote, "Woe to them that are at ease in Zion," he did more than utter a word of complaint. It is the history of men—individuals and nations—that a life of ease and luxury has invariably meant a life of self-indulgence and ultimate ruin and destruction. On the other hand, men who have accomplished great things for God have invariably been men who lived a life of habitual sacrifice and self-denial. Go to the Bible for examples of both classes. And if you have the least inkling of an idea that things have changed in this respect since Bible times, look around you and be convinced that it requires a life of sacrifice to live the overcoming, soul-winning life. "Thou therefore endure hardness, as a good soldier of Jesus Christ." And let it never be forgotten that this is not a matter of do-as-you-please with us; for "the earth is the Lord's," and they who have truly chosen Him as Savior and Lord have dedicated their all to Him. Read Luke 9:23; Gal. 6:14; Phil. 2:5-11.

5. A conquering life.

A defeatist life on the part of Christian professors is not a very inspiring or attractive example for those who are wondering whether it pays to try to live a Christian life. God expects His people to show to the world what it means to live the overcoming life

and how it is done. You may take a look at foolishness, covetousness, pride, lust, selfish ambition, the pipe, the cigarette, the bottle, immodest apparel, immorality, lying, stealing, profanity, selfishness, vulgar speech, etc., etc., and by the grace of God be able to say, "In all these things we are more than conquerors through him that loved us." Don't waste time wondering whether it is possible to live the victorious life. Take God at His Word and show the world (also your fellow professor) how it is done. Like Paul you are able to say (if you will—I Cor. 10:13), "I can do all things through Christ which strengtheneth me." The more conquering soldiers we have in our community, the more fruitful the harvest of souls. Read Eph. 6:10-18; I Jno. 5:4. "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain, in the Lord."

THE SURE WORD OF GOD

By D. L. Christophel

For the Gospel Herald.

III

"The omnipotent God." This word is only used once in the whole Bible in its entirety (in Rev. 19:6). It means the power of God. Rev. 1:3 reads thus: "Blessed is the man that readeth, and they that hear the words of this prophecy and keep those things which are written therein: for the time is at hand." Rev. 22:14 reads: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter through the gates into the city." Jesus spoke to His disciples in figurative language many times, so that they could understand Him, and the world could not understand Him. Here in Rev. 19:16 there are four alleluias recorded. First, compare chapters 17 and 18 with chapter 19. In chapter 17 and 18 "Babylon is fallen;" the woman on the scarlet beast, which is the last form of apostate Christendom. In chapter 19 the glorified saints in heaven are praising God for their fall, and they are so happy, saying, "Alleluia; salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand" (Rev. 19:1, 2). This harlot in the world is corrupting Christendom wherever she can get followers. Even in the Church she will deceive them that they will com-

mit adultery with the fashions and the gods of this world. The people are somewhat blinded to these facts.

Notice, in chapter 19, the beauty and happiness of a suffering Church, now in heaven praising and glorifying and honoring God for His power of redemption, in preparation for the marriage of the Lamb as the bride of Christ, and the marriage supper of the Lamb. "And he (the angel) saith unto me, These are the true sayings of God. I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God; for the testimony of Jesus is the spirit of prophecy." The Lord will come in power and in His glory, and His name is called "Faithful and True, and in righteousness he doth judge and make war." In His mouth was a sharp sword with which He could smite the nations, and He shall rule them with a rod of iron. He treadeth the winepress of the fierceness and wrath of the Almighty God. Then He will be King of Kings and Lord of lords. Please read Rev. 19:1-16 with chapters 17 and 18. This suffering church does not realize what is ahead, the finest that ever was in the world, and yet they are fighting God concerning His plans.

The Revelation of Jesus Christ is a message from high heaven, and from Jesus Christ, and from the eternal and omnipotent (all powerful), omniscient (all wise), and omnipresent (ever present) God. There is also a warning to God's people in Rev. 18:1-8. If you want to see Babylon flourishing in these days, just go into the cities and see all those fine and flourishing dress goods with all kinds of flashy colors; and the devil designs all the dress patterns and has them made to order to suit his desires, cheaper than the women can buy the goods and make them; thereby deceiving womanhood and our children, and leading them to destruction. We should give more earnest heed to the things which we have heard lest at any time we should let them slip. Paul had much opposition in his works to have the churches hold up the high standards of a true Christ-centered life. He did his work mostly under persecution, but he did a great work. In these days, with our homes supplied with Bibles (the Word of God) there is no excuse for some of the work done. There are so many self-satisfied Christians in these days. Though the Bible is read quite regularly, it does not mean much or anything to many. Consequently God can not answer them, and they are just living in the Church for what they get out of it; such as preaching, teaching, chorister work, or some other work. They misinterpret the gospel as given by Jesus Christ through His apostles, and reserved for our use.

He hath the power to forgive sins, that is He that is the Son of man be-

g God, closely connected with Christ and the Father (God), and our Lord Jesus Christ, the Savior and Redeemer. And the brethren have sweet communion with God through the Holy Spirit.

Watching and Praying

"Watch and pray, that ye enter not into temptation." It is as essential to watch the conduct of our life as it is to pray. The devil will creep into our life work and will not shun any, even our leaders. He comes in so many different ways. Therefore watching and praying in sincerity is necessary. We must be guided by the Holy Spirit which will bring power. Praying without watching does not always bring the proper results. Our prayers should be for others also, not only for ourselves. Paul's prayer was for Israel. He said, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved" (Rom. 10:1). Our prayers should be directed to God, not to man. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings and all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty, for this is good and acceptable in the sight of God." Unless we are honest in the sight of God our Savior, our prayers will not avail very much. They will not reach the throne of grace.

In the early Church, after the Holy Ghost was poured out upon the disciples, they continued in breaking of bread and in prayer, and they continued steadfastly in the apostles' doctrine, and of Jesus Christ the risen Savior. Prayer should be done in all business and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the Spirit, in the bond of peace, for the perfecting of the saints, and for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto the measure of the stature of the fullness of Christ. We must speak the truth in love that we may grow into Him in all things, which is the head of the Church, Christ, that we may be in the Spirit of our minds, and that we may grow on the new man, which after God is created, in righteousness and true business, and our God shall supply all our needs according to His riches in glory by Christ Jesus. Amen. See Eph.

(To be continued)

iskilwa, III.

There are a lot of people in the Church who need a blood-transfusion. When there is a transfusion of the blood of Jesus Christ into their veins, the new life springs up.—Aaron Mast.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

I would be glad to have you explain why we read in Matt. 1:16, that Jacob was the father of Joseph, and in Luke 3:23 that Heli was the father of Joseph. D. S.

You will notice that the lines are the same from Abraham to David. From David on, Matthew takes the line of Solomon, through the line of Jewish kings, past the captivity and return, to a certain Jacob, who "begat Joseph the husband of Mary." In the line according to Luke the order is reversed, and the words "the son" are supplied by the translators. From David on down Luke follows the line of Nathan, full brother of Solomon (I Chron. 3:5), and skips the line of kings entirely. Heli (or Eli) was not the father of Joseph (husband of Mary), but was "of him" an heir at law as the husband of Heli's daughter. Heli had no sons, but did have daughters; among them was Mary the mother of Jesus. For the law covering such cases the Lord Himself spoke through Moses (Num. 27:1-11; 36:1-13). If Heli had had a son his inheritance would have passed to him and Mary would have been excluded. As it was, the inheritance of Heli and his ancestors passed to Mary's Son—Jesus Christ. Hence we see that Jesus Christ of Nazareth in the flesh was in the direct line of descent from David through Nathan (not Solomon). Joseph the husband of Mary was a descendant of David through Solomon and the line of kings, but could have no legal claim to the throne himself because of the curse pronounced on Coniah (Jer. 22:24-30), who is the same as Jechonias (Matt. 1:11, 12). Although Jesus was not the Son of Joseph (Matt. 1:18-25), He was Heir-at-law of Joseph and his ancestors, because He was the Son of Mary, wife of Joseph. Since Jesus was no descendant of Coniah the curse upon Coniah had no effect on Jesus. Hence it came to pass that Jesus Christ in the flesh, the Son of Mary, the Son of man, the Son of God, combined in Himself the right, claim, and title to the throne of David as Heir of both the lines of Solomon and of Nathan. Jesus was crucified in the prime of His early manhood, and ascended to heaven, and took with Him all title to the throne of David. So it is that if modern Jews should attempt to set up an earthly throne for a claimant to David's right to reign, it would be a false claim. Both lines (Solomon's and Nathan's) culminated in Christ.

It will be noticed that the conclusions of a study of these lines of names are not based upon commentaries nor upon man's reasoning, but upon the

unfailing Word of God. Nor does the fact that Jesus Christ, according to the flesh, had a royal claim as none other ever had, detract one particle from His Messiahship nor from the joy that is ours in the claim we have upon Him as our Redeemer, and the royal Ruler in every loyal heart to-day.—J. A. R.

When, where, why, by whom, and under what circumstances was the Santa Claus myth brought forth?

C. D. W.

We quote from The Modern Encyclopedia: "American corruption of the Dutch San Nicholas (St. Nicholas), the patron saint of children. St. Nicholas was a legendary priest of the 4th century, whose festival was widely celebrated on Dec. 6. In the Low Countries and the Rhine provinces, the St. Nicholas festivities were absorbed into the Christmas Eve celebration. Dutch settlers brought the St. Nicholas customs to New York, whence they spread to other parts of the U. S. and became amalgamated with the Christmas customs from other countries." Like other customs of heathen origin, its amalgamation into what is supposedly a Christian festival has not altogether stripped it of the earmarks of its origin.

David says, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Does this conflict with the fact that Lazarus died a beggar at the gate of the rich man? R. K. S.

David, giving voice to his observations, simply records what he saw. He does not say that there are no such cases. At the same time he gives voice to a universal fact that God never forsakes His own. When He permits His people to suffer—as He did His only Son upon the cross, the apostles and many thousands of others to suffer martyrdom, etc.—it is not because He has deserted them but because in His all-wise providence He knew that this suffering meant most for the Cause. The story of the rich man and Lazarus has meant the salvation and spiritual strengthening of thousands of people whose glory in eternity will proclaim the wisdom of God in allowing Lazarus to suffer.

The first Bible printed in America was in the language of the Algonquin Indians. John Eliot was the translator and the work was printed in 1663. It was not until 1777 that a part of the Bible was printed in the English language in North America and it was five years later when a complete English copy of the Bible was published on this continent. It was issued in Philadelphia and the Scotch publisher lost \$15,000 in the undertaking. This was 162 years after the Pilgrims landed at Plymouth Rock.

PREACHERS' PAGE

THE SYMBOLICAL SEVENS OF REVELATION

By Christian K. Lehman

For the Gospel Herald.

I. The Seven-fold Description of Christ

1. His head and His hairs—white as snow
2. His eyes—as a flame of fire
3. His feet—as molten brass
4. His voice—as the sound of many waters
5. His right hand—holding the seven stars
6. His mouth—as a sharp two-edged sword
7. His countenance—as the noon-day sun

II. The Seven Stars—Angels of the Seven Churches

III. The Seven Golden Candlesticks—the Seven Churches

IV. The Seven Churches

1. Ephesus
2. Smyrna
3. Pergamos
4. Thyatira
5. Sardis
6. Philadelphia
7. Laodicea

V. The Seven Seals

1. White horse and rider
2. Red horse and rider
3. Black horse and rider
4. Pale horse and rider
5. Souls of martyrs under the altar
6. Day of wrath
7. Rest and peace

VI. The Seven Trumpet Angels

VII. The Seven Trumpets

1. Hail, fire, blood
2. Burning mountain cast into sea
3. Great star Wormwood fell to earth
4. One third of sun, moon and stars smitten
5. Bottomless pit opened releasing terrible locusts
6. Four angels of death released from Euphrates
7. Kingdoms of this world become kingdoms of our Lord

VIII. The Seven Personages

1. The woman—Israel
2. Satan—devil, red dragon
3. The man child—Christ
4. Michael—the arch angel
5. The remnant of Israel
6. The beast out of the sea
7. The beast out of the earth

IX. The Seven Angels having Seven Last Plagues

X. The Seven Golden Vials

1. Upon earth—grievous sores upon men
2. Upon sea—sea became blood
3. Upon rivers and fountains—became blood
4. Upon the sun—scorched men with fire
5. Upon the seat of the beast—his kingdom full of darkness
6. Upon river Euphrates—dried up.
7. Into the air—voices, thunderings, lightnings, earthquakes, city divided, islands fled, Mountains not found, great hail

XI. The Seven Dooms

1. Babylon
2. Beast
3. False Prophet
4. Kings and armies
5. Gog and Magog
6. The devil
7. Unbelieving dead

XII. The Seven New Things

1. New heaven
2. New earth

3. New peoples
4. New Jerusalem
5. New temple
6. New light
7. New Paradise

Christ among the candlesticks gives us a glimpse of the glorified Saviour, His presence and concern for His Church. The messages to the churches show the characteristics, condition, purposes, and needs of the churches then and now. The seals series seems to give a general view of the progress of events and forces at work during the Gospel age both in heaven and on earth without much detail. The trumpet series evidently portrays the warnings and attending judgments of the age in more detail ending in the triumph of our Lord and the destruction of the wicked in the period of the seventh trumpet. The seven personages seem to indicate the activities of the personalities that are outstanding in the contest of the age between the forces of good and evil. The seven vials give in detail the seven last plagues visited upon the wicked on earth during the day of wrath while the redeemed in glory are singing praises to God. The seven dooms indicate the final punishment to be inflicted upon every one who has opposed Christ in all ages. Babylon seems to include both the wicked of the world as well as apostates and hypocrites. The seven new things symbolize the eternal rest, peace, joy, and bliss of the redeemed in glory in the presence of Father, Son and Holy Spirit with all the holy angels.

Lancaster, Pa.

JUST PREACHERS

By Ira D. Landis

For the Gospel Herald.

Your minister may be just a preacher, even though he can give a message with emphasis. I have in mind a man some years ago, who had a large tabernacle opposite one of our churches. He drew large crowds, (including some of our people) and moved the city; yet before he could leave he was under arrest for immorality. He was here only to sow discord among brethren (Prov. 6:16-19) for filthy lucre's sake (Tit. 1:11).

Some Shortcomings

Your minister may be one of those who in their preaching mean it well, but in practice are very negligent. Here is a minister who one Sunday preaches very strongly against the radio and the following week advertises his own goods over it. Here is a minister trying to build up the Church of Jesus Christ with others, when his own family is out in the world (Prov. 22:6). Here is one who speaks on nonconformity, when his own daughters and sons in the Church do not practice it. Here is a minister who speaks against the use of a certain fabric in our adornment when his wife that very day was wearing it. Here is a minister denouncing certain irregularities and rebellion in practice, when he himself holds similar attitudes towards doctrine (Rom. 2:1; 21:4).

The Proper Example

Again, your minister may be JUST as many to-day and yet a minority who are (1) of God, (2) in the sight of God, (3) speaking in Christ and can do so, because they are not as many who corrupt the Word of God whether in faith or in practice (II Cor. 2:17). If so, remember him, obey him, salute him (Heb. 13:7, 17, 24), for their work shall stand the test of time (Matt. 7:24, 25) and, as Abel of old, even when dead will yet speak—and then possibly more loudly than now.

Confessions of a College Professor

Because there is such a striking similarity to the subject, I want to give The Confession of a college teacher, as found in the December '33 Readers' Digest. It is the story of a professor after ten years in the class-room of a nationally known college. The first morning, upon entering the class-room, he was on fire to teach with a passion for men and letters and took it for granted that every one in his class were of the double "A" type and were there as students to put in the best and get the best out, inspired by a love for the best at all times. This was his conviction until test time. These test sheets showed the grossest errors in grammar, spelling, and punctuation and a decided degree of ignorance. "He was trying to teach Milton to students who didn't know Mother Goose."

Then he tried weekly essays but soon learned they could not think for themselves, neither did they want to learn. Anything—anything but to use their own minds. Frenzy almost seized him when he read their first essay. For Kubla Khan, one wrote "Cube the Can." For poetaster, one wrote postmaster. On Robert Herrick, two writers three centuries apart; their lives were intertwined as though they were one man.

"My pupils," he writes, "not only lack knowledge, but they have almost no idea of how to acquire it. Nor did the majority of them care. A few frankly admitted that they were not interested in poetry, mathematics, chemistry, or anything else. They were in college because their friends were there, because it was the thing to do."

"On the morning I returned the essays, I poured out my soul in a terribly sincere plea for learning. I begged each student to build an inner citadel of the spirit, enriched by knowledge, where at times he might retire from the clank of the world. I so bared myself that I trembled when I finished. Then a boy raised his hand: 'Are we going to be responsible for all that in a final examination?' he asked."

He tightened on the drifters and loafers, called their bluffs and gave them the grades they deserved. At

the end of the first semester twelve out of forty transferred and only eighty registered for next year.

The next year he admitted he wasn't very enthusiastic about Edgar Guest, Kawatha, and Little Boy Blue, and immediately the report was circulated that he had no time for American literature. This was added to the charge of being merciless and unreasonable. This continued for three years, trying to raise the standard of learning, sift out the unfit and thoroughly equip the fit for the field they expect to enter.

The dean told him to coddle the loafers. The associate professor told him not to take things too seriously, for his position was in danger. At last he recognized that he must fit himself to the system or get out. He loved teaching and the honor accruing, so he acquiesced.

Usually college professors form their teaching policy slowly, drifting into it not realizing that they have fully surrendered to the whine of students, the complaints of parents and the subtle pressure of College authorities. While his experience was somewhat different he too learned that he was to function merely as an intellectual chaperone.

One evening he went to the home of Betty, one of his students, socially prominent but intellectually sub-mere, with no interest in books or study. At dinner the subject for conversation was the weather, the dress Susan Carter would wear for her debut, and then Amos and Andy over the radio. Mrs. smiled while listening. Mr. slapped his knee in appreciation, and Betty puffed away at a cigarette, dully staring upon the floor. The library included dummies and new books untouched. The mural decorations were not tasteful or artistic.

Suddenly he said, "I understand. Betty's high school was not to blame. Her college was not to blame. Nor she. How could she love Shakespeare, Rembrandt, and Beethoven when she had been reared in that home . . .

And we professors can't make scholars of boys and girls who come to us from homes of dummy books, cheap prints, and certain types of radio entertainment. We can only work with the material sent by the American home. Indeed they give back to the home only a slightly veneered version of what the home originally sent them.

The year I made my decision to conform, I passed all my students but two; I abolished the weekly essay; I assigned simple poems to be read; I gave only simple tests. Soon word went out that I was really a swell fellow; I must have been in bad health before. To-day I am called one of the best profs on the faculty. Janitors have to put extra chairs in the aisles of my lecture room. But what of my

love for scholarship? I don't know. I know only that I have a job; that the College officials worry me no more about my teaching; that on the Campus I am a fine fellow."

The Application to Preachers

This is an exact portrait of many a preacher in our land to-day. They start out with a love for the truth, and being just ordained everybody wants to hear them. However, when the general membership learns that they are not preaching to tickle men's ears (II Tim. 4:3,4) but give forth words of truth and soberness (Acts 26:28), as ambassadors (II Cor. 5:20) of Him who is faithful and true (Rev. 19:11) and actually to represent the faith of our Fathers and according to their ordination vow, they are soon thrown into the dilemma of the above professor. Will they stoop to color the truth, deceive themselves and their fellowmen, or will they resist the temptation of filthy lucre and worldly applause and remain true to the Lord and His Church regardless of cost?

The solid thinkers to-day, as always, are in the minority. The majority are followers and not thinkers. Now if the unthinking follow a distorted thinker, a catastrophe always occurs (Matt. 15:14). But if on the other hand your leader is Holy-Spirit-filled, heavenly and not earthly-minded, the opposite is markedly true, (e.g. Pentecost).

A minister related, some time ago, that when first ordained he had convictions on Sunday feasting. He gave it, and at first it did some good. As time passed the results were not so manifest among the membership, the newness of the conviction grew dull in the minister, and he dropped the conviction. Why? The people (I Sam. 15:15) paid no more heed to it. He generalized it as a sample of present-day convictions among preachers. Thus are convictions discarded to the waste paper basket, for no other reason than that the "people love to have it so" (Jer. 5:30,31).

Literature in Homes

Now take a peep into the homes and observe but little literature of a sound nature. The mail order catalogue, the fashion sheet, the local newspaper with its funny sheet, hold the most prominent place in the kitchen, where most of the time is spent. The living room has a complete set of Russellite literature (bought for a song), Wells on history, Paine on philosophy, Larkin on The Plan of the Ages, and such like—and then we wonder why we have no spiritual seed. They turn on the radio to hear Amos and Andy or some popular preacher, trying to cut sirloin steak out of sheep and venison out of calves, or to give the Word of the Lord, when the Lord God hasn't so spoken (Ezek. 22:28). They would recognize in Christ ten thousand instruc-

tors by precept and disdain the few instructors by example (I Cor. 4:15). Then we wonder why our people do not enjoy strong meat (Heb. 5:12-14)!

We have the products as preachers from such homes. We listen to the whines of the spiritually blind, to the complaints of parents unsympathetic and unappreciative of the standards of the Church and the Word, and the subtle pressure from the enemy of men's souls brought in from the so-called Christian world. We find ourselves only as chaperones who give heed to the spirit of the times, forgetful of the Spirit of the living God. Not appreciating the best, the best is not given, and we find ourselves in a spiritual depression, unacquainted with the Lord of glory, who alone can move us out.

An Appeal for Loyal Messengers of the Truth

Are we able to throw away convictions founded upon the Word? Are we willing to be satisfied with anything less than the first love? We may get filthy lucre; we may be popular preachers. But how can we live down conviction? How can we throw away portions of God's Word? How can we dispense the faith of our fathers to the winds? How can we thus free ourselves at the judgment bar of God when we know Jas. 4:16,17 and II Tim. 4:1 are true? No, we are persuaded better things of you.

"God give us men! A time like this demands
Strong minds, great hearts, true faith and
ready hands.

Men whom lust of office does not kill;
Men whom lust of office cannot buy;
Men who possess opinions and a will,
Men who have honor, men who will not lie.
Men who can stand before a demagogue
And condemn his treacherous flatteries
without winking.
Pure men, sun-crowned, who live above the
fog
In public duty and private thinking."

God give us men who will not stoop to lower standards of the Bible or the Church, but only stoop to bring their fellow-men to a higher plane; men who know what the Church stands for in doctrine and practice and with convictions stand for it. We need not just preachers, but preachers truly just (Titus 1:8); for if we lead the sheep astray or give them poison instead of pure milk and strong meat of the Word, they will find no forgiveness when they stand before the Judge of all the earth, neither will we. God give us men (Matt. 9:38)!

Lititz, Pa.

It is a wonderful thing to talk to men about God; it is a more wonderful thing to talk to God in behalf of men.—S. E. Allgyer.

The Lord Jesus has come to take the world out of us—not to take us out of the world, but the world out of us.—Aaron Mast.

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

ONLY WAIT

Oft there comes a gentle whisper o'er me
stealing
When my trials and my burdens seem too
great;
Like the sweet-voiced bells of evening, soft-
ly pealing,
It is saying to my spirit, "Only wait."

When I cannot understand my Father's lead-
ing,
And His dealing seems to me but cruel
fate,
Still I hear that gentle whisper ever plead-
ing,
"God is working, God is faithful—only
wait."

When the promise seems to linger, long de-
laying,
And I tremble, lest, perhaps, it come too
late,
Still I hear that sweet-voiced whisper ever
saying,
"Though it tarry, it is coming—only wait."

O, how little soon will seem our hardest sor-
row,
And how trifling is our present brief es-
tate,
Could we only see the light of heaven's to-
morrow,
O, how easy it would be for us to wait.

I have chosen my eternal portion yonder,
I am pressing hard to reach yon heavenly
gate;
And though oft along the way I weep and
wonder,
Still I hear that cheering whisper, "Only
wait."

—J. Tappmeyer.

THE JOY OF THE LORD

Joy is the highest attainment of life.
It comes of perfect living and is marr-
ed by imperfection. It is music with-
out a discord, motion without a trace
of friction, pleasure unalloyed.

Happiness is the greatest paradox
of nature. It can grow in any soil, live
under any conditions. It defies envir-
onment, comes from within, is the rev-
elation of the depth of the inner life
as light and heat proclaim the sun
from which they radiate. Happiness
consists not of having but of being,
not of possessing but of enjoying; it
is the warm glow of a heart that is at
peace with the Lord.

Joy is deeper than happiness. It is
the outcome of good happenings or
favorable circumstances. It wells up
in the heart, a fountain which never
fails. Happiness laughs when the sun
shines, but grows sad when clouds
gather. Joy sings on in all weather
and in all experiences.

—Sel.

SHUT-IN AND SHUT-OUT

The O. T. account of the ark that
the Lord commanded Noah to build
for the saving of those that would be-
lieve and heed the call that Noah gave
them for he is spoken of, as the preach-
er of righteousness.

The door was the entrance to safe-
ty for those inside from the destruction
that was to come on those outside.
The ark is used as a type of the
Church, one window in the top as the
light of the Holy Ghost coming down
from above. A general invitation went
out to the people to come in. After
the creatures obeyed that were called
in and the family of Noah also came
in, the Lord shut the door and they
were safe inside. No difference what
happened outside those inside were
safe and at ease; while the Lord pro-
tects them safety is sure.

Jesus said, "I am the Door," again,
"He that climbeth some other way is
a thief and a robber." Jesus being the
door, and the way, was already point-
ed out and foretold by prophets. He
Himself beckoned His people to come
in through Him, after proving His
power in the miracles that were done
in their presence. Coming inside is
safety. They shall be kept from the
hour of temptation that shall come
upon the world. Another promise is
that "No man shall be able to pluck
them out of my hands."

Another privilege we have inside is
to take the suggestion that the Lord
gave when you have shut the door of
your room then "pray to your Father
in secret and your Father which seeth
in secret shall reward thee openly,"
another promise, the one window may
be used as a type of the Holy Spirit,
"When He the spirit of truth is come,
He will guide you into all truth;" in-
deed a blessed privilege to be inside the
door at home with the Lord.

Another promise awaiting the faith-
ful is illustrated with the ten virgins
that were waiting for the bridegroom
to go in with him to the marriage;
those that had oil went on in with the
bridegroom and the door was shut, the
five were safe inside the door and en-
joyed the feast, and, more than that,
the presence of the Lord Himself.
They who have entered in through
the door (Christ the door) into His
Kingdom shall be with Him when He
comes again, "They shall be mine
saith the Lord of hosts, when I make
up my jewels." That where I am there
ye may be also.

Shut-out

Those that stayed outside in the
days of Noah, were such as had the
testimony of Noah through his preach-
ing and the ark in building. No doubt
they made fun of Noah, building a
boat on dry ground and shaping it so
large that he could take the animals
along, while they stayed outside until
the door was shut; and when the
Lord had shut the door it was closed
to stay. "He that openeth and no man
shutteth, and shutteth and no man
openeth."

The present privileges, as in the
days of Christ, are to come inside
through the door. Jesus said, "Ye will
not come to me that ye might have
life." As in the days of Noah, the mes-
sage goes out to all, a general invita-
tion to come in. To the Pharisees the
Lord said, "But woe unto you scribes
and Pharisees, hypocrites, ye shut up
the kingdom of heaven against men,
for ye neither go in yourselves, neither
suffer ye them that are entering to go
in." To another He said, "Thou art not
far from the kingdom of God." The
Lord spoke in tones that are touching
when He said, "O Jerusalem, Jerusa-
lem, thou that killest the prophets and
stoneth them that are sent unto thee,
how often would I have gathered thy
children together, even as a hen gath-
ereth her chickens under her wings,
but ye would not."

The other picture still unfinished is
the five foolish virgins that came when
it was too late to go in by the door
into the marriage feast. This no doubt
was a pointed teaching for the chil-
dren of Israel who had the first inv-
itation and were careless about enter-
ing in while the door was open. The
promise was also to the Gentiles, and
then came true the saying, "The last
shall be first, and the first last." The
final word to the hypocrites is record-
ed in Lu. 13:28, 29: "There shall be
weeping and gnashing of teeth, when
ye shall see Abraham, Isaac, and Ja-
cob and the prophets, in the kingdom
of God and you yourselves thrust out.
And they shall come from the east
and from the west, and from the north
and from the south, and shall sit down
in the kingdom of God." What a priv-
ilege we have to be inside the door
where we have a doorkeeper that
knows, "He that openeth and no man
shutteth, and shutteth and no man
openeth." —H.

If we are to be used as instruments
in the hands of God, we must surren-
der ourselves into the hands of God,
consecrated to His service. —Lloy
Kniss.

There is one thing that we notice
about Jude: He loves to speak of three
things at the same time. We find about
six or seven such triplets in his epistle.
—Ira D. Landis.

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE GOSPEL OF THE KINGDOM

OUTLINE STUDY

Lesson for Feb. 11, 1934.—TIMELY WARNINGS.

Lesson Scope.—Matt. 7:1-29.

Lesson Text.—Matt. 7:12-27.

Time and Place.—A. D. 28, probably on Horns of Hattin on west side of the Sea of Galilee.

Leading Character.—Our Lord Jesus Christ.

Golden Text.—Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.—Matt. 7:19.

Points for Meditation.

1. The Golden Rule.
2. The two ways.
3. Proper attitude toward false prophets.
4. Fruit-bearing.
5. A sad disappointment.
6. Building on the Rock and on the sand.

Introductory Thoughts.—May we again renew our suggestion that you read the entire Sermon on the Mount as the beginning of your study of this lesson. Each of the three chapters into which this Sermon is divided presents a line of thought distinct in itself; yet the three chapters taken as a whole present a harmonious line of thought from beginning to end. This lesson has been properly called a "temperance lesson;" temperance in the best and highest sense of the word.

LESSON COMMENTS

The Golden Rule (12).—We could profitably spend a whole lesson period on this verse alone. The world is suffering to-day because this rule is sadly neglected. If it were universally put in force—nationally, industrially, socially, in domestic circles—our present economic ills, to say nothing of moral and religious ills, would be speedily settled. Briefly stated, the Golden Rule means living for the good of others; while prevailing customs and policies are along the line of living for self.

The Two Ways (13, 14).—There are no other ways; we are on one or the other. The first is the way of life, the way of holiness, the way that leads to glory; the second is the "way that seemeth right," the way of death, the way that leads to destruction. Since there are only two ways, it follows that there can be but two destinies. These destinies are everywhere held forth, and the Bible contains numerous object-lessons forcibly impressing upon us this great truth.

Christ calls these ways "narrow" and "broad." But in reality this "narrow" way is broad enough that no one needs feel cramped for room when he follows in the footsteps of our Savior, and the "broad" way is so narrow that no one can stay on it without in the end falling into the fathomless abyss of eternal despair.

Fruit-bearing (15-20).—Christ gives us a very simple illustration, teaching the lesson that "whatsoever a man soweth, that shall he also reap." As a good tree can not bear evil fruit or a corrupt tree bring forth good fruit, neither can a consecrated child of God bring forth

evil fruit or a person of corrupt heart bring forth the "fruit of the Spirit." A tree is known by its fruits. A prophet is proven to be true or false, depending upon the results of his influence and labors. Get right with God, and "Well done" will be His pronouncement upon your labors. Read the fifteenth chapter of John for a further exposition on fruit-bearing.

A Vision of the Judgment (21-23).—Christ goes on. He makes it plain that only those who are obedient to His commandments have any show of getting into His Kingdom. It is not enough to say, "Lord, Lord;" not enough to profess conversion; not enough to join some church: it is only "he that doeth the will of my Father which is in heaven" that stands in line with the promise. He then proceeds to show how it will be "in that day." "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I pro-

fess unto them, I never knew you: depart from me, ye that work iniquity." In other words, not what people profess to have done and been, but what they actually were on earth and what they actually did, by the grace of God and in obedience to His Word, is what will insure their passports to glory.

The Two Foundations (24-27).—One more illustration showing the results of obedience or disobedience, and the wonderful Message is brought to a close. They who hear the Word of the Lord and DO what our Lord commands are likened unto a wise man who builds his house upon a rock. Contrary winds and destructive storms can have no effect upon that house, for its sure foundation makes it secure. They who hear the Word of the Lord and do not do what our Lord commands are likened unto the foolish man who builds his house upon the sand. It becomes a victim to the storms, not necessarily because of its inferior structure but because of its sandy foundation. The foremost lesson of this striking illustration is that it all depends upon our obedience or disobedience to God as to what will be our fate in eternity.—K.

Bible Meeting Topic

BIBLE PRECEPTS AND EXAMPLES—

HONESTY (Jr.).—Prov. 11:

1-11; 19:19-22

Topic for February 11

MOTTO

"Provide things honest in the sight of all men."

OUTLINE STUDY

I. Business Honesty.

1. In weights and measures.—Deut. 25:13-16.
2. In making trades in buying.—Prov. 20:14; Eph. 4:25; Prov. 21:6.
3. Worthy business.—Eph. 4:28; Tit. 3:14.
4. Keeping clear of bribes and evil motives.—Isa. 33:15, 16.
5. Keeping clear of oppression.—Amos 5:11; Jer. 22:13.

II. Social Honesty.

1. Keeping from slander and evil speech.—Psa. 101:5; 34:13.
2. Dealing faithfully with friends.—Ruth 1:16.

III. Religious Honesty.

1. Paying what we have vowed.—Psa. 116:14.
2. Serving in sincerity.—Josh. 24:14.

IV. Job an Example of Honesty.—Job 31.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textwords, "Honesty," "Integrity."
2. What We Mean by Honesty.
3. Honesty in Our Work.
4. Honesty in Our Play.
5. Honesty in Business.
6. Honesty in Speech.
7. Honesty in Serving God or Man.
8. The Reward of an Honest Life.
9. Tell the Story of Job as an Example of Honesty.

For Seniors.

1. All-round Honesty.
2. Honesty as a Principle of Righteousness.
3. Honesty as a Policy.
4. The Power of an Honest Life.

PERSONAL THOUGHT

Dishonesty is too high a price to pay for any advantage that may come to men in the flesh. A conscience void of offense toward God and man is the highest standard of life any one can live.

SEED THOUGHTS

Honesty is the best policy, but he who acts on that principle is not an honest man.—Whately.

Though a hundred crooked paths may conduct to a temporary success, the one plain and straight path of public and private virtue can alone lead to a pure and lasting fame and the blessing of posterity.—Edward Everett.

Give us a man, young or old, high or low, on whom we can thoroughly depend—who will stand firm when others fail—the friend faithful and true, the adviser honest and fearless, the adversary just and chivalrous; in such an one there is a fragment of the Rock of Ages—a sign that there has been a prophet among us.—Dean Stanley.

What Does It Matter?

It matters little where I was born,
Or if my parents were rich or poor,
Whether they shrank from the cold world's scorn,
Or walked in the pride of wealth secure.
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you my brother as plain as I can,
It matters much.

—From One Hundred Choice Selections.

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MENNONITE PUBLISHING HOUSE
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THURSDAY, FEBRUARY 1, 1934

Field Notes

Lancaster Conference reports a total membership of 12,375 in the district, a net increase of 253 within the past year.

Bro. J. W. Hess of Akron, Pa., closed an interesting series of meetings at Hanover, Pa., Jan. 7. The meetings were well attended. There were nine confessions.

Bro. C. L. Graber of Goshen, Ind., spent a few hours in the Publishing House on Thursday of last week. He left that night for points farther east. His mission, the interests of Goshen College.

A Lancaster County brother writes under date of Jan. 26: "Meetings now in progress at New Providence, Bro. John Gochenauer in charge; New Danville, Feb. 11, Bro. Stoner Krady in charge."

A new mission station was opened up on Sunday, Jan. 21, at Dillersville, on the outskirts of Lancaster, Pa. The work is sponsored by the East Chestnut St. congregation. Long may this work continue to grow.

The monthly Bible conference at the Columbia, Pa., Mission is to be held on Saturday evening, Feb. 3, and all day on Sunday following, with Bro. B. B. King of Elida, Ohio, as the special instructor.

Brethren Clarence Ramer of Duchess, Alta., and J. H. Mosemann Jr. of Lancaster, Pa., were the instructors at the month-end meeting held at Lancaster over last Sunday—if previous arrangements were carried out.

On Sunday morning, Jan. 21, some pulpits in Lancaster Co., Pa., were filled by the following brethren: Miltersville, John H. Mosemann Jr.; Erisman's, Maris Hess and Walter Oberholtzer; Rohrerstown, Jacob Rutt.

By voice of the brotherhood in South America, arrangements were made to ordain Bro. Amos Swartzentruber to the office of bishop at the time of the annual Argentine Conference, Jan. 24. May God direct the work and add His blessings.

A meeting of the Executive Committee of the Mennonite Board of Education is to be held at Goshen, Ind., beginning on Friday morning, Feb. 9, preparing for the work of the Board, which is to meet at the same place on Monday, Feb. 12.

An interesting Bible school is reported from the Timber Church near Kalona, Iowa. Last Friday was the day set for the close of the school. Further particulars in connection with this school will probably be published in these columns later.

March 7 and 8 is the time selected for a ministerial meeting at Landis Valley Church, Lancaster Co., Pa. Such meetings have always proven themselves helpful to those in attendance, especially where the Spirit of the Lord had full sway.

Bro. Nelson Litwiller, missionary on furlough from South America, filled the regular appointment in the Prairie St. Mennonite Church, Elkhart, Ind., on Sunday morning, Jan. 21, and performed a similar service in the Belmont Church in the evening.

By a tabulated report of Mennonite congregations the total membership of the Mennonite Church is 51,308, a net gain for the year of 1512. For the real net gain for the year, add to this number the number of saints who were called to the glory world during this time.

Bro. I. S. Mast of Casselton, N. Dak., writes interestingly and hopefully of the work at Bloomfield, Mont., where Bro. George Kauffman of Kenmare, N. Dak., has recently been placed in charge as resident minister. The brotherhood at Bloomfield is planning to build a house of worship in the near future.

"Inadequacy of Evolution."—Last week, in telling of this book, we made the mistake of listing the retail price a dollar too high. The retail price of the book is \$1.25, instead of \$2.25, as stated last week. Even at the price stated last week, the book would still be cheaper than other books inferior in size and content have been selling.

Bro. J. D. Mininger of Kansas City, Kans., writes encouragingly of the work during the special Bible term at Hesston, Kans., and asks the prayers of God's people in behalf of the evangelistic meetings to start at the College on Sunday, Jan. 28, the meetings to be in charge of Bro. Mininger.

February 1 is the time set for the beginning of a series of meetings at Selkirk, Ont., with Bro. M. H. Shantz of New Dundee, Ont., in charge. A Bible conference is to be held at the same place Feb. 3 and 4, Bro. S. F. Coffman of Vineland, Ont., assisting Bro. Shantz as instructor.

To those interested in this phase of our subscription list, we will again say that the Gospel Herald is still being sent free to newlyweds for one year—provided we know their new address. When no mention is made of this when the marriage notices are sent in, or afterwards, their names are not entered on the subscription list.

Bro. Paul Graybill and wife, superintendent and matron of the Mennonite Mission in Philadelphia, are among those in attendance at the special Bible term in the Eastern Mennonite School at Harrisonburg, Va. While in Virginia, Bro. Graybill is allowing himself to be used in filling appointments in congregations in the district.

The ministerial meeting held at the Stahl Church near Johnstown, Pa., on Friday evening and Saturday of last week was attended by about two-thirds of the ministerial body of the conference district and quite a few ministers and others outside the district. The discussions were along practical lines and a live interest was manifest from beginning to end.

Bro. Paul Graybill of the Philadelphia Mission, who is attending the short Bible term in the Eastern Mennonite School, accompanied Bro. A. J. Metzler of Masontown, Pa., to the ministerial meeting held at the Stahl Church in the Johnstown, Pa., district last week. After that meeting they went to Masontown, where he filled the regular appointments on Sunday, Jan. 28.

Among recent visitors in the Publishing House and with friends in Scottdale were the following: Anna Weaver, Altoona, Pa.; Emma Zimmerman and Ruth Stoltzfus, Harrisonburg, Va.; Margaret Horst, Kansas City, Kans.; C. L. Graber and H. S. Bender, Goshen, Ind.; Foster Speicher and wife and daughter Bettie, Friendsville, Md.; Vernon and Orpha Frey, Wauseon, Ohio; Ruby Mishler, LaGrange, Ind.; Oscar N. Mishler and wife, Hollsopple, Pa.

The Mission News Bulletin of Jan. publishes statistics from thirteen inference districts giving their total contributions and average contribution per member during the year 1933. Some reading that table of statistics might get a wrong impression from the figures published if they failed to keep in mind the fact that these districts made their contributions besides those reported through our General Mission board. Multiply those totals by from two to five, and you have some idea of the total contributions in those districts.

An interesting Christian workers' conference, held at the Stahl Church Wednesday, Jan. 24, is reported from the Johnstown, Pa., district. It was one of the special activities of Ministers' Week in the Johnstown Bible School. Among the ministers present from outside the conference district were the following: N. H. Mack, New Holland, Pa.; Elmer G. Martin, Lancaster, Pa.; Martin E. Weaver, Jonestown, Pa.; Walter H. Able, York, Pa.; D. E. Kuhns, Chambersburg, Pa.; E. F. Hartzler, Marshallville, Ohio; Otis N. Johns and William Detweiler of Canton, Ohio.

Sailing Date for Missionaries.—In response to a cablegram from Brethren O. O. Miller and Elam W. Stauffer at the remaining missionaries appointed for Africa be sent immediately it was decided that Bro. John H. Rosemann Jr. and wife of Lancaster, Pa., and Sister Elizabeth Stauffer (wife of Bro. Elam Stauffer, who is now in Africa) should sail for Africa about Feb. 22. A farewell meeting is to be held at Lancaster, Pa., on Sunday Feb. 18. Latest information indicates that the proposed new mission will probably be located in former German East Africa. May the Lord direct in all things, and the work be instrumental in winning many souls for a blessed eternity.

Correspondence

Conway, Kans.

(West Liberty congregation)

Dear Readers of the Gospel Herald: A few weeks ago Bro. Earnest Garber and family of Filer, Idaho, were with us in our Sunday morning service. Their visit and especially the sermon by Bro. Garber were much appreciated.

The results of the recent reorganization of our S. S. are as follows: Adult Dept.: Supts. O. E. Hostetler and C. Coopridier; Chors., Odena Miller and Erma Brunk; Secy.-Treas., Wm. Putrager and Glenn Coopridier. Primary Dept.: Supts., H. L. Ely and Mary Coopridier; Chor., Frances Ely. S. O. E., Hostetler and A. J. Miller

were reappointed as members of the Hutchinson Mission Committee, and Anna M. Bender was chosen correspondent.

During the winter months our mid-week prayer service is being held in the various homes. Last quarter we studied the book of Acts in connection with our S. S. lessons. Bro. D. H. Bender acted as leader.

Bro. A. J. Miller is in the hospital suffering with an infected hand. Sister Anna Parsons has been quite ill for about two weeks.

Jan. 11, 1934. Anna M. Bender.

Fairview, Mich.

Greetings to All Gospel Herald Readers:—Our Bible conference and evangelistic meetings came to a close last Sunday night and Bro. King left for his home. May God abundantly bless the dear brother who gave the Word with power and truth and simplicity. Many souls were touched. There were 52 confessions (40 of them non-members), 12 consecrated, and others yet under conviction. We pray that these may yet yield to God and let Him have full possession of their hearts and lives. The meetings were inspiring all through. May we have more desire for Him who has done so much for us.

Our church business meeting is announced for next Friday night.

Sister Malinda Dettwiler, who had been ailing of late, was taken to Alpena Hospital where she underwent an operation Monday morning and is getting along as well as can be expected. We pray for a speedy recovery.

We crave an interest in the prayers of God's children for the work at this place.

Jan. 11, 1934.

Cor.

Cherry Box, Mo.

Greeting to All Herald Readers:—Christmas has come and gone, and another New Year has begun. May it remind us that there are again opportunities for us to do our best.

Dec. 31 we reorganized our Sunday school with the following results: Supts., Uriah Johnston, Claude Wise; Chors., Martha Detwiler, Margaret Bissey; Secys., Oren Detwiler, Florence Rutter; Birthday offering Sec.-Treas., Sadie Bissey; Librs., Isaiah Johnston and Viola Rutter; Cor., Mary E. Yoder; Y. P. M. Program Com., Paul Yoder, Margaret Bissey, and Sadie Bissey.

We were pleased to have Bro. N. A. Lind of Oregon with us Jan. 7. He brought us the morning message. Text, Acts 6:7. For the evening message his text was taken from Ex. 4:2.

May God's choicest blessings rest upon all.

Jan. 11, 1934.

Mary E. Yoder.

Greensburg, Kans.

Greetings in Jesus' Blessed Name:—Truly we can say with the Psalmist, "Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men. For He satisfieth the longing soul, and filleth the hungry soul with goodness." Though we are living in the drouth-stricken area, we have been richly fed through the various activities of the Church, and also from others. The week before Thanksgiving our pastor, Bro. E. M. Yost, gave us a series of meetings which were much appreciated, not only by the Church but also by the community. Following these meetings the brother was called away from home for evangelistic work. Though he was greatly missed, we were glad to share with others.

Nov. 30 Bro. Paul Erb, accompanied by several young people from Heston, gave us a message in song as well as in sermon. The message was real, pointing to that effortless life which is "rest". O that men would cease from their own works and let Christ work in and through them.

Dec. 11 L. C. Miller stopped off and gave us an uplifting sermon. We hope he will call again.

Bro. John Thut from Harper, Kans., gave us 10 lectures on Prophecy, beginning Dec. 12. This brought renewed joy to know that He is coming soon.

Dec. 17 we were favored with a song program given by four young men from Durham, Kans.

Dec. 31 Bro. D. D. Miller of Protection, Kans., gave a timely message while our pastor was holding meetings at the above stated place. Our annual S. S. Meeting was held Dec. 10. Officers as follows: Supts., W. A. Smith, C. J. Dirks; Sec., Menno Holdeman; Treas., Peter Schmidt; Chor., Wesley Jantz. We look forward with new courage for a better year.

Jan. 12, 1934.

Cor.

Ringwood, Ont.

(Almira congregation)

Dear Readers of the Gospel Herald, Greetings:—The Lord has permitted us to see another year. May we as followers of His do more for the cause of Christ this year than we did last year.

We were privileged in having Bro. D. A. Yoder of Elkhart, Ind., speak to us on Nov. 19. He brought us a stirring message from Heb. 12:1,2. It was appreciated very much. May the Lord bless him abundantly wherever he goes.

On Dec. 3 we reorganized our Sunday school: Supts., Allan Wideman, Jacob Wideman; Sec'y., Stanley MacDowell; Chor., Mrs. A. D. Grove.

The congregation at this place is not (Continued on page 940)

Miscellaneous

MY PLACE IN GOD'S PROGRAM

By Silvanus Yoder

For the Gospel Herald.

The title suggests two ideas: (1) a program; (2) my adaptation to the program. The importance of the program is evident because of the fact that it is God-ordered and thus my obligation to adjust myself to this divine program has become a matter of serious conviction.

The success of a religious meeting in a large measure depends upon the quality of a well-ordered program and the response of those who are called to carry it out. A successful evangelist endeavors to arrange his labors in perfect harmony with the convicting power of the Holy Ghost. Any other course is futile. The many miserable failures that have befallen evangelists because of a lack of spiritual blending and harmonious teaching are only too evident.

The stones of which Solomon's Temple was built were made ready before they were brought to the site; so that there was neither hammer nor ax nor any tool of iron heard in the house while it was in building. This graphic description of the temple in building serves as a timely and beautiful illustration of the Divine Architect under whose supervision we are also "build-ed together for an habitation of God through the Spirit."

God's Program for this Dispensation

The program of God for this dispensation is given in Matt. 28:19, 20. It is the command of the Lord Himself. The insistent demands of Christ upon His true disciples are repeatedly expressed in the epistles and exemplified by the faithful disciples. The noble sacrifices and privations of Stephen, Paul, Barnabas, Silas, and others of the New Testament era have been followed up by devoted men of God until the glorious Gospel has reached our age. We in this twentieth century of the Christian era have been made partakers of the greatest blessings ever bestowed upon mankind.

Has the program of God for this dispensation been carried out? A glance backward over the pages of Church history reveals to us some startling facts. True, there are many devoted men who have adapted themselves to this program and who have made themselves truly responsible for all that God has enjoined upon them. Their records stand as shining light-houses on a rocky and broken sea-shore while the failures of others are lost in obscurity. We seek the records of the enemies of the cross to

learn the failures of God's people who failed to adapt themselves to this program. Let me give just one illustration to serve as a general example of negligence on the part of God's people who failed to adapt themselves to this Divine ordered program. The

Rise of Mohammedanism

took place in a country that had been evangelized. It rose among the people of a community in which there dwelt the people of the ancient fire-worshippers. The pagans as well as the followers of Zoroaster with the Christians lived in common to a large extent. Their altars and places of worship stood side by side. The existing conditions of that community as history describes them have been a strange feature to many. An opportunity of a more inviting character was never granted the Church to make known the real satisfaction of a soul that longed for God. The pagan people were tired of their superstitious worship. They craved for an awakening. Why did not a Moody or a Spurgeon or a Knox or a Menno Simon arise and disperse the gloom by a real revelation of God's dispensational Truth and save the people from the blighting influences of the False Prophet? Surely some one resisted the promptings of the Spirit. Some one refused to adapt himself to the God-ordered program. Some one failed as an ambassador for Christ and the Christian missionary of India and Africa has a bitter rival and a renowned enemy to face to-day as the result of this failure.

Work While it is Day

How can I adapt myself to the program of God? Let me give another illustration: An enthusiastic young man of real patriotic zeal in time of war once remarked, as he offered himself a volunteer, "This opportunity to do something for my country will soon be over." Would to God that I as an older person could instill into the hearts of my children and into the hearts of my Sunday school pupils and into the hearts of the rising generation this enthusiasm for a cause far nobler than the cause of war, a real zeal for the cause of righteousness and the salvation of souls, a zeal for the eternal welfare of God's highest creation.

Brother, this opportunity to adapt ourselves into the program of God will soon be over. The House that is being built by the Divine Architect for "an habitation of God through the Spirit" will soon be completed. The summer time of our lives will be followed by the oncoming winter, and the day of reckoning will appear only too soon. This opportunity will soon be over.

Goshen, Ind.

THE PLACE OF THE CHURCH IN THE LIFE OF A CHRISTIAN WOMAN

By Erma Yoder

For the Gospel Herald.

The Church is a body of believers who gather together from time to time to worship God. A group of people who having confessed and forsaken past sins, are baptized, and have become "a chosen generation, a royal priesthood, an holy nation, a peculiar people;" and finally, as the bride inheriting the kingdom of heaven.

The human body has many members, each having a definite purpose and place to fill. So also the church has many members, but one body. Now we ask: As Christian women and members of this body, what place does the Church have in our lives?

If we have repented of our sins, experienced the new birth, forsaken the world with its pleasures and lusts, and are wholly upon the altar of the Lord, then the Church will help us to live a quiet, peaceable, and overcoming life. "Who can find a virtuous woman? for her price is far above rubies" (Prov. 31:10).

The influence of the Church will help us to bear the fruit of the Spirit—"Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance—and also to be an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."

The Church gives Christian women an opportunity for expression of religious thoughts and emotions, quietly sending our petitions and wishes heavenward, to God who hears and answers prayer. He has promised that, "No good thing will he withhold from them that walk uprightly" (Psa. 84:14).

Then again, in singing songs of adoration and praise our very souls are lifted up to higher planes of thought and living, and there also comes a feeling of reverence and devotion that cannot be experienced in any other way.

The Church is a means whereby we receive spiritual refreshment. As the manna fell in the wilderness for the children of Israel, so also the heavenly manna is made to fall through the servants of God, the ministry. The more spiritual we are, the more spiritual food it takes to satisfy us.

We have an example of this in the life of Mary and Martha. The duties of temporal things took up much of Martha's time, but Mary was so hungry for spiritual food that she gladly sat at the feet of Jesus to listen to His teachings. She chose that which cannot be taken from her.

These temporal things have their rightful place, but we need to keep them in their place. I have known Christian women to stay away from church services to prepare a meal who

it was not necessary. I am sure if we do this we lose a blessing, and also disobey the commandment: "For-sake not the assembling of yourselves together as the manner of some is." One of the most substantial ways of supporting the Church is faithful attendance at her public services.

By assembling of ourselves together we receive and enjoy the blessing of Christian fellowship. As we sit together in heavenly places in Christ Jesus and worship in Spirit and truth, we receive new strength and inspiration and power to go forth and meet successfully the many problems and trials that come to each of us. How do we meet these tests? With complaining and faultfinding, or cheerfully, as "good soldiers of Jesus Christ?" This Christian fellowship helps us to grow in the knowledge of our Lord and Savior Jesus Christ.

Our influence is continually going out either for good or bad: by our deeds, our words, our very thoughts. We need to be careful, because some one is watching us.

It is of greatest importance and help that we associate with people with high aims and ideals. These are nearly always found within the church. We imitate others to a great degree, whether we realize this or not. How natural for a child to look up to those around him for an example, and how readily does he copy all that he sees and hears. Are we as Christian women letting our lights shine brightly to those around us?

FIFTY MENNONITE LEADERS

LEWIS JAMES HEATWOLE
(1852 — 1932)

By Daniel Kauffman

For the Gospel Herald.

The subject of our sketch occupies a place in the history of the Mennonite Church that is peculiarly his own. His personality was such that he was not especially prominent, as compared with other leaders of men, and yet there have been few men who presented such a many-sided career as that found in his life and labors. Briefly his biography is written as follows: "Lewis James, son of David and Catherine (Driver) Heatwole, was born near Dale Enterprise, Va., Dec. 4, 1852; died in the same community Dec. 26, 1932; aged 80 years, 22 days." In this span of fourscore years there is a record of a beautiful, faithful life that will leave its impress upon a number of generations to come—if the Lord delays His coming.

He gave his heart to the Lord in early life, united with the Mennonite Church and remained a faithful, active member to the end of his earthly

"Ye are the light of the world," is the way Christ impresses this responsibility upon us. Not only does the world need the Gospel, but it also needs living examples of how this Gospel should be translated into actual life. Christian women, by constant, consistent example have an untold power for good over those with whom they come in contact.

Heb. 13:17 reads: "Obey them that have the rule over you." To render willing obedience should be the sincere desire of every Christian woman as a member of the body, the church. Paul tells us in I Thess. 5:12, 13: "We beseech you, brethren, to know them which labor among you and are over you and to esteem them highly for their works' sake." The seed of disrespect is so often sown in the hearts of children and young people by expressions made in the home reflecting upon the ministry. They who bring reproach upon the ministry by disrespect bring reproach upon Christ the Head of the church.

Might this be the sincere desire of every Christian woman: to faithfully fill my place to the best interests of the church and the cause of Christ. Loyalty to God and the church carries with it a mighty influence for good. May we be loyal to the work of the church, loyal in separation from the world, loyal in supporting the public services and activities of the congregation, loyal to all that is good, and high and noble, loyal to Christ.

Midland, Mich.

career. In 1875 he was united in marriage with Mary A. Coffman, daughter of Bishop Samuel Coffman and sister of John S. Coffman the pioneer Mennonite evangelist, and her companionship meant much to him as he faced the issues of life. In 1887 he was ordained to the ministry in Weavers Church near Harrisonburg, Va. Two years later he moved with his family to Cass Co., Mo., where in May, 1892, he was ordained a bishop. But ill health and a longing for the scenes and associations of former years took him and his family back to Virginia where, after the death of his father-in-law, Bishop Samuel Coffman, he succeeded him as bishop over the congregations of the Middle District in the Shenandoah Valley, which office he held at the time of his death.

Aside from his duties as a minister and bishop, Bro. Heatwole rendered conspicuous service in a number of other lines. He was a prolific writer, contributing to his own church papers, to scientific journals, to county papers, and wherever he had opportunity or inclination to leave his testimony. His articles in our church papers covered

a period of nearly half a century, and were numbered by the hundreds. He was also author of several books, among them his "Key to the Almanac and the Sidereal Heavens," "Moral Training in Our Public Schools," "Mennonite Handbook of Information," etc.

Perhaps his most conspicuous service, outside the ministry, was that of weather observations and almanac calculations. In this he was quite proficient, as is evident from his "Key to the Almanac and the Sidereal Heavens." As a weather observer he had a record of about 64 years. So well established was he as an almanac calculator that at one time he furnished these calculations to about 60 almanacs published in the United States and Canada. In this he had a field all his own, so far as service in his own church was concerned, as there was no one in his church to fill this place after his death.

During his long career in the service of his church he took a live interest in all of its enterprises. From the time of the organization of the Mennonite General Conference he was one of its most active supporters, attending regularly until declining health prevented him from going. He was for many years a member of the Mennonite Publication Board and of the Mennonite Publishing Committee, and his counsels were always listened to with interest for he was uniformly on the practical side of life. In school affairs he was not only a public school teacher but carried his interest to a point where he prepared a series of Moral Standard Readers, which are still in manuscript form. He was a pioneer in the movement which finally resulted in the founding and organization of the Eastern Mennonite School, and it was due largely to his efforts that the school was tided across the crises and dangers of its earlier existence.

As a public speaker he was never rated among the "spell-binders." Others outshone him. But he had the knack and the capacity to say something worth while whenever it came his time to speak, and his services were called for in many fields. As a minister and an almanac calculator he was widely known, his voice was heard in many congregations, and his name a household word in thousands of homes. A mild-mannered man bearing good will to his neighbors, he had few enemies, as compared with other men prominent in public life. And when the Lord saw fit to call him home his passing was sincerely mourned by a wide circle of friends—and then we only realized that his many-sided interests and labors made him a power among us and by his passing a vacancy was made that was hard to fill. The memory of his influence is still with us, and his testimony as to life

and doctrine is preserved to us and to oncoming generations in the literature which he left behind. May we not only cherish his memory but also promulgate the standards of doctrine and life and the Church enterprises to which he had dedicated his life.

Scottdale, Pa.

CORRESPONDENCE

(Continued from page 937)

very large. We ask an interest in your prayers, that the work at this place may grow and bring forth fruit, and that we may all strive together towards one end.

In the Master's service,
Jan. 12, 1934. S. H.

La Junta, Colo.

(Holbrook congregation)

Dear Readers:—We can truly say that the Lord has been good to us during the past year. We feel as if our Sunday school and Church has prospered, for which we thank God.

The first of the year our S. S. was reorganized with the following results: Supts., Jesse Kauffman and Jake Shenk; Prim. Supts., Bert Snyder and Glen Miller; Chor., Irene Shenk; Sec.-Treas., Alvin Kauffman; Librs., Esther Evers, Eldo Miller, and Amos Kulp.

We have also done a little remodeling in the basement of the Church. The rearranging was planned so as to give more class room in the primary department.

May the Lord continue to bless His Church as He has in the past.

Jan. 13, 1934. Cor.

Wood River, Nebr.

Greetings in Jesus' Name:—On Friday morning, Nov. 24, we opened our Bible conference with Bros. Eli Hochstetler and Peter Kennel as instructors. The weather was nice and attendance good. Many valuable truths were presented, and we hope the good seed sown will bring forth much fruit.

On Dec. 31 we reorganized our Sunday school with John Schweitzer and Alvin Gascho Supts., Homer Schweitzer Sec'y., and Mable Stutzman Chor.

On December 28 the Sisters sewing circle was held at the home of Bro. Dave Lehman's. Anna Stutzman was elected Secretary and Minerva Beckler President for the coming year. A number of garments were made for the needy and also one quilt.

Our annual business meeting was held at the church on New Year's day. Bros. D. D. Stutzman, Dave Lehman, and Peter Beckler were chosen trustees and John Stoltzfus treasurer.

Bro. A. D. Stutzman is conducting a singing class at his home for the young people of this church. A great interest is shown in this work.

Jan. 14, 1934. A Sister.

Protection, Kans.

Greetings of love in Jesus' Name:—We have great reason to thank our heavenly Father for His great love to us. He has taken care of us and protected us in times of need; although we often do not see our way clear He provides a way for us.

Our congregation has been without a minister at home quite a while this winter. Our minister, Bro. D. D. Miller, has been away holding evangelistic meetings at various places this winter but is at home again now with our congregation.

On Dec. 18 Bro. Simon Hershberger from Jet, Okla., came with his family to worship with us. He brought inspiring messages to us both morning and evening of that day. We were glad for his service and pray the Lord to richly bless him for it.

On the evening of Dec. 28 we began our evangelistic meetings with Bro. E. M. Yost of Greensburg as evangelist. The meetings extended over the second Sunday, closing Jan. 6. The sermons were all inspiring and he lifted up Jesus our Savior in all his services. Each evening he gave a short outline on the book of Romans and all wished he had more time to devote to that book. As visible results of the meetings ten young people confessed Christ and have made application for baptism; also a number of reconsecrations and all were strengthened in the faith. We trust that the Lord will bless him in his service for Him. When these young people are baptized it will bring our resident membership to 77.

On Dec. 24 we reorganized our Sunday school at which time the following officers were selected for the coming year: Supt., Bro. Charles Schweitzer, Chors., Roy Selzer and Lahla Selzer; Secys., Paul Miller and Myrtle Schweitzer, Libr., Ruth Baker. Prim. Dept. Supts., Sisters Nora Selzer and Clara Baker.

May the Lord bless the work of the Church.

Jan. 14, 1934. S. Enos Miller.

Nampa, Idaho

Readers of the Gospel Herald, Greetings:—On Sunday evening, Dec. 24, we had our Christmas program. Most of the program was given in song, in which we were again reminded of the great event of God's love to man in giving us the Saviour.

New Year's day we had our annual business meeting and election of officers. The following persons are responsible for special duties for the year: Church officers: Trustee, J. H. Flisher; Sec.-Treas., Paul Miller; Chors., Wilbert Nafziger, Florence Burkholder; Leaders of Children's Meeting, Barbara Miller, Dessie Hostetler; Cor., Ressie Good; Ushers, Harold Miller, Harold Zuercher; S. S. Officers, Supts., L. F. Hilty, Wilbert Naf-

ziger; Prim. Supt., Ina Flisher; Chors., Florence Burkholder, Barbara Miller; Secys., Elliott Zuercher, William Nafziger; Librs., Barbara Miller, Viola Pendleton.

A few of our members have not been able to come to church every Sunday on account of sickness. We are glad to have with us this winter Sister Lizzie Birky, daughter Elizabeth, and son Menno of Hopedale, Ill.

Jan. 15, 1934. Cor.

Elida, Ohio

(Salem congregation)

The annual business meeting was held in December, at which meeting two questions were discussed and decisions adopted. Over a year ago the sexton of the cemetery appealed to the trustees to have no Sunday funerals. He showed the inconsistency and the embarrassment he was in as the Church taught and preached against Sunday labor, then compel him to work on Sunday, even to do concrete work. The trustees had adopted a resolution forbidding Sunday funerals, subject to the decision of the ministerial body. The ministerial body ratified their decision a year ago and at the next annual meeting the Church sustained these decisions, with these exceptions in case of accident or contagious disease, and then only in the afternoon.

The second decision was, since there was beginning to be a greater display of flowers on the pulpit as the years went by, the decision was to have flowers at the house and cemetery only, no display in the church house.

The following officers were elected for the coming year: Supts., David Ramer, Wilbur Brunk; Home Acre S. S. Supts., Mandus Brubaker, Jesse Good; S. S. Chor., J. D. Good; Church Chor., Arthur Brunk; Church Treas., S. M. Brunk; S. S. Treas., Vernon Diller; Church Trustees, Aaron Good, Jacob Greider; Y. P. M. Program Com., Merl Stemen, Rudy Brunk, Stemen Diller; Church Cor., Mrs. B. B. King; Ushers, Arthur Smith, Lewis Shank; Mission Board Member, Gabe Brunk; Program Com. of Tri-Church Sunday School Meeting, Perry Smith; Jail Service, Robert Ross; County Home, Rudy Brunk; Tract distribution, Arthur Smith.

Beginning Wed. evening, Jan. 17, Bro. Eno Zurcher will give lessons on the Tabernacle at our mid-week services.

There is a class of converts receiving instruction at present.

Yours in His service,

Jan. 15, 1934. Ben B. King.

South English, Iowa

(Liberty congregation)

Greetings in Jesus' Name:—We are thankful to our heavenly Father for the many blessings of the past year. May we ask for God's help and guid-

ance through this New Year. We feel more and more the need of living true Christian lives. The Word of God is our Bible, and we are the world's Bible. Let us have something in our lives that others will know what we profess and want to be like us.

On Sunday evening, Dec. 24, a Gospel team from Goshen College, gave us a program. On Friday evening, Dec. 29, we were favored with a musical program given by a men's chorus from our sister congregations.

Our Sunday school has been reorganized for this year as follows: Supts., Bros. Sam Hoylman and L. J. Powell; S. S. Chor., Bro. Homer Wenger; Sec.-Treas., Sister Mary Weaver.

May the Lord bless the work and workers everywhere, that all may be done to His honor and glory.

Jan. 16, 1934. Leda Grove.

Falfurrias, Texas

Greetings in Jesus' Name:—On Thanksgiving Day the members of this place worshipped with the Mennonite Brethren Church at Premont. Bro. Reist preached the sermon in the morning. Text, "In everything give thanks." In the afternoon they had their annual missionary program.

The Church of the Brethren and we had our Christmas program together. We were again reminded of the birth of Christ our Saviour.

On Dec. 31, 11 young folks of the Tuleta congregation worshipped with us. At our Y. P. M. that evening they favored us with a quartet. Bro. Wayne Yoder also served on the program.

On Jan. 7, at the Methodist Church, Bro. Reist preached a sermon for the young people of the Falfurrias community. His theme was, "Your priceless possession—Life." Text, "Who am I, and what is my life?" (1 Sam. 18:18).

Bro. and Sister Reist and daughter Eleanor and Bro. and Sister Adam Myer plan to worship with the Tuleta congregation on Sunday Jan. 21, D. V.

Your brother in Christ,

Jan. 16, 1934. Harold J. Schertz.

Winton, Calif.

Dear Herald Readers:—The work here has indeed been plentiful but we are thankful that a Christian will not enjoy himself by being idle.

Business meeting of this Church was held Dec. 29 and Jan. 9, at which time new officers for the S. S. and Church for this year were chosen. S. S. officers as follows: Supts., Joel Koehn, Wesley Dirks; Sec., Luther Headings; Treas., Jeanette Bontrager; Chors., Esther Yost, Clara Dirks; Libr. Melvin Yost. S. S. teachers: Class No. 1, Lena Dirks; No. 2, Geneva Dirks; No. 3, Mable Bontrager; No. 4, Kermit Dirks; No. 5, Clara Dirks; No. 6, J. P. Bontrager; No. 7, N. A. Koehn; No. 8, Dena Koehn; No. 9, P. N. Yost; No.

10, J. J. Reber. Church officers: Chors., J. J. Reber, P. N. Yost; Sec., Kermit Dirks; Treas., Samuel Dirks; Cor., Lena Dirks; 3 yr. trustee, Joel Koehn; Y. P. M. Com., N. A. Koehn, Earl Headings, Lena Dirks; Children's Meeting Com., Martha Bontrager, Lena Dirks; Ushers, J. J. Reber, Luther Headings.

Bro. John R. Slagell, wife and family and his father, Bro. Slagell, were recent visitors here. They are from Albany, Oreg., and their short visits have been appreciated. May God's rich blessings rest upon them.

Bro. J. P. Bontrager is gone to Oregon to hold evangelistic meetings. May the Lord bless the work there and also in the home field where much prayer of the children of God is needed. We ask an interest in your prayers.

Jan. 16, 1934. Lena Dirks.

Elida, Ohio

(Central congregation)

On Tuesday evening, Dec. 5, Bro. M. C. Lehman began a series of three lectures on the Church. They were much appreciated and gave us a better understanding of the Church as instituted by Christ.

Friday evening, Dec. 8, Bro. Homer North began a series of meetings at this place. The Word was given with power and we believe the Church was strengthened and encouraged. The meetings closed Dec. 17. May the Lord bless the brother as he labors for the cause of Christ.

Bro. E. E. Zuercher of Nampa, Idaho, brought us a message on Christmas Day. On Sunday, Dec. 31, we reorganized our Sunday school and young people's meeting. New Year's evening we held our annual business meeting and elected the Church officers for the coming year.

Pray that we as a congregation may do more for the cause of Christ in the coming year than we have in the one that is past and gone.

Jan. 17, 1934.

Yoder, Kans.

Greetings in Jesus' Name:—Again do we enter upon another New Year and its opportunities. May the work of the Lord be carried on in a way pleasing to Him.

The proposed singing classes and Bible studies planned for Dec. 21-31 were not carried out at this place, on account of scarlet fever in the neighborhood.

A short time ago it was decided that our S. S. be reorganized the first of the year instead of our usual time in June, so a special meeting was called on New Year's Day in connection with our annual business meeting. The following brethren and sisters were elected: Supts., Joe A. Yoder, Oliver Yutzy; Prim. Supts., H. A. Diener, Ger-

trude Schrock; Sec.-Treas., Andrew A. Bontrager; Chors., T. C. Yoder and Santord King.

May our S. S. be as a light that is set on a candlestick that giveth light to all.

Cor.

Jan. 17, 1934.

Elkhart, Ind.

(Olive congregation)

Greetings in His Name:—Bro. Claud C. Culp of Chief, Mich., came into our midst Dec. 27, and preached for us every evening till Jan. 9. We praise God for the Gospel sermons, and also for the fact that twelve souls accepted Christ as their personal Saviour. We also had 3-day Bible Conference; Bros. C. C. Culp, J. S. Hartzler, O. S. Hostetler, and Silas Weldy speakers. Subjects: Let this Mind Be In You, J. S. H.; Crucified With Christ, C. C. C.; The Church, the Pillar and Ground of the Truth, J. S. H.; Risen With Christ, C. C. C.; Prophecies Relating to Present Day Conditions, O. S. H.; Glorified With Christ, C. C. C.; The New Birth, O. S. H.; The Church, Loved, Sanctified, Glorious, and Holy, S. L. W.; Second Coming of Christ, C. C. C.; Christian and Modern World Conditions, C. C. C. Quite a number of brethren and sisters from other congregations were in attendance, for which we were thankful. Among these was Bro. N. A. Lind of Tangent, Oreg. May we practice the truths taught and be faithful till He come.

Jan. 18, 1934.

H. N. Yoder.

Pinto, Md.

Dear Readers, Greetings in our Saviour's Name:—We have great reasons to show our gratitude to our heavenly Father. During our Thanksgiving Bible Conference, with Bro. J. L. Stauffer and S. G. Shetler as instructors, our congregation was strengthened, backsliders reconciled, and others confessed Christ. Since that time two young men have also confessed and others reconsecrated. The class is under instruction, hoping to be received into church fellowship soon.

Our S. S. and Y. P. B. M. jointly rendered a Christmas program Dec. 24.

The congregation met in regular quarterly session Jan. 4, the membership being well represented. Officers for Y. P. B. M. for the following year were elected Jan. 14, as follows: Leader, Bro. N. S. Yoder; Secy., Hazel Bennett; Treas. M. J. Livegood; Chor., R. P. Dayton. Arrangements are being made to conduct a teachers' training class; also looking forward to a two-weeks Summer Bible school with Bro. S. G. Shetler as principal.

We wish to be remembered at the throne of grace, that we may be living epistles, known and read of all men, and have a real love for lost souls.

Jan. 19, 1934.

Cor.

SPECIAL MEETINGS

Tofield, Alta.

Report of the 66th Sunday School Quarterly Program, held at the Salem Church, Sunday, Dec. 31, 1933.

Organization.—Mod., Jacob Brenneman; Chor., Mary Voegtlin; Secy., Edna Zook.

Program.—Devotion, N. E. Roth; Early Life and Conversion of Saul, J. B. Stauffer; First Missionary Journey—(a) Outlined, Harold Lauber; (b) Traced, Edgar Boettger; The First Church Conference, The Issue and Effect (Essay), Erma Bender; Children's Meeting, led by Edna Yoder; Second Missionary Journey—(a) Outlined, Dan Brenneman; (b) Traced, Martha Roth; Third Missionary Journey—(a) Outlined, Boyd Stauffer; (b) Traced, Grace Brenneman; Voyage to Rome—(a) Outlined, Lavay Roth; (b) Traced, Leonard Stauffer.

Thoughts Presented.—Paul did just what he thought was right. After he was convicted of his sins, he was willing to serve God even at the cost of his own life. The Gospel is for "every creature." We are saved by grace through faith. The people warned Paul that he would be bound if he would go on, but he was determined to do his duty. "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness." Secretary.

Los Angeles, Calif.

Report of quarterly mission meeting held at 151 W. 73rd St., Jan. 7, 1934.

Organization.—Mod., Jacob Roth; Secys., Grace Frey, Myrtle Groff; Chor., Ruth Kauffman.

(Forenoon)

Children's Period, Ella Zook.
Mission Sermon, James Bucher.

(Afternoon)

Devotional, Jonas Groff.
Theme: **The Book of Jonah.**

The City of Nineveh and Its Need, Elmo Showalter. City of Nineveh was 1000 years old—very fertile soil—large crops—prosperous times—savage bunch of people lived in it—very wicked. They needed God.

The Call of Jonah and His Response, P. A. Heller. An outstanding character—Jonah's call came twice—First call (1:2)—Disobeyed first call—went to Joppa instead. Jonah went down to the bottom, then he prayed—God heard his prayer—Jonah was then willing to obey God. If Jonah had answered his first call it would not have been necessary to call the second time. Second call (3:1-3) Jonah obeyed instantly. Respond to first call you receive—God will provide your needs. Step out on God's promises—Don't question God's call—God supplied Jonah's message. The Effect of the Message—repented—wonderful revival—God was back of the message. Jonah believed his own message.

Humility, a divine requirement of all, Ed Harder. By humility we mean self-denial. Pride or self-will is the opposite of humility. We have to humble ourselves so God can speak to us—people of Nineveh humbled themselves when they heard Jonah's preaching. Moses, very humble—felt unable to do work God gave him. Jesus, greatest example of humility.

Results of Leadership Example, Clara Ebersole. A leader is one we look to as an example. We must have an experience with God ourselves before we can give it out. The gift of the Holy Ghost in our lives gives us a burden for others. We need power of Holy Ghost in our lives to help others. Acts 1:8. Peter was a different man after pentecost—Peter's faithfulness to God brought persecution.

Practical Application of the book of Jonah to present day mission work, J. L. Collier. God's Word will not return unto us void.

Mission work to-day is hindered by people like Jonah. If we are obedient to God's call wherever He wants to use us He can bless us. The world is watching the Christian. If you have a call—ask the Lord what He'd have you to do and then do it. The Lord has to prepare us for the work. God prepared Jonah for his work. Many of us fail to deliver the message God gives us. Secretaries.

Married

Zook—Mast.—Bro. Aaron Zook and Sister Elsie Mast, both of the Conestoga congregation near Morgantown, Pa., were united in holy marriage by Bishop John S. Mast at the Conestoga church.

Grabber—Yoder.—On Nov. 23, 1933, Bro. Clarence Grabber and Sister Wilma Yoder were united in marriage by Bro. E. B. Frey at the home of the bride's sister. May the Lord bless this union to His glory.

Augsburger—Smoker.—On Dec. 30, 1933, at the home of the officiating minister, Bro. John S. Mast, Bro. Jacob Augsburger and Sister Mary Smoker, both of near New Holland, Pa., were united in holy marriage.

Hertzler—Phenneger.—On Jan. 16, 1934, at the home of the officiating bishop, Bro. John S. Mast, Bro. Alvin Hertzler of Elverson, Pa., and Sister Margaret Phenneger of West Chester, Pa., were united in marriage.

Souder—Baer.—On Nov. 19, 1933, at Central Church in Fulton Co., Ohio, occurred the marriage of Bro. Floyd Souder to Sister Huldah Baer, Bro. E. B. Frey officiating. May God's blessings be theirs through life.

Shirk—Weaver.—Bro. Martin Shirk and Sister Esther Weaver were united in marriage at the home of the bride's parents Dec. 14, 1933, by Bro. J. O. Wenger of Voganville, Pa. May their life be filled with God's rich blessings.

Stutzman—Kuhns.—On Sunday evening, Dec. 3, 1933, at the church near Thurman, Colo., occurred the marriage of Bro. Pearl Stutzman of Kent, Ohio, to Sister Erma Kuhns of Thurman, Colo., Bro. N. M. Birky officiating. May God's blessings attend them through life.

Eicher—Augspurger.—On Dec. 10, 1933, at the home of the bride's parents in Archbold, Ohio, Bro. Chester Eicher and Sister Leanna Augspurger were united in holy marriage, Bro. E. B. Frey officiating. May the Lord richly bless them, is our prayer.

Reiff—Garman.—Bro. Jonas M. Reiff of the Groffdale, Pa., congregation and Sister Emma S. Garman of the Weaverland, Pa., congregation were united in marriage at the home of the bride Dec. 19, 1933, by Bro. Joseph O. Wenger. May the Lord bless this union.

Zimmerman—Hurst.—Bro. Edwin Zimmerman of the Martindale congregation and Sister Lydia Hurst of Weaverland were united in marriage at the home of the bride's parents Dec. 2, 1933, Bishop Joseph O. Wenger of Voganville, Pa., officiating. May a happy life be theirs.

Hostetler—Boshart.—On Jan. 11, 1934, at the home of the bride's parents, Bro. and Sister Will Boshart, near Thurman, Colo., occurred the marriage of Bro. Benjamin Hostetler of Woodriver, Neb., to Sister Vera Boshart of Thurman, Colo. May the Holy Spirit guide them through life.

Remanschnieder—Proaps.—On Dec. 24, 1933, at the home of the officiating bishop, Bro. N. M. Birky, near Thurman, Colo., occurred the marriage of Bro. Hermon Remanschnieder to Sister Edna Proaps, both members of the Thurman congregation. May God's blessings attend them on life's journey.

Derstine—Moyer.—On Jan. 10, 1934, Bro. Jonas L. Derstine and Sister Martha D. Moyer, both of the Souderton, Pa., congregation, were united in the bonds of holy matrimony at the home of the officiating minister, Bro. Elmer B. Moyer. May the blessing of the Lord rest upon them through life's voyage.

Gingerich—Wittrig.—On Jan. 17, 1934, Bro. Carl Gingerich and Sister Marguerite Wittrig, both members of the Sugarcreek congregation near Wayland, Iowa, were united in marriage at the home of the bride's mother, the father of the groom, Bro. Simon Gingerich, officiating. May the Holy Spirit bless them and make them a blessing.

Hartzler—Albrecht.—On Saturday, Dec. 17, 1933, at the home of the bride's mother, Sister Fannie Albrecht, Tiskilwa, Ill., Bro. Elmer Hartzler and Sister Mildred Albrecht were united in the holy bonds of matrimony, Bro. C. A. Hartzler officiating. May God's blessings and the guidance of the Holy Spirit be theirs through life.

Slabaugh—Martin.—On Thursday, Dec. 28, 1933, at the home of the officiating minister, Bro. Nickolas Stoltzfus of Manson, Iowa, Bro. Paul Slabaugh of the Goshen, Ind., congregation and Sister Grace Martin of the Manson congregation, Manson, Ia., were united in the bonds of holy matrimony. May the blessings of the Lord attend them through life.

Blough—Yoder.—On Saturday evening, Jan. 13, 1934, Bro. George D., son of Amos V. and Sarah Blough, and Sister Lois, daughter of Bro. and Sister Ira Yoder, both members of the Clinton Frame Church near Goshen, Ind., were united in the holy bonds of matrimony, Bro. D. D. Troyer officiating. May the guiding hand of God direct them all through life.

Obituary

Grove.—Annie W. Grove was born Sept. 7, 1884; died Nov. 3, 1933; aged 49 y. 1 m. 26 d. Annie had not been well most of her life. She leaves her aged father and 4 brothers (Norman W., Aaron W., Phares W., Michael W.) and their companions, 2 nephews and 4 nieces. Her mother left this world about 3 years ago.

"Not now, but in the coming years,
It may be in the better land
We'll read the meaning of our tears,
And there, sometime, we'll understand."

Hudson.—Clara Eva Kegarice was born Dec. 24, 1901; died Jan. 6, 1934; aged 32 y. 13 d. She was united in marriage to Charles Edward Hudson Dec. 9, 1921. To this union were born 2 sons and 5 daughters. One died in infancy. She leaves her husband, 6 young children (the youngest 5 weeks old), her father and mother (Mr. and Mrs. W. C. Kegarice), 2 sisters, 3 brothers, 24 nieces and nephews, and a host of friends. She united with the Christian Church of East Lynne, Mo., and lived in that community all her life. Services at the Christian Church at East Lynne, Mo., conducted by I. G. Hartzler. Text, II Cor. 5:1-7. Interment in Pitt's Chapell Cemetery.

Herr.—Solomon R., son of the late Jacob and Susanna Myer Herr, died Dec. 17, 1933, at his home in Leacock, Pa., aged 75 y. 2 m. 13 d. His life companion, who before marriage was Lydia A. Landis, preceded him in death about 8 months. His health was reasonably good until about 8 weeks before his death, when realizing that the time of his passing was near, he patiently endured his illness and faithfully awaited to be called home. He was a member of Stumptown Mennonite Church, and is survived by 2 brothers (Samuel M., of Soudersburg, and Abram M., of Parkesburg) and a number of nieces and nephews. Services were conducted Dec. 20 at the home by Bro. Elmer Martin, and at Stumptown Mennonite Church by Bros. Elmer Martin and David Landis. Interment in adjoining cemetery.

Geissinger.—Infant son of Bro. Howard and sister Kathryn (Hurst) Geissinger of Philadelphia, Pa., was born Dec. 16, 1933, and died the day following. He is survived by his beloved parents and grandparents (Pre. Noah and Lydia Hurst of Ephrata, Pa., and Menno Geissinger of Lehigh Co., Pa.). Although our hearts are broken by the parting, we know he is safe in the arms of Jesus. We laid our darling away Dec. 18 in the Weaverland, Pa., Mennonite Cemetery.

"We loved him, yes, we loved him,
But Jesus loved him more;
And He has quickly called him
To yonder shining shore."

By the parents.

Mellinger.—Melchor M., son of Jacob and Martha Mellinger, was born in Mahoning Co., O., March 24, 1865; died Jan. 7, 1934, in his home, East Lewistown, O.; aged 68 y. 9 m. 14 d., following a brief illness of a little over a week. He was united with the Mennonite Church 43 years ago and was an active and faithful member till death. Earlier in life he served as S. S. superintendent and for many years took his place as teacher in the S. S. He was united in marriage to Ella, daughter of the late Bishop John Arkholder, Dec. 25, 1890. To this union were born 3 sons and 2 daughters (Clark B., Cleveland, O.; Port, East Lewistown, O.; Earl, deceased; Mrs. John Dick, Watrous, Sask.; Mrs. Mary Schloneger, Louisville, O.). Funeral services were held at the home of his son Port on the afternoon of Jan. 10 and at the Midway Mennonite Church, in charge of Brethren A. Steiner and Paul Yoder. Text, Eccl. 7:14. Burial in adjoining cemetery.

Brenneman.—Henry W., eldest son of Adam and Mary (Wenger) Brenneman, was born Feb. 1864; died Jan. 16, 1934; aged 69 y. 11 m. 1 d. He was united in marriage to Miriam May Jan. 26, 1888. To this union were born children (Orris, who preceded him in death 12 yrs.; Bernice A. Brenner of Marshallville, Pa.; Erma Brenner of Wadsworth, O.; Alice Lehty of Orrville, O.; and Alvin G. of Orrville, at home). In the spring of 1889 he and his companion chose to become followers of their Lord and Savior Jesus Christ, and united with the Crown Hill Mennonite Church near Marshallville, Ohio, where he filled his place faithfully until his brief illness brought him to his resting place. He was a loving husband and father, always ready to counsel and help wherever opportunity presented itself. He lived his entire life in Bachman Twp. except three years which he spent in Kansas. He leaves wife, 3 daughters, 1 son, 15 grandchildren, and a host of friends.

Conrad.—Mary (Alliman) Conrad was born in Noble, Iowa, Sept. 12, 1861; died at her farm home near Wayland, Iowa, Jan. 18, 1934; aged 72 y. 4 m. 6 d. She accepted Christ as her Savior in her youth, uniting with the Amish Mennonite Church, remaining a faithful member of the Sugar Creek congregation until death. Oct. 9, 1874, she was united in marriage with Jacob K. Conrad. This union was blessed with 6 sons and 5 daughters. She spent all her married life on the farm where she died. Her husband passed away Aug. 9, 1906. Three sons and two daughters also preceded her in death. She leaves 3 daughters and Emma at home and Mrs. Ed Springer (Milford, Neb.), 3 sons (Joseph, Crawfordville, Ia.; Jacob, Wayland, Ia.; and Ezra, at home), 2 brothers, 2 sisters, 7 grandchildren, and a large number of other relatives and friends. Funeral services were held at the Sugar Creek Church Jan. 20 in charge of Bro. John Gingerich. Text, II Cor. 4:17. Interment in cemetery near the church.

Kauffman.—Joseph Kauffman, born Aug. 11, 1841, in Canton Basel, Switzerland; died at the home of the Aged, Eureka, Ill., Jan. 12, 1934;

aged 75 y. 5 m. 1 d. Bro. Kauffman was a member of the Mennonite Church and was loyal to the faith he had accepted in his younger years until death relieved him. His bodily suffering began about 4 years ago when his eyesight began to fail him, and in the last two years his eyesight was completely gone. Then cancerous tumors began to trouble him which were the cause of his death. Little is known of his family by the Home people, as they are in the western states. He leaves 4 daughters, married and living in Kansas, none of whom were able to be here for the funeral. He also leaves a number of nieces living in Kansas. One of the nieces is head nurse in one of Newton, Kansas' large hospitals. He also has a stepmother living in Switzerland, 93 years old. He often expressed wishes to see his daughters while awaiting the coming of the call to his long home. Funeral services were held at the Home in charge of Bro. Ezra Yordy, and burial was in the local cemetery.

Livingston.—Mrs. David Livingston, daughter of Joseph and Elizabeth Kauffman, was born in Somerset Co., Pa., Sept. 19, 1863; died at the Mennonite Home, Eureka, Ill., Jan. 14, 1934. At the age of 18 years she moved to Michigan. She united in marriage with David Livingston Feb. 14, 1886. They lived in different parts of Michigan, finally settling at Clarksville, Mich., where they resided until entering the Home for the Aged at Eureka, Ill., July 21, 1928. The couple not being blessed with children of their own, adopted 4 children (Will Kauffman, Roaring, Pa.; Orman Clemens, Goshen, Ind.; Mary Doerring, Fort Wayne, Ind., and a child, Mary Miller, who stayed with them 6 years, later going back to her former parents). She was the oldest of a family of seven, four of whom preceded her in death. She united with the Mennonite Church in her youth and remained faithful. She was afflicted in body since youth. This occasion bespeaks of a future of a happy home life of the two that walked together many years in peace. Funeral services were held Jan. 17, at the Home in charge of Bro. Ezra Yordy. Burial in the Home cemetery.

Diller.—Clarence Samuel, son of Andrew and Mary (Huber) Diller, was born in Allen Co., Ohio, Dec. 10, 1894; died at the Mennonite Hospital, La Junta, Colo., Jan. 14, 1934; aged 39 y. 1 m. 4 d. He was married, Feb. 8, 1919, to Ella E. Greider. This union was blessed with 6 children (Richard, Victor, Edwin, Mary, Charles, and Paul). His companion and children survive him; also his parents and 2 sisters living in Ohio, 1 sister living at Scottsdale, Pa., 1 brother at Harrisonburg, Va., and other relatives and friends. Bro. Diller was converted and united with the Mennonite Church at Elida, Ohio, when seventeen years of age. He was ordained as a deacon in the church at Medway, Ohio, in October, 1922. He was active in church service as long as health would permit, always very much concerned about the welfare of the Church, loyal to his Lord, conscientious, consistent, and faithful as a Christian. A kind and loving companion and father in the home, a very patient sufferer during his long affliction, he will be missed by all who knew him. Funeral services were held Jan. 16 at the Mennonite church in La Junta by Jacob A. Heatwole and Allen H. Erb. Text, Psal. 118:10. Burial in Fairview Cemetery.

Mowry.—John Mowry was born at Logan, Ohio, June 2, 1854; died at his home in Sherburn, Minn., Jan. 11, 1934; aged 79 y. 7 m. 9 d. In young manhood he went to Tama Co., Iowa, and was married in 1876 to Minerva Jane Jeffries. In 1884 they moved near Sherburn where they lived on a farm till 14 years ago they moved into town where he lived till his death. To this union were born 5 children. One son (Lewis) preceded him in death. The remaining ones to sustain their loss are his wife, 2 sons (Harry and Clarence), 2 daughters (Laura Weseman of Fairmont, Minn., and

Maud Raud of Chehalis, Wash.), 12 grandchildren. The children, except Mrs. Raud, were at his bedside at the time of his departure. His people in Ohio were of the Dunkard faith. A few weeks before his going he became convicted and wanted to be baptized. After calling Bro. C. J. Garber and expressing his desire, arrangements were made and he was baptized. He seemed to enjoy his new relation very much and his people said he was very happy and said he was ready to go. Services were at the house and at the Federated church in Sherburn, conducted by Bros. N. E. Landis and C. J. Garber. The body lies in the cemetery at Sherburn to await the final call at the last day.

Stoltzfus.—Catherine, daughter of John S. and Catherine Lapp, was born in East Lampeter, Pa., Sept. 3, 1848; died Dec. 20, 1933, at the home of her son John S. near Millwood; aged 85 y. 3 m. 17 d. She was united in marriage with Daniel M. Stoltzfus Dec. 3, 1874. To this union were born 4 sons and 2 daughters (Rachel—Mrs. Ben Umble, Tobias K., John S., Sarah L.—Mrs. Christ King, Daniel F. and D. Ira.). Rachel, Daniel F., and 3 grandchildren preceded her in death. She leaves her sorrowing husband, 3 sons, 1 daughter, 1 brother (Isaac J. Lapp), 21 grandchildren and 3 great-grandchildren. Death was due to effects of a stroke and old age. She was a member of the Old Order Amish Church and was always ready to attend church when health permitted. Services were conducted Dec. 23, 1933, at the home of her son John by Christian Glick and Aaron R. Glick. Text, II Tim. 4:6-8. Burial in Millwood A. M. Cemetery.

"Grandmother was tired and weary,
Weary with toil and pain;
Put by her glasses and rocker,
She will not need them again.
Into heaven's mansion she entered,
Never to sigh or to weep;
After long years with life's struggles
Grandmother has fallen asleep."

Hostetler.—Merrill Wayne, son of Amos O. and Thersa Hostetler died Jan. 17, 1934; aged 2 y. 6 m. He suffered with pneumonia and complications for four and one half weeks. He leaves his parents, 2 brothers (Maurice Lowell and Mervin Dean), 2 foster sisters (Marie Snell and Betty Rhodes), 4 grandparents, 1 great-grandmother, and many other relatives and friends. One sister (Dorothy Elaine) preceded him, having died in infancy. Merrill was a cheerful, happy child and brought much happiness in his short stay here. He leaves a large vacancy in our home. Everywhere we see reminders of his sunny, happy life, and we miss his loving actions so much. We would oh, so gladly, have kept him with us, but our heavenly Father saw fit to take him home. We know that God knows what is best, and so we submit to His will and say with Job, "The Lord gave, the Lord hath taken away; blessed be the name of the Lord." We are glad that we can have the blessed hope of meeting our loved ones again. Funeral services were conducted by the brethren, Menno J., E. J., and D. A. Yoder. Text, Matt. 14:19.

"Oh! sweet little flower, too tender to stay,
God in His mercy took our darling away;
Not from our memory, not from our love,
But to dwell with the angels above."

Gunden.—Magdalena, daughter of Daniel and Anna (Swartzendruber) Yoder, was born in Johnson Co., Ia., Oct. 29, 1861; died at her home in Wellman, Ia., Jan. 15, 1934; aged 72 y. 2 m. 26 d. She united with the Amish Mennonite Church in her youth and remained a faithful member until death. Most of her life she was blessed with remarkable health and vigor and found delight in applying this blessing to being helpful to others. She was devoted to the happiness of her family and those about her, especially her companion who was afflicted for many years. The last few years, however,

she has been failing in health and on Sunday, Jan. 14, she was overtaken with a paralytic stroke of which she never regained consciousness. She was a member of a family of nine children, namely; Noah, Barbara, Jacob, Christian, Catherine (Mrs. John B. Miller), Joseph, Elizabeth, all deceased, and Mary (Mrs. Jacob Brennenman) who resides near Wellman, Iowa. Besides her sister she leaves 3 foster children, 7 foster grandchildren and many other relatives and friends. She was united in marriage by her uncle Frederick Swartzendruber to Jacob Gunden Oct. 6, 1883, he preceding her to the great beyond in May, 1932. Funeral services were conducted at the home of her sister by Elmer G. Swartzendruber and at the Lower Deer Creek Church by John Y. Swartzendruber assisted by W. S. Guengerich in English and J. L. Hershberger in German. Text, Jno. 12:24.

Kauffman.—Amanda (Kurtz), wife of Michael Kauffman, was born Jan. 11, 1888; died at her home near Atglen, Pa., Jan. 15, 1934; aged 46 y. 4 d. She was afflicted with dropsy for about 4 weeks. She was in delicate health for many years. Over 18 years ago she had pneumonia, which left her with a draining side. She was in the hospital twice for an operation on her side, but it never healed up. This union was blessed with three children of whom one daughter preceded her in infancy. She united with the Amish Mennonite Church in her youth and was a faithful member till death. She is survived by her husband, 1 daughter (Agnes), 1 son (Isaac), 1 foster daughter (Mrs. Aaron Nafziger), 2 foster grandchildren, 4 brothers and 3 sisters (Henry, Ezra, Levi, Isaac, Barbara wife of David Kennel, Lizzie and Elsie), besides many other relatives and friends. She was always cheerful and patient in all her afflictions, and had a smile and kind word for everyone. She was fully resigned to the Lord's will. Funeral services were conducted Jan. 18 at the house by John M. Stoltzfus (text, Job 14:14) and at the Millwood Church by Amos Stoltzfus and J. S. Mast. Texts, Jno. 16:16 and Jno. 17:24. The remains were laid to rest in the adjoining cemetery. She will be greatly missed but we believe our loss is her eternal gain.

"Let your hands be folded, mother,
Of toil they've done their share;
While our lives were young and tender,
How you watched with loving care.
We thank God for such a mother,
And the prayers for us you've prayed;
Great and blessed we shall call you,
May your precepts be obeyed."

Boese.—Jacob, son of Tobias and Susan (Kane) Boese, was born in Ostra, Russia, Jan. 1, 1859. He came to America when 14 years of age, making his home in Wayne Co., Ohio, where he grew to manhood. He was converted in his youth, accepted Christ as his Savior, uniting with the Amish Mennonite Church and remained a faithful member until death. In 1881 he was united in holy matrimony with Mary Roth. This union was blest with 5 daughters and 2 sons. One daughter (Emma) preceded him in death. The remaining children are: Mrs. Joe Kauffman, Mrs. John Imhof, Mrs. Chris Hertig, Mrs. Louie Kauffman, Sam, and Albert, all residing in the community of Wayland, Iowa. In 1887 Bro. Boese moved to Iowa from Ohio, locating on a farm south and east of Wayland where they lived for 13 years when they moved to the Brewery farm one-half mile south of town. In 1931 they moved to their late home in Wayland where he passed away Jan. 10, 1934; aged 75 y. 9 d. He was the second in a family of 4 brothers and 2 half-brothers. He was of a kindly, unassuming, peaceful disposition, and if we were to write the motto for his life it might be summed up as "Peace with Everybody." Much of his leisure time of late years was spent reading the Bible. He leaves his wife, 4 daughters, 2 sons, 15 grandchildren (one, Betty Marie Hertig, having preceded him in death), 2 half-brothers (one living in Kansas

and the other in Russia), and a host of other relatives and friends. The funeral was held at the Sugar Creek church near Wayland, Iowa, conducted by Simon Gingerich assisted by J. L. Hershberger of Kalona, Iowa. Text, 1 Cor. 15:55-57. Interment in the cemetery near by.

"Dearer to us than words can tell,
Are the thoughts of father whom we loved so well;
'Tis only those who have loved and lost
Who can realize the bitter cost."

Yotty.—Annie, daughter of Jacob and Jacobena Bachman, was born in Woodford Co., Ill., Dec. 3, 1858; died at the home of her daughter (Mrs. Jacob J. Speas) in Kalona, Iowa, Dec. 18, 1933; aged 75 y. 15 d. On Jan. 26, 1882, she was united in marriage to Jacob C. Yotty, who preceded her in death Aug. 23, 1920. To this union were born 2 sons (Christian and Bartholomew) and 2 daughters (Elizabeth, wife of John H. Speas, and Jacobena, wife of Jacob J. Speas) all of Kalona. She lived with her family in Woodford Co., Ill., until 1914, when they moved to Fayette Co., Iowa; where they lived until 1920, when they moved to Washington Co., Iowa, where she remained until death. She accepted Christ in her youth, uniting with the Mennonite Church, and was a loyal and faithful member until death; and as long as her health permitted, her seat in church was seldom vacant. On Sunday, April 3, 1930, on her way to church she was stricken, since which time she has been confined to her home. About a year and a half ago it became evident that she was suffering from a cancer, which finally caused her death. She suffered a great deal during her illness, never complaining, fully resigned to the Lord's will. She leaves 4 children, 7 grandchildren, 3 great-grandchildren, all of Kalona, Iowa; 2 brothers (Christian and Peter Bachman), 1 sister (Mrs. Barbara Schrock of Woodford Co., Ill.) and a host of relatives and friends. Her husband, parents, and 3 brothers preceded her in death. Funeral services were held at the East Union Mennonite Church near Kalona, Dec. 19, by Bro. D. J. Fisher (Text, Heb. 9:27), after which the remains were taken to her former home in Woodford Co., Ill., where final services were held at the Roanoke Mennonite Church on Dec. 20 by Bro. Ezra Yordy. Burial in the cemetery near by.

"Her room is empty, all is still,
Her place is vacant, it was God's will;
So long she waited for her rest,
Our blessed Lord knew what was best."

EASTERN MENNONITE SCHOOL

Sunday-school Workers' Meeting

Mission Meeting

Ministers' Week

Feb. 9, 10 will be devoted to the discussion of live questions related to the work of the Sunday school. THE PUPIL, THE TEACHER, THE RURAL MISSION SUNDAY SCHOOL and THE TASK OF THE SUNDAY SCHOOL are topics heading the lists of subjects for the various sessions.

Feb. 11 is the day set apart for our semi-annual Mission Meeting.

Feb. 12-14 will be devoted to special instruction for ministers. Eight series of messages are scheduled for the week.

Studies in Romans Chester K. Lehman
Biblical Interpretation John L. Stauffer
Christian Evidences and Needs of
Young People J. Irvin Lehman
Present Issues S. E. Allgyer
Round Table Discussions,
led by Noah H. Mack
Sermons and the Minister Henry E. Lutz
Devotional Studies—Holy Spirit

Doctrinal Lectures Abram J. Metzler
Everybody is cordially invited to attend these meetings. You will enjoy a rich fellowship with many fellow laborers.

Complete programs will be sent upon request. Write to H. D. Weaver, Bus. Mgr. Harrisonburg, Va.

MENNONITE BOARD OF EDUCATION

The annual meeting of the Mennonite Board of Education will be held at Goshen Ind., in the College building, on Monday Feb. 12, 1934. If possible, we want to complete the work of the Board in one day. All reports should be in writing. Questions to be brought before the Board should be sent to the undersigned or to the Secretary of the Board, Bro. S. F. Coffman, Vineland Ont., reaching them not later than Feb. 5. A full attendance of Board members is desired.

D. A. Yoder, Pres.,
Elkhart, Ind.

ANNOUNCEMENT

A Bible School will open at the Central Church, Fulton Co., Ohio, Feb. 19, 1934, and will continue two weeks. The instructors are S. G. Shetler, Principal, J. Irvin Lehman, and D. A. Yoder.

The following subjects will be taught: Epistles—First Corinthians, First Peter, First John, Second John, Third John, Jude; Exodus, Isaiah, Hosea, Signs of the Times, Bible Doctrine, Young People's Meeting, Vocal Music, S. S. Pedagogy, Gospel of Mark, Bible Characters, Bible Geography, Five Great Choices in Life, Qualifications for Service.

Tuition will be 75 cents per week. Board will be free to students from a distance.

For information about school work, write to S. G. Shetler, Johnstown, Pa.

For other information, write to
E. L. Frey, Wauseon, Ohio.
E. B. Frey, Wauseon, Ohio

Table of Contents

- 929—Editorial
- 930—The Sure Word of God
- 931—Question Drawer
- 932—The Symbolical Sevens of Revelation
- Just Preachers
- 934—Only Wait (Poem)
- The Joy of the Lord
- Shut-in and Shut-out
- 935—Sunday School Lesson
- Bible Meeting Topic
- 936—Field Notes
- 937—Correspondence
- 938—My Place in God's Program
- The Place of the Church in the Life of a Christian Woman
- 939—Fifty Mennonite Leaders: Lewis James Heatwole
- 942—Special Meetings
- Married
- Obituary
- 944—Announcements
- 945—Editorial
- 946—La Carpa Evangelica y El Coche Biblico
- 943—An Impressive Prayer Meeting
- Trophies of God's Grace
- 949—India Letter
- Never Saw White Men
- Plod On (Poem)
- One Man's Work
- 950—Money Talks
- The Cross in Christian Missions
- 952—No Substitute for Sunday School
- 953—From Our Mission Stations: Ft. Wayne, Wichita, Columbia, Altoona
- 954—Christmas at Dhamtari
- For Where Your Treasure Is
- 955—Sewing Circle Corner
- Danger of Indifference
- For Adversity (Poem)
- Stones (Poem)
- Scandinavia's Blind and Deaf
- 956—Financial Report
- 959—Gleanings

GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

February 1, 1934

J. A. RESSLER, Editor

EDITORIAL

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Proverbs 20:1).

* * * *

Age is not a guaranty of goodness or innocence. Sin is almost as old as the human race and its age does not detract one particle from its sinfulness. Not long after the race started afresh with four couples instead of the original one pair, drunkenness disgraced the head of the new humanity; and from that day to this, history records no time when the demon of strong drink was not a helper in almost every form of sin, ready to drag down enmeshed victims.

* * * *

There is not a single passage in the Bible—Old or New Testament—that excuses or condones drunkenness. Many passages condemn it. Where mention is made of drunkenness without specific condemnation, there is no credit given to it as a desirable condition for an individual who wishes to do right—the Bible does not contradict itself. For specimen passages see: I Cor. 6:10; 5:11; Gal. 5:21. We know that drunkards are recruited from the ranks of moderate drinkers. If there were no moderate drinkers, there could not be any drunkards. Total abstinence is the one and only sure preventative of drunkenness. If we as teachers and preachers and missionaries do not sound a warning against the evils of strong drink we are not faithful to our duty.

* * * *

During the time when in the United States it was unlawful to have or use or make or sell strong drink, there was an effort made by the authorities, in varying degrees of sincerity, to enforce the law. One of the much praised plans for enforcement was to stop the

supply of liquor at its source. Many of us for conscience' sake would have found it difficult to join in a campaign against the manufacture of intoxicants—for various obvious reasons—but there is now open to us a better and far more effective way to join in a crusade which will bring about better results, and in which we may all join with perfectly clear conscience. And since the question as to whether law enforcement by the plans tried was successful or not is still a debatable one, we offer the plan of stopping the demand for liquor at its proposed destination. I feel positive that the cause of temperance will be best served if all those who use the dangerous drink stop using it and discourage others from beginning the use of it. If a ship were to bring a cargo of five thousand tons of strychnine to New York and offer it for sale at twenty dollars a grain, I feel sure that the shipload would not be sold—at least not for a long time. People in America do not like strychnine so well that they would give 1400 billions of dollars for it to be used at once.

* * * *

Now, if all the teachers, and preachers, and missionaries and all the rest of the good people can get it into their systems that alcohol is more dangerous than strychnine to both body and soul, and can tell the other people that this is really so in so forcible a way that all will believe it, it will not take very long to dispose of the trade in strong drink. If the demand for rum were not present, there would be no trouble about a "rum row" of ships trying to smuggle rum into places where people do not want it. If people could and would learn to hate the poisonous drink as some like it now, there would be no money spent for it that ought to go for food and clothing for suffering children and their mothers,

and for books and Bibles and Sunday school supplies.

* * * *

Here is a vast field for mission work! If the newly established trade in alcoholic drinks is to pay the revenue into the public coffers that it is expected to do, and pay the dealers all along the line, and the manufacturers, and the shippers—well, those who at last pay the price plus profits and costs and headaches and quarrels—all I say is that they have no right to complain about depression!

* * * *

Regrets are unavailing except as they point the way to a better path for the future. A few years ago I happened to pick up the "ear-phones" of a little receiving set in the middle of a Sunday afternoon talk in which the speaker was proving that the world is getting better. I do not know what preceded, but from where I joined the audience three points were cited in support of the speaker's position: 1. Slavery has been abolished; 2. Polygamy has been destroyed; 3. The liquor traffic has been outlawed. I listened to the end to find out who thought such thoughts. I was amazed to find that the talk had been given by a widely read author and teacher in a Biblical seminary near a large Pennsylvania city—one usually considered safe and sound.

* * * *

Then I stopped to analyze the arguments—rather to question the statements. Examine the first: It is true that there was a war in the United States about three quarters of a century ago and people said the slaves are now free. But it is a notorious fact in many nations of the world peonage exists today, and in a somewhat smaller number, downright slavery. There are probably more actual slaves in the world now than there were in 1860. On polygamy the speaker said, "It is true,

we take our polygamy on the installment plan!" (And a ripple of amusement was heard through the audience), referring to the disgraceful evil of divorce. Could it be possible that the speaker did not know that in most of Asia and Africa polygamy is as lawful to-day as it ever was? When it came to the third point, "The liquor traffic has been outlawed," it was a fine thing I couldn't "talk back" then and there. Outlawed, to be sure, in one nation, but legal as ever in practically all the rest of the world. Outlawed? Yes, but carried on right under the eyes of the officers of the law and often to their profit in corrupt gold. If the world is getting better it is not on any one of these three lines.

* * * *

We who know the truth are expected, if we are true to our calling, to witness to the truth. We cannot witness unto Jesus Christ if we do not show people the right way out of the sinful condition they are in. Many, many there are who are down deep in sin because they have never heard that the things they do are wicked. Standards of common society are far below the standards of the Christ as defined in the New Testament. Definitions of "temperance" vary very much. About one hundred and thirty-some years ago, a few years one way or the other from the year 1800, a "temperance society" was organized in New York. One of the resolutions passed by this society was to the effect that "we consider it improper for preachers to become drunken at funerals." Most Christian people would not think such a resolution necessary now, yet the ideas of many who profess to believe in Christ, and to live fairly exemplary Christian lives have very much warped (or biased, or distorted—choose your word) ideas as to what constitutes temperance. Let us repeat the definition: "Temperance is the moderate use of things that are useful and good, and the total abstinence from things that are harmful." Nothing below that will pass the acid test of Bible Christianity.

* * * *

I understand that it has been seriously suggested that the quarterly "Temperance Lesson" in our Sunday School Quarterlies be omitted for some other line of teaching. That such a suggestion should be made on the ground

that "temperance teaching" is not needed for "our people" comes to us as a decided jolt. We thought we had passed that stage. And when we see the amazing use of tobacco, we feel a catch in our throat, and a question comes, "Has all the testimony done no good at all?" We sadly return to our task, begin at the beginning again, go back to the elementary text books and fortify ourselves with information regarding the "effects of alcohol and narcotics (tobacco is a narcotic poison) on the human system." Then we check up with the teaching in the Bible in line with the text at the head of this dissertation—yes, wine is still a mocker! And while it is my privilege to wield the pen, tho with a sometimes trembling hand, and with misgivings as to how the message may be received, and while my "feeble, stammering tongue" is still able to speak its warning, I want to be true to my God in giving a testimony intended to destroy the evil of "alcohol and narcotics," not so much at the source of supply as at the proposed destination. Boys (and girls) don't begin. Men, quit! and we'll be able to present a clearer testimony in all our mission work.

* * * *

All this has been introductory, and here is where this editorial begins. If we are true to our God, to the Christ who gave His life for us, we will want our testimony to ring true wherever we go. Every true Christian is a missionary. If we select certain ones of our number to go to the dark and sinful slums of our cities, we should not—we really cannot—exact from them a higher standard than that which we live up to in our own private homes. If we send missionaries to India and South America, can we expect them to have a higher standard of life than we ourselves live? They represent us. We remember in the early days of the Chicago Home Mission, how some of the young converts were shocked when they got out into the country churches and found members of the Mennonite Church smoking. Some young people would go out into the older churches for a while, but would come back to the city mission to renew their spiritual vigor! In 1903, a young, as yet unbaptized, convert went with me to a number of mission meetings. He expressed his surprise that I should spend

so much time in presenting the Bible foundation for mission work. He thought every Mennonite would be a earnest supporter of missions—was not his conversion the result of missionary testimony? He could not understand. It was cruel to undeceive him, but I urged the need of his testimony, as the witness of others like him, who saw the need of a clean, pure life, that those who had grown careless might be awakened to the terrible evil of living lives that led others to the downward road.

* * * *

Every Man, Woman, and Child, who is a member of the Mennonite Church, is a live missionary for the cause of right, pure, true life in principle and in practice—that is the standard we should uphold, a goal we should aim to reach. And we should not be satisfied with ourselves until we reach it, nor boast even if we do. It is the grace of God that will give us the power to reach that standard in case we ever do so.

LA CARPA EVANGELICA y EL COCHE BIBLICO

T. K. Hershey

For the Gospel Herald.

La Carpa Evangelica is the Spanish rendering for **Gospel Tent**, and **El Coche Biblico** is the term used for **Bible Coach** ("y" equals English "and," pronounced "ee"). Doubtless many at home do not know that the Lord has so graciously provided a Gospel Tent for our Mission. The purpose of this article is to give a description of the Tent and the Bible Coach and how they are used.

The Bible Coach

A picture of the Bible Coach is given for the benefit of our readers who may be interested. It is equipped to live in and is at present the home of the writer. It has all the conveniences of a modern home on a small scale minus a bathroom, an attic, and a cellar.

On entering the front and walking through to the rear, we pass through the kitchen. On the right is the sink set on a tank holding about 25 gallons of water with a small pump. To the left is the cupboard with all the necessary cooking utensils. Another step takes us to the stove which is a small burner placed in a galvanized box for cooking.

To the right and to the left as we proceed, are two beds provided with exceptionally good mattresses at a height of two feet above the floor. Under these, the bed clothing is kept and

also books, etc. At the rear end of the coach, to the right and to the left, are wardrobes and in the center of the rear are small bookcases. Here too, is our table provided with folding boards which can be removed when not in use. The Bible Coach is high enough to walk in comfortably.

On the outside at the rear end of the coach, there is a door which can be opened and let down serving as a platform for street and open-air services. When the door is down, there may also be seen shelves of Bibles, New Testaments, Gospels, and portions of Scriptures that are kept for sale. On one side of the coach, a sign reads, "To-night—Gospel Services," on the other side, one reads, "Read the Bible (an open book sketched) and you will know the truth."

The Tent

The tent is oval-shaped, 26x40 ft., and is equipped with 24 seats. The iron set are of our own invention that can be removed and folded together so as

ing the meetings, are placed in the show windows. If there is a Church in the town, the members have long been talking of the campaign and praying for its success.

On arriving, the first thing to do is to go to the Police Station and tell the Chief of Police of our plans and what we expect to do. There is no danger that he will hinder or oppose our campaign, for we tell him that we have a permanent permit from La Plata, the Police Headquarters in the Capital of the Province. This permit is for preaching and holding meetings in the street, the tent or elsewhere, but we come to him to ask his support and police protection if necessary, and at the same time donating him a Bible. We have found up to now, that they are always ready to defend us and not allow our meetings to be molested. Many would disturb us if they dared.

The tent is then erected, the benches placed, the platform and pulpit arranged. We now start out with the

to the unconverted to accept Christ. At the close of the service, announcements are made of Women's Meetings and Children's Meetings the following afternoon, and also that in the Bible coach there are Bibles, New Testaments, Gospels, and other helpful books for sale.

Then the main audience is dismissed and those who are interested and manifested a desire to know more about **The Way**, are asked to remain. They come forward and take the front seats when a second service is held for them. There are seven things we teach them:

1. To **recognize** that they are sinners in the sight of God, and that they need a Savior.

2. That it is necessary to **confess** their sins to Him who has promised to pardon.

3. To abandon their sins, i. e., **quit sinning**.

4. Before retiring for the night, to get down on their knees and ask God to pardon them of their sins (**Prayer**).

5. Begin at once to **study God's Word**.

6. Always be ready to **testify** of what God has done for them.

7. **Work** to get others saved.

Each one making a confession is then handed a New Testament, and dismissed after first taking their names and addresses. These names are then handed over to the minister in charge, who will visit them and try to line them up for God and the Church. We usually stay about a week in a town. Longer would be better but it is desired to cover the district before cold weather sets in. Without a doubt, on the return tour, we shall remain a longer period of time in each town.

Two Months

For two months this evangelistic campaign has been in operation with splendid results. The tent not being completed, when beginning the campaign, the meetings were conducted indoors in two of the towns—Alberti and Mechita. We began using the tent in O'Brien, an outstation in the Bragado district.

The towns visited to date are, Alberti, Mechita, O'Brien, Bragado, Carlos Casares, Martinez de Hoz, Quiroga, Moctezuma, Smith, Guanaco and before this is read, it will have been (D. V.) in Pehuajo and perhaps in Madero and Passo.

The attendance has been from 100 to 1,000. Thousands are hearing the plain Gospel preached that never had an opportunity before. In summing up the number of confessions so far, we note that more than 500 have expressed their desire to follow the Lord and His teachings. We do not claim that all are converted yet (would that they were), but we believe that many of them have had a real experience of regeneration and conversion.



"Bible Coach in Argentina"

occupy small space when the tent moved from one place to another. Boards for the platform are usually borrowed in the town where we have meetings. The pulpit is made of kerosene boxes. In the towns where there is no electricity, lamps are provided, and in those where there is, the tent is lighted by three or four globes. On the front of the tent in big letters are the words "Carpa Evangelica" "Gospel Tent." It is taken from town to town in a small trailer, purchased for that purpose.

Campaign in a Town

Usually before arriving in a town with the tent and coach, a site has been selected and much propaganda has been made beforehand. Some weeks before, cardboards with the picture of the tent and the Bible coach announc-

Bible coach to announce the meetings in the tent. With a good-sized megaphone, we announce from the rear window of the coach, where the tent is located and the hour of the meetings, and every now and then a Scripture text is cited. From the two side windows, tracts and handbills are thrown out to those who hear the horn of the car and the announcements of the megaphone. Sometimes the sidewalks are full of curious folks running out to see what has happened and what it is all about.

At the set time for the meeting, there is a song service, and if there are any members present, Scripture texts are given as well as testimonies, after which a sermon is preached usually by a native. After the first two or three services, an invitation is given

Many homes have been changed, prodigals have come home, victories over vice and open sins have been obtained, peace has been reinstated between parents and children and relatives. Many have gotten the victory over drink and the filthy weed habit. It is encouraging to hear the testimonies of recent confessions. May God bless, save, and keep them.

We ask our brethren to continue in prayer for these meetings. Souls must hear of Christ who died for them. Special request is asked for those who work daily with the converts, and pray much for these who made confession. **Pray, Pray,** and God will give the increase.

Trenque Lauquen, F. C. O., Argentina.

AN IMPRESSIVE PRAYER MEETING

By R. R. Smucker

For the Gospel Herald.

Some days ago we had a most enjoyable experience which I want to tell you about. On Oct. 12 and 13 the pastors and deacons of all the churches under the bishop oversight of Bro. Lapp met together at Shantipur (Bro. Lapp's home) and such profitable a time as we did have!

Shantipur is a quiet place situated at the edge of a jungle. We took something to sit on with us and went to the jungle a minute's walk away and there beneath a shady tree we communed with God for two days, spending the night with Bro. and Sister Lapp. The first day Bro. Lapp opened the communing with God with a few thoughts concerning our own selves, our spiritual responsibilities that we were called upon to bear, and our fitness to take these up. First we went apart and prayed alone for strength and guidance and for leadership, that God might talk to us in this quiet place. It certainly was inspiring to sit there in the shade all alone and commune with God in the midst of nature. After about an hour of this we again met together, all feeling the time was all too short after all, and started sharing our communion with God. That afternoon we prayed for strength as a group, telling each other and God what our problems were as individual pastors and deacons. The second day we again had a short talk to open the day, and this day took up problems pertaining to the Church and members, our burden being for them.

During the two days we prayed as a group for a great variety of items, different ones bringing up this problem and that one. When we had them all together they made an imposing list. Wasn't too much for God however and He did most richly bless us in-

deed. Among other things we prayed for the following needs and problems:

Church leaders; family altars; various members living in sin, in each congregation; for a special council appointed to look into a specially hard and sinful case which our local church at Sankra could not solve and so called in help from other churches; weak members; cold Christians; how give our ignorant illiterate Christians better and more complete Biblical teaching; how encourage Bible reading in all homes where literate people live; recognize little faults as being sin and not only faults, such as small thefts, little lies, etc.; how teach people so they can leave or do leave off Hindu customs not related to idolatry; some who have made Hindu marriage relations for their children; that offerings may be increased for the Lord's work by our Indian members; that more voluntary service may be done by members at large; that unity be increased among the various congregations—in belief and practise—that those may be helped who have the sin of getting angry and falling into the village customs of giving ugly names and talk back and forth; that prayer-consciousness may be born in many for taking up burdens of others; for a brother who either ignorantly or otherwise persists in mixing up a Hindu religious book with the Bible in his teaching; for a brother convicted by the police of stealing, but concerning whose innocence there is also some proof; the pastoral oversight of our congregations with its problems and burdens; the Samaj which is in its third year and thus is to be discussed and decided upon by both Mission and Conference as to whether it is to be continued in its present form or changed or how or what or when or where; then at the close all the names of all the ministers, deacons, and bishop of the churches represented were placed before the meeting and one of those present prayed a fervent prayer for that particular brother, his family, his work, his spiritual life, etc. (Personally this prayer that was offered for me by an Indian brother proved to be a rich blessing to me, I feel the effects yet.)

The two-day session of prayer and communion with God proved to be a strength-giving force in all our lives. The hours passed all too quickly. An hour spent bowed before the Lord passed very quickly when one was gripped with the burden. What impressed me was the way we could take up a burden, pray about it and then take up another one and be immediately caught up in conviction for that thing and the fervent prayers offered by various ones was a revelation to all of us—but not to God. He knew it was coming.

This blessed time was closed by a benedictory prayer by one of the brethren and we went to our homes refreshed in mind, but oh so weary in body. Praying is hard work—don't you find it so?

Pray for us. We want to have another session like it to discuss and still more valuable, to pray over our problems that are common to all and yet peculiar to each.

Jamgaon P. O.,
via Drug, C. P., India.

TROPHIES OF GOD'S GRACE

By Philip Kreider

For the Gospel Herald.

The engine in the Mission Ford started with some hesitancy; it was cold that Wednesday evening, December 27. When all the workers were seated in their usual positions, we "pulled out" for the mid-week Prayer and Teacher's Meeting at Argentine. As we drove along enjoying the crisp evening air, one of the workers led out in that song, which touches every Christian's heart:

"Jesus' blood can make the vilest sinner clean . . .

And I know . . . He saved a wretch like me."

This was spontaneously followed by: "Lest I forget Gethsemane . . . Lead me to Calvary."

Singing along our way, we crossed the Sante Fe overpass and turned west on Strong Avenue, the last lap of our many-times-traveled route to the Mission church. Driving along in the darkness we noticed a man and woman with four children walking along the right-hand side of the paved street. The woman was carrying a small baby, the father a little girl perhaps two and one half years old and the two boys some eight and nine years old were walking along side. That was a wonderful sight to us workers. Joy welled up in our hearts to think that Brother and Sister R. with their small children would venture out on this cold December evening to attend the mid-week service. They were not walking this mile to services because they had a prominent part in the program of the evening. It was their desire to fellowship with God's people, and to learn more of the way of Life that constrained them.

This father and mother confessed Christ in our recent revival meetings and will be received into the Church by water baptism in the near future. In a recent testimony meeting, during the Christmas season, Brother R. touchingly testified as to the different meaning Christmas has in their home since they know the Christ of Christmas. He also bore witness to the fact that God has given him victory over

the degenerating habit of cigarette smoking, to which he had been a slave for eighteen years. As he gave his testimony, his wife, who with the baby, was seated farther back in the audience, shed tears of joy. We praise God for such miracles of grace, for such regenerating power and for such mercy of spirit.

Kansas City, Kans.

INDIA LETTER

Mohadi, via Dhamtari, C. P. India.
Dear Gospel Herald Readers:—

Greetings in the Master's Name.

We are nearing the Christmas season and every one is looking forward to this day. It is a time of great rejoicing

praise God for the sacrifice and effort of the congregation at that place in erecting a house of worship.

The following day (Dec. 18), the managing committee met to decide some important problems and plans for the coming year.

We are looking forward to our coming special meetings after Christmas at Sankra—S. S. Conference, Church Conference, and Christian Life Conference. We pray that the Holy Spirit may lead and cause it to be a time of spiritual blessing to us all.

May we realize and appreciate anew God's great gift to us, and that spiritual values may be obtained without price, but are of untold value.

Pray for us that we may have daily



Famine Victims in India

in every home, where Christ is known. There will be special programs, appropriate to the season, in the Institutions, as well as in the Churches Christmas Day. It's a time of good-will, and the extending of invitations from home to home.

The missionaries are happy to have the children return home from school in the hills. And in many of the Indian Christian homes, too, it is a time of completing the family group as the girls and boys come home from the middle schools at Balodgahan and Dhamtari, and from the Academy.

We were happy to have Bro. Friesen and family with us over last Sunday (Dec. 17), for our communion service. Bro. Friesen brought us a message Saturday evening, Sunday morning, and Sunday afternoon.

Sister Dr. Friesen gave valuable help at the Dispensary Saturday afternoon, examining the patients who were waiting to see the Doctor. We also visited sick in a number of the Christian homes.

The same day (Dec. 17) was the day planned for the dedication of the new church building at Dondi. A number of the missionaries and Indian brethren and sisters planned to be there. We

guidance and that we may win lost souls for His Kingdom.

In the Master's Name,
Dec. 19, 1933. Dora Shantz.

NEVER SAW WHITE MEN

Even after thirty-five years of American rule, there are still to be found in the Philippine Islands people who have never seen a white man. Baptist missionary S. S. Feldmann writes of having gone up into the hills on a trip to visit some of these people. "They live now as they lived 400 years ago," he reports. "I was the first white man ever to reach their village. Many of the children and young people had never seen a person with a white skin. Although very shy they would creep up and touch me. They do not smoke, drink or gamble. Their moral code is high. Their life is of the simplest sort, the only furnishings of their homes, for instance, being a bamboo bench. They are peaceful when undisturbed, but when aroused are fearful to meet. A Filipino pastor had once visited them. Ever since that time they have been interested to hear more of the message he brought them."

—Missions.

PLOD ON

"In due season we shall reap if we faint not."
Gal. 6:9

Plod on, plod on, the setting sun
Tells of a day that's almost done;
The shadows on yon darkening sky
Proclaim that night is drawing nigh.

Plod on, plod on, thy work down here
May meet with scorn and godless sneer,
Thy friends at times unfaithful prove;
Thou hast a Friend whose name is Love!

Plod on, plod on, the Cross hold high,
Speak well of Him who came to die;
Point upward to the Christ who lives,
Tell far and wide that "God forgives."

Plod on, plod on, the moments fly,
Soon, soon 'twill be ETERNITY;
Thy Master's voice will say "Well done,"
When Life's long race is fully run.

Plod on, plod on, Immanuel's Land
Lies just beyond yon desert sand;
There weary feet will rest at last,
The storms all hushed, the trials past.

Plod on, plod on, have faith in God,
Tho' dark and rough may be the road;
The conqueror's crown will soon be won,
And all thy "traveling days" be done.

—Selected.

ONE MAN'S WORK

In the village of Yen Ch'ang in the Tehsien field in North China is a group of Christians too far from any center to attend worship regularly. They ask no financial aid, but when Bible women go there the whole group attends class: women and girls study in the daytime; the men attend morning prayers before going to the fields, and then come in the evening for Bible study. They have services every Sunday in the home of a young church member, and they go to villages where they have relatives to preach Christianity. They have formulated a plan of their own to promote further study. Most of them are quite poor, so they are using the few dollars they are able to contribute to buy cotton. This they are spinning and weaving into white cloth from which they will make mourning garments, which in that section are rented out. With the money they get from renting the garments they expect in time to have enough to buy a "mu" of land, the grain from which is to be used to provide porridge for those who want to come and spend some time studying.

How did this village become Christian? Twenty years ago a quiet man of something over 50 became a Christian in Manchurai. He returned to his home and for years was subject to all kinds of persecution in his own home. He went on being a Christian as best he could, and when there were no grown people to listen he taught the children. He won over his entire family, others in the village became Christians, among them young men who were sent away to Christian schools.

—Missionary Herald.

MONEY TALKS

The Disappointed Dollars

I wanted to go to China, but a little girl spent me for ice cream and candy.

I wanted to help preach the Gospel in Africa, but a young man spent me on the movies.

I wanted to go to Moslem lands to tell of Christ but a little boy spent me for popcorn and chewing gum.

I was planning to help the ignorant women in India, but a lady spent me to go to the theater.

A little girl gave me for missions, but the Church Board borrowed me for Current Expenses—and didn't pay me back.

I wanted to help build a chapel in the Philippines, but a deacon spent me for cigars.

An elder had me, and I wanted to go to Japan, but the elder said, "A quarter is enough," and put me in his stuffy old pocketbook.

We are so disappointed! We wanted to do some good in the world. We are heartbroken because we can't go. Won't you people who love the Lord and love those for whom Christ died be sure next time to put us in the offering, so we can help tell of Jesus all over the world?

THE CROSS IN CHRISTIAN MISSIONS

(From the Missionary Review of the World)

Can Christianity exist without the Cross? "Re-Thinking Missions" tries to interpret to us Christ without the Cross as Christianity. From its first page to the last I failed to discover the word "cross" in this book. It is the lack of the Cross which constitutes its weakness. The book is not written from the motivation of the Cross, but from economic motives. This is evident at the very beginning of the introduction, where they speak of the desire for retrenchment because of the economic depression. This lack of the Cross is the greatest reason why I am disappointed in this Report. "Thy Kingdom Come" is indeed quoted frequently as the fundamental purpose of foreign missions, but nothing is said about the inevitability of paying the price of the Cross in order to bring in the Kingdom of God.

When Paul, just before his martyrdom, wrote: "Every one in Asia has deserted me" (II Tim. 1:15) the writers of this book would have deemed him a failure.

There are altogether about ten points under which I have listed my dissatisfactions regarding this Report:

1. In the first place, this Report has forgotten that the starting point of foreign missions is a commission

The Happy, Joyous Dollars

I'm going to buy twenty New Testaments for China.

I'm going across the ocean to support a student in a mission school one week in India.

I am going to the Philippines to help print Christian literature.

I'm on my way to Japan to help run a Christian kindergarten.

I will supply Christian books for ten pupils in a day school in India.

I will support a native evangelist for a week in Africa.

I will pay the rent of a chapel for two weeks in South America.

I will give the Mohammedans two thousand one leaf tracts in Moslem lands.

I will support a boy in an orphanage for twenty-four days in India.

We are all so happy! We don't know what to do! The boys and girls who had us gave us so gladly that it warmed our hearts. They said, "Good-bye, God bless you." Some of the people prayed about giving us to missions and after he prayed, one man gave one hundred dollars instead of one.

from God. No evangelism is possible merely from the standpoint of comparative religions or of the evolutionary theory of civilization. It is not for "comparative religions" that Elijah and Elisha suffered! For such it would not have been necessary for Elijah to struggle on Mount Carmel, or to appeal to God on Horeb. Where can the motive for foreign missions be found, and how can energy be expected to well up and overflow except as proceeding from a sense of absolute commission from God? There would have been no need for Christ to be crucified, merely to propagate humanism! . . .

There are indeed many religions in the Orient: but is there any that clearly teaches that God loves humanity with the love of the Cross? Buddhism propounds abstract principles, but it failed to wipe away my tears.

To this day Buddhism is compromising with the system of public prostitution in Japan. Shintoism and militarism, and Brahmanism and superstition are closely associated. I do not wish to attack other religions, but it is useless to be too lenient with them. Man will not be saved thus. The human race on most occasions is still asleep; and whoever takes it upon himself to waken a sleeper knows that he may have to face unpleasant consequences! Christianity's history in Japan has been a history of persecutions. We Christians need not go out

of our way to seek persecutions; but this Report does not encourage us as it should to evangelize when confronted with opposition and persecution. It is no reinforcement to the Christian girls who, even to-day, in districts dominated by the Shin sect of Buddhism, remain faithful to the Cross under severe persecution, when tied naked to cryptomeria trees in the cold snow, or imprisoned in their homes for five or ten years because of their faith. It is because they are convinced that the Love flowing from the Cross is the absolute Love that these young people are fighting with their very life-blood.

Loss of a Militant Spirit

2. Again this book seems to have forgotten that the religion of Jesus was the religion that drove out the money-changers and the sellers of sheep and cows from the temple. If Jesus had followed the methods taught in this book, He would not have been crucified, probably. This book leaves the impression that Buddhism, Mohammedanism and Brahmanism, equally with Christianity, are at odds with their common foes in the materialisms of Marx, Lenin and Bertrand Russell. It teaches that all religions must unitedly fight against materialism. But why is materialism so strong in the Orient? It is because Buddhism itself was originally atheistic. Buddhism does not teach love, but individualistic contentment. If the religion of the Cross had been well rooted in Japan, there would have been no space left for materialism to come in.

Until they awaken to absolute Love, people may be contented with Buddhism, Mohammedanism or Brahmanism; but those who have grasped the reality of the Love of God discover the necessity of redemption. Such of us as are awakened to this religion feel the need of fighting against the world's evils. An atheism, like Buddhism, which rails at Christ and ridicules Christianity because it stands for internationalism and loves the laboring classes, cannot be considered to have the same value as Christianity.

This Report is shot through and through with "liberalism." It attempts to deal with communism and capitalism, all in the same way, from the "liberal" standpoint. Such a treatment may be admissible if the "liberal" standpoint can solve the world's problems; but while capitalism is chaining many thousands of young men in prison, and producing millions of unemployed, can we be contented with such lukewarm propositions? Ought we to be so lenient with capitalism? Was it not Christ who said, clearly, "One thing thou lackest"? Having put our hands to the plough, we cannot turn back. We cannot regard capitalism, socialism and athe-

ic communism as all in the same category While atheistic Buddhism is compromising with public prostitution, and polytheistic Shintoism with militarism, can Christ on the cross keep silent?

No religion but the Cross-religion has the power to save the world. We must be more militant. (II Tim. 2: 4).

3. In the third place, since this Report has forgotten the Cross, it still differentiates between "home" and "foreign" missions. But does not Christ belong to all nations? And is not the Third Internationale of Moscow meanwhile engaged in a great propaganda movement and promoting new world revolution? . . . We who long to Christ should possess a stronger international spirit, and should give ourselves to the propagation of the Christ-spirit, forgetting the

Forsaking the Pioneering Spirit

4. In the fourth place, this book seems to forget the necessity of pioneering in unoccupied territories. There is nothing more foolish than evangelism, if we begin to reckon it in money terms (I Cor. 1:21), though even at that the "foolishness of preaching" is more economical than the folly of war! Because they were obsessed with this foolishness of preaching, Livingstone gave his life to Africa, Hudson Taylor suffered in China, and Judson fell in Burma. Compared to the hardship of their days, we of the present times lack the spirit of adventure. That does not mean that the Gospel has really been preached to the ends of the earth. Even in Japan few places are being reached as yet. Only five percent of the eleven thousand villages are even touched by Christian evangelism; no one has yet reached the

to remote places searching for the one lost sheep. No matter how high the waves nor how dangerous the storm, the life-ship is launched; nor can its efforts be evaluated in dollar terms.

5. This Report has forgotten the Gospel of repentance.

One of the things that astonish me in this book is that the foreign missionary is urged to be connected with the European and American business men in the Orient (p. 251). There may be exceptional cases, but in general, Western commercial men in the Orient have been a great hindrance to the Christian movement. William Carey could not enter India because the business men prevented his doing so; and Christianity could not make headway in India at that time because the policy of the East India Trading Company had aroused the anger of the Indian peoples. Christianity fails to spread in China to-day because the Chinese cannot forget the British opium war and British opium traders. In general, the main reason why Christianity makes little progress in the Orient is because the business men, and the governments of the countries from which the missionaries come, are acting in direct opposition to the teachings of Christ.

The Asiatic races cannot forget the long history of Oriental invasions on the part of the white races. No matter how lavishly schools may be built and philanthropies conducted, the Orientals cannot believe from the bottom of their hearts in the religion of those who carry the sword in one hand and the Bible in the other. The great reason why the development of Christianity in Japan was retarded was because Spain and Portugal invaded the Orient; nor can the Japanese people even yet forget the revolt against the Japanese Government on the part of the Japanese Roman Catholics of three hundred years ago

The book does not demand repentance. If Christianity is the innocuous thing this book represents it to be, perhaps there is no need for repentance. But the fact is that both the Orient and the Occident do need to repent. Jonah fled from the call to preach repentance to Nineveh. Shall we Christians of the twentieth century seek to escape the necessity of preaching repentance to our materialistic civilization?

6. In the sixth place, I am dissatisfied with the place this book gives to the Church. The idea of "Christian fellowship" is good, but why not call that "the Church?" I believe we must strive after the unity implied in Christ's command to Peter in Matthew 16:18. The weakness of the Christian movement to-day is because the liberals are not unified among themselves. Although this report teaches humanism, and humanitarianism, and church unity, forgetting creeds and denomina-



Evangelical Chapel in South America

distinction between "home" and "foreign." . . .

The only way to the happiness of the whole human race, is for it to awaken to the complete consciousness of the Love of the Cross. As we grasp this fact, we are compelled to scatter the whole world with a revolutionary spirit. We are compelled to preach this Good News on all possible occasions and in all possible places. It is when this Cross-revolution spirit awakens, we forget the many unoccupied fields, and lose zeal for evangelism. We must again awaken to Christian internationalism, forgetting race, color, nationalities and language differentiation. Marx avers that in the proletarian there are no national barriers; and certainly there could be no national boundaries to the Christianity of the Cross. . . . To the early Christians, there were no national boundaries. Those who forget the Cross, lose the power to cross the Bosphorus! . . .

fishing villages or most of the laboring class. In the face of such conditions this book on "Re-Thinking Missions," with its call to retrenchment, may have some unexpected value as a negative stimulus, to arouse us again to evangelize even unto death! We must work harder to establish the Kingdom of God for which Christ died.

"There are many good religions in other countries, Christianity is also good; but let Christian missionaries return home as soon as possible"—when they say that, it tastes like salt that has lost its savor. One wonders why the missionaries ever came out in the first place! Mere survey-missionaries might be ready to return soon, but missionaries who came to preach the Cross should endure unto death.

The evangelization of unoccupied fields cannot be carried on merely from the point of view of economics. When it forgets the Cross, the evangelistic spirit shrivels, loses its militancy against evils, and its courage to go out

tions—why does it go on to say that it is all right to have separate fellowship outside the Church? That is inconsistent. Those who have experienced the Christ-Love of the Cross ought to gather themselves together into one Church, though there may well exist various brotherhoods within the one catholic organization.

It is true that there are many hidden followers of Christ at present, like Nicodemus and Joseph of Arimathea in His time, who do not yet come to Church. In Elijah's day there were seven thousand such; but we must demand as a standard such strength of conviction as will enable all to confess Christ clearly before God and men, even in the face of persecution and the Cross. And no matter how faulty the Church may be to-day, we must ask God's forgiveness for that weakness, and endeavor ourselves to love this body of Christ, the Church, which has been guarded and preserved by our predecessors for nineteen hundred years. I do not think of the Church from a superficial point of view. I regard it as a brotherhood based on the Cross. As such it has a history, and as such we must continue its existence in the future. To be sure there may be the impotence of the clergy to deal with, and the lack of economic organization to hinder it; but forgiving such shortcomings, we must endeavor to reconstruct the Church and make it a love-organization.

Lack of Vision

7. In the seventh place, this book lacks idealism. It lacks the flaming enthusiasm to Christianize the whole world. The trend is towards retrenchment, rather, except in the rural districts. But if money is lacking now, there are many ways to work without it. Russia carried out a Five-Year Plan without money, and after that a second Five-Year Plan. The apostle Paul was restrained by the Holy Spirit from going to Ephesus, but he made a great detour and reached it by way of Greece and the sea. A plan of world evangelism must inevitably involve changes; but it is against the purpose of Christ to retrench! If there is no money to support missionaries, let us get together and start many Gospel schools and thus create lay leaders; and continue doing so for many scores of years. There is need now to set up such aggressive constructive planning. Why not start occupational evangelism on a world-wide scale? When even the Rotary Club has an occupational fraternity as wide as the world, why cannot those who belong to Christ achieve such constructive planning?

8. In the eighth place, this book has unfortunately no vision of the Christianizing of the economics of the Oriental countries. We are aware, both in China and Japan, that there is no

way to save the laboring classes except through the coöperatives. And we believe that the movement of Christian Love has the possibility of economic realization only through these coöperatives. If the Christians of the world will engage in world-wide coöperative movements, and plan international trade through the coöperatives, and also educational coöperatives and mutual aid coöperatives, war will cease to exist Even the communistic movement will be powerless in the face of such a coöperative Christian movement. The strength of the Marxism, Leninism and Bertrand Russellism of to-day is derived from the anti-religionism aroused by the economic struggle for existence. Therefore only through the economic readjustment afforded by the coöperatives shall we be able successfully to combat and annul such "isms."

9. In the ninth place, this book is very indifferent towards the evangelistic work with which the missionaries are so deeply concerned. Its writers paid much attention to academic education, but seem to have forgotten that evangelism is an important variety of social adult education and religious education. Academic education alone is not the whole of education. Tent meetings, street preaching, etc., are also social education. Foolish as this sort of evangelism may appear, it has achieved wonderful results in the Orient (I Cor. 1:18-25). In India there may be some who object to it, but it was the method of Jesus Christ, and one of the ways by which Christianity spread into the whole world

We must return to our pristine enthusiasm for evangelism (Luke 10:20). Does not Acts begin with an enthusiastic account of how three thousand repented as a result of one sermon by St. Peter? We must have a child-like spirit and be happy over one soul that has found salvation.

Where Is the Holy Spirit?

10. In the tenth place, this book does not advise us to do mission work through the guidance and power of the Holy Spirit. Jesus Christ sent out His seventy disciples to evangelize without purse or scrip, without even extra sandals. They believed in the guidance of the Holy Spirit. In their train followed the Moravian missionaries. The John Williams missionary party, too, in the time of the Napoleonic wars, left London for the South Seas on the same basis. If money is not forthcoming, then money is not needed! Have we not dedicated our very lives to Christ?

We do not want to make the business of rethinking missions a thinking in terms of retrenchment; but rather a re-thinking of a new strategy of attack, on the world-wide field. When there ceases to be money in America, then America may cease to send out its mis-

sionaries. Nevertheless, there must remain many young people who desire to dedicate their lives to foreign missions without receiving such high salaries as are paid now. Those who are led by the Holy Spirit succeed in a wonderful, mysterious manner. The Holy Spirit makes them successful. No evangelism is possible without prayer. The prayer-answering God leads on through His Holy Spirit.

I am grieved to find that this Report is written economically rather than religiously. It does not inspire me. And evangelism is impossible without inspiration. Those who wish to retreat had better do so; but let others who have been led by the Holy Spirit continue to cross the Pacific Ocean, bearing the Cross of Christ. The Kingdom of God Movement in Japan is not yet completed. The harvest is plenteous but the laborers are few. I am still rising for prayer at midnight. This present age is evil. The age of Nero was also evil. But Christ's teachings at length conquered the Roman Empire. Machine civilization is deplorable. But I am convinced that the Good News of Love through the Cross of Jesus Christ will lead the Orient and the whole world into the light

I deplore the impression left, after reading the book, that it lacks a supernatural basis. Can those who think of continuing the movement started in the Book of Acts attempt to do so without the help of the Holy Spirit? . . . I repeat. Let us again meditate on the Cross, forgetting the distinction between "home" and "foreign" and endeavor to save the last soul in the whole world.—By Dr. Toyohiko Kagawa, Tokyo, Japan.

NO SUBSTITUTE FOR SUNDAY SCHOOL

A little Japanese girl in Hawaii, who was detected stealing from her schoolmates in the public school was induced by the probation officer to make public confession of her sin before the whole school of seven hundred. This wise probation officer explained to the school that they must be charitable in all future relationships toward the offending member of their group. The pointing to the fact that the little girl had no Christian influence at home. Her parents did not belong to any church, and she had not been encouraged by them to attend Sunday school. She told the school that during the twenty years she had been probation officer in Hawaii, she had never been called upon to investigate the character of any boy or girl who belonged to a Sunday school. The sequence to this episode was registered the following Sunday, when fifty new pupils presented themselves at the Japanese Sunday school in that neighborhood.

—Selected

FROM OUR MISSION STATIONS

Ft. Wayne, Ind.
(1209 St. Marys Ave.)

Dear Herald Readers. Our hearts go out in gratitude to God for His blessings and wonderful love which He bestows on all who trust Him.

A three weeks' series of meetings closed on Jan. 14. It was conducted by Bro. J. S. Newhouser of Leo, Ind. We truly feel this has been a great revival, great outpouring of the Holy Spirit. Twenty-nine souls responded, some for reconsecration and others accepting Christ for the first time.

We truly appreciate the messages and labor of Bro. Newhouser and trust that God may use him mightily in the gathering of souls.

Bro. D. D. Troyer and Bro. D. J. Johns of Goshen also labored with us during the first week of meetings, for which we were glad. On Dec. 31 the men's Gospel Team of Goshen College gave us the morning service, which was very much appreciated.

Will you pray for the work in Ft. Wayne that the Spirit of Love and Mercy may reign and that those who have accepted Him may be willing to go all the way with Him.

At this time we wish to acknowledge a box of clothing sent in by Fulton Co., sewing circle and also a barrel of canned goods from Yellow Creek congregation. May God richly bless all who have helped in this way.

Pearl E. Martin.

Wichita, Kansas
(1837 Woodland Ave.)

Dear Readers of the Gospel Herald: Greetings in Jesus' Name. We truly are thankful for the many blessings that have been bestowed upon us the past year.

On December 31, 1933, the election of church and Sunday school officers was held. The following Sunday school officers were elected to the following offices: Supt., Vernon Shellenberger; Sec'y.-Treas., Elmer Hartzler; Chor., Evelyn Thayer; Libr., Mrs. Goldie Gingrich; Cradle Roll Supt., Mrs. John Gingrich.

The Church officers are: Chor., Vernon Shellenberger; Trustees, Amos Hartzler, Erwin Gingrich; and Correspondent, Edna Gingrich. We trust that the Lord will help us that we might work peaceably together for His cause.

Quite a number of girls are working here in the city, however some have quit to attend the special Bible term at Hesston, Kansas.

Each Thursday evening prayer meetings are held in the homes. We are studying the Book of Revelation. In these last days we feel that we should study this Book more than ever. May we all be found watching for that great

day. Our Young People's Bible Meetings are conducted by Sister Velma Beyler. These meetings are fairly well attended. Some come who do not belong to the church and some come from other congregations.

Continue to pray for us that we may be as a shining light unto those about us. We are always glad to have visitors come to worship with us and extend a cordial invitation to come and spend the Lord's Day with us.

Jan. 15, 1934. Edna Gingrich.

Columbia, Pa.
(Fourth and Mill Sts.)

Greetings in Jesus' Name:—"Blessed be the name of the Lord, from this time forth and for evermore." Another year has passed into history, and as we are again started in another year, may it truly be "in working or in waiting, another year with Thee."

Our revival services conducted by Bro. Amos S. Horst, Akron, Pa., came to a close on Sunday evening, Jan. 14. The way of salvation was presented to us in a very definite way and six precious souls confessed Christ. Pray for them all in a special way that they may make a full surrender of their lives and follow all the way. Pray for one couple who have the divorce question confronting them that the way may be opened up for them. The meetings were well attended by many of the town folks. A children's meeting was held each evening and Bro. C. Z. Martin gave a short talk concerning the Jews, just before the sermon. Thirty-seven children received a nice motto on the last evening as a reward for being present each evening. The brethren who talked to the children presented many real practical lessons for the children to remember. Pray for the seed sown that it may bring forth fruit.

On Christmas morning 44 brethren and sisters gathered at the Mission and Christmas songs were sung at various places over the town. May God bless the message conveyed by song.

May the blessing of God abundantly rest on each one who contributed towards the donations sent in over the Christmas season (Luke 6:38). Sixty-one baskets were given out to the members and to the parents who attended services during the past year. We take this way to thank the sister who sent in the turkey to the sisters at the Mission as no name was on the card. During the past three weeks baskets have been given out on Wednesday evening to the people of the town, of some things that will not keep too long, such as turnips, apples, and sweet potatoes. Thus far 180 baskets have been given out. The great burden of our hearts is as they receive the natural they may realize the deeper need of the spiritual.

The monthly "Bible Conference" was held on Jan. 6 and 7, with Bishop John H. Mosemann, Bros. Ira Miller and C. Z. Martin as instructors. The next "Bible Conference" will be held on Feb. 3 and 4, with Bro. B. B. King, Elida, Ohio, with us. He will speak from the book of Daniel. Come and spend some time with us.

On Jan. 7, there were 72 rewards given to those who had perfect attendance during the last quarter. Thirty-four will receive Bibles for perfect attendance during the entire year.

At the present time Sister Landis, Sister Williams and Bro. Jacob Heistand, who had been on the sick list, are improving. Pray for them. Also remember Bro. John Hartman, who is a shut-in. Bro. Daniel Dupler is now able again to attend services. His limb is improving nicely. Death has come again and taken one of our members, Sister Herman.

On Jan. 3, the following sisters, Lizzie Garber, Mary Nolt, and Lizzie Shellenberger came again to the Mission and helped to cut garments for the Sewing School. We very greatly appreciate their help along this line. We also are very grateful for the noble help the Sewing Circles give us on Saturday afternoon in our Sewing School. Words fail to express our appreciation.

On Monday afternoon, Jan. 8, about 12 or 13 brethren came to the Mission and repaired shoes. May God bless the work done for the needy. On Jan. 22, they again plan to do the same work.

The Girl's Meeting will be held the second Tuesday evening in Feb. when Sister Emma S. Garber will talk to the girls. Pray and come and help by your presence. Visitors at the Mission have been Bro. and Sister Ira Miller and Bro. and Sister John Conner.

Bro. Jacob T. Harnish, Willow St. congregation, preached for us on Sunday afternoon, Dec. 17. Bro. Martin Metzler preached for us in the evening in the absence of Bro. Martin who was holding meetings at Strasburg. On Sunday afternoon Dec. 31, Bro. Sem Eby, Intercourse worshiped with us. On Jan. 14, Bro. Joseph Boll came into our midst and Bro. Boll and Amos S. Horst both preached for us.

Continue to pray for the work. The meetings have closed but may the Spirit still continue to strive among the unsaved. Come and help by your presence.

Yours "Till He come,"

Gertrude M. Lefever.

Jan. 18, 1934.

People excuse themselves by saying, "We are doing the best we can." We are not doing the best we can unless we do it God's way.—C. M. Helmick.

Altoona, Pa.
(Mill Run Chapel)

Dear Herald Readers, Greetings:—Again we have come to the close of a very profitable revival season. Bro. Aaron Mast came into our midst on Sunday evening, Dec. 31, and remained with us for two weeks.

On Jan. 1 an all-day Bible meeting was held in the Chapel, Bro. Mast and Bro. J. M. Nissley, our pastor, being the speakers. During the meetings and in the visitation work, twelve souls found Christ, several of these being reconsecrations. Most of the homes in the community were visited by the brethren where they received their usual cordial welcome. The attendance was not as good as we expected it to be, but the Spirit of God was working. Each evening a short prayer service was held in the worker's home. Before the sermon Bro. Mast conducted a children's meeting, and also the first week he instructed us in a book study in Romans. The second week he gave special talks on doctrinal subjects.

On the last Sunday afternoon, Jan. 14, Mr. and Mrs. Gettleman of Altoona, were received into the Church by water baptism. They were instructed in an earlier class, but could not be received before. At the same time Bro. Mast preached on the theme, "Going Deeper with God." At the close of the service one lady expressed a desire to return to the fold from which she had strayed, and another woman yielded her heart to the Saviour. It was a mountain-top experience for us all.

Bro. Mast could not stay with us either of the Sunday mornings, because of his charge at Belleville. Bro. John B. Kanagy came for him once, and Bro. Clayton Hartzler furnished his transportation the other times.

The Lord's work in Mill Run continues to grow, but Satan is working hard to overthrow His work. Your prayers are needed.

Jan. 20, 1934. Anna H. Weaver.

CHRISTMAS AT DHAMTARI

By Kathryn S. Troyer

For the Gospel Herald.

"Thanks be unto God for his unspeakable gift."

Again we have remembered our heavenly Father's gift of salvation to us in a special way. By the keeping of the Christian's Bara Din (great day) we have lifted up our hearts in special song and praise, thus renewing our own confidence and hope. Besides this we have also witnessed to Him before the heathen and we trust that by this another rehearsal of the Christmas story the plan of salvation may have become more vivid to them.

The Christmas season brings joy to the heart of true Christians yet it also reminds us of the words of Christ when He said, "The poor ye have always

with you." We were glad for the spirit manifested by our Dhamtari sisters. They had not much to give but by sewing were able to distribute about thirty garments to the poor. This is only a small beginning but we are glad they have had the joy and privilege of doing this much. Our hope is that they may through this be inspired to greater service in the future.

New clothes and house cleaning are special features of Christmas in India. No doubt the idea has been carried over from heathen customs, since we see that many poor among the non-Christians are seldom seen in clean clothes except on their holidays and many of their children never wear clothes except on holidays. However we do not condemn them for this desire to have something new and clean to wear, especially when we see their old garment (which is probably the only one they had) filthy with dirt.

Two Christmas programs were given in our church; one on Christmas eve and another on Christmas morning. On Christmas eve two appropriate talks were given and a number of songs sung to a well-filled house. After the meeting a number of young men went around singing Christmas songs in the different paras, while the women went home to visit with relatives and make bread, many of them not going to bed all night. Christian relatives make it a point to spend Christmas together if possible, and many also invite their non-Christian relatives to their homes for the Christmas season.

The second program was given on Christmas morning at nine o'clock. Many non-Christians were present. The house was crowded. All seemed to feel the spirit of Christmas from the small children in bright-colored garments to the old men and women, blind, lame, bent with age, many of whom had spent the best days of their life without a knowledge of the Christ Child yet are now trying in their feeble way to answer to the name Christian. Two talks were given in this meeting; one, "What benefits do I get from Christmas?" by Bro. I. Buksh, and the other, "How should we keep Christmas," by Bro. J. B. Kumudu. A number of original Christmas songs were sung.

During the week before Christmas programs were given by the different departments of the school. The hospital staff prepared a program which they rendered in seven hindu villages and once at the hospital for the benefit of the patients and the Christian community. Attendance in these places numbered from 40 to about 400 persons. The distance to the farthest village was about 17 miles and all the meetings were held in the evening. We trust that the eyes of many have been opened through these meetings.

Dhamtari, C. P. India.

FOR WHERE YOUR TREASURE IS

Passing down the street the other day, a very small child attracted my attention by calling out to the man who was loading the family furniture in a moving van, "Oh, Mister, please put this piece of my dolly in there—and be careful and not break it!" I walked slowly past and had a good look at the "piece of dolly"—just a head—hair gone, one eye missing, a tooth out, cracked—but it was the child's dearest treasure.

"There will your heart be also." Somehow, as I walked on, I had a feeling of uneasiness for the safety of the "piece of dolly"—of no value whatever to big folks, absolutely worthless—but the dearest possession of the little one. How many worthless treasures we older children are clinging to, of no account to others, priceless to us; some in which we have invested our all, some we have spent time and strength to possess. It may be in your garage to-night, and in the hands of a thief in the morning. It may be on the best corner lot in the city to-day, and a pile of ashes, or subject to the decision of the court to-morrow. It may be accumulating interest in some safety vault, but when the final call comes and we make the last move, our earthly possession must be left behind. Our "treasures upon earth" are subject to moth and rust and thieves; our "treasures in heaven" are increasing in value and can never be destroyed. The Giver of all good and perfect gifts is waiting to drop into your trembling, outstretched hand gifts which money cannot buy. Reach out and claim the promise: "Ask of me, and I will give thee the nations for thine inheritance."

—The American Friend.

EGYPT AND THE SUDAN. In September, R. T. McLaughlin returned to Cairo from his furlough and began his work as executive secretary of the Moslem Lands Committee. He will work in close coöperation with Sheikh Metry S. Dewairy, our secretary for the Egypt and Sudan Sunday School Union. Notwithstanding the anti-missionary movement, encouraging reports come indicating progress in the Sunday-school movement, and in the holding of vacation Bible schools. While the Egypt and Sudan Union is moving towards larger self-support, our financial assistance is still necessary.

If you would give up, you must reach up. If you would learn to take up, you must learn to look up. If you would keep up, you have got to wake up.—A. C. Dixon.

The world is my parish.—John Wesley.

SEWING CIRCLE CORNER

STONES

"A thousand years in thy sight are
as yesterday when it is past, and
as a watch in the night" (Psalm 90:4).

* * *

This little heart message from the
salmist gives us a glimpse of the
reatness and goodness of our Father.
His plan for His creatures is beyond
our understanding and yet if each one
of us follows His guidance we may
have the happy assurance from day to
day that we are a part of His plan. We
may then feel happy and contented in
our sphere in life whatever duties it
may bring us.

* * *

A most unfortunate experience
comes to us if we forget that the little
things we do count. Many of us are
linking of preparing materials to be
sent with the March shipment to the
Reddy in Paraguay. Let us remember
that the small gifts for this purpose
will help as well as the larger ones.

DANGER OF INDIFFERENCE

By Mrs. U. S. Zook

From the Gospel Herald.

Indifference to sacred things is al-
ways dangerous because it is sinful,
and, according to the Bible, it is one
of the most prevalent sins of the last
times. Our attitude toward the work
of the Lord should be governed by the
Scriptures. "Study to be quiet . . .
and to work with your own hands,
. . . that ye may walk honestly to-
ward them that are without." "Let
him labour, working with his hands the
which is good, that he may have
give to him that needeth."

"If a brother or sister be naked or
stitute of daily food, and one of you
y unto them, 'Depart in peace, be ye
armed and filled,' notwithstanding ye
ve not those things which are need-
ful to the body, what doth it profit?"

So much of our work consists of
some form of giving, service, sacrifice,
material help, that we need con-
stantly to be reminded of the blessed-
ness of such work. We need to do our
Sewing Circle work faithfully, and at-
tend the meetings regularly, not only
for the good we ourselves get out of
attending, but for the help we can give
others who need it. And we need to re-
member, too, the fact that the time
may come when it is too late for us to
work. Our time for action is now.

God has placed a responsibility upon
every one who has named the name of
Jesus, and He expects us to be faithful
towards and loyal workers in His
kingdom while we have opportunity
to be so. We are our brother's keeper
notwithstanding Cain's sullen ques-
tion.

Nothing can give us more joy and
satisfaction, when we shall reach the

place when we shall exchange time for
eternity than to have been faithful in
our Master's service. How it thrills
our souls when we read of the strong
work of God's servants of old. In times
of severe trials they remained true to
God. How we appreciate the blessing
of God upon them. When Abraham
offered his son Isaac he obeyed God's
command, and God took care that Ab-
raham's hand was stayed just at the
proper moment. We can safely follow
the examples of obedience we find a-
mong the Old Testament characters.
Our Father would appreciate us as His
children if He could depend upon us
more fully.

God's work needs not only the sup-
port of our prayers but our means as
well. We are living in strenuous days,
and it often costs sacrifice to accom-
plish anything for our Master. Let us
remember the greater the sacrifice the
greater the blessing.

The poor widow in Mark 12, did
what she could. There is danger that
we presume on the smallness of her
gift. Let us not throw in mites unless
we have nothing else to throw in. Re-
member that she gave all that she had,
even all her living. I often wondered
whether many of us ever did as much
as the poor widow did.

As Sewing Circles we must have
leaders, and God has very graciously
given them to us. However, as gifts
from God, they need our support. Let
us pray for them. Let us be faithful in
our attendance. Let us shoulder our
responsibilities. Let us prove our in-
terest by word and action. Let us by
the grace of God be dependable. Let
us take a Scriptural attitude toward
our leaders, our organization, our
work, and the blessing of God will
surely be ours. "Blessed is every one
that feareth the Lord, that walketh in
his ways."

Allensville, Pa.

REPORT

Of Lake Region Sewing Circle, Detroit
Lakes, Minn., for Year Jan. 1, 1933
to Jan. 1, 1934

No. Meetings	11
Average attendance	7+
No. Garments made	78
No. pieces Bedding made	3
Balance on hand beginning of year	\$ 0.92
Money received during year	\$20.80
Balance on hand end of year 1933	\$ 3.68

Mrs. Elmer Hershberger Sec.-Treas.

FOR ADVERSITY

He was better to me than all my hopes,
He was better than all my fears;
He made a bridge of my broken works,—
A rainbow of my tears;
The billows that guarded my sea-girt path
But carried my Lord on their crest;
When I dwell on the days of my wilderness
march

I can lean on His love for the rest.

—Anna Shipton.

A stone I surely am! but of what kind?
Ah! let this thought most deeply grip my
mind,
For there are stones and stones as you may
see
Who neither in their size or shape agree.

Am I a living stone? or am I dead?
Have I been quickened from dark nature's
bed?
Or do I still within my rock tomb lie
Unreached by God's great power—dead, and
to die?

If saved, a stepping stone I may become
To lift my brother from some sinful slum;
And make him rise to heights of moral worth
And claim an honored place, through grace,
on earth.

Or I may be a heartless stumbling stone
O'er which my fellow falls and breaks a
bone;
And leave him crippled for the rest of life
Unfit to stand alone amidst earth's strife.

Or I may be adept at throwing stones
At fallen brothers—using bitter tones;
Remember those that Christ said with a
groan
Let him without a sin first cast a stone.

Or awful thought! I may a millstone be
And drown my brother deep in sin's dark
sea;
Then watch the bubbles rise, which indicate
How absolutely hopeless was his fate.

Or I may be a grindstone hard and round
Upon whose wheel my fellows may be
ground;
A lord of sweated labor—what care I
If men all crushed to powder around me lie.

Yea, I may even be a rolling stone
And to a life of wanderlust be prone;
But all such stones are worthless on the
whole.
They simply roll around from pole to pole.

Or I may in the day of Christ receive
A pure white stone with name concealed
within
Something far better than men's minds con-
ceive,
O what a prize for us to strive and win.
—Selected.

SCANDINAVIA'S BLIND AND DEAF

The Salvation Army has a work for the
deaf and blind of Scandinavia. It is difficult
to gather the deaf and dumb at meetings,
because they often live at distances widely
separated, says one of the adjutants in Ef-
fata, the Army's organ in that country:
"We must hunt them out, one by one, in
their homes. When I have a long way to
cycle or walk to get a single deaf and dumb
person, remembrance of our Lord spurs me
on. He went long ways to reach a single
soul, and His example has taught me the
value of souls." Adjutant Lönnfors and her
assistant Captain Krushe make similarly
long journeys in Denmark to meet the iso-
lated blind and dumb. The Tysta Skolan
("school for the still") teaches weaving and
embroidery, and the skill of the blind girls
in preparing food is remarkable. Their acute
sense of smell guides them. One of these af-
flicted ones, a blind man, says pathetically,
"When we are tempted to say Ack, Swedish
for 'alas,' we must put a T before it and say
Tack, Swedish for 'thanks.'"—S. S. Times.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

December, 1933

GENERAL

Berne & Midland	
Congs Mich	\$ 3 80
Mary Ketterman	1 00
Forks Cong Ind	23 50
Amos A Miller	25 00
Martha M Nofsinger	10 00
Bethel SS Cham Co O	16 60
Interested Youngstown O	25 00
S Union SS Cl 9 O	1 00
S Union Offg O	34 20
Martins SS O	18 77
Sugar Crk Cong Ia	46 94
Roseland Cong Nebr	2 80
Manson Cong Ia	27 05
E Union Cong Ia	16 21
Spg Valley Cong N Dak	6 89
L Region Cong Minn	2 03
A Bro & Sister Pa	35 00
A Sister Ill	10 00
Pleasant View SS Okla	28 82
Pleas Grove Cong Pa	2 40
Weaver Cong Pa	2 75
Kitchener SS Ont	30 86
Zurich Cong Ont	9 66
Friends Iowa	10 00
A Bro & Sis Pa	50 00
W Zion SS Alta	19 11
Sharon SS Sask	18 21
Mt View SS Mont	1 80
Henry Mumaw	5 00
Falfurrias SS Tex	6 70

INDIA

General

Sue F Landis	5 00
L Angeles Miss Cong & SS	
Miss Day Offg Calif	8 81
J H Eigsti	5 00
Bethel SS Medina Co O	32 00
Providence SS Pa	17 00
Waldo Cong Miss Day Offg	
Ill	14 85
Waldo Cong Ill	14 47
Scottdale SS Pa	7 13
A Bro & Sister Ohio	250 00
Sister Dena Koehn	10 00
Fairview Cong Ore	15 44
Zion Cong Ore	10 31
Bethel Cong Ore	1 00
Mr & Mrs Jos Horsch	5 00
E Holbrook SS Colo	5 46
Morris SS Kans Co Kan	5 00
LaJunta Cong Colo	7 89
Mt Zion Cong Mo	5 25
J J Keim	5 00
Hagey Cong Ont	11 00
Vineland SS Ont	16 58
Detweiler SS Ont	25 00
A Bro in the Lord's	
Service Ont	11 00
A Sister Kan	5 00
O Grove Wayne Co & Pleas	
Hill Congs O	83 00
Sharon SS Sask	3 33
Zion & Trissels SS Va	12 82
Salunga SS Pa	35 15
A Sister Pa	20 00
Leo Cong Ind	8 43

S C Contributions:	
Gortner SC Md	10 00
Total India General	666 92

Missionary

Finland Mission Miss Day	
Offg Pa	5 00
Holdeman Cong Ind	52 00
Lockport Cong O	15 45
Bethel SS Girls Cl O	7 00
Roanoke SS Ill	75 00

Willow Spgs Cong Ill	21 77
Sugar Crk Cong Ia	37 50
E Fairview Cong Neb	37 51
Manson Cong Ia	33 56
SW Pa SS Conf Dist	
Miss Fd	30 00
Bethel SS Ore	2 34
Hesston Col SS Kan	60 00
Yoder Cong Kan	75 00
Spg Valley SS Kan	37 50
Mt Zion Cong Mo	1 00
Crys Spgs Cong Kan	15 40
Salem SS Alta	21 38
Yellow Crk Cong Ind	16 05
Elkhart Cong Ind	14 59
Belmont Cong Ind	7 70
Elkhart SS Cl 27 Ind	1 90
Elkhart SS Cl 28 Ind	22 50

S C Contributions:

Berlin SC O	20 00
Central SC Ohio	5 00
Mahoning & Columbiana	
SC Ohio	20 00
Walnut Crk SC O	20 00
O Grove Logan Co SC O	15 00
Beech SC Ohio	10 00
Martins & Pleas View SC O	6 00
Orrville SC O	2 50
Bethel SC Logan Co O	10 00
Levi Sauder SS Cl	
Millersville Pa	4 50
Lydia Sauder SS Cl	
Millersville Pa	4 50
Hazel Stauffer SS Cl	
Millersville Pa	4 50
Susanna L Musser SS Cl	
Millersville Pa	4 50
Mrs John Harnish SS Cl	
Masonville Pa	4 50
Shore SC Ind	25 00
Midland SC Mich	25 00

Total India Missionary 771 15

Missionary Children

Doylestown SS Pa	12 39
Pleas View SS Miss Day	
Offg O	1 75
LaJunta SS Colo	6 62
Sue F Landis	5 00
Stahl SS Pa	7 64
Hopedale Cong Ill	2 00
Winton SS Calif	2 02
Howard-Miami SS Ind	23 40
Pleas Hill SS Ill	5 48
Nappanee SS Ind	26 42
Crystal Spgs SS Kan	3 83
Sonnenberg SS O	4 61
Samuel S Miller	23 49
LaJunta YPM Colo	37 50
Mollala SS Ore	3 49
Souderton SS Pa	110 72
Cullom SS Ill	36 26
Masontown SS Pa	1 18
Argentine SS Kan	4 50
Mrs Ray A Yoder	12 00
E Zorra AM SS Ont	21 15
Zion SS Ore	4 84

Junior Earnings:

Plainview SS O	1 45
Pleas Grove SS Ill	2 00
LaJunta SS Colo	12 25
Stahl SS Pa	4 00
Orrville SS O	7 58
Berlin SS O	8 25
Spg Valley SS Kan	17 02
Pleas Valley SS Kan	55 00
Manson SS Ia	1 00

Boyertown & Hereford

SS Pa	38 30
Albany SS Ore	1 25
Hesston SS Kan	10 75
Clinton Br SS Ind	20 25
Winton SS Calif	14 90
Martins SS O	13 12
Howard-Miami SS Ind	22 25
Fairview SS N Dak	12 00
Yellow Crk SS Ind	31 24
Waldo SS Ill	49 25
O Grove SS Cham Co O	36 36
Pleas Hill SS Ill	6 70
Nappanee SS Ind	8 00
Hopewell SS Ind	2 50
Bethel SS Mo	9 38
Crys Spgs SS Kan	15 75
Mt View SS Mont	15 90
Limon SS Colo	8 00
Sonnenberg SS O	1 44
Conestoga SS Pa	71 47
W Union SS Ia	79 26
Fairview SS Mich	35 24
Walnut Crk SS O	51 20
Mollala SS Ore	1 45
L Deer Crk SS Ia	19 02
Souderton SS Pa	25 77
Fairview SS Nebr	20 89
Masontown SS Pa	6 00
Forks SS Ind	40 00
Zion SS Ore	19 20
E Bend SS Ill	54 45

Junior Savings:

Plainview SS O	42 90
L Region SS Minn	1 64
Pleas Grove SS Ill	5 65
Doylestown SS Pa	65 61
LaJunta SS Colo	21 87
Berea SS Mo	6 95
Stahl SS Pa	65
Berlin SS O	7 00
Pleas Val SS Kan	11 55
Boyertown & Hereford	
SS Pa	33 08
Albany SS Ore	8 09
Hesston SS Kan	16 80
Winton SS Calif	6 43
Martins SS O	14 51
Howard-Miami SS Ind	14 82
Fairview SS N Dak	7 36
Yellow Crk SS Ind	55
O Grove SS Cham Co O	5 84
Pleas Hill SS Ill	4 53
Nappanee SS Ind	8 31
Crystal Spgs SS Kan	16 42
Mt View SS Mont	3 44
Limon SS Colo	1 39
E Union SS Ia	60
Orrville SS O	8 82
W Union SS Ia	4 50
Fairview SS Mich	75
Walnut Crk SS O	35 21
Mollala SS Ore	7 21
Bethel SS O	12 45
L Deer Crk SS Ia	2 04
Souderton SS Pa	88 51
Masontown SS Pa	17 72
Filer SS Ida	4 00
E Bend SS Ill	3 56

Adult Savings:	
Pleas Grove SS Ill	2 50
Stahl SS Pa	20 20
Winton SS Calif	5 95
Howard-Miami SS Ind	9 53
Fairview SS N Dak	42 68
Pleas Hill SS Ill	3 17
Mt View SS Mont	92
Walnut Crk SS O	10 15
Masontown SS Pa	6 38

Total India Miss Chil

1,798 37	
Evangelist	
Middlebury SS Ind	22 00
Filer Cong Idaho	1 29
S Union SS Y Mothers Cl	
Ohio	22 17

A Brother Pa	17 50
Matt 6:3 Pa	5 00
A Sister Ont	22 00
Markham YPM Ont	22 00
Hagey-Wanner YPM Ont	30 00
E Petersburg SS YMB Cl	
Pa	13 75
Millersville SS	
Lydia Sauder Cl Pa	22 00
A Bro & Sister Pa	25 00
Manheim Bible Study Cl	
Pa	22 00
A Bro & Sister Mellingers	6 00
Cong Pa	
A Family Berea Cong Ind	38 00
Shore SS Ind	3 00

Bible Women

Salem SS O	5 00
W H Lehman	11 00
Roanoke SS Mrs Peter D	
Schertz Cl Birthd offgs Ill	5 00
S Union SS Cl 14 O	3 90
O Grove SS Old Sis Cl O	4 00
C P Yoder	48 00
O Grove & Pleas Hill SS	
Mrs P J Hartzler Cl O	11 50
Howard-Miami SS Ind	
Cls 9, 10, 11	11 00

S C Contribution:

Martinsburg SC Pa	11 00
Weaver SC Pa	12 00

Total India Bible Women 122 40

Educational Support

Ohio Menn SS Conf	265 53
S Union SS O Cl 1	20 85
Class 16	15 00
Half Century Cl	2 15
Portland YPCLS Ore	20 00
Fred Stichter	10 00
St Jacobs SS Ont	24 00
Masonville SS Chester &	
Anna Neff Cl Pa	38 00
New Holland SS Pa	28 00
Menn Home Workers Lanc	
Pa	24 00
Five Sisters Lanc Pa	22 00
A Bro & Sister Lanc Pa	5 00
Elkhart YPS & LA Ind	10 00

Orphan

Children of E Fairview SS	
Bible School Nebr	2 00
Sue F Landis	5 00
Chappell SS Nebr Jr Earn	11 00
Jr Savings	9 71
Plainview SS Cl O	9 00
The Thrasher N Dak	4 00
Bethel SS Cls 7, 9 Ore	10 73
Science Ridge Cong Ill	29 65
Nappanee SS Girls' Cl Ind	10 00
W Liberty SS Kan	8 00
Walnut Crk SS Cl 1 O	10 25
S Union SS Ohio:	
Class 3	9 75
" 4	5 25
" 5	5 25
" 6	2 50
" 8	2 25
" 10	1 50
" 11, 12	5 78
" 15	4 00
" 18	2 50
Jr Dept	10 09
Khedu Cl	7 00
Primary Dept	1 38
Young Mothers Cl	7 00
Jr Earnings	27 48
Walnut Crk SS Cl 5 O	20 00
Metamora SS Martha	
Schertz Cl Ill	8 00
W Union SS Pri Dept Ia	2 42
Alpha Cong Minn	14 10

Deer Crk Cong Ia	2 10	Pleas Grove SC Ill	10 00
Class 6	5 00		
" 1, 24	75		77 25
" 19, 20	8 00	Total India Medical	429 00
" 26, 27	3 00	Evangelistic Budget	
" 10	5 00	Blooming Glen SS Robt	
Scottdale SS Pa	22 00	Nase Cl Pa	4 00
Willis K Lederach	8 00	Holly Grove SS Md	7 54
Argentine SS Kan	9 00	Willis K Lederach	13 00
Friends Ont	10 00	Bethel Cong Ore	50
M J Schlabauch	10 00	G G Marner	5 00
Kitchener SS Ont		C P Yoder	52 00
Geo A Weber Cl	4 15		82 04
Fr Schissler Cl	1 85	Lepers	
O Grove & Pleas Hill SS		Sue F Landis	5 00
Mrs DW & Fern Musser		Three Sisters Lititz Pa	5 00
Cl O	23 71		10 00
ion & Trissels SS Va	15 48	Personal	
Mr & Mrs E O Brubaker	18 00	Wilbur Hostetler	5 00
Landisville SS Girls		Missionary Traveling Fund	
Cl 5, 6 Pa	10 00	A Sister Ore	1 00
E Petersburg SS Willis		Waterloo Jr SC Ont	15 00
Kilheffer Cl Pa	7 00		16 00
Gehman SS Pa	17 79	New Missionary	
Clinton Fr SS Ind	84 00	Duchess SS Alta	33 31
Howard-Miami SS Ind		Total India Miss Fds	5,348 85
Cls 7, 8	10 00	SOUTH AMERICA	
Michael Bixler &		General	
Maple Grove Cong Ind	25 00	Wichita Cong Kan	5 30
No Name Reported	1 50	Sue F Landis	5 00
Mary E Shantz	8 00	L Angeles Miss Cong & SS	
Elkhart SS Cl 18 Ind	8 00	Miss Day Offg Calif	9 00
	562 92	Spg Valley SS Kan	10 00
Widow		Irene Burkholder	1 00
Sue F Landis	5 00	Detroit Cong Mich	8 94
Freeport SS Mrs Emma		A SS Cl Wolcottville Ind	1 00
Meck Cl Ill	20 00	Milford AM Cong Nebr	20 00
Conestoga AM SS Alice		Pleas View SS O	5 12
Mast Cl Pa	22 00	Plain SS Pa	91 75
Union SS Cl 2 O	4 50	L Salford SS Pa	47 50
Katie E Hershberger	14 50	Towamencin SS Pa	18 20
Emma Rohrer	14 50	Spring City SS Pa	57 00
O Grove SS Old Sis Cl O	6 00	Metamora Cong Ill	17 74
Melvin E Troyer & Fam	3 00	Cullom SS Ill	3 62
A Millersville SS Cl Pa	6 00	Hopedale Cong Ill	25 00
	95 50	Scottdale SS Pa	7 12
Medical		E Holbrook SS Colo	5 46
Earned SS Kan	10 00	LaJunta Cong Colo	7 89
Ed M Yoder & Wife	20 00	Mt Zion Cong Mo	2 00
A Sister O	10 00	Masontown Cong Pa	2 71
Fairview SS Cl 17 Mich	10 50	Blough Cong Pa	6 50
A Bro & Sister Ind	10 00	Scottdale Cong Pa	25 00
R Troyer & Fam	20 00	Vineland SS Ont	16 57
Sonnenberg SS O	15 00	Wanner Cong Ont	9 50
Earned SS Kan	10 00	Poole AM Cong Ont	22 00
Holdeman SS Mrs Simon		Sharon SS Sask	3 33
Hartzler Cl Ind	4 00	on & Trissels SS Va	15 00
A Bro Ind	25 00	Joseph R Moser	5 00
Metamora SS Edw R		A Bro & Sis Rohrerstown	
Schertz Cl Ill	24 50	Pa	5 00
Isie Kinsinger SS Cl Ia	10 00	A Sister Pa	15 00
Scottdale SS Pa	7 75	Pleas View Cong Mich	6 25
Chas D Kulp	20 00	Berea Cong Ind	6 75
Emma Rohrer	20 00	Hopewell Cong Ind	10 86
Bro & Sis Hartzler	10 00		498 11
Kitchener SS A C Kolb		Missionary	
Cl Ont	13 25	Bank SS Va	14 92
Almira YPM Ont	21 00	Mt Clinton SS Va	13 60
D Snyder	10 00	Pleas Valley SS Kan	10 82
O Grove & Pleas Hill SS O		LaJunta Cong Colo	10 50
J M Kurtz Cl	19 75	Sycamore Gr Cong Mo	22 30
Mrs J M Wenger Cl	9 00	LaJunta Cong Colo	24 20
A Bro & Sister Ind	10 00	A Bro & Sister Ont	37 50
Elizabethtown SS Paul		Maple V AM Cong Ont	10 00
Garber Cl Pa	10 00	E Zorra AM Cong Ont	75 00
Strasburg SS Teach Pa	10 00	Yel Crk Cong Ind	16 05
Landisville SS Girls Cl 7			234 89
Pa	10 00	C Contributions:	
Barbara Harnish Annuity	12 00	Bethel SC Logan Co O	10 00
	351 75	Total S Am Missionary	244 89
C Contributions:		Missionary Children	
Deer Crk SC Ia	12 25	Pleas View SS Miss Day	
anson SC Ia	10 00	Offg O	1 75
ahoning & Columbiana			
SC Ohio	25 00		
Union SC O	20 00		

Sue F Landis	5 00
Marion SS Pa	12 88
Sonnenberg SS O	6 04
Manitou SS Colo	29 51
Leetonia SS Pri Dept O	4 60
Pleas View SS Pa	5 25
Floradale SS Ont	10 36
Weber SS Ont	7 50
Zurich Cong Ont	18 30
Almira SS Ont	5 00
Shantz SS Ont	36 65
Vineland SS Ont	68 36
Wanner SS Ont	7 50
E Zorra AM SS Ont	21 15
Latschar SS Ont	27 38
Wideman SS Ont	7 50
Elizabethtown SS Verna	
Brandt Cl Pa	6 00

Junior Earnings:	
Orrville SS O	7 57
Spg Valley SS Kan	11 75
Lakeview SS N Dak	11 64
O Grove SS Cham Co O	36 36
Cullom SS Ill	7 25
Sharon SS O	9 56
Willow St SS Pa	6 25
Mt View SS Mont	15 90
Mechanics Grove SS Pa	15 70
Roanoke SS Ill	25 66
West New York SS NY	15 20
Salem SS Ind	3 50
Sharon SS Sask	13 30
Maple Grove SS Ind	30 22

Junior Savings:	
L Region SS Minn	1 63
Springdale SS Va	23 03
Marion SS Pa	31 12
O Grove SS Cham Co O	5 84
Willow St SS Pa	3 12
Mt View SS Mont	3 43
Mechanics Grove SS Pa	17 24
Orrville SS O	8 81
E Science Ridge SS Ill	13 55
West New York SS NY	29 60
Salem SS Ind	2 85
Maple Grove SS Ind	18 30
Belmont SS Pri Dept Ind	1 25

Adult Savings:	
Mt View SS Mont	93
Total S Am Miss Chil	651 29

Evangelist	
Sonnenberg Cong Thanks-	
giving Offg O	61 41
Ohio Mennonite SS Conf	393 00
E Union Cong Ia	19 18
Scottdale SS Pa	12 50
SW Pa SS Conf Dist	
Miss Fund	20 00
Lanc E Chestnut St SS Sis	
O G Hess & Anna Leaman	
Cls Pa	12 50
Bethel Cong Ore	50
A Sister Pa	5 00
A Bro Ind	10 00
Joseph R Moser	5 00
Shore S Ind	10 00
Shore YPBM Ind	9 00
	558 09

Bible Readers	
O Grove & Pleas Hill Congs	
M J Smucker Cl O	11 25

Orphan	
Mrs J S Hartzler	1 00
Zion & Trissels SS Va	15 48
Lanc SS Mrs Rohrer's Cl	
Pa	4 00
	20 48

Publication	
A Bro & Sis Lane Pa	5 00
Total S Am Miss Fds	1,989 11

CITY MISSIONS

Altoona, Pa.

J J Keim	3 00
Allensville Cong Pa	40 82
Oak Grove Cong Md	4 10
Dist SS Conf Treas Pa	
(SW Pa)	2 62
Springs Cong Pa	1 59
Glade Cong Md	1 50
Masontown Cong Pa	4 94
Schellsburg Cong Pa	2 00
Scottdale Cong Pa	55 00
Lauver SS Pa	25 00
Cross Roads SS Pa	25 00

165 57

Altoona-Mill Run Work

SW Pa Dist SS Conf Treas 3 50

Canton, Ohio

Berlin Cong O	10 50
Canton SS O	12 75
Canton Cong O	2 18
A Brother O	25
Cora Hostetler	3 00
Harry Mumaw	3 00
Daniel Mumaw	1 00
G S Nice	20 00
Beech YPBM Ohio	4 10
Martins & Pleas View	
YPBM Ohio	2 35

59 13

Chicago, Ill.

S M King	14 00
Mrs Prout	5 00
H S Bender	1 00
E Fricke	2 00
Glenn Hershberger	10 00
Friends Ill	5 00
Ill Iowa & Ind Congs	51 20
Schertz Bros	5 00
Science Ridge Cong Ill	9 36
Roanoke Cong Ill	10 66

113 22

Detroit, Mich.

5 Breth Fulton Co O	5 00
Detroit Cong Mich	3 08
Midland Cong Mich	13 82

21 90

Hutchinson, Kans.

A Sister Okla	5 00
Milan Val Cong Okla	2 19
Bethel Cong Mo.	4 90

12 09

Iowa City, Ia.

Wood River Cong Nebr	3 60
Thurman Cong Colo	11 22
E Fairview Cong Nebr	12 28
Manson Cong Ia	27 03
S English Cong Ia	23 23
L Deer Crk Cong Ia	38 30

115 66

Kansas City, Kans.

Milo Kauffman	5 00
Kans Cy Friends Kan	12 00
Sam Roger SS Cl Kan	2 00
Emma Rohrer	3 00
W H Lehman	2 50
Sarah Holderman	10 00
J W & Annie Geil	2 00
Eliza Hochstetler	5 00
Crys Spgs Pri SS Kan	7 50
Fairview Cong N Dak	15 00
Henry K Hershey	5 00
G S Nice	10 00
M M Buch	10 00
Mrs John M Yoder	1 00
Lydia Beachy	1 00
Mary Brunk & friends	5 00
Kans Cy Cong Kan	30 80
Chas Hollcroft SS Cl Kan	2 65
Miriam Detweiler	10 00
I H Hershey	5 00
Joseph H Eshleman	5 00
George Eshleman	5 00

Mary S Benner	1 00
Misc Sales	6 00
Bloomfield Cong Mont	3 60
Kans Cy WDBS Kan	17 94
Osie Smith	5 00
Sonnenberg Cong Thanks	
Offg O	45 61
Sonnenberg SS O	2 50
W Union Cong Ia	23 48
Mr & Mrs Jos Horsch	5 00
Bethel & Syc Gr SS Mo	10 35
Mt Zion Cong Mo	2 00

276 93

Lima, Ohio

Logan & Champ Co Miss	
Mtg Ohio	41 75

Los Angeles, Calif.

L Angeles Miss Cong	22 98
Calif	
Bethel Cong Ore	25

23 23

Portland, Ore.

Mt View SS Alta	4 25
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Peoria, Ill.

Schertz Bros	5 00
Willow Spgs Cong Ill	8 73

13 73

Toronto, Ont.

Wideman SS Ont	16 21
Floradale Cong Ont	23 26
Cressman Cong Ont	11 68
Zurich Cong Ont	5 70
St Jacobs Cong Ont	35 20
Geiger Cong Ont	14 50
Latschar Cong Ont	22 40
Wanner Cong Ont	12 75
Hagey SS Ont	10 00
Weber Cong Ont	4 60

156 30

Wichita, Kans.

Spq Valley SS Kan	10 00
Total City Mission Fds	1,017 26

CHARITABLE INSTITUTIONS**Children's Home, Kansas City**

Farm Income Livestock	26 45
Special Support	191 00
Shickley Cong Nebr	9 82
Ernest Garber	3 00
M M Buch	5 00
Levi Headings	2 00
E Longenecker	1 00
O B Hamler	7 50
E Holbrook SC Colo	1 00
W T Yoder	1 00
Alpha SS Minn	1 00
Sonnenberg SS O	6 04
E Holbrook SS Colo	34 15
Daytonville Cong Ia	9 77
W Union Cong Ia	23 49
E Fairview SS Nebr	8 45
Syc Grove SS Chil Miss	
Day Offg Mo	1 81
Bethel & Syc Gr SS Mo	10 35
Mt Zion Cong Mo	1 00
Duchess SS Alta	16 65
Zion SS Ore	14 84
Pleas View SS Birthday	
Box Mich	4 60

379 92

Junior Earnings:	
Goodfield SS Ill	18 00
Liberty SS Ia	26 90
Spq Valley SS Kan	29 02
Manson SS Ia	38 27
Protection SS Kan	15 70
Middlebury SS Ind	15 05
Martins Crk SS O	8 56
Yoder SS Ark	23 75
Midland SS Mich	26 03
Cherry Box SS Mo	17 95
Thurman SS Colo	33 63
Limon SS Colo	8 00

Bethel SS Ore	14 80
Dohners SS Pa	8 00
Pleas View SS Okla	14 38
Warwick River SS Va	7 85
Salem SS Ohio	70 15
Mt Zion SS Mo	9 25
Protection SS Kan	4 00
W Fairview SS Nebr	20 89
E Fairview SS Nebr	47 64

457 82

Junior Savings:	
Wichita SS Kan	8 37
Berea SS Mo	7 50
Liberty SS Ia	5 77
Protection SS Kan	7 23
Middlebury SS Ind	9 18
Martins Crk SS O	9 22
Cherry Box SS Mo	1 50
Thurman SS Colo	20 04
Pleas View SS Okla	8 18
Warwick Riv SS Va	23 62
Salem SS O	30
Protection SS Kan	75
E Fairview SS Nebr	5 13
Broken View SS Nebr	2 23

109 02

Adult Savings:	
Lakeview SS N Dak	7 88
Martins Crk SS O	9 50
Yoder SS Ark	4 00

21 38

968 14

Orphans' Home, Ohio

Special Support	613 00
A Sis Sonnenberg Cong O	5 00
A Bro & Sister Mich	1 00
Berne SS Mich	29 27
Morrison Cove SS Pa	25
Glade SS Md	1 70
Orie S Gnagey	2 00
Sheridan SS Ore	2 11
Sonnenberg SS O	6 04
Freeport SS Ill	11 30
E Science Ridge SS Ill	2 24
W Liberty SS Kan	2 20
Logan & Champ Co Miss	
Mtg O	83 52
Mr & Mrs A S Hamsher	10 00
Morrison Cong Ill	6 69
Bethel SS Mich	7 75
Kauffman SS Pa	20 63
O Grove Cong Md	1 00
W Clinton SS O	50
Duchess SS Alta	16 65
W Zion SS Alta	1 85

824 70

Junior Earnings:	
Berne SS Mich	12 25
Vernon E Bontreger	2 00
Spq Val SS Kan	4 00
Springdale SS Va	20 50
Martins SS O	13 12
Lockport SS O	7 40
Morrison Cove SS Pa	11 42
Glade SS Md	4 00
Shore SS Ind	47 50
Maple Grove SS Pa	14 25
Spq Val SS N Dak	7 00
Sheridan SS Ore	15 65
Burr Oak SS Ind	19 25
Kolb SS Ohio	1 75
Freeport SS Ill	44 65
Palmyra SS Mo	5 05
E Science Ridge SS Ill	5 90
Larned SS Kan	14 44
W Liberty SS Kan	38 20
Pennsylvania SS Kan	30 26
Upper Strasburg SS Pa	10 79
Red Top SS Mont	6 00
Central AM SS O	47 98
Mt Pleas SS O	2 00
Coalridge SS Mont	4 95
Shore SS Ind	13 96
Bethel SS Mich	11 70
Kauffman SS Pa	12 12
Scottdale SS Pa	2 10
Allensville AM SS Pa	31 60

Weaver SS Va	5 52
Turkey Run SS O	4 00
W Clinton SS O	11 50

482 81

Junior Savings:	
Martins SS O	14 51
Lockport SS O	1 68
Maple Grove SS Pa	8 52
Sheridan SS Ore	5 66
Burr Oak SS Ind	8 44
Kolb SS O	1 55
Palmyra SS Mo	40
E Science Ridge SS Ill	18 50
Central AM SS O	33 24
Shore SS Ind	9 06
Bethel SS Medina Co O	12 45
Salem SS Wayne Co O	12 00
Kauffman SS Pa	2 00
Scottdale SS Pa	30 72
W Clinton SS O	10 84
W Zion SS Alta	35 85
Berea SS Ind	14 25

219 67

Adult Savings:	
Burr Oak SS Ind	2 00
Larned SS Kan	3 06

5 06

1,532 24

Home for Aged-Illinois

Special Support	591 35
Produce sold	86 57
O Gr Cong Champ Co O	38 00

715 92

Orphans Home, O.-Supts. Res.

Rosina Steiner deceased 25 00

A. M. Children's Home, Md.

Sonnenberg Cong Thank

Offg O 50 00

Children's Home, K. C. Bldg.

Salem SS Nebr 2 14

Roseland SS Nebr 2 15

4 29

Junior Earnings:

Salem SS Nebr 41 60

Roseland SS Nebr 28 25

Pleas View SS Okla 14 37

Sycamore Gr SS Mo 26 08

110 30

Junior Savings:

Salem SS Nebr 50 92

Pleas View SS Okla 8 18

59 10

Adult Savings:

Roseland SS Nebr 11 00

Tot Ch Home K C Bldg 184 69

Millersville Orphanage

Plain Cong Pa 56 30

Providence SS Pa 21 00

77 30

La Junta Hosp. & Sanitarium

Goodfield Cong Ill 6 50

Sci Ridge Cong Ill 13 77

A Friend Ia 1 00

Mt View SS Alta 4 25

Lucretia Stutzman 27 50

Isla Zink 3 00

Florence Selzer 15 00

Amanda Oesch 50

Chris Liechty 10 00

Hosp Sales-Charged 1,846 27

Hosp Sales-Out Patients 35 70

Hosp Sales-Cash 435 64

Rental income 135 00

Boxwell Farm 259 68

Weaver Farm 284 21

3,078 02

Total Char Inst Fds 6,631 31

AFRICA

Sue F Landis 5 00

ANNUITY

A Bro & Sister O 200 00

OTHER FUNDS**Mission News Bulletin**

Sarah Lapp 1 00

H O Stauffer 1 00

Tobias Shantz 50

Orie S Gnagey 25

A G Brubaker 1 00

A Sister Pa 1 00

Orrie D Yoder 1 00

John Y King 1 00

6 75

Personal

Sonnenberg Cong Thanks

Offg O 10 00

A Bro Ill 25 00

Spq Val SS Kan 10 00

45 00

Hesston College

Barbara Swartzendruber 5 00

Spq Val Cong N Dak 7 03

12 03

Missionary Preparation

Hagey SS Ont 60 84

Snyder SS Ont 20 00

80 84

General S. S. Committee

Duchess SS Alta 2 96

White Cloud SS Mich 1 20

Nappanee SS Ind 10 00

Clinton Br SS Ind 1 50

Ft Wayne SS Ind 2 48

E Bend Cong Ill 7 10

25 24

Board of Education

Metamora Cong Ill 16 28

Rural Missions

Cedar Gr Cong Ont 6 00

Mt Zion Cong Mo 1 00

7 00

Pleasant Hill

E Bend Cong Ill 27 39

Dak.-Mont. District Conference

Red Top SS Mont 6 95

Portland Miss. Bldg.

Filer Cong Ida 1 90

Bethel Cong Ore 25

2 15

Evangelistic

Mt Zion Cong Mo 6 10

S. W. Pa. Conf. Fund

Casselman Cong Md 2 42

Springs Cong Pa 1 70

4 12

Johnstown Bible School

Pleas Grove Cong Pa 2 40

Weaver Cong Pa 2 75

5 15

Colportage & Tracts**District General**

A Sister Ont 3 00

Goshen College Cong Ind 22 50

Maple Gr Cong Ind 34 50

Middlebury Cong Ind 8 46

Clinton Fr Cong Ind 26 33

Howard-Miami Cong Ind 14 74

Maple Gr Cong Ind 8 01

Ft Wayne & Leo SS Mtg

Ind 4 61

Goshen Cong Ind 22 35

Clinton Br Cong Ind 10 50

Weaver Cong Pa 3 30

Springs Cong Pa 3 16

Hesston Cong Kan 6 96

aJunta Cong Colo	9 14	RELIEF FUNDS		Conestoga Cong Pa	100 00	Total Relief Funds	2,445 37
Sister Okla	10 00	Russia		Pryor Cong Okla	2 85	SUMMARY	
ymman SS Miss	6 76	Pleas Grove SS Ill	18 52	Cons AM Cong Casselman		Alta-Sask Dist Bd	233 35
Holbrook Cong Colo	10 94	Henry Weldy	1 00	River Dist Pa	8 00	Dak-Mont Dist Bd	77 07
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GLEANINGS

Nubas Calling

Changes are taking place among the Nubas as contacts with the outside world increase. They are no longer isolated tribes hidden in the hills. The former trend toward Islam has been checked by something like a Nuba renaissance, a new appreciation of tribal customs and of the tribe as a unit. With these movements there has come a demand for education; up to now no scheme of education has been developed for these pagan tribes. All the chiefs of tribes now require clerks who can read and write for purposes of communication and administration, and they are unable to employ the sons of their own people because there are no schools where they can acquire the most simple vernacular education. The government is therefore asking the C. M. S. to open schools. No restrictions are to be placed upon religious teaching. It is proposed to seize this opportunity by opening free schools, and it is hoped that some form of medical service may be started. The government is offering liberal grants for the project.

—C. M. S. Outlook.

A Responsive Moslem Patient

Ishmael was a typical Moslem living not far from Shebeen Hospital, Egypt General Mission. When he became ill, and found the uselessness of native remedies, he sought admittance to the out-patients' department. The first of all had to give a few particulars about himself which were written on a card, to be brought with him each time he came for treatment. On turning the card over he read: "Christ Jesus came into the

world to save sinners," also, "The wages of sin is death, but the gift of God is Eternal Life through Jesus Christ our Lord." Pondering over these words he was shown into the waiting room where he found the very walls bore messages of hope, including the invitation which invariably goes to the heart of a Moslem, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Soon the evangelist appears and Ishmael and the others are listening to the old, old Story. Medical examination revealed that he needed the aid of surgery, and while lying between unaccustomed sheets, stared at the opposite wall where once again some Gospel truth met his eye. Just before the operation a voice was lifted in prayer for his recovery. Health restored, the time came for him to leave the hospital, but before doing so he had a long talk with a missionary about the Lord Jesus; and professed his love for and belief in Him as his own Saviour. Weekly meetings are now held in his home.

—Egypt General Mission News.

For West Africa Lepers

The government of French West Africa is now organizing a system for fighting leprosy along the lines of humane, scientific treatment, rather than forcible detention. The new code provides for the examination of suspects, and their classification into cases whose liberty is not restricted while undergoing treatment, and those with open lesions who require hospitalization.

A leper "at liberty" must present himself weekly to a dispensary for treatment and observation; live in separate quarters, and use separate dishes and utensils; and inform

the administration if he desires to leave the region.

A leper with open lesions must reside in the leper ward of a hospital close to his town or at the Central Leprosy Institute at Bakamo, which provides group housing where the patients may live in the manner of their own country and will be grouped according to race. A home for well children and a research laboratory will also be maintained. A specialist in leprosy will be in charge of the Institute and of the entire organization for the prevention of leprosy in French Occidental Africa.

—Without the Camp.

Tyndale's Bible in Belgium

A reproduction of the Bibles in use in William Tyndale's time displayed in the shop window of the Flemish Methodist Church in Antwerp, has resulted in the sale of many new editions of Bibles and New Testaments in French, Flemish and other languages. The reproduction, chained to the pulpit, as was the custom in the old days, attracts special attention in Antwerp, because it was in Belgium that Tyndale was treacherously arrested and imprisoned for his Protestant faith; at Vilvorde, twenty-three miles from Antwerp, he was strangled and burned as a heretic, August 6, 1536. After nearly 400 years his prophecy has been fulfilled that the day would come when "every ploughboy would have the Word of God."

—Alliance Weekly.

Christian Chinese in Cairo

Cairo has a group of about thirty Christian Chinese, under the leadership of one who keeps a small shop for the sale of lace

and various Chinese products. Twenty of them can read and write their own language. They go about the city and country, carrying their products for sale. One of their number became ill and died, and the others wished a Christian funeral. The Eastern custom of an intermediary was observed and a young Moslem business man acted as go-between to secure the help of the American Mission. The incident led to inquiries as to church connection and it was found that they know so little of any language but their own, that they have never identified themselves with any Christian organization in Egypt. However, they have the Bible in the Wenli Chinese dialect, and meet occasionally to read and pray among themselves. They indicated that they would be glad if services in very simple English could be held for them, and expressed their love for the Bible.

Opportunities in Poland

The Rev. Gaither P. Warfield in the World Outlook reviews the solid, encouraging growth of the Polish Mission and then strikingly describes the need and opportunity for the Gospel in that land:

Volumes could be written on the opportunities for Christ in Poland. Under the influence of modern social trends the masses are turning away from formalistic religion and clericalism. Dissatisfied with the old formulae, they are unconsciously looking for an answer to their spiritual hunger. Every Polish town or city contains a group of those seekers who eagerly welcome and accept the unadulterated message of the Gospels. When we turn to professional and educational circles, we find an even greater contempt for all forms of petrified religion. As a young psychologist said to me recently: "In Warsaw and most Polish cities over eight per cent of all educated Poles are totally indifferent to religion as presented by the established churches." Yet these same individuals are intensely interested in life and all ethical and moral problems devolving from it. We have found from experience that their hearts are open to any message that rings true. What rich possibilities among them the future holds for us! In a wide measure it depends on the church at home whether we shall fulfil the task set before us.

Natives Make Suggestions

Rev. Henry C. McDowell, missionary of the American Board at Galangue, mentions a few suggestions, with great possibilities, which are coming from native Christians. One is an open air meeting place of about two acres, part of it to be consecrated for planting and harvesting as religious ceremonies. Another suggestion refers to an etambo, or prayer hut. It would be a reproduction of such huts as they occur in native culture, and would be for private meditation and prayer. It would contain a prayer altar, with Bible, hymnbook and devotional readings. An anjango, often called palaver house, might be erected on the square, to be used for small group meetings, hearing of words, in connection with weddings,—adaptations of various uses to which it is put in regular village life.

Still another suggestion is that a consecrated Christian dwelling be a part of the setup. This might be used as a church guest

house, and for little feasts. Such buildings as are called for would be erected by voluntary labor.—Missionary Herald.

Christianity in Egypt

Sheikh Mctry S. Dewairy, Egyptian Secretary for the World's Sunday School Association, sends the following striking incident:

A few days ago one of the little girls returned from school and heard a woman with whom her own mother had been quarreling constantly, calling her little girl. The first little one said, "I will go and call her, auntie," which she did. When she reached home her mother beat her and said, "Don't you know that that woman and I fight all the time? Why do you disgrace me by doing her a favor?"

The little girl answered, "Well, why do you send me to a Christian school? The Christians teach us to do good to our enemies, and I might as well stop school if you are not going to let me do as they teach us there." The mother relented. The child stayed in school. The effect on the neighborhood was very pronounced.

—World Wide Sunday School News.

A Busy Missionary

At Kribi, West Africa, steamers discharge passengers and cargo for stations of the West Africa Mission. As there is no hotel in Kribi, Mrs. Albert G. Adams, missionary, opens her home to travelers on the way into the interior. Passing traders and missionaries of all denominations are also accommodated. Mrs. Adams is assistant treasurer of the West Africa Presbyterian Mission, the treasurer being Mr. Adams. She is also engaged as evangelist among the women.

Mrs. Adams says:

As we have had no resident missionary pastor, the oversight of our 38 outposts with evangelists and village school-teachers, and the directing of the local school at Batanga, has consumed no small part of my time. Men, women and children with their family troubles or physical ailments came daily to our door for advice and ministrations, there being no doctor available.

—Presbyterian Advance.

Indigenous Methods

The story of the development of the work in Joazeiro, Brazil, proves the practical outcome from adoption of indigenous ideals and methods.

It was in May 1931, that Mr. Duncan, of the Evangelical Union, first entered Joazeiro, bringing a message entirely new, and there was a ready response to his efforts. Soon he had to look about for a preaching place, rented the best hall available, and the meetings were well attended. Then a difficulty arose. The hall was too small, too poor, too out-of-the-way. The better class of people, who had attended at first because of the novelty, ceased to come. It seemed obvious that a better building should be erected and friends in the United States would doubtless have supplied the funds, but it was decided to teach a lesson in independence. A testing time followed; some who had professed conversion proved faithless, and the work which had started so auspiciously dwindled to an insignificant witness among the poorest people of the town; but at last faithful converts are work-

ing hard to realize their ambition. One has given a present of 10,000 bricks and a promise of more when work begins. Others have given lesser quantities, and all the material seems assured. Mr. Duncan says: "A new quality has come into the lives of the people and things are different. The demands we make on our Christians are higher than ever before, and, strange to say, the response is greater. There is a steady stream of conversions, and all kinds of people are being saved."—South America.

Difficulties Solved in Abyssinia

Dr. Tom Lambie, United Presbyterian missionary at Addis Ababa, writes: "Work on our new Leprosarium had about come to a halt because of lack of funds. I did not know where to turn, when His Majesty, the Emperor, paid a visit to the colony. I explained our predicament, and His Majesty graciously headed a subscription list with 5,000 thalers (\$1,250). Two of his chief officials have promised to make contributions, so that work is again going forward."

Rumors had been spread that the new hospital would keep lepers prisoners. Dr. Lambie printed and widely distributed a circular of which the following is the translation from the Amharic language:

To all the Lepers of Ethiopia. Peace be to you. God has caused you to be sick with a dreadful disease, but now, praise our Lord, there is a cure for this disease.

By the help of His Majesty, Heila Selassie I, and the kindness of the American Mission to Lepers, a hospital has been built for you. It is near to the Jimma Road, up above Dr. Martin's Mill.

There is a doctor there, called Dr. Hooper and some nurses, also. Huts have been built for lepers to occupy, in order to be near to the doctor.

Men and women both shall be received into the Hospital for treatment. If you are rich, then you must pay, but if you are poor and can bring a guarantor who will prove you are poor, then you can be treated without pay in the hospital.

A report has been spread about that lepers are going to be kept prisoners in this Hospital, but this is not true. Patients who wish to stay in the hospital for treatment, may, but those who want to come each day for treatment at the clinic are just as welcome.

Everyone cannot be cured, but perhaps six or eight out of ten can be cured.

Dr. Hooper is a good doctor. With his help and by prayer and faith in God and medicine, if God wills, you may be healed. God grant it. Amen!—Without the Camp.

Courageous Christianity

In the Minge territory in the hinterland of Cameroon, as late as 1915 a patrol of the German colonial troops was killed and eaten. The Basal Mission however, invited by a number of chiefs on account of wanting schools, started work there in 1925. Now Christian congregations are in existence and the Gospel has taken root particularly among the young and the women. But the hostile forces are at work to suppress Christianity, in most instances with brutal violence. When the missionaries visited the native teachers and asked them, if they were not afraid when the missionaries were away, they answered, "No, for God gives us strength to endure and His cause is spreading here from day to day."

GOSPEL HERALD

In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVI (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, FEB. 8, 1934

(Herald of Truth)
Established 1864

No. 45

EDITORIAL

"I will bless the Lord at all times. His praise shall continually be in my mouth."

To bless the Lord means more than mere praise or performance of duty. It means an overflowing soul giving voice to a feeling of joy and gladness, an admiration of the goodness and greatness of God, a translation of heart notions into word and action.

Orders for next quarter's Sunday school lessons are already coming in. This means several things. In the first place, it gives the House an idea as to the number of quarterlies we should print, but, more than this, it is an encouraging sign of interest in the work. To us the size of the orders, at least some of them, indicates that those sending in the orders are looking for an increased attendance. Along with this increased attendance, may we also hope for increased interest and zeal for the cause of our Lord.

We have been especially impressed with reports from many of our congregations as to what they did during the Christmas holidays. The burden of these reports is that they spent the week in Bible study, revival meetings, and other ways in keeping with the spirit of Christmas. And who can say that the joys experienced were not only soul-satisfying but also more uplifting and genuine than that experienced in any program of merry-making? This way of spending the Christmas holidays is in harmony with the spirit in evidence when the shepherds were filled with the "good tidings of great joy" brought by the angel of the Lord, or when the wise men from the East bowed down before the infant King and poured out at His feet the most priceless treasures they possessed.

Inquiries continue to come in about the report, in pamphlet form, of the last meeting of Mennonite General

Conference. Such inquirers evidently failed to read our previous announcements. To all who are interested in these reports, we will say that the reports are on hand, and will be sent out on order as long as the supply lasts. Many have already been sent out; others will, as the orders come. A reading of these reports will reveal that they are quite valuable to all who are interested in the work of the Church and the problems and issues before us. The report carries these three features: Minutes of the Meeting, Full Reports of Committees, Conference Sermon and Other Addresses delivered before that body. Copies of this report may be had in quantities of one or more as long as the supply lasts. And while sending for these, a similar opportunity exists with reference to General Problems Committee reports.

For Others.—Our most conspicuous example of living for the good of others is Christ Himself. He forsook the glories of heaven and became a man of sorrows on earth that others might be delivered from the bondage and thralldom of sin and become heirs of glory. In our zeal to foster certain causes in which we are personally interested we sometimes lose sight of this self-sacrificing spirit, just as we do individually in centering everything around "the great big I," and center everything around the cause or the institution in which we are primarily interested. It is right that we should be interested in and loyal to the cause to which we have dedicated our service, but we should remember that this cause or institution, to be of highest service, must be devoted to the interests of others. What we want to do, therefore, is not to advertise ourselves or our institution but rather the great Cause to which all individuals or institutions should be dedicated. Our highest and best service is rendered to God and humanity when the chief motive in our lives is that of living for the good of others.

CHRISTIAN OBLIGATIONS

IV. What We Owe to God

Every honest man wants to pay his debts. We can think of conditions where this is impossible, but no honest man will shirk his duties in this respect or avoid paying his debts when there is a possibility of doing so.

Speaking of debts, they may be divided into three classes: (1) to fellow men; (2) to God; (3) to ourselves. In this message we wish to notice the second class.

"Will a man rob God?" Many men do. In fact, you can find men who are scrupulously careful about paying their debts to fellow men, while at the same time they are very negligent in meeting their obligations toward God. Let us notice a few of our debts to Him:

1. We owe Him our very existence—temporally and spiritually.

But for the grace and goodness of God, none of us would be here to discuss or to think about this or any other subject. When it comes to our spiritual standing, we are confronted with two thought-provoking facts: (1) "All we like sheep have gone astray." "The soul that sinneth, it shall die." "Death passed upon all men, in that all have sinned." (2) Christ "came to save his people from their sins." And the way that He saved us was to purchase us with His precious blood. Put these two facts together, and you can understand the truth as it is written: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Since God purchased us with a Ransom price which none of us could possibly pay, it follows that we—body, soul, and spirit—rightfully belong to the Lord. Therefore we owe Him our all—life, service, possessions, affections, all that we are and have.

2. We owe Him unquestioning obedience.

The reason for this obligation is found in the preceding paragraph.

Since we owe our all to God, it follows that whatever God commands us to do should be done without hesitation. When Christ called His disciples they obeyed Him "straightway," "forthwith," "immediately." It is not for us as His disciples to decide whether we should or should not obey His commandments; that question was settled the moment we accepted Christ as our Savior and Lord. The ordinances, the restrictions, and all other things which Christ instituted and commanded should be "obeyed from the heart" without question or complaint. When Christ commissioned His disciples to evangelize the world He told them to "teach all nations . . . to observe all things whatsoever I have commanded you." Hear the Word of the Lord: "Obey my voice, for I am the Lord your God."

3. We owe Him our undivided allegiance.

As Christ said, "No man can serve two masters. . . . Ye can not serve God and Mammon." The first and greatest commandment is to love God with all our soul, mind, and strength. It is distinctly commanded: "Thou shalt worship the Lord thy God, and him only shalt thou serve." "They that worship him must worship him in Spirit and in truth." The standard of "pure religion" is to be "unspotted from the world." Whenever we are put to the test as to whether we should be submissive to God or to the powers that be in the world, we should not hesitate to say with the apostles, "We ought to obey God rather than men." It is idle to think that we can be in the service of God during religious services and be worldlings the rest of the time, for God has made no provisions for a divided allegiance. If we belong to God we are His (in His service, living to His glory, defenders and exemplars of His truth) in the home, in the church, in the social circle, in business, wherever we go. When we have given our heart to God, our daily life will shine for Him.

4. We owe Him a faithful testimony.

"Ye shall be witnesses unto me," Christ tells His disciples, "after that the Holy Ghost is come upon you." One of the missions of the Holy Ghost is to testify of Christ (Jno. 15:26) and whoever is Spirit-filled carries a ready testimony for Jesus. With this agrees the testimony of Peter: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." It was in this spirit that the faithful witnesses of God went out, of whom it was said that they "went everywhere preaching the Word." It is impossible for the shining Christian to hide his light. Since we owe our

all to God, let us show our gratitude to Him by being able to say with the psalmist, "His praise shall continually be in my mouth."

5. We owe Him an exemplary life.

When the poet wrote, "I owe the Lord a Morning Song," he not only reminded us of our Christian obligation of gratitude and praise to Him from whom all blessings flow, not only reminded us of our Christian duty, but also taught us how to perform it; even as did Miriam and the hosts of Israel when, after their signal deliverance from the hand of the oppressor at the Red Sea, their souls burst forth in a hymn of praises to God for "His wonderful works to the children of men." What is it that inspires people to "glorify our Father which is in heaven" any more than when professing Christians let their lights shine before men? When our daily lives—socially, morally, religiously—are an exact interpretation of the Gospel of Christ, our testimonies for God carry a double appeal to the hearts of fellow men. Wanted! in every community, men and women who are both exemplifiers and promulgators of the Gospel of Christ.

Topic for next week, **What We Owe to Ourselves.**

NONRESISTANCE

By H. W. Stevanus

For the Gospel Herald.

There are four words written by the finger of God in unerasable lines on a table of stone, which stand as mighty warning to keep souls from dashing over the precipice of murder and destruction. The words, "**THOU SHALT NOT KILL**" were written for every person on earth. "Thou shalt not kill" means to say to us that God is the author of Life and we have no right to destroy it.

There are two ways of killing, the one is with the sword, and the other is with the tongue. Both are wicked and exceedingly sinful. The man who wilfully destroys his neighbor's reputation or business is a wicked sinner and a killer, just as well as the man who uses the sword, bayonet, or rifle.

"Vengeance is mine. I will repay, saith the Lord" (Rom. 12:19). To eke out vengeance with the sword or the tongue creates a murderous feeling in a man's heart, even anger without a cause, against a brother, is placed in the catalog of murder. I Jno. 3:15.

God can and will avenge the wrongs that men have committed against us. God can do this without sin, but we cannot. Then again, as God so often tells us, we (God's children) have a more "excellent" way. "**But I say unto you, Love your enemies, bless them that curse you, . . . and pray for them which despitefully use you, and per-**

secute you" (Matt. 5:44). How beautiful are these words and how far removed from any feeling of enmity or revenge. Paul, that great master apostle, adds his testimony by saying, "**If thine enemy hunger, feed him; if he thirst, give him drink.**"

Dear Christians, may we conquer—not with sword or tongue, not with rifle or bayonet; but with love that sends us out to battle with bread and water, prayer and fasting, kindness and good will.

"BUT I SAY UNTO YOU, LOVE YOUR ENEMIES."

Breslau, Ont.

THE SURE WORD OF GOD

By D. L. Christophel

For the Gospel Herald.

IV

(Continued)

The Word of God is True

The real truth of God's Word is absent from many people, even so-called Christians, and the carnally-minded cannot comprehend it. Then they get to playing with the Word of God, by endeavoring to teach it without the divine leading of the Holy Spirit. Result: the teaching will be devoid of the divine truth, and a collapse will surely follow because the words only come from the lips and not from the heart divinely led by the Holy Spirit. There is a great circumference of ideas surrounding the truth of God's divine and sure Word. There are so many necessary and unnecessary transactions going on in these days, of which some are not consistent for Christian professing people to take part in. The faithful and the true witness, Jesus Christ, says to a church, "I know thy works." Notice that Jesus knows what we are doing or saying, and He knows the heart's desire. That church was rich in goods and gold as a standard for serving God, but Jesus Christ, the heavenly Visitor, says that they were lukewarm, neither cold nor hot, and "I will spew thee out of my mouth." This church also had fine, black, silk wool sheep. They honored God with their fine clothing, but it all amounted to nothing. But the heavenly Visitor said, "Buy gold tried in fire," which is heavenly pure. What then should our lives consist of, or what manner of man ought we to be? We need to live pure and holy lives from a pure heart; that we may see God. "Blessed are the peacemakers; for they shall be called the children of God" (i. e. they that preach and teach the gospel of the peace of Jesus Christ).

The Beauty of the Word of God

The most beautiful character that ever was on earth, true to the Father, pure in life and heart, was Jesus

Christ. The beauty and modesty of the life which He exemplified through His life of peace and persecution, showing Him always obedient to the Father's divine will, even in paying the enormous price for the penalty for sin. Jesus endured it all patiently upon the cruel cross. Are we as Christians so willing to take up our cross, so peaceful with the reproach (or, if need be, persecution), and call them "light afflictions?" We have many more beautiful Bible characters, but space will not permit us to mention all. The apostle Paul was second only to Christ. He was "not disobedient to the heavenly vision," and he took his cross upon himself at once, and also his service to the Lord. Paul was determined to go through, regardless of persecutions, and he called them "light afflictions." He also said that these light afflictions are working an "exceeding and eternal weight of glory in Christ Jesus."

Stephen was a noble and beautiful character. When he brought the truth of the sure Word of God, the Word of God, and when they (Jews) heard these things they were cut to the heart (with anger) and they gnashed him with their teeth. In such scenes as these, in which the rage of hell grins horribly from men, as they sit condemned by a frail prisoner, but he (the noble system) "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God" and Jesus standing on the right hand of God, and said, "Behold, I see heaven opened, and the Son of man standing at the right hand of God." This must have been one of the most beautiful and delightful scenes in the history of mankind. Notice Jesus standing up (not sitting) on the right hand of God, and looking down upon the threshold of the door of heaven, upon Stephen, and pouring out upon him His rich blessings of grace to comfort and sustain him in his bereavement. And Stephen, through it all, could tell his elder brother Jesus, upon his bended knees, and say in love for Him, "Lay not this sin to their charge." The Lord says that when he had thus spoken he fell asleep. It must have been beautiful to fall asleep under such conditions, to rise again in the resurrection. God's divine Word, by the leading of the Holy Spirit, creates a united

"Fellowship of Love"

"Fellowship of love" means more than just to gather in the church and Sunday school. It means that Jesus Christ and the Holy Spirit can have fellowship of love with us also. To have fellowship only two hours on Sunday, in a whole week, is such weak fellowship of love that it does not avail much. Real Christian fellowship of love will create a closer union between brethren—between the brethren

in union with Jesus Christ. Real fellowship of love will cause these indifference to vanish, cause the sure Word of God to have its place in the individual life. Indifference causes ruin to the Church. When Jesus said that the gates of hell shall not prevail against the Church, He meant more than just having the individual's name upon the Church roll. He meant being born again, consecrated children of God, preaching and teaching God's Word in simplicity and in its primitive purity, and in the Holy Ghost, which will produce a live Christian, a healthy Church, a real bright spot in any community, and then he will not sin any more. But if any man that is not quite so sound will sin, "we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins; and not for ours only but for the sins of the whole world."

(To be continued)

Tiskilwa, Ill.

PAST, PRESENT, AND FUTURE

Several weeks ago we printed a timely and pointed article on "Rocks Ahead," by Bro. J. A. Ressler. In this article our brother undertook to set forth what we may expect in the near future in case the powers that be in Church and State fail to do their full duty. An interested brother sends us a response to this article and we herewith pass on to our readers the following extracts from the response.

"When my attention was attracted by the pertinent and exclamatory title of the article, 'Rocks Ahead,' in the Dec. 7th issue of the Gospel Herald, I was almost thrilled with its significance concerning our apprehensions of the visible Church; but upon reading the article and finding the greatest concern directed toward an incorrigible nation, with an attempt at placing the blame upon God's children, I was rather bewildered.

"True enough, we should be gravely concerned about the inevitable result of a godless nation and its suffering millions by doing all we can to alleviate the suffering, and to bring them the Gospel, but our greatest obligation and our highest allegiance, so far as world institutions are concerned, is to the CHURCH.

* * *

"Shipmen of the Church! Ahoy! Rocks are ahead! Starboard the helm! Steer for the haven of safety through the straits of nonconformity!!"

It will be seen from this response that the two brethren have largely the same view of our present conditions and outlook. Both brethren see the necessity of the Christian Church being awake to our opportunities and responsibilities, and to this we desire to add another note of approval. Here are a few things to keep in mind:

1. For every condition there is a cause. This present financial depression is upon us because man, in whole or in part, failed to do his part in the way of cooperating with the Lord in a

proper conservation and distribution of the material blessings showered upon us.

2. Even if every professing Christian were a Christian in fact, wholly upon the altar of the Lord, we would still be surrounded by a wicked and profligate world, which fact makes it sure that calamities will be visited upon the human family, even though the Church were entirely free from blame.

3. But we should not therefore wash our hands in self-assumed innocence, for the Christ-professing world is far from perfect. Even though we may have tried to do our Christian duty, if we were to enter into a close self-examination of our own lives and records during the past few years, we might find things that would move us to cry out, as did Daniel of old, "I and my people have sinned." Read Dan. 9: 1-15. Many of us, after all, might find that we were not as prayerful and trustful as we ought to have been; that we did not cry night and day unto the Lord in behalf of suffering humanity; that we were not wholly free from wasting the Master's substance; that we did not fully obey the commandment, "Love thy neighbor as thyself."

4. As members of the Church of Christ, stewards of God, lights to the world, the salt of the earth, we have a duty to perform in every time of trial and opportunity. In life, God wants us to be "unspotted from the world." In service, we need to keep completely upon the altar of the Lord, dedicated to the Cause for which Christ laid down His life, our brother's keepers, our Lord's faithful followers. In testimony, let our "speech be always with grace, seasoned with salt;" free from defilement, without guile, "full of grace and truth." A wholly consecrated Church—living for God and burdened for the salvation of the lost, a light to the world and a live disseminator of truth and righteousness—would mean much in the way of bringing at least a part of the world to the place where God may again cause the sun of prosperity to shine upon us.

"Shipmen of state! Ahoy! Shipmen of the Church! Ahoy!" There are rocks ahead. But God is able to roll away the stone if we do but put our trust in Him, obey Him, and give Him a chance to shine upon us. Remembering that God has promised that He will never leave nor forsake His own; that He will hear and answer, in His own wise and unfailing way, every petition of faith; that when we let our light shine before men they will see our good works and glorify our Father in heaven (Matt. 5: 16); let us press on, look heavenward, and listen to these assuring words: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." K.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields: for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Marietta, Pa.

(Mennonite Mission)

Dear Herald Readers, Greetings in Jesus' name: Since our last writing we had a number of reasons to praise the Lord for the blessings bestowed upon us. Surely the Lord has been leading in a very definite way. A number of souls are turning to the Lord for which we are glad. There are still a number who are counting the cost and are not yet willing to yield. Sister Hege who has been sick for some time is still in a serious condition. If not asked against His will may she again be restored. Our aged Bro. William Ruby, who was just lately received into the Church, has gone to his eternal reward. Services were held at the mission in charge of Bishop John H. Mosemann. Bro. Daniel Dupler who has been confined to his home due to a broken limb was with us again on Sunday morning. Bro. Dupler is a teacher of the Sisters' class and we hope he can soon take his place again. Bro. Peter Sawadsky and wife, a Russian Mennonite family, expect to make the mission their home church. Because this family does not understand English so well we have part of the services in German once in a while. We wish to mention at this time our gratefulness to all those who so liberally contributed over the Christmas season. Surely the Lord will bless you for giving to this worthy cause. We are making special efforts to visit a number of homes; different brethren and sisters accompany us. We had the pleasure on one of the visits to see a young husband confess Christ. Pray for him. On one of our last visitation trips the following brethren accompanied us: Christian Nolt, Frank Weidman, Frank Garman. Would say if others would like to spend a day with us in this work just drop us a card. Meetings are all well attended, especially Tuesday evening prayer meeting. We are in need of more regular teachers. Come and help us. Remember us at the throne.

Jan. 27, 1934. David B. Groff.

La Junta, Colo.

(Mennonite Hospital and Sanitarium)

Dear Gospel Herald Readers, Greetings:—This morning Sister Malinda Liechty, who has given many years of service as nurse in our hospital, left for her home in Wauseon, Ohio, for an

indefinite period. She has served the Hospital in various capacities as a nurse, in a very efficient manner through all these years of the development of this institution. Sister Selena Gamber is assuming Sister Liechty's responsibilities.

Sister Liechty has recovered very well from her recent unfortunate auto accident. The best wishes and prayers of all her associate workers go with her.

Dr. Fred Brenneman, who is serving the Hospital as a resident physician, is getting along splendidly and enjoying the work. This has proved a real asset for the work of the institution.

One of our patients, a little Spanish girl who received a skull fracture through an auto accident, is convalescing wonderfully. She was unconscious for many days and in a surprising manner is regaining full mental powers. This was an interesting case to watch develop.

Dec. 15 five of our nurses taking affiliate work returned from Denver. We were glad to have them home and they were glad to return home.

The student council has decided to publish a school annual this year. This will be a work by the whole student body. Rather than issue an annual each year as other schools do, we are taking this method of reducing our expenses, and getting out an annual about every three years. This will describe in detail doings and work in the Hospital and School of Nursing.

We ask a continued interest in your prayers.

Jan. 27, 1934. Allen H. Erb.

Iowa City, Iowa

(609 Riverside Drive)

Greetings of love in Jesus' Name:—We are thankful to our heavenly Father for the many blessings we are enjoying. The Mission at this place has been growing in the past year. Opportunities have been opening. It was thought wise to elect a board of trustees. Those elected are Norman Hobbs, August Weise, and Ezra Gingrich.

Teachers' Meeting is to be held every Thursday evening before our regular prayer meeting.

On Dec. 28, Bro. Jacob Frey of Archbold, Ohio, was a visitor at the Mission home, being on his way to California.

Services are being held at the Old Ladies' Home every last Tuesday in the month. Much sickness—scarlet fever, chicken pox, and whooping cough—has been in the city this winter and our attendance was cut down the last two Sundays on account of sickness.

Sister Weise, who has been sick for some time, is slowly gaining health a-

gain, for which we are glad, as her place is missed in our services.

On Jan. 28 Bro. Dan J. Fisher was with us and received another sister into the Church by water baptism. The same Sunday two more confessions were made. Will you please pray for the work here, and for those in His service?

Feb. 1, 1934. The Workers.

Manitou, Colo.

Dear Herald Readers, Greetings: The first Sunday in January we had S. S. reorganization, and the following officers were elected: S. S. Supts., Emory Hartzler, Eli Miller; Sec., Lois Miller; Libr., Florence Miller; Chor., Mrs. L. C. Miller.

The following officers were elected when we had church reorganization: Mission Board Member, L. C. Miller; Chairman Bd. of Trustees, Eli Miller; Chor., Emory Hartzler; Ushers, Dan Hartzler, Frank Miller; Cor., Katie Yoder.

On Jan. 4 and 5 Bro. Frey from Ohio was in our midst. He preached for us both evenings.

Jan. 24 our bishop, Bro. J. A. Heatwole was with us. He brought us a very inspiring message on "Amazing Grace." Text, Isa. 43:25.

We appreciate it very much to have others come and worship with us.

Pray for us at this place.

Jan. 29, 1934. Cor.

ARGENTINE MISSION NEWS LETTER

(January 6.)

By J. W. Shank

For the Gospel Herald.

Our Annual Mission Council

During the first week in January all of the missionaries were assembled at the Pehuajo station in our annual Mission Council. All were able to be present. We were thankful for this, as it sometimes occurs that one or two must be absent on account of sickness or for some other cause.

We had a very pleasant council this time. An unusual spirit of brotherly coöperation characterized the meeting. This station is more suitable than any other for such a meeting because with the two dwelling houses, one school building, and the church with its large basement there is ample room for accommodating everybody. The Mission owns a dozen or more folding cots. These with the bedding brought by those who come from a distance provides sleeping facilities. All inspirational meetings and business sessions were held in the basement of the church where the air is cool. Several women of the native people served as cooks, thus enabling the missionary sisters to attend practically all of the sessions.

The following are a few items of interest coming as a result of the Mission council:

1. Further plans are being made in order that a converted Jew be brought to this country to work among the Jews of our district.

2. There were lengthy discussions regarding the future management of the Orphanage. We are deeply concerned that the money the Board has on hand be sent to the field at the earliest possible moment, so that a small truck farm may be purchased. We are anxious to get the boys out on the land. As a temporary shift we are making plans to rent a small truck farm. The girls will have to be taken care of at one of the stations. Pehuajo will have most of them.

3. Definite plans were made to reopen the Bible Training School this year. There are quite a few young men and women who are waiting to attend. We are now making investigations and plans by which the students can do work toward their own support while in school. It is much more difficult to find places for part-time work here than it usually is in the States.

4. Another matter of great importance was the choosing of one of our number who is later to be ordained as bishop. Bro. Amos Swartzentruber was chosen. It was thought advisable that this matter be decided by the missionary body, inasmuch as there are no natives who would at present qualify for this office, and the churches are as yet not able to choose with wisdom. The missionary body gives their hearty support to the brother who was chosen to assist our senior bishop, Bro. T. K. Hershey.

5. It was also decided that one of our missionary families take up work in an entirely new section of the Argentine. This is made possible because of the fact that the native churches have during the past year raised enough to cover five percent of the total amount that goes to the support of the native workers. During the present year they aim to raise ten percent of the funds needed. A committee has been appointed to make a tour of investigation of the outlying fields nearest our district. This work will be done next month and the new work will then probably be started in March. Bro. and Sister D. Parke Lantz were chosen to open work in the new section. Our prayers go with these plans, and we believe it is being done by the leading of the Spirit.

General News

The work of the Bible coach and the Gospel tent began again after one week's rest over the holidays. The work is now in progress in the Madero region. As usual, there are very good crowds who attend. Souls are being won for Christ. To-morrow the tent will be moved to Passo.

Bro. and Sister Snyder remained in Pehuajo over Sunday, after the close of the mission council. The members here were happy to hear a sermon by Bro. Snyder.

January and February are our hottest months. When missionaries are able to get away for vacations they usually take time off during these two months.

Pehuajo, F. C. O.

LITTLE THINGS

Some things most dangerous to our life
Are very, very small;
The little germs that float around
We cannot see at all.

Yet who escape the deadly harm
These little microbes bring?
They come upon us unawares
And to us they will cling.

They threaten health and life itself
And bring us much unrest;
They weaken all our powers that
We cannot do our best.

And so with our immortal souls,
The dangers that betide;
Not always are the flagrant sins,
But little thoughts of pride,

Of hatred and of selfishness,
That come upon us here
So quietly we scarce detect,
And cause our heart no fear,

And yet they will destroy for us
Our joy and peace and rest;
And mar each deed we try to do,
And make us fail life's test.

—Hopeful.

There is no sham in real goodness. Men may pretend it without possessing it, but no righteousness needs pretence. Real goodness needs no veneer. On the other hand, you can not counterfeit a counterfeit. M. K.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

I have a question to ask about the matter of blaspheming against the Holy Ghost. Christ says that this sin shall never be forgiven, neither in this world, nor in the world to come. Does that mean that I must be forever lost, that my prayers will be unanswered, even though I belong to the Church? I am guilty of blaspheming against the Holy Ghost; as I did in my years of unbelief and made fun of it in many ways; for which I am very sorry but can not wipe it out. E. A. W.

What Christ says about the blasphemy against the Holy Ghost—in Matt. 12:31, 32 and other scriptures—must stand, can not be altered, because the I AM hath spoken it. But our interpretation of things which He said may be wrong. As we understand this question, we do not believe that your unbelief and profanity before your conversion constituted the unpardonable sin of which Christ speaks, as you were never in possession of this Spirit. The spirit of Heb. 6:4-6 throws some light on this question. If you have truly repented of your sins, have accepted Christ as your Savior and Lord, and are obedient to Him as God gives you light, you have at least enough ground upon which to base your hope of eternal salvation and leave the matter of judgment for past sins in the hands of God.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

DEATH

(Synopsis of a sermon preached at the funeral of Anna Frank, at East Petersburg, Pa., by Ira D. Landis.)

TEXT: But man dieth . . . and where is he?—Job 14:10.

We greet you in the name of our Savior, who also holds the keys of hell and of death (Rev. 1:18). Having the keys of death, it is He who calls us, some at two, some at seventy-six. Since it is He who gives life and also takes it (Job 1:21), we truly believe that those of us here still have a mission to perform; and when this is finished, as was our sister's, our Lord Himself will use the key and take us home.

We might profitably speak of our sister's seventy-six years of life, or of her twenty-seven years of widowhood, commendable in themselves (I Cor. 7:39, 40). We might speak of the ministry of suffering which she also well knew. But at this hour we are not interested in what she was, but what and where she is NOW. Therefore we have chosen words recorded in Job 14:10 for our meditation: "Man dieth . . . and where is he?" This text is found in what probably is the oldest book of the Bible. It is a dramatic poem on the meaning of pain, in which Job, a real personage (Ezek. 14:14-20; Jas. 5:11), rises from the depths of spiritual gloom and doubt to the tablelands of new sight and faith,

Context

In the section before us Job is concerned about two things. First, he is alarmed because there is "no daysman betwixt us" (9:32-5). "Will ye accept his person? Will ye contend for God" (13:8)? "Only do not two things unto me: then will I not hide myself from thee. Withdraw thine hand far from me: and let not thy dread make me afraid. Then call thou and I will answer: or let me speak and answer thou me" (13:20-22). But rising higher: "My witness is in heaven and my record is on high" (16:19). Still higher: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (19:25-27).

Secondly, "If a man die?" This chapter gives us first a picture of life and then death and is very appropriate for a time such as this. For it draws us to an introspection of self. Man is sinful by nature: "Who can bring a clean thing out of an unclean? Not one" (v. 4). "He cometh forth like a flower and is cut down: he fleeth also as a shadow and continueth not" (v. 2). It is short not only compared with a flower and a shadow, but compared to eternity it is not to be reckoned in years or months, but in days (v. 1). And being born of woman (for how can he be clean? 25:4), he is full of trouble (v. 1). It is full of trouble compared with heaven, due to sinfulness of human life, due to sinfulness of our nature.

In the seventh verse he begins to meditate on death. He notices that a tree-stump shoots forth sprouts, when water and sun are above. But is this true of man? "Man dieth, and where is he?" Might it be that he will live again? Might that be? Should there be any here who do not believe in a hereafter, did you ever ask yourself like Job: "But if there would be? What then?" Man dieth. To deny this would be to question your sanity. The text says, "The great man dies, the common man gives up the ghost and where is he?" Another translation gives it: "He is not where he was, but is he nowhere?" "He shall return no more to his house, neither shall his place know him anymore" (7:10). Negatively, neither water nor sunlight will cause the dead to come forth. Waters and floods fail in dry seasons (v. 11). Even mountains are gradually washed away by erosion (vv. 18, 19). Yet positively: "Man lieth down and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret until thy wrath be

past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait until my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands" (12-15).

O. T. Conception of Spirit

"Man dieth . . . and where is he?" May we first get the Old Testament conception of this question. Psal. 146:4 the psalmist says: "His breath goeth forth, he returneth to his earth." Here David speaks of his breath as distinct from his body. God "breathed into his nostrils the breath of life, and man became a living soul" (Gen. 2:7). That breath or spirit is eternal, and that soul when once born will never cease to exist.

"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Eccl. 12:7). "Where is he?" As to-day our sister's body will be carried into yonder cemetery, that is, as the name implies, a sleeping ground. This is not true of the spirit. There is nothing like soul-sleeping; for the spirit went directly to God.

Soul

In Gen. 25:18 we find: "It came to pass as her soul was departing (for she died) that she called his name Benoni." Her soul was departing; that is, leaving the body. Elisha prayed (I Kgs. 17:21) "O Lord my God, let this child's soul come in again." Elisha recognized that the soul had fled from the body, and for the child to live the soul must return. Jonah recognizes the same (4:3): "Take, I beseech thee, my life from me; it is better to die than to live." Life, the breath of life, was not to remain in the body. Man can put a being together that looks much like man, but science cannot put the breath of life into him and make him move. That life includes the soul, and were it not for revelation we would know little about it.

In Gen. 49:32 Jacob was "gathered to his people." His body was embalmed in 50:2 and buried in 50:13. That was the patriarchal conception of death (Gen. 25:8, 17; 35:29; 49:29, 33). To them Sheol was more than the grave; for in some cases there was no grave, as in Gen. 37:35.

Land

Will God show them any wonders? Will they ever rise to praise thee? It is a land of destruction, of darkness, and of forgetfulness (Psa. 88:10-12). "The living know that they shall die. The dead know not anything, neither have they anymore a reward, for the memory of them is forgotten. Also their love, their hate, their envy is now perished; neither have they anymore a portion forever in anything that is

done under the sun. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest" (Eccl. 9:5, 6, 10).

"In death there is no remembrance of thee. In the grave who shall give thee thanks" (Psa. 6:5). Job speaks of it as rest in 3:13, 17, 18. "Then had I been at rest. . . . There the weary be at rest. . . . There the prisoners rest together."

N. T. Conception of

But, dear hearers, if we would answer this question satisfactorily we must go to the New Testament: (1) Because Jesus was the One who brought life and immortality to light through the Gospel (II Tim. 1:10). (2) He Himself removed the sting of death (I Cor. 15:55). (3) He removed its hurtful power, for he came to destroy "him that had the power of death, that is the devil" (Heb. 2:14). (4) Death is now under His control; for as already said, "He had the keys of death" (Rev. 1:18). (5) He has declared the ultimate destruction of death (I Cor. 15:26; Rev. 20:14). So may we observe the New Testament.

Jesus refers to death as sleep. "The maid is not dead, but sleepeth" (Matt. 9:24). "Our friend Lazarus sleepeth; I go that I may awake him" (Jno. 11:11).

Paul speaking only of believers (I Cor. 15) says: "Some are fallen asleep" (v. 6); "then they which are fallen asleep are perished" (v. 18); "but now is Christ risen from the dead, and become the first-fruits of them that slept" (v. 20); "behold I show you a mystery; we shall not all sleep, but we shall all be CHANGED" (v. 51); "I would not have you ignorant, brethren" (writing to the Thessalonians), "concerning them which are asleep." "We which are alive . . . shall not prevent them that are asleep" (I Thes. 4:13-15). But these are not like "the rest of the dead" of Rev. 20:5, but are "dead IN CHRIST" (v. 16) and when He comes "they which sleep IN JESUS will God bring WITH HIM" (v. 14).

(To be continued)

A PREACHER'S PRAYER

I do not ask
That crowds so throng the temple
That standing room be at a price;
I only ask that as I voice the message,
They may see Christ.

I do not ask
For Church pomp or pageant,
Or music such as wealth alone can buy;
I only pray that as I voice the message,
He may be nigh.

I do not ask
That men may sound my praises,
Or headlines spread my name abroad;
I only pray that as I voice the message,
Hearts may find God.

—Ralph S. Centiman.

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE GOSPEL OF THE KINGDOM

OUTLINE STUDY

Lesson for Feb. 18, 1934.—JESUS' POWER TO HELP.

Lesson Scope.—Matt. 8:1-9:34.

Lesson Text.—Matt. 9:1-13.

Time and Place.—A. D. 28, various places in the region of the Sea of Galilee.

Leading Characters.—Christ, man sick of the palsy, Matthew, Pharisees.

Golden Text.—I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance.—Matt. 9:13.

Points for Meditation.

1. Jesus as a divine healer.
2. The condition of the human heart.
3. Miracle-working power.
4. Call to discipleship.
5. Winning others to Christ.

Introductory Thoughts.—In the three lessons preceding this one we beheld Christ as teacher with authority; in this one, Christ as a miracle-worker. As usual, those who are not prejudiced against Jesus marveled at His power and many of them glorified God for what He had done for them. But with the Pharisees, as a class, it was different. They had pictured in their mind's eye a Messiah whose power was centered around their own desired interests, and Jesus of Nazareth did not fit to their ideal. He came to bring to people what they needed (salvation, the righteousness of God) and not what they desired. There is no blindness so dense as that of prejudice.

LESSON COMMENTS

The Paralytic Healed (1-8).—Jesus the great Healer was eagerly welcomed by many people who wanted help. Among those brought to Him was one sick of the palsy. His first words to this man astonished the people. Instead of speaking the words that made him whole physically He aimed at something infinitely better, the healing of the soul. So He said, "Son, be of good cheer; thy sins be forgiven thee." A better thing, for the sinner, ought not to be desired for and by any man. But the Pharisees were not willing at this should be that way. They hid within themselves, "This man is a sphet h." Jesus knew their thoughts. He was determined that they should be given a full chance to see themselves in their own hypocrisy. Turning to them He said, "Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise and walk?" So saying, He commanded the sick man to arise, take up his bed, and go into his own house. The healed man was amazed. The multitude marveled and glorified God; the Pharisees were dumb and glum. They had their hearts so completely set on discrediting Christ that they were blind to their own hypocrisy.

One of the things that we want to emphasize in connection with this miracle is the fact that while Christ had limited power in the healing of the

body, the healing of the soul was the great purpose of His mission to earth. "He came to save his people from their sins." The greatest of all miracles which He performs is the miracle of grace wrought within the soul.

The Call of Matthew (9-13).—Jesus was helpful in a number of ways. He never failed to help through healing, when people came to Him in faith. In the case of Matthew, He helped in another way. Though the help was different, the object sought—the healing of the soul, the glory of God, the good of man—was the same.

As Jesus passed on He saw a man by the name of Levi (Matthew) sitting at the seat of customs. Matthew was a publican. As we know, publicans did not have a very good reputation in those days. But a publican has a soul, as well as all the rest of the people; and to them there is extended the privilege of repentance, the same privilege that other people have. When Jesus said to Matthew, "Follow me," Matthew immediately obeyed. Neither occupation nor sinful state, nor anything else that may be disapproved by God or man, stands in the way of people coming to God provided they come in the right way. Prompt obedience is

one of the essentials of salvation. It will be noted that in this respect the paralytic whom Christ healed was as prompt in his obedience as was Matthew.

Matthew was a true missionary. He not only followed Christ immediately, but he was also burdened for the salvation of his former associates, the publicans. So he made a feast for them and invited them in. Naturally he wanted them to meet Jesus, whose healing and converting power had meant so much for him.

But here he gave the Pharisees another opportunity to find fault. Why should Christ do the detestable thing of eating with publicans and sinners? We might counter with another question: Had they not seen enough of Christ by this time to know that the power and grace of God was with Him? Then why should they not rather become His disciples and quit their peevish fault-finding? Christ quickly silenced them, saying, "They that are whole need not a physician, but they that are sick . . . I am not come to call the righteous, but sinners to repentance." He was true to His mission; but had the Pharisees only known it, they were as badly in need of the great Physician as the publicans whom they despised ever were. They, along with the rest of the world, needed an exchange of their self-righteousness for the righteousness of God.—K.

Bible Meeting Topic

OUR RESPONSIBILITY FOR KNOWING THE WORD.—Prov. 3:

1-26; II Tim. 2:14-26

Topic for February 18

MOTTO

"Search the Scriptures."

OUTLINE STUDY

- I. What Knowing the Word Accomplishes.
 1. Lightens the pathway of life.—Psa. 119:105, 130; Prov. 6:23.
 2. Makes the life happy.—Jer. 15:16; Psa. 19:8.
 3. Makes the life pure.—Psa. 119:9; Jno. 15:3; Eph. 5:26.
 4. Makes wise unto salvation through faith.—II Tim. 3:15-17.
 5. Makes the workman not ashamed.—II Tim. 2:15.
 6. Keeps the life from dangers.—Josh. 1:8.
- II. The Guilt of Turning from a Knowledge of the Word.
 1. Shuts us out from God's mercy.—Prov. 28:9.
 2. Brings the wrath of God.—Zech. 7:12; Jno. 3:18-21.
 3. Cuts off all excuse.—Rom. 1:18-25.
- III. How to Know the Word more Fully.
 1. Desire it for growth.—I Pet. 2:1, 2.
 2. Willingly do what we know.—Jno. 7:17; Jas. 1:19-25.
 3. Gladly hear and obey.—Mark 4:24, 25.
 4. Search for truth.—Acts 17:11; Dent. 17:18-20.
 5. Listen to its exposition.—Eph. 4:11-16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Word."
2. What the Bible Will Do for Boys and Girls.
3. How We May Learn to Know the Bible Better.
 - a. In Sunday school.
 - b. In preaching services.
 - c. In young people's meetings.
 - d. In home reading.
 - e. In godly associations.
 - f. By obedience to what we know.
 - g. By prayer for understanding.

For Seniors.

1. The Guilt of Willing Ignorance and Neglect.
2. The True Spirit of Bible Study.
3. The Blessings of Bible Knowledge.
4. The Loss of Not Knowing the Word.

PERSONAL THOUGHT

Our prayer should be, "Open thou mine eyes, that I may behold wondrous things out of thy law."

SEED THOUGHTS

A loving trust in the Author of the Bible is the best preparation for a wise study of the Bible.—H. Clay Trumbull.

A signpost means guidance. To refuse to read it is dangerous to the traveler. The Bible is God's signpost on man's road of life.—Sel.

A memorized chapter of the Scripture is a course of solid masonry in the foundation of character.—Sel.

GOSPEL HERALD

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MENNONITE PUBLISHING HOUSE
Scottsdale, Pennsylvania

THURSDAY, FEBRUARY 8, 1934

Field Notes

Fourteen applicants were received by water baptism at the Finland, Pa., Mission on Sunday, Jan. 14. C.

Bro. J. A. Ressler spent last week with the brotherhood at West Liberty, Ohio, serving as one of the instructors in their annual Bible conference.

On Sunday evening, Feb. 18, there will be a sacred song service at the Strasburg Mennonite Church, Lancaster Co., Pa. Everybody welcome. Cor.

An interesting letter from Goshen College, which came too late for publication in this week's Gospel Herald, will be published next week, the Lord willing.

Bro. E. W. Kulp of Bally, Pa., will preach at the Mennonite Mission in Philadelphia, Pa., in morning, afternoon and evening services, on Sunday, Feb. 11. J. P. G.

Pond Bank Church, near Chambersburg, Pa., announces a Bible meeting on Saturday evening and Sunday, Feb. 17, 18, with Bro. Milton Brackbill of Paoli, Pa., as instructor.

The brethren, C. L. Graber of Goshen, Ind., and J. D. Graber of Princeton, N. J., worshiped with the brotherhood of the Franconia, Pa., district over Sunday, Jan. 28. C.

At this writing Bro. S. E. Allgyer of West Liberty, Ohio, is lending his assistance as evangelist in a two-week revival meeting in the Eastern Mennonite School, Harrisonburg, Va.

Bro. Milton Brackbill of Paoli, Pa., will give a special address on Wednesday

evening, Feb. 14, at the Stahl Church near Johnstown, Pa., in connection with the special Sunday School Week of the Johnstown Bible School. S.

Change of Address.—John H. Mosemann Jr., from 340 W. 55th St., N. Y. City, to 442 S. Queen St., Lancaster, Pa. This address, we understand, is to be but temporary, as the newly appointed missionaries are to sail in a few weeks for Africa.

Those interested in the work at Bloomfield, Mont., will please read the message from that place relative to the building or purchasing a new house of worship. It is a hopeful sign, as a rule, when a congregation outgrows its living quarters.

Latest report from the Ontario Bible School says: "The school at Kitchener has reached an enrollment of 94, which is just a little better than last year to date." Before this term is over, the total enrollment may still mount up to the hundred mark or above.

Bro. John H. Mellinger, Chairman of the Eastern Mennonite Board of Missions and Charities, announces the following as the present address of Brethren Elam Stauffer and Orie O. Miller in Africa: "Care of P. E. Mitchell, Esq., Native Affairs Dept., das es Salaam, Tanganyika Territory, Africa."

Ministers' Meeting.—We are in receipt of a well prepared program of the ministers' meeting to be held at Landis Valley Church near Neffsville, Pa., March 7 and 8. This meeting is to be held under the direction and supervision of the Board of Bishops of the Lancaster Conference district, and we are hoping to hear of a profitable meeting.

The prayers of God's people are solicited in behalf of the annual meeting of the Mennonite Board of Education, the joint committee meeting of the Executive and Mission committees of the Mennonite Board of Missions and Charities, and other important committee meetings to be held in northern Indiana within the next week, as previously announced in Gospel Herald.

Family Almanac.—Our supply of Family Almanacs for 1934 has been exhausted. There are still a few orders coming in that we would like to fill if we can get hold of enough Almanacs to fill them. If there are any agents who have a surplus on hand that they have not yet disposed of, they will do us a favor by sending them to us, at our expense. Thanks in advance for your kindness,

Bro. B. E. Stauffer and wife of the Mennonite Old People's Home, Maudgansville, Md., are spending some time in Florida. Their address while there is Jacksonville, Fla., 2546 St. John Ave. Bro. Stauffer speaks quite interestingly of their experiences, but along with other things he speaks of an auto-wreck in which Sister Stauffer received a fractured bone. We are glad to learn that the injury is not serious, and hope for her speedy recovery.

Correspondence

Bloomfield, Mont.

We, the Church Building Committee of the Red Top congregation of the Dakota-Montana Mennonite Conference District, of near Bloomfield, Mont., hereby express our highest appreciation to the Mennonite Church for what it has done for us at this place. For through their diligent labors the work has grown and members added until we find ourselves crowded in worship, which is in the Red Top schoolhouse.

The congregation decided either to build or to buy a churchhouse, one being for sale.

Having taken such a step, we find ourselves facing a financial problem. A building fund has been started.

We are sending this message, accompanied with our prayers, to the columns of the Herald to assure any brother or sister throughout the Church, who feels led of the Spirit to contribute a gift toward this cause, that it will be highly appreciated and we are sure God will reward him.

Committee:

Roman Chupp, Chairman.
Frank Mullet, Sec.-Treas.
Elmer Bontrager.
Jacob J. Mullet.

Geo. Kauffman, Pastor in charge.

* * *

To the Readers of the Gospel Herald and friends of the Red Top Mennonite congregation of near Bloomfield, Mont., Greetings to All:—I wish to call your attention to the appeal the congregation has made through the Herald for help in the building of a meeting house.

Just a few lines of history concerning the congregation. In the spring of 1917 the writer, at the request of a few families, went from Minot, N. Dak., to Red Top schoolhouse and continued meetings over one week. A number confessed Christ and were received into church fellowship, later organized into a congregation.

For several years the congregation did not grow in numbers—until a few years ago, when a number of young people came out on the Lord's side and were added to the Church. To-day we

ve an active congregation of 47 members, with a resident pastor. The congregation has stated their need of a house of worship. You that are interested in gathering in the lost of our rural fields, will find here a needy cause out on the plains of Montana, a worthy people who long to have their own house of worship. When you read this, think over it prayerfully, and if God so directs you, give to this worthy cause. May you have a part in putting up a new Mennonite church-building where there is none, and may it stand as a monument to God's eternal truths pointing souls to Calvary, on account of such building being set apart for divine worship. May the Red Top congregation, as they assemble themselves together in worship, enjoy the religious liberty in worship that comes through Jesus Christ our Savior. We thank you for your offerings in behalf of this work. And all contributions to treasurer Frank Mullet, Bloomfield, Mont.

I. S. Mast, overseeing bishop.

Surrey, N. Dak.

Dear Herald Readers, Greetings to you and All:—We have just closed a four-week term of Bible school, which was much enjoyed by all those who could attend. There were 31 students enrolled. Most of them were able to attend regularly, while a few had to drop out before the close. The weather was quite favorable most of the time. But some who had planned to attend could not do so on account of badly drifted roads.

The congregations represented were Enmarc, N. Dak., ten students; Wolford, N. Dak., seven students; Casselton, N. Dak., two students; Wis., two students; Detroit Lakes, Minn., one student; Minot, nine students.

Bro. J. C. Gingerich of Detroit Lakes offered his kind service as teacher in Bible Doctrines, Genesis, and Church History; Bro. Andrew Glick of Minot, N. Dak., taught Life of Christ, Public Speaking, and S. S. Pedagogy; and Bro. Floyd Kauffman conducted the singing class. The officers of Bible School were Rhoda Hochstetler, Chor., and Mrs. Floyd Kauffman, secretary.

We hope and pray that every one who attended has been strengthened spiritually, and is now better fitted to serve the Lord and Master.

Secretary.

Breslau, Ont.

(Cressman congregation)

Dear Herald Readers:—The reorganization meeting of our Sunday school was held on Sunday, Dec. 31. Bro. Alson Cressman was elected president. Bro. Peter Martin Prim, Supt. of the school. Bro. Lloyd Cressman; Chor.,

Bro. Ben Horst. Sisters Greta Martin and Pearl Heckendorn were appointed librarians.

We are very glad that a large number are taking the memory course prepared by the Ontario Mennonite Sunday School Conference. The course extends over ten years. Forty-four have completed the first year of the course.

The officers for the young people's Bible meeting for 1934 are as follows: Pres., Bro. Oren Gimbel; Vice Pres., Bro. John Randall, Secy., Sister Marie Burkholder; Treas., Bro. Lloyd Cressman; Chor., Sister (Mrs.) Irvin Lichty.

As we enter into the New Year we realize that new experiences are awaiting us. We will need to work together as brethren and sisters and follow very closely in the footsteps of our Master. May each one of us be willing to do the work that Christ has entrusted to us. We ask that you pray that souls may be won to Christ through the efforts put forth in this community.

Jan. 21, 1934. Marie Burkholder.

Upland, Calif.

(North Pomona S. S.)

Dear Herald Readers, Greetings in the Precious Name of Jesus: We are hardly aware of the fact that this new year is again well on the way. No doubt many have made New Year resolutions and perhaps already have failed to keep them. I'm glad that by God's grace and help we can make and keep resolutions for Him. Paul said, "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." This is also our privilege in Christ.

We were glad to have our pastor Bro. Bucher return from holding revival services in Oregon. Since Jan. 15 he is engaged in holding special meetings in Los Angeles. We are expecting soon to have our revival meetings at North Pomona.

On Sunday, Jan. 21, we were privileged to have with us Bro. P. A. Heller of Los Angeles and Bro. J. C. Frey from Ohio, who is at present staying with his brother at Long Beach, he also was in our midst. We appreciated Bro. Frey's message on "Bible Perfection." We are glad for all the visiting brethren who pass through here or come to winter in California. Come and worship with us.

Recently Bro. Brillhart and Bro. Collier, both worshipping with us, donated 50 new stiff cloth cover Church and S. S. Hymnals to our Sunday school. Thank God for those who obey God's call in this way.

We as workers have been looking forward for a steady growth at this place and are glad to report that our

average attendance this quarter was 47, an increase of 16.

Just recently another family, Bro. and Sister Menno Stoner and son, moved to their new place in Ontario. They had been with Sister Stoner's folks, Bro. Sam Stauffer's in Los Angeles. We are glad for their presence.

On Thursday evening, Jan. 4, we reorganized our S. S. instead of having our regular prayer meeting. The following officers were elected: Supts., Ed Harder, Guy Hostetler; Sec., Esther Horst; Treas., Claud Hostetler; Chor., Olive Bucher. I am sure each one very keenly feels his responsibility.

Pray that we may be kept in the center of God's will.

In His name,

Jan. 22, 1934. J. S. Roth.

Detroit Lakes, Minn.

Greetings to Herald Readers:—On New Year's day we held our annual business meeting. Bro. Orvie Wenger was elected church trustee for three years, Bro. Emery King and Joe Stoll church choristers, and Bro. Emery King Mission Board member. Bro. Joe Stoll left Thursday for Wolford, N. Dak., to attend his father's funeral.

We expect Bro. Joe Gingerich and daughter Pauline home this week, from the Bible school at Minot.

Aletha Martin, and Beulah Hershey of Wisconsin stopped here on their way to the Bible school.

Jan. 22, 1934. Fannie Stehman.

Rockton, Pa.

On Jan. 7 Bro. James Saylor of Hollsopple, Pa., was with us. The voice of the congregation was taken in regard to extending an invitation to Bro. E. J. Blough of Blooming Glen, Pa., to again serve this congregation as pastor; all present cast their vote in favor of his coming. This action was sent to Bro. Blough for his decision. We are glad to say he accepted the call. Bro. B. was with us Jan. 21, also Bros. Alvin K. Rosenberger and Chester Wenger, of Blooming Glen. We enjoyed the service these brethren rendered. Bro. Blough expects to locate here as soon as possible. We rejoice that our prayers have been answered in behalf of a resident minister.

Bro. and Sister Frank Brillhart will continue to work with us, thus proving their interest in the cause at this place.

We beg of you to remember us in your prayers, that as Bro. Blough takes up the work here we may all cooperate, and be "laborers together with Him."

Yours in His service,

Jan. 22, 1934. E. Pearl Hummel.

(Continued on page 972)

Miscellaneous

"HOW BEAUTIFUL ARE THE FEET OF THEM THAT PREACH THE GOSPEL OF PEACE"

(Rom. 10:15)

By Phebe Shenk Kraus

For the Gospel Herald.

"How beautiful are the feet of them
That preach the Gospel of peace,"
And bring to weary, captive souls
A message of release.
That stand on Zion's walls "and bring
Glad tidings of good things,"
Of Him, "the Sun of Righteousness
With healing in His Wings."

The Bread of Life they bless and break
To "feed the flock of God;"
The Light is held, that all may walk
The path our Savior trod;
And Water for the thirsty ones
Who faint in noontide's heat
Is freely poured. How beautiful,
How beautiful their feet!

How beautiful are the feet of them!
They walk in humbleness,
And follow in their Master's steps
To minister and bless.
They weep with those in grief, who weep,
And with the glad rejoice;
Against the evils of the day
They lift a warning voice.

From friends and home they part full oft,
To preach the Word afar;
Against the enemy's strongholds
They wage relentless war.
In season—out of season—still
In victory and defeat,
Though stained and worn, they labor on,
How beautiful their feet!

Let us obey and honor them.
They watch through anxious years
Shall the account they give to God
Be made with joy or tears?
Ordained are they by God Himself,
And for His use made meet,
As it is written in His Word,
How beautiful their feet!

Denbigh, Va.

SUMMER BIBLE SCHOOL CURRICULUM

For the Gospel Herald.

Numerous inquiries about the forthcoming Summer Bible School courses have prompted this statement concerning the progress of the preparation. It may be of help to briefly list the ten-year curriculum, as planned for Summer Bible Schools in our church. Each one of the courses listed requires three weeks of five half-days each for completion. The curriculum covers a range of ages from four to thirteen years, inclusive. The courses are graded all-Bible courses, appropriately adapted to the various ages.

1. Kindergarten I Age 4
(Topical studies: Obedience; Sharing; Courtesy; Forgiveness; Courage.)
2. Kindergarten II Age 5
(Topical studies: Thankfulness; Trust; Cheerfulness; Kindness; Reverence; Honesty; Heaven.)
3. Primary I Age 6
(Topical studies: The Child in the Home;

Love; Courage—a week of study to each of these themes.)

4. Primary II Age 7
(Topical studies: Dependence; Kindness; Reverence—a week of study to each of these themes.)
5. Primary III Age 8
(O. T. Character Studies: Creation to Saul.)
6. Primary IV Age 9
(O. T. Character Studies: David to the Return from Babylon.)
7. Junior I Age 10
(Life of Christ: Birth of Christ to Feeding of the Five Thousand.)
8. Junior II Age 11
(Life of Christ: Transfiguration to Ascension.)
9. Junior III Age 12
(N. T. History and Leaders: A simple study of Early Church History, Pauline and General Epistles.)
10. Junior IV Age 13
(The Life of Paul: Early Life and Conversion to Imprisonment in Rome.)

It is the aim to publish in manual form each one of these courses, with suggestive program material for every period of each day of the Summer Bible School session. Most of this material is directly incorporated in the Manual for each respective course. Additional material is being provided in the form of inexpensive pamphlets for the courses suggested for some of the periods of the Summer Bible School day. These booklets can and should be placed in the hands of the pupils.

A sample half-day schedule of a program for summer Bible school is given below. These schedules of course vary somewhat in the different ages and grades, but this sample will give the reader an idea of the aims and objectives in mind in the preparation of these courses.

A Sample Daily Program

- 9.00 Devotion (10 minutes)
- 9.10 Roll Call (with Bible verses, 10 minutes)
- 9.20 Bible Memory Period (15 minutes)
- 9.35 Bible Story Period (30 minutes)
- 10.05 Expressional Work (constructive; on lesson story; not "play" work—20 minutes)
- 10.25 Bible Drill (facts about Bible—10 minutes)
- 10.35 Recess (supervised play—10 minutes)
- 10.45 Music Period (15 minutes)
- 11.00 Doctrinal Study (15 minutes; see remarks below)
- 11.15 Missionary Story Period (15 minutes)
- 11.30 Object Lesson (10 minutes)
- 11.40 Closing Period (5 minutes)
- 11.45 Dismissal

Studies for the Doctrinal Periods

- For Primary III
"God's Plan of Salvation"
- Primary IV
"Junior Catechism"—First half
Junior I
"Junior Catechism"—Second half
Junior II
"Christian Ordinances"
- Junior III
"Christian Growth"
- Junior IV
"Christian Service"

At this writing (January 30, 1934) all of the Junior courses are in type, two of these are printed, and the other two should be off the press in the near future. Primary III course is in type by the time you read this; and Primary IV should follow shortly. Kindergarten I is partly in type also. The Lord willing, and plans carrying as being promoted at the present time, these ten Summer Bible School Manuals should be ready for use for the coming summer Bible schools this summer, 1934. It is the hope of the committee that these Summer Bible School Manuals and other supplemental helps may fill a real need, and that all interested in this worthy work of Bible instruction through the summer Bible schools will give this course material a fair trial, and lend their whole-hearted coöperation to the promotion of this work. All orders should be mailed directly to the Book Department of the Mennonite Publishing House, Scottsdale, Pa.

Summer Bible School Committee
per C. F. Yake.

SERMONETTES

Collected by J. G. K.

For the Gospel Herald.

It costs much more to reject salvation than to accept it.

It is an easy matter to be faithful when everything is favorable for being so.

A vain garb is good evidence of a vain mind.

Pride is one of the underlying causes of man's separation from God.

Everything the moralist has to his credit, he stole from Christianity and failed to give God credit for it.

Some people are blind, even though they have the faculty of seeing with both eyes.

There is a possibility of some people going to hell by stumbling over some inconsistent church member's life.

Grandparents with their spectacles on their foreheads, and both eyes shut oftentimes see farther than some of their grandchildren with specks on their noses and both eyes open.

We give something to every one we meet, either good or evil.

The devil runs a bargain-counter, but don't forget that some of the so-called cheap things are very dear in the end.

You may bury a man seven feet underground, but you can never bury his influence.

Many Christians might have had a call for special service for the Lord, had they been within calling distance.

Don't spend your time borrowing trouble. There will always be enough on hand to supply you.

There is no religion in dress, communion, or baptism; but every one of these is in true religion.

If the heart does not go with the hand

to the marriage vow there is danger waiting the future.

Two modern enemies of to-day are, the exaltation of man and the elimination of God.

If you expect to defeat the devil, you must remain under the blood of Christ.

A man cannot get right with God and not make his wrongs right with man.

The quality of one's greatness depends upon what one does with that which is least.

Idols and ideals sound very much alike; but the one will debase you while the other will uplift you.

Atglen, Pa.

AN OBJECT LESSON

The Belden Baptist Bulletin, Chicago, recently published the "sillygram" about the "mules." It's too good to keep it back from yet others who have not seen it.

THE MULE

What is this animal?
This is a mule.
Do you see the mule?
Yes, I see the mule.
What is the mule doing?
He is showing his teeth.
What else is he doing?
He is laying his ears back.

FIFTY MENNONITE LEADERS

BISHOP GEORGE WEAVER

(1818—1883)

By M. G. Weaver

or the Gospel Herald.

George Weaver, who became the fourth resident bishop of the Weaverland-Groffdale district in the Lancaster Conference, in Pennsylvania, was born on the extreme western section of the two thousand acres (which constituted the vale originally known as Weber's Thal," now Weaverland, in Lancaster Co., Pa.) Feb. 22, 1818; died on the same homestead Jan. 23, 1883. He belonged to the fifth generation in the Henry Weber line in America. His father was Isaac Weber, while his mother was Catharine Weaver, belonging to the fourth generation in the George Weber line in America. His wife was Maria Wenger, of the numerous family of that name in Groffdale, and died at the Weaver home in 1882, at the age of 63 years; they are both interred in the beautiful cemetery at Groffdale, where they worshiped when he was ordained to the ministry on Aug. 28, 1846; but when he was ordained as bishop of the entire district in 1854, they moved to the old home, being more centrally located.

He was called to the ministry at a time when strong men were especially needed in the district. Six months before his ordination the congregation at

What does that mean?
It means he is going to kick.
Why does a mule kick?
Because he is a mule.
What is a mule for?
To work and pull loads.
Can he pull loads when he kicks?
No he cannot.
Then why does he kick?
So he won't have to pull.
Do you know he is not pulling?
Yes, I know he is not pulling.
How do you know he is not pulling?
Because he is kicking.
Give me a sentence about kicking mules.

Kicking mules do not work. Working mules have no time to kick.

Of course we are not mules—we are not even making the comparison. But there is a lesson to be learned from the primer above, which is that we should be so busy at our work that we have not the time to find fault with others. We should be pulling so hard on ourselves that we do not notice that perhaps others are shirking. If we are sincere in discovering our own faults, we will have no time to confess other people's sins. Censoriousness, ill-temper, bitterness, are a few of the things we should try to get out of our natures. Above all things a Christian should be good natured, always ready to do more than is required and do it with a smile. (H. C. Benjamin.)—The Wonderful Word.

Groffdale lost two preachers and over a hundred of its members, who at once proceeded to organize a congregation since known as the Stauffer (or Pike) Church; the plea and rulings being made for more conservativeness; and several years before he was ordained as assistant to Bishop Jacob Zimmerman, one of the congregations in his charge became seriously affected by the movement towards more liberalism largely influenced by visiting ministers, and by Free-school community troubles.

God graciously allowed Bishop Zimmerman, to live long enough in the guidance of his assistant until he was familiar with his new sphere. When the senior bishop was called to his reward in 1856, the eight congregations in the district were unanimous in their loyalty and encouraging support to the Church and the newly ordained bishop, which attitude and encouragement he continually enjoyed during his twenty-nine years as head of the Church. He stood firm for the faith of the fathers who had so recently come to America enduring great hardships to the end that they, their families, and their posterity might escape the terrible persecutions which drove them here, where they believed God might reign supreme.

His ideal of church organization was loyalty to God and to the government,

without being entangled with the affairs of public official life and worldly conformity; clean ministerial boards, sustained and maintained by a people saturated by the desire for the simple life and satisfied with the environments of rural companionship.

He was often invited to neighboring districts in matters of vital importance to the Church, where his voice and vote were always for conciliatory measures without compromising with disloyal tendencies as he viewed any question. He had the happy faculty of holding the friendship and respect of such as saw fit to disagree with him, which made him a strong factor in the numerous conferences in which he participated; and the combined brotherhood in his district experienced the blessings which belong to those who enjoy the pathway of Christian living which never borders on the valleys of lifeless conservatism on the left, nor on doubtful lines of liberalism on the right, beyond which appear castles of promise—on either side which are hardly ever realized by those who are lured by their fascinations.

He had a firm step, was rather tall, stood erect, faced every part of his audience; spoke in a clear voice, pronounced his words plainly, and expressed his thoughts in well-rounded sentences, which carried with them firmness and conviction. He was never emotional, and was not given to meaningless gestures; nor did he ever give incidents of his experiences in life to make a point or for illustration. But his congregations invariably kept awake and attentive.

When George Weaver first attended the Lancaster Conference Bishop Jacob Hostetter of Manheim was moderator. Others who were old in the work of the Church whom he met were Christian Herr and Benjamin Herr of Pequea, Christian Herr and Henry Sherk of the Millersville district, Peter Nissley of Krabills, David Witmer of Mellingers, Frederick Stauffer of York, Michael Gingrich of Lebanon, Christian Graybill of Juniata and others. Joseph Burkholder of New Danville and Jacob Graybill of Juniata, came there about the same time as he did, and both became bishops in their respective districts.

When he was ordained bishop in 1854 there was no English preaching in the Church in the county. At the time of his death in 1883 the services in the churches south and west of his district were about equally divided between the two languages; but in the Weaverland-Groffdale and all districts north and northwest thereof in the conference district, there were no English services excepting by visiting ministers and on funeral occasions.

The meetinghouse at Groffdale, built in 1755, and the one built at Weaver-

land in 1766, were both enlarged during his ministry; but the main parts of those old houses served for his preaching services for the growing congregations during his lifetime.

The first meetinghouse at Alleghany was built during his bishopric in 1855. The congregation at Weaverland had, however, outgrown the capacity of the house, and plans had been laid for the erection of a larger one before their beloved bishop's death, which were carried out the ensuing summer.

The ancestors of the numerous Weaver families in Lancaster County and elsewhere came to Weaverland in 1721, but the ordination of George Weaver to the ministry 125 years later, was (with one exception) the first Mennonite preacher of that name in Lancaster County. In Canada, this family tree had several ministers twenty years earlier; but since that time many sons of original "Weber Thal," have stood in the noble sphere of ministerial life.

New Holland, Pa.

CORRESPONDENCE

(Continued from page 969)

Greenwood, Del.

Dear Herald Readers, Greetings:—On Dec. 16 Bro. J. C. Clemens of Lansdale, Pa., came here and preached for us Saturday evening and Sunday morning, giving us much encouragement in the work.

On Dec. 24 we had our Christmas program for the children, who responded very well.

On Jan. 21 Bro. George Hostetler of Westover, Md., preached for us on putting first things first. We are very thankful for the mild winter, for there are so many needy who must suffer when we have extreme cold weather.

We ask all who know the value of prayer to pray for our little group here.

Jan. 24, 1934. Mary A. Miller.

Harper, Kans.

(Crystal Springs congregation)

Dear Herald Readers, Greetings:—Our Sunday school has been reorganized for the coming year. The following officers were elected: Supts., Willard Hooley and M. F. Boyts; Chors., Harold Hooley and Norman Miller; Secys., Amelia Troyer and Irene Slagell; Prim. Supts., Mae Miller and Edna Stutzman.

Young people's program committee for this six months are Edna Stutzman, Velma Troyer and Norman Miller.

Bro. and Sister Milo Kauffman of Hesston were with us during the Christmas vacation. Bro. Kauffman conducted a series of meetings. There

were 12 young people who confessed Christ as their Savior and a number of reconsecrations.

Bro. and Sister George Beare spent Christmas with us, and their visit was very much enjoyed.

At present we are enjoying the study of Hebrews at our weekly cottage prayer meetings.

On the evening of Jan. 14 the Pleasant Valley congregation met with us, at which time we held our 63rd S. S. quarterly conference.

Pray for the work at this place.

Jan. 24, 1934.

Cor.

Tuleta, Texas

Dear Herald Readers:—We had with us in our services on Jan. 21, Bro. and Sister H. F. Reist and daughter Eleanor and Bro. and Sister Adam Meyer of Falfurrias; also Bro. and Sister J. Yoder of Virginia.

On Sunday morning Bro. Reist gave us an impressive message. Text, the story of Jonah. He pointed out to us forcefully the fact that each one of us has a commission and the need of carrying out that commission. A number of young people responded to a call for reconsecration. In the evening we had young people's meeting, led by Sister Hallman, after which Bro. Reist again preached. We are glad for these messages, and for the presence of those of like faith from other communities.

Jan. 26, 1934. Rhoda F. Yoder.

Birch Tree, Mo.

Dear Herald Readers, Greetings:—The first Saturday in December we had a business meeting at the church, at which time we reorganized our Sunday school, as follows: Supts., H. A. Depriest, LeRoy Cowan; Sec. Treas., Pearl Depriest, Ruth Alltop; Chors., Ruth Cowan, Alice Detwiler; Librs., Lillian Cox, Betty Cowan; Cradle Roll Supts., Annie Johnson, Fannie Alltop.

The work of the Church is being carried on in the usual manner, with good interest, especially in the out-stations. We crave an interest in your prayers, that His will might be done in all things.

Jan. 26, 1934.

Cor.

Didsbury, Alta.

To the Readers of the Herald, Greetings:—The past year has been good, because the Lord our strength was in our midst. And while we do not know what is ahead this coming year, we do know Who is ahead and so go forth in the strength of the Lord.

The reorganization of the various activities of the Church has taken place, made very little change from the former year. Real harmony prevailed in all these, as well as a willingness to

go ahead into greater work for our Master. The church building is not yet completed, but work is to be done on it again as funds permit. In view of the coming conference to be held this year, this is necessary. If every man "has a mind to work" this can be accomplished. While speaking of the Conference, please feel invited now and make plans to attend.

Courage is up and our faces are set Zionward. Pray for the little flock here that pastor and congregation may work together for the salvation of the lost in this community.

Some of the workers are in Hesston enjoying the blessings of the short Bible term, and we are looking for their return to bring blessing to us at home.

Let this be our watchword this coming year: "Faithful till He come."

Jan. 27, 1934.

Cor.

Selkirk, Ont.

(Rainham congregation)

Dear Herald Readers:—We are grateful to our heavenly Father for His many blessings, spiritual as well as temporal. Our great privilege is to come unitedly to the throne of grace, and we have the assurance that if we come to Him in faith believing He will hear us.

On Feb. 1 we plan (D. V.) to begin a series of meetings at this place with Bro. M. H. Shantz as evangelist. Feb. 3 and 4 there will be a Bible Conference. Bros. S. F. Coffman of Vineland and M. H. Shantz of New Dundee as instructors.

We desire the earnest prayers of God's children in our behalf, that the Church in this part of the field may be strengthened, the indifferent and wayward ones be brought back again into closer fellowship with God, and sinners saved for eternity. We have problems, but know that God can undertake for us if we confess sin, draw nigh to Him, and wait upon Him. He is faithful. Brethren, pray for us.

Jan. 27, 1934.

A. Lewis Fretz.

Goshen, Ind.

(Clinton Frame congregation)

Dear Herald Readers:—From Friday evening to Sunday evening of last week we had an interesting Bible conference conducted by Brethren J. K. Bixler and J. S. Neuhauser, assisted by Bros. J. W. Shank and Oscar Hostetler, on these subjects: Six Reasons why I Believe the Bible; Opportunity and Responsibility of the Young People; Woman's Sphere in the Church; Honesty; Fulfilled Prophecy Concerning Christ; Unfulfilled Prophecy Concerning Christ. The last subject, on The Second Coming of Christ, could not be given on account of the cold and stormy weather on Sunday evening, which was the closing session of the

ible Conference. The brethren presented the truths in a plain and simple way that all could understand, and we were made to realize there is still room for marked improvements in our Christian life. May this New Year find us living closer to Him, and always to be true and honest.

Bro. Earl Miller of Middlebury was with us on the evening of Dec. 31, and gave an inspiring talk which was appreciated.

Our bishop, Bro. D. J. Johns, who is well past his 83rd birthday, is still active in the Lord's service, and enjoys working for the Master.

Our Sunday school reorganization is as follows: Supts., Ordo Yoder and Iveron Hoffman; Sec.-treas., Ruth Tyler; Chor., George Blough; Libr., Dorothy Wenger; Prim. Supt., Vernon Putzman; Y. P. M. Com., Jesse Nucker, Clarence Byler, and Amos Ontz.

We as a church will appreciate your prayers.

Jan. 30, 1934. H. M. S.

Stuarts Draft, Va.

(Valley View congregation)

Greetings to all Herald Readers:—We hope 1934 will be a happier year for every one than the one that has just passed by.

For the year 1934 we have the following officers and teachers for this little mission: Supts., Jason Weaver, Perry Showalter; Sec.-treas., Oren Kier; Chor., Herman Campbell; Teachers: Maud Driver, Ida Coffey, Thelma Moser, Anna Showalter, Bedie Coffey, Herman Campbell and Bessie Brydget Hailey.

The average attendance for Sunday school last year was 130, of which we are all very thankful and hope to have many more this new year.

We have singing for the children monthly, also preaching every Sunday. Sisters Nannie and Florence Drawnd, who have been unable to be at church for some time, due to being sick, are now able to attend again.

We are looking forward in the near future for a revival meeting at this place, which we feel will be a great help, not only to this community but to the workers that are assigned here to duty.

Bro. Joe Weaver, of Madrid, Va., preached Jan. 28. Text, Luke 9:23.

A special invitation is given to everyone, regardless of denomination, to attend our services every Sunday.

May the new year find us more interested in the work of the Lord.

Bessie Brydget Hailey.
Jan. 30, 1934.

Wooster, Ohio

Dear Herald Readers, Greeting:—Yesterday evening, Jan. 31, our prayer meeting was held at the home of an

invalid in Wooster. He has been bedridden for several years, and they always seem to appreciate having services there.

For sometime we have been holding jail services in Wooster on the second Wednesday evening of every month. The general interest is good. Bro. Stauffer, our minister, has taken this opportunity to hand out Testaments.

On Jan. 21, we held our first Y. P. B. M. This service had been discontinued for many years. The next meeting is to be on Feb. 4, being held only every other Sunday evening. We trust that these meetings will be to the glory of God and to the upbuilding and strengthening of the Church.

Pray for us as we endeavour to labor for Him.

Feb. 1, 1934.

Cor.

SPECIAL MEETINGS

Waynesboro, Va.

On Nov. 29 and 30 an instructive Bible Meeting was held at Springdale Church. Instructors, Bro. A. D. Wenger of Harrisonburg, Va., and Bro. Ray Shenk of Cottage City, Md. Topics and gleanings are as follows:

Separation, by A. D. Wenger. God's Word teaches separation. "Come out from among them" (II Cor. 6:17). The Bible says, "Marry only in the Lord." Let us talk about the world to come, more than about temporal things. Our reading matter shows our hunger. The home of prayer is a separated home. The way people dress tells where they stand. We should be attired in modest apparel.

A Lost World, by Ray Shenk. We were all lost because of sin (Isa. 53:6). Jew and Gentile the same: "all have sinned and come short." A loving God—not willing that any should perish. God wants all men saved. When we went astray God provided a Redeemer. Jesus came to seek the lost. The prodigal, not satisfied, is a picture of the sinner. The prodigal son returning home, met by his father, is typical of God. God sought, but did not find them all. Sinner friend, are you trying to get away from God?

Contending for the Faith, by A. D. Wenger. "The faith" takes in the whole Bible. We must "earnestly contend" for it. Some will take the easy way. When making a change of church home, do not change unless there is a Biblical reason. Never forsake that which is Bible. We should not be ashamed to hold up The Faith. Many even suffered death standing for The Faith. "Let us take the more earnest heed to the things we have heard . . ." There can be no throwing out the ordinances of God's Word. All Christian women should have the practice of wearing the head covering in worship and at the table. Are we pleasing God? When following fashions, many Bible principles will be lost later.

Thanksgiving Sermon, by Ray Shenk. We should be glad for a special day set apart by our government. "What shall I render unto the Lord for all his benefits toward me" (Psa. 116:12). "Rejoice evermore" (I Thes. 5:16). "O that men would praise the Lord for his goodness and for his wonderful works to the children of men." I believe it would be good, sometimes, not to ask God for one thing, just thank Him for past favors. Were it not for the unspeakable gift of God we could not be saved. Thank God for food, for homes and shelter, for parents who have directed our steps aright, for the Bible, for religious liberty, for beauties of

nature, for heaven. The most happy people in the world are the most thankful. The spirit of gratitude makes others happy.

Essentials to Spiritual Development, by A. D. Wenger. We are admonished to "grow in grace." If we remain babes in Christ, God is not pleased with our lives. Backsliding results when prayer and Bible reading stop. Can we all say "If I had my time over I would read the Bible more?" We ought to do our very best while in the Master's service. We should have the spirit of prayer.

The Christian Home, by Ray Shenk. The place nearest heaven on earth is the Christian home. We should have godly love for each other. Find out the character of your friend to prevent future heartaches. Ideal standards: Courtship ideals must be Christian. It is not ideal unless both are Christians. "Marry only in the Lord." If we violate Scripture, we suffer. The matter of courtship is considered too lightly. Ask your parents about this great question. "Do not have dark rooms in courtship. 'Men love darkness rather than light because their deeds are evil.' Any past sin should be confessed before marriage; observe the Golden Rule. Give such information as you would like to have your friend give you. Where love abides is 'Home, sweet home.' One man; one woman; both Christians; same church. Do not neglect the family altar. Do not have your chief aim to gain shekels, but that we prosper in the Lord."

Prophecies Concerning Christ, by A. D. Wenger. No one but God knows all things in the future. It is wonderful what harmony there is in the Old and New Testaments concerning the Messiah. Let us not be slow of heart to believe what the prophets have told us concerning Christ.

The Future Home of the Christian, by Ray Shenk. The future home of the Christian is a place of joy and happiness. In this life is pain and sickness; in that future home will be pleasure; "So shall we ever be with the Lord." Christians are looking for a better country. "In my Father's house are many mansions." Blessed are they who are called unto the marriage supper of the lamb. Are we espoused to God? Be faithful. The heavenly home will be eternal. "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone." Depression has affected us here, but in heaven there will be no depression. In heaven will be no funerals. In a general way people fear death, but in heaven there will be no more death. In this life we have to fight sin, but in heaven there will be no sin; no poor there for all will be rich. Sinner friend, don't you want to share in the glories of heaven?

We always hate to come to the close of a series of meetings, because there are some unsaved souls who are saying no to the Spirit. We have gleaned the truths as they were presented as best we could, and desire that they be passed on to others; that we on our pilgrim journey may be encouraged and strengthened to press on, and that the unsaved may feel the need of the Savior.

Perry A. Burkholder, Sec.

Sheridan, Oreg.

Report of the 90th Pacific Coast Mission Meeting, held with the Sheridan Mennonite Church, Jan. 1, 1934.

Organization.—Mods., Joe H. Yoder, Loyd Lind; Secys., Lyle King, Paul E. Yoder; Chor., S. G. Hostetler.

Program.—Song Service and Devotion; Mission Sermon, H. A. Wolfer; A Glimpse of Our Mission Field and Future Outlook, Chris Snyder; Octet, arranged by S. G. Hostetler; How May We Witness for Christ in Our Home Communities—(1) As Indi-

viduals, Ivan Headings; (2) As a Congregation, Wm. Beachy; Song Service and Devotion; Children's Meeting, by S. E. Eicher; Reports of the 89th Pacific Coast Mission Meeting—the Portland Mission, and the Mollala Mission; Offering for the Rural Mission Fund, \$17.77; Ways to Meet Opposition to the Gospel, Orrie D. Yoder; Quartet, arranged by Viola Wenger; Guilt and Danger of Shrinking from Missionary Work, G. R. Bebb; The Possible Cost of Faithfulness, John Snyder; Choruses, by the Sheridan Chorus; Open Discussion; Song Service and Devotion; Workers' Hour, conducted by James Hostetler and Ivan Lind; Sermon, by M. E. Brenneman.

Gleanings.—The world is ignorant of the teachings of the Bible and in order to gather them into the Church, we dare not teach them any way except as given in the Scriptures. The world has never defeated the mission enterprises of the Church, but where there is defeat, it comes from within the Church itself. We must first experience the new birth and put on the whole armor of God before we are ready to go to the world as witnesses. A congregation can witness by sending out witnesses from among its own members to the world. When opposed, we can do nothing without praying and having Christ with us and permit Him who has all power to conquer for us. We must pay the inevitable cost of faithfulness (Matt. 10:34-38) before we can pay the cost. The theme of the workers' hour was, "The Need of the Hour" (a) In the Mission Field, (b) In Our Church, (c) In the Christian's Life, (d) In Looking for Christ's Coming.

Paul E. Yoder, Sec.

Roanoke, Ill.

Report of the Sunday school normal held under the auspices of the Illinois Mennonite Sunday School Conference at the Roanoke Mennonite Church from Dec. 26, 1933 to Jan. 1, 1934.

The Sunday school normal was planned and held for the purpose of helping Christian workers to become better Christians and more efficient in their Christian service for the Master and the Church.

It is the feeling of a number of ministers and lay workers and the Executive Committee of our Sunday School Conference that a Sunday school normal should be an annual event in our district conference.

The normal this year offered two courses which are as follows: The New Testament, in this course emphasis was placed on a short study of the life of Christ and development of the early church. The latter part of the course is to help individuals to study New Testament teachings for themselves and know how to teach the same to different age pupils. The second course offered was, A study of the pupil. Here a study was made of the characteristics and needs of pupils from infancy to later adolescence. These two classes met twice each in the forenoon and once each in the afternoon. The instructors were Brethren, Paul Mininger and Gustav H. Enss. In the forenoon before the first class there was a thirty-minute devotional period conducted by the director of the normal. The evening was divided into two sections. The first was composed of doctrinal studies led by different ministering brethren of the state. The second section was a sermon by Bro. Enss. In the evening special music was furnished by young people from Sterling, Flanagan, Metamora congregations and by the Adelphian Men's Chorus. We greatly appreciate the contributions that these brethren and young people have made to the inspiration, instruction and worship of the evening services.

There were 77 enrolled in the normal. This group represented nine churches in the state and three churches out of the state. In this enrollment there were 44 who held no position in the Church or Sunday school

from which they came. There were 33 that held positions as teacher, assistant teacher, superintendent of the Sunday school, superintendent of Y. P. M., Secretary, treasurer, and minister.

Following are a number of testimonies of students who were enrolled and instructors:

I appreciate learning that a life can be planned. As a teacher I see opportunities and responsibilities upon me from this knowledge. Glenwood Imhoff.

I am grateful for the knowledge received and for the inspiration and fellowship with the instructors. Elmer Schrock.

The study of the life of Christ brings the Lord Jesus a little closer to my soul. Harry Bachman.

This intensive study has helped me a great deal. I shall be a better teacher. Mrs. Walter Yordy.

Through the study of the child I have been helped and blessed as a mother and feel that I can better help my children in my home. Mrs. Rudy Garber.

I enjoyed the interest and the witnessing of the group. I am made to feel young. John Reeser.

You have started a great work to better prepare your people for better Christian service. You have challenged us. Pastor of the college Cong. of Eureka College.

I was also greatly impressed with the interest and enthusiasm of those who attended. They were there for business. The group was free from the spirit of frivolity, and yet there was a feeling of good fellowship and warmth which made us all feel comfortable and at home. The results which were evidenced in the examination papers prove that the group was wide awake and that they were zealous to learn. Paul Mininger.

There was something new in these meetings in Illinois which made them so precious to me and I believe to others also. That was the fact that all minds seemed to have been fixed definitely upon the Word of God. There was an earnest spirit of learning and an intensity of thinking which kept growing from day to day in the classes as well as in the evening meetings. There was a Berea atmosphere. To say that the whole program was a success sounds rather flat to me. The best I can say and I say it humbly and joyfully: I felt we had together been honored to glorify God and to build the church of Christ. Gustav H. Enss.

As a bishop I find that our members manifest a deeper interest in the Word of God. The work in this normal gave me a greater appreciation of systematic Bible study. If our young people get acquainted with such courses it will no doubt arouse greater interest in concentrating to study of the Bible that will fit some of our people in deeper consecration to God and the Church and in carrying out the program of our Sunday school in making Christ known and build up souls in their Christian life. Ezra Yordy.

As I have observed, those who had registered and the work of the Normal I was challenged, inspired and encouraged: Challenged because Christian workers and Sunday school workers were striving to realize a definite consciousness of God and their relation to Him and a definite conviction of their task and a definite consecration to the work of God and the Church; inspired because of their witness in spiritual interests; encouraged for with workers such as these God's work in our church will march forward. Director of the Normal, C. Warren Long.

Married

Lewis—Yoder.—On Jan. 20, 1934, Bro. William Lewis and Sister Kathryn Yoder, both of the Franconia, Pa., congregation, were joined in marriage at the home of the officiating bish-

op, Bro. Jonas Mininger, Harleysville, Pa. May heaven's blessings be their portion through life.

Alderfer—Moyer.—On Jan. 20, 1934, Bro. Mahlon M. Alderfer and Sister Ada L. Moyer, both of the Franconia, Pa., congregation, were joined in marriage at the home of the officiating bishop, Bro. Jonas Mininger, Harleysville, Pa. May heaven's blessing be their portion through life.

Obituary

Doll.—Malinda, daughter of Benuel and Elizabeth Bowman, was born in Waterloo Co., Ont.; died Nov. 10, 1933; aged 59 y. 10 m. 15 d. On June 10, 1895, she was married to Amos Doll. They lived in Waterloo County till 1911, when they moved on a farm near Guernsey, Sask., where they resided till her death. She leaves 1 son, 1 daughter, and a sorrowing husband. Funeral was held Nov. 12 at Sharon Mennonite Church near Guernsey, services in charge of Bro. M. H. Schmidt. Text, I Cor. 15:55. Burial in adjoining cemetery.

Miller.—Mary (Hershberger) Miller was born in Holmes Co., Ohio, Jan. 17, 1850; died in Berlin, Ohio, Jan. 21, 1934; aged 84 y. 4 d. She lived a widow since 1912. She was united in marriage to Isaac I. Miller Aug. 27, 1876. No children were born to this union. She leaves 1 adopted son, 1 grandchild, 2 great-grandchildren, 1 brother and 2 sisters. Her sickness lasted only a short time of chronic bronchitis. She united with the Walnut Creek A. M. Church in her younger years and was a faithful member until the end. Services at the Walnut Creek A. M. Church by A. W. Miller and Calvin Mast. Texts, Jno. 11:25; I Pet. 1:1-3. Burial in cemetery nearby.

Biehn.—Sylvester, oldest son of Aaron B. and Mary (Bowman) Biehn, was born in Waterloo Co., Ont., Mar. 26, 1884; died Jan. 4, 1934, at the hospital in Nipawin, Sask.; aged 49 y. 9 m. 9 d. He was married to Cora Smithson who predeceased him 8 years ago. He is survived by 1 daughter (Laura), 1 son (Stanley), both of Saskatoon, Sask., and his father (Dea. Aaron Biehn of Sharon Mennonite Church near Guernsey), 4 brothers (Freeman, Clayton, Aaron of Guernsey, Sask.; Leander of Nacam, Sask.), 1 sister (Mrs. Clemens Snider of Guernsey, Sask.). The funeral was held Jan. 7 at Sharon Mennonite Church, services conducted by Bro. M. H. Schmidt. Text, Psal. 90:12. Burial in adjoining cemetery.

Killeffer.—Susan M., widow of Jacob Killeffer, was born July 27, 1849; died Jan. 20, 1934, at the home of her son; aged 84 y. 5 m. 23 d. She is survived by 3 children (Willis S. of East Petersburg, Ellen S. of Lititz, Jerry S. of Lancaster). She united with the Mennonite Church many years ago, but being deprived of her hearing she did not attend as regularly as we believe she would have if she had the privilege of hearing what was said. Memories of her helpfulness in the homes of her children will long be remembered. Funeral services were held at the home of her son by Bro. John Gochnauer and at the Millersville Mennonite Church by Bros. John K. Charles and John Mosemann. Burial in the adjoining cemetery.

"One by one the links are severed
From the golden chain of love;
One by one may each be welded
In the Father's home above."

White.—Martha, wife of Israel White, was born in Lancaster Co., Pa., July 22, 1843. On Feb. 18, 1866, she was married to Israel White and soon after they came to Stark Co., Ohio. To this union were born 7 children, all having passed on but Albert White of Dalton, O., and William White of Chippewa Lake, O. Her last days were spent at the home of her son Albert, where she peacefully fell asleep in Jesus Jan. 25, 1934, at the ripe old age of 90 y. 6 m.

d. She was a faithful member of the Mennonite Church for about 60 years. By her passing, another rose that had graced the thresholds of many homes in this land for almost a century has been plucked by the Gardener of heaven to help beautify His garden as high for eternity. Funeral Jan. 28 at Pleasant View Church near Bowdill, Ohio, by I. J. Buchwalter assisted by R. G. Pinkerton. Text, 1 Tim. 4:7. Interment in Pleasant View cemetery.

Schrock.—Anna, daughter of Menno and Catherine Schultz, was born Mar. 24, 1898, near Thurman, Colo.; died Jan. 23, 1934; aged 35 y. 8 m. 29 d. On Sept. 10, 1919, she was united in marriage to Peter Schrock. To this union 3 children were born: Fern, Ervin and Vernon. She leaves her husband and children, 1 brother, and a host of friends. Her mother and 1 brother preceded her in death. She accepted Christ as her Savior in her youth and has been a faithful Christian, a faithful and loving wife and mother, and was a living testimony of her Lord and Savior whom she learned to love and in whom she put all her trust. "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Funeral services held Jan. 25 at the Thurman Mennonite Church conducted by N. A. Birky and Henry Kuhns. Texts, Psalms 103:14; John 10:28. Burial in adjoining cemetery.

Frank.—Annie S., widow of the late Amos Frank, was born July 4, 1857 in Lancaster, Pa.; died Jan. 12, 1934; aged 76 y. 6 m. 1 d. She was a member of the Landis Valley Mennonite Church. Her husband preceded her death 27 years ago. She is survived by 1 daughter (Ada N., wife of Charles B. Landis) with whom she resided; also 4 grandchildren and 1 great-grandchild; also 3 sisters (Mrs. Jos B. Snively, Mrs. Fannie S. Miller, Mrs. Harvey W. Metzler), and 1 brother (David S. Slesley). Brief funeral services were held at her home on Monday afternoon, Jan. 15, conducted by Bro. Noah Landis and at East Peasburg Mennonite Church by Bros. John Schnauer and Ira D. Landis. Text, John 14:1. Interment in the adjoining cemetery. During her illness mother suffered great pain but can well say with the poet:

"Mother's gone beyond this world
Of sorrow, pain, and care;
Gone to be with Jesus:
Oh will we meet her there?"

By her daughter.

Christophel.—Carol Jean, daughter of Carl Grace (Hostetler) Christophel, died Jan. 1934, at the Elkhart General Hospital, Elkhart, Ind., aged 3 y. 1 m. 17 d. She had been for a week, suffering first from influenza, which developed meningitis which caused her death. In these few short years she endeared herself to all who came in contact with her. A short time before she passed away she seemed to have a gleam of heavenly light. Besides her bereaved parents, she is survived by 1 brother (Donald), her maternal grandparents (S. S. Hostetler and wife) and paternal grandparents (Ira Christophel and wife), two great-grandfathers (Jonas Loucks and Noah Christophel), a large number of uncles, aunts, other relatives and friends. Because of the ease the funeral was held at the Hostetler home only with the immediate relatives attending. D. A. Yoder and J. S. Hartzler officiating. Burial in the Prairie Street cemetery.

"Thy house is fair,
Thou dost not ask to see
The distant scene,
For it is near to thee."

Weaver.—Martha, daughter of Harry and the Susan (Hershey) Weaver, was born in Lancaster Co., Pa., Feb. 5, 1890; died near the same place Jan. 16, 1934; aged 43 y. 11 m. 1 d. She united with the Weaverland Mennonite Church in her youth and remained a

faithful member until death. She was physically disabled almost her entire life and was never able to do hard work. Her last illness was heart trouble, which no one thought especially serious but it proved fatal in a few hours. She leaves her father, 3 brothers, 1 sister and other relatives and friends, who may be comforted by the Christian's hope in the resurrection when she will come forth with a glorified body, and so shall she ever be with the Lord. Funeral services were conducted Jan. 19 at the Weaverland Mennonite Church by Bros. Frank Hurst and Hershey Sensenig. Text, Hebrews 4:9. Interment in the adjoining cemetery.

"Just a closing of the eyelids,
Just a hush—why mourn and weep?
So it is our heavenly Father
Giveth His beloved sleep."

By a friend.

Felpel.—Lizzie (Snader) Felpel was born at Weaverland, Pa., Mar. 5, 1869; died Dec. 7, 1933 at her home at Groffdale, Pa.; aged 64 y. 9 m. 2 d. On Nov. 27, 1892, she was united in marriage to Theodore Felpel. This union was blessed with 6 sons and 4 daughters. Two sons preceded her in death. There remain her husband and these children: Harry, William, Lizzie, wife of Christian Martin; Bertha, wife of Aaron Newschwager; Anna, wife of Martin Nolt; George; Mary, wife of Jacob Carpenter, and Aaron; also 22 grandchildren, 2 sisters, and 2 brothers. She was a faithful member of the Mennonite Church. Death was due to complications of a weak heart, she having been bedfast only one day. She is sadly missed in the home, especially by her dear husband who has been in failing health for almost a year. Funeral services were held Dec. 10 at the home by Bro. Frank Hurst and at Weaverland Mennonite Church by Bros. Moses Horning, Joseph Hostetter, and Hershey Sensenig. Burial in the adjoining cemetery.

"Dearest mother, how we miss you,
Now your place is vacant here.
But you will never be forgotten
By the ones who hold you dear."

By the Family.

Hershberger.—Elizabeth Schweitzer was born in Ontario, Can., Sept. 6, 1866; died at her home in Milford, Neb., Jan. 9, 1934; aged 67 y. 4 m. 3 d. Since 1888 she lived in the community where she died. She was married to John K. Hershberger May 5, 1887. To this union were born 5 sons and 5 daughters, 1 daughter and 1 granddaughter preceded her in death. Her sister (Katie Nofzinger) passed away the same day as our departed sister. She is survived by her husband, 9 children (Jerry, Daniel, Elmer, and John of Milford; Earl of Lincoln; Mrs. Noah Reher, Mrs. Marvin Danner, and Mrs. John Erb of Milford; and Mrs. Herbert McLein of Lincoln), 29 grandchildren, 2 great-grandchildren, 3 brothers (J. J., and M. J., of Milford, and D. J. of Woodriver) and many relatives and friends. At an early age she accepted Christ as her Savior and united with the Mennonite Church, to which she remained faithful until the end. She became ill about four weeks ago and during this time she suffered much pain. Funeral services by J. E. Zimmerman and Geo. S. Miller. Text, Daniel 12:2 and Rev. 14:13. Burial in East Fairview Cemetery.

"We loved her, yes we loved her,
But Jesus loved her more
And He has sweetly called her
To yonder shining shore."

Horst.—Eliza, daughter of Jacob and Nancy Hess, was born near Dalton, Ohio, April 4, 1849; died at the home of her grandson, Oscar Weaver near Wakarusa, Ind., Jan. 10, 1934; aged 84 y. 7 m. 26 d. In 1869 she was married to Joseph S. Martin. To this union 4 children were born (Sarah J. Weaver of Harrison Center, Jacob A. Martin of Wooster, O., Reuben S. Martin of Goshen, and John H. Martin of Dalton, O.). Joseph Martin died Aug. 30, 1887.

In 1893 she was married to Jonas B. Horst of North Lawrence, O., to which place she moved the following spring, her sons accompanying her. She lived in Ohio about 13 years, after which she again moved to Indiana and lived on her farm until a few years ago. Since that time she has lived with her children and the grandson at whose home she died. She was sick only four days with pneumonia. She was a member of the Mennonite Church for the past 50 years and at the time of her death she was a member of the Olive congregation. Jonas Horst died Dec. 12, 1926, and was buried in Ohio. She is survived by her 4 children, 10 grandchildren, 14 great-grandchildren, 1 brother (Eli R. Hess of Nappanee, Ind.), 1 sister (Mrs. Malinda Martin of Goshen), 5 half-brothers (Amasa and Frank Hess of Elkhart, Charles Hess of Rockford, Ill., Chauncey and Wilson Hess of Goshen). Funeral services were held at the Yellow Creek Church conducted by D. A. Yoder and C. A. Shank. Text, Psalm 90:10.

Roth.—Magdalena Roth (nee Wittig) was born in Canada March 7, 1851; died at the home of her daughter, Mrs. Chris. Schrock, in Shickley, Neb., Jan. 20, 1934; aged 82 y. 10 m. 13 d. March 31, 1870, she was married to Chris. Roth. To this union were born 4 sons and 9 daughters. Her companion, one son (Samuel) and, one daughter (Maggie) preceded her in death. She leaves 3 sons (Joseph, Daniel, and William), eight daughters (Anna Ropp, Katie Schneider, Lydia Schrock, Barbara Augustine, Mary Schrock, Mattie Eichelberger, Lizzie Stauffer, and Amanda Birky), 66 grandchildren, 59 great-grandchildren, 2 brothers (Daniel and Peter Wittig), 2 sisters (Barbara Birky and Susie Augspurger) and many friends to mourn their loss. Mother's illness was of long duration, but she bore her afflictions bravely, with a full resignation to the Master's will. The dear Lord saw best to take her home where she had a longing to be. Funeral services were held Jan. 22, conducted by Fred Reeh, Wm. Eicher, Peter Kennel, and Ben Schlegel. Burial in the Salem Cemetery.

"Beautiful rest for you, dear Mother,
Well deserved rest for the true;
When our life's journey is ended,
We shall again be with you.
And let us choose the path she chose
And her we soon again may see
Beyond this world of sin and woes
With Jesus in eternity."

The Children.

Weaver.—Catharine, daughter of William and Gertrude Mishler, was born in Somerset Co., Pa., Nov. 17, 1852; died at her late home in Goshen, Ind., Jan. 21, 1934; aged 81 y. 2 m. 4 d. Death came as a result of the infirmities of old age. She had been almost totally blind for the past year, and while she did not suffer a great deal of pain, yet "to be absent from the body and present with the Lord" is much better for her. When she was two years old, she, with her parents, moved to Elkhart Co., Ind., settling on a farm near Middlebury where she grew to womanhood. In her youth she accepted Christ as her personal Savior and united with the Shore Mennonite Church. At the time of her death she was a member of the Goshen College congregation and all who knew her regarded her as a quiet Christian, always exemplifying and adorning her Savior as best she could. She was united in marriage to Josias Weaver at Big Prairie, Mich., July 9, 1905. They then settled on a farm near Bowne, Mich., where they lived until 1912, when they came to Goshen and built the late residence at 1144 South 8th St. Bro. Weaver preceded her in death May 24, 1917. Since that time she has been living alone with the exception of the last two years, when her sister Barbara came to care for her. She leaves two sisters and two brothers (Mrs. Polly Miller, Nampa, Idaho; Mrs. U. Y. Miller, Topeka, Ind.; Jacob Mishler, Middlebury, Ind.; and John Mishler of Bowne, Mich.) She also leaves a host of friends and neighbors to whom she had en-

deared herself by her kind Christian disposition. Funeral services were held in the late home Monday afternoon, Jan. 22, in charge of S. C. Yoder. The body was taken to Elmdale, Mich. Funeral services were held at the Bowne Mennonite Church, Tuesday afternoon in charge of C. L. Graber. Interment was made in cemetery nearby.

Kauffman.—Abner, son of Eli and Elizabeth (Hooley) Kauffman, was born near Reedsville, Pa., Nov. 4, 1857; died at his home near West Liberty, Ohio, Jan. 20, 1934; aged 76 y. 2 m. 6 d. While yet quite small, his parents moved to Wayne Co., Ohio, where he grew to manhood, and at the age of 21 came to Logan Co., Ohio. On Feb. 21, 1884, he was united in marriage with Martha Ellen Yoder. After sharing the joys and sorrows of life for nearly 48 years she passed away in Nov. 1931. To this union nine children were born; of these, six remain; Blaine of Pemberton, Sherman of Bellefontaine; Rhoda (Mrs. Ralph Yoder) of Harrisonville, Mo.; Artie (Mrs. Marion King) of West Liberty; Larry and Mabel, at home. An infant son preceded him in death. He also leaves ten grandchildren, one brother (Lee H.), one half-brother (Jacob), and four half-sisters (Mrs. Amos Detweiler, Fannie and Sallie, all of West Liberty, and Mrs. Malinda Detweiler, of Fairview, Mich.) Since the death of his wife his health failed rapidly. During this time he was tenderly cared for by the loved ones in the home, and after a two-day illness of pneumonia, which his frail body could not withstand, he passed away. He united with the Mennonite Church in his youth and continued faithfully in this faith through his life.

"Beyond the doubts and hopes and fears,
Beyond the cares and joys and tears,
Beyond the smiling and the weeping,
Beyond the working and the sleeping,
Our loved one rests in slumber deep,
In silent and eternal sleep."

Funeral services were held at the South Union Church, Tuesday at 2 p. m., conducted by Bros. S. E. Allgyer and J. Y. King. Burial in the South Union Cemetery.

Springer.—Marie, daughter of John and Elizabeth Esch, was born June 27, 1843, in St. Medard, Alsace Lorraine, France; died Jan. 10, 1934; aged 90 y. 6 m. 13 d. Her father having passed away before her birth she and her mother lived at the home of her grandfather. In the year 1861 she was married to Valentine Springer of St. Medard, France. To this union were born 8 children. In 1891 she with her family came to America and settled in the vicinity of Metamora, Ill. They were engaged in farming here for a time and then moved to Fisher, Ill. When she and her husband retired they returned to Woodford County and resided in Metamora. In 1913 her husband passed away and 7 years later she made her home with her children. Her last years were spent in the home of her son, Peter Springer, near Metamora. She was preceded in death by her husband, a son, and a daughter who died in France, another son (John) and grandson (Benjamin) of Fisher, Ill. Those who remain are her 5 sons (Andrew, Joseph, and Peter of Metamora; Valentine of Fisher; Benjamin of Washington), 24 grandchildren, and 29 great-grandchildren. Sister Springer united with the Mennonite Church in her youth and remained a constant and faithful follower of her Savior throughout her entire life. She was of a lively personality and had a kind heart that won many friends for her. Children and grandchildren will ever remember her devotion and tenderness for her own.

"Mother's gone beyond this world of sorrow,
pain and care,
Gone to be with Jesus; Oh, will we meet her there?"

Services were held at the home of her son (Peter Springer) on Friday, Jan. 12, in charge of A. A. Schrock and at the Metamora Mennonite Church in charge of H. R. Schertz. Text, Rev. G. Burial in Harmony Cemetery.

Altoona, Pa.

Report of the all-day Bible Meeting held in the Mill Run Mennonite Chapel, Jan. 1, 1934.

Organization.—Mod., Charles H. Weyandt; Chor., Clayton Hartzler; Secy., Anna H. Weaver.

Program and Speakers.—The Church, Joseph M. Nissley; New Year Sermon, Phil. 3: 13, 14, Aaron Mast; Separation, Nissley; The Blood, Mast; Signs of the Times, Nissley; Evangelistic Sermon, The Thing that Grieves God, Gen. 6:6, Mast.

Thoughts Gleaned.—The Church is not a meetinghouse, nor is it composed of those whose names are in a church record; it is composed of those whose names are in the Lamb's Book of Life. A lot of people have their sores on the inside. Have the eloquence of silence! Can Christ think through you? Separation, for the Christian, starts at the cross and ends in eternity. At every revival some people are using Jesus as a scapegoat. From the side of Adam God formed a bride; from the side of Christ on Calvary He formed a Bride. Men without Christ cannot discern the signs of the times. God doesn't overlook one thing; but He'll forgive it all if you confess it. Some people will be tied up too tight with the things of this world when Jesus comes, and will not be able to get loose.

—Secretary.

TEN POINTS CHARACTERIZING A CHRISTIAN WOMAN

1. Industry
2. Self Discipline
3. Humility
4. Gentleness
5. Sociability
6. Constancy
7. Purity
8. Ability to Keep Sacred Things
9. A Vital Christian Experience
10. A Devotional Life

—Margaret Horst.

MENNONITE BOARD OF EDUCATION

The annual meeting of the Mennonite Board of Education will be held at Goshen, Ind., in the College building, on Monday, Feb. 12, 1934. If possible, we want to complete the work of the Board in one day. All reports should be in writing. Questions to be brought before the Board should be sent to the undersigned or to the Secretary of the Board, Bro. S. F. Coffman, Vineland, Ont., reaching them not later than Feb. 5. A full attendance of Board members is desired.

D. A. Yoder, Pres.,
Elkhart, Ind.

Table of Contents

961—Editorial	
962—Nonresistance	
The Sure Word of God	
963—Past, Present, and Future	
964—From Our Mission Stations: Marietta, La Junta, Iowa City, Manitou	
Argentine Mission News Letter	
965—Little Things (Poem)	
Question Drawer	
Death (Sermon)	
966—A Preacher's Prayer (Poem)	
967—Sunday School Lesson	
Bible Meeting Topic	
968—Field Notes	
Correspondence	
970—"How Beautiful are the Feet of Them that Preach the Gospel of Peace" (Poem)	
Summer Bible School Curriculum	
Sermonettes	
971—An Object Lesson	
Fifty Mennonite Leaders: Bishop George Weaver	
973—Special Meetings	
974—Married	
Obituary	
976—Announcements, etc.	

FEBRUARY SALE

BOOKLETS IN PAPER COVER

The following titles by Mennonite authors are offered at a discount of forty percent during February. We are slightly overstocked on these particular titles, therefore we offer them at this exceptional low price in order that the booklets will move out into the homes with their message.

	Regular Price	Sale Price
Amish of the Kishacoquillas Valley. By S. W. Peachey A history of Amish Mennonites in Mifflin Co., Pa.20	.12
Ancient and Modern Idolatry. By C. F. Derstine A unique treatment of the dress question.25	.15
Christian Worker, The. By Daniel Kauffman Suggestions to personal and mission workers.35	.20
Church Age in Prophetic Limelight. By C. F. Derstine A valuable treatise on Revelation 2 and 3.25	.15
Elementary Studies in Prophecy. By J. A. Ressler An interesting series of studies in prophecy.15	.10
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Vol. XXVI (Gospel Witness
Established 1985)

SCOTTDAL, PA., THURSDAY, FEB. 15, 1934

(Herald of Truth
Established 1844)

No. 46

EDITORIAL

"Be thou faithful unto death, and I will give thee a crown of life."

"Yet is he not crowned, except he strive lawfully."

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

In looking for a crown, the vision of so many people stops with this world. Or if they think of the crown over yonder, it is in the form of a dream rather than a living hope.

"Hope maketh not ashamed." It is what Paul aptly calls "an anchor of the soul." It is based upon a knowledge of the Lord, an acceptance of His Word, and a belief in His promises. And every one that hath this hope in him purifieth himself, even as HE is pure." There is as much difference between the hope of the Christian and the blind optimism of the dreaming worldling as there is between day and night.

Mennonite Year Book and Directory.—Work on our new Mennonite Year Book and Directory for 1934 is readily progressing, and by the time our orders come in response to this notice we will be ready to fill them. As usual, this number is full of interesting information that every one wishing to keep in touch with the work and progress of the Church wants to know. See next page for a fuller description of this annual message. While the larger part of the Year Book consists of statistics, there is much of the reading matter that is of a general nature and that will be of interest to all.

Rich Through Giving.—We have a desire so great that we take it to the Lord. Why take it to Him? We realize our own helplessness. What is our desire, our motive? "Ye ask, and receive

not, because ye ask amiss, that ye may consume it upon your lusts."

But not so Hannah. She asked that she might have to lend to the Lord, and the Lord honored her prayers by granting her desire. Result: A son, Samuel, whom she lent to the Lord, and who became a great blessing to her people Israel.

Not what we may get hold of to consume upon our lusts, but what we may have with which to glorify our Lord, should be the chief motive in our asking, in our giving. Selfishness destroys self—individually, as a family, as a church, nationally. The way to get rich is to give. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over."

This world is suffering because there are too many people living for self. As a result we have class arrayed against class, each striving to enrich itself at the expense of the other, all classes suffering. For illustration: nine-tenths of the economic ills and consequent sufferings in this present evil world may be laid to the door of organized capital and organized labor. Suppose they turn this around, and both classes work along the line laid down in the Golden Rule. The man of wealth would use his riches in helping the poor and needy, in giving employment to the laboring man, and thus enabling him to support his family. The laboring man would work to the interests of his employer and thus make it possible for him to do more for the needy. If this rule were to be put in force universally, can you imagine what would be the results? But NO; all of us must "look out for number one;" if we don't, nobody else will. Result: the judgment of God, who has decreed that "from him that hath shall be taken even that which he seemeth to have." Real and substantial and lasting prosperity can be had only through Christian standards of living.

CHRISTIAN OBLIGATIONS

V. What We Owe to Ourselves

Centering our interest in self, do you say? Perhaps so. But if God thought enough of us to create heaven and earth for our benefit, and after "all we had gone astray" He sent His only begotten Son into the world to lay down His own life for our sakes, that we might have another opportunity to spend eternity with Him in glory, we certainly ought to take enough interest in ourselves to coöperate with Him for our highest good, both here and hereafter.

Our obligations to ourselves do not end in self. Good health, intelligence, a substantial character, wealth, and everything else that God intended for us and we should look upon as blessings become an actual curse (to us and to others) unless we keep them upon the altar of the Lord and make them a blessing to others as well as ourselves. This is the outstanding fact that must be kept in mind as we meditate upon our obligations to ourselves. We can not sin against self without also sinning against God and fellowmen. We owe to ourselves—

1. A proper care of the body.

Regular habits, moderation in all things, a temperate life, plenty of wholesome food, sensible clothing, an industrious life, self-control, abstinence from all that is injurious to health—means not only good health but also a happy and useful life. Your plans for time and eternity are affected by the way you care for your body.

2. A proper care for our own salvation.

Of course, no man can save himself; God does it all. But the question of whether God chooses to save us depends wholly upon ourselves. God forces salvation upon no man who is unwilling to accept His terms for our salvation: faith in our Lord Jesus Christ, repentance for sin, obedience to His commandments, forsaking sin,

willingness to learn of Him. Therefore, "Remember now thy Creator . . .".

3. A development of our God-given talents.

Growth is a natural result of life. The child that does not grow—physically, intellectually, morally, spiritually—is abnormal. Of course, you do not expect young people to grow spiritually until after they are "born again;" but after this takes place the law of growth applies here as well as in the other things named. But this growth depends largely upon whether it is fostered, neglected, or hindered. We are not doing our duty to ourselves unless we do our part in the development of all our God-given talents. In doing this we are simply coöperating with the Lord.

4. A clean, pure, holy life.

"Keep thyself pure," was good advice for Timothy; it is good advice for us. "Be ye holy," is God's command to His people in all generations. These things do not only mean a nobility of soul here, but they belong to all heirs of the glory hereafter. A clean life—physical, mental, moral, spiritual—is a chief promoter of our highest interests.

5. Wholesome environments.

Are we responsible for our environments? Largely so. Our own influence helps to make our neighbors better or worse. If we walk in continual fellowship with God, we can not consistently walk in fellowship with evil men. Fellowship with God will draw us away from the unequal yoke with unbelievers, in business and social life. Too many people excuse themselves for being contaminated with evil, and then blame their wicked neighbors for it. If they haven't enough moral stamina to stand "unspotted from the world" "in the midst of a crooked and perverse generation" they had better move to where their environments are more favorable. "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."

6. A life of economy and thrift.

Economy means wise self-denial; thrift means a combination of economy, the saving habit, and diligent work—the whole saturated with common sense. There are a number of reasons why we should live this kind of a life. As a rule it enables us to pay our honest debts and to care for our own. It helps us to accumulate something for use in the proverbial "rainy day." It takes away all excuse for life insurance. It enables us to give liberally to the support of the Lord's Cause and the Lord's poor.

7. A self-sacrificing life.

To live for the good of others is the best way to help ourselves. The richest man is the man to whom the Lord gives the most souls for his hire. One of the greatest paradoxes of life is that

propounded by our Savior: "He that saveth his life shall lose it; but he that loseth his life for my sake and the Gospel's, the same shall find it." Read Luke 9:23; Phil. 2:5-11.

8. A hopeful life.

Read I Jno. 3:1-3. A hopeful life, coupled with unflinching faith and trust in God, brings into our souls the sunshine of heaven, and gives us continual foretastes of the experiences of the glory world, where at the right hand of God "there are pleasures forevermore."

THE SURE WORD OF GOD

By D. L. Christophel

For the Gospel Herald.

(Continued)

Divine Truth

Divine truth is the most outstanding truth in existence, and perhaps the least heeded of any so-called truth in the world. We have wonderfully good moral people right in our community who do not chew or smoke tobacco, nor drink strong drink, nor swear, and are strictly honest with their fellow men. Their word is good wherever it goes. There are individuals in the Church who can read the Bible and seemingly explain it, then when church is out they go (I am told) to a bridge party and play all night. There is no truth manifested there, divine or moral. It is deception from beginning to end. If God's sure Word is just read and no truths drawn out, it will not avail much. Jesus says, "I am the truth." "The law was given by Moses, but grace and truth came by Jesus Christ" (Jno. 1:17). Jesus said, "Pray to the Father, and he shall give you another Comforter, that he may abide with you, even the Spirit of truth, whom the world cannot receive" (Jno. 14:16, 17)—nor can some of these fig-leaf church members; "but when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he (the Comforter, Spirit of truth) will testify of me" (Jno. 15:26). "Howbeit, when the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear (from the Father) that shall he speak; and he shall shew you things to come" (Jno. 16:13). Notice, the Holy Spirit—Spirit of truth—leads the true child of God out into all truth to the edifying of the saints.

God's divine truth is the real essence of God's eternal Word, for the edifying of the Christian as he journeys through this world; to raise Him above these worldly institutions, to live a life apart from sin, separated from all evil, and live true to his calling, in Christ Jesus while we yet feel strong. Then we should realize that we are

still fallible creatures, and take heed lest we fall, so that we may glorify our Father in heaven by our life consecrated to Him, and thereby honor and glorify our Lord and Savior Jesus Christ. Thus will He glorify through His divine truth (His eternal Word). Jesus says, "I am the truth." Therefore if we wish to follow the divine truth we must follow Jesus. He gives us many admonitions and warnings, and it stands the follower of Christ in hand to get it so embedded in the heart that no evil has any room therein. We are confronted with so many things in these days that appear good, but when detected they sometimes have an evil background and deceive the very elect. Thus may the Holy Spirit, the divine Truth, guide us into all truth and righteousness, that we may walk close with God.

True Witnesses for Christ

True witnessing for Jesus Christ is very essential in this time of turmoil and confusion. First of all, it requires a clean life, filled with the Holy Spirit and carefully guarded both inwardly and outwardly. Business transactions should be carefully guarded, also avoid smutty stories and jokes, dances, movies, roadhouses, etc. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of" one, **Jesus**. The Pharisees thought that they were a saved people because of their ceremonial ambitions, but Jesus told them to "search." Look and see if the Scripture does not testify (teach) of a Redeemer yet coming, that will redeem Israel. It is sad to say that so many different interpretations are abroad. They are not established upon the Word of God. Therefore as a witness of Jesus Christ, study the Word of God, and "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The Word of God (Jesus Christ the Son of God) can cure every ailment in life, on condition that we truthfully and wholeheartedly accept Him in our service to Him. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Jesus said that "repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem; and ye are witnesses of these things" (Lu. 24:47, 48). Again, "Go ye therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen." Jesus again says (Mark 16:15), "Go ye into all the

world, and preach the gospel to every creature." Luke says "And there appeared unto them cloven tongues like fire, and . . . they were all filled with the Holy Ghost" (Acts 2:1-4). Again Stephen, "full of faith and power, did great wonders and miracles" (Acts 3).

(To be continued)
Tiskilwa, Ill.

ETERNAL SECURITY, WHEN?

By John F. Bressler
the Gospel Herald.

Eternal security, in the religious language of to-day, is used to define a condition of salvation from which there is no possibility of recession. The term is not a Bible term, and is not used by all classes of Bible scholars; nevertheless belief in this doctrine is well-nigh universal. The question is, What is 'eternal security'? but what is Bible eternal security? When comes to answering this question we have at least four answers, and in one rambling form or another sacred scriptures are used to corroborate their theory.

Proposition I—The Calvinist. His contention is that God predestined all mankind from the foundation of the world, that as far as the salvation of man is concerned God has predestined me to eternal salvation and the remainder to eternal damnation, and that the security of those predestined to salvation was settled before time was. If this is true, they argue that those born to be saved will accept Christ, but in the ultimate that will is controlled by stronger Will, so that they only do at which it was decreed that they could do. Their 'security' doctrine is really 'eternal.'

Proposition II—The Universalist. His contention is that, Whereas, Christ died for all the sons of Adam, therefore they were all saved at Calvary, and at their leaving this world every one of the sons of Adam will be translated into the presence of Christ. Faith, unbelief, goodness or badness, none of these things will alter their standing.

Proposition III—Darbyism. This one I apply for want of a better, as this doctrine is taught by the followers of John Darby. These people have pre-empted the use of this term almost exclusively and it is to their interpretation that the term, "eternal security," is usually given. Their contention is that at the moment you are "born again" you are eternally saved; that nothing can alter that standing. Works only have to do with the privileges of fellowship and rewards, but the relationship of Father and child once established is unalterable. Free-will, so far as choice of destiny is concerned, is taken from the believer at conversion.

Proposition IV—The Arminian. They deny their belief in this doctrine but they also believe in it. But the point is, that they don't believe in it as beginning until this life of earthly probation has reached its close. Here you accept or reject Christ, obey or disobey Him, remain true or backslide; and it depends upon the spiritual condition you are in at the time of your departure from this life as to your eternal destiny. If you are found worthy to stand before Him, then you will hear His "Well done" and be received into eternal fellowship. This security is "eternal."

These Propositions Examined

Since anything to be eternal must be unconditionally unchangeable, it naturally follows that if any one of the first three propositions is true the fourth must also be; for it is evident that if on any basis whatever you are secure before death you will be no less so at the time of the manifestation of the sons of God. But it does not follow that the first three propositions are true because the fourth one is. The fourth proposition denies an eternal, that is, an unconditionally unchangeable condition of state or standing in a temporal world. It does not doubt present salvation, nor the keeping power of the Savior, but it does insist that this entire earth-life is a period of probation; and as probations are conditional, in the nature of the case there can be nothing eternal about state or standing before the probation period has reached its close.

Here we have the four propositions. When can I look for a condition of state and standing before Him that will be forever unchangeable? Did it begin back in the eternal counsel of God? Did it begin at Calvary? Will it begin in me on the day that I am born again? Or will I be eternally secure when I have victoriously finished my last conflict with the flesh and the devil? Propositions one and two do not permit or allow the human will or action to have any bearing upon my destiny. God settled that long ago. According to the Calvinistic theory the man predestinated to be lost could not be saved if he would, and according to the universalist theory the man who hated God could not be damned if he would. Their destiny is settled, therefore eternally secure. I cannot accept either of these propositions.

The third proposition, "Once saved, always saved," seems very plausible, but a very serious question arises which is this: "Who are saved?" One of their preachers made this statement one time in my hearing, "There will be three surprises in heaven: (1) There will be many people missing that we were sure would be there. (2) There will be many people there that we did not expect to find there. (3) The great-

est surprise of all is that I'll be there." If their position that any man that backslides and dies in sin never was born again (and history records many cases of persons who had given good evidence of conversion backsliding and continuing thus to the grave), then we must conclude that the only sure sign that a person has been born again is that he continue faithful to the Lord unto the time of death. And while we may have strong reasons to believe that all is well, yet we can have no positive assurance. And even if he was doctrinally correct, he will not be sure any earlier in time than the Arminian.

And a serious error is taught by some of this school; e. g., that nothing that a believer may do after conversion will alter his standing in Christ; that gross sins such as adultery or murder will at the most be punished by death to the physical body earlier than if the sin had not been committed. And as the standing has not been altered, this would give them an earlier opportunity to go to the Savior. That does not look like severe punishment to one who loves the Savior. Believing that the power of choice still remains with me and that I am still on probation though I accepted my Savior and have been born again, I can not accept this proposition.

There remains yet the fourth proposition. While it is a fact that many of this school believe that every time you sin you lose your sonship, and this would necessitate many rebirths (something for which we have no scripture whatever), yet their contention that it is possible for a believer to backslide and to become a reprobate or an apostate is borne out by human experience and the many warnings in Scripture against that very thing. Believing that Christ died for me, that His blood cleanseth from all sin, that His Spirit teaches and leads me from day to day, I have accepted Him and give diligence to make my calling and election sure. God helping me, I will not allow carelessness to rob me of my standing and my hope.

At the day that the sons of God shall be revealed, it shall be no shame nor sorrow of heart to me that I kept my body under and in subjection because of the fear that if I did otherwise I might hear the fearful words, "Depart from me, ye cursed."

The following Scriptures will be worth studying in connection with this subject. I Jno. 2:24; I Tim. 4:16; Heb. 3:6, 14; 4:11; 6:6, 15; 9:15; 12:25-29; I Tim. 6:12, 19; Gal. 4:9-11; 6:8; Ex. 32:33; Rev. 3:5; II Pet. 1:10; 2:20; II Tim. 2:10; Matt. 13:41; Mark 10:30; Luke 18:30; Jno. 4:14; Jude 21; I Cor. 9:25-27.

Lancaster, Pa.
"All scripture is given by inspiration of God" (II Tim. 3:16).

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Norristown, Pa.

(21 W. Marshall Street)

Dear Readers, Greetings in Jesus' Name:—

Behold what manner of love the Father has bestowed on us, because He has permitted us to see another year. We realize that there are many opportunities in store for us. May we as His followers try to do more in His behalf than ever before.

Three precious souls having accepted the call to salvation, were received into church fellowship by water baptism on Sunday February 4. Bishop Bro. Warren Bean was in charge of the services. Our prayer is that these three souls may prove a real blessing to the cause of Christ in their Christian life. In the evening Bro. Jacob Clemens of the Plain Congregation brought an inspiring message.

During the past year three pupils have been perfect in attendance at Sunday school, quite a few having missed only a few Sundays.

We wish to thank the different congregations that contributed food for the Christmas baskets which were distributed at Christmas time. May the Lord richly bless you for helping along with the work at this place.

We ask an interest in your prayers in behalf of the work at Norristown.

Feb. 6, 1934. Cor.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers:—"It is better to trust in the Lord, than to put confidence in man." We are reminded of this truth very forcibly when we see how subtly Satan tries to keep people from beholding it.

Recently we had several brethren from a distance visit with us. Bro. Oscar Burkholder, Breslau, Ont., stopped with us Friday night, Jan. 26, favoring us with a timely message on "Redemption Experience." Also on Tuesday evening, Jan. 30, at our regular service Bro. C. L. Graber of Goshen, Ind., came into our midst rather unexpectedly and gave us a message on II Cor. 12:9. Others who preached at our Sunday services were George Good of Goodville, Pa., Jan. 28, and Menno Souder of Elroy, Pa., Feb. 4.

Sister May Gauger, who has been unable to attend services for more than a year and a half on account of illness, was again with us Sunday P. M. Jan. 28.

The week-day Bible school continues with fairly good interest. Our one great problem this year has been to secure enough regular teachers. It is a wonderful privilege to teach the little ones (older ones also) the pure and unadulterated Word. When we see them eagerly trying to say the words their lips can scarcely pronounce, every one of them having precious souls to be saved and to know what evils they are exposed to; how our hearts go out to them and we would long to shield them from it. Our only hope is in giving the Word that here and there some jewels may be gathered for the Master.

Conditions in many homes are uncomfortable, to say the least, because of cold weather, sickness, lack of work, etc. We earnestly pray that this may be the means of turning many a prodigal's footsteps on the homeward path.

We were recently called to see an elderly lady, who is sick, and in conversation found that many years ago she had known something of a Saviour's love; "but the cares of life" had choked out the good seed and only with death and eternity staring her in the face did she come to realize that she had neglected the most important. As we spoke with her she expressed faith in Christ and with tears said that if the Lord restores her she desires to publicly renew her covenant with the Lord. The next time we visited her she was too weak to talk. May the Lord have mercy on her soul.

In His service,

Feb. 6, 1934. Barbara H. Herr.

HISTORY OF THE MILL RUN WORK

By J. M. Nissley

For the Gospel Herald.

Mill Run is a community three miles northwest of the Mennonite Gospel Mission, 2504 4th Ave., Altoona, Pa. The work was started through born convictions of the writer and wife while attending the General Mission Board meeting at Milford, Neb., in Spring of 1927 through hearing a stirring message on "Extending the Borders." After returning to our home, with the burden upon our hearts that there may be a community in near reach of us that do not have any religious opportunities, we laid the burden of our hearts to our coworkers, and after making it a definite matter of prayer we soon heard there was a place called Mill Run that had no religious opportunities.

After considerable investigation of the community we presented the matter before the Local Board. The Local Board presented the matter before the fall conference of the Southwestern Pa., district, held at Stahl congregation, Aug. 10, 1927. At this time it was

favorably passed upon to start work at Mill Run and a committee of the three brethren—J. M. Nissley, Aaron Loucks, and C. A. Graybill—was appointed to further make investigation as to finding a place for worship.

At the Mission Board meeting held at the Kauffman congregation in November, 1927, it was decided to purchase a plot of ground at Mill Run and build a chapel. Ground was purchased in the latter part of November, and a frame building, 16 by 20 feet, was erected. It was dedicated Jan. 2, 1928 followed by 10-day evangelistic services. March 10, 1928, there were 18 received into Church fellowship by water baptism, services in charge of Bishop J. N. Durr and Aaron Loucks.

Jan. 2, 1933, in the evening, the 5th anniversary service was held and an appropriate program was rendered. Each year there are evangelistic services held the first two weeks in January.

The following services are held Sunday, 2:15 P. M., Sunday school Sunday evening, children's meeting every two weeks, in the evening, following children's meeting, preaching services; Wednesday evening, Bible study; every two weeks on Friday evening preaching services; every two weeks Friday, Y. P. meetings.

Sunday school enrollment, 129 Home Dept. members, 11; cradle roll Dept., 30.

Through the efforts of the work there are 40 members, a number taking active part in the services. At the recent evangelistic service in charge of Bro. Aaron Mast of Belleville, Pa. there were twelve public confessions. The converts are now under instruction. Sister Anna H. Weaver is our present worker living in the community. The work is under the supervision of the Local Board of the Altoona Mission. Supt., Joseph M. Nissley; Supts. of the S. S., C. H. Weyandt and Harry Cashman.

Altoona, Pa.

MY RECENT TRIP TO THE OZARK REGION OF MISSOURI

By David D. Miller

For the Gospel Herald.

On Dec. 4 the writer arrived at Versailles, where he was met by Bro. J. R. Shank. After lunch we started for the Lake of the Ozarks, headed for the Sagrada district. After a short drive we arrived at the water's edge. Before our eyes was what is said to be one of the largest artificial bodies of water 100 miles long, a 1300-mile water edge and an average depth of possibly fifty or sixty feet, held in place by an immense piece of man's workmanship called the Bagnell Dam.

When we came to the lake the wind

was blowing enough to cause waves, which seemed fierce enough while crossing, especially so to a man from the plains of Kansas. After a short hew and discussion the boatman said, "I'll take you across in the skiff." On parting greeting separated Bro. Shank and myself for ten days. He was soon in his car homeward bound and I was being rowed across the lake by an experienced boatman.

While crossing, my business was simply to sit still and behave myself. This unusual experience gave me plenty of opportunity to recall the experiences of others: Noah of old in the ark, perfectly safe in the deepest of waters; Jonah's experience, more severe because he wasn't faithful to God's instructions; Peter, that venturesome spokesman of the apostles, how hurriedly he invited Christ's orders for him even to get out on the waters and walk there—but you remember how Peter began to see the danger, got his eyes off Christ and the next thing he was crying for help. Christ, always true, most certainly helped Peter.

Another beautiful picture came to my mind. The boat was perfectly safe as long as the water was outside—the boat in the water, but not the water in the boat. So with us. We are in the world, but crucified to the world, and the world crucified to us. We are perfectly safe as long as the world is not in us.

We reached the opposite side, none the worse for the experience, but with an increased trust in the loving care of a heavenly Father. On the opposite side Bro. Protus Brubaker with his cheerful greetings was on duty to lead our footsteps toward the Brubaker home. We reached home after a happy walk and visit together, and that night the first service of a ten-day series of meetings was held at the Lick Creek schoolhouse. The crowd was not large, but more so than I expected.

During these ten days the weather was varied—clear, cloudy, foggy and threatening, but generally not real cold. However, the cloudy and threatening weather made a difference in attendance, since many of the churchgoers walked to and from services. On Sunday night during the services the house was packed full, with some outside. Through all the meetings interest was excellent. Mixed as the audiences were, they were eager listeners.

My mind was impressed with the fact that in the Ozark region, as well as elsewhere, there are those who are hungry for soul-food. Certainly a very worth while work is being carried on here by the brethren. They are to some extent handicapped on account of poor roads, rough country, etc., but the work is very much appreciated by the people who live there. And though many are members of other denominations, they are glad to have

of our brethren preach for them. Their ministers do not come very often on account of "not enough money." Many also are non-professors. Nearly all are good listeners and certainly the seed sown will have its effect. During the ten days at Sagrada 19 subjects, in sermon or otherwise and one children's meeting were given to the people. Wednesday night, Dec. 13, was the closing night.

The next morning Bro. Brubaker and myself started for Big Bend Acres, by the lake-shore. From there the big ferry took me across the lake where I was promptly met by Bro. J. R. Shank again. The first night in Bro. Shank's field a service was held in his home. From then on until Wednesday night, Dec. 22, the principal efforts for soul-winning were put forth in the Carver district, services being held in the Carver schoolhouse. Again, interest was good and attendance beyond my expectations. The eager and attentive expressions of the faces of the listeners inspired the message-bearer to pray God for heaven's message to pass on to the people.

During these meetings several confessed Christ, among them a mother, the wife of an unsaved husband who said, "I know I ought to." Another young man said, "I've been in about all kinds of sin you can name; there's nothing in it; there is no pleasure whatever in the sinful life. If there's nothing in religion, there's nothing in anything." This young man knew he needed Christ, knew he was lost, knew he ought to accept Christ, but he was not ready. I am not sure that he will ever be ready during his life of opportunity.

On Sunday afternoon and night, Dec. 17, two services were held at the Purvis schoolhouse. On Wednesday night, Dec. 22, the meetings at Carver closed. The next morning Bro. Shank took me to Bro. Reuben Harder's home near Versailles. That same afternoon Bro. Harder took me to the Bagnell Dam, which kindness was appreciated very much. That night a service was held at the Mt. Zion Church near Versailles. Next morning, homeward bound.

The Ozark hills are worthy of the efforts, sacrifices, and expense put forth. The brethren and sisters there are doing worthy and faithful work. May the Lord bless and reward them for it.

May we all be willing to sacrifice more, be yielded to God more, and from the heart say, "Use me, Lord, as pleaseth thee."

Protection, Kansas.

Why overcome the world? Because the promises of God are to the overcomers. It is worth our while to live the overcoming life because of the satisfaction there is in it.—A. C. Good.

USE AND ABUSE OF THE TONGUE

By M. G. Gehman

For the Gospel Herald.

For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.—I Pet. 3:10.

God wants His children to love life. Peter tells us that by the misuse of the tongue people loathe life. All God's blessings come to us on condition. So this condition of loving life can be marred or made by the mind that owns the tongue. To loathe life is an abnormal condition. To love life is the normal state "in Christ," for "God is love."

The stage of progress the apostle has in view as "good days" may be reached only by Gospel discipline. Restraint in itself is not life. Yet, where there is no keeping under of the tongue, Spiritual life will soon cease if it has not already come to that.

Bad days and a loathing of life have often come to persons because of unbridled tongues. God's will as to sanctification applies to this "little member," the same as to other members of our physical bodies. I Thes. 4:3. The things that make life worth living come to us by way of the tongue. Often things that cause souls to despair of life travel by way of unbridled tongues. James very forcibly sums up this weak side of human nature: "Even the tongue is a little member that boasteth great things. Behold, HOW GREAT A MATTER A LITTLE FIRE KINDLETH! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. MY BRETHREN, THESE THINGS OUGHT NOT SO TO BE."

No more impelling statement could be made, than that given here by James relative to the use and abuse of the tongue, and yet, how often we fail at this very point; where God is trying so hard to keep His children in line! That this weakness is universal is the impression the inspired writer gives us. Jas. 2:2.

The child of God fully yielded to His supreme law of love has the promise to see "good days" and to "love life." In all spheres of existence God has wisely enacted the law of retribution. The law of sowing and reaping is as inseparably joined in the moral life of man as in the physical world.

Evil is ever present with the Christian. But he must forbear to meddle with it if he would love life. He that

(Continued on page 988)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

GOD OUR REFUGE

By Sadie B. Carr

For the Gospel Herald.

The eternal God is thy refuge.—Deut. 33:27.

"The eternal God is thy refuge,"

Why live in the spell of time?

"Underneath are the everlasting arms,"

What a safe resort is mine!

How futile to trust in earthly store,

Or on laws with fragile claims!

They change and fail most surely

But God's law is ever the same.

In the grand old Book the promise is,—

"The lions may lack and want for food,

But the righteous want for no good thing;"

God's promise is always good.

There are no "loop holes" in God's law Book

"Obedience," is the one pass-word.

And nothing can change or invalidate

The promises of our Lord.

"Be still and know that I am God,"

Comes the call through a clouded sky,

The morning dawns, Christ's on the Throne

And God still lives on High.

Mountain View, Mo.

THE IDEAL HOME

For the Gospel Herald.

(This word-picture of an ideal home is the product of the minds of two young people who are looking forward to the time when they expect to establish a home of their own. We join in hearty sanction of the ideals herein set forth. We would welcome a second article on the same subject, written by one or two who can speak after years of experience, as well as observation, in the matter of home-building and home-keeping.—Editor.)

Though this sketch has its origin in homes that are not home, much of its content is responsible to homes that have been an inspiration to the writers, either in pleasant observations or as they actually shared their cherished blessings.

In this little treatise, no other than a divinely directed home will be considered. And in that same home sincere love performs its willing and important part. Such a home is a most pleasant place to be. It has a drawing power to the members of that home as no other place upon earth has.

Courtship

This home is preceded by a God-directed courtship through which the prospective husband and wife have learned to know and understand each other. No confidence is placed in luck or chance. God has prepared the one heart for the other, consequently there

exists a definite sympathetic relation between husband and wife under every possible home circumstance whether it be spiritual, social or domestic, none reserved.

Coöperation

This love continues to provoke desires to please each other. It increases as it is fanned by the trials and joys of life and is carefully guarded as both husband and wife do their part in preserving love and perpetuating happiness.

There is no danger that the Head of this home will not do His part, for it is to be understood that He is none other than Christ Jesus. His Word is honored and found practical in the minute details of everyday life.

The husband's love is not shelved to use his authority as a heartless dictator. But sincere witnesses can affirm:

"They two were so one, that none could truly say
Which ruled, or whither did obey."

The husband and wife prefer each other's company to all others. There is absolute confidence between them. Sincerity and frankness allow no occasion for secrets, for they are one. And, by the way, neither husband nor wife ever get too old to learn.

Prayer and Devotion

Their united visions of home-making portray it too great a task for themselves. So in order to insure the "fortification of moral health, united progress, manly effort, tenderness, vigor, lofty happiness, genuine consolation accompanying deep sorrows," the husband and wife "together bend the knee" to the Source of wisdom and strength.

It is a praying home. Prayers are really answered, because they honor the Lord. Disappointments and sorrows are committed trustworthily to the Lord. Contentment freely complements godliness. Pleasantness and considerateness is usual even during the week.

The husband realizes his responsibility in providing amply for both the temporal and spiritual needs of the home. The wife "reverences her husband," and continually keeps in mind his comfort and happiness.

Characteristics

This home will exist within its means. Money honestly gained is used as the Lord's very own. Present happiness is not marred by cravings for that which God has seen fit to withhold.

Cleanliness, tidiness, and coziness are indispensables. Simplicity is a gem, not to be scorned; for it is not so easily "put on," and is more apt to be genuine. There is no need for ornamentation. Usefulness is a virtue. Neither must the house furnishings be the finest in the neighborhood.

Child Training

If God sees fit, precious children cheer and enliven the home. These prized jewels are taken into real partnership with God. By His help the parents train them for the Lord's glory and His church, rather than rejoicing in their worldly achievements and its alluring popularity. Parents and children are buddies. By the grace of God, home attractions out-rival public attractions for their frequent entertainment and enjoyment. The planting of the seeds of virtue and prosperity into their minds is primary, rather than spending the time in accumulating wealth for them. The problems of youth are considered sympathetically, but sympathy dare not prevail over discretion.

Order prevails in the home. Correction is firm in love. The measure of love is the golden rule itself. As the parents unquestionably respect the authority of their church and state, so also do the children honor the authority and love of their parents.

The Family Altar and its Accompaniments

Daily family worship, with the sorrows and joys of home-life are the means of fostering a family spirit and strengthening of family ties that cannot be bought or borrowed. Parents employ heavenly vigil against wedges that tend to push out of place "first things" and sever family ties.

Work has its important place for all. An air of industry is plainly manifest. The spirit of helpfulness eases the work and banishes drudgery.

Songs of Zion are heard frequently. Selected pictures and mottoes, quietly but forcibly, play their part. Flowers have a unique place. Birds live and warble nearby. All nature is appreciated as a favor of God for the happiness of His children.

A simple, genuine friendly spirit of hospitality to guests, expected or unexpected, makes them feel welcome and at home. Guests and friends enjoy to visit there. Jesus would stop frequently as He did in the Bethany home. And visitors certainly do not leave this home with an added supply of neighborhood gossip.

Love, joy, peace, gentleness, happiness, honesty, temperance, comfort, beauty, loftiness, etc., are "framed" and living in the commonplace of the ideal home, both consciously and unconsciously preparing each member for the home of homes, HEAVEN itself. This requires the best effort of each member of the home and the accompaniment of continued blessings from its divine Institutor.

Every man who has a real vision of Christ is on the altar of the Lord—ready to go, ready to stay, ready to let go.—J. M. Nissley.

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE GOSPEL OF THE KINGDOM

OUTLINE STUDY

Lesson for Feb. 25, 1934.—THE TWELVE SENT FORTH.

Lesson Scope.—Matt. 9:35-11:1.

Lesson Text.—Matt. 9:35-10:8; 10:32, 33.

Time and Place.—A. D. 28, in Galilee.

Leading Characters.—Christ and His Apostles.

Golden Text.—The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.—Matt. 9:38.

Points for Meditation.

1. Shepherdless flocks.
2. The vastness of the harvest field.
3. The power of prayer.
4. Sending forth the twelve.
5. Where to go.
6. What to preach.
7. Confessing Christ.

Introductory Thoughts.—The field kept widening. The work of Christ in healing the sick and casting out devils caused His fame to keep spreading. To attend to this work, and to cover a wider field more effectively, Christ ordained the twelve to the apostleship, and sent them forth to preach, to heal the sick, and to cast out devils. Another thing that is mentioned is that He wanted them with Him. He knew that His ministry would come to an end, and His work in setting apart His twelve chosen ones was to get them ready to carry on the work of the Lord after He was gone.

LESSON COMMENTS

Caring for the Multitudes (35-38).—Christ merited the name, "the good shepherd." Going about the cities and villages, He preached in the synagogues, healed the sick, and was moved with compassion because of the neglect of the people. Calling the attention of His disciples to this condition, He said, "The harvest truly is plenteous, but the laborers are few." He also suggested wherein they might help: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Here let us observe:

1. The vigilance and faithfulness of Christ, burdened that their needs might be supplied.
2. The power of Christ, in meeting every obstacle, and supplying the every need of those who came to Him in faith.
3. The vastness of the field, and the scarcity of consecrated laborers.
4. The efficacy of prayer, as an aid in getting the work of the Lord accomplished.
5. The fact that Christ chooses His workers from among those given to earnest prayer, and thus in responding to the Lord's calls they help to answer their own prayers.

Sending Forth the Twelve (1-8).—The needs of the field having been laid before the disciples of Christ, He proceeds to take steps looking to the supplying of these needs. Out of His list of disciples He chooses twelve to the

apostleship, as follows: Peter and Andrew, James and John, Philip and Bartholomew, Thomas and Matthew, James (son of Alphaeus) and Labbaeus, Simon the Canaanite and Judas Iscariot—six pairs, whose names are remembered more easily because of the fact that they have been thus grouped. It will be well, also, to compare this list with the list given elsewhere in the Gospels, that the names may be more clearly fixed in the mind.

These twelve were not only called and ordained and set apart, but instructions were given as to what they should do and where they should go. They were commanded to go "to the lost sheep of the house of Israel." Later, they were commissioned to go "into all the world," but at this time they had all they could do to make the Gospel known to their own people or kinsmen. Their message: "The kingdom of heaven is at hand"—the identical message which John the Baptist and the Lord Jesus Christ had preached before them. Their work: "Heal the sick, cleanse the lepers, raise the dead, cast out devils"—thus given the full

commission to do the identical things that Christ Himself had done. In this they were to give full proof that they were the servants of One whose power and authority were unlimited.

The climax is reached in the closing words of this commission to His disciples: "Freely ye have received, freely give." This great truth is so well known that it needs neither explanation or comment. Let it be made a slogan for present-day evangelism.

Confessing Christ (32, 33).—To get the full force of this closing thought of our lesson, it will be well to read the intervening verses between this and what goes before. Then listen to this solemn, impressive declaration as it falls from the lips of our Savior: "Whosoever therefore shall confess me before men, him will I confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." The longer we study these words, the more we will see in them. And let us remember that while it is important that we confess Christ with our lips, it is much more important that we confess Him with our lives. Let us therefore seek to confess Him, praise Him, honor Him with lips and lives.—K.

Bible Meeting Topic

THE GRACE OF GOD.—I Tim. 1:12-17; Gal. 5:1-26; Tit. 2:11-14

Topic for February 25

MOTTO

"Grace and truth came by Jesus Christ."

OUTLINE STUDY

- I. Grace is Unmerited Favor from God.
 1. Not by works of righteousness.—Tit. 3:4-7.
 2. In the merits of Christ.—Eph. 1:3-6.
 3. Christ is God's voluntary love-gift.—Jno. 3:16; Rom. 3:23-28.
- II. The Manifestation of Grace.
 1. In bringing salvation.—Tit. 2:11-14.
 2. In the gift of service.—I Cor. 3:10; 15:10.
 3. To be passed along to others.—I Pet. 4:10.
 4. As a supply house of power.—II Tim. 2:1.
 5. To continue in the ages to come.—Eph. 2:7.
 6. A means of meeting trials.—Jas. 4:6-8.
 7. The beauty of God upon our life.—II Cor. 9:14.
- III. Grace Misused.
 1. Frustrated.—Gal. 2:21; 5:4.
 2. By not living up to our privileges.—II Cor. 6:1.
 3. By doing despite to the Spirit.—Heb. 10:29.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Grace."
2. Grace May Be Illustrated:
 - (1) By the goodness of one man toward another.
 - a. Like the Good Samaritan to the man who fell among thieves.
 - b. Like the father of the Prodigal Son.

- (2). By the goodness of God toward men.
 - a. In sending the Son to redeem sinful humanity.
 - b. In sending the Spirit to dwell in their hearts.
 - c. In hearing the prayers of those who come in Jesus' name.
 - d. In giving us richly all things to enjoy.
 - e. In His longsuffering toward those who delay to accept.

For Seniors.

1. What Grace Is.
2. How God Shows His Grace to Men.
3. How Men Fail to Appropriate God's Grace.
4. How to Find Justification before God.
5. The Grace of Christian Living.

PERSONAL THOUGHT

Do we fully appreciate the grace of God? Then let us humbly accept it and cease our boasting and show by a devoted faithful spirit that we love Him who first loved us.

SEED THOUGHTS

Empty buckets are fittest for the well of grace.—Sel.

Free from the law, oh, happy condition Jesus has bled, and there is remission, Cursed by the law and bruised by the fall, Grace has redeemed us once for all.

Now we are free—there's no condemnation, Jesus provides a perfect salvation; "Come unto Me," oh, hear His sweet call, Come, and He saves us once for all.

Children of God, oh, glorious calling, Surely His grace will keep us from falling; Passing from death to life at His call, Blessed salvation once for all.—P. P. Bliss.

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THURSDAY, FEBRUARY 15, 1934

Field Notes

The Olive congregation near Elkhart, Ind., has recently organized a class in Bible study, with Bro. Paul Mininger of Goshen, Ind., in charge.

March 4 is the time selected for a series of meetings at Masonville Church, Lancaster Co., Pa., with Bro. Elmer Martin, Lancaster, Pa., in charge.

Baptismal services were held at Olive Church near Elkhart, Ind., on Sunday evening, Feb. 4, at which time thirteen precious souls were received into the fold.

At Pinto on last Saturday evening the meeting was divided, the women and girls assembling in the main auditorium, the men and boys in the basement. Social problems were discussed.—R.

Bro. Roy Otto of Springs, Pa., preached for congregation worshipping in Chambersburg Mennonite Church on Sunday morning, Feb. 4, and performed a similar service at the Pleasant View Church in the same community that evening.

A brother writes from Holtwood, Pa.: "Bro. John Gochenauer of East Petersburg, Pa., closed an interesting series of meetings at New Providence on Feb. 4. His instructions were very helpful. Six public confessions; five for baptism, one to be reclaimed."

The February Lancaster Girls' Meeting will be held Friday evening, February 16, in the East Chestnut St. Church, Lancaster. The program will include messages from Sisters Stauffer

and Mosemann, and information to date concerning the proposed Africa Mission. All sisters are invited.

Among the recent visitors at the Publishing House, and with friends in Scottsdale, are the following: Walter Horsch and son James, Wheaton, Ill.; Ezra Bender, Martinsburg, Pa.; John H. Mosemann Jr. and wife, Lancaster, Pa.; Sara Histan, Doylestown, Pa.; J. R. Mumaw, Harrisonburg, Va.

Bro. J. H. Mosemann Jr. and family of Lancaster, Pa., accompanied by Sister Sara Histan of Doylestown, Pa., spent a few days in Scottsdale last week, the guests of Bro. David Alderfer and family. Bro. Mosemann preached for us on Thursday evening. They left on Friday morning for Harrisonburg, Va.

Request for Prayer.—A mother who has great faith in the efficacy of prayer makes an urgent request that all praying people remember her wayward son, that he may again come back into the fold of Jesus, with courage to stand for his convictions. It is our sister's ardent wish that her entire family be saved for Jesus.

The new missionaries, appointed for service in Africa, sent out by the Eastern Mennonite Board of Missions and Charities, are due to sail from New York on the S. S. Deutschland, at 12:30 A. M. Feb. 22. In the company are Bro. and Sister J. H. Mosemann Jr. of Lancaster, Pa., and Sister Elizabeth Stauffer of Manheim, Pa.

Good reports come from the evangelistic meetings being held at the East Chestnut St. Mennonite Church, Lancaster, Pa., where Bro. Milton Brackbill of Paoli, Pa., is faithfully proclaiming the Word (this being written the second week of the meetings). A number have made the good confession, and others are expected to come.

Bro. J. C. Frey of Archbold, Ohio, writes interestingly of his experiences in California. In the way of Church news he informs us that Bro. James Bucher closed an interesting series of meetings at Los Angeles Mission Jan. 28, and that communion services were announced for Feb. 11, to be conducted by Bro. Gabriel Shenk of Sheridan, Ore.

The meetings at Goshen College, Goshen, Ind., were well attended during Ministers' Week and the Christian life conference over the week-end of Feb. 11. There were ministers present from Indiana and surrounding states; also a number of others from more distant states and provinces who had come to attend the annual meeting

of the Mennonite Board of Education on Monday, Feb. 12.

Twenty-one precious souls were added to the active membership in the Pinto, Md., Church on Sunday, February 11, eleven by baptism and ten by reconsecration. Some of these had made the good confession at the Bible conference held some time ago, some in private, and some during the young people's meeting at a regular Sunday evening service since the Bible conference. Pray for the work at Pinto.—R.

Word is received from the Columbia, Pa., Mission that Monday, Feb. 19, has been set apart for repairing shoes for needy ones in that place. A general invitation is extended to the brotherhood of the community to help. Those who have been present on similar occasions are invited to come again—their experience will be valuable. Those who have not had this pleasure are urged to come and enjoy the blessing of doing something for the needy, remembering the promise that a good deed done to "the least" is done to our Lord and Master.

Correspondence

Creston, Mont.

Dear Herald Readers, Greetings: This finds us in a new year of service for our Saviour. I trust we have promised Him a deeper consecrated service.

On Dec. 3 we reorganized our Sunday school as follows: Supts., J. A. Birky, Carl A. Kauffman; Chors., Ruth Shank, Mary Kauffman; Sec., Lois Shank; Church Chors., Esther Shank, Lela Lapp; Mission Board Member, John Boss.

On Sunday evening, Dec. 24, the S. S. rendered an edifying Christmas program which was enjoyed by a large number of visitors as well as the congregation.

On New Year's day we met for our annual business meeting.

Our attendance in Sunday school has been very good this winter. The number of children from outside homes has increased this last year; there are from 15 to 20. From 12 to 15 of these are under 12 years of age. The most of them walk. They are very much interested in coming. We ask an interest in your prayers, that we may guide these little ones, as well as their parents, to the Saviour.

We are glad for the Eli Shank family who moved here this fall from Filer, Idaho.

There were six by letter and one by baptism added to our membership this past year.

We extend a hearty invitation to all who come out this way to stop with

us. We ask you to pray for the work here.

Jan. 31, 1934.

Cor.

Denbigh, Va.

Dear Herald Readers, Greetings:—On Jan. 14 three young people were received into the Church by baptism. These with others stood for Christ during the meetings conducted by Bro. R. J. Shenk of Cottage City, Md. We are grateful to the brother for his faithful efforts and help in the work and praise God for the increase.

Our mission meeting was held Jan. 14. It had been postponed because of the funeral of Sister Anna Brennehan Jan. 7. Those on the program were as follows: Bro. Truman Brunk, Moderator; Bro. Samuel Hostetter, Bro. Robert Hollaway, Sister Mary C. Shenk, Sister Lenora and Bro. A. D. Wenger Jr. of Fentress, and Bro. Geo. R. Brunk.

Jan. 31, 1934.

Cor.

Comins, Mich.

Dear Readers of the Gospel Herald, Greetings in Jesus' Name: We want you all to pray for us. In the last year and eight months we have had four operations in our family. There are three children that have not had their appendix out; pray that they will not need to have. Altogether we have had seven operations in our family in five years and two months. The last one was operated on Jan. 25.

Your brother and sister in Christ,
Feb. 1, 1934. Henry and Rosa Neff.

Fairview, Mich.

Greetings in Jesus' Name:—Our Bible Reading was again reorganized for six months, with these results: Mods., Kenneth Gusler, Willard Handrich; Third member on Prog. Com., Oren Detweiler.

On Friday evening, Jan. 12, we held our annual business meeting. The following officers were elected: Trustee for 3 yrs. Sam Troyer; aid director M. S. Steiner; Mission Bd. member Otis Bontrager; associate members M. S. Steiner and Oren Detweiler; member Libr. Com., Kenneth Gusler; Church Chor., Mabel Pletcher; Ushers, Floyd Eseh, Kenneth Gusler, and Henry Troyer; Church Cor., Nora Bontrager.

At this meeting it was decided to have another vacation Bible school. The following committee was chosen to be responsible in getting the work started: Glada Miller, Mabel Pletcher, and Otis Bontrager.

Bro. and Sister Eli A. Bontrager and son Ernest were with us on Sunday, Jan. 21. Bro. Bontrager preached to us in the morning and also in the evening after our usual Bible reading. May we take heed to the Word as it is given to us, not only when visiting

brethren bring it to us, but may we appreciate more the labours of our home ministers as they bring the message to us so faithfully from time to time, realizing that they "Watch for our souls, as they that must give account."

Sister Malinda Detweiler who has been in the hospital since Jan. 8, expects to be able to come home this week.

Feb. 1, 1934.

Cor.

Duchess, Alta.

Dear Herald Readers, Greetings:—On Sunday, Jan. 7, we reorganized our Sunday school as follows: Supts., Will Lauver and George Brubaker; Secys., Lula and Fred Martin; Chors., Dan Burkholder and Joe Martin.

We are having nice weather now after having a long cold spell. We will be glad when Spring is here.

Feb. 4, 1934.

Cor.

Middletown, Pa.

(Shopes and Stricklers congregations)

Greetings in the Saviour's Name:—We are made to say with the psalmist, "Truly my soul waiteth upon God: from him cometh my salvation. He is my rock and my salvation. He is my defense."

On Sunday, Jan. 14, Bro. Milton Brackbill of Frazer, Pa., came into our midst, and preached for us every evening until Jan. 28. The Word was given with power and we as His children were strengthened and encouraged. We feel to praise the Lord for the heart-searching sermons every night. Christ the Substitute for sin was lifted high. The visible results of the meetings were four public confessions and still others counting the cost. Our prayer is that the Spirit may follow them until they become willing to yield their lives to Him. May the Lord abundantly bless our dear brother as he goes to other places to labor for the cause of Christ. A few of our sisters and some aged folks are somewhat afflicted and have not been able to attend the services for some time. We pray the Lord to bless them in their homes and grant speedy recovery.

Our Sunday school has again been reorganized for the coming year with a few changes in officers. The work that has been opened in Waltonville is progressing nicely. May the Lord bless the work of the Church here and elsewhere.

Yours in His service,

Feb. 4, 1934.

Sadie L. Givens.

Harrisonburg, Va.

Dear Herald Readers, Greetings:—Our Sunday schools in Middle District were all reorganized the first of the year. There are nine in number, and all of them are evergreen. Five out of the nine are mission Sunday schools,

workers being supplied from the district.

The talks to mothers and girls at Eastern Mennonite School, given by Sister Margaret Horst of Kansas City, Kans., were enjoyed by our folks who attended from the community. May the mothers and girls profit by them.

We appreciated the help given at the Zion Hill Church by a group of short term Bible students from the E. M. S., on Sunday morning, Feb. 4. Visitors always welcomed. We solicit the prayers of God's people in behalf of the work at this place.

In Jesus' name,

Feb. 5, 1934.

Laura E. Kulp.

Clarence, N. Y.

Greetings to all Herald Readers:—On Sunday, Jan. 21, we were privileged to have with us Bro. and Sister Eli Kramer, together with their two children of Plain City, Ohio. Bro. Kramer delivered a very interesting message on "Our First Love." They were accompanied by Sister Fern Yoder and Sister Kramer's brother, Dan Miller. We enjoyed their presence with us very much.

We were also glad to have Bro. Clarence Bontrager of Hutchinson, Kans., with us on Sunday evening, Feb. 4. He gave us a very helpful message. Text, Luke 18:1: "Men ought always to pray and not to faint." We certainly feel grateful for the privilege of having others in our midst.

Our Sunday school has been reorganized for this year as follows: Supts., Elmer Murray, Richard Wiedmann; Secys., Dora Frey, Floyd Yousey; Y. P. Meeting Supts., Jacob Wierich, Roy Frey.

Feb. 5, 1934.

Edna Stutzman.

Parnell, Iowa

(West Union congregation)

Greetings:—By this time nearly all of us are settled on corn and hog reduction plan, but we are made to wonder sometimes if we are all fully decided as to our destiny through the long eternity.

At our regular service Sunday, Feb. 4, Bro. A. G. Yoder gave a timely message on the subject of "Heredity," based on Gen. 5:3. The interest manifested by the hearers proves that it was a worth while subject.

Sister Esther Buckwalter left last Tuesday for Upland, Calif. She accompanied her nephew of Upland who spent a few days here. She will visit two brothers who live there and will be away indefinitely.

A public program given at the church on the evening of Jan. 20 marked the close of a class in public speaking which was taught by Bro. Gid G. Yoder. A number of our young people

(Continued on page 989)

Miscellaneous

THE HAND OF JESUS

And Jesus, moved with compassion, put forth his hand.—Mark 1:41.

The hand of Confucius wrote much in his time;

Philosopher, scholar, and teacher of men,
He gave them his cold moral precepts to read

And teach unto others again and again;
But he wrought no great works and did naught that abides,

He left to us only the fruit of his pen.

The hand of the Buddha lies idly at ease,
And folded and nerveless the still fingers rest;

Eyes closed to the world with its sorrow and sin,

He dreams of Nirvana and waits to be blest

By that last state of nothingness, bliss all supreme,

Where his soul can attain to its highest and best.

The hand of Mohammed long wielded the sword,

And its blade is still stained with the blood of his foe;

His followers wage "Holy War" in his name,
Their road is a trail of destruction and woe;

They conquer by conflict, make converts by force,

And dying in battle, win paradise so.

But the hand of Christ Jesus was never at rest,

Unheeding, uncaring, in selfish repose;

It never lay folded, inert, and supine,
Too weak and too helpless to stay the world's woes;

It flourished no sword, earthly power to gain,

It wrote no great books for the students to read;

It was stretched forth in pity to heal and to bless,

And broke for the hungry the bread for their need.

In love and compassion, it reaches out still,
The pierced palm its pity and strength yet reveal,

It is laid in forgiveness on sinners' bowed heads,

And its touch all life's hurts and earth's sorrows can heal.

—Annie Johnson Flint.

HINTS TO TEACHERS

By One of Them

For the Gospel Herald.

1. You cannot teach anything you do not know yourself.

2. One of the best methods of getting your class to read the Bible is to be interested in its reading yourself.

3. The best teacher does not do all the talking. He (or she) makes the class think and express themselves by the methods used in teaching.

4. Any S. S. teaching that does not uphold sound Bible doctrines and a crucified One for all classes is in need of careful, prayerful examination.

5. Would you try to make the class see the need of living close to the Lord? Set a good example.

6. Do you spend any time in prayer for your class in a personal way?

7. Our best "teaching guide" is found in the library of the school of the Master Teacher.

8. Being on time and reverent in all services is a good index (and example) in worship.

9. Get into personal contact with your class during the week. You will find they will respond to friendly advances.

10. Do not try to teach in your own strength. You cannot do it.

11. Are you burdened for the lost? Pray that God may increase the burden.

12. Never count any sacrifice of time, personal discomfort or money too great to win a soul.

This list is subject to additions. The writer makes no objection if you adopt some or all of these fundamentals; and will not be surprised if you find that much good comes out of observing them.

"PUT ON THE WHOLE ARMOR OF GOD"

By Lottie B. Snyder

For the Gospel Herald.

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.—Eph. 6:11.

As we come into the fold of God we have many temptations and many things will try us. Beware when Satan comes as an angel of light. We need the whole armor of God to fight Satan. He is here at all times and comes so stealthily that men do not see him. The rulers of the darkness of this world are all Satan's angels. The high places are the very temples of God. In I Cor. 3:16 we are told that we are the temple of God, and it is holy. Beware lest ye defile it.

In this temple there are only five doors by which Satan can enter, and we must guard them with Jesus. These five doors are eyes, ears, nose, mouth, and hands. Jesus spoke of His temple as the one that shall be raised in these days. There is no higher place on earth than this temple. Beware that we fall not from grace, for sanctification is a lifelong work. We finish the battle only when this life takes its flight.

The loins are the strongest part of the body, and must be girt by truth. The temple will crumble when the loins are gone. When the truth is taken away the whole world will fall. The breastplate is for the breast and is to protect the vital organs from darts. When we have the breastplate of righteousness we are ready to defeat the enemy. Jesus said, "My peace I give unto you," and without Jesus we have no peace. Above all, it takes the Shield to protect the entire body, for faith will quench all the fiery darts of the wicked. If you are behind the shield, no dart is going to pierce you.

If we fight the good fight of faith

we must always pray, pray, pray. When we lose out in prayer life we lose out all around. Many have overcome by just breathing a prayer at the time of conflict. Many here know you are lost, and Satan just gets you to put it off. Many are headed for hell fire, but those on the Lord's side need not fear.

IS IT SAFE?

By Levi Blauch

For the Gospel Herald.

Is it safe to discard the wearing of plain clothes because there are those who wear them and their life does not correspond? No, because then we would have to discard baptism, for there are many baptized who are not true Christians. There are many who partake of communion, and yet are not in fellowship with the Trinity in heaven. There are many sisters wearing their devotional coverings in such a style that it seems to me like mockery. Shall our faithful, devoted sisters lay aside their coverings on account of this? I say, NO.

None of these inconsistencies should move us. There are many prayers that never reach the throne. Shall we stop praying on account of this? God forbid. The wearing of plain clothes for men and women is spoken of in the Old and New Testaments. Then why not accept it? It is that which God wants His children to wear. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). "Ye are our epistles, written in our hearts, known and read of all men" (II Cor. 3:2).

What do these Scriptures mean to us? What is light? What is an epistle? "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1, 2).

If the above Scriptures would be obeyed as God meant them to be by all those who bear the name Christian, the change would be such that the world would cry out and say, "Men and brethren, what shall we do" (Acts 2:37)? "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments, for this is the whole duty of man" (Eccl. 12:13). It matters not what others say or do, let them have their own way. But you and I, if we want to be right with God, must hear and accept God's commands.

For there is no other way
Than the conclusion way.
Then why not accept this way
And have a happy landing?

Johnstown, Pa.

FIFTY MENNONITE LEADERS

BISHOP BENJAMIN HERR (1801—1888)

By Amos A. Ressler

For the Gospel Herald.

Bishop Benjamin Herr was a son of Bishop Christian Herr, and the eldest brother of the well known minister, Amos Herr. If we are correct he belonged to the fifth generation of the descendants of the original Hans Herr, who immigrated to this country in 1710.

His home was about one and a half miles southwest of the village of Lampeter, Lancaster Co., Pa., and a farm that formed a part of the original Hans Herr tract of land.

He was ordained to the ministry in 1838 two years before his father was ordained to the office of bishop. They served the congregations at Strasburg, Willow Street, and New Providence.

Benjamin worked side by side with his father for fifteen years when, in 1853, the father was called to lay down his labors on earth, and Joseph Hershey of the Hershey district succeeded him as bishop. But Bishop Hershey's service as bishop lasted only six years, and soon after his death the subject of our sketch was called to take up the work that his father had laid down just three years before. His ordination as bishop took place in 1856. But six years before this his brother Amos had been called to the ministry, so that during the fifty years of his ministry Bishop Herr always had one near of kin right at his side.

The two brothers, Benjamin and Amos lived on adjoining farms and occupied the same pulpits. They were in constant consultation in regard to things pertaining to the welfare of the church, and when a death occurred in the community it was almost a foregone conclusion that "the Herrs" would conduct the funeral services.

The writer's recollection of Bishop Herr dates back to the time of our own grandfather's funeral. It was a winter day in the early seventies. The earth was covered with a heavy blanket of snow. We didn't ride in automobiles then, but in sleighs, and the thing that impressed itself most indelibly on my boyish mind was the preacher's flea-bitten grey horse, and substantially built but plain sleigh, with an unusually high back and low front. Funeral processions in those days were not expected to proceed faster than a horse's walking gait. But Bishop Herr's grey horse led so many funeral processions that he became accustomed to walking, and walked so fast that other horses often had to trot occasionally to keep up.

When the matter of opening Sunday schools in our church was being agi-

tated, Bishop Herr was enthusiastically in their favor. And when the spring session of Conference in the year 1871 granted the privilege of organizing Sunday schools where the membership desired it, Bishop Herr's home district at Willow Street lost no time in opening what has proven to be the first Sunday school opened by authority of Conference, that has continued uninterruptedly to the present time. This was in 1871, and New Providence and Strasburg fell in line the following year.

His duties as bishop prevented him from being present at Sunday school regularly, but he visited the schools as often as he could, and well do we remember his fervor in pleading with us to give reverence to God's Word, hold it sacred, and live according to its teachings.

His manner was deliberate and his utterances were characterized by an

earnestness that bore the mark of sincerity; and so we had learned in early life to love and respect him. And when his hands were laid on our heads in baptism, there seemed to be cemented a bond of affection that has never been broken.

He was moderator of the Lancaster Conference for many years, and wielded an influence that was felt throughout the entire conference district.

During the last ten years of his life he had associated with him Bishop Isaac Eby, who became his successor. The privilege of thus overlapping their terms of service was an advantage to both of them.

Bishop Herr had but one son and one daughter. A great-grandson now occupies the old homestead.

He died Aug. 25, 1888, at the age of 87 years. His body was laid to rest in the cemetery adjoining the Willow Street (or "Brick") meeting house, close by the tomb of his father and many of his relatives.

Ronks, Pa.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

DEATH

(Synopsis of a sermon preached at the funeral of Anna Frank, at East Petersburg, Pa., by Ira D. Landis.)

TEXT: But man dieth . . . and where is he?—Job 14:10.

(Continued)

Conscious Intermediate State

To get something more tangible, let us observe Luke 16. Lazarus was "carried by the angels into Abraham's bosom." In hell (Hades, the unseen world) he (the rich man) "lifted up his eyes, being IN TORMENTS" (v. 23). Some call this a parable. If it were, Jesus even in parables never spoke a word that was irrelevant, nor any not true to fact. But this was not a parable. "There was a certain rich man" (v. 19). There are those who would claim the righteous do not immediately enter into bliss and that the wicked suffer nothing for at least a thousand years to come. This is ridiculous and deceptive, for "the beggar . . . was carried by the angels into Abraham's bosom." The rich man in hell—the unseen world—"lift up his eyes being in torments." Here there was real pain in torments (v. 23). "I am tormented in this flame" (v. 24). Here there was real prayer (but too late): "Father Abraham, have mercy on me, and send Lazarus . . ." (v. 24). Here memory had time to be

rife: "Son, remember" (v. 25). Here reason seemed most reasonable: "I pray thee, therefore, Father" (v. 27). Furthermore, there were two places, Abraham's bosom and hell, eternally separated by "a great gulf fixed" (v. 26). There is no possibility of a second chance after death.

"Lord, remember me," prayed the dying thief on praying ground, "when thou comest into thy kingdom." Jesus said unto him, "Verily (truly), I say unto thee, TO-DAY shalt THOU be WITH ME in Paradise" (Luke 23:42, 43). The thief by faith took Jesus at His word, and so died in peace.

On the cross Jesus cried, "Father into thy hands I commend my Spirit" (Luke 23:46). Likewise Stephen, being stoned, called upon God, praying: "Lord Jesus" (now God), receive my spirit" (Acts 7:59). Did God receive them? Or were they disillusioned?

Observe Paul

"WE ARE CONFIDENT, I say" (II Cor. 5:8) "and willing rather to be absent from the body and to be PRESENT WITH THE LORD." Again in Phil. 1:23: "I am in a strait betwixt two, having a desire to depart and TO BE WITH CHRIST, which is far better." NOW Christ is in heaven (Heb. 9:24); so are the spirits and souls of the redeemed. God is "not a God of

the dead, but of the living" (Matt. 22:32). Therefore God sent His Son that the believer might "have everlasting life" (Jno. 3:16). The soul never dies but is eternal; everlasting life is eternal. So says Jesus in Jno. 11:25, 26: "I am the resurrection and the life (cf. Jno. 14:6); he that believeth in me, tho he were dead, yet shall he live; and whosoever liveth and believeth in Me shall NEVER die." That will not be forty, fifty, or eighty years, then sleep in some forgotten grave-yard for centuries, and then only be with Christ; but "shall NEVER die. Believest Thou this?"

John in Revelation

"And when he had opened the fifth seal, I saw under the altar, the SOULS of them that were slain for the word of God and for the testimony which they held; and THEY CRIED with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed, as they were should be fulfilled" (6:9-11).

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations and kindreds and people and tongues, stood before the Throne and before the Lamb, clothed with white robes (purity) and palms (victory) in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the Throne, and unto the Lamb" (7:9, 10).

"And I saw as it were a sea of glass, mingled with fire: and them that had gotten the victory over the beast, and over his image and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints" (15:2, 3).

If this be true (and verily it is, for it is the Revelation of Jesus Christ Himself) then:

"Why should you fear to die?
When death is the way,
To the realms of day,
To that beautiful land on high?"

Yea, says Christ, "Blessed are the dead which die in the Lord"—that is, which are dying; that is, while they are dying (a blessed deathbed, as Stephen at Jerusalem in Acts 7 and Paul at Rome in II Tim. 4:6-8); also a blessed future, for, "Write, Blessed . . . from HENCEFORTH" (already).

So, says Paul, again "henceforth" from the time of death there is a crown of righteousness laid up for me (II Tim. 4:8), longing for the time

when he might be with the group he refers to in Heb. 12:23: "the spirits of just men made perfect" and the group that John saw: "The souls of them that were beheaded . . . and now live and reign with Christ" (Rev. 20:4). But this condition will not last forever. "Heaven and earth shall pass away" (Matt. 5:18; 24:35; Mark 13:31; Luke 21:33; Rev. 20:11). Death (I Cor. 15:26) and hell (Rev. 20:11) will completely give way to Him that has the keys (Rev. 1:18). But we are looking . . .

Final State

But this condition will not last forever. We are "looking and earnestly desiring the (R. V.) coming of the day of God, wherein the heavens being on fire shall be dissolved and elements melt with fervent heat. Nevertheless we according to his promise look for new heavens and a new earth, wherein dwelleth righteousness" (II Pet. 3:12, 13). After Christ speaks of the resurrection from being dead in sin, He says: "Marvel not at this; for the hour cometh when all that are in their graves shall come forth." But He places them at a marked difference. They that have done good, unto the resurrection of life; they that have done evil, unto the resurrection of damnation (Jno. 5:28, 29). All cemeteries of all ages shall open their graves and God will resurrect and change their mortal dust (I Cor. 15:38, 48), that they may be complete in body, soul, and spirit (I Thess. 5:23) to enjoy the new heavens and the new earth. Those who remain must have their vile bodies "fashioned like unto his own glorious body" (Phil. 3:21) that they may "reign with Him forever and ever" (Rev. 22:5). On the other hand, after speaking of the new heaven and the new earth, Isaiah in closing his Gospel prophecy beholds the wicked are "where the worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh" (66:24).

"The sea gave up the dead which were in it; death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell (where the rich man of Luke 16 was—same word) were cast into the lake of fire" (Rev. 20:13, 14).

Personal Appeal

Not "man dieth, and where is he?" But I will, and where will I be? My body, if the Lord tarries, will go to the cemetery; but the soul (which is far more important) will immediately be carried by the angels into Abraham's bosom, the paradise of the redeemed, that is heaven (II Cor. 12:2, 4). Oh dreadful to imagine: "In hell will I lift up my eyes, being in torments." I am not so much concerned about my body. If my body is riddled with bullets for Jesus' sake, that matters little; but I

am concerned that angels be present to carry my soul home to glory. You die, and where will you be? You are deciding NOW. Are you sure you are deciding right? Are you sure you will be satisfied with your decision, when death stares you in the face? Are you sure that your decision will be satisfactory to you after death and when you stand before the Judge of all the earth? You will die and where shall you be? Be sure! You can be!

Word of Comfort

We wish the bereaved family the rich blessings of God. You need not sorrow, for He who has the keys of death saw wise to remove Mother; and while we carry her body out to cold mother earth, her soul is with her God having been borne away by the angels, whose ministry, she knew in life. We are so glad you took care of her, thus in a measure requiting your parent, and receiving your reward of God; for a cup of cold water given in the name of a disciple, shall not lose its reward. So often parents are carried to the poor house or Old People's Homes, because children care not for them. But not so here.

May God bless us all, that when we make the great change, we may know that if we have continued faithful and true unto Him here, with our sister and the redeemed of all ages we may be in felicity forever. Jesus has paved the way. We need not fear death. May we follow Him! "When I die, where will I be?" May we pray.

"Why should we fear to die?
When death is the way
To the realms of day
To that beautiful land on high."

"Death shall not destroy my comfort,
Christ shall guide me thru the gloom;
Down He'll send some angel convoy
To convey my spirit home."

"Smiling angels now surround me,
Troops resplendent fill the skies,
Glory shining all around me
While my happy spirit flies."

"Jesus, clad in dazzling splendor,
Now, methinks, appears in view!
Brethren, could you see my Jesus,
You would love and serve Him, too."
Lititz, Pa.

THE TONGUE

(Continued from page 981)

sows evil shall have evil come back to him as an invited though unwelcome guest. There will be an accounting for every idle word. Matt. 12:36. No secret thing will escape the keen judgment of God. "For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be bad" (Eccl. 12:14).

Some one has well said, "The tongue is the instrument of the greatest good and the greatest evil that is done in

the world." The unspoken word is ours. The spoken word is the index of the soul. "What you keep by you, you may change and mend; but words once spoken can never be recalled" (Roscommon). It is a solemn fact that spoken words are master of the speaker, either good or bad. Not one idle word will be left unaccounted for at God's final judgment. People are alarmed at the gross sins of the nation such as lynchings, strong drink evils, adultery, etc., and rightly so. But so very few people are alarmed at the "idle word" that slips so readily over the tongue. Waves of sin and shame as referred to above may have their origin in the exchange of a few idle words. The idle word defiles the man. Matt. 15:18. The gossip steals the other man's reputation. "A naughty person, a wicked man, walketh with a froward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; frowardness is in his heart, he deviseth mischief continually; he soweth discord. There shall his calamity come suddenly; suddenly shall he be broken without remedy" (Prov. 6:12-15).

Following are a few tongues that we want to shun:

The tale-bearing tongue. Prov. 18:8; 26:20.

The lying tongue. Prov. 21:6; Eph. 4:25. The flattering tongue. Psa. 12:2, 3; Prov. 29:5.

The tongue dipped in covetousness. Heb. 13:5.

The "I heard it said" tongue. Prov. 17:9; Neh. 6:6.

The cursing tongue. Prov. 20:20; Jas. 3:9, 10.

The double tongue. I Tim. 3:8.

"Whoso keepeth his mouth and his tongue keepeth his soul from troubles" (Prov. 21:23).

Nothing leaves the impression of truth on the person like a good example. As one fails here he gives the enemies of God a great occasion to blaspheme. II Sam. 12:14. The world needs Christianity in Practice. "So speak ye, and so do," is God's standard of conduct for His children.

In Christ's time there were people who spake one thing and did the other thing. Matt. 23:3. If there are such people living now they will, like then be, "shutting up the kingdom of heaven against men." Some great mind said: "One good example is worth a thousand arguments." In a moment one may utter words the sting thereof will last through life. The "idle word" (unnutzen vort) is the unprofitable word. The "argos" (Greek) which is translated by "idle" is the same as in Matt. 20:3 where it refers to men, "not working." Words "not working" for God are the "giants" that keep the Word of God from having "free course."

The giggles and titters indulged in by people when they should be listen-

ing to the sermon are "idle." The whispering together while the congregation is in prayer will likewise come into the judgment of God. The babble of voices oftentimes in evidence in Mennonite churches on special meetings, during intermissions, is not always conducive to the best remembrance of the sermon or prayer that just ceased.

On the other hand, let us remember, "a word spoken in due season, how good it is." The poetic expression, "Kind words never die," points us to the very essence of God, for "God is love." A good word timely spoken makes a heavy heart glad. Prov. 12:25. He who will not retaliate will often escape the wrath aimed for him (Prov. 15:1).

Let us pray with the psalmist for a sincere conscience: "Lord, I cry unto thee; make haste unto me; give ear unto my voice, when I cry unto thee. Let my prayer be set before thee as incense; and the lifting up of my hands as the evening sacrifice. SET A WATCH, O LORD, BEFORE MY MOUTH; KEEP THE DOOR OF MY LIPS."

Denver, Pa.

CORRESPONDENCE

(Continued from page 985)

ple took advantage of the course. Very good interest was shown. School-houses in the community were used as meeting places. The entire purpose of the course was to develop the God-given talent of our young people and thus prepare them for greater service in the Church.

Jonas Detwiler and LeRoy Gengerich are spending a week with friends and relatives in the Hesston community.

Feb. 5, 1934.

C. J. G.

Limon, Colo.

Greetings to Herald Readers:—Hitherto hath the Lord helped us!

On January 24, Bro. Jacob Heatwole of La Junta was with us to look after

church duties. One sister was added to the church by water baptism. The same evening she became the wife of Henry Kennel, Bro. Heatwole performing the ceremony. Another brother formerly of Baptist faith was received on confession. We praise the Lord for the Holy Spirit's work of convicting men of sin.

On January 1, our annual business meeting was held. Bro. J. L. Shellenberger was elected trustee. All members present were in favor for the trustees to continue their efforts to procure better lights. All members present also agreed to coöperate in an effort to have and maintain better order in the church and on the grounds. We pray for the time when folks will realize they are on Holy ground.

Health is good in general, which we credit to our ideal California weather.

We ask an interest in the prayers of all praying Christians for the work at this place.

In His Glad Service,

Feb. 6, 1934. N. L. Dettwiler.

Imlay City, Mich.

Dear Herald Readers, Greetings:—"The Lord hath done great things for us, whereof we are glad." Our Sunday school was reorganized at this place Jan. 1, with the following results: Supts., Emanuel Ropp, Ephraim Schaaf; Sec.-treas., Milton Gascho; Chors., Vera Kennel, Lilly Ropp.

Health in general is good, excepting a few of the children who had the chicken-pox, but all are able to be out again.

We are having real winter weather at present.

We ask an interest in your prayers for the work at this place.

Feb. 10, 1934.

Cor.

When a man is filled with the Spirit in soul winning, you will not find that man taking advantage of another man in a trade. He doesn't love money too bad for that.—C. F. Derstine.

NEWS NOTES FROM OUR SCHOOLS

GOSHEN COLLEGE

At the time of this writing the second semester of our regular school year has just gotten under way. Enrollment has changed slightly. Eight new students have come to us and a few first semester students have left. The total enrollment to date stands at two hundred four as compared with last semester's total of two hundred twenty. However, many of those who dropped out were part-time or special students, while most of those who have come in are full-time regular students. Then too, there will, no doubt, still be a few entering.

Second in importance only to the regular enrollment has been the Short Term reg-

istration. Thirty-six enrolled this year for the mid-winter Short Bible Term here. This is an encouraging increase over last year's attendance. This year's Short Bible Term group was also better organized for group activity than has ever been the case heretofore. Among other activities, they have sponsored separate devotional meetings once a week, literary society meetings, and one regular Y. P. M. program. Next week being the last of their stay with us, they are at present planning a farewell meeting to be held at the Mission House in Elkhart. This year, too, is the first that there will be graduates from this Bible Course. The course is planned to cover six years of work, six

weeks per year, and several are now finishing the course.

Special instructors, in addition to the work of some regular faculty members here, for the Short Term this year were I. W. Royer, M. C. Lehman, and D. A. Yoder.

Of unusual interest since our last report was the work of the Gospel teams sent out from this place during Christmas Vacation. The following record of their trips appeared in the **College Record for January**:

One team composed of John C. Wenger, captain, Edward Gerber, Rollin Krabill, Orie Miller, and Samuel Swartz visited churches in northern Illinois, Iowa, and Nebraska. Their itinerary was as follows: Freeport, Ill.; Sterling, Ill.; Daytonville, Iowa; East Union, Iowa; Nira, Iowa; South English, Iowa; Manson, Iowa; Milford, Neb.; Rose-land, Neb.; Wayland, Iowa; Tiskilwa, Ill.; Mennonite Home Mission, Chicago, Ill.; and Kouts, Ind. The total mileage of the trip was 2100 miles. This team traveled in a Buick touring car and when the temperature dropped to as low as 18 degrees below zero the traveling was not especially pleasant. Perhaps in that respect one night of traveling will be remembered the longest.

The other team, composed of John Coffman, captain, Lester Hershey, John Steiner, Ezra Beechy, and Paton Yoder went to the churches in central Illinois and Indiana. Their itinerary through Illinois included, Cullom, Flanagan, Roanoke, Peoria Mission, Pleasant Hill, Metamora, Pleasant Grove (Morton), and Fisher. In Indiana the churches at Kokomo, Leo, and Ft. Wayne Mission were also visited. This tour covered less than half the mileage of the other tour. It was 900 miles long. This group traveled in a Ford sedan, which together with the milder weather and shorter trips made this tour far less strenuous than that of the first group.

Both tours began on Thursday, Dec. 21 and ended Sunday, Dec. 31. The expenses of the trip were generously shared by the various congregations which were visited. The amount of their contributions which exceeded the expenses was given to the Bible department of the College. Besides the joy of testifying for Christ, these tours made possible many new friendships and acquaintances. Prospective and former students of the college met. We believe that in these tours the true spirit of Goshen College, as a Christian college was portrayed. Lastly, a very valuable and practical training was made possible to a group of young men, interested in active Christian work.

Particularly significant in this semester's regular curriculum is the large group in a class in Mennonite History under the instruction of Dean Bender.

At present we are looking forward with anticipation to the coming Minister's week and Christian Life Conference. Minister's week is to begin Tuesday, Feb. 6, and continue until Friday, Feb. 9. This is to be followed by the Christian Life Conference beginning Friday evening and running until Sunday evening. Prominent on these programs appear such speakers as D. D. Miller, S. F. Coffman, J. S. Hartzler, J. D. Mininger, D. A. Yoder, J. B. Smith, Milo Kauffman, Daniel Kauffman, and Nelson Litwiller. Several from our local group and others who have not been named also appear on these programs. Judging by the blessings received in past years, we can expect some interesting and helpful spiritual fellowship.

Worthy of notice, too, is Bro. C. L. Gra-

ber's recent trip to the East. Bro. Graber has just returned from an extended trip into Pennsylvania. Stops were made at Scottsdale, Lancaster, Philadelphia, Belleville, and at various places in the Franconia Conference district. On last Sunday morning he preached at Doylestown, Sunday evening Rock Hill, and Tuesday evening at the Philadelphia Mission. He also directed a Bible study class at Blooming Glen on Monday evening. He reports a prosperous and encouraging trip.

During the week beginning Feb. 12 the Board of Education is scheduled to meet at this place. We look forward to this meeting with interest.

Needless to add, we are highly thankful to our heavenly Father for His continued blessing upon our work at this place.

Feb. 2, 1934.

Samuel Yoder.

Lancaster, Pa.

Report of the annual Sunday School Meeting held at the East Chestnut St. Mennonite Church, Dec. 31, 1933, and Jan. 1, 1934.

Organization.—Mod., Jacob C. Miller; Secy., Maurice W. Landis; Chors., John Wissler, Mahlon Kreider.

Program.—(Sunday evening) Good Things for God's People, Ivan Lehman; Sermon (The Eternal Word), Milton Brackbill; (Monday morning) Devotion, Jacob Hess; New Year's Sermon, Milton Brackbill; Christian Workers' Power, Jonathan Ernst; The Sunday School Teacher's Motive to Earnest Work, Musser Herr; (Monday afternoon) Devotion, C. Z. Martin; How to Prepare Ourselves for God's Service, Chris. Mosemann; Credentials and Conditions for Acceptable Service, Harry Frank; Jesus the Great Peacemaker, Milton Brackbill; (Monday evening) Devotion, John Gochenaur; Present Opportunities for the New Year, Gideon Eberly; Sermon (The Vital Need in Every Lost Soul's Life), Milton Brackbill.

Some Thoughts Presented.—We are all God's by creation. Those who have been separated from the world to Christ belong to God first by creation and second by redemption. Some of the "Good Things" which God has for us if we ask Him are, divine supervision of our lives, the privilege to "sit together in heavenly places in Christ Jesus," fellowship with Christ and with Christians. The need for a greater appreciation of God's Word is very evident in the present day. As we begin the New Year let us take heed to the admonition of Paul: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before." We should live so that we need not be ashamed of what we are doing when Jesus comes. The power of God is necessary to the Christian worker's success. Christ (1 Cor. 1:24) is the true power in Christian work. It is very necessary in Christian work that we have on the whole armor of God. Let us not be guilty of going about the Lord's work in the energy of the flesh. We should take heed to the words of Zech. 4:6, "Not by might, nor by power, but by my spirit, saith the Lord of hosts." If a Sunday school teacher's only motive is to please his pupils he has failed in his duty. A sufficient motive in teaching is to please God. In preparing ourselves for God's service we must do the yielding and God will do the consecrating. Let us first see the work right around us and be willing to do whatever the Lord has for us. If we can do nothing else let us at least support the work with our prayers. A willing mind is an important credential for acceptable service.

All efforts made by men to bring peace are of no avail. Jesus made peace by the blood which He shed on the cross. Our greatest hindrance in making use of our opportunities is lack of faith and of submissiveness to the will of God. The greatest need which a lost soul has is Jesus Christ. He needs Christ to forgive his sins and cover his violence with the robe of righteousness. "Marvel not that I say unto thee, Ye must be born again." Secretary.

Married

Stauffer—Fiester.—On Feb. 1, 1934, Bro. Henry Stauffer of Smoketown, Pa., and Sister Mariah Fiester of Paradise, Pa., were joined in the holy bonds of matrimony at the home of the officiating bishop, Bro. John A. Kennel, Parkesburg, Pa. May God bless this union.

King—Byler.—At the home of the officiating bishop, Bro. John A. Kennel of Parkesburg, Pa., Bro. Earl King of Smoketown, Pa., and Sister Emma Byler of Atglen, Pa., were joined in the holy bonds of matrimony Nov. 14, 1933. May God's blessing attend them through life.

Kauffman—Riehl.—On New Year's day, 1934, Bro. John E. Kauffman of Ronks, Pa., and Sister Margaret Riehl of Ronks, Pa., were united in marriage at the home of the officiating bishop, Bro. John A. Kennel, Parkesburg, Pa. May the blessings of our heavenly Father be theirs.

Engle—Umble.—Bro. Martin Engle of Parkesburg, Pa., and Sister Susan Umble of Gap, Pa., were united in the holy bonds of matrimony at Maple Grove A. M. Church near Atglen, Pa., on Saturday evening Jan. 20, 1934, Bishop John A. Kennel officiating. May the rich blessing of God be upon them.

Yoder—Miller.—On Jan. 23, 1934, occurred the marriage of Bro. Wilbur A. Yoder and Sister Luella Ruth Miller, at the home of the officiating bishop, Bro. E. B. Frey of Archbold, Ohio. Both are members of the A. M. congregation in Fulton Co., Ohio. May they be blessed with God's richest blessings through life.

Hess—Martin.—On Tuesday morning, Dec. 26, 1933, Bro. Menno S. Hess Jr., of the Risser congregation, and Sister Amy Martin of the Hershey congregation, Lancaster Co., Pa., were united in the holy bonds of matrimony at the home of the bride's father, Bishop Abram L. Martin of Intercourse, Pa., who performed the ceremony. May the guiding hand of God direct them all through life.

Snyder—Richer.—Bro. Wilfred G. Snyder of Kitchener, Ont., and Sister LaViva Richer, formerly of Wakarusa, Ind., were united in holy marriage at the First Mennonite Church, Kitchener, Ont., Dec. 23, 1933, Bro. S. F. Coffman of Vineland, Ont., officiating. As these young people had resided in the Lincoln Co., Ont., district for some time, they will be at home in that district in the future. May God abundantly bless this union.

Obituary

Kramer.—Annie (Angeny), widow of Henry Kramer, died of general debility at the Eastern Mennonite Home of Souderton on Jan. 4, 1934; aged 82 y. She had been a guest at the Home since the death of her husband about a year ago. In her young years she was a school teacher. She was a lifelong member of the Deep Run Mennonite Church. Services were held in the Tohicken Lutheran Church. Buried in adjoining cemetery, beside the body of her husband. Services conducted by the Deep Run ministers.

Cox.—Sister Mollie Cox died Jan. 14, 1934; aged 75 years. She accepted Christ some years ago and united with the Mennonite Church—with her step-son, Wm. G. Cox. He and his wife both preceded her in death. Her husband had died some years before. At the time of her death she was living with her step-grandson, Robert Cox of Denhigh, Va. She is survived by 1 daughter (Elizabeth of Washington, D. C.), 1 son (John of Richmond, Va.), 1 brother (John Buchanan of Richmond, Va.). Funeral services were held Jan. 15 at the Warwick River Mennonite Church conducted by the Brethren Geo. R. Brunk and Daniel Shenk. Interment in adjoining cemetery.

Martin.—Afram F. Martin was born March 5, 1877; died at the home of his sister (Mrs. Aaron B. Weaver) Jan. 5, 1934; aged 56 y. 10 m. He united with the Mennonite Church Jan. 1, 1934. He is survived by his wife, 3 brothers and 2 sisters (Barton Z., of East Earl, Pa., John J. of Chicago, Eli Z. of Churchtown, Mrs. Lizzie Marks, and Mrs. Aaron B. Weaver with whom he had his home for 6 weeks). Funeral services were held Jan. 9 at the home by Bro. John M. Souder, at the Goodville, Pa., Mennonite Church by Bro. I. B. Good. Text, Isa. 60:20. Burial in adjoining cemetery.

"All is over, hands are folded,
On a quiet and peaceful breast.
All is over, hands are folded,
And our Uncle is at rest."

By a Niece.

Leatherman.—John, son of the late Martin and Annie Leatherman, died Jan. 26, 1934; aged 77 y. 6 m. 7 d. He died on the same farm he was born, as was also his father, the farm situated along the Deep Run, Pa., which was in the Leatherman family for a number of generations. He suffered over a week with erysipelas and bright's disease. He was a faithful member of the Deep Run Mennonite Church since his youth. He is survived by his widow (Eliza nee Kulp), 1 son (Harvey, living at home), 2 daughters (Anna at home and Sallie—wife of Raymond Rush of Plumsteadville) and 10 grandchildren. One son (Theodore) died about 6 months ago. Services conducted at the house by Jacob Rush and Wilson Overholt, at Deep Run Church by A. O. Hisand and Enos Wismer. Buried in nearby cemetery.

Kreider.—Margaret E., wife of Bro. B. Frank Kreider, was born Feb. 18, 1907; died Jan. 8, 1934, at the home of her parents, Bro. and Sister Walter Groff of Talmage, Pa., with whom they resided; aged 26 y. 10 m. 20 d. She leaves a sorrowing husband, parents, 1 brother (Melvin), and a cousin (Lester Detweiler), residing with them. At the age of fourteen she united with the Mennonite Church. Margaret was of a kind and loving disposition and leaves a host of friends to mourn her early departure. Oh, how we miss her! especially in the home. Services were conducted by Bros. Amos Horst and Eli Souder. The body was laid to rest in the East Petersburg cemetery.

"Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, sometime, we'll understand."

Stoll.—Joseph S., son of John and Elizabeth Swartz Stoll, was born Oct. 28, 1870, in Daviess Co., Ind.; he died very suddenly of heart trouble on Jan. 17, 1934; aged 63 y. 1 m. 19 d. He was married to Annie Gingerich Dec. 21, 1895. To this union were born 12 children (William J., Joseph D., John H., C. Albert, Rose G.—who died in infancy, Abraham, Levi G., Elizabeth A., Edna S., Roy R., Goldy V., Eli E.). He also leaves 20 grandchildren (one preceding him in death), 3 sisters, and 2 brothers. He moved with his fam-

ily to Wolford, N. Dak., in Oct., 1903, and remained there until death. He was a member of the Lake View Mennonite Church. His place will be vacant in the Church, but he will be missed more at home, especially by his small grandchildren. Funeral services were held Jan. 20 at the Lake View Mennonite Church in charge of Bro. Eli G. Hochstetler. Text, Matt. 24:44.

Zook.—Bertha, daughter of Andrew H. and Tillie Zook, was born May 22, 1920; died, following a long illness, Feb. 1, 1934; aged 13 y. 8 m. 10 d. She is survived by her parents and the following brothers and sisters: Katherine, Lehman, Lester, Gertrude, Earl, Lee, Edna, Esther, Erma, Donald, and Blauch. At the age of 12 she accepted Christ as her Savior and united with the Maple Grove Church near New Wilmington, Pa. Her Christian life was very short and she spent half of it on her bed of affliction. Yet with all her suffering she was patient and never complained of her lot but trusted in the Lord. She will be greatly missed in the home, Sunday school, and community, but we submit to the will of God and say with Joh, "The Lord gave, the Lord has taken away; blessed be the name of the Lord." The funeral was largely attended with services at the home and church, conducted by Brethren J. H. Lantz, and E. J. Zook. Texts, Psa. 46; Matt. 9:24.

"We loved her, yes, we loved her
But Jesus loved her more;
And He has sweetly called her
To yonder shining shore."

Godshall.—Ellis K., son of Hannah K. and the late Frank Z. Godshall, was born near Lansdale, Pa., Oct. 12, 1881. He united with the Mennonite Church in the summer of 1906 and was a member of the Plain Mennonite Church until the time of his death. In December, 1905, he was united in marriage to Sallie Romig. To this union 2 children were born (Frances R. and Herbert R.). He is survived by his wife and children, his mother, 2 brothers (John and Charles) and 1 sister (Annie, wife of Elias Bergey). He was actively interested in the work of the Mennonite Mission at Norristown. He was a diligent worker in the Sunday school of the Plain Church. He was superintendent of that organization for a number of years and held that office at the time of his death. Short services were held at the house, Bro. Jonas Mininger in charge. Further services were held at the Plain Church. Bros. Jacob Clemens and John Lapp conducted the service at that place. Burial in adjoining cemetery. Text, Psa. 30:5.

Sleep on, dear husband and father, take your rest.

We believe your soul has found sweet rest
With Jesus above.
We hope 'twill not be long
Till we all can stand around the Throne,
Praising our dear Savior.

Wife and children.

Byler.—Menno S., son of Eli and Esther Byler, was born in Lawrence Co., Pa., Aug. 25, 1856; died Jan. 9, 1934 at Pemberton, Ohio; aged 77 y. 4 m. 14 d. He was married to Dora McMullen who passed away in 1927. To this union were born 10 children, 5 of whom died in infancy. Those who remain are: Charles of West Liberty, William of West Branch, Mich., Joseph and Mrs. Alfred Dressback of Pemberton and Mrs. Bernard Dressback of Sidney. He also leaves 15 grandchildren, 1 sister (Mrs. Gertrude Yoder, West Liberty) and 3 brothers (Absalom Byler of Wooster, Ohio, Jephtha Byler and Jona Byler of Lawrence Co., Pa.). For several years after his marriage he lived in Logan Co., afterward moving to Shelby Co., where he spent the remainder of his life. He had been afflicted with dropsy and heart trouble for a number of years but was bedfast only 4 days. He was of a

very jovial disposition and in this way he gained many friends among young and old. Funeral services were held at the Bee Hive Church conducted by — Yantis of De Graff. Burial in South Union Cemetery near West Liberty. Those from a distance attending the funeral were: Wm. Byler, South Branch, Mich.; Jephtha, Jona, Charles, and Harry Byler of Lawrence Co., Pa.; Alvin Byler and wife, Joseph, Saloma, and Raymond Byler, Mrs. Simon Burkholder, Menno Yoder, Mr. and Mrs. Lehman all of Wayne Co.

Buch.—Harry M. Buch was born Feb. 25, 1887, near Akron, Pa.; died in the Lancaster General Hospital, Jan. 24, 1934; aged 46 y. 10 m. 29 d. On Oct. 29, 1912, he was united in marriage to Nora M. Hackman. The Lord blessed this union with 2 sons and 1 daughter. A few years later, in Dec., 1914, they both confessed Christ and united with the Mennonite Church at Metzler's where he was a faithful and loyal member up to the time of his death. He was treasurer of the Sunday school for years, also trustee of the church since his aged father resigned years ago. About 2 years ago he started with kidney trouble and on Nov. 1, 1932, he was shot in the foot when his cousin's gun accidentally discharged while hunting for rabbits, his foot being badly mangled. He had intense suffering until it was healed. About a week before his death he was stricken with a nervous stroke and taken to the hospital where he passed away. He is survived by his wife and 3 children (Arthur, Arlene, and Roy all at home), also his aged father and 2 brothers. His mother preceded him in death 3 years ago. Funeral services were held Jan. 28, conducted at the home by Bro. Eli Sauder and at Metzler's Church by Bros. John Sauder and Benj. Wenger. Text, Matt. 24:44. Also preaching in the basement to the overflow number of friends by Bros. Noah Landis and John W. Hess. The remains were laid to rest in the adjoining cemetery.

"Dear brother, in Jesus' arms thou art resting;
And to us this thought so deeply pressing,
That we all must come to Thee confessing,
If we wish to receive this eternal blessing."

Burkholder.—Lydia A., wife of preacher Abe B. Burkholder, was born Nov. 24, 1860; died on her husband's eighty-fourth birthday, at their home near Harrisonburg, Va., Jan. 4, 1934; aged 73 y. 1 m. 11 d. The immediate cause of her death was weakening of the heart and pneumonia complications. She was a native of Lewistown, Ohio. On Jan. 1, 1885, she was united in marriage to Menno Weaver. He was called away Sept. 14, 1909. On Feb. 6, 1919, she was again united in marriage to Bro. Abe B. Burkholder of near Harrisonburg, Va. They lived in North Lima, Ohio, nearly four years after their marriage. On Oct. 20, 1922, they moved to Virginia, locating at the same place where she died. She united with the Mennonite Church in the year 1893, and she had never missed a communion service since she united with the church. She was an example of simplicity and modesty. Her dying request was that her funeral be plain and simple and that there be no flowers. She was confined to her bed only a few days but she seemed to realize that the time of her departure was near. She selected Matt. 5:8, 16 for her funeral text, and also three hymns to be used on that occasion. She was a faithful, devoted companion, and since her chair is vacant, only those who were most closely associated with her realize how well she filled her place in the home. Surviving is her aged companion, 3 step-daughters and 6 step-sons. She is also survived by 1 brother (Henry Blosser of East Lewistown, Ohio), 1 sister (Mrs. Susan Guy, Columbiana, Ohio), 4 nephews, and 1 niece, all of Ohio. Funeral was held from Weaver's Church, conducted by Bro. S. H. Rhodes, assisted by Bro. J. S. Martin. Her body was laid to rest in the cemetery near by.

ITEMS AND COMMENTS

"HELSINGFORS, Feb. 5.—Exhaustive experiments with a new process of producing gasoline from sawdust and peat are being undertaken by the Swedish government, says Prof. Komppa, Finnish chemist who invented the process. Returned from a visit to Sweden, the professor says the Swedish authorities have granted a subsidy of £8,300 (\$41,500 at par) for the building of an experimental factory."—News Item.

Two of the more recent sensational developments through investigations at Washington, D. C., are alleged fraudulent contracts let out to air-mail companies during the time when former Postmaster General Brown was in office, and alleged extensive grafting practiced in the handling of money intended for relief work. What the further developments will be, time will tell. As flies are attracted by molasses, so are the grafters and boodlers attracted by the billions spent annually for purposes good, bad, or indifferent.

If our popular newspapers would keep sensational divorce trials, kidnappings, murder cases, gambling rackets, etc., off their front pages it would not only make a cleaner front-page but also help to promote cleaner morals. The excessive salaries paid to movie stars, racketeers, kidnapers, gamblers, popular sportsmen, etc., displayed prominently before the gaze of the public constitute an alluring temptation to unthinking young people who can not but compare such apparently easy money with what people get for honest toil.

In a recent decision handed down by the Supreme Court of the United States, all persons charged with violating the Federal prohibition law will go free. It is announced that this decision affects upward of 9000 cases and involves more than 13,000 persons. It was the logical thing to do, as the law which these people are charged with violating has been wiped off the statute books. Here is a woe, however, which no court or nation can nullify: "Woe unto him that giveth his neighbour drink, and putteth thy bottle to him, and maketh him drunken."

Statistics tell us that in 1933 the number of auto wrecks and consequent deaths and injuries had increased six per cent over the preceding year—this notwithstanding the improved condition of roads and of cars. Most commentators attribute this frightful record to high speeding. There is no question but that this is one of the contributing factors. Other causes that might be mentioned are drunken drivers, careless pedestrians, and a false sense of security and consequent carelessness because of auto insurance. Remove these four causes, and the accidents due to motoring will be reduced to a minimum.

WE PRAISE THEE

We praise Thee and bless Thee,
Our Father in heaven,
For the joy of salvation
Thy Gospel has given.

We praise Thee and bless Thee,
Once sinful and sad;
By the Word Thou hast given,
To Christ we were led.

We praise Thee and bless Thee,
And wait His return
To fulfil every promise
He made to His own.

We praise Thee and bless Thee:
We'll reign with Him then,
To praise Thee and bless Thee
Forever. Amen.—El. Nathan.

MENNONITE YEAR BOOK AND
DIRECTORY FOR 1934

A 96-page annual that is filling a special place in the literature of the Church. It is not only of interest to our Mennonite constituency but is sought by many non-Mennonite organizations for its historical value as well as the current events which it covers. The 1934 edition has been carefully compiled and all statistics are brought up-to-date. The table of contents will show at a glance what is in store for the reader. Every Mennonite home should be provided with a copy.

The usual method of distribution will be followed. In case your congregation does not coöperate in this, we invite your order direct. Prices as follows:

Single copies, 10c; dozen copies, 75c.
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ANNOUNCEMENT

A Bible School will open at the Central Church, Fulton Co., Ohio, Feb. 19, 1934, and will continue two weeks. The instructors are S. G. Shetler, Principal, J. Irvin Lehman, and D. A. Yoder.

The following subjects will be taught: Epistles—First Corinthians, First Peter, First John, Second John, Third John, Jude; Exodus, Isaiah, Hosea, Signs of the Times, Bible Doctrine, Young People's Meeting, Vocal Music, S. S. Pedagogy, Gospel of Mark, Bible Characters, Bible Geography, Five Great Choices in Life, Qualifications for Service.

Tuition will be 75 cents per week. Board will be free to students from a distance.

For information about school work, write to S. G. Shetler, Johnstown, Pa.

For other information, write to

E. L. Frey, Wauseon, Ohio.

E. B. Frey, Wauseon, Ohio

THREE GATES OF GOLD

If you are tempted to reveal
A tale some one to you has told
About another, make it pass,
Before you speak, three gates of gold.

Three narrow gates: First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer, and the next
Is last and narrowest, "Is it kind?"

And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.

—Selected.

Table of Contents

977—Editorial
978—The Sure Word of God
979—Eternal Security, When?
980—From Our Mission Stations: Norris-town, Philadelphia
History of the Mill Run Work
My Recent Trip to the Ozark Region of Missouri
981—Use and Abuse of the Tongue
982—God Our Refuge (Poem)
The Ideal Home
983—Sunday School Lesson
Bible Meeting Topic
934—Field Notes
Correspondence
985—The Hand of Jesus (Poem)
Hints to Teachers
"Put on the Whole Armor of God"
Is It Safe?
987—Fifty Mennonite Leaders: Bishop Benjamin Herr
Death (Sermon)
989—News Notes from Our Schools: Goshen
990—Married
Obituary
992—Announcements, etc.

FEBRUARY SALE

BOOKLETS IN PAPER COVER

The following titles by Mennonite authors are offered at a discount of forty percent during February. We are slightly overstocked on these particular titles, therefore we offer them at this exceptional low price in order that the booklets will move out into the homes with their message.

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"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVI (Gospel Witness
Established 1905)

SCOTSDALE, PA., THURSDAY, FEB. 22, 1934

(Herald of Truth)
Established 1864

No. 47

EDITORIAL

"Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

This advice is as applicable to the ministry of to-day as it was to Titus. Change the wording a little, and the spirit of it applies to every Christian worker.

"Give attendance to reading," includes advice that means several things. In the first place, we should not neglect our opportunities along this line, for "Reading maketh a full man." Also, it is well to meditate upon two things which Christ said about hearing—"Take heed **what** you hear," "Take heed **how** you hear"—that applies to reading as well as to hearing, for one is getting information through the ear while the other is getting information through the eye. Lastly, let us meditate upon the things that we read, lest our reading be to no profit.

Unpublished Articles.—We have quite a supply of these on hand—articles that should have been published before this. But our supply of material on hand for publication is growing slightly less, and the messages that should have come before the public before this will appear in due time. We thank our contributors for this liberal supply, and trust they will bear with us in not being able to publish their messages as soon as they had hoped. Your contributions are still welcome. With the advent of spring some of our contributors will have other things to look after, and we will be very glad for this surplus to draw on. Send in your articles.

Witnesses for Christ.—This is one of the highest privileges belonging to the people of God. The two ways in which we may witness for Him are by speech and action. Of the early disci-

ples it is said, "They that were scattered abroad went everywhere preaching the Word." They were "not ashamed of the gospel of Christ" and were not slow to tell people what they believed. And so should we, wherever we go, be witnessing for Christ, that the world may know the truth as it is in Jesus. A still higher form of witnessing for Christ is that of **living** for Him. If "we are this world's Bible," and we believe that we are, it follows that upon us rests the responsibility of so living that the world may have a proper conception of what this Bible contains. In other words, our daily lives should be an exact interpretation of the Gospel of Christ. As Christ puts it: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Your life, if it is what it ought to be, is both an encouragement to the saint and a rebuke to the sinner. In this the faithful child of God typifies the Holy Spirit. Christ says, "When he is come, he will reprove the world of sin." But to the children of God He is declared to be "the Comforter." Why the difference? By the presence of the Holy Spirit the child of God is reminded that his sins are washed away in the blood of Jesus Christ; and by the same presence the sinner realizes that "the soul that sinneth it shall die." In like manner, your presence (if you are Spirit-filled) is both an encouragement to the saint and a reminder to the sinner that he is not right with God. If sinners feel at perfect ease in your presence—that is, if they feel that you are one of them and that they have no improvement to make in order to be like you—it is an evidence that you had better do some heart-searching to see whether you yourself are right with God. And in this connection it might also be well to remember that the influence of our presence depends upon the record of our lives—speech and action.

MARKS OF AN IDEAL CHRISTIAN LIFE

I. Simplicity

This is to be the beginning of a series of heart-to-heart talks concerning certain traits of character which we believe should be found in the lives of all Christian people. We might have selected some other subject as a beginning point in these discussions, were it not that this number of the Gospel Herald carries another discussion that is largely devoted to this subject, and we wanted to call the attention of our readers to the pointed things that Bro. Lehman has to say on the subject. The article appears under the head of "The Conservation of Our Distinctive Principles."

The word **simplicity** is not found very often in Scripture. On one occasion Paul admonishes the givers to "do it with simplicity," once he gives voice to his purpose to give his testimonies "in simplicity and godly sincerity" rather than "with fleshly wisdom," and on another occasion he speaks of "the simplicity that is in Christ." But all through the Bible, in both the Old and New Testaments, the principle of simplicity looms large, and it shines as a jewel in Christian character which no person can afford to be without.

If any one wants an exact definition of simplicity, let him consult any ordinary dictionary. But few of our readers have any need for a dictionary on this point. Our greatest need is the will to put into practice what we already know about it. It is a Christian principle of wide application, a jewel of inestimable value, a trait of character and life that stands the test of common sense as well as of Scripture. Let us note a few of these applications:

1. Simplicity in thought-life.

President Wilson once referred to himself as having "a single-track mind." In other words, he had habitually trained himself to think in simple

terms, to concentrate his mind upon the one thing before him, to have a single purpose which he proposed to carry to a successful end. Of a similar build was Paul, who, though he is credited with being one of the most scholarly men of his day, was "determined not to know anything among you save Jesus Christ and him crucified." That does not mean that he was unmindful of other things, but it does mean that he had a clear mind, centered upon one thing, one purpose, one aim and end in life. It is the simple-minded man that accomplishes the greatest things for God. As complexity brings confusion, so simplicity aids clearness of vision and order in bringing about desired results.

2. Simplicity in language.

This does not necessarily mean speaking in one-syllable words only, but it does mean the use of simple language in giving expression to what we have to say. For a model of simplicity in speech, read your Bibles. Simple language means language that is easily understood, clearly expresses what you have to say, and is devoid of meaningless phrases and idle words. Your speech carries with it the greatest weight and reaches the widest range when it is couched in simple language that is easily understood by "the common people."

3. Simplicity in clothing.

This does not cover all that is involved in the clothes question. After you have said all that there is to be said about simplicity, there still remains the matter of modesty, of economy, of practicality, of nonconformity to the world. But just now we are talking about simplicity. There are several things to be said in favor of simplicity. Simple attire means modesty, economy, neatness, and serviceableness. It excludes jewelry, superfluities, and pompous display. It fits to the Bible standard of "the ornament of a meek and quiet spirit, which is in the sight of God of great price." Let your clothing meet the Gospel standard of simplicity, and the other problems connected with the apparel are greatly simplified. And the same standard applies also to hair dressing. Both Peter and Paul include hair dressing when they speak of the Christian woman's apparel. Simplicity takes every puff or wave or curl out of the hair that the Lord has not put there.

4. Simplicity in home equipments.

This includes dwelling houses, out-buildings, house furnishings, driving equipage, etc. If all the money wasted in extravagance along these lines were put into the Lord's treasury, it would be enough to evangelize the world and to feed and clothe all the Lord's poor. If you doubt this statement, take your pencil and paper and do a little figuring

for yourself. We are not saying that the payment of a good, round price for things substantial may not be economy in the end. But we are saying that when you buy things that you do not need, or pay several prices for something that you might have bought things for that are just as serviceable and substantial, is that much of the Lord's money wasted. Let your simplicity run through your homes as well as through your clothing, and you are on the Lord's side on both propositions. Here is a rule that applies in all these things: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

5. Simplicity in worship.

The "simplicity and godly sincerity" that should characterize all true believers fits well to an automobile that was bought for service and not for show; to a house of worship that impresses you with its simplicity and not with its splendors; to simple and modest attire on the part of the worshipers; to music that rings with the praise and worship in God; to the kneeling posture in prayer; to a preacher who brings you a message from the heav- enlies rather than one who comes with a forensic display of eloquence and of "science falsely so-called;" to a body of worshipers who have approached God at the throne "with reverence and godly fear." God has decreed that His worshipers "must worship him in Spirit and in truth."

We might go on and make other applications, but space forbids. As you have the time, may you go on with your meditations. We are not meeting the Gospel standard of simplicity when we live exemplary lives in but one or two or three things. When "the simplicity that is in Christ" is a part of our being, it forms a rule of our lives in all things. It puts us in harmony with Him who reminds us that He is "meek and lowly in heart," in harmony with fellow worshipers who "sit together in heavenly places in Christ Jesus." It enables us to give more of our time and more of our earnings to the Lord's Cause, and in other ways ennobles the soul and enriches the life. Thank God for "the simplicity as it is in Christ." Let us rise to the standard, and preach and practice it wherever we go.

THE SURE WORD OF GOD

By D. L. Christophel

For the Gospel Herald.

VII

Paul has very emphatically demonstrated charity (love), in I Cor. 13:1-8. Vs. 1 and 2 tell how the ministering gifts must be governed by charity (love). V. 3: benevolence is good, but only in charity (love); and if we suffer the severest persecution and give

our body to be burned, like the three Hebrew children in the fiery furnace, or have faith to remove mountains, all without charity, it would profit nothing. Again, in V. 3, if we had the gift of prophecy, and understood all mysteries (the mysteries refer to the deep counsels hitherto secret, but now are revealed to His saints) and all knowledge, and have not charity it would avail nothing. "And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved" (II Cor. 12:15). These are exemplifications of love in giving and suffering. Yet they may be without, in which case the goods and body are given, but not the soul. Therefore God rejects all else, and so rejects man who is therefore profited nothing. "For what is a man profited, if he shall gain the whole world, and lose his own soul" (Matt. 16:26)? Also notice Luke 9:23-25: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it." He must be whole-hearted and whole-souled in the Lord's work. I Cor. 13: 4, 5: "Charity suffereth long"—under the provocation of evil of others, which is the negative; but kindness is the positive, and that is what love stands for.

Charity vaunteth not itself—to brag, to boast and to be puffed up. Paul says, "Knowledge puffeth up, but charity edifieth." Worldlings advertise their cultured life, glory in parading and in vain-glorious boasting. "Charity doth not behave itself unseemly, seeketh not her own, is not easily provoked, even thinketh no evil, rejoiceth not in iniquity."

Charity does not rejoice in smutty stories and so-called "jokes" that are so liberally passed on by the worldly people and also by some church members, but charity "rejoices in the truth," in a clean tongue and clean speech. Some say that some of these things are not in the Bible. Then does Christ have these things advertised in the Bible? If He has these filthy things advertised for use in the Bible, then I have not found it yet. Let us put a true interpretation on the truth and the Word of God. Paul gave very specific instructions to the Corinthian Church: "I beseech you brethren, by the name of Jesus Christ (a strong resolution indeed) that ye all speak the same things, heeding the true inspired Word of God, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and with the same judgment, for it hath been declared unto me of you my Brethren, by them of Chloe that there are contentions among you." Sometimes leaders cause contentions

by not adhering to the true sure Word of God which sometimes is too sharp for them (Heb. 4:12).

A Forgiving Spirit

Peter came to Jesus and said, "How oft shall my brother sin against me and I forgive him? till seven times?" "Jesus said unto him, Not until seven times, but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king"—which would take account of his servants. One owed him ten thousand talents and had not to pay; that servant fell down and worshipped him saying, "Lord, have patience with me, I will pay thee all. Then the lord (Jesus) of that servant was moved with compassion and loosed him and forgave him the debt. But that same servant went out and found one of his fellow servants which owed him an hundred pence, and he laid hands on him and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell at his feet and besought him, Have patience, I will pay thee all; but he would not, and cast him in prison till he paid the debt." Please read Matt. 18: 21-35. Listen, we have owed such an enormous debt that we could never, never pay. But the Lord Jesus, a substitutionary factor to settle our account, He came and gave His life in our stead. He paid the ransom for us, so that we could go free on condition that we accept Him, worship Him, and have charity toward our fellowman. This has many ways in which it may be applied in our lives, for our shortcomings are great. Lord increase our faith.

Charity Means Humility

When the disciples asked their Lord who shall be the greatest in the kingdom of heaven, Jesus called a little child unto Him and set him in the midst of them and said, "Verily, I say unto you, except ye be converted and become as little children" (in humiliation) . . . "whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Please read Matt. 18:1-10. When we possess charity, humility, and obedience, then we become more Christ-like. Christ was obedient even unto the cross. Let us bear our cross, even though the road is rough and hard to climb. Faith, courage, and endurance will gain the victory.

Tiskilwa, Ill.

THE CONSERVATION OF OUR DISTINCTIVE DOCTRINES

By M. C. Lehman

For the Gospel Herald.

The periodicals of our church have for a number of years expressed grave anxiety as to the possibility of maintaining those tenets of our faith which

distinguish us from other denominations and so justify our existence. The same message rings from our pulpits.

There is general agreement that strenuous effort is necessary to retain adherence to and practice of our distinctive faith. Economic, social, educational, and even political factors have been clearly effective in producing problems as to methods for a continuously clear witness for that faith at a time of rapid change around us.

These factors have brought about changes in our ways of living. Some of these are for the good and some for ill. Among the former are better educational facilities, more aggressive evangelism, greater communication between different areas of the Church, better knowledge as to the social implications of our doctrines and better facilities for attendance at church services and conferences. Among the latter are a less clear line of demarcation between evil agencies in the world and ourselves, the economic necessity of making our living in closer proximity to and in more intimate dependence on those evil agencies, the rush and confusion of modern life giving little time for meditation and prayer, and the easier camouflage of the harmful effects of many amusements.

Maintaining Distinctive Standards

Although we are all painfully aware of drift from accepted standards and agree that concerted and strenuous effort to stem the tide is necessary, it is very obvious that we do not all agree as to the measures to be adopted to accomplish the two-fold object of (1) a clear witness on the part of the whole Church, and (2) as a result of this, a united Church ready for the effective spread of the Gospel. Some would seem to desire immediate and drastic action, whatever the result in the form of loss of membership. Such attitude shows commendable desire for a pure Church with a clear witness.

Others would seem to desire effort spread over more time and designed to lose as few as possible. Such most frequently favor an energetic program of teaching from our pulpits and through our press. Such attitude is commendable, if its sense of urgency is not dissipated by the time involved.

But whatever method is used, the absolute necessity and urgency of a program of conservation supported by the whole church is obvious. In order to get such a program under way, may we consider a few phases of any problem of conservation which, among others (perhaps other writers will take these up) must be taken into account.

The distinctive tenets which we hold are of more than denominational application. They are as necessary for complete adherence to Jesus' way of life for people of other races, nations, and denominations as for ourselves. They lose as much as we by not ad-

hering to them. The doctrines of the Bible are universal in their reach. None of God's truth is less than universal in the scope of its application.

Our distinctive doctrines are also universal in this that they must apply to all of our individual and group life. Here again God's truth can never be limited. To apply the teachings of God's Word to only certain phases of our living, and exclude it from others, belittles our testimony and gives wrong impressions that become constructively harmful.

Simplicity

This is nowhere more evident than in our distinctive doctrine that Christians should live a life of simplicity. We are too prone to interpret the application of this doctrine as extending only to the attire we wear. In this we limit the reach of its application and in so doing imply that the truth supporting it is less than universal. If Jesus could see our narrowed interpretation of this doctrine, by which we exclude it from a very large part of our life, He would probably say to us what He did to the Pharisees: "These things ought ye to have done, and not to leave the other undone."

A distressing feature of this is that outside observers easily know that we are living only a partly applied principle. As such it engenders disrespect. It carries no conviction to an observer. Human nature abhors a smothered witness for a religious tenet, revealing a lack of conviction for that tenet, even though it may not agree in the acceptance of it.

This is a strategic point to consider in building any program for the conservation of our proper practice of the doctrine of the simple life. Unless and until we expand it to all of our own living we can not expect the world to take it seriously. Under such a program we will fail. This is one very potent reason we have all been failing. This limitation of the scope of the application of this doctrine to clothing only, is something of which all areas in the Church are guilty.

The rectification of this weakness should begin with a common recognition by all sections of the Church that we can not succeed in retaining even simple attire until we all expand the doctrine of simple living to all of our life. Conference sessions should provide for seasons of penance, prayer, and consecration that God's Spirit may give us willingness to accept and practice all of this truth. This would initiate a program in which we would all need to coöperate and would mean greater fellowship among us.

We must expand the application of the doctrine of the simple life to all of our living or we will lose what we yet have. Conservation without such expansion is an impossible program.

Goshen, Ind.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Lima, Ohio

(825 N. Jefferson St.)

Greeting in Jesus' Name. We are glad to say that we have had our revival meeting, and have been richly blessed. Bro. O'Connell began the meetings and preached for one week to members of the Church. Several made confessions. On Saturday evening, Jan. 20, Bro. S. J. Miller of Pigeon, Mich., continued the meetings until Sunday evening, Feb. 4. The Word was preached with power. There were twelve that confessed their sins. Some are still counting the cost. The number was not so large, but the Spirit was present and there was true repentance.

Last Thursday evening, in our prayer meeting, three souls renewed their covenant with God and were reclaimed as members. Two more have promised to reunite with the Church. Instead of a regular prayer meeting, Bro. O'Connell preached a sermon which showed to us the mercy and love of our Savior in dealing with the fallen ones. A part of the meeting was open to every one. There were a number of confessions, testimonies, and requests for prayer. If we could only love each other as the Savior loved us, no doubt there would be many more souls saved.

Pray for us at the Lima Mission, that God may continue His work in the lives of men and women.

In His service,
Iva Sommers.

Feb. 12, 1934.

Miner's Village, Pa.

Dear Readers:—The work at this place continues with good interest. The Word is preached every Sunday, and we are made to rejoice when we can see with our own eyes that it does not return void but accomplishes a work according to His will. The messages during January were brought by Henry Lutz, Jos. Boll, Daniel Wert, John W. Weaver, Noah Sauder, and Martin Weaver. They brought Spirit-filled messages. Bro. Daniel Wert was ordained to the ministry Jan. 11, at Gingrich's, Lebanon County. We are glad that he can continue to worship with us quite frequently.

Our Bible study was held Jan. 11 and 25. On Jan. 11 Bro. Amos Martin led in a study of "Peace," and on Jan. 25 Benjamin Stauffer led in a study of "Love."

Prayer meetings also continue in the homes. On Jan. 2 it was at George

Beard's, with Bro. Lauver of Lititz as leader; on Jan. 16, at William Engle's, with Bro. Henry Stauffer as leader; on Jan. 30 at J. Harrison Leeper's, with Samuel Longenecker and Elmer Groff of Elizabethtown as leaders. These meetings are well attended by village folk, many of whom never come to our services.

Our Sunday school attendance continues to grow. It averaged 169 for the month of January.

On Jan. 25 we held the first funeral service in the Mission, when Bro. Harold Longenecker was buried. Bro. Harold had been baptized Nov. 12, and was with us in one communion service. He suffered much, and it is with added emphasis that we can say for him that "to be with Christ, . . . is far better."

Continue to pray for this work, and for the workers; also for the ones at this place who have answered His call, that they might continue faithfully.

Yours in the Master's service,
Benjamin W. Stauffer.

Feb. 12, 1934.

Millersville, Pa.

(Mennonite Children's Home)

Arrangements are being made for the placement of several children, who are to go to foster homes. One girl was taken to the hospital for tonsil operation and is to be returned to the Children's Home to-day. After a short stay with us, she too will be placed into a foster home. Two children were committed to the Home by the Juvenile Court of Lancaster County, since our last letter. Several children were returned to the Home and replaced during the past two months, leaving a family of thirty-three to be cared for in the institution. The severe cold weather has consumed much of our coal, but we are thankful that we can now keep the institution quite warm, with the hot water system which was installed several years ago.

The spasmodic cough among the children has abated and all of school age are again going to school. Contributions are coming in for maintenance of the Home throughout the year and we were able to pay all bills to date, for which we praise God. Will you continue to pray for the work and contribute as the Lord has prospered you?

In His name,

The Workers,

Feb. 13, 1934. Per Levi Sauder.

Lancaster, Pa.

(Mennonite Home)

Greetings to Herald Readers:—This writing as a report from the Home is prompted at this particular time as I hear the voices of visitors singing for different inmates of the Home in their rooms. As I hear the good old hymns, such as, "Oh Happy Day," "I'm Bound

for that Beautiful City," and other just as encouraging to our older folk. I cannot help but express my gratitude to the brethren and sisters for the good work thus accomplished. It does at least two things: (1) It reminds those in the rooms, as well as many who are nearby, of heaven and heavenly things. (2) It forms a tie of friendship and love which shall never be broken. How these things do uplift and encourage all, but especially the aged.

At our regular services, Feb. 28, Bro. Frank Kreider read Psa. 27. Bro. Martin Metzler used Psa. 91:1-3 as a basis for remarks on trust. Bro. Hiram Kauffman also gave a short discourse. Deacon (Bro.) Wallace Hottenstein was also present, as well as a number of visitors. On Feb. 11, Bro. Noah Souder read Psa. 8 as an opening lesson, after which he used Psa. 23 as a basis, giving 12 things set forth, showing how "His sheep shall not want."

There were no deaths here since the last report. Three inmates were accepted. The general health is good. At this writing there are several extrays being carried, but not because of any epidemic of sickness.

We are always glad to see visitors both to worship with us, and to visit us at times that we do not have services. Next church days Feb. 25 and Mar. 11, at 2:30 P. M.

Forget not the aged. If the Lord tarry and grant us many days, we will some day be the aged. The command is, "Do to others as you would have them do to you." May the Lord be with us to this end, that we may aid to make their last days their best.

Feb. 13, 1934. J. N. Wissler, Supt.

Columbia, Pa.

(4th and Mill Sts.)

Greetings in the Master's Name:—The services are very well attended. Present, the average attendance at Sunday school being 270. The prayer meetings also are very well attended. The Bible conference was held on Saturday evening and all day Sunday, Feb. 3 and 4, in charge of Ben B. King of Elida, Ohio. Theme, Prophecy of Daniel. Sister King, Gladys, Geneva, Vida, and Carolyn King, Bro. and Sister Luke Hurst and son of Reading Mission, Sister Ireta Gasman of Reading, Pa., Bro. Rudy Brun of Elida, Ohio, Bro. Martin Stauffer of Ephrata, Pa., also worshiped with us at the same time. The next conference will be on Saturday evening and all day Sunday, March 3 and 4, a continuation study in the book of Revelation, beginning at chapter 11, by Bro. Christian K. Lehman and Bro. Clarence Ramer, Duchess, Alta. Other visitors at the mission were Sister Mary Wiker, Alice Miller and daughter Laura, Fanny Nissley, Magg

Mease, Lois Martin, Emma and Mary Garber.

Brethren who preached since last writing are Bro. C. Z. Martin; Bro. John K. Charles, Bro. Jacob Hess, Bro. B. B. King. Truly we feel grateful unto the Lord; also wish to thank the brethren and sisters who come in at different times helping with the various activities. We are in need of Sunday school teachers; often the children come to us and say, "We have no teacher." Surely "the harvest is great, but the labourers are few."

The girls' meeting was held on Tuesday evening, Feb. 13. Sister Emma S. Garber gave a very instructive talk to the girls. The next meeting will be March 13.

The boys' meeting was held on Feb. 1. Bro. Jacob Rutt could not be present on account of the snow that evening. Bros. C. Z. Martin and Samuel Longenecker gave very instructive talks to the boys. The next meeting will be March 1, at which time Bro. Rutt will give a talk to the boys. We feel this is a wonderful avenue to teach the boys and girls in the teen age.

We appreciate and want to thank Sister Emma S. Garber who so kindly donated a sewing machine to the Mission sewing school, as we always need a teacher at the machine. Sister Mary Nolt and Sister Millhouse of Mountville help every Saturday. May the Lord richly bless them in this noble work. May the Lord bless all the circles who come here from time to time. We appreciate the kindness of the four sisters Lizzie Garber, Mary Nolt, Lizzie Shellenberger, and Mary Greider of Mountville congregation who helped in cutting garments for sewing school; also the brethren who so kindly responded in the work of repairing shoes for the needy who attend services at the Mission. It is a worthy cause for many could not come to services on account of bad shoes. May the Lord richly bless each one who was present. The next day set apart for mending shoes will be Monday, Feb. 19.

We are looking forward to March 4, when some brethren have arranged to be present to sing. May those who know the value of song pray for these different meetings, and different work.

In His service,

Feb. 15, 1934. Edna Hess.

Coatesville, Pa.

(625 Walnut St.)

Greetings in Jesus' Name:—On Jan. 21 six precious souls were received into Church fellowship, four by baptism and two by confession. Bro. John A. Kennel had charge of the services.

Jan. 28 Bro. Oscar Burkholder of Breslau, Ont., broke unto us the bread of life in the morning service. Text, Heb. 12:3.

The revival meetings beginning Feb. 4, conducted by Bro. Elmer G. Martin, were well attended and the interest was good. The meetings closed Feb. 14, with four confessions as a visible result. Others were counting the cost. The Church was strengthened and encouraged. Bro. Martin preached the Word with power, without fear or favor of man. May the Lord richly reward him for his untiring efforts while in our midst.

We ask a special interest in your prayers in behalf of the work here, especially for those who have just started in the Christian life. Satan is ever busy trying to lead them astray. The average attendance of the Sunday school for the month of January was 144. We ask a special interest in the prayers of the brethren and sisters in behalf of Bro. David G. Kennel, Supt. of the Mission, who has been afflicted for some time, that if the Lord be willing he may again be restored to health. We want to thank all who have supported the work here with their prayers. May you continue to pray with us. The need is great. Your visits with us will be much appreciated.

Yours for His Cause,

Feb. 16, 1934. Anna Yoder.

ARGENTINE MISSION NEWS LETTER

(Jan. 11, 1934)

By J. W. Shank

Dear Herald Readers:—January in Argentina is like August in the United States. It is usually our hottest and driest month. This year it has not failed to keep up its former record. We have had hot winds and little rain. When there was rain, it came as a rather heavy shower followed by many days of hot winds. Thus the rain seemed to be forgotten in a very few days.

The meetings at Francisco Madero have closed. As at other places there was good attendance at the tent meetings and a large number of people made profession of faith. The tent was moved to Passo, which is another out station between Pehuajo and Trenque Lauquen.

The week following the Mission Council is always a busy one. Every one went back to his station to carry forward the work that was waiting for his return.

Bro. Elvin Snyder and wife went to the town of Pico to meet Sister Esther Brunk who will be visiting the various stations of our mission for some weeks. She has been visiting the missions of the Brethren in the province of Cordova. While in Pico the Snyders called at the mission of the Alliance people which is in charge of pastor Giacinte,

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

(Questions on the Gospel of Matthew, by E. A. M. Answers by I. E. B.)

1. Is the Gospel of the Kingdom, Matt. 3:2; 4:17; 24:14 the same and for the same dispensation as Paul's Gospel of Grace. Acts 20:24; Rom. 16:25, 26; Gal. 1:6-12; Eph. 3:1-7?

The Gospel of the Kingdom and the Gospel of grace are in perfect harmony from beginning to end. However, the Gospel of the Kingdom as found in Matthew has to do with the initiation of the dispensation of grace, while the references cited from Paul have to do with the unfolding of the dispensation of grace. John's teaching—repentance, baptism, a holy life—Jesus' teaching—repentance, Holy Spirit baptism, a holy life—and Paul's teaching on the same subjects have no element of contradiction in them. The Jews were accustomed to think of a kingdom of the Jews and Matthew writing to the Jews used the term kingdom of the heavens to get them to recognize the spiritual and heavenly nature of the Kingdom. No people on earth were so desperately deceived and yet so religious at the same time. Even to the day of ascension the question: "Wilt thou restore the kingdom to Israel?" bothered even the disciples.

Following Paul more closely, it seems as though he makes the Kingdom of God and the Gospel of grace identical. There are several Scriptures that would justify such a conclusion. This is not intended to mean that Paul is always speaking of the same thing when using different terms, but that he is speaking of different phases of

(Continued on page 1005)

The congregation at Pehuajo is gratified with the prospect of a large class to be baptized later on. The attendance at the instruction meetings is quite favorable.

A letter from our native brother Luayza at Santa Rosa tells us that he has not been enjoying good health lately. We pray for his recovery to good health. The services at Santa Rosa and at the out-station, Lonquimay, are very well attended at present, according to reports.

We are made to rejoice that the Word of God seems to be bearing fruit in a special way during this summer season.

Our annual conference is but two weeks off. We are praying that it may be an uplifting time for all of us. We pray for grace to use our blessings properly.

Pehuajo, F. C. O., Argentina,

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

A MESSAGE TO MOTHERS AND DAUGHTERS

By A Sister

For the Gospel Herald.

There is nothing more beautiful than to see the love between a mother and her teen-age daughter; that understanding love that keeps the confidence and trust of the growing girl whose life is becoming a different place to live. New ideas are formed, perplexing problems arise, and wise indeed is the young maiden who will bring each problem to her mother to be solved.

A true mother will, step by step, explain the new awakenings, and the changes that come into the life of every teen-age girl.

However, we sometimes find a mother who fails to discuss the problems with her daughter as they arise in her life.

When Mary came to her mother with a question of vital importance in her young life, mother was busy and answered only in a few words. She wanted to keep her daughter sweet and pure, and these questions were deep and, well, some other time she would explain it all to Mary.

But at school Mary heard the other girls telling their experiences and she was shocked at the stories some of them related. Again Mary came to her mother with a problem she didn't quite understand, and received only a brief reply. Mary soon began to go to the older girls in school and confide in them.

She was afraid to approach her mother in regard to her social problems, for she was always criticized and sternly forbidden to speak of the things she heard discussed by other girls.

Oh mothers! Do you realize the dangers in your daughter's pathway as she goes forth to meet the issues of life unprepared?

A young girl came to me one day with a sad story, a story I fear too true in many a young life because mothers fail to keep the confidence of their daughters during these early years, fail to take time to have those heart-to-heart talks that mean so much to their young lives.

This young girl was unfortunate in having just such a mother, who wanted to keep her daughter pure and innocent. But Ethel met problems and

was not prepared to solve them. Temptations were great; and not having been warned of the alluring dangers along life's pathway, Ethel, step by step, began to allow questionable familiarities; and not having been taught the danger of long handclasps or embraces of her male friend, she in an unguarded moment lost her purity of soul. Oh Christian mothers and daughters! Harken to these lines of warnings and pleading!

Many a young heart has gone through many bitter experiences because she failed to have the confidence of her mother in her early teens when problems were arising in her life, but sought the advice of others and often was misled in her search for truth. Many sorrows and heartaches would be avoided if mothers and daughters were more confidential; if each young girl would come to her mother with the perplexing problems and that mother would quietly sit by the side of her daughter and together would discuss the problems that come in life's pathway.

One dear girl said to me some time ago when discussing girls' problems: "I'll never forget the talks my mother gave us girls as we would be sitting together sewing with her." One thing she especially mentioned was her mother's courtship days. Always before she would go down to meet her friend she went to her room alone and sought God's guidance for the evening that their conduct would be pleasing in His sight. Then too that mother prayed for each child before they came to this world, and to-day each one of her children is doing active work for the Master. We need more such mothers!

The teen-age girl needs tender care, sympathizing and understanding love, wise counsel and advice. Truth planted into tender hearts will have a lasting effect. When the storms and waves of life's restless ocean beat and roll, she will be grounded on high standards and not be tossed by the alluring pleasures of impurity.

Mothers, be one with your daughters. Never be too busy to give counsel or advice when needed. Be firm, but give your convictions why you will not allow your daughter to engage in the seemingly innocent pleasures that other girls may be permitted to do. Do not say, "No, you dare not do that" or "You cannot go there," but give them your reason for refusing their requests. Point out the danger signals along life's highway and by precept and example set a high standard for them to follow.

Girls, always be true to your mothers. Tell them your troubles, your little secrets and pleasures. Never, never keep anything hid from them. Here is a good rule to follow: "Never go any-

where, say anything, do anything, that you would be ashamed for mother to know about." Don't think that mother's ideas are too old-fashioned to heed. If she has been a real mother to you she will have your every interest at heart and will be interested in all your affairs however trifling they may appear.

TRIUMPHANT DEATH OF A LITTLE CHILD

Some years ago we knew a Brother and Sister G. who told us of the remarkable experience of their little girl, only seven years old, who had a short time ago gone home to heaven. The parents were devoted Christians who had taught their children to love and honor God. During little Ella's illness she manifested wonderful patience and told of her love for Jesus. The morning before she died she called her papa and mamma to her side and said "I have been in heaven all night. My room is full of angels and Jesus is here. I'm going to heaven." Then she asked them to promise to meet her there.

As soon as they could control their feelings they made her the promise. Then she kissed them and called for her little brother and sister and other friends. She talked with each one in turn, telling them in substance, the same she had told her papa and mamma, asking each one to make her the same promise, and kissing each one good bye. That was a touching scene. Those who were there said it seemed more like heaven than earth to be in her presence. In the midst of many tears all promised her they would surely meet her in that bright and beautiful home to which she was going. Just before she died she asked her mamma to dress her in white.

* * * *

Then she folded her own little hands and closed her eyes and said, "Jesus is calling me and I must go now. Good bye," and she was gone.

Little Ella's death was glorious and she is not the only one that has left us such bright, joyous testimony. We have ourselves known of many children and older ones who had quite similar experiences. And though we may not all see, before we die, all that Ella saw, if we love Jesus and do what He asks us to do, He will surely fulfill to each of us His promise, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also."

—Selected from Herold der Wahrheit.

"There is no savior beside me" (Hos 13:4).

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE GOSPEL OF THE KINGDOM

OUTLINE STUDY

Lesson for March 4, 1934.—JESUS' TESTIMONY CONCERNING HIMSELF.

Lesson Scope.—Matt. 11:2-12:50.

Lesson Text.—Matt. 11:2-6, 16-19, 25-30.

Time and Place.—A. D. 28, in Galilee.

Leading Characters.—Jesus and John the Baptist.

Golden Text.—Come unto me, all ye that labour and are heavy laden, and I will give you rest.—Matt. 11:28.

Points for Meditation.

1. Persecuted for righteousness' sake.
2. Works an evidence of character and standing.
3. Jesus and John the Baptist.
4. Truth revealed to the faithful.
5. The yoke of Christ.

Introductory Thoughts.—We have before us an interesting lesson. The personality of the two men may be seen to a certain extent, even though the enemies of Christ perverted both their real qualities. And while these personalities were not the same, there was perfect harmony between them in purity of life and purpose, in unselfish sacrifice, in adherence to truth, in dying as martyrs of their faith. But this tells only part of why Christ died. He died as a martyr, in one sense, in that He was nailed to the cross because He dared to stand for the truth; in another sense He voluntarily laid down His life for the world, that He might die a ransom for our sins, that all the world might go free. A number of important truths are brought out in this lesson but space forbids extended discussion.

LESSON COMMENTS

A Question Concerning Christ's Messiahship (2-6).—John the Baptist was in prison, because he dared to pronounce Herod's marriage to his brother's wife illegal. While languishing in prison he heard of the wonderful works of Jesus. Some think that he had begun to doubt the genuineness of Christ's Messiahship because He did not use His apparently unlimited powers to rescue His kinsman and forerunner from prison; and if that was the case it simply showed that John, like any other human, was imperfect and subject to wrong impressions at times. But a more probable explanation of his sending the inquiry as to whether Jesus was indeed the Messiah or whether they should look for another was that John was seeking for something that would confirm his own disciples in the faith that Jesus was all He claimed to be, trusting that in the reply the expected confirmation would be given.

Jesus' answer was very plain and specific. He called attention to the numerous miracles that He had performed, and submitted that as evidence that He was indeed the very Messiah of prophecy. He closes His reply with a warning: "Blessed is he, whosoever shall not be offended."

Comments on Carping Critics (16-19).—Jesus turns on the critics of

that time and calls attention to the way that they misinterpreted the habits of life of both John the Baptist and Himself. Because John was a Nazarene, by the will of God, they said, "He hath a devil." Because Christ was not a Nazarene, they said, "Behold, a man gluttonous and a wine-bibber." Both of these characterizations were devoid of the truth. Present-day critics may well learn a lesson from Christ's condemnation of such perversions of the truth.

Revelations from God (25,26).—Christ goes on in His comments, calling attention to those who were too indifferent to find out the facts. Then He offers a prayer of thanks to the heavenly Father, that some of the things hidden from the "wise and the prudent" were revealed unto "babes." In other words, there are things that can be known to those only who have a personal acquaintance with God. The greatest scholar ever known, outside of Christ, can not fathom the mysteries of God. Of these things the most simple-minded believer in Jesus can say, "But God hath revealed them unto us by his Spirit." Thank God for the lofty privileges and attainments of God's

"little ones." The brightest intellect, outside of Christ, can never sail above the realms of human intelligence. This, however, is not saying that only the ignorant and simple-minded belong to the Kingdom. The "wisdom that is from above" helps us rather than hinders us from getting hold of the things that human minds may fathom. Some of the world's greatest scholars have been, and are, devout believers in Jesus.

The Gracious Invitation (28-30).—V. 28 might well begin with a "therefore." Because of the truths uttered in previous verses, Christ goes on to extend His gracious invitation to all who are seekers after Him or who find themselves "heavy laden." We may all find refuge in Him. Listen to His voice: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Better, a thousand times, accept this invitation, and bear the yoke of Christ than to be "unequally yoked together with unbelievers." Notwithstanding the claims of His critics, Christ's Word is true when He says, "My yoke is easy, and my burden is light." Praise His holy name.

—K.

Bible Meeting Topic

OPPORTUNITIES OF THE SUNDAY SCHOOL.—II Tim. 3:14-17:

I Tim. 4:12-16

Topic for March 4

MOTTO

"Let all things be done unto edifying."

OUTLINE STUDY

I. Opportunities to Instruct the Young.

1. Adapting teaching to classes.—I Pet. 2:2.
2. Giving them a knowledge of the Holy Scriptures.—II Tim. 3:15.
3. Edifying them in singing sacred songs.—Col. 3:16.
4. Leading them into a reverence and worship of God.—Psa. 78:1-4.
5. Bringing them into associations that lead heavenward.—I Cor. 14:26.

II. Opportunities for Christian Service.

1. The service of teaching the Word.—Deut. 11:18, 19.
2. The service of prayer and intercession.—I Tim. 2:1-4.
3. The service of personal work.—Heb. 10:24, 25.
4. Serving in fellowship in heavenly thought.—Eph. 2:6; Mal. 3:16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textwords, "Instruction," "Teach."
2. Opportunities for Boys and Girls in the Sunday School.
 - a. To receive a knowledge of God.
 - b. To learn of Jesus Christ.
 - c. To receive help on the way of life.
 - d. To become a useful Christian.
 - e. To have fellowship with those who love God.

f. To encourage others in good things. For Seniors.

1. Opportunities for Strengthening the Spiritual life.
2. Making the Most of the Sunday School Service.
3. The Preparations for Life to be Received in the Sunday School.
4. How the Church May Be Strengthened by the Sunday School.
5. Opportunities for Reaching the Saved and the Unsaved.
6. Serving the Neglected through the Sunday School.

PERSONAL THOUGHT

Do we prize the blessings that have come to us in the Sunday school? Can we make it as great a blessing to those who come after us?

SEED THOUGHTS

We, the Sunday school workers, what are we but the Church at work? The Sunday school is the Church in future. Our recruits come almost wholly from the training classes of the Sunday school. The Bible, the open Bible, the studied Bible, the Bible in the heart, is the only hope of our land today.—H. M. Parsons.

It is quite likely that the modern contrivances for making the Sunday schools amusing have given them a distaste for the solemn services of the sanctuary. If so, the amusement is a sin. The schools should feed the Church. Children ought to be led by the one into the other, exposed to the preaching of the Gospel, taught the ways of God's house, and brought under its influences, with all its hallowed and elevating influences.—S. Irenaeus Prime.

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THURSDAY, FEBRUARY 22, 1934

Field Notes

Change of Address.—Bro. D. F. Shenk and family, from Sheridan, Oreg., to Molalla, Oreg. Those interested in writing them will please note the change.

An inspirational singing will be held at the Mennonite Church, Millersville, Pa., on Sunday, March 18, at 2 P. M. New Church Hymnal will be used. Come. Everybody welcome. B. L. N.

Ministerial Meeting.—We are in receipt of a program of the annual ministerial meeting to be held March 1 and 2 at the Martins Church near Orrville, Ohio. A glance at the program gives the reader an urge to attend.

Last week was Sunday school week at the Johnstown Bible School. The meetings were well attended; there being workers present from the various congregations of the conference district, as well as from other fields.

Bro. O. N. Johns of Canton, Ohio, preached for the congregation at the Blough Church near Hollsopple, Pa., on Sunday morning, Feb. 11, and performed a similar service at the Stahl Church, in the same community, in the evening.

Bro. J. B. Smith of Elida, Ohio, is to be the principal speaker at the next month-end meeting at East Chestnut St. Mennonite Church, Lancaster, Pa. Subject, The Book of Revelation. The meetings are to continue until the subject is completed. M.

Brethren Jos. L. Wert and **Floyd Steckley** of Bay Port, Mich., were pleasant callers at the Publishing House a few hours on Feb. 17. They

were accompanied by Sisters Erma Keim and Marie Gascho of Pigeon, Mich., and Orpha Stevanus of Springs, Pa.

From the various special Bible terms held in a number of our churches, most of which schools are now closed, we get reports of record attendance and good interest. Though these schools are now closed, we trust that the work accomplished may live for years to come.

The annual meeting of the Mennonite Board of Education was held at Goshen, Ind., on Monday, Jan. 12. Nearly all the members of the Board were present, either in person and by proxy. It was an earnest, harmonious meeting, and those present felt that the Spirit of the Lord was leading. We hope to publish the minutes of this meeting in the near future.

Mennonite Year Book and Directory.—A copy of this annual was laid on our desk one day last week. The first thing that we did was to look through it. It contains 34 pages of general reading matter, largely historical, and 60 pages of up-to-date statistics that no one interested in the welfare of the Church can afford to be without. See announcement elsewhere in this issue.

Bro. Vernon E. Reiff, treasurer of the Mennonite Board of Missions and Charities, announces that if the amount contributed during the fiscal year ending Feb. 28, 1934, is to equal the amount contributed the previous year it will require an additional total contribution of \$31,676.46 before the end of this month. This is hardly to be expected, yet still among the possibilities.

An important meeting of the Executive and Mission committees of our General Mission Board was held at Elkhart, Ind., on Tuesday, Feb. 13. Among other things it was decided to hold the annual meeting of the Board in Elkhart the latter part of May. Several couples are to be sent as missionaries to India and to South America in a few months. Nearly all of these are former missionaries who at the present time are home on furlough.

Bro. O. N. Johns of Canton, Ohio, spent a few hours at the Publishing House on Saturday of last week. He was accompanied by Bro. J. J. Linder and son and daughter Harry and Anabel and Sister Alice Miller, all of his home community. They had been in attendance at the short Bible term at the Stahl Church near Johnstown, Pa., and stopped here on their way home. They speak quite favorably of the work in connection with the Bible school.

On Sunday, Feb. 11, some of the pulpits in northern Indiana were occupied by the following visiting ministers:

Forks, Joe Davis and Harold Oyer.
Clinton Brick, J. M. Kreider.
Clinton Frame, J. D. Hartzler.
Nappanee, Ezra Yordy.
Olive, S. F. Coffman.
Elkhart (Prairie St.), J. R. Shank and Paul Erb.
Elkhart (Belmont), George Miller and Warren Long.
Yellow Creek, Daniel Kauffman.
Topeka, Paul Erb.
Holdeman, H. R. Schertz.

Tracts.—Our presses have recently run off a number of tracts that will be of interest to many of our readers. Following is a partial list:

New: Why are You not a Christian? by J. D. Mininger.
Blessedness of Eternal Salvation, by J. S. Shoemaker.
Hell's Playground—the Modern Movie, by C. F. Derstine.
Reprint: Which Heaven do You Prefer?
Gems from the Worker's Tool Chest, by A. Metzler.
A Statement of Christian Doctrine.
The Source of Spiritual Life, by J. S. Coffman.

Correspondence

Alden, N. Y.

Greetings to All Herald Readers:—The Lord has permitted us to see another year. May we as followers of His do more for the cause of Christ this year than we did the past year.

The results of our recent reorganization of our S. S. are as follows: Supts., Sam. Beachy, Abner Zehr; Sec.-treas., Bro. William Mast. Card and Prim. teachers, Emmanuel Albrecht, Lydiann Helmuth, Emma Smith, Sarah Boshart. Junior Dept.: Joseph Miller and Roy Miller. Adult Dept.: Alvin Miller, Joseph E. Miller, Andrew Jantzi, Eli Mast, John Helmuth, Noah Miller, Alvin Mast and Christian Bontrager. Officers for Y. P. B. Meeting: Supts., Bros. Alvin Mast and Christ Bontrager.

On Sunday evening, Jan. 21, Bro. Eli Kramer and wife, with two of their children, and Sister Fern Yoder and Bro. Daniel Miller, all of near Madison, Ohio, were with us in our Y. P. B. meeting. Sister Yoder had charge of the children's meeting. Bro. Miller gave us a talk. Afterwards Bro. Kramer gave us a very inspiring sermon. He also preached for us the following Wednesday evening.

Services are held each Sunday, as the Lord permits, for Bro. Dan Kauff-

man and family, who are unable to attend the regular church service.

On Feb. 4 our congregation postponed their usual Y. P. B. meeting to attend the Sand Hill Church. Bro. Clarence Bontrager of Yoder, Kan., delivered a sermon to a large audience. Bro. Bontrager was accompanied by several brothers and sisters, whose names the writer did not learn.

We have quite a few members who are unable to attend regular services; some on account of sickness, others who are advanced in years and are quite feeble, during the winter months.

Remember us at the throne of grace, that we may be living epistles known and read of all men, and have brotherly love for all men, especially those who are lost.

Feb. 5, 1934. Julianna Sape.

Canby, Oreg.

(Bethel congregation)

Dear Herald Readers, Greetings:—During the first two weeks in December, Bro. James Bucher of Upland, Calif., labored with us in a series of meetings. The Holy Spirit was manifestly present during all of the meetings. Two souls confessed Christ as their Savior and a few made confessions and full consecrations.

On Sunday, Dec. 24, the following Sunday school officers were elected for the year 1934: Supts., John M. Snyder, Jacob M. Kauffman; Sec.-treas., Alvin Rogie; Chors., Mary Schrock, Anna M. Snyder; Libr., Aaron Nofziger; children's meeting leader, Anna M. Snyder.

There are many children and young people in our community who should be regular attendants in our Sunday school. Will you pray with us that their homes may be reached? and for us, that our lives may continually radiate the true light of the Gospel of Jesus Christ?

At our business meeting, held Dec. 28, the following church officers were elected: Trustee, Daniel L. Gingerich; Sec.-treas., Chris Snyder; Chors., Jacob Kauffman, Menno Snyder; Cor., Bernice W. Kauffman; periodical agent, D. H. Kauffman; Ushers, Julius Shultz, Alvin Rogie; Libr., Cir. Com., Aaron Nofziger, Julius Shultz, Anna M. Snyder; Mission Board member, Lester Burkholder.

Feb. 8, 1934. Cor.

Albany, Oreg.

(Fairview congregation)

Greetings in Jesus' Name:—On Dec. 29 our annual business meeting was held. Officers are: trustees, Peter Zehr, Oliver Smucker and David Roth; Supts., Lloyd Lind and Orie Conrad; Chors., Philip Roth, Josephine Roth, and Ruth Leichty; S. S. Sec.-treas., Roy Roth. Since then we have reorganized our Y. P. M. Brethren Roy

Roth, Clayton Kauffman, and Dan A. Roth are the committee

On Jan. 14, Bro. J. P. Bontrager of Winton, Calif., came into our midst to hold evangelistic meetings, continuing until Jan. 26. Bro. Bontrager held forth the Word of Life with zeal and power and as a result the Spirit of God blessed the work, about 7 souls accepting Christ and 11 others renewing their covenant.

Pray for us that as a congregation we may be found doing our duty by these young souls and that the work of the ministry be strengthened. Today Bro. Paul N. Roth of Portland, begins meetings at the Albany Church; so we again have opportunity for a spiritual feast.

While we as Oregonians are used to mild winters, this season has been so unusually mild that we are made to think as we see flowers in bloom and lawns being mowed.

Feb. 11, 1934. U. E. Kenagy.

Jacksonville, Fla.

(2546 St. Johns Ave.)

Dear Readers, Greetings of Love:—In reply to many of our friends that have remembered us by letter, we want to thank you. We are getting along very well. Sister Stauffer is improving day by day, though not rapidly, and she still has some pain; but she is over the shock and nicely cared for at the St. Vincent Hospital. We are in the hands of kind people. At the home where Bro. and Sister Shenk and the writer are staying are good German people. Now we look back and see how kindly the Lord opened the way for us to get to this place. Strangers we were, but we have made quite a number of friends. We have been to the Trinity Lutheran Church and were kindly received as visitors. Our own people are not near here. We think of this: "Prove all things; hold fast that which is good." We ask our friends to write to us and to remember us in prayer.

Lovingly,

B. E. and Sue B. Stauffer.

Feb. 12, 1934.

Kitchener, Ont.

Dear Herald Readers, Greetings:—A series of meetings were held at this place from Jan. 28 to Feb. 4 in charge of Bro. C. F. Derstine who was assisted by the Schrock brothers quartette of Metamora, Ill. Special prayer services previous to and during the meetings were held. We are indeed thankful to God for the good results, as a goodly number made their decisions to serve the Lord. Bro. Clarence Bontrager of Hutchinson, Kan., was with us on the last afternoon of the meetings and spoke from the subject of "Filling the Gap."

A class for the instruction of the

new converts was started last Sunday.

A Christian workers' conference was held Feb. 6-8 in connection with the Ontario Mennonite Bible School. The first afternoon and evening were devoted to S. S. subjects; the second day was Ministers' day, and the last was O. M. Bible School Fellowship with the Mid-winter Program in the evening. The present enrollment at the school is about 100. With unusually cold weather the last several weeks, it had somewhat the effect of decreasing the attendance at the meetings.

In His glad service,
Feb. 13, 1934. Geo. A. Weber.

Guernsey, Sask.

(Sharon congregation)

Dear Herald Readers, Greetings:—Our Sunday school was reorganized Jan. 14 as follows: Supts., Leighton Schmitt, Fred Bowman; Prim. Supt., Daniel Schlabach.

Owing to climatic conditions during the winter months our attendance at times is not so large; but at this time we have spring-like weather, for which we are thankful.

Our minister, Bro. I. S. Rosenberger, has not been able to worship with us for over a month, on account of ill health. We are glad that he is improving, and we pray for his speedy recovery, if it be the Lord's will.

We have a mid-week Bible study class during the winter months, with Bro. M. H. Schmitt as teacher. Attendance and interest have been good. May the Lord's blessings rest upon the efforts put forth.

Feb. 13, 1934. Edwin Bowman.

MENNONITE YEAR BOOK AND DIRECTORY FOR 1934

A 96-page annual that is filling a special place in the literature of the Church. It is not only of interest to our Mennonite constituency but is sought by many non-Mennonite organizations for its historical value as well as the current events which it covers. The 1934 edition has been carefully compiled and all statistics are brought up-to-date. The table of contents will show at a glance what is in store for the reader. Every Mennonite home should be provided with a copy.

The usual method of distribution will be followed. In case your congregation does not coöperate in this, we invite your order direct. Prices as follows:

Single copies, 10c; dozen copies, 75c.
100 copies, \$5.50 postpaid.

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Scottsdale, Pa.

We should not have our eyes fastened upon Father Abraham that we lose sight of Christ and His teachings, as did the Pharisees, yet this is possible even in our day as it was in the time of Christ here on earth.—Ruth K. Sauder.

I think of Gideon's three hundred men who stood the test of water. You and I may not have to stand the test of water, but we are called upon to stand the test of money or souls.—S. E. Allgyer.

Miscellaneous

EVERYDAY HEROES

Thrilling stories of daring in face of disaster
We have heard folks repeating with praise;
Oh their high admiration grows higher to tell

All the wonderful works of the brave.

They tell of lives that were rescued from danger,
Of treasures that almost were lost;

They tell how some hero endangered his life,
Who stopped not to think of the cost.

But each of us can be a hero, I say,
In life's little tragedies here;
We can strive to reclaim from the wrecks of our hopes,

The things we have counted most dear.

There is love to be saved from the fires of hate;

There is joy to be saved from despair;
There is peace to be rescued from out of the strife;

And justice from hands quite unfair.

As all of life's little misfortunes may come,
In the clash of the false and the true.
Every day comes a call that is urgent and strong,

Life would make a great hero of you.

Your fame may not sound over land far and wide,

And your bravery no one repeat;
But God in His love will not fail to record
All the things you have saved from defeat.

—Hopeful.

WAYS IN WHICH CHRISTIAN WOMEN CAN GIVE LOYAL SUPPORT TO THE CHURCH

By Sarah Hochstetler

For the Gospel Herald.

We must first have something before we can give anything; and as this subject asks for something, let us see if we are really giving our part.

I think a Christian woman needs to be one who really possesses Christianity and not only professes, fully given over to Christ, ready to do His will. She has a place to fill, the same as each member of the body has a certain work to perform. A Church that will prosper must have unity. Unless each member does his or her part there is no unity. And as a Church needs unity to prosper, so it behooves each of us to do our part that the Church may maintain her unity and strength.

Each member has a certain duty to perform; some to listen, some to sing, and others to teach. Each member has a talent, and each one should be willing to work with that talent whether great or small. Then it is not all in church work but at home—whether mother or daughter. Each a duty each day of the week, whether at home, on the street, or in church, ever serving the Lord and Saviour as she journeys on through life.

She must exercise herself in the fruit of the Spirit: "Love, Joy, peace, long-suffering, gentleness, goodness, faith,

meekness, temperance; against such there is no law." And the Lord who seeth in secret shall reward us openly. Therefore let us do our work as unto the Lord; not as the Pharisees to be seen of men, but that by so fulfilling our place we may inherit the kingdom prepared for us from the foundations of the world.

Influence

We see also how people are watching one another to see what the other one does, and then try to pattern after them. I am sure we are not aware how far some of our influences reach.

Not so long ago a sister told me of a friend of hers who saw a certain sister at the Conference that was dressed plain. She was also a member of the Church, but was following more closely to the world. When she saw this sister she said, "If she can take that stand, so can I;" and when she got home she did. Brother and sister, Are you and I doing our part? Are we only letting the best of influences go out? Would you, would I, want some one to pattern after me? I dare say this sister little thought of any one patterning after her. Seems to me we go through life so unconcerned about the influences we are giving out. I think this should behoove each and every one of us to be more careful what we do, whether by word or deed.

We sometimes hear this expression: "Her actions speak so loud I cannot hear what she says." I think our lives should be of such a nature that whenever we come in contact with others they can see we really have something that is worth striving for.

A true Christian, in her quiet and meek life, can draw others closer to God because of the power that comes from such a life.

Prayer

Prayer is another very important way in which to give loyal support to our church, for we know the prayer of the righteous availeth much. We should pray often, pray for each other, holding one another up before the throne of grace, esteeming others higher than self. Prayer is one thing that is often neglected and often a way by which the devil creeps in our lives. We should "pray without ceasing," then our trials would become easier.

The Will of the Lord

We may sometimes think the Church is asking too much of us. A sister once told me she used to think that it was just the Church or ministers asking her to do things, instead of looking at it as God working through the Church and thereby doing the will of God. We should not think it a duty to do the will of God but a privilege that we can in part pay the debt that God has paid for us. We must work the works of Him who hath sent us while it is yet day

for the night cometh when no man can work and obey those who have the rule over us. How can we ever do enough for our Master who came in this dark sinful world, bled and died that you and I might go free. May we, when asked to do something, look to God and think of what He did for us and how little we can do for Him. We should ask His help, so when He calls us we can say like Paul, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day and not to me only but unto all them also that love his appearing."

As we are just starting a New Year, may we be more of a loyal support to our church than in years gone by.

Midland, Mich.

A LIFE OF TRUST IN GOD—ITS PRINCIPLES

By Mary I. Detwiler

For the Gospel Herald.

"Build a little fence of trust around to-day;
Fill the space with loving words and there instaid,

Look not through the sheltering bars upon to-morrow,

God will help thee bear what comes of joy or sorrow."

A life of trust in God means a life of happiness, hope, contentment, and a life free from worry and fear. If we trust we will see the brighter instead of darker side of life.

"Clouds have silver linings, is a proverb old,
But if we trust in Jesus, ours are lined with gold."

We are thinking now of the principles of a life trusting in God.

Faith

One of the greatest principles is faith. We have a promise of forgiveness if we have faith. Luke 5:20. In Luke 17:19 we read of a man who was restored to health because of his faith. In Gal. 3 we read that we are justified by faith. In Heb. 11:6, "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." So we see that to trust we must believe. We must believe that He is able to do and will do all that He says He will. We find in reading the account of the miracles that Jesus always required faith in Him before He could give the blessing.

We read in the Bible of a blessing to those who believed, and yet did not see all of the things which Jesus did.

"If thou canst believe, all things are possible to him who believeth" (Mark 9:23). This verse makes us think of confidence. Psalms 118:8 says, "It is better to trust in God, than to put confidence in man." We know that when a friend in whom we have confidence

tells us something we believe it; or when they say they will do a certain thing we believe they will do it. Then isn't it far better to have confidence that when God says, "I will never leave nor forsake thee," that He will do it? We read in Isa. 30:15, "In quietness and confidence shall your strength be." In Ps. 37:25 David says, "I have been young, and now am old: yet have I not seen the righteous forsaken, nor his seed begging bread." I John 1:14, "And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us." I don't think we can get from that verse the idea that we can just sit down and say, "I have confidence that God will supply," without doing something ourselves, but we must work. The old saying, "The Lord helps them that help themselves," is true to some extent.

Work

We must have confidence in God, coupled with good judgment in business plus hard work to make success in life.

Someone has said that "idleness is the devil's workshop." We can look around us and see that the people that are idle are the ones that are getting into trouble. Keep children from playing or having something to do and they find some other way to leave their stored-up energy out, and often it is the wrong way and is harmful to them as well as others. Prov. 22:29 "Seest thou a man diligent in his business? he shall stand before kings, he shall not stand before mean men." Jesus Himself was here on business that was doing His Father's business. Be "not slothful in business." Do as much as possible to make your own living, and not depend on others. In Thessalonians we are told to study to do our own business and to work with our own hands. Prov. 19:15 we read that an idle soul shall hunger. Prov. 31:27 "She looketh well to the ways of her household and eateth not the bread of idleness."

Other Principles

Another principle is helpfulness. Isa. 41:6 "They helped everyone his neighbor." We receive the greatest blessing in helping, because the Bible says, "It is more blessed to give than to receive." Other principles are peace. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee" (Isa. 26:3). We cannot have peace if we do not trust. Joy goes with peace. We will have hope—"Which hope we have as an anchor of the soul, both sure and steadfast" (Heb. 6:19). We have assurance. "Let us draw near with a true heart in full assurance of faith" (Heb. 10:22). We will have contentment. Paul said, "I have learned in whatsoever state I am, therewith to be content."

This means that we will be content with the way God leads. We will have strength and power. "The Lord is my strength and song." "God is our refuge and strength."

All these principles go hand in hand to make a happy life of trust. If we have faith, we will have confidence, peace, joy, hope, assurance, strength, power, and contentment. If we trust and have faith we will work and obey.

"He giveth more grace when the burden grows greater,

He sendeth more strength when the labors increase;

To added affliction He addeth His mercy,
To multiplied trials, His multiplied peace.
When we have exhausted our store of endurance,

When our strength has failed ere the day is half done,

When we come to the end of our resources
Our Father's store is only begun.

His love has no limit, His grace has no measure,

His power no boundary known unto men:
For out of His infinite riches in Jesus,
He giveth, and giveth and giveth again."

Birch Tree, Mo.

BRIEF HISTORY OF ELKHART, IND., MENNONITE CHURCH

(We clip the following from a monthly letter of Bro. J. S. Hartzler to his congregation, and pass it on to our readers, believing that many will be interested in the sketch.—Editor.)

The Old Prairie Street Church.—

The first service was held in it on Nov. 26, 1871, and the first communion on Christmas day of the same year. This house was used as the regular place of worship until it caught fire Sunday morning, Feb. 15, 1931, and was burned so badly that it was considered not advisable to try to repair it. The house was twice enlarged, in 1895 and 1901. In the 60 years there

were only 2 ministers ordained in this house—Menno S. Steiner and William B. Weaver. Three deacons—Daniel H. Coffman, George L. Bender and Oliver P. Grosh—were ordained. The last communion was held Nov. 3, 1930; the last baptismal service, Jan. 4, 1931, at which time 11 were baptized and 7 received otherwise. The last funeral conducted in it was that of Bro. John Roh, Feb. 5; and the last regular preaching service was held Feb. 8. One week later it caught fire, some time after 6:30 A. M., and was not discovered until nearly 8 o'clock. The last known prayer in it was offered March 23 of the same year, when the laborers were gathered into the house and prayer was offered, after which we began to wreck it.

The New Church.—We began to build as soon as the wreckage was cleared away, and by July 26 the basement and front of the interior was finished sufficient that we held our first services in it. First revival in it was closed Nov. 5 (James Bucher evangelist) at which there were 25 converts, besides many other confessions. On Dec. 20, 1931, 20 were baptized—17 in the church and 3 in the stream—and 11 were received otherwise. The first funeral in it was that of Anna Hartman. On Dec. 10, 1933, Bro. John Gingrich was ordained to the ministry.

In the Auditorium.—First preaching service in it was held on Dec. 17, 1933, at which time Bro. Gingrich preached his first sermon. The first funeral in it was that of Sister Mary E. Shantz, Jan. 10, and the first baptismal service on the 14th at which time 4 were baptized and 2 received on confession.

Elkhart, Ind.

FIFTY MENNONITE LEADERS

PREACHER JOHN GEPHART

(1751—1822)

By John D. Souder

For the Gospel Herald.

Preacher John Gephart was born Feb. 10, 1751; died Aug. 31, 1822. He was ordained for the Doylestown, Pa., congregation where he served faithfully till he died. Both he and his wife are buried in the adjoining cemetery, where their graves have suitable markers, found close to the church. He was married to Elizabeth Fretz in 1779. She was the daughter of Jacob Fretz, son of Weaver John Fretz the immigrant, and her mother's name was Catharine Nash. Their union was blessed with eight children.

A notable representative of the Mennonite preachers of the Doylestown congregation of the late post-Revolutionary war period was John Gephart,

who from 1806 to 1822, ministered unto the Mennonite congregations at Doylestown, Deep Run, Plumstead, and community services in Bucks Co., Pa. He was not born a Mennonite, but became a Mennonite after his marriage. He was a patriot in the war for the American independence, served in the Revolutionary war, and rendered services in gaining our country's independence. He was the oldest son of a large family. His parents, Henrich Gebgart (Gephart, Capehart) and wife, with his two sons (John and Jacob), arrived in Philadelphia on the ship "Edinburgh" on Sept. 30, 1754, and took an oath of allegiance to William Penn's province and in behalf of the King of England. He came from Switzerland, and the Gepharts were a notable and numerous family in Berne, Basel, in the Canton of Baden. One was mayor of Basel in 1592, at a

time when the Reformation was being fought.

The family settled in Philadelphia, and he was owner of a mill in Frankford, until forced to discontinue, because his two sons were in the Continental army, when the British seized Philadelphia in June, 1777.

John Gephart enlisted Oct. 23, 1778, in a regiment composed of Pennsylvania Germans. He participated in the historic battles in eastern Pennsylvania, New Jersey, and endured the hardship of the memorable winter at Valley Forge in 1778.

While campaigning in upper Bucks County in 1779, he met and married Elizabeth Fretz. She was born June 30, 1756, a daughter of Jacob and Magdalena Fretz, one of the founders of the Deep Run Mennonite Church.

In 1802 he acquired 140 acres of land in New Britain township, three miles west of Doylestown, to which they moved; and at once became communicant members of the Doylestown meeting. A few years later, when he was about 55 years of age, he was ordained to the ministry, and served Doylestown and Deep Run faithfully till death. He is the only Mennonite minister who has the distinction of serving in the war, but who in after years preached the nonresistant doctrine in its purity.

The German Bible which he used

was of the 1763 edition printed by Souer in Germantown, and is now found in the historical archives at Doylestown where it is well taken care of.

In his worldly affairs he was quite successful, and left a substantial estate for those times. His will is on record at Doylestown, and is lengthily prefaced with God's grace and benediction.

It is now 112 years since Preacher Gephart died, and many of his activities have been forgotten. His official life in the Church was only eighteen years; but in this short period he was as zealous in the vineyard of his Master as he was for his country in the war for independence. In 1812 the second war was coming on, and it looked as though the war for independence had to be fought all over again. Many were driven into desperation and fear, and a number of families from Bucks County moved to Canada to escape the second horrors of war with England.

Here we have a man whose heart was once filled with death, fire, and destruction; now a heart aglow with the Spirit of Christ, of peace and love for his fellowmen. Here is a picture in contrast. Whoever may read this brief sketch, I leave it to him in humble contemplation, as I do some thinking sometimes myself.

Telford, Penna.

II. Joyful Proclamation

I find here a note of joy: "**We have found the Messias.**" I believe this to be the best argument for the truth of the religion of Jesus. If **we** have found the Messias, the most natural thing for us to do is to tell it, and to tell it gladly and joyfully. I believe with all my heart that we should make the religion of Jesus attractive. Think of a fisherman fishing without bait? May we seriously ask ourselves the question, What is there about my life that would attract the world to Jesus? The Greeks came to the disciples and said, "Sirs, we would see Jesus." The Greeks are not all dead yet; and they are still asking the same question of His disciples. The world wants to see the **Jesus' life lived**. A professor of the religion of Jesus is the Bible the world is reading. Then to be soul-winners our lives must be convincing. We cannot win souls if we have one foot in the Church and the other in the world. Do we wonder, then, that these disciples were

III. Called to Service?

They followed Him, "**Straightway.**" They stood by Him (Judas excepted) and they died for Him. This to me is the test of discipleship. I would say that among the great needs of the Church to-day is the need for a **united effort in evangelism**. I would urge every minister of the Gospel to make **evangelism** the theme of his preaching. But the ministry cannot do it all. We need a laity that is likewise evangelistic, who will tell of the merits of Jesus, and support the Church in her efforts to bring the Gospel to all men everywhere.

In the parable of the householder hiring laborers in his vineyard Jesus said, "He went out early in the morning," and at the third, sixth, and ninth hour of the day. Then about the eleventh hour he went out again and found others **standing idle**, and said, "**Why stand ye here all the day idle?**"

What would our answer be? Could it be that 1934 might be the eleventh hour of the Church age? Oh, for a Church aflame with the fire of evangelism; that that fire might burn out the dross, and clarify our message for a lost and dying world. "**We have found the Messias**"—have we? The world is waiting to know about it. Listen, Christian, would you let Jesus make you a soul-winner to-day? Sterling, Ill.

The Present Circumstance, which presses so hard against you, (if surrendered to Christ) is the best shaped tool in the Father's hand to chisel you for eternity. Trust Him, then. Do not push away the instrument lest you lose its work.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

EVANGELISM

By A. C. Good

For the Gospel Herald.

TEXT: We have found the Messias.—Jno. 1:41.

Introduction

I want to call your attention this morning to a passage of Scripture, recorded in the Gospel of John. Chapter one and verse forty-one. I want to call the Gospel of John the evangelistic Gospel, for I find much in this Gospel that burns with the fire of evangelism. I should like if this year might be a year of evangelism **within** the Church, for this is the Jerusalem of evangelism. Let us then notice the text: "**We have found the Messias.**" "Andrew (who evidently with John composed the 'We') first findeth his own brother, Simon, and brought him to Jesus." Have we done as well? Let us first note,

I. The Personal Testimony

The disciples declared with no uncertain sound, "**We have found the Messias.**" I do not know what you think of an experimental religion, but I believe it to be in perfect harmony with the teaching of the New Testament.

Salvation is a personal matter. On one occasion Jesus asks the question, "Whom do men say that I the Son of Man am?" And after their answer, He puts the question to them in a personal way, and says, "But whom say **ye** that I am?" Peter's answer was, "Thou art the Christ, the Son of the living God." On another occasion Peter lost the opportunity of "testifying for his Lord" when he denied Him. Think of the bitter tears that that denial cost him. They might have been tears of joy. Did we ever have a similar experience?

The next point we want to consider is the

QUESTION DRAWER

(Continued from page 997)

God's plan, and that the whole plan unites in ultimate submission to God. Paul also unfolds more than Matthew does, but this is God's design. Jesus said near the close of His earthly ministry that there were yet many things to teach but that the disciples could not "bear them now" (Jno. 16:12, 13). So the Holy Spirit used Paul to carry on and enlarge the teachings concerning grace and the Kingdom. May we listen to Paul as he identifies the Gospel of grace and the Kingdom of God: "I do not count my life dear . . . so I may . . . testify the gospel of the grace of God" (Acts 20:24); and in the very next verse he says he has gone (about) "preaching the kingdom of God" (Acts 20:25), meaning the Gospel of the grace of God. In Rom. 14:17 Paul says the "kingdom of God is . . . righteousness, and peace, and joy in the Holy Ghost;" and in 16:25, 26 he prays that the Romans may be established in the Gospel of Jesus Christ. In Galatians he speaks of the grace of Christ (1:6) and also of the fact that the lustful and evil workers can "not inherit the kingdom of God" (5:21); thereby identifying the Gospel of the grace of Christ with the Kingdom of God. In Ephesians he teaches that the Jews and Gentiles both share in the dispensation of grace and the mystery of Christ (3:2-7), and that the whoremongers and the unclean cannot inherit the kingdom of Christ and of God, (5:5). So far Paul has made no clear line between the Gospel of grace and the kingdom of heaven.

Along this same line we might also note that Matthew says the kingdom of heaven is made up of those who become as little children (19:14) and further, that one who does not become converted and become as a little child cannot enter the kingdom of heaven (18:16). Of the very same fact Mark and Luke say the kingdom of God is made up of those who are as little children (Mark 10:14 and Luke 18:16), and further, that unless one becomes as a little child he cannot enter the Kingdom of God (Mark 10:15 and Luke 18:17). And as one listens to Paul's doctrine of adoption in which he speaks of Christians as the children of God (Rom. 8:16), one is impressed with the similarity between the Gospel writers and Paul's writings concerning entrance into the Kingdom. When Paul says, the children of the flesh are not the children of God (Rom. 9:18) and, that we walk as children of light (Eph. 5:8), the weight of the argument increases, and one is made to feel that church, kingdom of heaven, kingdom of God, and kingdom of Christ are all a part of one great plan, and that minute distinctions are difficult to interpret consistently.

2. Why the exclusive term, Kingdom of Heaven in Matthew only?

It is true that Matthew alone of Scripture writers uses the phrase, "kingdom of heaven," but it is likewise true that he does not use that phrase only. He also frequently uses the phrase, "kingdom of God," and in such connections that it seems evident he considers the two one and the same. He says we should seek "the kingdom of God" (6:33); the "kingdom of God is come near to us" (12:28); harlots "go into the kingdom of God" (of course by changing their faith and lives) (21:31); and "the kingdom of God shall be taken" away from the Jews (21:43).

3. Is the Church in view in what is known as the Sermon on the Mount (Matt. 5, 6, and 7)? If so, why does the Lord not name it till Matt. 16:18, and then yet future?

Every precept in Matt. 5-7 is applicable to the Church, even though the Church is not mentioned until Matt. 16:18. We need to bear in mind that Jesus could not teach everything at once. For example, Jesus said practically nothing about His actual death on the cross until late in His ministry, and then it came as such a jolt that Peter rebuked Him roundly (Matt. 16:21, 22). The work of Jesus is that of transition from the dispensation of law to that of grace, and the Jews were accustomed to think in terms of kingdoms. They said and wrote much about the Messiah's Kingdom, basing their idea of that Kingdom on the book of Daniel (Dan. 7:13, 14). So Jesus was on the level of their understanding in His use of the term kingdom. The church could not be taught as past; to teach it as present in Jesus' time would have confused the Jews, so it could only be taught as future.

4. After Christ gave the Laws of the Kingdom (Matt. 5, 6 and 7) He sent the twelve forth to preach (Matt. 10:5-7). Why so exclusive in this kingdom of heaven message?

Matt. 10:5-7 is an illustration of Jesus' method of training His disciples. He appointed the twelve just prior to giving the Sermon on the Mount. This is clear by comparing Luke 6:12 with Matthew 4:21-5:1. They have been with Jesus for some time and now He sends them on a short tour to give them some first-hand experience of the kind they will get when He ascends to heaven again. We should always bear in mind that the Gospels are not written to advocate independent truths, but to round out and complete the history and teaching of Jesus on earth. That is, Matthew's statement about Jesus, the Kingdom, the journey of the twelve, the Great Commission, and other teachings should be compared with those of Luke, Mark, and John.

With these general statements in mind, let us turn to the mission of the
(Continued on last page)

Married

Nickle—Lichti.—On Feb. 8, 1934, Bro. Elmer Nickle and Sister Nancy Lichti, both of the Salem congregation near Shickley, Neb., were united in holy marriage by Bro. Peter Kennel. May the Lord abundantly bless them through life.

Yoder—Saltzman.—On Feb. 1, 1934, Bro. Ralph Yoder and Sister Esther Saltzman, both of the Salem congregation near Shickley, Neb., were united in holy marriage by Bro. Peter Kennel. May the blessings of the Lord attend them through life.

Hochstedler—Gingerich.—On Jan. 28, 1934, Bro. Samuel S. Hochstedler and Sister Anna Gingerich, both members of the East Union congregation, Kalona, Iowa, were united in the bonds of holy matrimony, by Bishop D. J. Fisher. May the Lord bless them through life.

Good—Speicher.—On Feb. 11, 1934, Bro. Leonard Good of La Crosse, Ind., and Sister Rachael Speicher of Middlebury, Ind., were united in holy marriage at the Middlebury Mennonite Church by Bro. Silas Yoder. May heaven's blessings be their portion through life.

Yoder—Miller.—On Feb. 11, 1934, at Forks Church near Middlebury, Ind., Bro. Harold C. Yoder of the Topeka, Ind., congregation and Sister Sadie Miller of the Forks congregation were united in holy marriage, Bro. D. D. Miller, uncle of the bride officiating. The Lord bless them through life.

Stoltzfus—Martin.—On Dec. 30, 1933, Bro. Ivan H. Stoltzfus of the Conestoga congregation and Sister Mary Alice Martin of the Weaverland congregation were united in holy marriage at the home of the officiating bishop, Bro. John M. Souder, East Earl, Pa. May the rich blessings of God accompany them through life.

Obituary

Hudson.—Owen Edward, infant son of Mr. and Mrs. Charles Hudson, Cass Co., Mo., was born Nov. 28, 1933 and died Feb. 6, 1934. He leaves his father, five sisters, grandparents (Mr. and Mrs. Will Kegarice and Silas Hudson) six aunts, six uncles, and a host of friends. His mother preceded him in death one month. Funeral conducted at the home by I. G. Hartzler. Text, Mark 10:13-16. Interment in Pitts Chapel Cemetery.

Longenecker.—Harold Wayne Longenecker was born in Lancaster Co., Pa., July 26, 1898; died in the Good Samaritan Hospital, Lebanon, Pa., Jan. 21, 1934. He is survived by two brothers and two sisters: Herbert, Chauncey, Pearl, and May. Harold united with the Mennonite Church at Miner's Village Mission, Nov. 12, 1933. Funeral services were held from the home of his brother-in-law, Frank Sonons, and at the Miner's Village Mission, Jan. 25, in charge of Joseph Boll and John W. Weaver. Text, Rev. 7:14. Burial at Compass, Chester Co.

Clouser.—David S. Clouser was born Sept. 3, 1854, at Rockton, Pa.; died Feb. 12, 1934, at the home of his daughter (Mrs. T. J. Platt, with whom he made his home since the death of his wife, Nettie Clouser, fifteen years ago). He is survived by the following sons and daughters: Mrs. Mary Platt, Du Bois, Pa.; Mrs. Ferial Murray, Sheffield, Pa.; Lawrence, Girard, O.; Oden, Shawmut, Pa.; Morris, Carlisle, Pa.; Roy, Curwinstown; Floyd, Du Bois. Thirty-three grandchildren and ten great-grandchildren.

also survive. He united with the Mennonite Church at Rockton many years ago, and was a regular attendant while living in his home community. Funeral services were held at the Rockton Mennonite Church with burial being made in cemetery adjoining the church.

Hedrick.—Oney (Day), wife of Denner Hedrick, was born June 8, 1902; died at her home near Onego, W. Va., Feb. 2, 1934; aged 31 y. 7 m. 24 d. She had been in ill health for about a year. She confessed Christ as her Savior and united with the Mennonite Church in July and was faithful until death. She leaves her husband, 1 son (Walter), 2 half-sisters, 2 half-brothers and a host of friends and relatives. A few hours before her departure she expressed her desire to be with her Savior. Funeral services were held at the Brushy Run Mennonite Church in charge of Bro. Paul Good. The body was laid to rest in a cemetery near Riverton.

"Her room is empty, all is still;
Her place is vacant, it was God's will;
So long she waited for her rest,
Our blessed Lord knew what was best."

Hess.—Mary Kathryn, daughter of Norman and Helen (Snively) Hess, died Jan. 15, 1934; aged 21 months. She had been ill for two weeks, suffering first from pneumonia, which developed meningitis, causing her death. In the short time she was with us she endeared herself to all who came in contact with her, as she had such a sweet disposition. Besides her bereaved parents she is survived by the following brothers and sisters: Herbert, Arthur, Edward, Elizabeth, and Jane; her maternal grandfather (John Snively) and paternal grandparents (Deacon Benj. Hess and wife). Funeral services were held Jan. 18 at the Landis Valley Mennonite Church, Bros. Noah Landis and Ira D. Landis officiating. Interment in the adjoining cemetery.

"A little bud of love,
To bloom with God above."

Schrock.—Ira D., son of Daniel and Mary (Yoder) Schrock, was born Nov. 14, 1884, in Elkhart Co., Ind.; died at Richmond, Ind., Jan. 29, 1934; aged 49 y. 2 m. 15 d. His health has been failing for some time. He was of a quiet disposition. He spent a number of years in the West, working on farms and later learned the barber trade and worked in various places at this trade. He was a member of the Presbyterian Church and leaves his parents, 2 sisters, and 2 brothers (Ida—Mrs. Harvey Bontrager of Goshen, Ind.; Annie—Mrs. Rollen Mishler of Middlebury, Ind.; Grant of Howe, Ind.; and Jacob, at home). Two sisters preceded him in infancy. The funeral was held at the Shore Mennonite Church near Shipshewana, Ind., by Oscar S. Hostetler and Josiah J. Miller. Text, II Cor. 5:10. Interment in the cemetery near by.

Hershberger.—Daniel A., son of Abraham and Anna Hershberger, was born July 6, 1852, in Miami Co., Ind.; died Feb. 7, 1934, at the home of his son Henry at Fairview, Mich.; aged 81 y. 7 m. 1 d. He was united in marriage to Louisa Miller on Feb. 12, 1874, in Holmes Co., Ohio. To this union were born 8 children. His companion and 5 children preceded him to the great beyond. There are left to mourn his sudden departure, 3 children (Henry of Fairview, Earl of Davidson, Mich., and Susie of Fairview), 26 grandchildren, 10 great-grandchildren, and a host of relatives and friends. He was a faithful member of the Mennonite church from his youth. The funeral was held Feb. 10 at the Fairview Mennonite Church. Services conducted by Bro. Menno Esch, assisted by Bro. M. S. Steiner. Text, II Cor. 5:1. Burial in the Fairview Cemetery.

Eicholtz.—Emanuel B. Eicholtz was born near Three Rivers, Mich., July 10, 1857; died in Garden City, Mo., Feb. 2, 1934; aged 76 y.

6 m. 23 d. He was the 3rd son of William and Margaret (Gross) Eicholtz. He grew to manhood at the place of his birth. At the age of 21 years he was married to Effie Ellen Huffman. To this union were born five sons and three daughters. Two daughters preceded him in death. He leaves his widow, five sons and one daughter. He is also survived by two sisters. He confessed Christ and united with the Evangelical Church near Garden City in 1888. He was a faithful and loving husband and father and was respected by all who knew him. Funeral services were conducted at the Southern Methodist Church with pastor H. C. Green officiating. I. G. Hartzler, friend of the deceased for many years, preached the sermon. Texts, Zech. 1:5; Job 14:14. Interment in Garden City Cemetery.

Yoder.—Levi J. Yoder was born in Holmes Co., Ohio, Feb. 6, 1844; died Jan. 24, 1934, at the home of his son, J. E. Yoder, at Halsey, Oreg. He moved to Oregon 55 years ago and had resided there continuously ever since. At the age of 21 he was married to Mary Mishler. To this union were born 11 children, 9 of whom survive him: Mrs. J. B. Early, Mrs. H. C. Bolling, Mrs. H. H. Hass, D. J. Yoder, L. L. Yoder, J. E. Yoder, W. M. Yoder, Mrs. A. T. Ernststedt, and J. H. Yoder. One daughter died in infancy and another (Mattie) died at the age of 37. Sister Yoder passed away 21 years ago. Bro. Yoder was baptized into the Mennonite Church at the age of 18. In 1893 he was ordained deacon, and 2 years later was ordained to the ministry in which capacity he served faithfully till within the last few years of his life. Funeral services were conducted by A. P. Troyer at Albany, Oreg., assisted by J. E. Walbeck. Interment in Riverside Cemetery at Albany.

Yoder.—Caroline (Paff) Yoder was born in Holmes Co., Ohio, Aug. 15, 1856. When but a child her parents moved to Elkhart Co., where she spent her entire life. She fell asleep Jan. 21, 1934; aged 77 y. 5 m. 6 d. In her youth she united with the Mennonite Church and remained faithful to the end. She was united in marriage with Amos Yoder Oct. 19, 1886. Her husband and one son preceded her in death. She leaves 1 daughter (Sadie Shetler, with whom she had her home for the last 16 years), 1 son (Elmer Yoder), 4 grandchildren (Lura and Luther Shetler, Dwight and Mary Louise Yoder), 2 step-children (Mrs. C. R. Eddleman of Dunlaps and Albert Yoder of Las Vegas, N. Mex.), 1 brother (Stephen Paff of Goshen) and a host of friends. She will always be remembered as a good mother and a kind neighbor. Funeral services were held at the Clinton Frame Church conducted by Silas Yoder, assisted by D. J. Johns and G. T. Soldner. Burial at the Alwine Cemetery.

Neff.—Robert Ray, son of Henry and Rosa (Zook) Neff, was born Nov. 25, 1917 at Comins, Mich., where he spent his entire life; died at McRae Hospital, Alpena, Mich., Feb. 3, 1934, following an operation; aged 16 y. 2 m. 9 d. He leaves his grief-stricken parents, 2 sisters (Clara and Mae Marie), 5 brothers (Carl, John, Elmer, Rolla and Curtis, all of Comins, Mich.), his Grandmother Neff, 5 uncles, 2 aunts, and many other relatives and friends. He accepted Christ as his Savior and upon his request was baptized a few minutes before he departed. His sudden departure was a shock to all. He was always a willing worker and at hand where duty called. He was a robust lad, scarcely knowing what illness was. He left a bright testimony and asked that we all meet him over yonder. Funeral services were held at the Fairview, Mich., Mennonite Church, Feb. 6 by Bro. Menno Esch assisted by Bro. Mitchell of Comins. Text, Psa. 103:15, 16. Burial in the Fairview Cemetery.

"Dearest Robert, you have left us
For a better home on high;
And if we will follow Jesus,
We'll be with you by and by."

Haines.—William P., son of Uriah Haines, was born near New Holland, Pa., Nov. 10, 1855; died at 886 N. Holly St., Philadelphia, Pa., Dec. 17, 1933; aged 78 y. 1 m. 7 d. Death was caused by pneumonia, resulting from a fall he suffered while in his home. He is survived by the following children: Lloyd at home; William, Haddonfield, N. J.; Charles, at home; Mrs. Ethel Kemp, Merion Park, Pa.; Edna, at home; Edgar, Lansdowne; Helen, at home; Mrs. Mildred Walker, Zieglersville, Pa. Bro. Haines has been very active in Christian work for many years. He did much personal work, pointing souls to Christ. He enjoyed visiting sick people, but another prominent phase of his work was tract distribution, on the street, in open squares, trolley cars, and among Christian people. He united with the mission congregation in Philadelphia a few years ago. His work, fellowship, and zeal are appreciated. Funeral services were conducted the evening of Dec. 19 by J. Paul Graybill, assisted by the pastor of the family at the Bowen Undertakers Parlor. Further services were held at the Ranck's U. B. Church near New Holland, Pa., by Pastor Aungst, assisted by J. Paul Graybill.

Hostetler.—Noah W., son of N. W. and Lovina (Beechy) Hostetler, was born June 29, 1906, near Farmerstown, Ohio; died Feb. 12, 1934, at the home of Bro. and Sister Ura Miller near Smithville, Ohio; aged 27 y. 7 m. 13 d. He made his home with Bro. and Sister Miller since the death of his parents. At the age of 14 he confessed Christ, was baptized, and united with the Walnut Creek Mennonite Church. After moving to Wayne Co., Ohio, he transferred his membership to the Oak Grove congregation, where he remained a loyal and faithful brother until death. His father and mother, 1 brother and 1 sister, preceded him in death. He is survived by 1 brother (Melvin W. Hostetler of near Smithville) and 4 sisters (Mrs. Ura Miller of Smithville, Mrs. H. E. Oswald, Mrs. John P. Miller, and Sarah Hostetler all of Portage Co., Ohio), also 5 uncles, 2 aunts, 12 nephews and 3 nieces. Services were conducted by the brethren, C. Z. Yoder, J. S. Gerig, and Alvin Miller. Texts, Gen. 5:24; I Sam. 20:3. Interment in Walnut Creek Cemetery.

"There is no death! the stars go down
To rise upon some other shore;
And bright in heaven's jeweled crown
They shine forevermore."

Mason.—Elizabeth E. (Brunk) Mason was born near Broadway, Va., May 8, 1854; died Feb. 3, 1934; aged 79 y. 8 m. 25 d. She lived her entire life not far from the place of her childhood. In the year 1873, she was united in marriage to Daniel P. Mason, who survives to mourn the departure of his loving and devoted companion of more than 60 yrs. In early life she united with the Mennonite Church and continued faithful to the end. May we all, who mourn her departure accept this loss as a providence of a kind heavenly Father; realizing it is our privilege to have the same faith in Christ and the same assurance of a home in glory which we feel she had, if we will only accept it. She had been in failing health for several years and at the end slept peacefully away. The following children survive: Mrs. Mary E. Moyers, Lebanon, Pa.; Mrs. Anna Weaver, Knoxville, Tenn.; Mrs. Rebecca Petree, Lima, Ohio; Emma, Cora, George and Perry Mason of Broadway; also one brother Frank Brunk of Maugansville, Md.; two sisters, Mrs. Otis Wilkins and Mrs. Hiram Hoover of Elida, Ohio. Funeral services were conducted Feb. 6, from Trissels Church, by Bro. Perry E. Shank assisted by Bro. Timothy Showalter. Burial in the adjoining cemetery.

Leaman.—Catharine, daughter of Martin and Catharine Rohrer, was born in Lancaster Co., Pa., Jan. 13, 1856; died at the home of her daughter (Mrs. Harry L. Landis) Jan. 17, 1934; aged 78 y. 4 d. On Nov. 14, 1876, she was united in marriage to Benjamin D. Lea-

man who preceded her in death about five and one-half months. To this union were born 4 daughters and 2 sons (Lizzie—wife of David K. Rutt, Ada—wife of John B. Kreider, Mary—wife of Harry L. Landis, Daniel R., M. Rohrer and Katie—wife of Mahlon S. Hollinger, all of Lancaster Co., Pa.). Surviving also are 25 grandchildren, 7 great-grandchildren (7 grandchildren preceded her in death), 1 brother (John S. Rohrer of Paradise), 2 sisters (Susan Hershey of New Holland and Mrs. John L. Bare of Bareville). She was in failing health for 4 years, being confined to a wheel chair over 3 years. She united with the Mennonite Church early in life and remained faithful until death. Funeral services were conducted at the home Jan. 20 by Elmer Martin and at Melingers Mennonite Church by David L. Landis. Burial in the adjoining cemetery.

"Her room is empty, all is still;
Her place is vacant, it was God's will;
So long she waited for her rest,
Our blessed Lord knew what was best."

Greaser.—Clara Ellen Greaser was born near Bloomington, Ill., June 9, 1865; died Feb. 7, 1934; aged 68 y. 7 m. 28 d. While yet a child her parents (the late Mr. and Mrs. D. H. Plank) moved to a farm near Rantoul, Ill., where Ellen grew to young womanhood. In 1883 she came with her parents to Missouri, settling on a farm near East Lynne, since which time she has lived in this community. At the age of 20 yrs. she united with the Church of the Brethren, later transferring her membership to the Sycamore Grove Church and living a consistent Christian life to the end. On Jan. 10, 1890, she was united in marriage to Henry Ulysses Greaser, who preceded her in death over 40 years ago. Two children were born to this union (Chas. Fay Greaser, with whom she made her home, and Henrietta Ursula Guengerich) both well known members of the Sycamore Church. Ellen never remarried but devoted her life to the rearing of her children and in later years, the caring of her parents, and likewise was ever ready to assist friends and neighbors in time of need and distress. She leaves her son and daughter, 9 grandchildren, 2 sisters, and 6 brothers. Funeral at the Sycamore Grove Church by I. G. Hartzler assisted by Bros. Miller and Hersberger. Text, Jno. 2:25, 26. Interment in Clearfork Cemetery.

Troyer.—Lavina Troyer, daughter of Daniel D. and Susan Schrock, was born near Sturgis, Mich., July 22, 1857; died at her late home, Goshen, Ind., Feb. 7, 1934; aged 76 y. 6 m. 15 d. When but five years old, she came with her parents to Elkhart Co., Ind., where she grew to womanhood. She accepted Christ as her personal Savior in her youth, uniting with the Clinton Frame Mennonite Church. After moving to Goshen she united with the Goshen Mennonite Church, of which she was a faithful member at the time of her death. She took pleasure in attending the services of the Church as long as she was able and during the last six years, while unable to attend services of the Church, often spoke of the joy and blessing that comes to those who are able to attend the services of the church. Death came as result of an attack of pneumonia and the effects of this disease and her general weakened condition gradually brought her to her end. She expressed willingness to depart and for the last number of weeks has been awaiting to hear the call. She would often say, "Perhaps the Lord will call me home to-day." She leaves 1 son (Jonas Troyer of Orland, Ind.), 1 daughter (Sadie Robinson, Goshen), 1 sister (Mrs. Nancy Fletcher of Middlebury, Ind.), 3 grandchildren, together with other relatives, friends, and neighbors who mourn their loss. Funeral services were held from the Culp Funeral Home, Goshen, and the Clinton Brick Mennonite Church on Saturday, Feb. 10, in charge of C. L. Grazer, assisted by S. C. Yoder and Silas Yoder. Interment in cemetery adjoining the church.

Blum.—Konrad, son of Mr. and Mrs. John Blum, was born in Bavaria, Germany, March 28, 1868; died at his home near Hydro, Okla., Sept. 25, 1933; aged 65 y. 5 m. 27 d. At an early age he was confirmed into the Lutheran Church. In 1885 he moved with his parents from Germany to El Paso, Ill., where he lived 9 years, going from there to Manson, Iowa. At the age of 28 years he united with the Mennonite Church. In 1895 he was married to Mary Zimmerman. To this union were born 7 children, all of whom are living except 1 daughter who died in infancy. In 1908 he moved with his family to Lawton, Okla., remaining there till 1911, when he moved to Hydro, Okla. After moving to Hydro he united with the Pleasant View Mennonite Church of which he remained a faithful member till death. By his death the home has lost a loving father and husband, one who was especially concerned about his family. During his illness he was a very patient sufferer, keeping his faith anchored in God. He leaves his wife, 6 children (Mrs. Dave Switzer, Thomas, Okla.; Mrs. Amos Miller, Mrs. Mervin Crawford, Lena, Minnie and John all of Hydro, Okla.), 1 sister (Mrs. John Schaeffer of Ronaka, Ind.), 3 brothers (J. C. and J. P. of George, Ia., and Phillip of Woodburn, Ind.), 5 grandchildren, and many other relatives and friends. Funeral services were conducted at the Pleasant View Mennonite Church by Bros. Alva Swartzendruber and D. R. Eister.

"Father, thou hast left us lonely,
Sorrow fills our hearts to-day;
But we hope ere long to meet thee,
Where all tears are wiped away."

Earnest.—Benjamin Earnest was born near Noble, Iowa, Oct. 1, 1861; died at the home of his daughter, Mrs. Peter Stutzman, Milford, Nebr., Jan. 30, 1934; aged 72 y. 3 m. 29 d. He was united in marriage to Katie Roth Sept. 28, 1890. To this union were born 5 sons and 1 daughter. He was preceded in death by his wife March 18, 1929, also by 1 son (Ora Clarence). Members of the family that survive him are: Nickolas, Christian, Benjamin, Elmer and Mrs. Peter Stutzman, all of Milford, Nebr., also 1 brother (Christian of Wayland, Ia.), 1 sister living in California, 20 grandchildren, and other relatives and friends. At the age of 23 he accepted Christ as his Savior and united with the Mennonite Church at Milford, in which church he labored faithfully, serving in the capacity of Church trustee for a number of years, and for many years during the latter part of his life as a Sunday school teacher. He had a great desire to attend church services and was always filling his place whenever possible. Since the year 1885 he and his family lived in the community of Milford with the exception of a few years which they spent in the state of Oregon. Since the death of his companion he lived with his daughter. For a number of years he was troubled more or less with diabetes, but nothing serious developed until the last few days of his life when complications set in from which he passed away in a very quiet, peaceful way. Funeral services were conducted by Wm. R. Bieher and Geo. S. Miller. Text, Psa. 17:15.

"Rest on, dear father, your labor is o'er,
Your willing hands will toil no more;
A faithful father, true and kind,
No friend on earth like you we'll find."

Leshner.—Israel, son of Abram and Susan (Rieff) Leshner, was born Sept. 23, 1854, in Franklin Co., Pa.; died at his home near Kauffmans Station, Pa., Jan. 28, 1934; aged 79 y. 4 m. 5 d. On Dec. 9, 1875, he was united in marriage to Nancy Horst. She preceded him in death Oct. 18, 1887. This union was survived by the following children: Mrs. Amanda Eberly, Mrs. Anna Carl, Mrs. Florence Crist and Mrs. Mary Beam. Henry preceded him in death 4 years ago. His second marriage was to Ida F. Hicks who preceded him in death March 20, 1923. The following children survive: Joseph, Clara, Irvin, Mrs. Ruth Showalter, Alice,

Bertha, and Adam. Five preceded him in death (Grace, Abram, Nora, Ida and Edna). There also survive 31 grandchildren, 10 great-grandchildren, 3 brothers (David, Jacob and Abram). He united with the Church soon after his first marriage and remained faithful to the end. He was superintendent and teacher in Sunday school for a long period of years, being one among the number to help in organization of the first S. S. at the Marion Church. His place was seldom vacant in church when health permitted. He was well liked in the community, neighbors and friends often seeking his advice because of long experience in life and many times referred to him as having remarkable memory and of being a broad-minded person. Much of his leisure time was spent in reading, mostly the Bible. He was recovering from an attack of pleuro-pneumonia and had expected to come down stairs in a few days. On Sunday evening he retired as usual and in about 15 minutes called to the family of not feeling well and in a few minutes passed away. Funeral services were held at the Marion Mennonite Church Jan. 31 by J. Irvin Lehman. Text, I Jno. 3:2. Burial in adjoining cemetery.

Horst.—Eliza (Martin) Horst was born at Dayton, Ohio, April 4, 1849; died at the home of her grandson, Oscar Weaver, near Wakarusa, Ind., Jan. 10, 1934; aged 84 y. 9 m. 6 d. She was sick only four days with pneumonia. She suffered much during her short illness but bore it patiently. She was the daughter of Jacob and Nancy Hess, and on Feb. 19, 1871, she was married to Joseph S. Martin of Elkhart Co., Ind. To this union 3 sons and 1 daughter were born (Sarah J. Weaver of Goshen, Ind.; Jacob A. Martin of Wooster, O.; Reuben S. Martin of Goshen, and John H. Martin of Dalton, O.), all of whom were present at the funeral. Joseph S. Martin died Aug. 30, 1887, at the age of 39 years. On Sept. 10, 1893, Eliza Martin was married to Jonas B. Horst of North Lawrence, O., to which place she moved, accompanied by her sons. Later she again returned to Elkhart Co., Ind., where she lived the remainder of her life. Jonas B. Horst died Dec. 12, 1926 at the age of 92 years. She was a member of the Mennonite Church for over 50 years, she and her husband having united with the Church in their early married life. She is survived by her 4 children, 10 grandchildren, 14 great-grandchildren, 1 brother (Eli R. Hess of Nappanee, Ind.), 1 sister (Mrs. Malinda Martin of Goshen, Ind.), 5 half-brothers (Amasa and Frank Hess of Elkhart, Ind.; Charles Hess of Rockford, Ill.; Chauncey and Wilson Hess of Goshen, Ind.; and 5 stepsons (Henry, Abraham, Martin, Harvey and Jonas Horst Jr.), and 1 step-daughter (Mrs. Anna Nolt). Funeral services were held Jan. 13. Bros. D. A. Yoder and Clarence Shank had charge. A short service was held at the home of her daughter C. P. Weaver's (to which place the body had been taken) and later at the Yellow Creek Church. She was buried in the adjoining cemetery beside her husband. At the home I Cor. 5 was read as a scripture text, and at the church a portion of Rev. 22, Psa. 90:10 was used as a text. R. S. M.

Bixler.—Katie, daughter of Isaac and Katharine Lehman, was born near Berne, Ind., Dec. 17, 1877; died at her home near Dalton, Ohio, of a complication of diseases Jan. 27, 1934; aged 56 y. 1 m. 10 d. At the age of 2 years she came with her parents to Wayne Co., and lived in this vicinity the rest of her life. On May 21, 1903, she was married to John D. Bixler. To this union were born 8 children. Those who mourn her departure are: her bereaved husband, 6 daughters (Esther—Mrs. Paul Amstutz, Martha—Mrs. Sylvester Lehman, Clara, Selma, Annie and Hilda), 1 son (Reuben), 1 step-son (Allen), 9 grandchildren, 2 brothers (Dan W. and Jacob P. of Orrville), 5 sisters (Mrs. Ben Geiser of Orrville, Mrs. E. P. Gerber of Kidron, Mrs. Alfred Hauiter and Mrs. Elias Falt of Dalton, Mrs. John

Boegli of Orrville) and a host of other relatives and friends. Those who preceded her in death are 1 son (Elmer), father, mother, 1 sister (Mary Ann—Mrs. Noah C. Sommer) and 2 brothers (Isaac and Christian). She accepted Christ as her Savior at an early age and joined the Sonnenberg Mennonite Church, remaining a loyal member to the end of her earthly pilgrimage. During her final illness, lasting nearly three months, she bore her suffering with Christian patience, expressed the thought that her days would be but few and showed her interest in young people by special prayer made for her grandchildren. She was always willing to lend a helping hand wherever there was need. As a mother in the home she sacrificed much for her children, working and laboring faithfully for the welfare of her family. Her work did not end here, but extended into the community and even to the far corners of the earth through the work she did in the sisters sewing circle. In the home she will be greatly missed by the surviving members who will hear her footsteps no more, nor experience the ministry of her loving hands.

"What is home without a Mother?

Tender oft repeated thought;

Yet we know not half its meaning,

Until by experience taught."

Funeral services were held Jan. 30 by J. S. Neuenschwander at the home and Louis Amstutz and S. W. Sommer at the church. Text, Acts 17:28.

Ringenberg.—Maryann Ringenberg was one of eleven children of Bishop Jonathan and Salome Smucker, and was born in Wayne Co., Ohio, Dec. 21, 1860. Later she came with her parents to northern Indiana. Of the eleven children, all but two grew to manhood and womanhood. She united with the Mennonite Church in her youth and was a devoted Christian in the church of her choice until God called her away. On Aug. 24, 1879, she was united in marriage to Henry Ringenberg of Nappanee, Ind. They began housekeeping on their farm near Nappanee and lived at the same place for 54 years, sharing the joys and sorrows of her devoted companion. Our sister was very much devoted to her brothers and sisters and their families, and when four years ago they celebrated their golden wedding with all the then living brothers and sisters and other relatives present, her cup of joy was filled to overflowing. Since that time two brothers, John Smucker of Tiskilwa, Ill., and Menno Smucker of Smithville, Ohio, have passed to their reward. To Henry and Maryann Ringenberg were born two children, Ora and Carrie. Ora passed away at the tender age of eleven years. Those who survive our sister are, her husband, daughter (Carrie Culp), 2 grandchildren (Melba and Wade Culp), 1 sister (Mrs. Ida Eigsti, Tiskilwa, Ill.), 3 brothers (Milo Smucker of Smithville, Ohio; Frank Smucker, Tiskilwa, Ill.; and Jesse Smucker, Goshen, Ind.), and a host of other relatives and friends. While our sister was not always in the best of health, yet she bore her afflictions without murmuring. Just a few days before her death she was calling on some sick folk in Nappanee. Early on Thursday morning, Jan. 4, she got very sick and in spite of all that a physician and loving hands could do she quietly passed away on Saturday, Jan. 6. Funeral services were held on the 9th and were conducted by David Metzler and Ezra Mullet at the Mennonite church on West Main St. in Nappanee. Her exact age was 73 y. 16 d. Bro. and Sister Ringenberg might almost be called charter members of the church which was organized in the fall of 1875 at Nappanee, for they both united with the Church within 6 months after its organization, and where her father, Bishop Jonathan Smucker, was pastor for so many years.

"Sleep on, beloved, sleep and take thy rest;
Lay down thy head upon thy Savior's breast;
We loved thee well, but Jesus loved thee best,
Good-night, good-night, good-night."

F. I. S.

ITEMS AND COMMENTS

Former Premier Baldwin of Great Britain, in a recent address, states that Great Britain is one of the last nations to uphold freedom of speech and of conscience. Freedom of speech and of conscience, like "state's rights," are much talked about but gradually being more and more restricted.

President Roosevelt has signed the bill appropriating an additional sum of \$950,000,000 for the civil works administration as steps are being taken to demobilize the 4,000,000 men now working under the CWA. It is the present plan to end this form of relief by May 1 or as soon thereafter as possible.

As a sign showing the present-day trend of affairs, we note a change in the nature of bills being introduced into state legislatures affecting race-track gambling. Whereas in former times such bills usually had to do with offering restrictions, most of the bills now being considered are intended to liberalize such laws.

Quite a stir is being made about the recent questionnaire sent to Chicago ministers and their astonishing responses. Among other things, these responses indicate that:

The majority of Chicago ministers register their disbelief in a personal devil.

Sixty per cent believe in angels.

Forty-one per cent doubt the existence of heaven.

Fifty-two per cent either disbelieved in a judgment day or refused to commit themselves on this question.

Eighty per cent opposed the idea of hell "as a place of burning."

Only fifteen per cent remained true to the Genesis account of the creation, the rest giving voice to evolutionary ideas.

From these facts it is evident that Chicago is a fruitful field for missionary effort, and that the place to begin is with these "blind leaders of the blind" who are betraying their trust by their heterodoxical beliefs. And so long as the leading universities and religious seminaries are in the hands of leaders whom we recognize as "Modernists" we may expect this flood of infidel oratory to keep on pouring out over the majority of the pulpits in our popular churches. America needs a REVIVAL.

QUESTION DRAWER

(Continued from page 1005)

twelve as found in Matt. 10:5-7. This is sometimes called an exclusive mission because Jesus said they should "go to the lost sheep of the house of Israel" (Matt. 10:6). But where else should they go? Israel was the chosen people, Israel had the law, Jesus came of the stock of Israel, then why should not the first efforts be made with those best prepared to receive the message which was a fulfillment of their prophecy and law? Notice that Matthew says they were to preach: "The kingdom of heaven is at hand," (10:7). Mark says of this same journey that, "they went out and preached that men should repent" (6:12). Luke records that they were instructed of Jesus to "preach the kingdom of God and heal the sick" (9:2); and in recording what they did Luke says, "They went through the towns preaching the gospel and healing everywhere" (9:6). From these facts it becomes evident that this was

not an exclusive "kingdom of heaven message" but rather it was preaching that men should repent, that the Kingdom of heaven is at hand, that men should believe on Jesus to the healing of body and soul. Even Paul in preaching the Gospel of grace and faith observed the rule "to the Jew first" (Rom. 1:16). So also the Great Commission in Acts 1:8: The disciples were to be witnesses in Jerusalem and Judea (to the Jews), in Samaria (mixed Jew and Gentile), and "the uttermost parts of the earth" (the Gentile world).

5. Why did not Christ heal the woman of Canaan's son when called on as Son of David, Matt. 15:21-24?

The woman's child happens to have been a daughter, and Jesus did heal her when called on as Son of David, (read Vs. 25-28), but He made it clear that His mission was first to the Jews. He had Jewish disciples with Him, so to avoid shocking them and to test the woman's faith he withheld her request for a brief while, (See Mark 7:24-30 for this same narrative). When He saw her great faith and pure motive He healed the daughter.

6. Why does Matthew leave Christ on earth, when the other synoptics present Him ascended to heaven?

One could ask the same question of John's Gospel. John also leaves Jesus on earth. Is it not very fitting that Matthew and John present Him on earth, and Mark and Luke ascended to heaven, and in that way place a balanced emphasis on His earthly, human side together with His heavenly, divine side? The Gospels are written to give a composite picture of His life and mission, and no rule of inspiration or revelation demands that each Gospel writer should write of everything every other one does.

Table of Contents

993—Editorial
994—The Sure Word of God
995—The Conservation of Our Distinctive Doctrines
996—From Our Mission Stations: Lima, Miner's Village, Millersville, Lancaster, Columbia, Coatesville
997—Argentine Mission News Letter
Question Drawer
998—A Message to Mothers and Daughters
Triumphant Death of a little Child
999—Sunday School Lesson
Bible Meeting Topic
1000—Field Notes
Correspondence
1002—Everyday Heroes (Poem)
Ways in which Christian Women can Give Loyal Support to the Church
1003—Brief History of Elkhart, Ind., Mennonite Church
Fifty Mennonite Leaders: John Gehhart
1004—Evangelism (Sermon)
1005—Married
Obituary
1008—Items and Comments, Announcements, etc.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"Jesus Christ the same yesterday, and to-day, and forever."

"We love him, because he first loved us." His assurance, "I will be with you, even unto the end of the world," is enough to hold our lasting gratitude toward Him to the end of our days.

One of the most sensible things that Paul ever wrote was this: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Take this advice, and you will save both yourself and others many an injury.

"What think ye of Christ? Whose Son is he?" You must answer the second question right before you can answer the first one in a way pleasing to God. To look upon Christ as even the greatest man that ever lived, and stop at that, is to make Him out a bastard and a blasphemer: for Christ claimed for Himself divine Sonship and went a step further in that He declared, "I and the Father are one." Deny the divine Sonship of Christ, and you have no scriptural ground worth standing on. Only infidels deny the Deity of Christ. He is the God-man upon whom we rest our hope.

Our best friends are not always, as we are tempted to believe, those who take our part on every occasion, who say good things about us and to us and make us feel that we are just what we ought to be and that everything is all right with us. But the one who is our real friend is the one who has our highest interests so closely at heart that he will risk getting our ill will rather than fail to warn us when we take the wrong attitude. Such a friend is ready to face the weaknesses as well as the strength of our nature before others, to help us overcome our faults; to suf-

fer with us in our own shortcomings to the end that we may be overcomers in the real sense of the word.

This kind of friendship was manifest in the attitude of Christ toward others who came to Him for advice or help. When the rich young ruler was led to believe that he had met all the conditions necessary to inherit eternal life, Jesus loved him too much to let him rest under that delusion. In this He proved Himself the real friend of that erring young man, even though His advice was spurned. If you would be a true friend to others, tell them their faults as well as their virtues.

There are several features in this year's Gospel Herald to which we wish to call the attention of our readers. The series of articles under the general head of "Fifty Mennonite Leaders," is not only bringing some valuable Church history to light but also reminds us that the Church in the past, as at present, had some faithful and efficient leaders whose example meant much to the cause of Christ and the Church in their day.

The editorials running over into the second page of the Gospel Herald, in which some of the vital issues before us are being discussed, holding forth important standards of Christian life and service, will be continued for an indefinite length of time.

We have on hand quite a large supply of articles, setting forth important principles in Christian life and faith that we mean to publish as soon as we can make room for them.

These features, in addition to the Church news coming from all parts of the Gospel field, make of the Gospel Herald a weekly message that should be found in every home. We will try to make this possible for every one giving the paper a welcome, and are ready to coöperate with any and all who are interested in bringing this about. Your prayers, suggestions, and coöperation are solicited.

MARKS OF AN IDEAL CHRISTIAN LIFE

II. Spirituality

To some people this word means the Spirit-filled life; while to others it means only the immaterial side of life, without any reference to the Holy Spirit.

This reminds us of what John teaches (I Jno. 4:1-3), admonishing us to "try the spirits whether they are of God."

Without attempting an analysis or definition of spirits, let us say that the spirituality which distinguishes the people of God from other people is that quality in life and its activities produced by the operation of the Holy Spirit in their hearts and lives. The genuineness of any one's spirituality is determined by the question as to whether it is the Spirit of God or some other spirit that dominates their lives. Let us therefore notice a few of the

Evidences of

the Spirit-filled life.

1. The fruit of the Spirit, as described in Gal. 5:22, 23—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance"—is the natural result of and the daily manifestation in the life of the spiritually-minded man or woman. When these things characterize our daily records, they are evidences that the Spirit of God rules our lives. A striking contrast with this is found in the lives of carnally-minded people, as described in Gal. 5:19-21.

2. Another test of any one's spiritual condition is the kind of language that he uses. Christ says, "Out of the abundance of the heart the mouth speaketh." Profane language does not belong to the man whose soul is filled with reverence to God. Praises to God flow from the lips of those whose souls are filled with the love of God. Idle words are strangers to those who are daily, hourly about their Father's business. Truth characterizes the language

of those whose rule is the Word of God. It is "the mouth of fools" that "poureth out foolishness." Foul language is an indication that the soul is filled with filth. The tongue ceases to be "an unruly evil, full of deadly poison," when the Spirit of God is allowed to take full possession of the soul.

3. The devotional life is another evidence of genuine spirituality. When fervent prayers, Bible reading, scriptural meditations, Christian fellowship, edifying conversation, and scriptural righteousness form a prominent part in one's daily habits, it is an evidence that the Spirit of God rules in that life. In such a life there is no room for pride, egotism, selfishness, or worldliness of any kind, for the Spirit of God and the spirit of this world do not dwell in the same heart. Every temptation that lures us into the forbidden paths of sin and makes our shortcomings evident, is a warning that we should at once draw nearer to God that He may more fully fill us with His Holy Spirit and enable us more fully to live the overcoming life.

4. Our home, business, and social life also give evidence of whether or not we are spiritually-minded. The more completely we are in the power of the Spirit the more brightly our light shines in the midst of our associations. And whether it is business or social life that is involved, it means one of two things: (1) In business: either we will conduct our business according to Christian principles or (in case we find the business such that this is impossible) we will change our business. (2) In social life: either our associates will be impressed with the fact that a consecrated, pure-minded Christian is in their presence, or our professed spirituality is faulty. For a word-picture of a spiritually-minded people, read I Pet. 2:9-12.

The reader, no doubt, thinks of a number of other evidences of the Spirit-filled life, but space forbids a further discussion of this phase of our subject here. We want to say a few things about the

Importance of

living this kind of a life. Christ touches the heart of the subject when He says that we should let our light "so shine before men, that they may see your good works, and glorify your Father which is in heaven." Not only for our own sakes but also for the sake of others, spirituality should be the foremost part of our makeup. And especially is this true of our Church leaders upon whom rests the major part of the responsibility of keeping the Church in Gospel order and in close touch with God.

If we would build up a God-honoring church, it is needful that our leaders, in the ministry and out of it, be "examples to the flock." "Be ye follow-

ers of me," means ruin unless this can truthfully be connected with "even as I also am of Christ." Our bishops, preachers, deacons, superintendents, teachers, and other leaders owe it as a special duty to God and man to have the evidences of spirituality shine out as the most prominent part of their lives. And the more responsible or honorable their position, the greater the need for their standing as shining lights before their people, "unspotted from the world," their speech "always with grace, seasoned with salt," their daily lives a safe example for others to pattern after, their prayers heard both in the secret closet and within the hearing of men, their lives an exact interpretation of the Gospel of Christ.

If we were to enumerate the results of the Spirit-filled life we would have to include all things worth having in this world and all things pertaining to the glory world. Without true Bible spirituality life is a failure; a miserable, lamentable failure. But let us mention a few things pertaining to the

Blessedness of

the Spirit-filled life. It puts us in touch with the living God from whom all blessings flow. It enables one to stand as a bright and shining light before the world, drawing others to Jesus the Savior of our souls. It puts us into the realms of the heavenlies, lifting us above the vain and foolish things of time and selfish living. It enables us not only to "have fellowship one with another" but also to say of a truth, "Truly our fellowship is with the Father, and with his Son Jesus Christ." No one can be filled with the Spirit of God without having the soul cleansed from the pollutions of a sinful life. Spirituality naturally draws one into fellowship with saints on earth, and gives one a forward look into the realms of a glorious eternity. And, finally, when we come to the end of life's journey, when this tenement of clay is dropped and we "rise to seize the everlasting prize," with glorified bodies we will meet the Lord in the air, "and so shall we ever be with the Lord."

SALT OF THE EARTH

By Jacob C. and John F. Kolb

For the Gospel Herald.

"Ye are the salt of the earth."

On the particular occasion when Jesus spoke to the twelve disciples on the Mount, He told them one fact which must have been a bit unsettling. "He said, Ye are the salt of the earth." Salt, common salt! What a name for those faithful followers who were to establish His kingdom on earth.

We need not be surprised if they objected to being called salt, because salt is so inconspicuous. About the only time you notice it is when it is

not there. It gives a flavor to all food. It keeps food from being flat and tasteless. But you never see it. It dissolves very readily, you only use a pinch of it, and yet what would we do without it. There are a great many individual Christians and sects, beside the apostles and the small band of Christ's followers, who are like salt. You never notice them. They do not stand out as leaders of the community. They are humble and inconspicuous people. But what would we do without them? Without being noticed, without being counted among the influential, they are going about their work unseen, but they are the ones who are keeping their families, their neighborhoods, their church, and their community worth living in. They give that good savor to all with which they come in contact.

Moreover, salt not only gives food its taste, but it keeps food from putrefying, it preserves it. Jesus was talking to fishermen and they understood His saying. They knew what would happen to fish in that hot climate unless it were salted. They knew how quickly meat rotted unless packed down with salt. And so with Christians. They are the salt of the earth, keeping their civilizations from becoming rotten. They are the ones who keep this world, not only from going to the dogs, but keep it fit for something better than dogs.

Salt has another quality. It not only preserves, but it cleanses. There are few more painful, but few better antiseptics than salt. It used to be the custom to wash out cuts and wounds with salt water. And speaking of the cleansing power of salt, perhaps some of you may have had our experience of wading in pools where there were big black leeches. We would find them on our legs, sucking the blood, clammy and slippery. We would find it almost impossible to get them off unless we did one thing, rub salt on them. Then how quickly they would let go. And so with these first apostles. They were sent to cleanse the world, to clean the wounds of mankind, to heal the world and rid it of all its foulness and evil. And wherever the Christians found black and evil vices sucking the life blood out of them they rubbed into that spot the salt of the spirit, and that man was clean again.

A good Christian is like salt in another way. Look at salt some time. Notice how harmless it appears. It is easy to handle, easy to ship, it needs very little care. It is stable and unchangeable. But it is composed of two very powerful and active elements, chlorine and sodium. Chlorine is a strong, penetrating gas which will overpower one in a short time and is one of the most effective bleaching agents we have. It will turn almost any material white. Sodium is a dan-

THE SURE WORD OF GOD

By D. L. Christophel

For the Gospel Herald.

VIII

To Become As One in the Faith

Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.—Jno. 17:11.

These words are full of meaning. Jesus spoke them to the Father concerning the disciples when He made His last recorded prayer. Paul wrote to the Corinthian Church to the end that there might be no divisions among them; "but that ye be perfectly joined together in the same mind and in the same judgment."

How beautiful the revelation of the Holy Spirit, that He will unfold these blessed truths for His people, the Father's children, the brethren of our Lord Jesus Christ. Isn't that wonderful? Doesn't it pay to strive after it and make the needed sacrifice for it? We do not need to make sacrifices for a good Father, but to avoid sin. The devil is the one that misleads and causes contention and disturbances. And since we have such a good Father, He does not want us to break one of the least of His commandments. Jesus said, "Wide is the gate, and broad is the way, that leadeth to destruction" and many go thereon; and strait is the gate and narrow is the way that leadeth to life eternal and few there be that find it.

If we are burdened so heavy with the cares of this life, overloaded with the things of this world, then we cannot enter in at the strait gate and the narrow way because our loads are too wide to enter in. Furthermore, we would be ashamed to be with the saints; we would not fit in there. Let us break down our self-wills and let the Holy Ghost lead and reveal the right way for us, and all be of one mind in the Lord. If we don't travel on the narrow way here, we can not step over on it after death. Let us be a true child of God.

Separation from and Nonconformity to the World

For such an high priest became us who is holy, harmless, undefiled, separated from sinners and made higher than the heavens (Heb. 7:26). If we wish such an High Priest to follow after into the holy place, then it is necessary for us to live a Spirit-filled life, separated from the world. "Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you" (II Cor. 6:17). Separation here is two-fold: (1) Separated from all worldly sin and to God Himself. It is impossible for God to fully bless and use His children who are in compromise with evil. The un-

equal yoke is anything which unites a believer and an unbeliever in a common purpose. (Deut. 22:10.) (2) Separation from evil is separation in desire, motive, and act from the world, and more especially world system; Separated from false believers or more especially false teachers who are vessels in dishonor. (II Tim. 2:20, 21; II Jno. 9-11.) (3) Separation means "not conformed" to the things of this world. (Jno. 17:15; II Cor. 6:14-18; Gal. 6:1.) (4) The reward of separation is the full manifestation of the divine Fatherhead (II Cor. 6:17, 18), unhindered communion and worship (Heb. 13:13-16), and fruitful service (II Tim. 2:21); as world conformity in value the loss of all of these, but in salvation we have free and unlimited access to all the blessings to them and Christ is the model. He was holy, harmless, undefiled, and separated from sinners (Heb. 7:26), and yet in such contact with them for their salvation that the Pharisees who illustrate the mechanical and ascetic conception of separation (Matt. 3:7) have judged Him as having lost His Nazarete character (Luke 7:39; I Cor. 9:19-23; 10:27.) How much more would Jesus Christ and the Father of lights be pleased if His professing people would be a common, plain people and would walk in God-likeness.

The Vicarious, Substitutional Suffering

In the early Church Peter speaks to the unconverted Jews: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." (1) Jesus Christ, the only begotten Son of God, conceived by the Holy Ghost, born of a virgin, called the Son of man, and His name called "Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace." He voluntarily, through love, laid down His life without guilt for us who were guilty and disobedient. But Jesus was obedient to the Father, even to the death of the cross. Jesus and Him crucified is a rock of offense and a stone of stumbling to the Jews, and even to them that stumble at the sure Word of God, being disobedient whereunto they were appointed. (2) This Rock was smitten that the Spirit of life might flow from Him that all who will might drink of the water of life. Ex. 17:6; I Cor. 10:4; Jno. 4:13, 14; 7:37-39. (3) To the Church, the foundation and the chief cornerstone (Eph. 2:20). (4) To the Jews at His first coming a stumbling stone (Rom. 9:32, 33). (5) The Jews require a sign and the Greeks (Gentiles) seek

gerous metal in a pure state and can only be kept pure by being kept under oil. It must be handled very carefully. I think it is like some touchy hot-headed people who have to be handled with gloves, who will injure and wound and harm those with whom they come into contact. And chlorine is like the Spirit of God in its power to search and cleanse. But when the Spirit of God combines with the spirit of man, be that man as active and hurtful as sodium, that combination produces a healthful, stable, pure-souled man whom we call a saint.

No wonder Christ said to such men as the fiery Peter, or the enthusiastic James and John, "Ye are the salt of the earth."

If to be a Christian is to be like salt, we have a ready and useful measure of our Christianity. For we can find our own worth by asking ourselves such questions as these: Do I give zest to life? Do I make life palatable for others? Do I make life seem more worth while, or do I add to its drabness and dreariness? And not only do I make life more palatable by bringing into life the saltiness of the spirit, but do I have the cleansing power of salt? Is my family and circle of acquaintances, my neighborhood and town the cleaner for my having lived in it? When a bad moral situation arises, or an unhappy family problem, or wayward youth or misdirected childhood, do I do anything to cleanse that situation? Am I helping to rid life of its filth and dirt, or its germs of evil and hate and wrong?

If our life is spent thus, then our life is well spent. We are then indispensable, like salt a gift of God to men and about every act there is the greatness and dignity of Him who does God's will on earth. The Mennonite Church is not a large or particularly influential group in the world to-day. In many places its name is scarcely known, but it has within it that true saltiness of the Spirit which in an unobtrusive way enables it to go about in the world, cleansing, preserving, purifying, making life worth living. And let us remember that it is not given to everyone to shine before the eyes of men, nor to go down in history as one of the great. But to everyone and every Church is given this: to be Christian men and women, a Christian body of believers, doing our indispensable (if inconspicuous) part in life, in giving it the flavor of the Spirit, in keeping it pure and sweet, in being the salt of the earth.

Cambridge, Mass.

When you hear of worthy things being accomplished in other communities, consider well whether these same things can be accomplished in your own communities.—Paul Sauder.

after wisdom. But Paul says, We preach Christ crucified; unto the Jew a stumbling block, and unto the Greeks (Gentiles) foolishness, but the foolishness of preaching the Word of God is much wiser than the wisdom of men and the so-called weakness of God is stronger than wisdom which is human wisdom in the things of God. Now if Jesus left all the glories of heaven and made the supreme sacrifice for us, is it not then worth while to be obedient to His doctrine or teaching and live in the riches of glory?

Tiskilwa, Ill.

LEPROSY AS A TYPE OF SIN

By Elias Swartzendruber

For the Gospel Herald.

Leprosy is sometimes spoken of as a type of sin. In fact, we believe some practical lessons can be taken; there are similarities. Both leprosy and sin are contagious, and must be kept under control. At Mount Sinai, in the wilderness, the Lord foretold that when Israel came into the land of Canaan He would send a plague of leprosy among them, and also gave them very definite command to keep the plague under control, that it would not spread. See Lev. 13. Leprosy was very contagious, and any one thus affected must be put out of the camp, and live alone. We wonder sometimes if the Lord did not inflict this plague upon them that we might learn some spiritual lessons from it. As there was no remedy for leprosy (only by the miraculous hand of God), so there is no remedy for sin only by the blood of Jesus. As a leprous man must be put out of the camp, so a sinner must be put out of the Church. As leprosy was contagious, so sin is contagious, and the unclean must be separated from the clean. Leprosy was to be known by the outward sign, that was given in the law of God, regarding clean and unclean. Sin is made known in the Gospel of Jesus Christ, and manifested on the outward, of the things that are in the heart.

To analyze leprosy as a symbol of soul-defilement, we think the seat of it is in the heart of man, and which may be called pride. Pride is one of the great soul-defilements, and was the cause of the first sin that was committed. Pride caused the downfall of Adam and Eve, and drove them from Paradise.

The sins of pride can not all be enumerated. The first one to name is disobedience to God, which was the sin of Adam. Jesus said, "Out of the heart proceed evil thoughts, murder, adulteries, fornication, theft, false witness, blasphemies." Then there are other sins of pride, concerning duties of one to another. It is sinful pride for any man or woman to try to outshine their

subject by gay clothing, hair-dressing, jewelry, painting or other lineries, that they may excel those about them. They have not only undue regard for their brother or sister, but they disobey the lowly Jesus who would have us to be humble.

We may not know much about the contagion of leprosy, but any one who is familiar with Church activity knows that the things we have above mentioned are very contagious in a church, and that a separation must be summoned for the purity of the Church. In a case where leprosy appeared in a garment, we notice that the warp and the woof are mentioned. These two make up the fabric that is in a garment, and between the two was found the plague of leprosy. The application of this kind of leprosy might be classed with the highly figured garments that some of our sisters wear to-day. The call for this kind of fabric is usually from the source of pride and therefore an immodesty and should be avoided. A striving to be a superior in appearance is sin.

Some time ago we reminded a young minister that as a rule Mennonite ministers do not wear ties. He soon retorted, "Oh that looks too odd." If that is all, then why should we not look odd for Jesus' sake who said, "I am meek and lowly?" We can hardly see a principle in such an answer. Some time your wife will tell you that she does not want to wear a bonnet because it looks too odd. A tie is a small thing to take offense, but it is almost a sure dividing point as to whether a man stands for a plain garb or not. Small things sometimes witness for much.

Another lesson we may take from the Bible rule to deal with leprosy; when a new case had made an appearance, and was brought to the priest for inspection, it was not always to be pronounced as clean or unclean at a first sight. If the case had a questionable appearance, it must be shut up seven days, and may be another seven days, or until it could be called either clean or unclean. Now here we think that some wide-awake Church leaders should take some lessons. If such rules were adopted in the Church to-day in regard to many new things that often come up, and which look so questionable, and like this plague would be put on probation for a time, it certainly would close a door to the devil.

Is not the Church sometimes slow to take the advantage? Jesus said, "The children of this world are wiser in their generation than the children of light."

Manson, Iowa.

The compromise method never has produced and never will produce the regenerating power in the hearts of men.—S. E. Allgyer.

KINGDOM TRUTH

By Ira D. Landis

For the Gospel Herald.

In our study of Matthew we see the word kingdom used fifty-six times in fifty-five verses. In 12:26 it is the kingdom of Satan. In 12:25 and 24:7, the kingdom, belonging to the world system. In 13:43, the Kingdom of their Father and in 26:29 the Father's. It is five times the Kingdom of God, fourteen more times Kingdom and thirty-three times Kingdom of heaven. By this latter term, literally the Kingdom of the heavens, those who saw God (5:8; Lk. 1:67-79), who waited for the consolation of Israel (Lk. 2:25), who looked for redemption in Jerusalem (Lk. 2:38) and were waiting for the Kingdom of God (Mk. 15:43; Lk. 23:51) could understand.

To the Jewish mind there were three heavens. "The stork in the heaven" (Jer. 8:7) refers to the aerial heavens, including the clouds and atmosphere around the earth. "The host of heaven" (Jer. 8:2), the sidereal. "Caught up into the third heaven" (II Cor. 12:2), beyond the stellar heavens to the place of the supreme manifestation of God's presence. It was the Kingdom of the Heavens—all three—which Jesus brought down from the "Our Father which art in the heavens" (Matt. 6:9). It was to magnify His law and make it honorable (Isa. 42:21; Matt. 5:17) that every mouth may be stopped and all the world become guilty before God (Rom. 3:19), that is, under the curse (Mal. 4:6). But at the same time through this Kingdom man may know the way (Isa. 35:8), have the truth about God and His purposes (Jno. 18:37), and the life (Jno. 10:10) to hallow His name, bring in His Kingdom, and do His will (I Jno. 3:22); with the spur to life, namely immortality (II Tim 1:10) ever before us, and blessedness our present portion (Matt. 5:3-12) by translating us into this Kingdom (Col. 1:13).

"Now after that John was put in prison, Jesus came into Galilee . . . saying, The time is fulfilled, and the Kingdom of God is at hand" (Mk. 1:14, 15). Time fulfilled (cf. Gal. 4:4, 5)? What time? Greater part of the Seventy Weeks of Daniel (9:24-27). Daniel predicts therewith "the Kingdom of the God of Heaven" (2:44). John starts out with part of this name: Kingdom of heaven (Matt. 3:2), and Jesus (according to Mark) following him, starts preaching with the other name: Kingdom of God (1:14, 15). Jesus preached the Gospel (Matt. 26:13), the Gospel of the Kingdom (Matt. 9:35), Gospel of the Kingdom of God (Matt. 1:14), the Kingdom of God (Lk. 8:1), and the Kingdom of the heavens (Matt. 4:17). Might these terms be synonymous?

The Kingdom of the heavens is found only in Matthew, but here thirty-three times. We shall first notice fourteen cases where it is used interchangeably with the Kingdom of God.

Matt. 4:17—"From that time Jesus began to preach and to say; Repent: for the KINGDOM OF HEAVEN is at hand."

Mark 1:15—"And saying, the time is fulfilled and the Kingdom of God is at hand: Repent ye and believe the Gospel."

Matt. 5:3—"Blessed are the poor in spirit, for theirs is the Kingdom of HEAVEN."

Luke 6:20—"Blessed be ye poor, for yours is the Kingdom of God."

In Matt. 5:3-10—"Theirs is the KINGDOM OF HEAVEN," "called least in . . . and . . . great in Kingdom of HEAVEN" (v. 19) and "In no case enter the Kingdom of heaven" (5:20; 7:21). In the midst of these in the Sermon on the Mount He says in our prayer life we are to put THY KINGDOM first (6:10) for THINE IS THE KINGDOM (6:13). So also live, because in it (5:3, 10). Seeking "first the KINGDOM OF GOD and his righteousness, and all these things shall be added unto you" (Cf. Luke 12:31).

Matt. 8:11—"I say unto you that many shall come from the east and the west and shall sit down with Abraham, and Isaac, and Jacob in the Kingdom of HEAVEN. But the children of the KINGDOM shall be cast into outer darkness: there shall be weeping and gnashing of teeth."

Luke 13:28—"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob in the KINGDOM OF GOD and you yourselves thrust out. They shall come from the east and the west and the north and the south and shall sit down in the KINGDOM OF GOD."

Matt. 10:7—"As ye go preach, saying the KINGDOM OF HEAVEN is at hand."

Luke 9:2—"And he sent them to preach the KINGDOM OF GOD and to heal the sick (Cf. Message of Seventy—Luke 10:9, 11); The Kingdom of God is come nigh unto you."

"Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding he that is least in KINGDOM OF HEAVEN (Matt. 11:11)—least in Kingdom of God (Luke 7:28)—is greater than he."

Matt. 11:12—"From the days of John the Baptist until now the KINGDOM OF HEAVEN suffereth violence."

Luke 16:16—"The law and the prophets were until John; since that time the KINGDOM OF GOD is preached and every man presseth into it."

Matt. 13:11—"Because it is given unto you to know the mysteries of the KINGDOM OF HEAVEN, but to them it is not given."

Luke 8:10—"Unto you it is given to know the mysteries of the KINGDOM OF GOD: but to others in parables."

Mark 4:11—"Unto you it is given to know the mysteries of the KINGDOM OF GOD: but unto them that are without, all these things are done in parables."

Matt. 13:31—"The KINGDOM OF HEAVEN is like to a grain of mustard seed."

Mark 4:30, 31—"Whereunto shall we liken the KINGDOM OF GOD? It is like a grain of mustard seed."

Luke 13:18, 19—"Unto what is the KINGDOM OF GOD like? It is like a grain of mustard seed."

Matt. 13:33—"The KINGDOM OF HEAVEN is like unto leaven. . . ."

Luke 13:20, 21—"Whereunto shall I liken the KINGDOM OF GOD? It is like leaven."

Matt. 18:3—"Except ye be converted, and become like little children, ye shall not enter the KINGDOM OF HEAVEN."

Mark 10:15—"Whosoever shall not receive

the KINGDOM OF GOD as a little child shall not enter therein" (Luke 18:16).

Matt. 19:14—"Suffer the little children and forbid them not, to come unto me, for of such is the KINGDOM OF HEAVEN."

Mark 10:14; Luke 18:16—"For of such is the KINGDOM OF GOD."

Matt. 19:23—"Verily I say unto you, that a rich man shall hardly enter the KINGDOM OF HEAVEN."

Mark 10:23—"Jesus saith . . . unto his disciples, how hardly shall they that have riches enter into the KINGDOM OF GOD."

Matt. 19:23—" . . . Enter the KINGDOM OF HEAVEN"—above.

Matt. 19:24—"It is easier for a camel to go through the eye of a needle than for a rich man to enter the KINGDOM OF GOD."

Out of the twelve Kingdom of Heaven parables nine are peculiar to Matthew. Three of these have a partial parallel, Matthew using Kingdom of Heaven; Mark and Luke, of God. (1) In Matthew 13:24 "The Kingdom of Heaven is likened unto a man, which sowed good seed in his field: and while men slept"—giving the Parable of the Tares. In Mark 4:26—"So is the Kingdom of God, as if a man should cast seed into the ground; and should sleep"—giving the parable of the seed growing secretly. (2) In Matthew 22:2—"The Kingdom of heaven is like unto a certain king which made a marriage for his son"—giving the marriage of the king's son. In Luke 14:15—"Blessed is he that shall eat bread in the Kingdom of God. Then said he unto them, A certain man made a great supper and bade many"—giving them the Parable of the Great Supper. (3) In Matthew 25:14—"The Kingdom of heaven is as a man travelling into a far country"—and gives the parable of the talents. "Because they thought (Luke 19:11) the Kingdom of God should immediately appear," He gave the parable of the pounds.

It appears that Matthew uses Kingdom of heaven instead of Kingdom of God (1) in the same sense as the prodigal in his confession: "I have sinned against HEAVEN and before thee" (Luke 15:18, 21); (2) to reveal to the Jews (for Matthew wrote to the Jews) that because their dilemma was due to sin, the salvation from it must come from the HEAVENS and be heavenly in all its forms.

Matthew uses Kingdom in the following instead of Kingdom of God:

Matt. 4:23—"Jesus went about all Galilee, Preaching the Gospel of the Kingdom. . . ."

Mark 1:14—"Jesus came into Galilee, preaching the Gospel of the Kingdom of God."

Matt. 9:35—"Jesus went about all the cities and villages teaching . . . and preaching the Gospel of the kingdom."

Luke 8:1—"He went throughout every city and village, preaching and shewing the glad tidings of the Kingdom of God. . . ."

"Verily I say unto you, there he some standing here, which shall not taste of death—

"Till they see the Son of Man coming in His kingdom" (Matt 16:28).

"Till they have seen the Kingdom of God come with power" (Mark 9:1).

"Till they see the Kingdom of God" (Luke 9:27).

Matthew says "My Father's," Mark says, "Kingdom of God," in the following:

26:29—"But I say unto you, I will not drink henceforth of the fruit of the vine, until that day, when I drink it new with you in my Father's Kingdom." Mark 14:25—"Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God."

Matthew says Righteousness, Luke says Kingdom of God.

Matt. 5:10—"Blessed are they which are persecuted for righteousness' sake; for theirs is the Kingdom of heaven."

Luke 18:29, 30—"Verily I say unto you there is no man that hath left houses or parents, or brethren or wife or children for the KINGDOM of God's sake, who shall not receive manifold more in this present time and in the world to come life everlasting."

Here Kingdom of heaven in Matthew is analyzed in Luke: the present time and life everlasting.

Life and Kingdom of God are interchanged in:

Mark 9:43-47—"Wherefore if thy hand (43) or foot (45) offend thee; cut it off: it is better to enter into LIFE maimed or halt. . . . But if thine eye offend thee, pluck it out: it is better for thee to enter into the KINGDOM of GOD with one eye. . . ."

Comparing this with Matthew 18:8, 9, the first is LIFE and the second is LIFE also.

Regeneration is necessary for entrance into the Kingdom of God (Jno. 3:5). That entrance is by the door (Jno. 10:9) believing in the King of the Kingdom giving us eternal life (3:15) and everlasting life (3:16). With John from henceforth LIFE is used instead of Matthew's Kingdom of heaven, and Kingdom, and Kingdom of God of the synoptists.

Jesus also says to the rich young ruler: This do, and thou shalt LIVE" (Lk. 10:28); "Thou art not far from the Kingdom of God" (Mk. 12:34).

Church and Kingdom of heaven are synonymous in Matthew 16:

V. 18—"Thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it."

V. 19—"And I will give unto thee the keys of the kingdom of heaven Kingdom truth was the message of John the Baptist (Matt. 3:2), of Jesus from the beginning (Mk. 1:14, 15) and throughout His ministry (Lk. 4:43; 8:1). It was His message for the twelve (Lk. 9:2), for the seventy (Lk. 10:9, 11), and for all (Lk. 9:60); even during the forty days He was speaking of the things pertaining to the KINGDOM OF GOD (Acts 1:3)—although some would have it postponed and claim Christ didn't know what He was speaking.

(To be continued)

"Set your affection on things above, not on things on the earth."

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house: thy children like olive plants around thy table.—Psalm 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

IN MEMORY OF A FAITHFUL MOTHER

Art thou near me, spirit mother,
When in the twilight hour,
A holy hush pervades my heart
With a mysterious power?
While eyes of dreamy tenderness
Seem gazing into mine,
And stir the fountains of my soul,—
Sweet mother, are they thine?

Is thine the blessed influence
That o'er my being flings
A sense of rest, as though 'twas wrapped
Within an angel's wings?
A deep abiding trustfulness,
That seems an earnest given
Of future happiness and peace
To those who dwell in heaven?

And often when my footsteps stray
In error's shining track,
There comes a soft, restraining voice
That seems to call me back.
I hear it not with outward ears,
But with a power divine,
Its whisper thrills my inmost soul.
Sweet mother, is it thine?

It well may be, for know we not
That beings all unseen
Are ever hovering o'er our paths,
The earth and sky between?
They're with us in our daily walks,
And tireless vigils keep
To weave those happy fantasies
That bless our hours of sleep.

Oh, could we feel that spirit eyes
Forever on us gaze,
And watch each idle thought that threads
The heart's bewildering maze;
Would we not guard each careless word,
All sinful feelings quell,
Lest we should grieve the cherished one
We loved on earth so well?

—Sel. by Emma R. Denlinger.

BUG POISON NOT FOR BOYS

Denny and his father met after school hours when the following conversation regarding drill in hygiene and tobacco, took place as they walked side by side on the way home.

"Father," inquired the boy, "did you know there are nearly a million teachers in the United States?"

"I did not know it Denny," answered his father, "how did you find that out?"

"Our teacher told us to-day. And did you know that they were organized, Father?"

"I did not know that either. What do they call themselves?"

"The National Education Association. They publish a magazine, and other things."

"Well now, my boy, that is interesting. But what about it?"

"The teacher put on the wall to-day a chart, which they have printed."

"What about the chart? What did you learn?"

"It was about tobacco."

"Now I am interested. I hope it is a good chart—one that you understand, one you can remember."

"I'm sure it is good. Our teacher wants us to study it carefully, and learn it all by heart."

"Have you committed any of it to memory, yet?"

"Yes—some of it. I expect to know it all in a few days. It tells what some great men think of tobacco."

"Who are these men, and what do they say about it?"

"Walter Johnson is one of them."

"Why, who is Walter Johnson? I thought you said they were great men. I do not know him."

"You don't know who Walter Johnson is, Father? I am surprised. He has been the main pitcher of the Washington Senators for more than twenty years."

"Why, that's so. I had forgotten that. What does he say about tobacco?"

"He says: 'I have seen the careers of several promising young ball players ruined by the use of tobacco. Cigaretts are ruinous to health and morals, and my advice is to let them alone.'"

"I believe he is right. Don't forget what Mr. Johnson said. What other great men does the chart tell about?"

"President Hoover's teacher at Stanford University—Dr. David Starr Jordan."

"He is known to be one of the greatest teachers America has ever had. What did he say?"

"Your first duty in life is to your afterself. So live, that the man you ought to be may in his time, be possible, be actual."

"Fine of Dr. Jordan. Do you know any more of them?"

"Yes, I learned one other."

"Whose was that?"

"Henry Ford's."

"He is a great American. Few are better known around the world. What does he have to say about tobacco?"

"Boys, through cigarette, train with bad company. The cigarette drags them down."

"That is a very good chart. I hope you will learn all of it."

"All the boys and girls are learning it. And, Father, already several of the boys who have been smoking say they are going to quit!"

"I am glad to hear that. It will make your whole school better."

"That's what the teacher says."

Several days after this conversation, the father and son had more than one talk on references to evils of tobacco on the school chart. Outside informa-

tion was also thoroughly reviewed, which was added to that already given by the teacher. They were sitting on the porch when Denny suddenly spoke:

"Say, Father, I've been thinking of what you told me about tobacco the other day."

"That so, Denny. I am certainly glad you do not forget what I tell you. It is one of the best things in the world to have a good memory."

"I remember, Father, that you said folk should not use tobacco because it was a poison, a rank poison—a kind to be afraid of, while boys are growing up, and afterward."

"Yes, the tobacco plant contains several poisons, among them one that is called nicotine, which is in fact, very deadly."

"Oh, yes. And, too, I remember now that in our history lesson the other day, the teacher told us that in colonial days in America the Indians put nicotine on their arrow points to poison the white men and kill them."

"I don't doubt that at all. Only one other poison, called prussic acid, will kill quicker than nicotine. A drop of nicotine on an Indian's arrowhead would kill a man even quicker than any other poison known to the red men if the arrow made only a little cut on any part of his body."

"But, Father, why did God make such a poisonous plant?"

"I think I can answer that best by telling you a short story."

"Good! I would like to hear it very much," said Denny.

"Well, this is the way it was: One day I was in the Yakima Valley in central Washington. They told me there was a large apple orchard, containing two thousand trees, just a few miles out from the county seat. I said I would like to see it. They arranged for me to visit the orchard, and on that beautiful September day it was a glorious sight to see every tree loaded down with apples; great, red, juicy specimens, and to my surprise—every apple seemed to be perfect!

"I asked the man who had charge of the orchard how he could raise such perfect apples on all his trees. He said he did everything for them that was good for apple trees, but he found that there was one thing more important than anything else."

"What is that?" I asked.

"I must carefully spray my trees, in order to kill the bugs, worms, lice, and insects. Nothing else is more important," he answered.

"What do you use as a spray?" I asked him.

"He replied. 'A preparation called Black Leaf Forty, made from nicotine. It is such a strong poison that when you mix one drop of nicotine in two

(Continued on page 1015)

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE GOSPEL OF THE KINGDOM

OUTLINE STUDY

Lesson for March 11, 1934.—PARABLES OF THE KINGDOM.

Lesson Scope.—Matt. 13:1-52.

Lesson Text.—Matt. 13:31-33, 44-52.

Time and Place.—Summer, A. D. 28; By the Sea of Galilee, near Capernaum.

Leading Character.—Our Lord Jesus Christ.

Golden Text.—Of the increase of his government and peace there shall be no end.—Isa. 9:7.

Points for Meditation:

1. Teaching by parables.
2. Parable of the mustard seed.
3. Parable of the leaven.
4. Parable of the hidden treasure.
5. Parable of the merchantman seeking goodly pearls.
6. Parable of the drag-net.
7. Parable of the householder.

Introductory Thoughts.—One of Christ's favorable methods of teaching was that of teaching by parables. At one place we are told that without parables He did no teaching. On several occasions He explained that the reason He taught in this way was that He might not be offensive to His enemies who were wilfully blind, referring to prophecy as foretelling that this should be one of His favorite methods of teaching. This method has a number of points in its favor, making the teaching clearer to those who have a desire to understand. It is the illustration method, using familiar object-lessons to enable the hearer to grasp new truth. In the thirteenth chapter of Matthew we have seven of these parables illustrating different phases of the Kingdom. These Kingdom truths make not only interesting reading but give us a clearer insight into the things pertaining to the Kingdom than we could possibly be able to get in any other way.

LESSON COMMENTS

Growth of the Kingdom (31-33).—

This is explained in two parables; that of the mustard seed and of the leaven. The first represents the outward or visible growth. As the mustard seed develops from "the least of all seeds" into "the greatest among herbs," so the Kingdom of Christ upon earth, otherwise known as the Church, had a very small beginning but has kept spreading forth its branches until it is nearing "the uttermost part of the earth."

Coming to the parable of the leaven, we have another vision of the growth of this Kingdom. Leaven, as we understand, when mentioned in Scripture, is used as a type of sin. In many places in Scripture we are told of the alarming growth of sin and apostasy in the Church preceding the second coming of our Lord. The same theories that a few generations ago were preached by such men as Paine, Voltaire, Hume, Ingersoll, and others as being in opposition to Christianity are now given an ecclesiastical coat and handed out over Modernist pulpits as "christianity." The same leaven that was first introduced into Eden by the arch enemy of souls, and later preached

by the gnostics in the early days of Christianity, is now being nourished by the skeptics of the present time and misnamed "Modernism." The leaven is working; let all Christian people beware!

Riches of the Kingdom (44-46).—This is held forth in two parables; one in the form of a treasure hidden in the field and valued as being worth more than all other treasures put together, and the other in the form of the pearl of greatest price. Both are impressive object-lessons representing the riches of the Kingdom as exceeding in value all other riches combined. Well may our Savior say: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" The story of the rich man and Lazarus illustrates the same important fact. The first and greatest objective to be sought in life is "the kingdom of God and his righteousness."

Parable of the Drag-net (47-50).—This is the summary of the seven parables recorded in this chapter, four of which have already been commented upon. It represents the final phase of the Kingdom on earth, and tells of the

judgment that follows. From this there is no escape. It may be possible for small fishes to escape through the meshes of a net, or to burrow in the mud as the net is dragged over them, but it is not possible for any one to escape from the great drag-net of which we read in this parable. Judgment is sure. The good will be gathered into vessels, and the bad will be cast away. The wicked will be severed from among the just, and will be cast into the furnace of fire. "Wailing and gnashing of teeth," describes their ravings in eternity.

The Conclusion (51, 52).—"Have ye understood all these things?" is our Savior's concluding question. Upon receiving an affirmative answer He continued: "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasures things new and old;" a great contrast with the lot of those who in the end will be cast into the furnace of fire. This is the day of opportunity. They are wise who improve their opportunity, seeking first the kingdom of God and His righteousness, and in the bright hereafter, and after having received the "Well done" from the lips of the Righteous Judge, "will shine as the stars forever and ever."—K.

Bible Meeting Topic

BIBLE PRECEPTS AND EXAMPLES—RETURNING GOOD FOR EVIL (Jr.).

—Rom. 12:17-21; I Pet. 2:18-25

Topic for March 11

MOTTO

"Overcome evil with good."

OUTLINE STUDY

I. The Precept

1. Of Jesus:
 - a. About the smitten cheek.—Matt. 5:38, 39.
 - b. About going to law.—Matt. 5:40.
 - c. About going the second mile.—Matt. 5:41.
 - d. About treatment of enemies that injure.—Matt. 5:43-45.
2. Of His Apostles:
 - a. Peter.—I Pet. 3:9-17.
 - b. Paul.—Rom. 12:17-21.
 - c. James.—Jas. 5:6-9.
 - d. John.—I Jno. 4:10, 11.

II. The Example

1. Of Jesus.—Luke 23:34; 23:9; 9:51-56.
2. Of Stephen.—Acts 7:59.
3. Of Paul.—Rom. 9:1-5.
4. What we are to follow.—I Pet. 2:20-24.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Love."
2. The Teaching of Jesus and His Disciples.
 - a. The difference between old time and now.
 - b. The difference between Christians and worldlings.
 - c. What we do when mistreated.
 - d. What to do to those who speak evil.

- e. How to treat our enemy when he needs help.
- f. How to overcome evil.
- g. Examples of "coals of fire."

For Seniors.

1. The Teaching and Practice of Christ and His disciples on Nonresistance.
2. The Triumph of Love over Hate.
3. How to Meet the Standard in Our Own Heart.

PERSONAL THOUGHT

If God can love us when we are enemies to His cause, why should we not love our fellowmen who are enemies toward us?

SEED THOUGHTS

Faith of our fathers! we will love
Both friend and foe in all our strife;
And preach Thee, too, as love knows how,
By kindly deed and virtuous life.
—F. W. Faber.

BUG POISON NOT FOR BOYS

(Continued from page 1014)

thousand drops of water, and throw it up a tree in the finest spray, it kills every insect or worm that it touches.' Then he added, 'I have tried all kinds of sprays, but this nicotine is the best bug poison that is made!'

"Say, Father, is that so, God must have made the tobacco plant grow for a bug poison."

"That's what I think, and I do not believe bug poison is good for boys." —John K. Odell in *Light and Life Evangel*.

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THURSDAY, MARCH 1, 1934

Field Notes

Change of Address.—John D. Risser and family, also Noah H. Martin and family, from route 6 to route 4, Hagerstown, Md.

Bro. S. E. Allgyer of West Liberty, Ohio, preached for the congregation at Mattawana, Pa., on Tuesday evening, Feb. 20.

An interesting writeup of the annual Mennonite conference, held at Trenque Lauquen, Argentina, S. A., will appear in next week's Gospel Herald, the Lord willing.

A Christian life conference was announced for Springs, Pa., over the week-end of Feb. 25, with Brethren A. J. Metzler and E. C. Bender as the principal instructors.

A Bible conference is to be held at the Mennonite mission in Canton, Ohio, from Friday evening to Sunday evening, March 2-4. Instructors, O. N. Johns and S. E. Allgyer. D.

Baptismal services were appointed for Sunday, Feb. 25, at Hesston, Kans., where there were eight applicants for membership. The afternoon was to have been given over to a members' meeting, at which the problems and plan of the congregations were discussed.

Bro. J. R. Shank of Versailles, Mo., reports active work in the region of the Lake of the Ozarks. One precious soul was received into the fold of Christ at Carver, Mo., on Sunday morning, Feb. 18. May the good work go on.

We regret to learn that Bro. David Kennel, superintendent of Coatesville, Pa., Mennonite Mission, has been suffering from heart attacks. May God restore his physical heart to normal health, and make it strong as his heart of faith.

Feb. 19 marked the beginning of two weeks of work in a course of study on teacher training at the Springs, Pa., Mennonite Church, with Bro. Ezra Bender of Martinsburg, Pa., as instructor. This meeting is to close March 3.

Three new members were received into the Scottdale Mennonite Church on Sunday, Feb. 18. The brotherhood at Scottdale is looking forward to a series of meetings in the near future, to be conducted by Bro. J. D. Mininger of Kansas City.

Bro. Henry Weldy for many years a faithful minister at Wakarusa, Ind., is reported as being seriously ill. Bro. Weldy has been a faithful pillar of the faith for several decades, and his many friends will be glad to see him restored for further usefulness.

The regular monthly Bible conference at the Columbia, Pa., Mission is to be held on Saturday evening, March 3, and all day Sunday, March 4. Theme: a continued study in Revelation. Instructors, Christian K. Lehman and Clarence Ramer. Com.

An overflowing crowd is reported from Lancaster, Pa., where a farewell meeting for the departing missionaries for Africa was held on Sunday Feb. 18. The text used on this occasion by Bro. J. H. Mosemann Jr., one of the missionaries under appointment who are now on their way to Africa, was Jno. 17:19: "For their sakes I sanctify myself."

A brother writes us from Baden, Ont., under date of Feb. 20: "The first short term Bible school for this community is being held in the Steinman A. M. Church west of Baden. The reported enrollment to date is 67. Bro. J. R. Bender is principal of the school, and Bros. N. Litwiller and J. O. Jantzi are assistant teachers. We ask an interest in your prayers."

We are indebted to Bro. G. J. Lapp of the India Mission for sending us a number of newspaper clippings telling of the destructive earthquake that struck northeastern India a little over a month ago. The death toll reached into the thousands and there was a property loss mounting up into the millions. The region around Dhamtari seems to have escaped, save a few slight but alarming tremors. It is an-

other illustration of the uncertainty of life.

Elizabethtown, Pa.—Arrangements have been made for a missionary program for young people's meeting to be held on Sunday evening, March 11, at 6:30 o'clock at the Elizabethtown Mennonite Church. Sister Anna Engle, Mt. Joy, Pa., returned missionary from Macha Mission, (Brethren in Christ), North Rhodesia, South Africa, will speak. Sister Engle will also speak at the Mt. Joy Mennonite Church on Sunday evening, March 25, 1934. E. O. B.

Called Home.—Word reaches us that Bro. John G. Ebersole, for many years a faithful bishop in the district including congregations in the western part of Lancaster County and Swopes and Stricklers congregations in Dauphin Co., Pa., passed to his eternal reward and funeral services were announced for Rissers Church near Elizabethtown, Pa., to be held on Thursday of last week. He was a faithful pillar of the faith, decidedly a man of prayer. Fortunately for the membership in his district, an experienced bishop is there to carry on the work

The brotherhood at Scottdale enjoyed and were edified in a refreshing service on Thursday evening of last week. There were present, Bro. S. E. Allgyer of West Liberty, Ohio, who delivered the sermon; also Bro. J. B. Smith of Elida, Ohio, who took an active part in the meeting. Bro. Allgyer was accompanied by his wife and daughter, Sister Eva Mae Troyer, and son John, all of West Liberty. Bro. Smith was accompanied by his sons George and Paul. The Allgyers were on their way home, while the Smiths were on their way to Lancaster, Pa.

A brother writes: "What was the most inspiring and most farreaching missionary meeting ever held by the Lancaster Conference was held in New York City, when 471 friends of the outgoing missionaries assembled in devotional meetings and the final wave of the hand as the Deutschland track was closed behind them. Reconsecration, zeal for greater loyalty and service were indelibly impressed upon all as the consecrated departed to glorify God in Tanganyika." The missionaries sailed for Africa at midnight, Feb. 22, and the friends returned soon after to their homes, most of them in Lancaster Co., Pa. May the Lord direct and overrule in all things.

There should be in your and my life a recognition of our own unworthiness as compared with the Infinite One whom we see not, yet love.—C. F. Yake.

Correspondence

Midland, Mich.

Greetings in Jesus' Name:—On Feb. 11 Bro. Menno Eash, bishop of the congregation at Fairview, Mich., came into our morning services, unexpected to us, and according to our wishes delivered the message for us. Text, Matt. 5:13, 14. We thank God for the message, and are always glad to have ministers come and worship with us and be willing to be used.

On Feb. 25 we begin the study of the book of Colossians in our Sunday evening meetings. Bro. Albert Wyse is appointed to have charge of this study.

The officers of our Sunday school who are serving the first six months of this year are as follows: Supts., Clarence Yoder, Oscar Wyse; Prim. Supts., Monroe Wyse, Ray Bontrager; Chors., Ernest Bontrager, Melvin Yoder; Sec.-Treas., Myron Short, Otis Yoder; Mods. of Y. P. M., Ernest Bontrager, Otis Yoder, and F. F. Bontrager as third member of the committee.

A number of our young people are attending the two-week Bible school in Fulton Co., Ohio.

We ask an interest in the prayers of all God's people for the work at this place.

In His service,

Feb. 18, 1934. F. F. Bontrager.

Morrison, Ill.

Dear Herald Readers, Greetings:—Truly the Lord has done great things for us for which we should praise Him continually. On Dec. 31 we reorganized our S. S. with the following results: Supts., Daniel S. Deter, Ira Deter; Sec.-Treas., Ethel Zook, Cecil Nice; Chors., Beulah Nice, J. Kore Zook. Recently a young people's Bible meeting was organized, Bros. Aaron Nice, Daniel S. Deter, and J. Kore Zook serving on the program committee. This field of service had been discontinued some years ago.

From Jan. 28 to Feb. 4 our pastor, Bro. J. Kore Zook, conducted a series of meetings for us. The Word was given with power. While there were no public confessions, souls were blessed, the Church strengthened and encouraged. Interest and attendance were good considering the cold weather that prevailed that week. May the Lord abundantly bless the brother for his untiring efforts. We have been without a resident minister for a number of years. Our prayers have been answered, and indeed we are thankful for the fellowship of Bro. Zook and family. They recently moved to their permanent home Northwest of Morrison, previously living in Sister Lizzie Nice's home. Bro. Zook expects to spend a few days this week in Iowa, in

interest of the Lord's work. Sister Beulah Nice has accepted a position at Harrisburg, Pa. We miss her.

Pray for the little flock here, that pastor and congregation may work together for the salvation of the lost in this community. Visitors are always welcome.

Feb. 19, 1934. Mary E. Deter.

Portland, Oreg.
(2235 N. W. Xavier)

Dear Herald Readers:—"The harvest truly is plenteous but the laborers are few." Much is said these days about jobs, low price of wages and scarcity of money, but there is one large concern which is needing much help and offers large returns to its laborers. This concern is engaged in saving lost souls, and there are never too many workers. The time is fast passing by, and many souls are lost. Let us be up and doing while it is day.

The Lord has been very gracious to us here! He leads us into green pastures and through valleys. The field is ripe. Two young girls stood for Christ a few weeks ago, but have not been willing to go all the way with Christ. Pray for them, that their home and community influences may not hinder them and that God's people may be a true witness and a help to them. Many of the mothers with whom Sister Viola Wenger has Bible study are giving expression to their appreciation of the truths learned and their desire to walk nearer to God. Pray for these, that as they receive light they may walk in it.

Our pastor, Bro. P. N. Roth, has been holding meetings at Albany. During his absence Bros. Henry and Orrie Yoder brought the messages.

The latter part of next month we are planning to have revival meetings, in charge of Bro. James Bucher of California. Pray that we as Christians may be in the right relationship with our God, and that He may use us in saving souls. "It is good for me to draw near to God." "I exhort therefore that first of all supplications, prayers and intercessions be made for ALL men."

Feb. 19, 1934. Myrtle Miller.

Rensselaer, Ind.
(Burr Oak congregation)

Greetings:—We can again thank our heavenly Father for the many blessings that we enjoyed the past year. We started the New Year with special song service every Sunday evening for a half-hour before regular services which seems to be of great interest.

We were again reminded that our days are numbered, as one of our dear friends (who was an invalid for a number of years) passed to her home in

glory Feb. 14. Her life was a lighthouse to the rest of us, as she always seemed so cheerful.

The Cor. Sec. had the privilege of taking the short Bible course at Goshen College last month, which was of great interest and we want to encourage others to join in the course next year.

We trust the Herald readers may remember us in their prayers, that we may be true witnesses for Him.

Feb. 20, 1934. Alice Yoder.

South Boston, Va.
(Ebenezer Church)

Greetings in Jesus' Blessed Name:—May we as followers of His do more for the cause of Christ this year than we have done in the past. Let us not be led away with the errors of the wicked, but "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

On Feb. 7 Bro. David Garber came here and gave us an uplifting sermon. He made it plain to us that we should study God's Word more. By neglecting to study we lose many blessings. We are commanded to "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (1 Tim. 2:15).

On Feb. 16 we had with us Bro. Clarence Ramer, wife, and baby of Duchess, Alta. Bro. Ramer gave us three stirring messages. On Saturday evening his text was "Principles of Self-Control." Bro. Ramer made it plain to us if we receive God's blessings we are to do as the Lord tells us. We cannot lose self-control and disobey God and receive His blessings. Sunday morning subject was "Christian Progress." Text, Heb. 6:1. Bro. Ramer says we are not to stop here. We are to go on stepping upwards for the Lord God has given us ministers and deacons to show us the right way to glory. The last message the brother gave at this place was taken from Prov. 29:25. "The fear of man bringeth a snare but whoso putteth his trust in the Lord shall be safe." The fear of what man will say is keeping souls out of glory. The fear that man will point a finger of scorn at us we fail to trust in the Lord and so it bringeth a snare. The fear of man makes cowards of us. Our brother pointed us to Daniel and the three Hebrew children who were not afraid of what man could do to them, but they put their full trust in God and they were safe. We appreciated these messages. Pray for those who needed the messages but did not accept them.

Our minister, Bro. John Garber, and family are away at this writing. We miss them very much, but I suppose when they return his cup will be run-

(Continued on page 1021)

Miscellaneous

DIFFERENT

That ye henceforth walk not as other Gentiles walk.—Eph. 4:17.

God's standard for His people
Has always been the same.
A call to separation
Down through the ages came,
He wants us to be holy,
This challenge still is hurled,
That His peculiar people
Be different from the world.

Yes, different in our conduct
From others round about
Our lives are speaking louder
Than sermon, songs or shout.
So let us then be careful
That all men in us find
A life that speaks for Jesus,
Forgiving, courteous, kind.

And different in our clothing,
We do not need to guess
For God has plainly told us
How women ought to dress.
"The woman shall not wear
A mannish garb," says He,
For all that do so shall
Abomination be.

He furthermore declares
That Godly women dress
In modest, plain apparel
And thus His Name confess.
No gold, or pearls for Christians,
No bobbed hair, painted face,
No knee length skirts, we're different,
Redeemed by saving grace.

In conversation also,
By this may all men know,
For from the heart's abundance
The mouth will overflow.
The worldling's mouth is filthy,
His talk is foolish, light,
The Christian's talk is different,
Because his heart is right.

Companionships are different,
No fellowship have we
With those who walk in darkness,
What concord can there be?
In business, marriage, social life,
Oh, these are Satan's snares.
"Come out * * and be ye separate,"
The Word of God declares.

The reason we are different—
To God we give the praise,
He changes our hearts completely
And orders all our ways.
Lord, keep us always different
In conduct, dress, and talk
Not walking, as the Scriptures warn,
As other Gentiles walk.

—A. Quinn, in Evangelical Visitor.

SERMON GLEANINGS

(Gathered during the evangelistic meetings at Mill Run, Altoona, Pa., Jan. 1-15, 1934. Evangelist, Elmer G. Martin, Lancaster, Pa. Reported by Anna H. Weaver.)

There is no greater watchfulness than that which looks forward to the coming of the Lord.

The people of the world to-day have not been casting their nets on the right side of the ship; they have not hearkened unto the Word of God.

The choosing of our pathway in life is the making of our life.

There are many who pray, but few who "watch unto prayer."

If we would not know how long America has been settled, judging by the marvelous things found here, we might think it to be thousands of years. In such a manner do men judge the existence of the world.

God might have given us celestial bodies in the beginning, but He wanted to prove mankind.

We have greater miracles than the Red Sea experience or the fiery furnace, but our faith is too small to see them.

Separation began in heaven and continues throughout time until the final separation of the sheep from the goats.

The soul is the mediating power that controls the life. The spirit is that which makes character.

If we do not glorify Him on earth, we will not glorify Him in heaven.

The devil will not be able to prevail against the Foundation which is sure.

Many people to-day go too far before they find that Jesus is not with them.

In Matthew 5, 6, 7 is embodied the Constitution of the Church.

Israel was blinded because they had works without faith, but the Christian Gentile nations to-day are blinded by faith without works.

The one who is not faithful cannot expect God to do wonderful things for him.

Perplexities will come to them that forget God.

God can open up to you such avenues of life that you never dreamed of; but you can never attain unto them yourself.

Will ye rob God of your soul? He says, "All souls are mine."

Parents who know not the Lord try in vain to teach their children the true way of life.

If your companion is true to God, you may depend upon it, he will be true to you.

"Six days shalt thou labor and do all thy work" is as much a command as "Remember the Sabbath day to keep it holy."

You cannot say, "I know God," and deny Him in your works. The heathen can do that.

The world may call him a "higher critic," but any one that denies the "all things" of God is a "lower critic."

There are so many sorrows in the world to-day that we are becoming hardened to them and pass them by.

When the sheep go wrong it will not be long until the lambs are as wrong as they are.

It means something to talk to God. We may talk to Him in our private chamber; but it helps, at times, for us to meet one another and talk to Him together.—Lina Z. Ressler.

HOW I ASCERTAIN THE WILL OF GOD

Surrender your Own Will

1.—I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter.

Nine-tenths of the trouble with people is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.

Do not Depend on Feelings

2.—Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusions.

Seek the Spirit's Will through God's Word

3.—I seek the will of the Spirit of God through, or in connection with, the Word of God.

The Spirit and the Word must be combined. If I look to the Spirit alone without the Word I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriptures and never contrary to them.

Note Providential Circumstances

4.—Next I take into account providential circumstances. These often plainly indicate God's will in connection with His Word and Spirit.

Pray

5.—I ask God in prayer to reveal His will to me aright.

Wait

6.—Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly.

In trivial matters, and in transactions involving most important issues, I have found this method always effective.

—George Müller.

NEW JERUSALEM; HOW TO GET THERE

By E. B. Stoltzfus

For the Gospel Herald.

First, I wish to show you a few Bible verses that may direct your thoughts heavenward, and may it help you to think well for yourself and others. "And He that sat upon the throne said, Behold, I make all things new" (Rev. 21:22). As John saw her: "Her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And

the foundations of the wall of the city were garnished with all manner of precious stones. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And he showed me a pure river of water of life, clear as crystal. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Guard yourself against evil thoughts. We sometimes hear the cry, "O, if I had wings like a dove and could fly away" and leave trouble behind. Let me tell you, dear reader, if you can

master yourself to think well; in other words, when you think the Jesus and the heaven way, and your trouble will leave you and will make you master of your mind, a master of evil thinking, a master of bad company: This is one good way to heaven. There is one first step heavenward if you wish to be a child of God and to get to this city, and this is, always master yourself to think well when you do any thinking, and this way Satan must leave your heart. Trouble, then, will not keep you out of this beautiful city of God. It takes a master mechanic, through the grace of God and not of himself to get to this city of God. Yes, to think well, always thinking about the heavenly way. Be therefore spiritually minded (Mk. 7:21, 22). Master yourself always to think well.

Elverson, Pa.

FIFTY MENNONITE LEADERS

BISHOP JOHN GREBIEL

(1766-1838)

By W. W. Graybill

For the Gospel Herald.

About the middle of the eighteenth century, John Grebiel, we are told came from Switzerland to America and located with others in Lancaster Co. Some of his offspring went to Virginia. One of his sons, named John, who loved adventure, hunting, and fishing, moved up along the Susquehanna River till he came to the Juniata, thence along the Juniata River to Millerstown, and there he went north through the timber, cutting his road much of the way for a distance of 12 miles, till he came to a large spring one-half mile north of Richfield in what is now Snyder Co., Pa. C. Henry Smith, in "The Mennonites of America," says, "He moved from Lancaster Co., in 1772." Some say about 1774. From this spring he and his family, his flocks and herds, drank the rest of his days and some of his descendants have been drinking of ever since. Over this spring he erected a stone house in which he lived and reared his family. This house is still standing and in good repair, being used as a spring house.

This John Grebiel, known as "the first settler," is buried in the Cross Roads cemetery near Richfield, and on his tombstone are the words, "He was the first settler in this vicinity." So we see he was not only the first Mennonite but the first white man in these parts. When he came the Indians were still here.

This first settler was soon followed by other Mennonite families—Jacob Moyer, Michael Lauvers, John Shellenberger, Jacob Sellers, and others.

He had 3 sons and 6 daughters. His third son, John, often called "Preach-

er Jonnie," the subject of this sketch, was born in 1766. He was the first Mennonite preacher and bishop in the Juniata-Snyder Co., district. He was ordained in 1788 at an early age, 21 or 22, and the church was possibly organized about this time. In the history of Susquehanna and Juniata Valleys (Vol. II, P. 1528) it says he was ordained bishop of the Mennonite Church when 21 years of age.

We should remember that "Preacher Jonnie" did not live in our day. When his father moved into the Richfield Valley all was covered with heavy timber, he was 6 or 8 years old and there were no houses, no fields to farm. He was not sent to school with the thought of some day being a preacher.

All that the whole family could expect was work. They had to erect buildings, cut down the timber, and get the land ready for farming. School privileges in those pioneer days were very meager. And in his ministry he had no older preachers, no deacons, no bishop to go to for counsel or advice in this district, for he was the first and only one. It is true there were churches established in the eastern counties, but in those days of slow traveling they did not get together often.

In his early ministry he had very hard going. As said before, his education was limited, writing for him went hard, and reading not much better. But God who called him to the work also endowed him with special gifts. While he could not be educated in the institutions of learning, God had him educated in the woods and in the field. In his early life he became used to hardships and disadvantages, so he was also able to meet all these in his ministry. But with all his feelings of unworthiness and inability, all his lack of experience, lack of education and various other handicaps over which he

had no control, many things were in his favor. He had a godly ancestry, was brought up in the faith, he knew God, that the Bible was His Word, and that God called him to this work. So he applied himself to his task of preaching God's Word and watching over the flock, and God blessed him so that he became an able preacher in his day. He grew in favor, not only with the people of his own faith, but also of others; for one of the congregations in Middleburg, now the county seat of Snyder Co., about 10 miles north of Richfield, offered him \$500.00 a year if he would preach for them. Of course he did not accept the salary. This is mentioned to show that people saw in him the ability to preach.

He was married twice. His first wife was Christiana Burge (now spelled Page). She died at the age of 27 y. 11 m. having born 3 children (John, Christian, and Elizabeth). His second wife was Maria (Mary) Epler. To this wife were born 7 children (Abraham, Catharine, Anna, Barbara, Frances, Susannah, and Hannah).

We are told that the first time he got up to preach he did not have a word to say. Then his father said a few words, and they had prayer and the service closed. If the puny, nervous minister of to-day had an experience like that he would feel like giving up in despair. But not so with him. After this experience he said, "Something must be done;" and he took every opportunity to study and read the Word of God. When he went out to plow he had his Testament in his pocket and while letting the team rest he would sit on the plow's beam and read. God abundantly blessed him in this. It seemed what little he was able to read God multiplied in him as He did the loaves and fishes in the Master's hands, so that he was able to feed the hungry souls of his hearers.

His name from its early history to the present was spelled differently—Kreihbiel, Krebiel, Grebiel, Kraybill, Graybill, Grabill, etc. From some old records to which he signed his name it appears that he spelled his name Jonnie Grebiel.

There are a large number of preachers and bishops, both among the living and the dead, whose ancestry can be traced back to "Preacher Jonnie" or his father, "the first settler." Every generation following there were preachers by the name of Graybill—Christian Graybill, Bishop Jacob Graybill, Thomas Graybill, Solomon Graybill, William Graybill, and others. Then there were the Wineys—Bishop Samuel Winey (a sketch of whom will appear later) and three of his brothers (Christian, Thomas, and Josiah)—and the Snyders in Blair Co., and elsewhere looking to him as grandfather or great-grandfather and many

others which space will not permit mention of here. Many of the Brubakers and our editor, Daniel Kauffman, look to him as their ancestor. They can be found in nearly every avenue of life. Bro. J. Paul Graybill of the Philadelphia Mission and William G. Lauver call him great-great-grandfather.

Jonnie Grebiel was born Sept. 20,

1766, and died Nov. 7, 1838, having preached for 50 years. His German Testament, which he so very much prized and used, is now in possession of A. S. Graybill, and to our knowledge, Mrs. Solomon Graybill (now past 90) is his only living grandchild.

Written by his great-grandson.
Richfield, Pa.

Our Weekly Sermon Message

"Preach the WORD. be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

SACRED MEMORIES

By G. J. Lapp

For the Gospel Herald.

TEXT: Therefore they sought him again to take him; but he escaped out of their hand, and went away again beyond Jordan into the place where John first baptized; and there he abode.—Jno. 10:39, 40.

Jesus' ministry was nearly finished. The conflict with the Jewish leaders was nearing a crisis. They had arrived at the point of desperation in their attempt to destroy Him. The time of His being offered up was near at hand. The pressure of the world's opposition was bearing down upon Him. His heart was heavy. He had given His last great message to the public. The rest of His time would be given more especially to His followers.

There is a deep significance to His returning to the place where John first baptized and where He had received the sacred rite from the Baptist's hands. It was here that the Spirit like a dove descended upon Him. It was here that the voice from heaven said, "This is my beloved Son, in whom I am well pleased." It was from here that He was led into the wilderness to be tempted of the devil. It was here that He was initiated into His ministry. It was near here that He fasted forty days and where after the temptation angels ministered unto Him. The holy places, the sacred memories, the place of His consecration to the task He was to perform and the work He was to accomplish made it desirable to go right back there for the spiritual refreshing He so much needed at this time. He sought to become spiritually replenished at the place of an early special spiritual experience.

Have we ever sought to become replenished at the place we first received the forgiveness of sin or the place we made a deeper consecration to whatever call we had for the Lord's service?

1. **Going back to the place of our decision for Christ.** It may be to some little wayside church or chapel. It may be in some mission hall; in some spot where the wrestle and final decision was made all alone with God. But the wrestle brought spiritual victory, a consciousness of the forgiveness of sin, peace of mind, rest, and quietness of soul. If you haven't done it, don't fail to hunt out the spot when you feel spiritually languid and go over the first experiences again in your mind and renew those first spiritual experiences. They were real and a repetition of them in a new way will bring spiritual refreshing. Go back to the place of your acceptance.

2. **Back to the place of our holy baptism.** The baptismal vows of loyalty to Christ and the Church were given in sincerity. If they weren't, you need to go back in order to retrace the missteps. If they were, there is spiritual replenishing in store for the soul that goes back to the old home church and rededicates his life to more loyal service for Christ and the Church. Let us go back to the place of our baptism.

3. **Back to the place where holy hands were laid upon us for special service.** There was a struggle when we had to give up to the choice of God and the Church for our life service. It was not easy. After the final decisions were made it sometimes took a night of prayer to give ourselves, unworthy as we were, into the hands of God for the responsibility which would be ours. After the victory was won and the consecration was made we humbly submitted to the charge given us. The consecration by those who had to do with our initiation into the service, the charge, the sympathetic witnesses, all made the place doubly sacred. Let us go back to the place of whatever charge was given us and reconsecrate ourselves to a ministry of greater and more worthy usefulness. Let us in this sacred place humiliate ourselves before our God and give ourselves more fully

to Him. Let us seek, in character, in daily walk, in study, in ministry, in sacrificial service and in careful and close communion with Christ to remain worthy of the trust and confidence that was placed in us.

4. **Back to the place of some great sorrow, suffering, or trial with its resultant triumph.** A dear one passed away. There was a prolonged period of illness. There was a serious accident. Perhaps there was a crisis in the life because of a terrible disappointment. Perhaps there was a sore trial due to one cause or another. We leave the detail to you, but as a result of prayer and a suitable message from the Word, or a confidential talk with a Christian friend, the situation was saved for you and you came back into a work of usefulness and an experience of hope and confidence. It happened in some sacred spot. Just go back in your mind if you cannot go to the very spot, write a letter of appreciation to the person or persons who had to do with the triumph in your life. Kneel down and thank God for the experience of years ago and seek replenishing similar to that experienced at that time. It will be good for you.

5. **Go back to the time of your first consecration to some active service for your Master.** That thrill of youthful enthusiasm was a holy thrill and we need to have our youth renewed occasionally. Our service becomes very matter-of-fact sometimes and we cease to take it as seriously as we did then. We can very profitably get back and live over again that early interest. We can well pray, "Lord, give me the enthusiasm for Thy work that I had in my youth." Though the years creep upon us and the enthusiasm will not express itself in the buoyancy of youth but the spirit will manifest itself in the mellowed life of the ageing servant of the Lord. The teacher, the superintendent, the mission worker, all need to go back to the time of the first consecration.

Every time we go back let us do it with Christ and live over with Him these first experiences and with and in Him receive that spiritual replenishing we all so much need.

Dhamtari, C. P., India.

Get people interested in a faithful observance of the Lord's Day in fact as well as in theory—Sunday morning, afternoon, and evening—and most of your perplexing problems in church affairs will be solved.

The very things that Jesus did that pleased the Father, He wants us to do now, and has promised to help us to do them.—J. M. Shenk.

We need men of conviction, and a message of salvation.—S. E. Allgyer.

CORRESPONDENCE

(Continued from page 1017)

ning over with good things for us. May we be ready to catch them. Pray that we may be kept in the center of God's will.

Feb. 20, 1934. Hattie Koger.

West Liberty, Ohio

Greetings in Jesus' Name:—The Oak Grove and Bethel congregations held their annual Bible conference at the Bethel church Jan. 29 to Feb. 3. The instructors were Bro. J. A. Resler of Scottdale, Pa., and Bro. D. D. Miller of Middlebury, Ind. The brethren were, we believe, led by the Holy Spirit and everyone present received a blessing, and much valuable instruction. The meetings were very well attended.

Very sincerely yours,
Feb. 23, 1934. Nelson Kanagy.

Chicago, Ill.

(1907 S. Union Ave.)

Dear Herald Readers, Greetings:—It will soon be six months since we came to the Home Mission in Chicago. In this short time we have learned to love our work with the people of this place and, more than that, we have earned our utter dependence upon God.

The group of young people who have recently made the Lord their own are happy. Some are bringing and inviting others with them to study the Bible in a group with the pastor. The temptations of these young people in the city are greater than we who come from sheltered environments realize. The criticism which some must bear for making the Lord their choice is something that you and I know nothing about. Pray for these young people.

We are hoping to have a young people's conference here March 31 and April 1. Bro. M. C. Lehman will be with us. God has blessed us in the past and we pray for His blessing on these coming meetings.

Our hearts were saddened a few weeks ago when God took from us one of our little Mexican Sunday school boys. Raphael Torres was a friend especially to the boys in his Sunday school class. Even though we know that he no longer suffers as he did a few days before his death, we can not help but miss him.

Bro. Castelio, a Mexican brother, is helping us with the work here among his own people. We thank God for bringing him here.

We were glad to have Sister Nelson Litwiller with us on Jan. 29, at our mothers' meeting. We all enjoyed her message to us about her work with the women in South America.

Thirty of our group attended the Christian life conference which was

held at Goshen, Ind. Several have expressed their desire to attend school there sometime. An interesting letter from Esther Brunk in South America, tells us that she is happy in the Lord's service there.

Pray for us as we daily come in contact with those who know not God. "... pray one for another, ... The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16).

Sincerely,

Irene Lehman Weaver.

Feb. 23, 1934.

Tavistock, Ont.

(E. Zorra congregation)

Greeting in Jesus' name:—We have great reason to thank God for the many blessings we receive from time to time.

We are having Sunday school and preaching service every Sunday. Many are able to attend. Some are not, on account of sickness and old age. Let us remember them at the throne of grace.

On Sunday, Feb. 18, Bro. Nelson Litwiller of South America preached for us. The Word was preached with power. Text, some questions of the Bible as, "Where art thou?" "Am I my brother's keeper?" "Is thine heart right?" "If a man die, shall he live again?" These questions mean much to us, and we should ask ourselves these questions daily.

On Feb. 11, 40 precious souls were baptized and received into the Church at the Wilmot A. M. congregation, by our bishop, Bro. Daniel S. Yutzi. Pray for them, that they may remain steadfast, always abounding in the work of the Lord.

We had the privilege to have 4 weeks Bible study at our church in January, with an enrollment of 53, with Bro. M. S. Zehr of Pigeon, Mich., and Bro. J. R. Bender as instructors. A similar Bible school is at present conducted in the Steinman church, with an enrollment of 67, with Bro. Nelson Litwiller and Bro. J. R. Bender as instructors. May these truths that are taught find root in these young people's hearts, that they can say with David of old, "Thy word is a lamp to my feet, a light to my path." Also let us, as older ones be an example to these young believers.

A shortage of fuel is reported in many homes. But still we can say with the psalmist (126:3) "The Lord has done great things for us, whereof we are glad." Pray for the work at this place.

In His name,

Feb. 24, 1934.

N. S. Roth.

We depend upon our young people as the treasure through whom the message of salvation is transmitted to the generations to come.—S. F. Coffman.

SIDE STEPPING SAINTS

By Noah H. Martin

For the Gospel Herald.

By the help of God we will try to narrate some of the failures and mistakes of some of the Bible characters, to encourage those who have fallen from grace or are disheartened, so they may take new courage and again take up the cross and follow Jesus, and live the overcoming life. We notice the Bible teaches the failures as well as the virtue of both Old and New Testament saints.

First, Adam and Eve disobeyed God and fell into sin. Later they were again found of Him, and He promised them a Redeemer. They believed, and looked by faith and were again brought in favor with God.

Noah also stepped aside, one who found grace in the eyes of God and was saved from the deluge on account of his righteousness. Afterwards became drunken of wine, but did not repeat this mistake and was numbered with the heroes of faith.

Abraham was called a friend of God and the father of the faithful. While traveling he came near Egypt. His faith weakened. He told his wife to say she was his sister, for fear the king would kill him and take her to wife, for she was fair; afterwards he proved his faith stronger when told by God to offer his son as a sacrifice. God approved of his life doings with a promise that he should be the father of many nations.

Isaac also became fearful and told his wife she should tell the Philistines she was his sister. Afterward he corrected his mistake and was blessed of God.

Jacob, by the help of his mother, deceived his aged father by posing as Esau, and received his older brother's blessings; but repented and asked forgiveness of Esau, and with many experiences was also named among the faithful.

Moses also made several mistakes. He slew an Egyptian during Israel's oppression and fled to Midian for his life. Afterward God called him to deliver his people from bondage. He was the meekest man, and fell in that strong trait. He became angry and disobeyed in smiting the rock for water when God told him only to speak. He was not permitted to enter Canaan for this mistake, but God honored him in burial and also in the transfiguration many years afterward.

David, a man after God's own heart, was anointed king of Israel. He made a great mistake by committing adultery and incidentally a murder, and at other times he got into trouble which caused many of his people to lose their lives; but he greatly repented of all

(Continued on last page)

NEWS NOTES FROM OUR SCHOOLS

EASTERN MENNONITE SCHOOL

"Truly God is good." So we are feeling in a new way as we look back to the experiences we had during the Special Bible Term. Over ninety were with us who have now gone again; the visitors helped too to increase our numbers during special meetings. And now it is all over—and yet not over. No one who attended the various meetings could come away the same person he was before. With new light and inspiration and vision, we are more responsible than ever.

Lectures during this time were given by M. T. Brackbill on My Responsibility; Daniel Kauffman on "A Good Soldier of Jesus Christ;" E. G. Gehman on Pennsylvania German in Precept and Example; A. D. Wenger, Archaeology and the Bible; and P. S. Hartman, Civil War Experiences.

Bro. Daniel Kauffman, Scottdale, Pa., spoke to the Mennonite Historical Society on "History and Work of the Mennonite General Conference."

Two music programs were rendered: one by the Astral Society and the other by Mixed Chorus.

Sister Margaret Horst, Kansas City, Kans., spent some time with us the first part of January. We enjoyed so much her talks given to the girls in special meetings for them. J. Irvin Lehman, special Bible Term instructor, had charge of the boys' meetings.

The 19th of January was the opening date of the Christian Life Conference with its messages for Christian living and growth. The speakers for this conference were Aaron Mast, Belleville, Pa.; Harvey Shank, Chambersburg, Pa.; and Abram J. Metzler, special Bible Term instructor.

And then at the end came the Sunday School Meeting, the Mission Meeting, and Ministers' Week which were full of soul food and blessing. New faces and old appeared among us. Space does not allow mention of those who appeared on programs, nor are we able to convey in words all that was enjoyed in the fellowship we had together. A new feature of our Mission Meeting this year was a farewell service on Sunday evening for the out-going missionaries to Africa at which time Bro. and Sister John H. Mosemann, Jr., and Sister Elam Stauffer were with us.

But these things were not all. The students and faculty are especially grateful for the way God worked among us during the two weeks' revival meetings conducted by Bro. S. E. Allgyer of West Liberty, Ohio. The testimony meeting held during chapel hour a few mornings after the close of the revival meetings was full of expressions of peace and consecration and glory to God. Several are now under instruction for church membership.

Bro. Elmer Kennel, brother of one of our girls, sent a donation of honey to students and faculty recently. Earlier in the year we failed to mention the shipment of fish from the Wertz and Esch families of Michigan.

Needless to say, these gifts were much appreciated.

The total registration for the second semester is 126. Bro. D. W. Lehman gave the address at the beginning on, "Back to the Bible."

Feb. 20, 1934.

Sadie A. Hartzler.

"THE REVELATION OF JESUS CHRIST"

Compiled by Christian K. Lehman

1. Christ's second coming.—Rev. 1:7, 8.
2. Christ in the midst of the churches.—Rev. 1:13-18.
3. Christ giving messages to the churches.—Rev. 2, 3.
4. Christ taking charge of affairs in heaven and on earth.—Rev. 5.
5. Christ revealing the councils and purposes of God.—Rev. 6.
6. Christ sealing the servants of God.—Rev. 7:1-3.
7. Christ with the redeemed in glory.—Rev. 7:9-17.
8. Christ as High Priest.—Rev. 8:3, 4.
9. Christ sending the Holy Spirit to earth.—Rev. 8:5.
10. Christ sending warnings and judgments upon the wicked.—Rev. 8:7-9:21.
11. Christ as a mighty all-powerful angel with message (little book) to the world.—Rev. 10.
12. Christ directing the measuring of the temple of God.—Rev. 11:1, 2.
13. Christ giving power to the two witnesses.—Rev. 11:3-12.
14. Christ finishing the mystery of God.—Rev. 10:7-11, 15-19.
15. Christ born of a woman.—Rev. 12:1-6.
16. Christ casting Satan to the earth.—Rev. 12:9.
17. Christ in the believers overcoming the devil.—Rev. 12:11.
18. Christ wounding the beast's head.—Rev. 13:3.
19. Christ with the 144,000 redeemed on Mount Zion.—Rev. 14:1-5.
20. Christ blessing the righteous dead.—Rev. 14:13.
21. Christ reaping the harvest of the world.—Rev. 14:14-16.
22. Christ treading the winepress of the wrath of God.—Rev. 14:20; 19:15.
23. Christ receiving the adoration of the saints in glory.—Rev. 15:2-4.
24. Christ sending forth the angels with the vials of wrath.—Rev. 16:1.
25. Christ coming as a thief.—Rev. 16:15.
26. Christ finishing the destruction of the wicked.—Rev. 16:17-21.
27. Christ judging apostate Christendom.—Rev. 17:1-18.
28. Christ judging Babylon the great.—Rev. 18:1-24.
29. Christ receiving the adoration of the saints in glory.—Rev. 19:1-6.
30. Christ's marriage.—Rev. 19:11-21.
31. Christ coming in glory with the armies of heaven to judge the world.—Rev. 19:11-21.
32. Christ binding Satan for one thousand years.—Rev. 20:1-3.
33. Christ with His saints reigning one thousand years.—Rev. 20:4-6.
34. Christ destroying His last enemies.—Rev. 20:7-9.
35. Christ casting the Devil into the lake of fire.—Rev. 20:10.
36. Christ on the great white throne of judgment.—Rev. 20:11-15.
37. Christ in the midst of the new order.—Rev. 21:1-8.
38. Christ and His bride.—Rev. 21:9-27.
39. Christ the source of the River of Life.—Rev. 22:1, 2.

40. Christ the source of Light.—Rev. 22:5.
41. Christ giving the last message of the Bible.—Rev. 22:12-17.
42. Christ giving the last warning of the Bible.—Rev. 22:18-20.

Christ is the central figure in every part of the book. Every group of symbols derives its quality and significance from Him. Not the Christ of humiliation, but the Christ glorified and all powerful, is revealed in this wonderful book of Revelation.

Lancaster, Pa.

Married

Bontrager—Roth.—Bro. Eli Bontrager and Sister Sarah Roth, both members of the Alden, N. Y., congregation, were united in holy matrimony on the evening of Dec. 31, 1933, at the Alden M. H., by Bishop John Bontrager. May God's choicest blessings be their portion through life.

Burkey—Rediger.—Bro. Melvin Burkey of Beaver Crossing, Nebr., and Sister Nina Rediger of Miller, S. Dak., were united in marriage at the West Fairview Church near Beaver Crossing on Sunday evening, Jan. 14, Bro. Wm. R. Eicher officiating. May the Lord bless this union.

Hostetler—Hartman.—On Jan. 28, 1934, Bro. Oscar Hostetler of the Forks congregation near Middlebury, Ind., and Sister Viola Hartman of the Holdeman congregation near Wakarusa, Ind., were united in holy marriage at the home of the bride, Bro. D. A. Yoder officiating. May God richly bless this union.

Cassel—Krupp.—On Feb. 4, 1934, in their newly erected home, Telford, Pa., Bro. Wellington Cassel and Sister Mary Krupp, both members of the Souderton, Pa., congregation, were united in holy marriage by Bro. Elmer B. Moyer. May the blessings of the Lord attend them through life's journey.

Good—Hartzler.—On Feb. 4, 1934, Bro. Irvin Good of the Howard-Miami congregation near Kokomo, Ind., and Sister Esther Hartzler of the Holdeman congregation near Wakarusa, Ind., were united in holy marriage at the home of the bride's parents, Bro. D. A. Yoder officiating. May God abundantly bless this union.

Bontrager—Jantzi.—Bro. Clarence Bontrager of the Alden, N. Y., congregation and Sister Annie Jantzi of the Arenac Co., Mich., congregation were united in holy matrimony on Nov. 19, 1933, at the Arenac Co. Mennonite Church by Bishop M. S. Zehr of Pigeon, Mich. May God's blessings be their portion through life.

Obituary

Bishop.—Marvin L., eldest son of Leon and Lizzie (Loux) Bishop, was born Sept. 15, 1920; died Jan. 25, 1934; aged 13 y. 4 m. 10 d. Marvin was an exceptionally bright boy. Bronchial pneumonia attacked him very severely, and lasted only one week. He is survived by his bereaved parents, 2 brothers (Lloyd and Paul), 1 sister (Irene), and an aged grandfather (Enos B. Loux).

Cantwell.—Warren Gail, infant son of Sanford and Nettie Cantwell, died Feb. 15, 1934; aged 1 y. 4 m. 10 d. He leaves 1 brother, 3 sisters, grandparents, uncles, aunts, relations and friends. Services were conducted at the grave in the Purvis, Mo., Cemetery by J. R. Shank. Text, Job 1:21—latter clause. The Lord would take His own to Himself and calls for loved ones to prepare to meet him over There.

Landis.—Harriet B. (Frey), widow of the late Isaac S. Landis, was born Dec. 20, 1848,

ear Reamstown, Pa.; died Jan. 19, 1934; aged 5 y. 29 d. She was a faithful member of the Jeffsville Lutheran Church for many years. ept. 16, 1882, she was united in marriage to Isaac S. Landis who preceded her in death two years ago. She is survived by 1 sister (Mrs. Annie Lichty who resided with her), nieces, nephews, and a host of friends. Brief funeral services were conducted at the home, with further services at the Landis Valley Mennonite church by E. Clay Rice, assisted by Noah Landis. Text, II Cor. 5:8. Interment in the adjoining cemetery.

Wismer.—John S. Wismer was born in Woolich Twp., Ont., April 29, 1859; died Feb. 11, 1934; aged 74 y. 10 m. 12 d. He was married May 12, 1885, to Susannah Gehman who survives, along with 1 son (Samuel of Waterloo), 3 daughters (Esther—Mrs. Menno Shantz, Ayer, Nancy—Mrs. Onar Geis of Brighton, Mich., Adah—Mrs. Edward Bristol of Waterloo), 23 grandchildren, 1 great-grandchild, 2 others (David and Henry), 2 sisters (Leah—Mrs. John Naismith and Nancy—Mrs. Noah Niry). Bro. Wismer accepted the Lord in his early years and was a faithful worshiper of God in the Mennonite Church. Funeral services were held at funeral chapel by Noah Hunsinger. Text, Psal. 91. At the church the services were conducted by J. B. Martin (Text, I Cor. 3:16) and Jonas Snider (Jno. 14:1-3).

Miller.—Sarah, wife of Raymond Miller, was born July 13, 1903; died Feb. 6, 1934; aged 30 y. 6 m. 21 d. She is survived by a sorrowing husband and the following children: Anna Ruth, Elmer, and an infant son; also by 3 other, 3 brothers, 1 sister, and foster parents (bro. and Sister C. H. Hiestand) and their family. Sarah was a sincere and faithful member of the Mennonite Church of the Bosslers congregation having given her heart to the Lord early in life. She was of a kind, loving disposition, and because of her strong Christian character had acquired many friends who mourn her departure. Funeral services were held at the home by Bro. Simon Garber and the Bosslers Church near Elizabethtown, Pa., by Bros. Noah Risser and Martin Kraybill. Text, II Tim. 4:6-8.

"Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, sometime, we'll understand."

Provins.—Lloyd, son of J. L. and Pleasy Provins, was born at Martinsburg, Pa., Aug. 13, 1907; died of cancer Feb. 13, 1934, at the home of his brother-in-law and sister. Oren and Ruth (Provins) Whetstone, were he made his home since the death of his mother in 1928; aged 26 y. 6 m. He was the youngest of a family of 5 children and is survived by his father (J. L. Provins of Martinsburg), 3 sisters (Rella—wife of Howard Ake Williamsport, Pa., Carrie—wife of William H. Ruth—wife of Oren Whetstone), 1 other (Curtis), all of Martinsburg. He was a member of the Martinsburg Mennonite Church where he was 13 years old. He was a graduate Juniata College and was teaching his fourth year in the Cove High School. When he died he had only a short time to live before the complete funeral arrangements. Funeral services were conducted at the Memorial Church of the Brethren Feb. 15 by Dr. C. C. Smith and D. L. Stonerook. Burial beside his mother in Spring Hope Cemetery.

Liechty.—Joseph Liechty was born Oct. 14, 1877, in Fulton Co., Ohio; died in Tedrow, Pa., Feb. 8, 1934; aged 56 y. 3 m. 24 d. He was united in marriage to Fanny Roth Oct. 1882. To this union were born 4 sons and 4 daughters. He leaves a sorrowing widow, 7 sons, 37 grandchildren, 20 great-grandchildren and a large number of relatives and friends. One son, 1 daughter, 4 grandchildren, 6 great-grandchildren preceded him in death. In his younger years he accepted Christ

as his Savior, united with the Amish Mennonite Church, and was a faithful member until death. Funeral services were held Feb. 11 at the Central A. M. Church conducted by Henry Rychener, assisted by E. L. Frey. Text, I Cor. 15:51. Interment in Eckley cemetery.

"I've a picture in my memory,
Which was stamped some time ago:
Father in his armchair sitting,
Gently rocking to and fro.
By the stove the fire kept burning
To keep his feeble body warm.
Now methinks he's with the angels
Singing with the happy throng."

Good.—Eli Good was born at Nithburg, Ont., Jan. 21, 1861; died at the K.-W. Hospital on Feb. 11, 1934, after suffering for six days from injuries and shock received from being kicked by a horse while engaged in helping with the evening chores; aged 73 y. 21 d. In 1883 he was united in marriage to Nancy Cressman, which union was blessed with 13 children, 5 of whom died in infancy. The oldest daughter (Malinda—Mrs. Simon Brubacher) died last July. Surviving are his loving wife, 4 sons, (Amos, Jonas, Moses and Joseph), 3 daughters (Annie, Lizzie, and Almeta), 23 grandchildren, 3 brothers, and 1 sister besides a host of relatives and friends. In 1904 he was ordained to the office of deacon, in which office he faithfully served until death. Funeral services were held Feb. 14 at the home by Moses Roth and at the Geiger Mennonite Church by the brethren Moses Shantz and Manasseh Hallman. His body was laid to await the resurrection in the adjoining cemetery.

"Tis hard to part with father, dear,
No more to see him here.
But yet we're glad, if God thought best
To end his troubles and give him rest.
In heaven to reign with angels fair,
May our names, too, be written there.
That we again may each other meet
And walk with him on the golden street."

Gardner.—Jacob, son of Daniel and Katie Gardner, was born in Seward Co., Neb., July 28, 1880; died at his home near Beaver Crossing, Neb., Feb. 10, 1934; aged 53 y. 6 m. 13 d. Death was caused by heart trouble and complications from which he patiently suffered more or less for about 2 years. He was married to Lucinda Hostetler on March 4, 1908. They lived on the farm on which he grew up until his death. To this union were born 4 children (Lucy, Albert, Arlene, and an infant daughter who preceded him in death). In youth he accepted Christ as his personal Savior and united with the Mennonite Church in which faith he lived and died. He was a loving husband and father. His sympathetic disposition won him many friends. He will be greatly missed by all who knew him, as he was an earnest supporter of his Church and community, ever ready to lend a helping hand. He leaves his loving companion, 3 children, 2 grandsons, 1 brother (Chris of the Old People's Home at Eureka), 1 sister (Mary, who made her home with him) and many other relatives and friends. His father, mother, 3 brothers (Michael, Daniel and Samuel) and 1 sister (Mrs. Ben Albrecht) preceded him in death.

"Father's place is vacant now,
Since he's gone to rest;
But our heads we humbly bow
And say, God thought it best."

Funeral services were held Feb. 13 at the West Fairview Church, Ezra Roth and Joe E. Zimmerman in charge. Text, Eccl. 8:8. He was laid to rest in the adjoining cemetery.

Sauder.—Ida Mae, daughter of Emanuel and Magdalena Weaver, was born in Nappanee, Ind., Aug. 3, 1882. On June 20, 1907, she was united in marriage to Albert Sauder of Archbold, Ohio. To this union were born 3 sons (Floyd H., Roy E. and Harley D.). In her youth she accepted Christ as her Savior and united with the Forks Mennonite Church near

Middlebury, Ind., later changing her membership to the Central A. M. Church at Archbold, Ohio. Her loyalty and faithfulness to her church and family was an inspiration to all who knew her. On Monday night, Jan. 22, she took sick with pleurisy which later developed into pneumonia, and on the evening of Jan. 29, 1934 she peacefully fell asleep in Jesus at the age of 51 y. 5 m. 26 d. She leaves her sorrowing husband, 3 sons, daughter-in-law, 3 brothers, and 3 sisters (Mrs. C. P. Shidler, Samuel E., and John of Goshen, Ind., Mrs. Earl Salzman and Mrs. Chester Dumithan of Topeka, Ind., and William B. of Danvers, Ill.); also a host of relatives and friends. Mother, father, and 4 brothers preceded her in death. She will be greatly missed in the home, church, and community. Funeral services were held at the Central A. M. Church Feb. 1, 1934, in charge of S. D. Grieser assisted by A. S. Miller of Spencer, Ind. Text, Jer. 10:23. Interment in Pettisville Cemetery.

"Her willing hands will toil for us no more,
Her voice is still.
Fond hopes are shattered, hearts are sore,
Yet, 'tis His will.
God called dear mother home to rest,
Away from pain and care.
Some day, oh happy time, 'twill not be long
We'll meet her there."

Nunemaker.—Samuel Nunemaker was born near Elkhart, Ind., Sept. 17, 1853; died at his home north of Sterling, Ill., Feb. 14, 1934; aged 80 y. 4 m. 27 d. He came to Sterling as a young man of twenty-one, and resided here continuously. On Sept. 2, 1879, he was united in marriage to Francis Ebersole. To this union 8 children were born. One son (Amos) passed away in infancy. Sister Nunemaker passed away on Nov. 3, 1928. Since then he had his home with his eldest daughter and family. He came to his death in an unusual manner. In the evening he went out to burn some grass around the fields. Soon a high wind came up, and the fire spread rapidly. In an effort to check the fire, he over-exerted himself, which caused a heart attack. He lay down by the fence, and was seen by a neighbor, who went over to him and found that he had passed away. He had often said he hoped that he would not need to be sick long, and often expressed a desire to depart and be with the Lord. He is survived by his 2 daughters and 5 sons (Mrs. Leroy Good, Sterling; Mrs. Milton R. Hess, Lanark; Enos, Dixon; John, Sterling; Samuel, Ithaca, Mich.; Harvey, Tiskilwa; and Charles, Ashley, Mich.), also by 23 grandchildren, 3 great-grandchildren, 2 brothers and 1 sister (Pre. John Nunemaker, La Junta, Colo.; Levi of Wakarusa, Ind.; and Mrs. Anna Cramer of Roseland, Nebr.). He united with the Mennonite Church early in life, and was a faithful member till the time of his passing away. He was one of the oldest members of the Science Ridge congregation. His place in the regular service of worship was seldom vacant. He held a keen interest in the work of the Church, and gave her his loyal support. It was the joy of his soul to see the young people unite with the Church, and there find a place of service for their Master and Lord. One of his sons came to the Church at the age of nine, and on that occasion he remarked, "Now he can give his whole life to the Church." God said of Abraham, "I know him, that he will command his children and his household after him." May this be said of many fathers to-day. He was one of the promoters of the J. S. Coffman revivals that were held in the early history of the Church, and which proved to be such a great spiritual awakening in the Church. He was a great inspiration to his pastor, and gave him every word of encouragement. Funeral services were held Feb. 17, at the Science Ridge Church, where a large number of relatives and friends gathered to pay a last tribute of respect to one they had learned to love. A. C. Good had charge of the services. Text, Psal. 104:23; 4:8. Interment in the cemetery near the church.

ITEMS AND COMMENTS

A new record was made in trans-continental air-mail delivery when Captain Edward V. Bickensacker made the trip from Los Angeles, Calif., to Newark, N. J., in 13 hours and 4 minutes.

Some people who are given to comments on weather conditions and forecasts have quit talking about how much warmer winters are than they used to be and have commenced talking about "an old-fashioned winter."

The recent death of King Albert of Belgium is sincerely mourned by the Belgian people, as was evident by the number of people at his funeral. King Albert was one of the few of the reigning sovereigns of Europe during the World War who retained the continued affections of his people.

It is announced from headquarters at Washington, D. C., that beginning Feb. 27 an extended hearing is to be held in which the virtues and shortcomings of the national NRA are to be discussed from every angle, with a view to arriving at conclusions that will be most effective in restoring national recovery. It is a commendable aim, provided the efforts can be kept clear of politics and self-interest.

A writer in one of our exchanges describes Fashion, Pride, and Disobedience as constituting "Hell's modern trinity." While not thus designated in the Bible, the way these sins are characterized in the Bible would lend encouragement to the idea as expressed in these words. However, we would drop the word "trinity" and add a few more condemning sins to the list; such as unbelief, covetousness, licentiousness, profanity, intemperance, etc.

A few days ago I met one of the most famous of the foes of prohibition. An honest wet, he was in considerable distress.

"The liquor crowd," he said, "is up to its old tricks again. They haven't learned a thing. In my city, for example, the drinking places are doing a rush-order business cashing CWA checks. In other words, family men, taken off relief rolls and put to work for the government, are turning in their earnings for booze. It's the old story. In my opinion, the liquor crowd has already started the movement for the restoration of the Eighteenth Amendment. This time, if it comes, it will stay. And if it does come, I, for one, will help to make it stay."—Christian Herald.

The government at Washington, D. C., is carrying forward its war against crime. A number of bills have been introduced into Congress dealing with various phases of the problem, and it is hoped by the sponsors of these bills that substantial strides forward will have been made by the time the present session of Congress is over. Every lover of law and order will welcome any improvement along this line. But one can not help but wonder why the greatest crime-breeder in existence, the liquor traffic, was legalized by the very powers that seem so zealous in their efforts to stamp out crime. So long as the roots to the crime-tree are nourished you may expect an abundant crop of fruit.

It will be remembered that "the straw that broke the camel's back" in bringing on the late World War was the assassination of the crown prince of Austria in one of the Balkan states. Some have been wondering if the dispute now centering around the premier of Austria, Dollfuss, may not prove to be the beginning of another world-wide struggle of a similar nature. With the dream of pan-Germanism again being revived, and

both France and Italy reported as being ready to support Dollfuss in his efforts to resist alleged German aggression, one must wonder what will be the outcome of the present situation in Europe. But it seems unreasonable to think that in the face of threatened bankruptcy of nations, that even the present rise of the spirit of militarism is enough to provoke the nations to commit national suicide.

SIDE STEPPING SAINTS

(Continued from page 1021)

his sins, and was accepted of God and left a beautiful example for those who commit sin to-day.

Elijah, one of God's prophets, proved to king Ahab that Jehovah was the only God. In a contest with Baal's worshipers he proved God's power by calling fire from heaven. Afterward he became fearful by the threats of Jezebel and wished he could die. When he was reproved by God he took new courage and faith and carried out God's plan and was received up into heaven in a chariot of fire. This should give us new faith and zeal.

In the New Testament we have the apostle Peter, a man full of mistakes. He had denied the Lord with oaths, but repented and wept bitterly, and became a mighty power for God. He preached on the day of Pentecost and also had a vision to receive the Gentiles. This should give backsliders a new hope and courage.

Thomas doubted Jesus' resurrection, and said he would not believe unless he could place his fingers in the nail prints and open side. He had this privilege, and was the first to say Jesus was God. Jesus pronounced a blessing upon him for believing, and on all who believe that do not see.

James and John erred when they entered a village of Samaria and were not received. They said, "Lord, wilt thou that we command a fire from heaven and consume them?" Jesus rebuked them and said, "The Son of man came not to destroy, but to save men's lives."

John Mark went with Paul and Barnabas on a mission tour, but turned back. Paul refused him for the next tour, which caused Paul and Barnabas to separate. Later Paul called for him to help in the work.

Philip was slow to believe. He asked Jesus to show him the Father. Jesus said, "Have I been so long time with you and yet hast thou not known me? He that hath seen me hath seen the Father." Philip became a great instrument in the Lord's work.

Onesimus had defrauded Philemon; but was afterward converted, forgiven, and became a helper in the Lord's work.

I believe this is enough to show that the Lord can bring light out of darkness, joy out of sorrow, great peace out of conflict, for those He leads and

prepares for service. We can only become victorious through Christ which strengthens us. It is the joy of existence to attempt and succeed to contend and conquer. This is the law of Providence and nature. Adversity and trials and persecutions are a good training school. Jesus is our example. May we not give up nor faint by the way, and we will receive the crown.

Hagerstown, Md.

MENNONITE YEAR BOOK AND DIRECTORY FOR 1934

A 96-page annual that is filling a special place in the literature of the Church. It is not only of interest to our Mennonite constituency but is sought by many non-Mennonite organizations for its historical value as well as the current events which it covers. The 1934 edition has been carefully compiled and all statistics are brought up-to-date. The table of contents will show at a glance what is in store for the reader. Every Mennonite home should be provided with a copy.

The usual method of distribution will be followed. In case your congregation does not coöperate in this, we invite your order direct. Prices as follows:

Single copies, 10c; dozen copies, 75c.

100 copies, \$5.50 postpaid.

Mennonite Publishing House,
Scottdale, Pa.

Table of Contents

1009—Editorial
1010—Salt of the Earth
1011—The Sure Word of God
1012—Leprosy as a Type of Sin
1012—Kingdom Truth
1014—In Memory of a Faithful Mother (Poem)
Bug Poison not for Boys
1015—Sunday School Lesson
Bible Meeting Topic
1016—Field Notes
1017—Correspondence
1018—Different (Poem)
Sermon Gleanings
How I Ascertain the Will of God
New Jerusalem: How to Get There
1019—Fifty Mennonite Leaders: John Grubiel
1020—Sacred Memories (Sermon)
1021—Side-stepping Saints
1022—News Notes from Our Schools: Harrisonburg
Married
Obituary
1024—Items and Comments
1025—Editorial
1026—Some Things "We Cannot Afford" Not to Do
1027—Mill Run Workers' Home
1028—A Visit to Mill Run
1029—Results of Leadership Example
1030—A "Woman's" Bible
1031—Extracts from "India Mission News"
Extracts from South American Mission News
1032—Response to Talks by the African Missionaries at a Farewell Meeting the Eastern Mennonite School
Interesting Notes from India
1034—Sewing Circle Corner
Simplicity
1035—Be Glad and Rejoice
Is the Victory Ours?
1036—From Our Mission Stations: Lancaster, Iowa City
Extract from a Letter
The Argentine Mission News Letter
1037—Financial Report
1040—Gleanings

GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

PUBLISHED MONTHLY

March 1, 1934

J. A. RESSLER, Editor

EDITORIAL

"The love of Christ constraineth us"
(II Corinthians 5:14).

* * * *

In the midst of a most closely analyzed argument and explanation on the subject of a life spent in devotion to the service of the Lord Jesus Christ, Paul in six words gives us the substance of the missionary motive: "The love of Christ constraineth us."

* * * *

The only word that would seem difficult is that long, and for us, rather unusual word "constraineth." We can get a suggestion of what it means by its use in Acts 28:19, where Paul explains his presence in Rome as a prisoner to his Jewish brethren by saying that the opposition of the Jews who were lying in wait to kill him "constrained" him to appeal to a court in which he might have at least a possibility of receiving consideration. The word means almost "compelled," but not by an outward, irresistible force; rather by a combination of circumstances that made his own motives so strong that he was bound to obey them.

* * * *

Love is the most gentle of all the attributes of God or man, yet is the most compelling—the most constraining. Glancing for a moment at the love Paul speaks of—the love of Christ—we see a force that sends out into the wicked world an influence at once the most gentle and the strongest it is possible for us to imagine. Convinced of the deity of our Lord Jesus Christ; convinced of His resurrection from the dead; convinced that He loved them "to the end," that is, infinitely; convinced that the love wherewith He loved them was also shed abroad into all the world and reached to all men everywhere—convinced of these things,

the twelve—or one hundred and twenty—were changed from skulking cowards to men and women who cheerfully hazarded their lives in order to testify to the life and resurrection and saving power of Him whom His enemies had crucified—men and women who knew no personal fear of wicked men, but only feared to disobey the call of the love of Him who had died for them and whose love now constrained them to go into all the world to testify to that boundless love.

* * * *

What value do we, then, place upon the missionary motive? We all recognize the need of giving the Gospel to the lost. But how shall we go about the work of carrying out His command? We are now pretty well organized. I mean by "we" all the professed Christians in all the world. Organization has become the watchword of successful mission work. A few are losing faith in mere mechanical organization. Perhaps we might more accurately say that all true witnesses for the cross are actuated by Paul's great motive—the love of Christ—and that the organization is but incidental. Provident foresight seems but prudent in our day of organized society, and yet there is danger that over-organization will obscure the upward look, and the real motive will be lost in a maze of appeals, reports, audits, and more reports, and consequent appeals.

* * * *

Most of those who read these lines will have personal recollection of the great struggle 1914 to 1918, called by way of euphony a war. It was a gigantic struggle of half the world against the other half of the world by what they called "Force," with the intention of—of what? (Say, what did they aim to do with the other half, at any rate, if they did overcome them by the demon of "Force?") The most ter-

rible conflict this old earth had ever seen, without a known cause, without an explainable objective, without a justifiable result. And how did they try to gain this inexplicable result? Simple enough—by "Force." Force of what? Force of arms! Kill enough of the "other side" so that they'll have to give up. And the result? One man in tones of confidential frankness explained it: "Sie haben alle verloren!" (They all have lost).

* * * *

And in the midst of the frightful carnage a few brave men and women stood firm by the truth that the greatest power of all is love—The Love Of Christ! And in the frenzy of hatred they were hooted down. Professed ministers of the love of Christ turned their pulpits into recruiting booths. Sane men lost their heads. Men usually truthful lied like the wickedest of men—some without knowing that they lied, others though fully informed, lied because they thought it necessary to do so under the stress of that hellish thing they called war. In the midst of those terrible days, we'd wake up in the morning hoping that it was, after all, only a horrible dream, and our hearts sank as we faced the compelling truth. We clasped hands of friends as they went to camp or to prison or to torture. In those days one man was brave enough to write a book and to have it published by a large publishing house in one of our great cities. Sample copies were sent out—a few. Then the book was suppressed by the orders of a free government, a government in which freedom of speech and of the press are guaranteed by fundamental law. I suppose it would have been a crime punishable as treason to own a book like that in those days.

* * * *

The title of the book was, "The Last Weapon." It has been a number of

years since I read the book, and I am not sure of some of the details. But I remember that the story says that a fiend in human form invented a poison so deadly that if it were released it would go on destroying all life—human, animal, vegetable, everything—and was self-expanding. There was no means known of stopping its power. The inventor tried to sell his invention to the one side, and at last succeeded. Counsels were held on the question as to whether or when to let loose the terrible poison. Then authentic news came that the enemy had the secret too. The inventor had turned traitor. A turn of the hand and both sides would have liberated the energy that would have wiped every living thing from off the earth. That was imaginary. And yet from dark suggestions we often hear, was all imagination? That was the "Last Weapon" on the one hand.

* * * *

But if that had been the only side the book portrayed, I should not take your time in asking you to read further. Yes, there was another side, and it, too, had a "Last Weapon." On the battlefields, in the halls of parliaments, in the inner chambers of the counsels of the mighty where a few old, rich men made decisions which sent to horrible death millions of young, helpless boys, and made millions of weeping widows and sobbing sisters and orphaned children—in all these places the author portrayed the form of One of infinite love and compassion, the form of One whose visage had been marred by the cruelty of wicked men, whose pitying appeal sometimes broke through the tumult of the strife, as He offered them the unconquerable weapon of **LOVE**. Had the warring nations accepted His offer then, the world would not be all atremble with the fear of another deluge of human blood as it is at this day. Paul knew the value of love as a weapon. He knew what it meant to have love, the love of Christ, so fully in possession of his life and soul that He feared nothing save to displease his Lord and Master. Paul **knew**!

* * * *

Pile up your endowments! Gather in annuities until they amount to millions and change automatically to endowments. The needy are with us and

to help them money is useful. Scan the monthly Reports and gauge your giving accordingly. The Lord loveth a cheerful giver. But remember, too, that riches take wings—the riches of a mission board as well as those of an individual, or of a family or of a nation. But if you make these monuments of earthly treasure your trust, the wings are already prepared and millions in gold will be as valueless as the autumn leaves driven before a whirling tempest. On the other hand if your treasure is invested in the love of Christ, if that is your constraining power and your source of supply, you can no more be submerged by poverty than the Infinite God can be overcome by human force.

SOME THINGS "WE CANNOT AFFORD" NOT TO DO

By Orrie D. Yoder

For the Gospel Herald.

Whosoever will **save** . . . shall lose.—Mark 8:35.

We are living in an age of unprecedented difficulty and depression in which we are not only taught but compelled to leave off doing many things because we cannot afford to do them, in other words we are compelled to "save" by "saving." But even if we are "saving" to "save" as we never have before, why is it that we are still losing rather than saving? This is the only answer; we have our "wires crossed" and have the thing turned around. We are so deluded by the present system of the world that we really think we can save our spiritual and material interests by "saving" them from God and His Kingdom and by losing them for the world and its regime when just the opposite is true. We should have known long ago what we are compelled to believe now, that the true Christian "cannot afford" to **lose** by investing in high-priced homes and automobiles and other luxuries and that we can only **truly** and **surely** save by **losing** for God and His Kingdom (Cf. Matt. 6:19, 20). If we must learn of some things that we "cannot afford to do" let us remember that there are some things also that we absolutely "cannot afford **not** to do."

First, we cannot afford **not** to heed the teachings of Jesus Christ, especially His last great and final Commission to His Church and to us to preach and witness for Him among all nations, for with this charge only goes the promise, "Lo, I am with you alway, even unto the end of the world." Never in all the world has there been a time when the presence of Jesus Christ with us is so vital and indispensable as just now, for His return is so imminent and

we must be ready to meet Him. His power and presence alone can help us do our duty to the unevangelized millions of the world and He alone can be our **light** as the "thick darkness" of this age begins to be "felt." If ever we cannot afford **not** to heed the Great Commission it is now.

In all our church and evangelization program, "we cannot afford not to" put forth special effort to evangelize the Jew for God's special promises are to them (Rom. 9:4; 11:26-29). As a church, we have long enough robbed ourselves of God's blessing and perhaps brought upon ourselves some of God's curse both by our unfavorable attitude and by our indifference toward the Jew (Cf. Gen. 12:3). Would we prosper in this unfavorable age in which we are now living? "Pray for the peace of Jerusalem, they shall prosper that love thee" (Psa. 122:6). More Jews are turning to Christ per ratio of population to-day than Gentiles, and as a recent writer has well said, the Modernist Gentile preacher denying the Deity of Christ is more to be shunned than the Jew who rejects Him. We cannot afford not to specially favor those whom God specially favors for no national people on earth to-day have God's Providential favor as has the Hebrew.

"We cannot afford not to" dedicate the remains or the whole of our money and means for the imperative needs of the Gospel to-day for God's Cause cannot prosper without this part of service. Furthermore God cannot multiply the remains of our "oil" and "meal" (I Kings 17) nor recognize our "mites" (Luke 21) unless we use it as He commands and honor Him "first" (Cf. Matt. 6:33). Well could the widow of Zarephath say to God when His servant asked her for food, "I cannot afford to do so." But there was no alternative, she could only refuse to share her last meal with him and then perish in the famine with all other unbelieving ones, or share it at God's command and trust His Word that it should be sufficient to sustain her until the days of famine were over. There is no alternative for us to-day, we must invest what we have at God's command and trust Him for the fulfillment of His Word for our keeping, or keep what we have and then perish with the world in depression. The poor widow had only two lone mites but she concluded that it was safer to invest it in the service of the Lord than for her own living. We cannot afford **not** to learn the same lesson if we would prosper and live to-day.

"We cannot afford" not to give much time in prayer for preparation in Christian service, for time given in all other forms of preparation, whether physical, intellectual, or financial is vain without prayer. The professed Christian world with all its prepara-

ion for Christian service, is doomed to fail because we have thought we could not afford to take time to pray. We can hardly pray if we are not busy but we cannot afford **not to take and make** time for much prayer and waiting upon God.

"We cannot afford" **not to offer to God**, (with our money, time, and prayers), our very lives and the lives of our youth and rising generation. "Let my life be given me at my petition, and my people at my request" (Est. 7:3), was a prayer offered by one who before this offered her life to make petition for the safety of herself and her people. There was no alternative, she must suffer the doom hanging over her people including herself, or offer her life to make request for herself and her people. She could not afford not to lose her life to save her life and the life of her people. The world is doomed and we are a part of it therefore we cannot afford **not to lose our lives** in order to save ourselves and others in the great Cause of Him who died to save it.

We "cannot afford" **not to believe** that "all things work together for good." Though the world is going bankrupt and religion is going to the bad, yet "all things work together for good to them that love God, to them who are the called according to His purpose." In spite of all things that at present seem to the contrary, we cannot afford not to believe that God is doing the best for us, for His Church and for a lost world.

We "cannot afford" **not to believe, practice, and teach the "all things"** commanded by Jesus Christ in His Great Commission. Half-hearted and partial obedience and a selfish and fractional adherence to "**all**" the commandments of God's inspired Word is to-day wrecking the whole religious world and is bringing the modern church under the leadership of Satan rather than Jesus Christ. Would we belong to Christ rather than to the modern religious church system which is doomed for divine judgment (Rev. 3:17)? Then we decide now and forever, we cannot afford **not to observe "all things"** whatsoever He has commanded us and **not to order all our life and service according to "all the counsel of God."**

2225 N. W. Xavier St.,
Portland, Oregon.

MILL RUN WORKERS' HOME

By Jos. M. Nissley

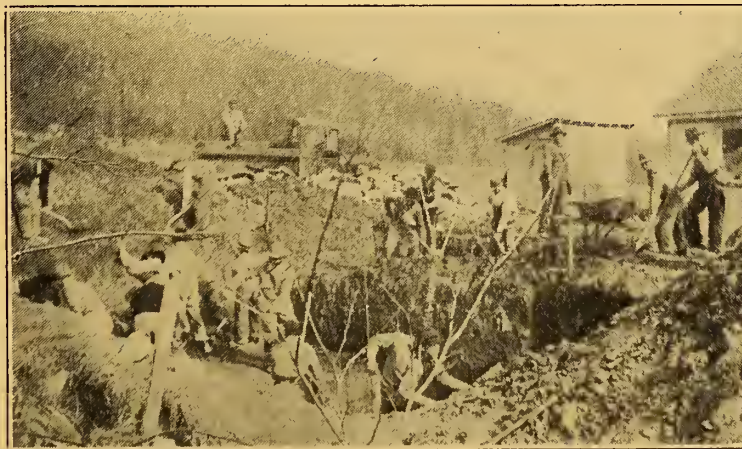
For the Gospel Herald.

The work at Mill Run was started five years ago, and is now well established. The Board has paid out in this time \$360.00 for rent for the workers, and the place where the present worker is living has been sold and Sister

Weaver must vacate. Since we have ample room on the plot of ground where the Chapel is built to build a suitable house for the workers, it will be the means of saving the payment of rent.

This was the situation before building began. The matter was brought before the members of the Local Board of the Altoona Mission. They passed with favor upon a proposal to build with the instructions that the writer get plans and prices of building a suitable house for the work. This was done and presented to the Local Board and they met with the Executive Committee of the Southwestern Pennsylvania District Mission Board held in connection with the Johnstown Bible School, January, 1933. The Executive Committee, after some deliberation, gave their consent to go ahead with the work provided sufficient funds could be secured.

After funds had been solicited, Bro. A. J. Metzler, Masontown, the Field



Excavating for the Mill Run Home

Worker of the District Board, offered a proposition. In his vicinity a coal company was selling ready built houses at reasonable prices to save taxes. A four room two story frame house could be purchased for the price of \$40.00. They had brethren in the Masontown congregation that were competent carpenters. They would tear down the house, saw the lumber to fit the foundation for the proposed house at Mill Run and come and erect the frame work free of charge. Bro. Frank Bennett of Cumberland offered to haul the lumber at a very reasonable rate.

On March 1, Bros. J. A. Ressler, President of the Dist. Mission Board, A. J. Metzler, Isaiah Cover, Board Representative of the Masontown congregation, and George Townsend, General Contractor, Masontown, came to Altoona to look over the place where the house was to be built and drew up plans. Their proposition was accepted. A building Committee was elected consisting of D. I. Stonerook, Martinsburg, John McGarvey, Mill Run, and the writer.

The same evening a number of the men in the community met at the home of Bro. Harry Cashman. At this meeting a number of men were present. We presented the matter of building a house and of having no funds on hand, and since they had no work they were asked what they were willing to do to help. One of the men stated he has a stone quarry and is willing to furnish the stone for the wall, providing some one would help to quarry the stone. Others said they were willing to do the mason work, others to work in the quarry, others in helping to dig out the cellar, others to do the concrete work.

We informed the men they were to be on the job the next morning. At 8:00 they were there. Bro. McGarvey, General Contractor, with fifteen men of the community staked off the ground 24 x 28 for the proposed house. Some of the men went to the quarries, others stayed and began to dig out the foundation. We gave a general invitation to all the men in the community to lend a helping hand. They all nobly responded. There were nineteen brethren from the Allensville congregation who gave a lift one day in excavating.

After the cellar wall was built, the material for the house weighing 9 tons, was conveyed by Bro. Bennett, of Cumberland, Md., to

Mill Run. The Brethren of the Masontown Cong., Roy, Ralph, and Kenneth Berkshire, George Townsend, and A. J. Metzler came and after 5 days the building was under roof. Brethren Bruce and Franklin Kauffman of Martinsburg congregation did most of the lathing. Bro. Christ Roth, Allensville, with his helpers, Irvin Roth, George Hostetler, Bennett and David Byler, plastered the building. Bros. Ben. Hartzler, Allensville, J. D. Byler, McVeytown, and Geo. Williams, Mill Run, did the electric wiring.

After the plastering and wiring the Masontown brethren returned and put on the finishing lumber and hardware.

Bros. John and James McGarvey and A. O. Crane of Mill Run did the mason work. Brother John H. Lehman of Lancaster gave a week of his time in studding the second floor and putting up the porch steps. Two fathers of Altoona Sunday school scholars painted the exterior and interior of the building. A number of the men with whom we are in touch at Altoona were also willing to lend a helping hand.

Contributions Received for the Building of the Workers' Home

A Brother and Wife	\$250.00
S. H. Heistand	10.00
Isaac R. Herr	10.00
Mennonite Sisters Working in Reading, Pa.	25.00
A Brother and Wife	25.00
Atglen Congregation	65.20
A Sister	1.00
A Brother and Sister	2.00
Mattawana Cong. & S. S.	22.00
Coatesville Mission	10.00
Millwood and Atglen Cong.	16.35
Springs Cong.	6.55
Pinto Cong.	5.82
Weavers Cong.	9.06
Scottdale Cong.	14.58
A Sister	1.00
Annie B. Nissley	10.00
Pleasant Grove Cong.	4.33
Sisters' Sewing Circle, S.W. Conf. Dist.	32.50
Conestoga Cong.	19.00
A Brother	5.00
Medway Cong.	12.35

\$556.74

Paid out for the Material for the Bldg. \$556.74

Contributions Received for Furnishing the Workers' Home

Mary E. Lauver	3.50
Katie Wingard	3.50
Gladys Lauver	5.00
Ida Hummel	2.00
Pearl Hummel	2.00
Thomas Sewing Circle	4.00
Kauffmans Sewing Circle	5.00
Martinsburg Jr. Sewing Circle	4.80
Marion Sewing Circle	5.00
Scottdale Jr. Sewing Circle	2.50
Blough Sewing Circle	5.00
Weavers Jr. Sewing Circle	1.00
S. W. Conf. Sewing Circle	3.16
Chestnut Hill S. S. Class	5.00
Belleville Jr. Circle	5.00

56.46

Bro. & Sister Jacob M. Lauver, a library table

Bro. & Sister Frank Brillhart a heating stove

Paid out for the Furnishing of the Workers' Home

56.46

We want to thank you for making it possible to build this house. May the Lord richly bless you all for same.

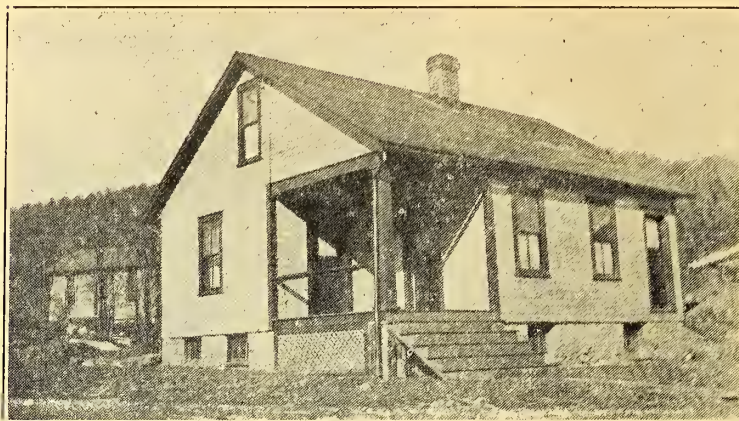
All the labor on the building complete was donated gratis. The following material was donated: nine hundred bricks to build the chimney from the Altoona Brick Company. All the stone of the wall by Bro. John McGarvey,

Roy and Raymond McConnell, and Barney Wicker using their truck, of Mill Run. The size of the house is 24 x 28 feet, one and a half story high, with an 8 x 10 foot porch built under the main roof. There are three rooms downstairs, pantry, seven foot daylight cellar, with room to finish, a good sized

room on the second floor. The building is completed excepting the second floor, which could be finished for approximately \$25.00.

The house was completed to move in by April 28, 1933.

Altoona, Pa.



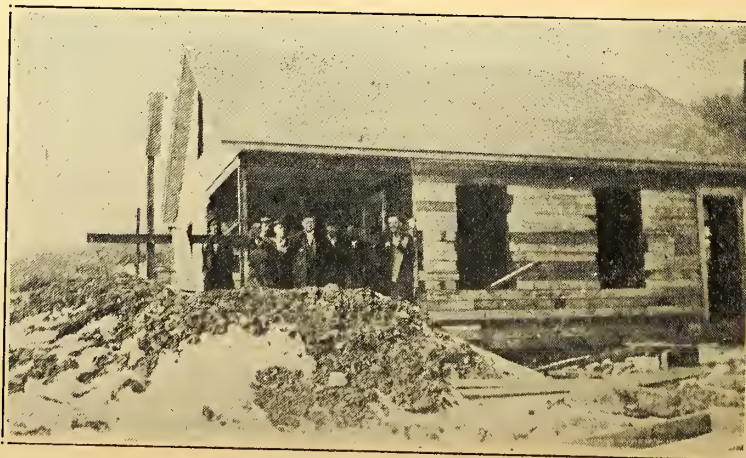
Mill Run Workers' Home

A VISIT TO MILL RUN

By Anna H. Weaver

For the Gospel Herald.

Just outside of the city limits of Altoona, Pennsylvania, to the northwest, nestled among the low foothills of the Allegheny Mountains, lies a scattered village; and there, too, winds a narrow stream of water which gave the village its name, Mill Run. The older residents tell us that the stream borrowed its name from a mill which stood by its banks in the days of yore, but has long since fallen to ruins and become extinct. To reach this narrow valley from the city, we emerge from the city limits through "the Three Culverts," as we pass beneath the main



Carpenters and Electricians at the new Workers' Home

line of the Pennsylvania Railroad, which serves as a veritable "city wall" for this corner of Altoona. We suddenly find ourselves in a beautiful mountainous country where, the moment we emerge from "the Culverts," the air is instantly clear and cool as compared with the smoky, stuffy at-

mosphere within the city. To the right and to the left there are fields of waste land, while the sometimes gurgling, rushing water comes down by the side of the lately improved oiled road. About a quarter of a mile from the railroad are the first houses, located to the left of us,

beyond the creek. All along the way dwellings of the "Mill Runians" are scattered. And then the creek bends westward and leaves the road. Homes are now more frequent, although all are still to the left of the road. As we round a gentle bend to the right, we catch sight of three gray buildings to our

right that bear a marked resemblance to each other. The first two are the two school buildings that Mill Run boasts of, and the third bears a small sign above its porch roof:

MENONITE CHAPEL All Welcome

(The sign painter evidently did not know us well enough to put three N's in our name!) The chapel is not large—only 16 x 20 feet, having a seating capacity of one hundred and twenty.

Next to it is the new workers' home, overlooking the road and a large area of "the hollow" from its lofty situation. There are houses on all sides now, and the road forks; the improved oiled road winds in and out among the trees and farms until it climbs to the lofty height of the Buckhorn Mountain. The left fork leads to a few scattered farm houses on the West side of the "water shed."

Possibly the most picturesque scene in this locality is that surrounding the beautiful reservoir of the Altoona Water Company. It is situated between the two roads, just above the "forks."

And now shall we visit a few of the homes in Mill Run? I hear you say you are eager to become acquainted with our people. Let us first climb the hill facing the chapel on the West. The road is narrow and steep and stony, but perhaps a half mile up we arrive at the McGarvey home. Brother and Sister McGarvey are aged pilgrims of the Cross, but have only a year ago joined ranks with the little group of worshippers at the chapel. Their daughter and her husband with their two small children live downstairs, and a son with his wife and child live in a little cottage farther up the hill; these young folks all came with the parents last winter when they united with our church.

We retrace our steps for a little way, and stop in at the Helsels. Sister Helsel is a new-born babe in the family of God.

Almost at the foot of the hill, nestled among the trees, stands a little bungalow from whence we hear the cheery voice of a redeemed one singing His praises. She had hesitated a long while, but finally said, "Yes, God, I will!" to the voice at her heart. Some

old cottage which we passed as we came in sight of the chapel at first. The door is thrown wide open in response to our rapping, and an old man, small of stature, greets us with a happy smile. His wife is a semi-invalid, so we shall sing some of the old familiar hymns that she loves. We must come close to her, for her hearing is almost gone. Tears fill her eyes and drop to her bosom as we sing



Reservoir at Mill Run

one told me a few days ago, "You can just see the peace and joy beaming out from her face!"

After we take a peek into the new workers' home to admire the thrifty, yet comfortable furnishings provided by various sewing circles and individuals, we shall call at the Cashman home, just back of the chapel. Bro. Cashman faithfully sees to the fires and the cleaning in the chapel, besides assisting the Superintendent of the Sunday school. His wife lends a hand in the teaching force, and finds ample time to exercise cheerful hospitality to all visitors. This is one of the homes that bears a loud testimony for Christ, and its members love to tell us how Mill Run was changed since the Lord's work opened here six years ago.

We must not fail to stop at the doors of Cashmans' two married daughters who live nearby, for they are always eager for the touch of Christ that we bring them.

Just across the road from the chapel is a home where we once almost feared to enter. But one day Jesus found His way in, and oh! what a transformation took place! A mother who spent a life time in sin, opened the door and a daughter-in-law, too, found Him. Although sickness has wasted a body, yet a saved soul radiates peace and joy through sunken eyes and trembling lips. And it was a little Cradle Roll Christmas gift for her sick baby that brought the young mother into the chapel where she heard the message that gripped her heart and brought her to the Cross.

And now, let us turn in at the little

"My heavenly Home is bright and fair,
No pain nor death can enter there;
Its glittering towers the sun outshine,
That heavenly mansion shall be mine.

"I'm going Home, I'm going Home,
I'm going Home to die no more."

"It cannot be very long for me anymore," she says brokenly. "I'm ready to go to-night. I wish I could!"

It was not always thus with Hannah. A few years ago she did not know Jesus, and life was a constant misery for her. And what of John?

He says, "I was an awful drinker. The only reason that I'm a Christian now is because you people kept praying for me and coming after me. I don't see how you had the patience you did with me. They always called me 'Happy' around here, and now for the first time in my life, I can be true to my name."

And so we leave Mill Run. But must we leave it? Yes, we cannot all stay here all the time, but, dear reader, don't let Mill Run leave you! We have glimpsed into a few of the homes that are Christian, and some of these only partly so. Where are the others? You know. They are "without Christ." So much needs to be done, and your intercession may be the means of winning just one more home for God at Mill Run.

Good will is composed of respect and love, and results in loyalty and cooperation.—E. D. Hess.

The best discipline is that which does not appear on the surface.—J. A. Ressler.

RESULTS OF LEADERSHIP EXAMPLE

By Clara M. Ebersole

For the Gospel Herald.

Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

They are waiting for you and me. Will we fail them?

A leader is one we look to as being able to help us. We look to him as being more capable than ourselves.

We have heard said many times, a congregation can rise no higher spiritually than her leader. We know in natural things we cannot teach a person something we do not know ourselves. Just so spiritually as Sunday school teachers or ministers, we cannot help others any deeper than we ourselves have gone. We must know and feel and have the experience ourselves, before we can expect others to feel it.

For example let us look at Peter's life before the day of Pentecost. He was in earnest and zealous to work for his Lord, but he was always getting himself into trouble. He loved the Lord and when told he would deny Him, he was so sure he would not. But in an unguarded moment, when he was following afar off, he denied his Lord, just as Christ said he would, but repented at once.

Just like Peter, we may be zealous and try hard to accomplish things for God. Unless we have the power of the Holy Ghost in our life, we will not have the results, because it is the Holy Ghost power that gives real victory and sends conviction that saves souls.

The gift of the Holy Ghost in our heart and life, gives a burden for the lost and puts us on fire for God. He gives victory, power and blessing.

Some of us who have lived in the country have used a small engine, for different things. There were times when we would put something through too large and the little engine would die down, either stop or throw the belt. We needed an engine with more power. Just so in our Christian life, to be the greatest help to others, we need the power of the Holy Ghost in our life. "But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Let us look at Peter's life after the day of Pentecost. He is a different man from what he was before. After Peter's sermon on the day of Pentecost there were 3,000 souls saved.

"And the Lord added to the church daily, such as should be saved" (Acts 2:47). God healed the lame man at

the gate of the Temple. He did this through Peter, also many other miracles.

"And believers were the more added to the Lord, multitudes both of men and women. Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks and them which were vexed with unclean spirits: and they were healed every one" (Acts 5:14-16).

Peter's faithfulness to God brought him persecution but God used Peter to win many souls for Him. "Then Peter and the other apostles answered and said, We ought to obey God rather than man" (Acts 5:29).

God spared the city of Nineveh when Jonah was willing to obey God and give the message God asked him to give.

Stephen was a man full of faith and of the Holy Ghost.

"And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people" (Acts 6:7, 8). Stephen also died a martyr's death, but just before his death, "He being full of the Holy Ghost, looked up stedfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7:55, 56).

When we think of Paul, we think of a great missionary. Wherever he went, he told of the love of God and saw many souls saved and many churches started. Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave Himself for me" (Gal. 2:20). Whether in prison or free, Paul continually preached the Gospel and many believed. Paul said, "I was not disobedient unto the heavenly vision" (Acts 26:19). He gladly suffered all things for Jesus' sake and that souls would be saved. "And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now, behold, I know that ye all,

among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers to feed the church of God, which he hath purchased with his own blood" (Acts 20:22-28). Paul said, "Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Eph. 3:8). "For to me to live is Christ and to die is gain" (Phil. 1:21). "Jesus Christ the same yesterday and to-day and forever" (Heb. 13:8). Just as much power in the power house as ever. God did not change. If we are not being used to save souls, the fault is with us. True, we cannot all be just like Paul, Peter, or Stephen, but we can be so consecrated and yielded to God, that we can just be an empty channel through which He can work. But we must be **willing** to be used in the way He sees best.

What is our influence? Is it so filled with the power of God, that it draws men and women to God? Paul said, "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ" (Phil. 3:20). Could that be said of us?

"For out of the abundance of the

Let us each one be so fully consecrated to God, that our only thought and burden will be to tell souls of the love of God, and give our very life, if need be, to see them saved. Let us say with Paul, "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

Los Angeles, Calif.

A "WOMAN'S" BIBLE

A copy of what is probably the only complete Bible translated, printed, and bound by women has been presented to the library of the American Bible Society in New York City.

The volume is a Marathi Bible translated by Sarasvati Ramabai, a gifted Hindu educator who, among other activities, dared to challenge Hinduism's ancient customs concerning child widows and although endangering her own social standing bravely persisted in her purpose to elevate Indian womanhood.

While carrying on famine relief work among the Marathi, a village people numbering nearly 17,000,000 in the Bombay presidency, Ramabai found that it was difficult for the villagers to understand the Bible already published in a somewhat classical Marathi version. Determined to give these people the Scriptures in a more simple form she began the task of Bible translation. With a few of her best students she took up the study of Hebrew and



A Section of Mill Run

(The arrow shows the Chapel)

heart the mouth speaketh" (Matt. 12:34). There are responsibilities, but also opportunities which count not only for this life but also for eternity.

"Let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins" (James 5:20).

"I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:15, 16).

Greek and with the aid of these loyal assistants translated the entire Bible into a simple form of Marathi. Women and girl students who had studied the printers' trade printed and bound the translation after it had been completed. The volume is an admirable translation and is truly remarkable in that it is entirely the work of women all first generation Christians converted from Hinduism.

The library of the American Bible Society at Bible House, Astor Place New York City, contains copies of the Scriptures in nearly 600 different lan

guages and dialects among which are many unusual and interesting volumes. The Society is glad to show this permanent exhibit to all interested persons.—Issued by the American Bible Society, Bible House, Astor Place, New York City.

Editor's Note.—This interesting article is printed entirely upon the American Bible Society's responsibility for accuracy regarding Indian terms. It is well to remember that "Marathi" is the name of a language, not a people, and that "Hindu Christian" is a contradiction in terms, just as it is impossible to have a "Christian atheist."

EXTRACTS FROM "INDIA MISSION NEWS"

Christian Workers' Normal

The annual Christian Workers' Normal was held at Balodgahan Nov. 22 to Dec. 5.

This has been a very inspirational and spiritually uplifting Normal with the workers. We praise God for the felt presence of the Holy Spirit and pray that the effects of these days may be felt in all the work of the Mission and Church.

In spite of the fact that the Normal had to be postponed to avoid danger of cholera infection, and teachers had to be shifted and substituted, the attendance and interest was very good.

Each morning at 6:30 we met in the church. After a short prayer and a song, Psalms 19:4 and Psalm 119:18 were repeated and then we separated for individual Bible reading, prayer and meditation. After a light breakfast at 7:30, we gathered in the church at 8:30. Bro. Smucker and Bro. Parsadi were in charge of the morning devotional meetings. Some of the subjects were: "Ye have not chosen me but I have chosen you;" "The Potter and the Clay;" "Living Epistles known and read of all Men;" "By the grace of God I am what I am;" "Put on the whole armor of God." After devotion the workers were in classes and discussion groups until eleven o'clock and again from 2:00 to 3:40 in the afternoon.

Sister Fannie Lapp and Bro. Smucker each had a class in "Jesus' Claims to Divinity in the Gospel of John." Bro. G. J. Lapp had two classes in "From Egypt to Canaan." He very ably showed God's loving leading of the Children of Israel and especially its application to Christian life and spiritual growth.

One hour each day was devoted to discussing and Biblically solving the many questions and problems faced by the workers in their work in the non-Christian homes. These questions were many and varied, and by dividing ourselves into four groups, there was more opportunity and freedom for

expression. The brethren met with Bro. Vogt and Bro. Hostetler, the sisters with Sister Lapp, Sister Vogt and Sister Troyer.

The last period of the afternoon was devoted to a series of talks on "God revealed through Nature." The subjects treated were, (1) Lightning and Electricity; (2) Our Bodies; (3) Botany; (4) Insect Life; (5) The Heavens. All the speakers showed how wonderfully God made all things and how He prepared the world with plants and food for man, and that through them He reveals Himself to us. Sister Troyer spoke one afternoon on Woman's place in the Home. She stressed the point that mothers should teach God's Word to their children by word and example.

On Dec. 1, 2, 3, the medical workers and teachers also had a part in the meetings. The main topic for those days was Personal Work—"I will make you fishers of men." The topic was divided into the following subjects: Preparation, Work, Fruit Bearing. There was a talk by one of the missionaries or workers followed by open discussion on questions which were handed in on the subject for the day. All were closely related to our work and our spiritual needs.

The evening meetings were evangelistic but contained spiritual messages and practical truths for all. They were in charge of Bro. Friesen and Bro. Hostetler. The Holy Spirit was manifest in changing lives, converting sinners and causing Christians to publicly re-consecrate their lives to the Lord. On Sunday evening the sermon was preceded by a testimony meeting in which many testified to the many blessings they had received during the meetings.

On Monday and Tuesday, Dec. 4 and 5, all the evangelists and Bible women, and others who were interested, were together in the jungle in a retreat for prayer and meditation. We were mutually strengthened, united and drawn close to God through praying for each other, through testimony and praise, and through sharing of burdens.

We pray and believe, and ask you to help us pray, that this may be the beginning of a spiritual revival in the Church which will purify us and burn out the dross and that we may come forth as pure gold.

Alma Smucker.

MR. GANDHI'S VISIT

Mr. M. K. Gandhi has been released from jail on his promise to abstain from non-coöperation agitation for one year. He considers himself on parole and has now taken up the cause of the Harijans, or depressed classes, and is touring India in their interest. He is working to have them admitted into the Hindu community and to have

Hindu temples thrown open to them. On Nov. 22 he came to Raipur and visited Dhamtari on the forenoon of Nov. 24. He came by motor, and Dhamtari was crowded with people who came in from villages miles away. A high platform was erected for him in an open place from which all could see him and from there he addressed the people. He also addressed a meeting at which only Indian ladies were present. A purse of several hundred rupees was given to him and also jewelry which was sold at auction. In all about Rs. 1,000/- were given to help in his work of uplifting the outcastes. Mr. Gandhi calls this a humanitarian movement. The orthodox Hindus are opposed to this movement. They do not want the depressed classes recognized as Hindus and so they follow Mr. Gandhi about and try to hinder his work.

GENERAL

Thanksgiving Day was observed in most of the congregations on Nov. 9. Several congregations did not find that day convenient so observed another day.

Communion was held at Sankra on Nov. 12 and at Shantipur on Nov. 26.

The children attending school in Darjeeling arrived home on Nov. 24. The Landour children will arrive on Dec. 8. This is always a happy time for the parents and children.

On Nov. 9, Sister Amaraoti, who has been a Bible woman at Ghatula for a number of years, passed to her eternal reward. Her death was caused by complications brought on by an enlarged spleen. She leaves a sorrowing husband and three sons. Many women have heard the Gospel story from her lips and we pray that her labor will not have been in vain.

In the last Sunday evening meeting during Normal news came of the serious illness of Sister Anna Stalter so special prayer was offered in her behalf. Most of the Bible women present in the Normal had been girls in the Orphanage when it was in Sister Stalter's charge. A number were moved to tears when they heard of her illness. Our prayer is that the Lord may be very near her and sustain her.

Dhamtari, C. P., India.

EXTRACTS FROM SOUTH AMERICAN MISSION NEWS

Edited by Nelson Litwiller
LONQUIMAY

I shall take this privilege of informing you as to the opening of a new work in a new town. I do this, not just because of the interest in this particular town, but because it is typical of what has been done and can be multiplied in Argentina in the proportion that men and means are available.

For years we had visited Lonqui-

may, a town of several thousand people, on the western railroad halfway between Trenque Lauquen and Santa Rosa. Our then colporteur, Bro. Cavadore, made monthly visits with tracts and Bible. The writer, with Bro. Luayza, has pleasant memories of working the town with the Bible Coach. I can remember distinctly preaching to at least four hundred people one night as they were gathered around the Bible Coach under a street light. And then after the preaching service, which closed at eleven o'clock at night, there was an all night trip to Trenque Lauquen, just in time to catch a morning train to get home to Pehuajo to clean up and rest up and prepare for Sunday service.

But to get back to the story—After sowing the seed for years, usually a hall, centrally located, is rented.

This was done in Lonquimay last year under the direction of Bro. T. K. Hershey and Bro. A. Luayza. Invitations were given to the people by means of printed tracts and folders. The young people of other congregations, in this case Santa Rosa gave their time and went out to invite the people. In spite of continuous inclement weather and muddy streets, there were always one hundred or more people present at every evening meeting; and not only poor people but from every class in society.

After a week's meetings the visible result was that twenty-five persons asked for more light and information on the Christian life. We cannot say that these twenty-five will all be members of the church. Experience through the years has shown that half and sometimes more than half lose interest. But the fact remains that some will go through with the Lord. The nucleus of a congregation has been started. Since the hall is rented there are weekly visits from a pastor who instructs these converts and then conducts a preaching service to the public. Such work is going on continually in our territory and these new converts need your prayers. Lonquimay is a town where spiritism is deeply entrenched and no doubt will offer strong resistance to our work. Pray for the work at this new place.

CHURCH CONFERENCE

The Annual Argentine Conference of the Mennonite Church meets the last Thursday of January. Will you pray for this meeting? It is inspirational as well as a business meeting. Important decisions with reference to the work are made at this meeting.

Pray for the work of the Bible Coach and Bible tent campaign going on at this time. A fuller account of this will be given in a later issue.

Pray that the Lord may lead in the future of our South American Orphanage.

Pray for the missionaries both on the field and at home on furlough, that as they enter the New Year they may be guided and blest in their efforts.

Pray for all the native workers that they may continue in their zeal to serve and do their best for the Master this year.

Pehuajo, Argentina.

RESPONSE TO TALKS BY THE AFRICAN MISSIONARIES AT A FAREWELL MEETING AT THE EASTERN MENNON- ITE SCHOOL

February 11, 1934

By A. D. Wenger

It was my privilege to be born in time to see the origin of our city and foreign missionary work. The rural work in the Virginia Mountains was begun before my time. Forty years ago I helped for a while in our first city mission. It is still running and is in the City of Chicago. With keen interest I have observed the growth and development of the mission spirit in the Mennonite Church until we have at the present time about twenty city missions, two foreign missions, one among the heathen in India, another among the semi-heathen Roman Catholics of the Argentine, South America, and a third one just about to open on the Dark Continent.

In about ten days, three of our number who have gone in and out among us are to sail from New York for the most distant shores of Africa, reaching there perhaps in a month after sailing. When Sister Stauffer was on the floor a while ago talking to us of the work ahead in Africa, I thought of her husband now somewhere in the native land of the Black Race anxiously awaiting the coming of his companion and his other co-laborers, Brother and Sister Mosemann.

The colored people have souls as well as we. A minister has written a book that holds the view that the Negro has no soul. When Philip led the Ethiopian eunuch to Christ and baptized him, the black convert went on his way rejoicing. He had a soul. He was saved. Jeremiah says, "Can the Ethiopian change his skin or the leopard his spots?" By that scripture we know that the Ethiopians were black then as they are now. Our missionaries are not going to Ethiopia but to Tanganyika more than a thousand miles farther south, but they will still be in the land of the Blacks.

Ere long they will be many thousands of miles away beneath an equatorial sun in a strange land with strange animals and strange people with very strange customs. The language, the money, the religion, and most everything else will be strange to them. They may be located so dis-

tant from civilization that they will seldom see a white person. They will probably not be harmed by savages, for they will be in a colony of the British Empire which is the greatest colonizing nation in the world, and which will likely be used of the Lord in their protection.

There is strong sentiment on foreign mission fields against denominationalism. But how can we compromise and gradually give up our peculiar Gospel doctrines for any nation or denomination? Jesus said we should teach all nations all things He has commanded. As long as our missionaries ring true they shall have our support. We have the confidence that they will be faithful. The British Government may even make it harder for them if they do not coöperate fully with other denominations. The full Gospel must be preached and lived and taught. We are not sad but glad you are going and you shall have our sympathetic support in the work. You shall have our prayers and our financial contributions. We hope too there will be more missionaries from this school with strong Christian character and with good training, Bible knowledge and other necessary training, to join you in your work of saving souls.

Recently the School received a letter from Brother Elam Stauffer which he wrote while he and Brother Miller were on the Red Sea going to Dar Es Salaam, Tanganyika, Africa, from which seaport they expected to go inland to look up a favorable location. I have been very deeply touched and moved at these missionaries going to their field of labor, I suppose because they are from our own ranks here. Sister Stauffer has been here in school all the year until she received word recently to come to Africa as soon as possible. Brother and Sister Mosemann have been here for years in the past and are numbered among our graduates. May God be with them on their journey and in their field of labor.

Harrisonburg, Va.

INTERESTING NOTES FROM INDIA

By Esther Vogt

For the Gospel Herald.

Annual Jalsa

For several days people had been going to Sankra for this great annual event. Many went in ox carts, a greater number walked, some rode on bicycles, and a few went in motors. Tents had been gathered from all over the mission and each tent and each empty shed or unused building was labeled with a name and put to use. One day 450 guests were counted on the grounds. One Indian woman said that she and her daughters were cook-

ing for thirty people and that she was doing her best to attend all of the meetings.

Bro. G. J. Lapp gave the three evening sermons, Dec. 28-30. Friday and Saturday morning a number of Indian brethren spoke on subjects such as these: "Born of God," "Abiding in Christ," "True Worshipers must Worship in Spirit and in Truth," "Come Out from Among Them," etc.

The two afternoons were given to Bro. Dick, a Mennonite refugee from Russia, who gave us a picture of conditions in Russia and a review of their wonderful escape and flight from Russia to India.

During the Jalsa the sudden death of one of the Sankra Christian women called forth sympathy, prayer, and soberness and had its influence in the meetings.

The two days following Jalsa were given to Sunday School and Church Conference programs, which will be reported elsewhere.

We were all wonderfully blessed and especially valued the help and inspiration received from Bro. Dick's talks. Below is an account of some of the experiences he gave us.

Some of Bro. Dick's Experiences

In 1926 the Russian Government took away Bro. Dick's right to vote because he began preaching. This meant that he had to pay very high prices for everything purchased and that he would have to give service to the government without pay. He was sent away to do coolie work on the Dnieper River. In his group there were 52 who were Mennonites and who lived in one big house; their food was given to them free each day and consisted of very stale bread and soup made of spoiled fish. They had to stand in line for their food and sometimes had to wait two or three hours for their turn. As the Government had by this time taken practically everything away from his family he called them to come to him. At this time they owned twelve hens and one rooster. For six months they lived from the money received from selling their eggs getting a good price in the bazaar and then buying cheap bread from the corporation. They always had sufficient to eat and spiritually they enjoyed wonderful blessings, for their hope was in the Lord. Bro. Dick said that he was thankful that the many propositions made to him to "Leave your God and we will give you a fine position" did not even tempt him. After some time here they felt that it was God's definite leading that they should flee and He opened up the way for them wonderfully.

Nov. 4, 1931 they began their journey and a friend took them several stations away so that they would not be detected when they took the train.

They went direct to Moscow and there changed trains for the Chinese boundary. They went to the end of the Railway and then traveled by wagon to Jarkant, twenty miles from the Chinese border. Because of the extreme cold weather and their little children, the little boy being only a year and two months old, they decided to stay here until warmer weather came. They were indeed thankful to God when Bro. Dick was able to get a good job in a bakery. They were the only Mennonite family and were in constant danger because it was a large city with many soldiers. He was often taken before the police but God always saved them. Their hardest trial here was the sudden death of their little son and being strangers and alone they themselves had to make his little coffin and dig his grave.

When warmer weather came they made arrangements thru a leader for a horse. Unfortunately this leader called 47 others to flee with them which made it very dangerous, there being 18 children under ten years and five very small babies. Several times they were almost captured. They had to flee during the night time and hide in the grass during the day. One day two soldiers came toward them and they all thought surely now they would all be killed. They decided to pray and the soldiers turned another way without discovering them. There were no rivers or wells to procure drinking water so they had to dig holes several feet deep in the ground and their only implements for digging were pocket-knives and plates.

In April, 1932, they reached the Chinese border; they crossed the guarded river at an opportune time in much suspense. Mrs. Dick fell off her horse and clung to his tail as they climbed up the high river bank. Their rejoicing to be safely across the border was soon changed as it was not long until they were caught by the Chinese border guards and imprisoned for about a week. When they were being taken back to the border, they all stopped and said, "We will go no farther. You can shoot us or do what you will." The soldiers finally looted everything they desired and turned them loose. The party now divided and Bro. Dicks were fortunate in getting work in a town, Kulja, about fifty-five miles away. He had work in a bath-house and she was cook for a Mohammedan family. He had much time to study his Bible and one day God showed him in a miraculous way thru the three verses, Jer. 50:8, 51:6, and 51:50 that it was His time for them to flee again.

Riots had broken out and they were anxious to be going. They made the cheapest arrangements possible which was to hire three donkeys. It took them fourteen days to make the 350

miles. The road was mountainous and slippery and they saw many dead horses and donkeys and two graveyards that told their own story. At one place they had to make steps in the ice and were helped by three men with a rope. They had dried bread and sugar to eat on their journey and at one time were very thankful to get some horse meat. They finally came to Kaskar and were kindly received by the Swedish missionaries.

A fight broke out in this town so they again decided to go on. Now as they had to go close to the Russian border they went without a guide fearing that he might betray them. They traveled 29 days by horse. Seven days after they left Kaskar they met a rich English nobleman who was on a four-year hunting trip and he took them under his care and gave them food, a tent, etc. Later they received a letter saying that five days after they had left, all the young men had been enlisted in the war, and if Bro. Dick had been there he would have been included,—so God had again delivered them and wonderfully cared for them.

At Gilgit they had to wait some time for the snow to melt to open up the passes. While waiting here they got Bro. P. W. Penner's address and after writing to them received a hearty invitation to come to Champa. So now there was only one mountain range ahead, the Himalayas; after this was crossed they came on to Champa by railway, the missionaries sending them money to come. Their little eight-year old daughter, Helga, seems none the worse for her varied experiences and a few weeks after their arrival in Champa another little daughter, Helen, came to brighten the lives of these homeless but joyful people.

Bro. Dick says Psalms 91:11 is very true. Also Psalm 124 has become very precious to them.

Some one asked Sister Dick about clothes on the journey. "Oh," she said with her usual happy smile, "I was so thankful to have two dresses so that I could wash one while wearing the other. Many with me didn't even have that much."

Balodgahan, Via
Dhamtari, C. P., India.

In the modern home woman has stepped out of her sphere.—Aaron Mast.

It is a good deal better to be down in the rows pulling weeds out, than to sit on the fence and complain because the weeds are growing.—Brown.

The best way to counteract the influence of bad literature upon the lives of our young people is to keep them supplied with literature that is both scriptural and interesting.—C. F. Yake.

SEWING CIRCLE CORNER

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Eccl. 11:6).

* * * * *

In our missionary efforts we sometimes wish we could tell which would be the most "profitable" line for us to pursue. We might even be tempted to wish we knew which line would be the most fruitful in "visible results." Letters frequently come asking these and similar questions. When we stop to think, how much do any of us really know about these things? When the Lord of the harvest asked His disciples to "lift up their eyes and look" He said nothing about comparative fields. There are always enough fields ready for every faithful reaper. It is almost pathetic to hear comparisons between needy places. Might there not be danger of our turning away from opportunities like the "woman of Samaria" because we would rather work with the multitudes who came out at her call? If "the woman" had not found the water of life, how would the crowds have found out about the Savior who came so near their city?

* * * * *

Perhaps it is so in our Sewing Circle Work. We toil on from month to month. Sometimes we are privileged to see results, and are made happy because our work seems to be specially blessed of God. At other times we seem to work just as hard and faithfully, but there seems to be so little to show for it. After all, we cannot know. Our Father measures our work by our faithfulness, not by the applause or even by the visible results. So, as reorganization time approaches and we need to think and plan for more work for longer days, let us keep in mind the fact that we are only stewards, and that it is ours to faithfully carry on while it is His to bless and direct, and sometimes reward, for faithful service.

SIMPLICITY

By Mary C. Kauffman

For the Gospel Herald.

Simplicity is a principle of Divine nature revealed in all God's works and ways.

There is no sham nor pretense nor hypocrisy in simplicity, for there is nothing in its elements to cover or disguise. It is the essence of sincerity and humility and economy. There is no waste of time or effort or thought or material in simplicity. We see no human effort or attainment parallel to God in His simplicity. We look and wonder at the simplicity of nature yet how beautiful and grand and glorious it is.

God reveals His plan and His will in His blessed Word with such simplicity that the least can grasp His "stupendous" plan. His will conveyed in the simple language of the prophets and apostles is also marvelous in the simplicity of its demands. So simple that "a wayfaring man though a fool need not err therein."

On the other hand with the enemy of souls comes the effort to cover the truth to give a false impression, to duplicate God's will, to complicate issues, and mislead the human mind.

Not only is God the fountain-head of simplicity; but the principles of both the Old and New Testament are grounded on simplicity, and those who have left all to follow Jesus are dominated by this principle as a part of the very fabric of their lives, influencing their thoughts and speech and conduct; leaving its impress on what they have in their home and upon their person and how they spend their time and money and effort.

We see many who profess to be followers of Christ, resist the influence of Gospel simplicity with the result that the enemy claims the fruit of their life. God's grace can not continue in a life which wilfully resists the influence of His Spirit. We need but look at the result in the life of those who have followed the lure of the world to see some of these losses.

The line between right and wrong, truth and error, darkness and light becomes so blurred that individuals, families, churches, and whole communities are groping in a trackless waste without a goal.

I hear some one say, "If God is such a God of simplicity why did He in the time of Moses order the tabernacle with its fixtures and hangings and furniture of such costly elaborate materials and ornamental workmanship? Doesn't that give us a right to build elaborate houses of worship and to garnish our homes and our person in similar manner?"

The material tabernacle that God ordered Moses to build was a type of the spiritual house which Christ was to build. Each minutely described article or furnishing typified some spiritual adornment with which Christ would have His church adorned.

Let us not get the idea that God does not look with favor on adornment. In fact He prizes it very highly; but His mind about adornment is far above the outward, transient, unreal adornment suggested by the world.

Peter, in writing to Christian women, says, "Whose adorning let it not be that outward adorning of plaiting the hair and of wearing of gold and of putting on of apparel." (That is superficial and only an outward show.) "But let it be the hidden man of the

heart in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price." Paul also writes of the same thing in I Tim. 2:9: "In like manner also that women adorn themselves in modest apparel with shamefacedness and sobriety: not with broided hair or gold or pearls or costly array; but (which becometh women professing godliness) with good works." We see from this that a woman is really, in God's sight, adorned, when she in meekness and quietness and godliness wears modest apparel.

Meekness, quietness, modesty and sobriety are the elements of simplicity and in God's sight, are of great price. Can we as women professing godliness fashion ourselves and our homes and our children according to the dictates of present day fashions for the approval of the world and lose the approval of God who places such a great price on the adorned soul with her modest apparel? You will agree with me that there is little of meekness, modesty or quietness about present day fashions.

Does it occur to some of our sisters who cling to the popular mode of dressing the hair that this form of hair dress was never adapted to the covering and bonnet in favor with our organization of the church? Why should the church adapt herself to the whims of fashion that are here to-day and gone to-morrow without any substantial reason for coming or going, except to please a restless and unsatisfied world.

Why should we when God prizes Simplicity, consider it a cross to appear before an ungodly world in the adornment approved of God and the Church? Do the low cut neck and naked arms and near-nude limbs answer to Gospel simplicity? Does the effort to cover a natural God-given complexion with paint and powder or to wave or curl straight hair and part it on the side in the mannish way so popular now, look like Gospel simplicity?

When it comes to our homes do the expensive rugs and curtains and modern furniture and musical instruments show Gospel simplicity?

Many housewives are hindered in their Christian duty of hospitality because of a display of fashion in table service and appointments in the home, too elaborate for her time and strength and means.

Simplicity in these things would not only leave her time and strength and means to do her duty but leave mind and soul clear and clean for the reception of God's will and fellowship of saints. Also she could stretch out her hands to the needy of both body and soul.

In our Sewing Circle work let us

guard well the principle of simplicity. We can not afford in our work to pattern after churches which have lost sight of this principle. We will lose out as they have if we do.

Blessed the child brought up in the simplicity of the Gospel. Blessed the men and women who keep themselves free from the complexities of Satan's snares which lead away from God and the simplicity of a life hid with Christ in God. Let the work in our homes and Sunday school and Sewing Circle and church be guarded against departing from the open, honest, simple, modest manner of life and work that we may adorn the doctrine of God our Savior through Gospel simplicity.

Scottdale, Pa.

REPORT

Of Landis Valley Sewing Circle, Lancaster County, Pa.

From January 1, 1933 to January 1, 1934

Garments made	180
Quilts	2
Comfort	1
Number of meetings	12
Average attendance	12
Cash on hand Jan. 1, 1933	\$ 8.72
Collections for year	68.96
	<hr/>
	\$77.68
Expenses for year	49.03

Cash on hand Jan. 1, 1934 \$28.65

Mrs. Charles B. Landis, Sec.

REPORT

Of the Risser's Sewing Circle, from January, 1933 to January, 1934

No. meetings	12
Average attendance	7
No. garments made	232
Bal. on hand beginning of year	\$16.35
Money received during year	\$27.01
Expenses	\$15.49
Money in treasury	\$27.87

Anna Mary Snavely, Treas.

BE GLAD AND REJOICE

By Mrs. Barbara Jacoby

(Read Sunday evening, Dec. 10, 1933 at the 40th anniversary of the Home Mission.)

We read in Psa. 20:5: "We will rejoice in thy salvation, and in the name of our God we will set up banners."

Jesus Christ is the banner of the Christian. He is the One who leads on and has led on through all the years that Christianity has blessed the earth. The banner of Jesus Christ has never trailed in the dust, it has never led to defeat; it has always been honorable, it has always won the victory. It makes its enemies terror-stricken, and drives demons and devils and evil spirits out of people, and lifts up the fallen, strengthens the feeble, saves the unsaved, opens the eyes of the blind, heals the sick, and does wonderful things for all the soldiers who fight under that banner.

No wonder the Psalmist says, "We will rejoice," for we have a great deal to rejoice in. Joy is the great thing in religion. In fact the Bible says that

"the joy of the Lord is your strength."

Some people have an idea that sadness is typical of Christianity. They have a mistaken idea that the more solemn they become the more religious they are. I do not believe that this is true. Jesus came to set the captive free, and when a captive is set free he is joyful. We as God's children rejoice and are glad because Jesus set us free from sin through His blood.

The Christian army cannot do much unless it rejoices. No one wants to get religion unless it brings joy. The Christian religion does not propose to leave people joyless, but it does propose to bring joy in place of sorrow, give the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

The Bible speaks of taking our feet out of the miry clay and putting them on solid rock, and of putting a new song in our mouth. The Bible speaks of the morning stars singing together when God laid the foundation of the earth, and they have been singing ever since. We are supposed to sing as we look up to the Son of Righteousness and go about in our daily life saved in the blood of the Lamb. Regardless of the burden and the hard circumstances, every Christian should be singing as he goes on his way to glory.

Times were hard when Paul was in the dungeon, but he wrote the church a letter and about 13 times he exhorted them to rejoice. "Rejoice, rejoice, and again I say rejoice." He knew that the joy of the Lord was the mainstay of the Christian, and if they would but rejoice nothing could stop the onward progress of the Gospel of Jesus Christ though their leaders be confined in a Roman jail.

"We will rejoice in thy salvation." Thank God Christians have something to rejoice over. God's salvation is something to make the sad heart glad. We could not rejoice in religion alone, for there are too many religions. There are plenty of religions but we as God's children rejoice not in them, but in God's great salvation.

God's salvation is what saves us. It saves us from the uttermost sin to the uttermost heights of salvation. Sin is the thing that blackens our souls. "All we like sheep have gone astray." "There is none righteous, no, not one." There is no hope for us except through God's salvation. Ourselves we cannot save. God's salvation blots out our sins and washes us from our iniquity.

Once I was lost—now I am found. Once I was blind—now I see. Once I was dead—now I live. Do you not think that I have much to rejoice in when all this is true?

Salvation takes us out of sin, and takes sin out of us. It takes the demon out of us, and puts the Holy Spirit into us. There is much to rejoice in, whether it be in life or in

death. When the tombs of earth are rent asunder and the dead live again, there will be great shouting and rejoicing. "For me to live is Christ, and to die is gain."

If you expect to rejoice in eternity begin now—not only because you feel like it—but because He is worthy of all praises, and the heart that begins to rejoice in Him will soon find that the flood-gates of glory are opened upon his hungry soul, and that Jesus is all in all.

"I will be glad and rejoice in thee, I will sing praises to thy name, O thou most high" (Psalm 9:2).

"Be glad in the Lord, and rejoice, ye righteous; and shout for joy all ye that are upright in heart" (Psalm 32:11).

3408 So. Irving Ave., Chicago, Ill.

IS THE VICTORY OURS?

By J. E. Kurtz

For the Gospel Herald.

When we take a glance at the mission activities of the Mennonite Church at the present time we are confronted with a challenge.

Shall we step back and let so important a work and commission suffer because of present financial conditions?

When Christ gave the "Great Commission" in Matt. 28:19,20 He also gave the promise that He would be with them always even unto the end of the world.

Will He not also be with those who send as well as those that go? As Christ is the Head of the Church, will He not help out to-day if the Church does her part? His promises are sure.

This challenge should come more forcibly to us who live in the parts of the United States and Canada who have been blessed with an abundance of rain and bounteous crops the past year.

Can we not meet the challenge as Christian soldiers and come out victorious? By each one in the Mennonite Church doing their part by giving or praying that God may open the hearts of those who are able, that light may be brought to those who are in darkness.

We want to not only think of those in the dark heathen lands but also our homeland where iniquity is abounding and many souls need Christ.

Let us begin at home by living exemplary lives and each shining in the corner where we are. "Cast thy bread upon the waters for thou shalt find it after many days" (Eccl. 11:1).

"Church of God, whose conquering banners, Float along the glorious years.

Gathering harvest rich and golden,

Sowed in poverty and tears,

Onward press, the cross is bending

Far toward the morning skies,

Speedy dawn of light portending:

Church of God awake! arise!"

Morgantown, Pa.

FROM OUR MISSION STATIONS

Lancaster, Pa.

(112 E. Vine St.)

Dear Readers:—"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18). Paul engaged the heavenly powers for the earthly tasks. Our blessed Savior also was engaged in much prayer that He might do only those things that please His heavenly Father, how much more you and I need to be engaged in prayer that He would be able to direct us in every phase of our work. We know He is the source of all power and yet how little we prevail with Him in prayer. How helpless we are of ourselves! He must show us at times how undone we are, by laying us aside for awhile, that we might listen to Him.

The work at this place has been going along about as usual. Many new contacts have been made, and some of our number are growing cold and indifferent. How sad it makes us feel when those of our number do not manifest the new life. Then, too, the great responsibility of feeding the flock of God. What wisdom, grace and patience we should exercise toward those for whom Christ died.

Our hearts are made to rejoice that God through the Holy Spirit is still calling men and women to a full realization of their need. The work of leading them to Christ is a pleasure when the Holy Spirit convicts them of sin. But how helpless we are of ourselves. May the good Lord ever keep before us our constant need of Him, so He can use us to witness for Him. The great need of the world is Christ, and the world must see Him in us, as His children. What if we fail?

We have preaching services every Sunday morning and evening; 10:30 A. M., 7:45 P. M. Make it a point to visit us in the near future.

Pray for the workers of the Vine Street Mission, that we might be true witnesses for Him.

In His glad service,

D. S. Krady.

Iowa City, Iowa

Report of Cradle Roll

This is the first year we have had a Cradle Roll at the Iowa City Mission. Altogether we have enrolled nineteen babies. There have been three promotions, and one death. Our enrollments have been promoted to the first class at the age of three. The present number on the Cradle Roll is fifteen.

Yours in Christian Work,

Evelyn Irene Rouner,
Cradle Roll Supt.

EXTRACT FROM A LETTER

Dhantari, C. P., India, Jan. 24, 1934.
Dear Brother,

Just a line to thank you for your letter of recent date.

The earthquake, while slight here in Dhantari, caused enormous devastation in north Bihar as you have already read in the daily papers. It will be long before the terrible facts are all known. Cities such as Muzaffarpur, Monghyr, and several others are a total wreck. Many others are very badly damaged. And the loss of life and the suffering of the wounded are enormous. Even here the shock was distinctly felt. The pankas swayed, the flower pots on the verandahs rocked to and fro, the dishes rattled in the china closets. Our motor car, standing in the shed, trembled as if the engine were running at a rapid rate.

It is very cold here just now. My fingers are too stiff to handle the typewriter properly. Suits us all right, however, but those with not enough blankets must suffer. J. N. Kaufman.

THE ARGENTINE MISSION
NEWS LETTER

By J. W. Shank

Pehuajo

Dona Manuela, the old sister who is far past one hundred years old was moved to another home recently. For years the missionaries have been helping to pay her rent. She used to attend regularly, but now she can not walk to the mission. On Wednesday Bro. and Sister Weber made a trip to Passo to attend the tent meetings. The work has been going on about as usual. The local priest of that town came to the services one night and tried to start disputes. He wants to tell the people that the missionaries are spies sent from the North American government. After his coming to the services more people of the town came out to the meetings.

Carlos Casares

On Sunday the writer and family had the privilege of attending services in Carlos Casares. We arrived in time for the Sunday school and found a live school. We were especially pleased with the large attendance of adults. In the afternoon we attended two branch Sunday schools that are held in private houses. One of them was rather small because it is outside of town where the attendance can not be very large. At the other place there were so many that quite a lot had to stand. There were not seats enough. At the evening service a large audience was present. One finds many new faces at all of these places. The work looks very encouraging.

Bragado

Upon leaving Pehuajo it was our in-

tention to visit all of the stations east of here. There was not time to visit the out-stations of Carlos Casares, so we decided to visit them later. They are not so far away from Pehuajo. We went on Monday to Bragado. Bro. Lantz had plans well mapped out for every day. On Monday night there was a meeting in Bragado. There we met many of our old friends who seemed glad to see their former pastor and family. There are also many new members. On Tuesday a meeting was arranged for the Orphanage committee. The brethren Hershey and Swartzentruber upon returning from a business trip to Buenos Aires, stopped off at Bragado. Since it is planned to move the boys of the orphanage to Bragado it was necessary for the committee to study possibilities. The committee is not yet ready to report about its findings.

On Tuesday afternoon there was a women's meeting held at the country home of don Cosme and dona Carmen. The Snyders having arrived in the afternoon were present for the various services. Sister Snyder and Sister Shank spoke to the women. Brother Snyder preached in the evening. The brethren Hershey, Swartzentruber, Shank, and Lantz went to an out-station, Comodoro Pi, for a service. The attendance was rather small. We were all back in Bragado by midnight. Soon after the brethren Hershey and Swartzentruber took the train for home.

On Wednesday night there were services at Mechita and Alberti. We went to Mechita while the Snyders went to Alberti. On the following night we exchanged, Snyders going to Mechita and we to Alberti. There were good audiences at these places. The work at Alberti is new. A very fine group of people have come into the church there.

We were impressed with the fact that the work in the Bragado district is going forward. Brother and Sister Lantz have much work to take care of the mission in Bragado and also superintend these out-stations.

On Friday we returned to Pehuajo. On the way we stopped for a half hour at Carlos Casares where we had the usual morning meal of coffee and "butter-bread." Sister Esther Brunk accompanied us to Pehuajo.

This week has been very dry indeed. The winds have become even hotter. The papers say that the thermometer throughout central Argentina registers about 109 in the shade. We have no thermometer here now, but we are sure it must be fully as hot as that.

"He knows, He loves, He cares,
Nothing this truth can dim.
He gives His very best to those
Who leave the choice with Him."

Pehuajo, F. C. O., Jan. 18, 1934.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For January, 1934

GENERAL

J M Kurtz	\$50 00	Detroit Cong Mich	7 20
A Bro & Sister Ohio	5 00	O Grove & Pleas Hill	
Mrs J T Hartzler	15 00	Congs Ohio	83 31
Clayton S Weber	10 00	J E Ramseyer	10 00
A Bro & Sister	10 00	A L Smucker SS Cl	21 33
D S Oyer	5 00	Metamora SS Ill	
A Sister Pa	7 00	Mary Imhoff Cl	18 00
Gilbert Gerber	2 00	Albert Sommer Cl	42 50
C M Hostetler	8 00	Metamora SS Ill	24 20
Katherine Hertzler	25 00	Roseland SS Nebr	45 00
Mrs John J Hershberger	1 00	Amanda Kendig Legacy	
Ella Landis	50 00	Int Pa	20 00
Mrs Mattie Smucker	5 00	Barbara McAllister Legacy	
E C Bowman	10 00	Int Pa	10 00
D S & Cora Gingerich	10 00	Hettie Ann Bachman	
A Brother Ont	10 00	Legacy Int Pa	8 00
Plum Crk Cong Nebr	9 50	Susan Brackbill	
Forks Cong Ind	16 90	Legacy Int Pa	16 50
Emma K Landis	12 50	E Chestnut St SS Lanc	
A Brother Va	15 00	Pa	25 16
Elsie Hoover	2 00	Gehman SS Pa	8 37
Sharon Cong O	7 88	Bessie M Good	10 00
A Brother Ohio	20 00	Husband & Wife	
Harry G Erisman & Fam	5 00	Rohrerstown Pa	25 00
A Sister Pa	1 00	Goodville SS Pa	25 00
YPCA of EMS Va	129 56	L Lexington Cong Pa	57 00
Mary Wenger	79 00	L Salford SS Pa	52 56
Moses Stoltzfus	10 00	Souderton Cong Pa	8 35
Mrs Laura Burkholder	20 00	Weaver SS Pa	9 45
Plain View SS Ohio	71 71	Allensville SS Pa	6 70
Fulton & Wms Co Congs		W Zion SS Birthday	
Ohio	135 00	Barrel Alta	11 10
Pleas Valley SS Kan	14 50	Orrville Cong O	10 00
A Bro & Sister Kan	10 00	James Hostetler	15 00
Pleas Grove Cong Ill	11 20	Reiff Cong Md	100 30
Daytonville Cong Ia	16 85	Zion Cong Ore	8 79
E Union Cong Ia	37 29	Fairview Cong Ore	19 27
Boyertown Cong Pa	30 24	Biehn SS Ont	20 00
D S Gingerich	29 60	A Vineland Family Ont	50 00
Conestoga Cong Pa	215 67	Rainham YPM Ont	6 04
Salem SS Alta	16 69	Cressman Cong Ont	12 76
Mt View SS Birthday		Elmira SS Ont	40 00
Pennies Alta	7 50	Shantz Cong Ont	60 00
Mountain View SS Mont	2 37	Hagey SS Ont	9 88
Orrville Cong O	10 87	E Holbrook SS Colo	6 72
Leetonia SS O	18 57	Palmyra Cong Mo	3 15
Bethel SS Cham Co O	12 47	LaJunta Cong Colo	7 65
Martins SS Ohio	24 19	Limon Cong Colo	2 65
S Union Cong O	48 80	Crystal Spgs Cong Kan	5 36
Stahl Cong Pa	3 42	Sugar Crk Cong Ia	30 94
Thomas Cong Pa	3 86	Alpha Cong Minn	10 00
Plum Crk Cong Nebr	24 20	L Deer Crk Cong Ia	5 00
Bethel Cong Ore	3 75	E Fairview Cong Nebr	27 81
Allensville Cong Pa	20 79		
Shantz Cong Ont	16 00		
Cedar Grove Cong Ont	30 00		
Spring Val Cong N Dak	6 70		
Region Cong Minn	2 71		
Sugar Crk Cong Ia	44 15		
L Deer Crk Cong Ia	21 35		
Daytonville Cong Ia	9 53		
Salem Cong Nebr	8 75		
E Union Cong Ia	11 33		
Manson Cong Ia	48 80		
Salem Cong Ind	8 16		
Middlebury Cong Ind	16 33		
Yellow Crk Cong Ind	57 17		
Belmont Cong Ind	13 75		
Crystal Spgs Cong Kan	8 14		
Friend Ia	10 00		
Manitou Cong Colo	20 00		
	1,653 75		

INDIA

General

Ellie M Hostetler	1 00
arah Lapp	37 50
ue F Landis	5 00
Brother Alta	10 00
PCA of EMS Va	117 69

Elkhart SS Cl 25 Ind	30 50
	1,070 96
S C Contributions:	
Pleas Val SC Kan	10 31
LaJunta SC Colo	13 00
Trail SC O	10 00
Bethel SC Mo	3 20
Howard-Miami SC Ind	25 00
	61 51
Total India Missionary	1,132 47

Missionary Children

Fairview SS Mich	15 76
Howard-Miami SS Ind	28 35
Cullom SS Ill	9 59
LaJunta YPM Colo	26 50
F S Brenneman MD	1 00
Pleas Hill Cong O	7 58
Nampa SS Ida	4 10
Midway & N Lima SS	
Birthday Offgs O	8 88
Biehn SS Ont	72 45
Blenheim SS Ont	14 48
	188 69

Junior Earnings:

Conestoga SS Pa	2 00
O Grove SS Wayne Co O	14 25
Prim Dept	5 25
Yoder SS Kan	62 19
Sugar Crk SS Ia	21 50
Nampa SS Ida	6 26
Holdeman SS Ind	12 25
Bethel SS Mo	6 00
Walnut Crk SS O	50
Weaver SS Pa	10 85
Springs SS Pa	7 47
	148 52

Junior Savings:

O Grove SS Wayne Co O	15 64
Prim Dept	21 61
Yoder SS Kan	2 85
Sugar Crk SS Ia	6 10
Nampa SS Ida	7 05
Holdeman SS Ind	1 50
Walnut Crk SS O	1 19
Weaver SS Pa	10 89
Springs SS Pa	21 74
	88 57

Adult Savings:

Nampa SS Ida	9 75
Walnut Crk SS O	75
	10 50

S C Contributions:

Springs Cong Sis Aid	
Soc Pa	8 29
Total India Miss Children	444 57

Evangelist

A Sister Pa	76 00
Ephrata YPM Pa	76 00
A Bro & Sis Elverson Pa	25 00
A Bro & Sis Mellingers	
Cong Pa	6 00
A Bro & Sis Paradise Cong	
Pa	4 00
A Brother Pa	15 00
Matt 6:3 Pa	5 00
Vineland YPM Ont	13 00
Waterloo YPM Ont	25 00
Latschar YPM Ont	76 00
Biehn & Geiger YPM Ont	88 00
	409 00

Bible Women

Sam R Hoover	5 00
Salem Cong O	11 00
Peter Garber	11 00
Ephrata YPM Pa	38 00
Blooming Glen SS L D	
Hunsicker Cl Pa	10 75
Goshen Col SS Old Breth	
Cl Ind	2 25
	78 00

S C Contributions:

Vineland SC Ont	8 00
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Total India Bible Women 86 00

Educational Support

Athenean Lit Soc of Fulton	
& Wms Co Ohio	24 75
Mellingers SS Fund Pa	45 00
A Bro & Sis Lanc Pa	5 00
Landisville SS Mens Cl 7	
Pa	15 00
No 19031 Pa	45 00
A Sis Mellinger Cong Pa	10 00
Rockhill SS Martin	
Wenger Cl Pa	25 00
A Sister Pa	10 00
Beech SS Ohio	60 00
Ohio Menn SS Conf	75 00
Mr & Mrs Mahlon Eigsti	20 00
A Sister Hespeler Ont	90 00
S Brownsberger	8 00
Schertz Brothers	100 00
Goshen Col SS Older	
Sis Cl Ind	2 75
Berean Bible Cl	5 25
Elkhart YPS & LA Ind	10 00
	550 75

Orphan

Dora Myers	16 00
Mr & Mrs Edward Selzer	16 00
A Bro Ind	9 00
Chappell SS Nebr	10 29
Chappell SS Jr E Nebr	1 50
Weber SS Y Mens Cl Ont	10 00
E C Bowman	24 00
D S & Cora Gingerich	5 00
Plum Crk SS Jrs Nebr	12 00
Wal Crk SS Cls 8, 15 O	13 00
Metamora SS John Bachman	
Cl 5 Ill	9 75
Sue F Landis	5 00
Blooming Glen SS Y Mens	
Cl Pa	2 75
Mrs A P Schertz	9 00
Millersville SS Mrs Adda	
C Stauffer Cl Pa	40 00
Peter Garber	10 00
Goodfield Cong Ill	4 54
Mr & Mrs Geo Beechy	8 00
A Bro & Sis Bethel	
Cong Ore	30 00
Plainview SS 2 Sis Cls O	4 00
Bossler SS Pa	9 00
Mt Joy SS Sam Smith Cl	
Pa	40 00
Strasburg SS Pri & Begin	
Depts Pa	10 00
Sam R Hoover	10 00
Allensville SS Pa	10 00
Pinto SS Md	21 00
Forks SS Ind	19 31
Orrville Cong O	3 85
O Grove SS Cham Co O	20 67
Plum Crk Cong Nebr	2 00
Albany SS Ore	15 14
Wideman SS Ont	4 71
Cherry Box Cong Mo	20 00
Cherry Box SS Birthday	
Offgs Mo	7 57
L Deer Crk SS Cl 24 Ia	3 90
W Union SS Ia	12 46
Olive SS Ind	24 83
	474 27

Widow

Mary Brunk	25 00
Sue F Landis	5 00
E Petersburg SS Esther	
Rohrer Cl Pa	22 00
Elizabethtown SS Walter	
A Herr Cl Pa	5 00
W Zion SS Alta	4 75
Martins Crk SS Cl 12 O	5 00
Portland SS Cl 14 Ore	5 00
Schertz Brothers	22 00
	93 75

Medical

A Sister Md	10 00
Hopedale Cong Ill	10 25
Mrs M C Cressman	10 00
Mr & Mrs T S Cripe	10 00
A Sister Ohio	10 00

A Sister Ind	40 00
O Gr & Pleas Hill Congs	
Mens Bible Cl O	60 00
Barbara Harnish Legacy	
Int Pa	33 33
A Bro Salunga SS Pa	15 00
A Strasburg SS Teach Pa	10 00
Lakeview, Fairview & Spg	
Valley SSs N Dak	15 00
Catlin SS Kan	10 00

233 58

S C Contributions:	
Fairview SC N Dak	10 00
Midland SC Mich	15 00
Shantz SC Ont	5 00
St Jacobs SC Ont	10 00
Elmira SC Ont	5 00
Markham SC Ont	4 00

49 00

Total India Medical	282 58
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Evangelistic Budget

Blooming Glen SS Robert	
Nase Cl Pa	4 00
A Brother Ind	13 00
Aaron King	35 00
E C Bowman	26 00
Mr & Mrs Alvin Good	52 00
Mrs A P Schertz	26 00
G G Marner	5 00
Bethel Cong Ore	50
Salem Cong Nebr	6 79
Midland Cong Mich	11 00

179 29

New Testament & Tract Fund

Pleasant Hill SS Birthday	
Pennies Ill	25 07

Personal

Int on Invested Funds	18 48
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Lepers

Sue F Landis	5 00
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Missionary Traveling Fund

Mrs Maude Kreider	5 00
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Friesen Auto

Goodville SS Pa	25 00
A Bro & Sis Hershey Cong	
Pa	5 00
A Bro & Sis Hershey Cong	
Pa	4 00
Stumptown SS Pa	40 00
Spg Valley SS Kan	20 00

94 00

S C Contribution:	
New Holland SC Pa	16 00
Total India Friesen Auto	110 00

Boys' Hostel

Goshen Col SS YP Cl Ind	13 60
Total India Miss Fds	4,997 07

SOUTH AMERICA**General**

Dora Myers	3 00
Mr & Mrs Edward Selzer	10 00
Katie B Stoltzfus	5 00
Emma Beiler	5 00
Sue F Landis	5 00
Sam R Hoover	20 00
YPCA of EMS Va	222 49
YPCA of EMS Va	99 12
Roanoke Cong Ill	13 71
Willow Spgs Cong Ill	5 27
Barbara McAllister Legacy	
Int Pa	10 00
A Bro & Sister Pa	5 00
Reading SS Pa	13 01
Husband & Wife	
Rohrerstown Pa	25 00
Orrville Cong O	10 00
Bethel Cong Medina Co	
Ohio	45 00
Morrison Cove Congs Pa	3 50
Schellsburg Cong Pa	2 00

Milford AM Cong Nebr	25 00
Biehn SS Ont	20 00
F Holbrook SS Colo	6 72
Palmyra Cong Mo	3 15
LaJunta Cong Colo	7 50
Sugar Crk Cong Ia	30 94
Wood Riv Cong Nebr	15 00
E Fairview Cong Nebr	25 00
Olive SS Ind	29 55
Shore YPBM Ind	11 00

675 96

Missionary

A Sister Md	3 75
Conestoga Cong Pa	72 00
Good Cong Pa	54 00
Elizabethtown Cong & SS	
Pa	78 69
Bossler SS Pa	32 90
Pike SS Va	49 51
Weaver SS Va	15 71
Souderton SS Pa	75 00
A Bro & Sister Ont	37 50
Pleas Valley SS Kan	5 15
LaJunta Cong Colo	10 95
Sycamore Gr Cong Mo	9 20

444 36

S C Contributions:	
Markham SC Ont	3 25
E Zorra AM SC Ont	10 00
Shantz SC Ont	15 00
Manheim SC Ont	25 00
Elmira SC Ont	15 00
Hagey SC Ont	15 00
Blenheim SC Ont	10 00

93 25

Total S Am Missionary	537 61
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Missionary Children

Geiger SS Ont	45 85
Nampa SS Ida	4 09
Elizabethtown SS Pa	
S T Fry Cl	2 33
Herbert Maust Cl	12 50
Leetonia SS O	30 00
St Jacobs SS Ont	75 22
Bothwell SS Ont	5 50
Weber SS Ont	13 06
Baden SS Ont	10 96
Elmira SS Ont	60 60
Maple View AM SS Ont	29 62
Steinman AM SS Ont	65 05
Cressman SS Willing	
Workers Ont	5 50
Blenheim SS Ont	14 48

374 76

Junior Earnings:	
Nampa SS Ida	6 26
Lakeview SS N Dak	3 75
Sharon SS Sask	50
Salem SS Alta	48 73

59 24

Junior Savings:	
Nampa SS Ida	7 05
Manitou SS Colo	42
Sharon SS Sask	3 50
Salem SS Alta	1 14

12 11

Adult Savings:	
Nampa SS Ida	9 75
Total S Am Miss Chil	455 86

Evangelist

Sci Ridge SS Pri Dept Ill	20 86
Sue F Landis	5 00
A Bro Reiff Cong Md	50 00
A Sister Mellinger Cong Pa	2 00
Mrs A P Schertz	15 00
A Sister Pa	10 00
SW Pa SS Conf Dist	
Miss Fund	96 00
Ohio Menn SS Conf	125 00
Bethel Cong Ore	50
Blenheim SS Ont	25 00
St Jacobs YPM Ont	50 00
A Vineland Family Ont	50 00

E Union Cong Ia	13 76
Goshen Coll SS Freshmen	
Women Ind	6 25
Manitou Cong Colo	25 00

494 37

Bible Reader

E Scottdale SS	
Teachers Pa	23 00

Orphan

Susanna L Musser	32 00
D S & Cora Gingerich	5 00
Sallie S & Annie B	
Peachy	12 00
Frazer SS Pa	30 13
Towamencin SS Pa	22 50
Masontown Summer	25 00
Bible School Pa	6 91
Stahl SS Pa	4 36
Wideman SS Ont	41 20
Wanner SS Ont	44 79
Blenheim SS Ont	2 23
Cedar Grove SS Ont	5 75
Goshen Coll SS Academy	
Girls Ind	9 00

240 87

Publication

A Bro & Sister Lanc Pa	5 00
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Personal

A Sister Lititz Pa	5 00
L S Weber Auto Fund	
Elmira & Floradale Congs	
Ont	15 60
Total S Am Miss Fds	2,453 27

CITY MISSIONS**Altoona, Pa.**

Pinto Cong Md	4 76
Weaver Cong Pa	4 45
E J Zook & wife	5 00
Casselman Cong Md	2 68
Glade Cong Md	1 17
Scottdale Cong Pa	25 30

43 36

Canton, Ohio

O Gr & Pleasant Hill	
Congs O	50 00
Crown Hill Cong O	2 00
Canton SS Ohio	3 45
Orrville Cong O	10 00
Ohio Dist Board	5 50
Martins & Pleasant View	
YPBM O	4 00

74 95

Chicago, Ill.

Norman Lind	1 00
A Friend Ill	35
Mrs Prout	5 00
Friends Ill	2 00
Allen Erb	3 00
Ferne Gingerich	10 00
Chic Home Miss Cong Ill	1 15
Lottie Weaver	1 00
Spanish SS of Chic Home	
Miss Cong Ill	44
Friends Ill	2 25
E Fricke	1 00
Mrs Martinson	10 00
Chic Home Miss YP Ill	37
Mr & Mrs Alvin Good	23 00
Peter Zehr	10 00
Willow Spgs Cong Ill	14 40
Waldo Cong Ill	6 00
Freeport Cong Ill	21 10
Hopedale Cong Ill	25 00
Morrison Cong Ill	6 73
Peter Garber	5 00
Goodfield Cong Ill	6 00
Pleas Grove SS Ill	6 28

161 07

Detroit, Mich.

Detroit Miss Cong Mich	11 86
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A Friend Pa	2 00
Daniel Martin	1 00
Gilbert Gerber	3 00

17 86

Fort Wayne, Ind.

Ohio Dist Board	5 50
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Hutchinson, Kans.

A Bro Kan	5 00
Pleas Val Cong Kan	11 10
Milan Val Cong Okla	2 78

18 88

Hutchinson Pavement Tax

Hesston Cong Kan	5 00
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Iowa City, Ia.

Roseland Cong Nebr	2 60
Wood River Cong Nebr	4 82
Salem Cong Nebr	8 08
W Union Cong Ia	42 50

58 00

Kansas City, Kans.

Hesston Coll YPCA Kan	20 00
M T Brackbill	5 00
A Sister Kan	25 00
Ada N Yoder	10 00
C F Summer	10 00
Mary S Benner	1 00
Lanc Sisters Pa	2 00
Osie K Smith	1 00
E Bend Cong Ill	17 09
W Fairview Cong Nebr	33 18

124 27

S C Contribution:	
Fulton Co SC O	10 00
Total K C Miss Kan	134 27

Lima, Ohio

Salem Cong O	3 00
J L Musser	4 46
John L Musser	22 00
Salem Cong O	6 82
Orrville Cong O	10 00
Orrville SS Boys Miss	
Band Bibles O	2 00
Ohio Dist Bd	5 50
O Grove SS Cham Co O	30 00

83 78

Los Angeles, Calif.

L Angeles Miss Cong Cal	17 51
Bethel Cong Ore	25

17 76

Peoria, Ill.

Peter Zehr	10 00
Mr & Mrs T S Cripe	5 00
Willow Spgs Cong Ill	10 00
Waldo Cong Ill	10 12
Peter Garber	5 00
Metamora SS Birthday	
Offg Ill	1 52
Cullom SS Ill	6 52
Mary Weaver	2 00
Hopedale Cong Ill	2 00
Agneus Nafzinger	5 00
Nick Charles	1 00
Tiskilwa Cong Ill	2 00
Rose Eigsti	50
Peoria Miss Cong Ill	14 27
Cullom SS Ill	3 75
Timothy Crype	2 00
A Friend Ill	20 00
A Sister Ill	20 00

120 66

S C Contribution:	
Metamora SC Ill	6 00
Total Peoria Miss Ill	126 66

Toronto, Ont.

A Friend Ont	5 00
Rainham SS Ont	4 25
A Vineland Family Ont	100 00

Zurich SS Ont	5 00
Blenheim SS Ont	15 00
Vineland SS Ont	10 63
Blenheim Cong Ont	11 65
Hagey Cong Ont	11 00
Weber Cong Ont	5 00
Kitchener Cong Ont	33 00
Geiger Cong Ont	21 00

221 53

Portland, Ore.

N Pomona SS Calif	17 00
Nampa Cong Ida	3 29
Bethel Cong Ore	25

20 54

Knoxville, Tenn.

Pike SS Va	24 00
Weaver SS Va	15 10
Springdale Cong & SS Va	18 75

57 85

Total City Miss Fds 1,047 01

CHARITABLE INSTITUTIONS**Children's Home, K. C.**

G S Nice	10 00
LaJunta SS Pri Dep Colo	10 00
Kansas City Cong Kan	1 00
Ora Hartzler	1 00
Central SS Elida O	3 85
A Brother Kan	5 00
Metamora Cong Ill	16 50
Peter Garber	5 00
Beech SS Pri Dept O	6 88
Wilford AM Cong Nebr	10 71
N Pomona SS Calif	20 51
Middlebury SS Jrs Ind	3 02

93 47

Junior Earnings:

Manson SS Ia	28 40
White Hall SS Mo	4 60
Central SS Elida O	18 90
Salem SS Alta	49 86

101 76

Junior Savings:

Central SS Elida O	10 63
Lakeview SS N Dak	1 85

12 48

Total Chil Home K C 207 71

Orphans' Home, Ohio

Special Support	46 50
Peter Zehr	7 50
Orrville SS Boys Miss	
Band O	1 00
Vendell Hostetler	75
Orrville SS Birthday	
Offgs O	10 45
Casselman Cong Md	1 18
Blough Cong Pa	10 50
Pinto Cong Md	1 80
Toronto Miss SS Ont	12 00

91 68

Junior Earnings:

It Pleasant SS O	6 05
Turkey Run SS O	1 25
Pleasant View SS Pa	18 90
owne SS Mich	8 50
ore SS Ind	1 00
It Pleasant SS Va	5 75
mma SS Ind	42 92

84 37

Junior Savings:

Pleasant View SS Pa	3 00
owne SS Mich	6 59
It Pleasant SS Va	6 50
Zion SS Alta	3 00

19 09

Orphans' Home O 195 14

Home for Aged, Ill.

Anna Zimmerman Annuity	
Int	37 00
Cullom SS Ill	3 71
Metamora Cong Ill	16 50
Peter Garber	5 00
Special Support	421 15
Waneta Keenan	3 00
Mrs G Norton	5 00
Waldo Cong Ill	10 39

501 75

Home for Aged, Lancaster, Pa.

Sue F Landis 5 00

Millersville Children's Home, Pa.

Sue F Landis 5 00

La Junta Hospital, Colo.

Dorothy Miller	5 00
S G Winey	1 00
C E Rollins	10 00
E E Miller	1 50
Hosp Sales Charged	2,686 13
Hosp Sales Out Patients	33 50
Hosp Sales Cash	891 30
Income Weaver Farm	33 54
Rental Income	150 00
M C Cressman	30 00
Willow Spgs Cong Ill	5 26
Peter Garber	5 00
Casselman Cong Md	58
Pinto Cong Md	91
Schertz Bros	3 00

3,856 72

La Junta Hospital Nurse

Mrs J A Ressler	1 00
Total Char Institutions	4,772 32

AFRICA

Sue F Landis	5 00
A Sister Pa	10 00

15 00

ANNUITY

A Brother Ill	100 00
A Brother Mo	300 00
A Brother Ohio	100 00

500 00

OTHER FUNDS**Mission News Bulletin**

Gilbert Gerber	20
Dora Myers	1 00
Jos G Roth	1 00
Marietta M Metzler	1 00
M O Erb	1 00
David Eiman	1 25
Mrs Daniel Graber	1 00
D L Gingerich	1 00
A W Rhodes	1 00
No name reported	1 00

9 45

Endowment

Jacob H Byler Est 485 00

Board of Education

J S Cressman	5 00
Weaver Cong Pa	4 00
Pleas Grove Cong Pa	2 95

11 95

Interest Earned

Canadian Trust Account 3 79

Personal

Landisville SS Girls Cl 3	
Pa	12 00

Evangelization of Jews

Frank Bennett 5 00

Administration Expense

Martins SS Ohio 1 00

Missionary Preparation

A Sister Hespeler Ont	150 66
Wanner SS Ont	51 86
Cressman SS Ont	32 73

235 25

Dak.-Mont. Dist. Conf. Fund

Red Top Cong Mont 8 34

Dak.-Mont. Dist. Bible School

R River Val Cong N Dak 4 50

Literature

Spg Val Cong N Dak 2 55

Rural Evangel

Maple River Cong Mich 4 00

Rural Missions

A Sister Olive Cong Ind 9 00

Fairview Cong Mich 51 20

Befea Cong Ind 12 86

Pac Coast Dist 90th Quar

Mission Mtg 17 77

Blough Cong Pa 7 25

98 08

Pleasant Hill

E Bend Cong Ill 17 09

Portland Miss. Bldg. Fund

Bethel Cong Ore 25

Johnstown Bible School

Stahl Cong Pa 3 41

Thomas Cong Pa 3 86

7 27

District General

Limerich Miss Cong Pa 110 16

Towamencin SS Pa 20 75

Plain SS Pa 76 40

Providence Cong Pa 15 00

Nappanee Cong Ind 25 00

Emma Cong Ind 7 46

A Bro & Sis Zion Cong

Mich 6 00

Howard-Miami Cong Ind 13 23

Middlebury Cong Ind 10 95

Goshen Cong Ind 63 46

Hopewell Cong Ind 25 00

Holdeman Cong Ind 25 00

Clinton Jr Cong Ind 48 92

Bowne Cong Mich 13 00

LaJunta Cong Colo 13 43

Hesston Cong Kan 2 00

Syc Grove Cong Mo 8 98

Spg Val Cong Kan 13 11

Pleas Val Cong Kan 8 40

Larned Cong Kan 8 50

Cherry Box Cong Mo 4 00

Protection Cong Kan 6 71

Hesston Cong Kan 11 00

Sheridan SS Ore 18 92

Hopewell Cong Ore 3 10

Albany SS Ore 10 56

Fairview Cong Ore 30 55

Thomas Cong Pa 6 45

Rockton SS Pa 1 00

Pinto Cong Md 4 81

611 85

S. W. Pa. Dist. Conf. Fund

Weaver Cong Pa 2 00

Pleas Grove Cong Pa 1 48

3 48

Evangelistic Fund

YPCA of EMS Va 109 00

S. C. General Expense Fund

Howard-Miami SC Ind	1 00
Elmira SC Ont	1 00
Shantz SC Ont	1 00
Waterloo SC Ont	1 00
Blenheim SC Ont	85
Roanoke SC Ill	1 00
Int Cert of Deposit	24 75

30 60

S. C. Contributions

Mable Groh	4 55
Total Other Funds	1,665 00

RELIEF FUNDS**Russia**

Sue F Landis	5 00
Sam R Hoover	10 00
Goodfield Cong Ill	11 00
D L Miller	50 00
A Brother Souderton Pa	4 00
Manitou Cong Colo	20 00
E Zorra AM Cong Ont	34 55
L Deer Crk Cong Ia	5 00
Manson Cong Ia	23 55
Wood River Cong Nebr	24 25
W Fairview Cong Nebr	32 80
Maple River Cong Mich	7 00
Howard-Miami, Hopewell	
& B Oak SS Mtg Ind	62 00
Leo Cong Ind	20 09

309 24

Russians—Harbin, China

Hopedale Cong Ill	54 50
Mt Pleas Cong & SS Va	36 00
N Lima SS Ohio	18 37
Orrville Cong O	10 00
Wash Co Md-Frank	
Co Pa Board	23 65
Thomas Cong Pa	8 75
Pinto Cong Md	18 75
Weaver Cong Pa	9 28
A J Ulrich	5 00

184 30

China Famine

John Slagell	1 00
Total Relief Funds	494 54

SUMMARY

Alta-Sask Dist Bd	189 75
Dak-Mont Dist Bd	49 80
Franconia Dist Bd	634 97
Ind-Mich Dist Bd	688 75
Illinois Dist Bd	443 95
Ia-Nebr Dist Bd	627 17
Lancaster Dist Bd	936 92
Mo-Kan Dist Bd	268 89
Ohio Dist Bd	695 05
Ont Dist Bd	1,702 46
Pacific Coast Dist Bd	101 69
S W Pa Dist Bd	160 10
SW Pa SS Conf Dist Bd	305 91
Virginia Dist Bd	166 85
Wash Co Md-Frank Co	
Pa Bd	123 95
S C Contributions	288 20
M B of M & C Inc	10,413 55
	17,597 96
India Mission Fds	4,997 07
S Am Mission Fds	2,453 27
City Mission Fds	1,047 01
Char Insti Fds	4,772 32
Africa	15 00
Annuity	500 00
Gen & Other Fds	3,318 75
Relief Fds	494 54
	17,597 96

Respectfully submitted and
Gratefully received,V. E. Reiff, Gen. Treas.,
1711 Prairie St.,
Elkhart, Indiana.

GLEANINGS

In Peru

A missionary, who has spent much of his life in a region of Peru called Gran Pajonal, describes the Indians as follows:

They live in temporary huts sprinkled here and there in the jungle, given over completely to laziness and vice. They are constantly drunk, lying by their campfires without worrying in the least about covering themselves. Their women and children wear the inner bark called llanchania, wrapped about them. Those that inhabit the margins of the rivers eat fish, yuca, wild fruits or game. Those in the inland parts, and in the Gran Pajonal, live on toads, lizards, snails, fungi, frog eggs and insects. Their character is destructive. They cannot see any important object, natural or artificial, that they do not destroy. They search out birds' nests, eating even the smallest eggs, and roast alive the little fledglings laughing like demons at the sufferings of the victims, which after roasting they devour.

Rev. Edwin Laurialt, field secretary for Inland South America Missionary Union, plans to have a night Bible school for young believers in Iquitos, to function about four nights weekly, with two classes each night. The purpose is to give systematic training to those who in four or five years will become leaders of the Church. These Indians make constant visits to the mission station. They come for various purposes—for Scriptures; for medical aid; for old clothes; to tell of some sick believer, or a death; to bring someone to accept the Lord; to sell lace; to make a social visit, and still others come for purposes never articulated. They have something on their minds, but apparently are very reticent in disclosing it.

—Inland South America.

Paganism in Rumania

Rumania is reported to be suffering from a wave of semi-paganism, even devil worship. Whole districts have been given over to strange vagaries of religion. In one village near the Yugoslav border there are numbers of women prophets. A mining engineer tells of "chanting" witches—women who fall in fits in the streets, intoning weird prophecies which the peasants write down. Hundreds of peasants repair to South Serbia, where a fourteen-year-old girl claims to be inspired and gives advice regarding harvests, business and love affairs.

—Evangelical Messenger.

To Convert German Jews

The Jewish Daily Bulletin gives the following information regarding Jewish Christians in Germany:

"Despite the fact that Jews who have embraced Christianity do not enjoy any more rights than unconverted Jews, missionary activity among the German Jews will continue. The German Christians are the Nazi group within the German churches that has just gained control and 'coördinated' the church with Hitlerism. The aim of German Christians in their policy towards the Jews was to establish a religious ghetto for Jewish Christians. Complete separation of the

Jewish Christian communities from the German communities is urged.

"Pastor Loerzen, leader of the German Christian Movement, stated that the Jewish Christian faith would be fully respected, but that Jewry must adopt the new German spirit which requires the strictest separation of the different Christian churches along racial lines. This separation would lead to reconciliation between all the churches and create a feeling of brotherhood, he declared.

"The lot of these German Hebrew Christians is tragic. The Nazis regard them and persecute them as Jews. World Jewry ostracizes them and refuses to include them in its relief activities as it regards Hebrew Christians as traitors to the cause of Jewry.

"It is estimated that there are approximately 2,000,000 Germans who, though non-Jews, are treated as Jews by Hitler because one or more of their ancestors were Jewish. These have organized into a National Association of 'Non-Aryan Christians.'"

World Alliance Remonstrates

Representing the 37 national councils of the World Alliance for International Friendship throughout the civilized world, the international executive committee of the Alliance has sent to the Protestant General Synod and other synods representing the churches of Germany a formal protest against Germany's ban against ministers and other church officers of non-Aryan birth.

The resolution is in part as follows:

As members of many churches representing different cultures and coming from many lands, but all united in a common allegiance to our Lord Jesus Christ, we confess with shame our many sins of transgressions against our brothers of other races and color. In a feeling of brotherhood and responsibility with all the churches of the world, the Alliance, while recognizing the right of every country to safeguard the integrity of its own national life, is nevertheless deeply concerned by the treatment inflicted upon persons of Jewish origin and connection in Germany.

We especially protest against those measures taken by the state which bear so heavily upon large numbers of the German citizens, and put the Jews into an inferior class of society.

Against these actions and measures we earnestly protest, believing them to be, in their conception of race and race relations, contrary to the explicit spirit and teaching of the Gospel of Jesus Christ.—Presbyterian Advance.

Some Missionary Results

The Africa Inland Mission has 220 missionaries with 1,000 native colleagues who are preaching at 50 stations and healing the sick in 40 hospitals and dispensaries. Over 10,000 children learn of Christ daily in 400 rural schools. Here are some of the difficulties: Commercial development brings higher wages and breeds love of money and spiritual indifference. Vile secret societies, lax morals, and cruel animistic customs call for vigilance and spiritual strength.

The Belgian Society of Protestant Missions to the Congo reports that the large churches in the three stations of the society in Ruanda are each crowded with more than 1,000 worshipers every Sunday. Ninety

were recently baptized. Three thousand children are trained for Christ every day in village schools, and calls to open other schools cannot be met. The Unevangelized Fields Mission, working at Boyulu, reports 95 recently converted. At Bongunzu the work continues to grow. Villages in all directions are being evangelized, and more than can be entered call for preachers. The Church Missionary Society has organized 200 congregations. In the Elgon district practically all the organization is in native hands with the missionaries standing by. The Lomongo now have the complete Bible in their own language.—World Evangelization.

Evangelical Progress

Political and military disturbances in South America have not prevented missionary effort from making progress. Christian Indians in Peru are being added to the indigenous churches there. At Joazeiro, Brazil, crowds are hearing the Gospel and baptisms are numerous. Brazilian settlers in Bananal are proving responsive. The Paraguay-Bolivia dispute interferes with meetings, but a group of Christians at Yhaca, Paraguay, are forming an indigenous church. The Irish Baptist Foreign Mission Society is planning to occupy unreached areas in Argentina. Quillabamba was recently visited and Gospel services were crowded with Spanish and Quechua-speaking people.—World Evangelization.

Thoroughly Converted

Mama Yangu is a convert of the Heart of Africa Mission, a former hemp-smoker, polygamist and all-around sinner. He gave his heart to Christ, taught himself to read, abandoned his vices, organized a little church in his home, which has grown into a church with its own building, and goes every market day to preach the Gospel in a market town five miles away. He does not confine his preaching to the natives, but speaks to traders and officials who highly respect him. He is a blacksmith by trade, and with his earnings sends out evangelists to surrounding villages. Often he rises in the night, lights a lamp, and searches the Scriptures to find out the way of salvation more perfectly.

—S. S. Times.

Slavery Abolition Centenary

In Hull, England, birthplace of William Wilberforce, was celebrated on July 23, the centenary of the abolition of slavery by the British Parliament, and the liberating of 700,000 slaves, then held in British territory.

A special service was held in St. Paul's Cathedral, attended by representatives of the Anti-Slavery and Aborigines Protection Society, the Church Missionary Society, the League of Nations Union and members of the Wilberforce family. Instances were given of rescued slave boys who had risen to important posts in the Church and government, in the administration of agriculture, and in the judicature.

While slavery has been banished from Christendom, it is said that there are still 5,000,000 slaves in the world.—Living Church.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVI (Gospel Witness
Established 1905)

SCOTTTDALE, PA., THURSDAY, MAR. 8, 1934

(Herald of Truth
Established 1864)

No. 49

EDITORIAL

"The word of God is quick, and powerful, and sharper than any twoedged sword . . . and is a discerner of the thoughts and intents of the heart."

This is one among many striking things that the Bible has to say about the Word of God and what it does for man. We miss some of life's richest blessings because we are indifferent as to what this Word has for us.

We hear quite frequently that "we are living in a land of Bibles." But this statement would mean so much more for us if we could also say, with truth, that we are living in a land of devout Bible readers. To the humble child of God the Bible is the best and richest thriller of any book that's published.

"Of the making of books there is no end." Some look upon this fact as something to be deplored, while others hail this truth as one of life's greatest opportunities. Really, the big question is not, "Are new books appearing?" but "What message do they bring to men?" That new book in your hand may be either a blessing or a curse, depending upon what is in it and what use you make of it.

As we look around us we see two worlds: (1) the world as God created it; (2) the world as sinful man has made it. And after we have meditated upon the great contrast between these two worlds, let us take a look heavenward to see the third world; that is, the world to come. Man's highest privilege is that of devoting the energies of his life to the end that the greatest possible number of those living in this present evil world may be made ready for eternal existence in the glory world ahead.

Speaking of the contrast between worlds, we find the Kingdom of God

the exact opposite of that which follows the leadership of "the god of this world." Let us notice one of these contrasts. "The kingdom of God is righteousness, and peace, and joy in the Holy Ghost." This world presents a picture that is the very reverse of this in every particular. When the Prince of Peace appeared on earth the heavenly host proclaimed the doctrine of peace thus: "Glory to God in the highest, and on earth peace, good will toward men." Turning to the history of man we find one continuous record of strife from the fall of man to the present time. Shall we as individuals, as families, as a Church, follow the path trodden by fallen men, or shall we follow in the path trodden by the Prince of Peace? Following Him here, we shall also follow Him in the glorious resurrection.

Looking Forward.—"The coldest winter for many years," is what you hear from some quarters. But what is still more striking is the fact that in the midst of winter most people are looking forward towards spring. What people are doing in a natural sense is what we should also do in a spiritual sense. Paul had just this kind of a vision when he said (after meditating upon his many trials and sufferings), "Forgetting those things which are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." And should not we do likewise? We are in the midst of winter, spiritually speaking, but spring is just ahead. Looking forward with an eye of faith, we can say with Paul, "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed." Look up; press on; "rejoice, and be exceeding glad; for great is your reward in heaven." "Every man that hath this hope in him purifieth himself, even as he is pure." "He that overcometh shall inherit all things."

MARKS OF AN IDEAL CHRISTIAN LIFE

III. Worship

All men are worshipers. It is something which God has implanted into every human soul. In every soul there is a reverence for something, for some being or beings, a tender regard for some cause or desire; and this we call worship, whether pure and noble, or corruptible and contemptible.

But, sad to say, not all men are worshipers of the true God who has implanted the spirit of worship into the hearts of His creatures. With some people, worship has degenerated into some form of superstition; while with others it has still further degenerated into some form of idolatry. But we are not here to discuss corrupted or false or idolatrous worship, but rather the reverence for God and His Word, the veneration, the adoration, the supreme love to God that should characterize every professing Christian. As an exposition of the true standard of worship, let us quote a few scriptures:

Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.—Psa. 29:2.

It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.—Matt. 4:10.

They that worship him must worship him in spirit and in truth.—Jno. 4:24.

Wherefore we receiving a kingdom which can not be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.—Heb. 12:28.

We might comment at length upon each of these scriptures, but the reader is asked to be his own commentator, as each of the references quoted is very clear, and full of meaning. One thing that especially impresses us is the fact that God alone is worthy of our worship. Not even saints (Acts 10:25, 26; 14:11-15) or angels (Rev. 22:8, 9) are proper subjects for worship. If we should keep our worship pure, we must exclude from it the works of our own hands, all creatures in heaven and on earth, all the works of creation, and center our affections

and our loyalty and adoration upon God alone. Not only this, but for our worship to be acceptable to God we "MUST worship him in SPIRIT and in TRUTH."

What it Means to Worship God

It means to give Him reverence, to adore His name, to give Him first place in our hearts; in other words, to "sanctify the Lord God in your hearts."

It means to worship Him "in spirit and in truth." This means more than a mere formal going through the motion of something, but it means that being in the Spirit of the Master, we worship Him "in the beauty of holiness;" worship Him in reality, not merely in pretence or form.

It means a separation from all that may be called "worldly," a heart set upon Him, the living of a life of "otherworldliness," a fellowship with Him whom we worship.

It means a supreme love to God—not merely a formal keeping of "the first and great commandment," but a reverential pouring out to God the contents of our hearts.

Why Worship God

1. Because of the satisfaction there is in it. Did you ever see any one who was right with God that was not also a true and devout worshiper of God? True worship is a natural outflow of a genuine experience of salvation. For the people of God, worship is a natural and a soul-satisfying experience.

2. Because it lifts us into the presence and fellowship of God. And lifting us into the presence and fellowship of God, it of necessity puts distance between us and the enemies of God. If "the Lord is far from the wicked," it follows that they who are in His fellowship with Him are equally "far from the wicked," in that they live a pure and holy life.

3. Because we can not be right with God and not worship Him "in spirit and in truth," "in the beauty of holiness." Since all men are worshipers, it follows that all men who do not worship the God of heaven must be worshipers of some other god or gods. "No man can serve two masters." If it is some other master that we serve, we can not be servants of our Lord and Master in heaven.

4. Because all people invariably become like the God, or gods, whom they worship. We have this illustrated in the influence that others have over us. Let some popular preacher come around, and it will not be long until you see some other preachers imitate his methods of delivery. You look upon some one as your ideal. The longer you look upon your model, the more like him you become in character, in methods of thought, in daily habits, in appearance. In like manner, we invariably become more like the God, or

gods, whom we worship. You don't have to be around a man very long until you have evidence either that he is a worshiper of the God of heaven or of "the god of this world." If we would shine more and more "in the beauty of holiness"—in other words, in the image of our God—we "MUST worship him in spirit and in truth."

5. Because it magnifies the Lord in the eyes of the people. The reason given for the admonition, "Let your light shine," is "that men may see your good works, and glorify your Father which is in heaven." The more the manifestations that professing Christian people are true worshipers—prayer, praise, holy lives, fervent charity, meekness, humility, righteousness, self-sacrifice—the more that God will be exalted in the eyes of the people, in that they can see that those who worship at the shrine of Heaven are lifted to higher levels and proved to be nobler than and superior to worshipers at other shrines.

6. Because worship here is but a foretaste of experiences to come in the glory world. Your experiences while in fellowship with fellow-worshipers, sitting together in heavenly places in Christ Jesus and singing praises to His high and holy name, are but foretastes of that glorious time to come when, in the great congregation of unnumbered millions of saints and angels in glory you will be singing together the anthems in glory, praising God and saying, "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen."

KINGDOM TRUTH

By Ira D. Landis

For the Gospel Herald.

(Concluded)

What He began to do and to teach (Acts 1:1), He so continued (Heb. 13:8). It was His message to Philip: "But WHEN THEY BELIEVED Philip preaching THE THINGS CONCERNING THE KINGDOM OF GOD, and the Name of Jesus Christ, THEY WERE BAPTIZED, both men and women" (Acts 8:12). It was His message to Paul. Returning on first missionary journey, he preached the Gospel (I Cor. 15:3, 4) confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must thru much tribulation enter into the KINGDOM OF GOD (Acts 14:21, 22).

At Ephesus he went into the synagogue and spake boldly for the space of three months, "DISPUTING and PERSUADING the things concerning the KINGDOM OF GOD" (Acts 19:8). They knew the law and prophets. If it were nothing but white-washed

Judaism, disputing and persuading were entirely irrelevant.

The Gospel of the grace of God in Acts 20:24 is the same as the preaching of the Kingdom of God (v. 25)—Paul's common message, even to the end (28:23, 31). In His Roman epistle, when giving the commandments of the Church, he drops the definition of the Kingdom of God (14:17).

These words are scattered through the New Testament thus:

	Kingdom	of Heaven	of God	of His Christ	Son	Ref.
Matt.	18x	33x	5x			55x
Mark	6		15			19
Luke	12		33			43
John	3		2			5
Acts	1		7			8
Ephes.	7		9	1	1	18
Rev.	4		1			5
Total	51	33	72	1	1	151

Kingdoms: Matt 1, Luke 1, Heb. 1, Rev. 2.
Church of God Churches of God Ref.

	3x		4x		3x	Ref.
Matt.	3x					3x
Acts	17	1	4x			22
Ep.	41	8	17	3x		67
Rev.	7		13			19
Total	68	9	34	3		112

The first word is Kingdom (3:1) and the last word churches (22:16), and Kingdom and Church used interchangeably throughout, except when referring to world and Satan's Kingdoms. The Gospels carry Kingdom 129 times and Church only 3 times. Revelation carries Kingdom 7 times and Church 20 times. Between, when writing to saints at Ephesus he holds forth the purity of the Kingdom of Christ and of God (5:5). Instructed unto the Kingdom of heaven (Matt. 13:52), we are ministers of Christ and stewards of the mysteries of God (I Cor. 4:1). Hence they know the Kingdom of God is not in word but in power (I Cor. 4:20). Apropos, he gives directions for the Church.

Jesus brought to earth the Divine conception of the Kingdom of the Heavens, a Kingdom which cannot be seen by the unregenerate (Jno. 3:3), which cometh not with observation, but is within you (Lk. 17:20, 21); which is not of this world . . . not from hence (Jno. 18:36); which starts not with a cataclysmic and apocalyptic intervention, but as growing grain (Mk. 4:26-29); not meat and drink, as Israel's (I Chron. 12:39, 40) which ended in failure (Hos. 13:10), but one of righteousness, and peace and joy in the Holy Ghost (Rom. 14:17). Jesus revealed already in His temptation, that He was no bread King, no stunt King, no worldly King, but a King of Truth (Jno. 18:37). Defeating the Devil, despising any earthly Kingship of the Jews, He must die at the hands of these sinners (Acts 2:32), that from His death may flow life to the world (Jno. 12:32) and He inherits the throne of the universe, King of kings and Lord of lords (Matt. 28:17; Eph. 1:

20-23; Col. 2:10; I Tim. 6:15; Rev. 19:16).

God give us an undivided heart (Matt. 5:8), bowing continuously to His will; that we may have the unquestioned obedience of a Noah, the prayer life of a Daniel, the loyalty (regardless of all odds) of a Job, coupled with the Spirit of Jesus Christ (Gal. 4:6); ever manifesting the characteristics of a Christian as revealed in the manifesto of the King. We are **poor** in spirit when we realize ours is the Kingdom of heaven, because in it. We mourn for our sins, when we realize we have the comfort of the HOLY SPIRIT in our lives. We are meek when we realize that we are inheriting the earth (Matt. 6:25-34; Mk. 10:29, 30). We **hunger and thirst after righteousness**, when we realize we have access to the fulness (Eph. 3:19; Col. 1:19; 2:9). We are **merciful** because we realize we have and shall obtain mercy (II Cor. 1:10). We are undivided in heart, because our eye formerly evil, i. e., out of order (Matt. 6:23), now can see God (Acts 9:3-5; Job 42:5, 6), and overcoming "he shall go no more out" (Rev. 3:12). We are peace-breathing, because we realize we are children of God, the Prince of Peace, our elder Brother. And even though persecuted, this is nothing; for we are enjoying the Kingdom of heaven. So come what will, we rejoice (II Cor. 4:17, 18) (1) because as a fruit of our condition, we have blessedness, i. e., happiness, and (2) because this is contagious. As the salt of the earth and the light of the world, we carry it to others, praying, "T H Y Kingdom come."

May we build a character here, in addition to escaping the corruptions "in the world through lust" (II Pet. 1:5-11), that we may have an entrance abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ. May we ever live a life of service here (Matt. 25:14) that we may hear the welcome plaudit of our Lord—at home at last. Blessed NOW (Be-attitudes)! blessed in dying and blessed forevermore (Rev. 14:13)! Then shining fair as the moon and clear as the sun (S. S. 6:10), we appreciate the blessing of the Kingdom as never before and cry out with Paul "Thanks be unto God for His unspeakable gift." Then we get a new vision, become real fishers of men, and as we travel in the Kingdom of heaven, under the Father's continual eye, Christ Jesus within you the Hope of glory and the Spirit ever present to quicken and direct, we are ever in a position to pray "Even so, Come Lord Jesus" (Rev. 22:20).

Lititz, Pa.

"We love him, because he first loved us" (I Jno. 4:19).

THE WORD OF GOD

By Ruth E. Buckwalter

For the Gospel Herald.

For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul, and spirit, and of the joints, and marrow, and is a discernor of the thoughts, and intents of the heart.—Heb. 4:12.

But the word preached did not profit them, not being mixed with faith in them that heard it.—Heb. 4:2.

Here there seems to be a contradiction. If the Word of God is quick and powerful, as described above, why did it not take effect, and profit those referred to here who heard it? Was it the fault of the one who brought the message, or was the Word of God at fault? Surely neither of these were at fault. But the fault was with the people who heard the message. "Not being mixed with faith in them that heard it," is the answer Paul gives. And that no doubt is the reason some preachers preach good, strong Gospel sermons to-day without much effect.

While it is true that the Word of God is quick and powerful, it is also true that it of itself cannot produce such effects. The Word of God is compared to a hammer that breaks the rock in pieces (Jer. 23:29). But will a hammer break a rock unless it is applied by some agent? It is here compared to a "two-edged sword." But will a sword so cut and pierce, unless some hand push and direct it?

A certain preacher once said, "I would not give ten cents for a sermon that did not stir up the people who heard it, and produce some effect in their lives." According to this statement, the sermon the apostle Paul referred to in Heb. 4:2 was a failure because the apostle plainly says, "The word preached did not profit them."

A certain minister once said, "I'm going to preach the truth, if it drives every last one of my members away from the Church by doing so." A number had left already, and he made this bold statement concerning the few that were left. It is possible for the Gospel to be used to drive people away from Church. May it not be true that we have too many people who are wanting to use the Word of God in this way: as a sword to pierce, and cut into the lives of people. If we are using it in this way, are we not doing more harm than good, by the way we use this sword? Notice, it is the sword that is sharp, not the one who wields it; and it is the Word of God that is powerful, and not the one who brings the message. It is this class, no doubt, that the apostle refers to in another place who, he says, "preach the word out of strife and contention, supposing to add afflictions unto my bonds." This kind of preaching will have a tendency to

scatter the flock, and also brings in other destructive teaching.

"I want to tell you, brother, about a wonderful sermon I heard you preach on a certain occasion; that sure was a scorching sermon you delivered." Flattery like this may sound good to the one who is seeking the praise of men, but surely not to the one who feels that he is only a broken vessel for the Master's use to be.

The Word of God, if preached in the power of the Spirit, will penetrate deeper into a man than any sword. It enters into the soul, and spirit, and this no preacher can do. It enters into all our sensations, passions, appetites, to our very thoughts. What preacher can do this, though he preach the truth ever so earnestly? He cannot know the thoughts and intents of the hearts of his people. Therefore he is only a very weak, poor instrument without any power, only as he allows God to use him to bring the message. Neither can the words and doctrines of God produce any effect, save as directed by the Spirit of God. It is an instrument that will do nothing only as it is used by God Himself. He is the Master Workman.

I wish we could see more of the power of God working, and not so much man power.

The fact that a number whom we looked up to as powerful leaders of God have fallen into sin, even though they have repented, and confessed, they have proved to the world that outside the grace of God there is nothing in man that is worthy of any honor or praise; and it is high time that we give God all the honor and glory that is due Him.

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Hannibal, Mo.

SURE CURE FOR SUNDAY SICKNESS

On Sunday morning, rise at six; eat a plain, hearty breakfast.

Then mix and take internally a dose composed of equal parts of the following ingredients, namely:

Will.
Push.
Energy.
Determination.
Self-respect.
Respect for God's house.
Respect for God's day.
Respect for God's Book.
A desire to be somebody.

Stir well; add a little love, just to make it sweet.

Repeat the dose every three minutes until Sunday school time, unless relief comes sooner. If the day is stormy, an external application of overshoes, rubber coats, and umbrellas will be helpful.

Signed, (Never Fail.)

—Sel., by Fannie M. Frey.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Fort Wayne, Ind.

(1209 St. Mary's Ave.)

Dear Herald Readers:—"I will sing of the loving kindness of Jehovah forever; and with my mouth will I make known thy faithfulness to all generations." We praise Him for His goodness and His mercy.

On Feb. 17 and 18 we had with us our bishop, Bro. D. D. Troyer. He preached for us Saturday evening and Sunday, at which time we had baptismal service. Four were received into the Church, three by water baptism and one by church letter. We ask that you remember these in prayer, that they may prove faithful.

We are looking forward in the near future to the arrival of Bro. Lloy Kniss to take up the work here and trust that God will use him mightily here in Fort Wayne.

Pray for this work.

Feb. 26, 1934.

F. J. Martin.

Hagerstown, Md.

(Old People's Home)

Dear Readers of the Herald, Greeting:—It may be of some interest to the Gospel Herald Readers to hear how we are getting along here in the Old People's Home. As much as we can understand and see, the workers and the old people together are using the Golden Rule in helping one another in their trials and conflicts of life, therefore we speak of what we hear and know. Then we thank and praise the Lord He has made possible a home on earth for the aged. We pray that His blessing will continue.

As we believe, it is known to our readers that Bro. and Sister Stauffer are still in Florida, but we hear from them every day. Sister Stauffer is over the shock of her painful injuries and is improving and feeling stronger every day. It cast a gloom over this Home for a while. We were in suspense for a while until we heard more in detail about their accident. We thank the Lord for all He has done for them in bringing them to a Samaritan Home. May God in His own time speedily bring Bro. and Sister Stauffer back to this Home where their loving services are appreciated and much needed. The folks in the Home are about as usual. We are having winter at present and snowing now.

We ask you to pray for Bro. Stauffer

and for the old people at Maugansville, Md.

Feb. 26, 1934. Geo. S. Keener.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers:—The attendance in Sunday school and week-day Bible school has been good, considering the weather conditions. Last Sunday there were 200 in Sunday school. The attendance at the various services has also been good, with the exception of a few times when the weather was inclement. We feel that the Lord has been richly blessing the work.

Bro. S. E. Allgyer, West Liberty, Ohio, preached for us on Friday evening, Feb. 16. On Sunday, Feb. 18, Bro. William Heisey of Manheim was here for the morning and afternoon services.

During the month of March we expect a few visiting ministers, the Lord willing. Bro. Martin Kraybill of Bossler's church will be here March 11, and Bro. Daniel Wert, Annville, Pa., on March 25.

The visits of brethren and sisters from the country congregations are appreciated. Additional teachers are often needed in the Sunday school, and the Lord has always been supplying them.

There is a great field for mission work in this city. It is estimated that about one-third of the population has no church connection whatever. Many families are negligent and show very little interest in spiritual things. The various missions of the city reach only a small per cent of the people who need salvation. Visitation work is one of the important phases of mission activity. People that will not come to services, will in many cases listen to the Gospel in their homes.

At the present time there are a few who have expressed a desire to serve the Lord. We trust that they will go all the way with Him.

Remember the work in Philadelphia.

Feb. 28, 1934. Merle W. Eshleman.

New Holland, Pa.

(Welsh Mt. Mission and Samaritan Home)

To the Readers, Greetings:—"My God shall supply all your needs according to His riches in glory by Christ Jesus" (Phil. 4:19), but it is evident that man has to do his part, for many have no provision for cold weather like we have now. A little foresight might have saved them much suffering. The same way we meet daily such who spent their youth and manhood in the lusts of the flesh in the things which bring no comfort when we come to the valley of the shadow of death even though they

accept Christ in old age and may be saved, yet they lack the joy and comfort that might be theirs had they delighted themselves in the law of the Lord and meditated therein day and night from youth up. How soon the pleasures of the world become vain and vanish away.

Our inmates, 15 in number, are fairly well. A few of the older ones, however, are rather on the weak side of life, but none sick in bed.

Sunday school attendance has kept up fairly well, although winter weather, bad roads, and minor bodily ailments have kept some away. The average attendance since New Year has been about 70. Another colored man from Downingtown has given his name as an applicant for church membership. There are others that know they should.

Continue to pray. Come and visit us.

In His service,

Feb. 28, 1934. John L. Musser.

Job, W. Va.

Greeting of Love in Jesus' Name:—Whooping cough has had its course in the Lambert and Pennington sections. This has caused the attendance to be more slack at church service. The Sunday school is closed for a few months. We are looking forward to reorganize these two schools the first of April.

Sister Elizabeth Showalter is with us this winter. Her help in the home, the church, and as community nurse is very much appreciated.

Some may wonder if mission work is worth while. In the light of the Scriptures we would say, "Surely it does pay." There are a number that are faithful and enjoy peace with God and fellowship with God's people. Here, like other places, some are weak and fall by the way. Such has been the case ever since Adam.

We are made sad to see so much sin. Strong drink is deceiving many. There is so much money spent for drink, when there is such great need for food and clothing.

Relief work has been a help to many homes this winter.

We want to thank the sewing circles from different states for the useful articles sent in. We find ready need for all.

We also thank the brethren in Virginia for the grain sent out for the cow and chickens. We have butter and eggs for our own use and quite a lot to sell.

Pray for the work here.

Very truly yours,

In Christian love,

March 28, 1934. Amos D. Heatwole.

I wish it were so that wherever we go and see a church we could say of a truth that that church is ministering.—P. A. Friesen.

ARGENTINE MISSION NEWS LETTER

(Jan. 30)

By J. W. Shank

OUR ANNUAL CONFERENCE

The News Letter this week must center around our annual conference because this is the main event of the week. The missionary families have to get ready for the event early because the pastors have almost two days of business session before the regular conference. This makes it necessary for the missionary and family to go early, or for an extra trip to be made. Brethren Weber, Shank, and Lauver spent the two days at business meeting and then came back home after their families and other delegates. That made a bit of extra expense but it seemed to be the simplest way out.

Our annual conference is growing. Each regular station and each outstation is allowed delegates. Others, aside from the delegates, pastors and their wives, and other workers, may also attend. One young sister who was not a delegate began saving money many months ago in order to be able to attend the conference. She accomplished her purpose.

It is quite a task to care for a conference here, because most of our native Christians are too poor to offer beds to those who come as visitors. The usual plan is to get cots and bed-springs and then require all visitors to bring their bedding along. Empty rooms are then rented so as to give space for the guests. Meals are served in cafeteria style.

As the conference grows in number of attendants it also grows intellectually and spiritually. That is, we have more native people who are able to give strong addresses. A lady from the Disciples mission in Buenos Aires came this year to attend our conference. She seemed to be very much impressed with what she saw and heard.

We were especially pleased this year to hear a number of our native young men talk on the subject of peace. They came well prepared, having informed themselves well on the subject. One of the unfortunate requirements in the Argentine is military training. All young men are subject to this requirement. Thus far, however, none of our Christian young men have actually had to serve in the regular training. Some very strong sentiments were expressed in the different talks showing a willingness to suffer persecution rather than to disobey God's law in regard to war.

In a special young people's section meeting we were privileged to see the largest group of Mennonite young people we have ever seen in Argentina. While it would not have seemed so

large to those in the States where your church communities are from fifty to a hundred years old, yet to us it was inspiring to see between fifty and a hundred young people ready to rally to the cause of Christ.

Our young pastors have very especially distinguished themselves during the past year in their untiring efforts to make the work move forward. Their consecration and evident Christian growth has inspired a nice group of younger men who have declared their purpose to attend our Bible school in order to prepare themselves for the Lord's work.

The conference this year was held in Trenque Lauquen where eleven years ago our first annual conference was held. The contrast between this conference and the first one is very great. As we looked over the large congregations that filled the church completely we praised the Lord for the way in which His name has been magnified in Argentina.

Pehuajo, F. C. O., Argentina.

LETTER FROM AFRICA

New Palace Hotel, Dar es Salaam,
Tanganyika, Africa
Jan. 19, 1934.

Dear Herald Readers, Greetings of love in the name of Christ our Lord:—Among the many things for which we are thankful at this time I want to tell you particularly that we praise God for the definite leading, protection, revealing, and assurance of His presence in this work so far.

From our first meeting in New York with Mr. McLiesh, who gave us the latest reports of mission surveys, to this present time our attention to Tanganyika was justified. Stopping in London and contacting with the survey offices more definitely, we were continually pointed that in this part of Africa was a needy field. Men who had been here and studied the province all seemed to feel that groups opening new work should carefully consider the needs of Tanganyika. This was especially stressed because in this province there was no intervention from governments to keep out the Moslems or other anti-Christian missions. In the Sudan the British government is endeavoring to control these advances and the territories are more definitely marked and allocated.

With this information on hand and the need of Tanganyika resting on our mind, we arrived at Alexandria, Egypt, Dec. 27 and proceeded to Cairo where we stayed for one day, making preparations to get to Khartoum where we hoped to meet the friends of the United Presbyterians who so kindly helped us to get our attention first drawn to the Sudan.

Our journey up the Nile was pleasant, and on the train as pleasant as one could expect over the desert land. Entering the Sudan from the north gives one the impression that this country is all waste, hot and dry. We were very cordially received and cared for by the Shields upon our arrival there Dec. 31. Ried Shields, at whose home we stayed, is secretary of the U. P. work here in Khartoum and was able to give us the desired information about the Sudan.

The part of the Sudan in the south to which the attention of the home folks was called from time to time, we found to be closed to Protestants because of Catholic occupancy. The government insists that each remains in their territory and thus would allow no one else in this part of the Sudan. This accounts why this was listed as unoccupied in the mission surveys of London.

The U. P. mission, however, was glad for our coming and would gladly give us part of their territory not yet occupied, and cannot be for some time for lack of funds. This field is between latitudes 9 & 13 and along the border of Ethiopia; but for reasons stated above we did not feel to settle on this before we felt sure our place was not in Tanganyika.

Knowing that there was no opening in the south of the Sudan, and because of the greater expense of interior travel, we took train for Port Sudan Jan. 4, from Khartoum, headed for the place we both felt was becoming more plainly a call to us as the place we were searching out. The sailing on the German liner from Port Sudan to Dar es Salaam gave us the pleasant association of other missionaries going to Tan. and Kenya. From these we learned that our aims and plans were not mislaid, but that rather we were arriving at such a time that we could take in the first gathering of Protestant missionaries and so in a few days meet men and gather information that otherwise would take weeks and cost a great deal more. We have so far contacted with the British authorities here and find them kind and helpful to opening missions. Our convictions have been confirmed in feeling that our territory shall be in this province.

We shall go interior next week to more definitely select the tribe and finish our mission ere the rest arrive. We are headed for the lake and western provinces of Tan. and will report our findings later. Our travel and work from here will be under different conditions and nature than hitherto, but recognizing the importance, responsibility, and difficulty, we shall go on in faith that God who brought us hitherto will also continue His work. We are grateful for the answers thus far to

(Continued on page 1052)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst, Akron, Pa.

MEDITATIONS

By J. N. Wissler

For the Gospel Herald.

Bro. Wissler, whose name appears with this article has charge of the Mennonite Old People's Home near Lancaster since the death of Bro. Moyer. May the Lord bless the Institution, the workers and the inmates.

H.

Because this is to appear on the "Shut-in" page, our minds are drawn to-day to the shut-ins; some confined to their homes, some to their rooms, and some to their beds.

We could not explain why God permits these conditions, more than to say, "God so wills it." "We know that all things work together for good to them that love God." If we are well and meet those less fortunate ones, it surely draws us closer to Him. If we are shut in, we can say, out of experience, that "tribulation worketh patience."

In my little experience with afflicted ones, aiming to bring good cheer through song, I have found that this is very true because the afflicted ones usually are patient and resigned to God's will. We know that those whose health is failing have trials of which we who are well know nothing. Let me quote the words of one whose medicine I am responsible to administer at the present time; one who is in misery, day and night, being in pain continually—asthmatic, so that he often can not be in bed even in a raised position; at times unable to see, about helpless. He says, "It is hard for me, in my condition, to live a pure, holy, Christian life at all times." Can we sympathize with them as we ought? For them it is a trial of faith and patience, a trial of trust in the One who has promised never to leave us. Little do we wonder that some such become discouraged at times. But remember that discouragement is one of Satan's tools which he uses so often. We all meet dark and uncertain days. If Satan can discourage one of God's children, he has won one step in his favor. So let me say to the afflicted or those undergoing some other trial, "Do not be discouraged." The discouraged are dissatisfied. You know it requires the storm-cloud to make it possible to paint the rainbow. The apostle Paul said, "I have learned that in whatsoever state I am, therewith to be content." Let us follow Paul in this.

It seems to me that God allows some

to suffer, as examples to others, either to encourage them or humiliate them. You who suffer take courage. God is using you to help others as well as yourself along the narrow way, which is the safe way and leads to great reward.

We cannot fully understand all things, but there are many things which we believe even though we do not understand, nor could we fully explain. God surrounds us with many mysteries. Think of the power of sunlight a moment, how it changes things. It brings life, health, and pleasantness into our midst. At the same time that it purifies flowing water, it pollutes stagnant water. At the same time that it brings more complete life to living creatures, it hastens the destructive work in lifeless creatures. It has truthfully been said that "God's Word is a savor of life unto life," and that it is death unto death. Surely there is "Life-getting and Life-giving" power in the Word.

Remember that "Whom the Lord loveth, He chasteneth." The non-Christian who has no sorrow, is usually far away from God, therefore

"Take the name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you,
Take it then where'er you go."

May I, in conclusion, take the liberty of reminding us all not to forget to show our appreciation for the love shown us. You who are reasonably well, forget not to show your gratitude to the Giver of every good and perfect gift, by thanking Him for His gifts to you. You who are afflicted more sorely, be not discouraged. Be grateful to your heavenly Father for the gifts He HAS given you in the past, and the many promises of blessings to His children in the future. Forget not to show your appreciation to those ministering to you. A hearty "Thank you," or "That tastes good," or "That feels comfortable," goes a long way to those who are sacrificing many things for your benefit. This will create an atmosphere in which it is so pleasant to be.

Every one needs an occasional word of encouragement, as well as a word of warning or correction at times. Do not neglect the encouraging word. It often goes farther than too much correction and fault-finding. Turn out the bright side and notice how it will help to brighten those around you and thus drive away gloom.

"BUT WE SEE JESUS"

By Harry A. Diener

For the Gospel Herald.

The words just preceding the above statement tell us that "now we see not yet all things put under him." How true this is as we look around us. We see pain, sorrow, trouble, sickness, sin, vice, crime, and death. When our Savior was in this world He showed that He had power over all these things. Think of the many folks who were in trouble and came to Him for help—the blind, the deaf, the lame, the leper, the helpless, the publican, the sinner, the outcast, the demon-possessed, and even those whose friends had been removed by death. Did any one who had faith in Him go away without receiving help? Not one; and many received even more than they expected. Surely if all things were under the feet of such an all-sufficient Savior we would have a much different place in this world.

All of us have our troubles; some of us more than others, and none of us but feel that we have our full share of them. If we look only at them they make a dark picture.

"But we see Jesus." How blessed it is to be able to turn away from these troublesome things of earth and time and look to One who is able to give us grace to cheerfully bear the burdens of this life and to finally deliver us from them. Do we find ourselves saying, as the two sorrowing sisters said to Jesus, "If thou hadst been here our brother had not died"? Do we not remember the blessed words of promise as He said, "Lo, I am with you alway, even unto the end of the world?"

"But we see Jesus" made a little lower than the angels, that is made in human flesh just as we are and tempted in all points just as we are yet without sin. Does it give you any comfort, in the hour of temptation and test to remember that our Savior also endured the same things, that He is able to succor those who are tempted, that He knows how much we can bear and that since He endured and overcame He also expects us to be victorious? Let us call to mind that it was after special trial that we read, "and angels came and ministered unto him," "an angel came and strengthened him"—and it was after the terrible ordeal of suffering crucifixion and death that God raised Him from the dead. He ascended up to heaven and God said to the Son "sit thou at my right hand till I make thy foes thy foot stool."

"But we see Jesus crowned with glory and honour." We rejoice to think of the bright spots in our Savior's life—the few who invited Him into their homes, there were those who thanked Him for what He did for them, others honored Him as a great

(Continued on page 1047)

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE GOSPEL OF THE KINGDOM

OUTLINE STUDY

Lesson for March 18, 1934.—JESUS RESPONDS TO FAITH.

Lesson Scope.—Matt. 13:53-16:12.

Lesson Text.—Matt. 15:21-31.

Time and Place.—Summer, A. D. 29; Tyre, Sidon, and Decapolis.

Leading Characters.—Jesus, woman of Canaan, many sick people.

Golden Text.—Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Matt. 7:7.

Points for Meditation:

1. Jesus the great Healer.
2. The woman of Canaan.
3. The power of faith.
4. The grace of humility.
5. Alone with the Father.
6. Living for the good of others.
7. Multitudes healed.
8. Glorifying God.

Introductory Thoughts.—Christ's authoritative teaching on the nature of the Kingdom is backed up by His marvelous power. Soon His fame spread abroad and multitudes thronged Him; for there was no case brought to Him that was so difficult but that He was able to heal it. As with the Father in heaven, there was no limit to His power. Not only were multitudes healed, but miracles were performed that no professional "divine healer" could touch. More than this, none that came to Him in faith were ever turned away disappointed. When Christ said, "Him that cometh unto me, I will in no wise cast out," He uttered a truth that was backed up by His record.

LESSON COMMENTS

Jesus and the Syro-Phoenician Woman (21-28).—When Jesus came to the coast of Tyre and Sidon there came a woman to Him and desired that He heal her daughter who was grievously vexed with a devil. To this request Jesus remained silent, and the disciples said, "Send her away." But she came to Jesus, worshiped Him, and humbly pleaded, "Lord, help me." Still He maintained an attitude of indifference. "It is not meet," He said, "to take the children's bread, and cast it to dogs." Undaunted by this rebuff, she replied, "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table."

This woman had stood the test of faith. It was not indifference on the part of Jesus that caused Him to act as He did, but He was testing her faith, for the benefit of His disciples and of others. For this she was amply rewarded. "Her daughter was made whole from that very hour." From this incident we gather a number of lessons:

1. Christ answers every petition of faith.
2. "God is no respecter of persons." His grace is extended to people of every clime and nation.
3. If your request is seemingly refused, it is either because you approached God in the wrong way or He is testing your faith.

4. Humility is a natural consequence of real faith in God. That Canaanitish woman proved herself truly humble because she had unwavering faith in the power of Christ to heal.

5. Even though you may hear the cry, "Send her away; send him away," you can rely upon the promise of your Savior, "Him that cometh unto me, I will in no wise cast out."

6. Sometimes our brightest examples of faith and humility are found among those who are seemingly the least favored people.

7. Christian people should not despise those who are of humble birth and nationality.

Multitudes Healed (29-31).—The healing of the Syro-Phoenician woman's daughter was but one among many people who were touched by the miracle-working power of Christ. Taking our eyes off this individual case, let us observe that Christ performed hundreds of miracles of a similar nature. "Great multitudes came to him, having with them those that were lame, blind, dumb, maimed . . . and he healed them." We have reasons to believe that there were those of different nationalities as well as those afflicted

with different kinds of diseases. The great heart of Jesus went out to the suffering multitudes, just as it is doing to-day.

In this lesson we read mostly concerning the sufferings of the body. But this is but typical of the diseases and sufferings of the soul. In fact, Christ "came to save his people from their sins," rather than to heal their bodies. He healed their bodies, because that appealed to them most strongly at that time, and furnished these "sheep having no shepherd" with the foundation for faith that He will heal the soul as well as the body; that He forgives sins as well as heals diseases. To every soul on earth God comes with this loving invitation: "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else."

The effect of these marvelous demonstrations of the power of God was marvelous. "The multitude wondered, when they saw the dumb to speak, the maimed to be made whole, the lame to walk, and the blind to see." But this was not all. So impressed were they with the power of the living Christ that "they glorified the God of Israel." Only they who are blinded by prejudice or egotism refuse to recognize the grace and the power of God and to give Him the praise and gratitude that is due His holy name.—K.

Bible Meeting Topic

MEETING THE NEEDS—FOREIGN MISSIONS.—Psa. 22:22-31

Topic for March 18

MOTTO

"As much as in me is, I am ready."

OUTLINE STUDY

I. How the Early Disciples Met the Needs.

1. Those sent forth by Christ.—Luke 10:1-12.
2. Those scattered by persecution.—Acts 8:4-40; 11:19-26.
3. The Antioch Church.—Acts 13:1-14:27.
4. The Philippian Church.—Phil. 4:10-20.
5. Timothy.—Phil. 2:19-23.
6. Epaphroditus.—Phil. 2:25-30.
7. Paul.—II Cor. 6:1-13; 11:7-9, 23-30; I Cor. 9:19-27.

II. Meeting the Needs To-day.

1. By prayer.—I Tim. 2:1-8.
2. By consecrated service.—Rom. 12:1, 2.
3. Following the Spirit's leading.—Psa. 25:9; Prov. 3:5, 6; Rom. 8:14.
4. Enduring hardness.—II Tim. 2:3; 4:5.
5. Consecrated means.—II Cor. 9:5-15.
6. Sending out God-called workers.—II Tim. 2:2; Acts 13:2, 3.
7. Consecrated labor with the hands.—Eph. 4:28; I Thes. 2:9; II Thes. 3:8.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Preach."
2. What They Need in Heathen Lands:
 - a. Jesus.
 - b. Bibles.
 - c. Teachers.
 - d. Helpers.
 - e. Preachers.
3. How We May Help Them.

- a. Pray for them.
- b. Send workers.
- c. Give gifts.
- d. Prepare more workers to go.

For Seniors.

1. Needs in Foreign Fields To-day.
2. How the Home Church May Arise to the Needs.
3. The Consecration of All—the Great Need at Home to Reach Foreign Fields.

"BUT WE SEE JESUS"

(Continued from page 1046)

one. So to-day even though the multitudes do not honor and respect Him as their Savior and Lord, yet to us is given the opportunity of crowning Him with glory and honor. He is the One who died in our stead, "tasted death for us." "He is our refuge and strength, a very present help in trouble." To Him we go as our mediator with God. We remember His words of promise that say, "I am going to prepare a place for you, and if I go away I will come again and receive you unto myself that where I am there ye may be also."

As Christians, even though we are in this present evil world, which gives us no lasting good, yet we should always joy and rejoice and say, "But we see Jesus," and He is sufficient for us, Hutchinson, Kans.

GOSPEL HERALD

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MENNONITE PUBLISHING HOUSE

Scottsdale, Pennsylvania

THURSDAY, MARCH 8, 1934

Field Notes

Eighteen new members were received recently into the Stumptown Mennonite Church, Lancaster Co., Pa. Bro. Abram L. Martin of Intercourse, Pa., had charge of the services.

Twenty-one members were received recently into the Groffdale Mennonite Church, Lancaster Co., Pa., by Bro. John M. Souder assisted by Bros. Noah H. Mack and Abram L. Martin. N.

We are hoping to have all the quarterlies printed in time to supply our Sunday schools in time to distribute the Sunday school supplies by the beginning of next quarter. Send in your orders.

Change of Address.—Bro. and Sister Denton T. Martin, from Smithburg, Md., to Hagerstown, Md., R. 4. Though the post office address is changed, Bro. Martin retains his Church duties as before.

Bro. J. D. Mininger of Kansas City, Kans., is scheduled to begin a series of meetings at the Scottdale Mennonite Church on Sunday, March 18. We request the prayers of God's people in behalf of this work.

Change of Address.—Owing to a change in mail routes, Bro. C. C. Culp and family will get their mail hereafter on rural route 1, box 16. "Only a change of routes; not moving," says Bro. C. by way of explanation.

Bro. S. B. Wenger of South English, Iowa, sends us a pointed little article which we hope to have room for in next week's Gospel Herald. He expresses himself as well pleased with

the new house of worship they are now enjoying.

The Lord willing, Bro. J. M. Nissley of the Altoona, Pa., Mennonite mission will fill the regular appointment at Cocalico station, Lancaster Co., Pa., on Sunday afternoon, March 11, and also fill the evening appointment at Ephrata the same day. H.

Evangelistic meetings will be held with the Churchtown congregation, Cumberland Co., Pa., (D. V.) beginning March 12 and continuing two weeks or longer, as the Lord directs. Bro. Milton Brackbill, Paoli, Pa., is to be the evangelist. H.

Bro. Clarence Ramer of Duchess, Alta., whose labors are noted in the letter from Hagerstown, Md., printed elsewhere in this issue, was scheduled to fill an appointment at Pleasant View Church near Chambersburg, Pa., on Thursday evening, March 1.

Change of Address.—Bro. Lloy Kniss and family, from Johnstown, Pa., to Ft. Wayne, Ind., 1209 St. Mary's Ave. Bro. and Sister Kniss expect to labor at Ft. Wayne until the time approaches for their return to India. May the Lord richly bless them in their new field of labor.

The many friends of Bro. Henry Weldy, whose obituary notice appears elsewhere in this number, are saddened because of his passing away, but rejoice in his triumphant home-going. For many years he has stood as a faithful pillar in the Church, and his memory will linger long in the minds of those left behind.

The brotherhood at Mattawana, Pa., has made arrangements for a series of meetings, beginning March 13, in charge of Bro. B. B. King of Elida, Ohio. A Bible conference has also been arranged for at the same place, to be held March 23-25, Bro. J. B. Smith of Elida, Ohio, to assist Bro. King as one of the instructors. B.

Bro. J. C. Frey, who spent most of the winter at Long Beach, Calif., expects to spend the greater part of this month in Oregon and reach his home at Archbold, Ohio, early in April. Those desiring to write him may address him at Albany, Oreg., in care of Bro. S. E. Eicher. Bro. Frey praises the Lord that his bronchial troubles have left him.

Visitors who registered at the Publishing House last week were Bro. and Sister Leonard Amstutz, Harrisonburg, Va., and Sister Luella Amstutz, Apple Creek, Ohio. Bro. and Sister Amstutz are changing their location

from Virginia to Wayne Co., Ohio. They were also accompanied by four children, as they were on their way to their new home.

Bro. J. A. Ressler, one of our House editors, underwent a severe operation for an acute attack of appendicitis, on Thursday evening of last week, in the State Hospital at Connellsville, Pa. At the time of this writing he is making satisfactory progress, and we are hoping and praying for his early recovery. We ask all who know the worth of prayer to join us in our petitions before the Throne.

Bro. D. A. Diener, for many years a faithful minister in the Spring Valley congregation near Canton, Kans., has answered the summons, "Come up higher." One of the things for which he is remembered by many people is the sufferings he endured at the hands of conscienceless persecutors during the World War. His voice, though stilled in death, will nevertheless be heard for years to come.

A Correction.—Our attention has been called to an error that appears in our new Mennonite Year Book and Directory. It credits the congregation at Manitou, Colo., with 30 members, failing to credit the 27 additions to the congregation, by letter or by baptism, during the past year. We are glad that the number given was too low rather than too high. It is another illustration showing the importance of sending in correct and reliable information. May God continue to prosper the work at Manitou.

Bro. S. G. Shetler of Johnstown, Pa., writes us from Archbold, Ohio, that 226 young people are enrolled in the Bible school going on at that place; that in the evangelistic meetings being conducted simultaneously in the three A. M. churches in that community 23 had already come out on the side of the Lord and others are expected, the meetings to close on Friday evening of last week. Bro. S. expects to begin meetings at the Holdeman Church near Wakarusa, Ind., on Tuesday evening, March 13.

From Sebring, Fla., there comes the sad news of the death of Sister Mattie (Martin) Shank, wife of Bishop Lewis Shank of Broadway, Va. They had spent the winter months in Florida because of health conditions, and her passing is a loss that is keenly felt by both her husband and the Church in which she is widely known. She was known far and wide for her generous hospitality, and care for the needy. May the comforting grace of God be with our bereaved brother and family and congregation.

Correspondence

Wellman, Iowa

(Lower Deer Creek congregation)

To the Herald Readers:—The four weeks of Bible school held in this Church closed Jan. 26. The instructors were Simon Gingerich, principal, Wayland, Iowa, Silas Horst of South English, Iowa; and Mark Ross of Kalona, Iowa.

This school has been in session a number of years, and provides ample opportunity for the young people of this community to receive wholesome Bible instruction. Four counties were represented: Washington, Johnson, Iowa, and Henry. The enrollment numbered 30.

Bro. John W. Gingerich was elected assistant Sunday school superintendent. He asks the petition of God's people and needs the cooperation and support of the church in filling his place of responsibility.

Yours in His name,
Feb. 27, 1934. O. M. Keiser.

Jackson, Minn.

Dear Readers, Greetings in Jesus' Name:—The last Sunday in December our Sunday school was reorganized as follows: Supts., Lloyd Garber, James Bute; Sec.-Treas., Marvin Garber; S. S. Chor., Nettie Garber, Ethel Landis.

Baptismal services were held this winter in two homes and 4 people have been baptized and received into the Church. An aged man named Mowery, living in Sherburn, Minn., called Bro. Garber to his home being very old and stricken with ill health, seeing the need of his Saviour made a request to be baptized. A few weeks later Bro. Mowery passed away, seemingly happy that he had found his Saviour. On Jan. 22 the Frank Stoebe family called Bro. and Sister C. J. Garber to their home. Mrs. Stoebe being very ill and preparing to go to the hospital at Rochester, made her request to be baptized. The following day Mr. Stoebe and daughter Beth also made their desire known to be baptized and received into church fellowship. Owing to the illness of Mrs. Stoebe baptismal services were held in their home for the three, conducted by Bro. and Sister Garber. Our wish and prayer is that they may remain true and faithful to their Lord and Saviour Jesus Christ. Last Sunday Bro. and Sister Garber held services at Hadley, Minn., there being a Menonite family living at that place.

We ask an interest in the prayers of the Readers of the Gospel Herald for the Christian work at this place.

Feb. 27, 1934. Sylvia Bute.

Jacksonville, Fla.

(2546 St. Johns Ave.)

By request I will write again to our friends and relatives, telling you that we are getting along well. Sister Stauffer is improving slowly—no pain, but must keep quiet. The weather is cool here to-day, the result of cold in the North. In answer to questions by some of our friends, there are no orange and grapefruit groves here at Jacksonville. Some forty miles south we see some. Further on south is the section where most are to be seen. We do see some trees at homes where they have a little land. The strawberries are grown about fifty miles southeast, that section being best for them. There the fields of berries look fine. Potatoes are grown some forty to fifty miles from here, and farther on about two hundred miles, in De Soto Co., they have potatoes planted, expecting to harvest them the middle of March.

The writer had the pleasure of driving out with the folks of our home as far as one hundred thirty miles, so a little idea can be had of the country. We also made a few shorter drives to St. Augustine, the oldest city in the United States. There we could behold the great waters the Almighty has held in bound these many years. That is more wonderful to the writer than the great buildings and the beautiful homes we see here that are man-made. We were also at the Jacksonville beach. They say the length is about thirty miles. These places give the mind something to think about, what conditions were when the first settlers came here over the great waters.

In conclusion, we want to thank our relatives and friends for remembering us, and ask an interest in your prayers in our behalf.

Feb. 27, 1934. B. E. Stauffer.

Winton, Calif.

Dear Readers:—Bro. Gabriel Shenk, wife, and daughter Helen, accompanied by Bros. Clarence and Grant Sharer, all of Sheridan, Oreg., were visitors here on February 19-21. During those evenings Bro. Shenk conducted meetings that were enjoyed through God's bountiful blessings.

The following young people from Oregon were with us Sunday, Feb. 25: Urbane Widmer, Esther Beachy, Ina Roth, Urban Roth, and Willard Schlegel. As students of a Short Term course at Hesston College, they are on their way back to Oregon. Other Oregon visitors with us Sunday were Bro. G. R. Bebb, wife, and daughters Sylvia and Florence. Sister Koppenhaver of Los Angeles was also with us. We truly appreciate the visits of all and wish them God's rich blessings.

Sister Schrock of Modesto, Calif., suffered a paralytic stroke, causing her

to be very ill. We ask an interest in the prayers of God's people in behalf of the aged sister.

Remember also the work of this congregation in your prayers.

Feb. 27, 1934. Lena Dirks.

Hagerstown, Md.

Bro. Clarence Ramer of Duchess, Alta., stopped enroute from E. M. S., to visit his and wife's relatives. While here he filled appointments at Pinesburg, Md., at Millers, Reiffs, Old People's Home at Maugansville, and at Paradise. His messages were timely and applicable to all. We pray that they may have the effect the Lord desires. May we long remember and put into practice the many truths presented. May the good Lord accompany and bless our brother abundantly in his future labors for Him.

Feb. 28, 1934. I. M. Baer.

De Soto City, Florida

Dear Herald Readers:—Bro. Lewis Shank of Broadway, Va., filled the third appointment in the Lutheran church here Sunday afternoon, Feb. 25. He based his remarks on Mark 7:37: "He hath done all things well." We appreciated having two ministers of the Church of the Brethren assist, as well as a number of their members in attendance from Sebring. The pastor of the Methodist Church here also was an attentive listener. It was especially encouraging to have Bro. and Sister James Derstine from our home town (Souderton, Pa.) with us, as well as accompanying us to our mission at Tampa two weeks earlier. Their musical abilities are an inspiration in these small meetings. Owing to lack of members and funds, the Lutherans have not met here in Sunday school since March, and not in church service for a few years. The building was erected probably 10 years ago, its donor having gone to her reward. She also left a parsonage, but a long illness and "depression" left no pastoral fund. We feel that Bro. Shank's willingness to be used without compensation; and friends bringing him here the same, will have its reward.

Sisters Lizzie Heckler of Harleysville, Pa., and Sallie Tyson of Telford, Pa., with Mr. and Mrs. Proctor of St. Petersburg, Fla., called this past week.

We appreciate having the Gehman family of Souderton, Pa., living just one half mile from us.

Hearing of the snow and cold weather in the north, we feel quite fortunate to live beyond the snow line. While we have needed fire at night sometimes, we depend on the warm sunshine to make us comfortable. So much uncultivated land here should be profitable, if handled rightly. But this too must be learned. Not all the tourists

(Continued on page 1052)

Miscellaneous

THE TWISTED PINE

Bent and gnarled and twisted,
It clings to its rocky hold,
Where the storms of many a winter
Have lashed its branches old;
The north wind, wild, tumultuous,
Would fain have torn it away,
But deep in the cleft of the rock
Its roots cling day by day.

All through the languid summer,
While the sun beamed warm and sweet,
It grasped with a firmer embrace
The broken rocks at its feet;
It twined its crooked rootlets
Into the crevices small,
And the sudden gusts of autumn
Could not move it at all.

But the northwest winds were mighty,
And bent it far from the sun;
And the young tree could not grow
Straight, as it would have done;
But e'en in its gnarled old branches
A beauty seems to dwell;
And though it be bent and twisted,
My heart still loves it well.

There's many a life, all burdened
And bent with pain and care,
Who would fain have grown in splendor,
Straight and true and fair;
But the soul still clings more staunchly
While the tempests beat and roar;
And though to the world imperfect,
God's heart still loves it the more.

—Sel. by Emma R. Denlinger.

SUGGESTION NO. 2

By A. C. Good

For the Gospel Herald.

It is with gratitude to our kind heavenly Father that we note the generous response of many of our congregations, to our suggestion of a few weeks ago, in behalf of India and her missionaries.

I am quoting from the Mission Bulletin: "Annual Meeting of the General Mission Board, May 27-29. Rutts and Litwillers to South America, Grabers and Brennemans to India, as soon after as plans can be made, and funds available." I am convinced that there were some that did not respond to our suggestion. Quoting again from the Bulletin: "More than 100 congregations did not take a missionary offering in the new year." (Maybe many of them have by this time.)

Now evidently there was a reason for this, but we believe that those that had a part in the offering received a great blessing. The offering in our own congregation was beyond our expectations, and the people were HAPPY in their giving. Here are a few remarks that we heard after the services: "Wasn't that good." "That just shows what can be done when we co-operate, and all give a little." "We could do this oftener." "We could easily save, as much as we gave, on things that we don't just have to have." "I was just waiting for a chance like this to give to India." Some gave in

the offering, and then after the services gave more. Among them was one dear old brother that gave his last missionary offering, for he has since then been called home.

Now coming to suggestion No. 2. I notice that Easter comes on the first Sunday in April, and since many of our congregations take their missionary offerings on the first Sunday of the month, why not set this day apart for a missionary offering in all of the congregations that did not participate in the offering of Feb. 4th? Let it be for India, South America, Africa, or wherever the congregation would decide. Make it a \$1.00 offering.

The world is needing the Gospel of Jesus Christ, in these days of strife and unrest, more than anything else. Four business men were talking the other day of our dislocated times, and they agreed that the only thing that could right them would be a genuine revival of religion. Brethren, is it true that we are a bit slack in the work of the Lord, and the evangelizing of the world? May be that we ministers are at fault, sometimes, for the conditions in our congregations.

Jesus said on one occasion, "Because iniquity shall abound, the love of many shall wax cold." Have we felt the chill, as the fire of evangelism is allowed to smolder in the bogs of indifference and lukewarmness? I am not thinking of a spasmodic expression of wild enthusiasm. I am making a plea in behalf of never dying souls that will be eternally lost unless the Church of Jesus Christ will come with the good news of salvation, by the way of the blood-stained cross of Calvary. But, "How can they preach except they be sent?" How can we be satisfied to enjoy our salvation when we think of the millions that will never enter the pearly gates, nor walk the golden streets of the New Jerusalem, unless we do all that is in our power to do in order that they too may know of the Christ and His power to save?

There are many dear brethren and sisters that have been giving largely and sacrificially (God bless every one of them), but I feel that the time is here when the Church at large should feel their responsibility more keenly.

Suppose that every brother and sister that have an earning capacity would set aside \$1.00 per month for missions. I believe that Mal. 3:10 would be realized, and the blessings of heaven would rest upon the church in a large way.

Now I do not want to suggest anything that would be unwise, or out of the way, but I do think that we could bring an offering on Easter Sunday that would be an honor and a glory to God and be an expression of our joy in the blessings that we have in our resurrected Lord, and show our willingness to share our blessings for the

extension of His Kingdom.

Brethren in the ministry, let us make this a year of evangelism—and I believe there will be a response on the part of the laity that would be most gratifying.

Sterling, Ill.

LIGHT-BEARING CHRISTIANS

By Charles H. Weyandt

For the Gospel Herald.

God makes us lights to shine in the world. Let us ask ourselves the question, How bright is our light shining? or, in other words, How bright is the light of Jesus shining in through us? When Jesus was here among men He was the light of the world. Now since He has gone to be with our heavenly Father for a short while He says to His people, "Ye are the light of the world." Their names have been recorded in the Lamb's book of life and are obedient to the Word of God. Jesus is the head and is now in heaven at the right hand of God making intercession for us. God says He is going to have a holy body, the light of Jesus must shine out through the body.

What may hinder the light from shining as it should? One way is by indulging in sin. Another is by disobedience to the Word of God. Another is to stop praying and do nothing. Many other avenues may be spoken of that will hinder the light of Jesus to shine in us. Oil and water will not mix; neither will light and darkness mix. "Thy word is a lamp to my feet; and a light unto my path" (Psa. 119:105). "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun" (Eccl. 11:7). "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" (Isa. 5:20). "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:14-16).

We are to hold forth the Word of Life. "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain" (Phil. 2:14-16).

We are to have compassion and fear. "And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh" (Jude 23).

We are to consider one another.

"And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching" (Heb. 10:24, 25). If we are not willing to let our light shine as we have promised, God can not use us to His glory for the advancement of His Kingdom. John came to bear witness of the Light, that all men through Him might believe. Brother and sister, it behooves us to bear witness also of that Light, Jesus Christ, that sinners may see and believe and accept Jesus as their Savior. To do this we must put on "the armor of light" (Rom. 13:12), if ever we want to enjoy the blessings in the glory world. Our lights must shine in this world and in the very darkest places in behalf of lost souls. Remember, when the light of Je-

sus comes in view, darkness and sin must flee.

Altoona, Pa.

ROMANS 8:28

Must life be a failure for one compelled to stand still in enforced inaction and see the great throbbing tides of life go by? No, victory is then to be gotten by standing still, by quiet waiting. It is a thousand times harder to do this than it was in the active days to rush on in the columns of stirring life. It requires a grander heroism to stand and wait and not lose heart and not lose hope, to submit to the will of God, to give up work and honors to others, to be quiet, confident and rejoicing, while the happy, busy multitude go on and alway. It is the grandest life "having done all to stand."—Sel. by Mary Alice Brubaker.

FIFTY MENNONITE LEADERS

VIII. BISHOP HENRY SHANK

By Timothy Showalter

For the Gospel Herald.

Henry Shank was the son of Michael Schenck, one of the pioneer Mennonite settlers who purchased about two hundred fifty acres of land on Linville Creek, (about two and one-half miles northwest of Linville Depot, Va., and one mile north of the Lindale Church where his body now lies), from an ancestor of President Lincoln, in the year 1780.

It is recorded on the gravestone of Henry Shank that he was "A minister of the Gospel for upwards of 52 years," which would show that he was ordained as a minister at the age of twenty-five or six years, about the year 1784. There seems to be no record as to when he was ordained a bishop. From "A Brief Biographical Sketch of the Founders of the Virginia Conference," by L. J. Heatwole (1910), we learn that until his ordination as bishop the Virginia Church was under the care of the Lancaster Pennsylvania Conference.

Upon his ordination he became the first bishop in what is now the bounds of the Virginia Conference District, an undertaking that was no small matter when we consider that his field probably covered an area of thirty-five to forty miles east and west, and seventy or seventy-five miles north and south, including parts of Augusta, Rockingham, Shenandoah, and Page counties. Although there may be a question whether the last mentioned counties were in his district, the fact that the ministry of the Lower District was still serving the Page County congregations as late as the late '80's, and those in Shenandoah County until the beginning of the present

century, would indicate that his field included them. We should remember that this work was doubtless done by traveling either on foot or horseback.

Of his work, personality, and ability as a leader, we have little, if any, written record. From the above mentioned work we learn that in the spring of 1825, which would have been in the later years of his life, there was a disension in the district which lasted for a period of about five years. It was, however, happily reconciled, so that in the last years of his life the Church was at peace.

As an index to the developments during the time of his service we notice that the first four churches of the Valley were built in his lifetime: i. e., Trissels, 1822; Moyers (now called the Pike), 1825; Brennemans, 1826; and Weavers, 1827. This, with the organization of the Virginia Mennonite Conference in the closing years of his life, bespeaks a vision of the needs of the hour and the ability to carry forth work of a constructive nature.

According to C. H. Smith's History (p. 411) the Virginia brethren had an English Confession of Faith printed at New Market in 1810. It was also during this period that Joseph Funk brought out the first edition of the well-known "Harmonia Sacra". Within a year of his death Bishop Peter Burkholder's work, "The Confession of Faith," was printed. These facts show that not only was there activity in church building, but the literary and musical interests of the Church were also being forwarded.

Upon the occasion of the first Virginia conference, April 10, 1835, we find that he was not present; which can be easily understood when we consider that he was at this time about seventy-six, and would have had to be attend-

ed by a journey on horseback, which seems to have been impossible for him at this time.

After his death, about eighteen months later, the work of the Conference was divided into three districts, under three bishops: namely, Michael Stauffer in Augusta County; Peter Burkholder in south Rockingham (Middle District); and Daniel Good in north Rockingham (Lower District). These districts derive their names from the direction of the water course rather than from geographical directions.

We can trace the influence of Bishop Shank in another remarkable way in the Lower District, in which his home was located. Upon the death of Daniel Good, his successor, in 1850, the bishopric passed to Samuel Shank Sr., a son, who served for possibly ten years, after which John Geil filled the office until 1887.

However, Abraham Shank, a grandson of Henry Shank, was ordained in 1875 to assist the aged Bishop Geil and continued in the office until June, 1901.

During this period, another grandson, Samuel Shank Jr., had been ordained to the ministry, possibly about 1863-64, as his name first appears on the conference minutes at that date; while a third grandson, Christian Shank, was ordained a deacon in 1884.

After the death of Abraham Shank in 1901, the present bishop, Lewis Shank, a great-grandson, who had been ordained to the ministry in 1883, was ordained to succeed him. At the same service two other great-grandsons, Perry E. Shank and George B. Showalter, were ordained as ministers. A fourth great-grandson, Joseph Shank, was ordained to the ministry in 1905.

According to the above, we notice that the Lower District has been presided over by Henry Shank or his direct descendants from the time of his ordination until this present time, with the exception of probably about forty years. Another interesting thing is that his ministry, with that of the present bishop, Lewis Shank, a great-grandson, covers about 103 years of the 150 since his ordination.

Among his descendants, there are now one bishop and five ministers living in the district, three great-great-grandsons, and two great-great-great-grandsons having since become ministers also.

The above outline includes only those of his descendants that live, or have lived, in what is now the lower district. I have made some effort to trace other lines of his family, and find that there are no fewer than thirty-three of his descendants that have filled offices (served as ordained men) in the Mennonite Church. In this way his influence has reached from the At-

lantic to the Pacific, and to foreign lands as well.

There are now living to my knowledge, of the above mentioned, four bishops, seventeen ministers, and two deacons. We may well say with one of his great-grandsons, who is now above fourscore, "Praise the Lord."

Broadway, Va.

HEARD DURING A REVIVAL

(Kernels picked from Bro. Claude C. Culp's sermons preached at Salem Church near Elida, Ohio, Nov. 7-22, 1933. Reported by M. S. Shenk.)

We should stand ready for wonderful surprises from the Lord.

We need revivals sometimes to uncover some Bible truth.

If your insulation is not right—if you are grounded somewhere—you are powerless for God.

When we are so near like the world in general we lose our pilgrim character and need a revival.

Politically inclined or worldly minded church members should learn a lesson from Lot.

No sadder words in the Bible than these: "He (Samson) wist not that the Lord had departed from him."

The living Christ is the receipt that the judgment is going to take place.

If it is not your nature to listen to God now, it will not be your nature to listen to Him in the judgment day.

It is a fearful thing to get into such a calloused condition that the love of God makes no impression.

I believe there are souls in hell because some one quit praying too soon.

When David should have been at the head of the army he was idle and was led into sin.

The devil cannot do more against you than you allow him to do.

God's grace is available immediately—those away from God can come to Him instantly.

Regardless of how much people say against us, or how many bad things they say about us, or do against us, we have no right to retaliate.

If you are holding a grudge against any one, get rid of it or it will drag you to hell.

God gives people a sample of hell as well as a foretaste of heaven.

Those who will not confess their sins in this life will have to confess them before the great Judge, and have the contempt of all who hear.

A root of bitterness may remain under the surface a long time, but it will eventually come to the surface and many will be defiled.

Those who are untrue to the church of Christ will find that their children will be the most rebellious and worst opponents of the truth.

You cannot have fellowship with those who have caused divisions in the church.

I wish every Christian could realize 100 per cent what the death of Jesus Christ means to us.

God loved the world so much that if you had been the only sinner in the world Jesus Christ would have died for you.

The greatest sin a person can commit is to reject the great love God manifested for him—rejecting His Son.

Sometimes it is wrong to pray—we must first do what we promised the Lord.

If you do in the church only what you are forced to do you might as well do nothing.

When we once submit fully to God's will it will solve many of our difficulties.

There is danger that when people go away from Christ they go into outer darkness.

Personal sanctification is the greatest single preparation any person can make for the service of the Lord.

If there is anything in this world that is really worth while it is to have the testimony that we are pleasing God.

Refrain from any games or amusements that would hinder a tender conscience.

Go to the house of God and hear His Word, and you will get a truer conception of life, than you can get anywhere else and in any other way.

If you want to keep your conscience good, keep it tipped toward heaven.

If every father and mother would discipline their own children, what trouble and worry it would save the bishop, minister, deacon.

There is no time in life that it pays so well to be sober minded as in youth, and especially in the choice of a life companion.

One of the greatest sins is to trifle with another person's affections or love.

Paul's thorn was not removed, but God's grace to endure the thorn was much better than to have it removed and not have the grace.

It would pay us to look into an open grave, and think, What if that were my grave?

THE FALL OF MAN

By Benjamin Shantz

If we read Genesis, chapters 1 and 2, we must come to the conclusion that man, as God created him, was very intelligent and holy, meeting God's approval. If we look at mankind to-day and see what condition he is in—mentally, morally, spiritually and physically—we must admit that man must have fallen from his high and holy state he was in.

The sin of our first parents came

from without. An evil influence must have been in the world as there was no sin in the nature of our first parents. The nature of the first sin lay in the denial of the divine will. When God placed the tree of knowledge of good and evil in the midst of the garden (Gen. 2:17) He placed a marked boundary line and told them what would happen if they should overstep that mark. When Satan came to tempt them they believed Satan more than God. They rebelled against God and took Satan's word, thus losing fellowship with God.

Preston, Ont.

CORRESPONDENCE

(Continued from page 1049)

come through central Florida. Our deacon, Bro. Harvey Freed and wife, and Bro. Harvey Derstine and wife, visited us since our last writing.

Remember us in prayer.

Anna and Jennie Ebersole.
Feb. 28, 1934.

Canton, Kans.

Greetings from the Spring Valley congregation:—Our community and especially our church was saddened to learn of the death of our dear minister, Bro. Daniel A. Diener, who has served in the ministry at this place for some forty years.

Bro. C. S. Weaver, who was seriously ill during the early part of the winter, is again able to come to the Sunday services.

Sister Dorothy Landis, eldest daughter of Deacon Wm. Landis, has been very ill the past week due to an abscess on her liver. At this writing she is improving. Truly the Lord does hear and answer prayer.

March 2, 1934. Aline Sommerfeld.

LETTER FROM AFRICA

(Continued from page 1045)

the united prayers of the churches in America and elsewhere that are much concerned in this project, and we rest in the assurance that the future is well cared for in a full surrender to the will of God.

In Jesus' name and for His glory we are
Your brethren in Africa,
Elam W. Stauffer.
O. O. Miller.

PLANS FOR THE RETURN OF MISSIONARIES

By S. C. Yoder, Secretary

Mennonite Board of Missions and Charities

At a recent meeting of the Executive and Mission Committees of the Mennonite Board of Missions and Charities the situation in the foreign field was thoroughly considered and

in the light of conditions it was decided definitely to send Bro. and Sister J. D. Graber and Brother and Sister Fred Brenneman to India, as soon after the Annual Meeting as satisfactory arrangements can be made. On account of the beginning of the school year it may be necessary to send the Grabers earlier than the Brennemens, because of Brother Graber's connection with the schools.

At the same time it was also decided to send Bro. and Sister Nelson Litwiller and Brother and Sister J. L. Rutt to South America sometime during the summer. What arrangements can be made for the return of the rest of the missionaries now on furlough cannot now be determined. It is hoped, however, that the Lord will open the way so that most of them can go back to their work during the year.

This involves the expense of transportation to the field and the support of the missionaries after they get there. The pressing needs on the field make it necessary for them to return. The Executive Committee acting in behalf of the Board rests on its confidence and faith in the Lord and the brotherhood to provide the means to make this possible. The amounts involved are not so large as to make the venture impossible, but creates an important item after all. At the present rates of exchange it will in all probability take not far from \$4,500 to cover the transportation expense, including the steamship fares from America to the different fields.

Our treasurer, V. E. Reiff, at Elkhart, Ind., is ready to receive contributions for this purpose and we trust that by the time the missionaries leave there will be adequate funds to take care of all the additional expenses involved in their going.

In spite of difficulties there are encouraging reports from both India and South America. In the latter field there has been a considerable ingathering of souls during the past year. For this we are most grateful. After all, the ultimate aim of all our work is to win men and women for God. These newly converted Christians need to be shepherded and taught the way of God more perfectly. In India the reduced staff of workers is putting forth a supreme effort to hold the ground already gained and to preach the Gospel to others, also. News of conversions reach us from that place also, and we want to send them the help we can to enable them to continue the good work to which they are devoting their lives. God can do great things with little these days if we are willing to give Him what we have. May we then trust Him as we give and He will honor both the gift and the giver.

Goshen, Ind.

THE NEW YORK FAREWELL

By Ira D. Landis

For the Gospel Herald.

Rife in the memories of four hundred and seventy-five children of God was Feb. 21, 1934 when three of them—Bro. John Mosemann, Jr., and Sister Ruth Mosemann and Elizabeth Stauffer—sailed for Tanganyika, East Central Africa, leaving us to keep the fort at home and raise them in sweet, intelligent, effectual prayer before the throne of grace continuously. Rife, I say, in the life of every one present as long as they live was the scene of the departure of these three to meet (D. V.) Bro. Elam Stauffer and Bro. Orie Miller in the land of God's choice for them.

At a farewell meeting at E. Chestnut St., Lancaster, Sunday, Feb. 18, the interest was so great as to pack the church from balcony to basement to hear the farewell message which put the missionary in the place of their Master. Bro. John Mosemann used for his text, Jno. 17:19: "For their sakes I sanctify myself." He showed how every one should be as his Master and every one present should forever consecrate himself NOW.

Wednesday morning, with zero weather and many county roads blocked by snow and wind of forty hours before, the Pennsylvania station was stormed by friends of the outgoing missionaries. A special train of ten coaches left with three hundred fifty two from Lancaster, joined by three at Coatesville, three at Paoli, and ten in Philadelphia. We arrived in New York at 1:30. Immediately we went to the dock of the Hamburg American Line to join nine from E. M. S., ten from New Holland, thirty-five from Reading and Morgantown and twenty-nine from Doylestown, who came by bus or auto. We inspected the Deutschland, a vessel of seven hundred feet in length, 22,000 tonnage, five decks, 400 crew, and 1200 passenger capacity. We saw the rooms of the missionaries and many for the first time beheld a steamship. Tea was served on board by courtesy of Liner.

We then proceeded to the 45th St. Automat where we were comfortably located in a subterranean dining room. We had a two-hour service of song, prayer, and meditation. After a song service led by Bro. Ezra Brubaker, the writer spoke briefly on Isa. 42:19, stressing the fact that whether you work for your Master in Africa or Lancaster County you are not burying yourself. Holding the fort at home is just as important as glorifying God in Africa—a crown is for those who go, but also for those who remain (11 Tim. 4:8).

Christian Martin spoke on the glorious Gospel for the whole world and

the need of it by all. Stoner Krady spoke from Jno. 1:6-12, revealing the power of God in all who accept the message. Merle Eshleman thanked God for the missionary zeal God has burning in the lives of His children, born of faith and inflamed by missionary intelligence. Jacob Miller spoke of the glorious promises of Psalms 91 for every missionary. Seth Ebersole led in the meal-time prayer.

After supper we proceeded to the Deutschland again for song and services. Henry Garber opened by reading Acts 1:1-8 and Psalms 23 and led in prayer. Milton Brackbill spoke from 11 Cor. 2:14-3:5. He assured all that we can triumph through Christ by drawing on the sufficiency of God. Without it none of us were sufficient for the work ahead. A representative of the steamship line rejoiced that they could both bring our ancestors over and can now take our missionaries back. Anna Engel, Brethren in Christ, missionary on furlough from Rhodesia, spoke of the joys of the missionary's life and rejoiced that we will have a station within a thousand miles of theirs.

A representative of the National Bible Institute spoke very affectionately of their fellowship with the Mosemann's during the first semester and wished them God speed. Bishop John Mosemann rejoiced that we have a Gospel for the whole world. We are not to pity those who carry it. He has been praying for this work for years and John was consecrated from birth. Bro. John Mellinger rejoiced that the prayers of many have been so wonderfully answered and asked them to continue their interest in prayer, financially and further service.

Then Sister Elizabeth Stauffer assured us that "the light of the world is Jesus," and rejoiced that she for one could carry that light into the darkness of Africa. Sister Ruth Mosemann said when she consecrated her life to the Lord she little dreamed that Africa would be her field, and especially not so soon. Yet she is glad to move as the Lord moves, the fourth of their company.

The last spokesman was Bro. John Mosemann Jr., who asked us all to remain on the ship and go along. The Mennonite Church should and could do this. The last word was Ebenezer, Jehovah-Nissi, Jehovah-Jireh; "Hitherto hath the Lord helped." Overhead is His banner. We trust Him for the future. What a blessing it is to carry the evangel to the whole world!

Then hymns again, as throughout, a closing prayer by Milton Brackbill and final farewells. At 11:20 we left the boat for the pier to see at 12:02 the Deutschland pull away with our missionaries.

That scene caused great searching

of heart. "If I were called to follow?" "Am I doing what I can for the Master?" "Am I doing anything?" "Is my life a failure?" I resolve by God's grace from this day forward to place myself on the altar of service, shining right where I am, until God says, Move forward in this world or to the world to come.

When we could see them no longer, we breathed a prayer in their behalf and were homeward bound, surely praising God for our experiences and the awakening within the Church of aggressive missionary endeavor and what it will mean for the future.

Lititz, Pa.

Married

Bear—Brunk.—On Feb. 21, 1934, at the home of the bride's parents, Bro. and Sister Gabriel Brunk, near Elida, Ohio, occurred the marriage of Bro. Paul Bear to Sister Lois Brunk, Bro. O. B. Shenk officiating. May God's blessings attend them on life's journey.

Hess—Shenk.—Bro. David B. Hess of New Danville, Pa., congregation and Sister Mabel K. Shenk of East Petersburg, Pa., congregation, were married Feb. 21, 1934, at the home of the bride's brother, Bro. Henry E. Lutz officiating. May God richly bless them in their new relation.

Martin—Metzler.—Bro. Abram H. Martin of the Landis Valley congregation and Sister Esther B. Metzler of the Erisman's congregation, were married Nov. 8, 1933, at the home of the bride, Bro. H. E. Lutz of Mt. Joy, Pa., officiating. May God's choicest blessings be theirs.

Ebersole—Souder.—On Jan. 1, 1934, Bro. Elmer Ebersole of Dohner's congregation, Lebanon Co., Pa., and Sister Elizabeth Souder of Metzler's congregation, Lancaster Co., Pa., were united in holy marriage by Bishop John M. Souder. May God's blessings attend them through life.

Weaver—Shenk.—Bro. Lloyd M. Weaver of near Strasburg, Pa., and Sister Edna May Shenk of Lancaster, Pa., were united in marriage on Feb. 24, 1934, at the home of Bro. John H. Mosemann, Lancaster, Pa. May the Lord abundantly bless them as they journey together on the sea of life.

Kratz—Moyer.—On Feb. 17, 1934, Bro. Jonas L. Kratz of the Franconia, Pa., congregation and Sister Amanda A. Moyer of the Salford, Pa., congregation, were united in marriage at the home of the officiating minister, Bro. Menno B. Souder, Elroy, Pa. May the Lord abundantly bless them through life.

Peachey—Sausman.—On Jan. 21, 1934, occurred the marriage of Bro. Thomas J. Peachey of the Locust Grove congregation and Sister Sadie Sausman of the Belleville congregation, at the home of the officiating minister, Bro. Joshua B. Zook, Allensville, Pa. May the Lord abundantly bless them on their journey through life.

Wise—Jones.—On Sunday morning, Feb. 11, 1934, at the Kansas City Mission Church occurred the marriage of Bro. Claud L. Wise of Cherry Box, Mo., and Sister Louise Jones of North Kansas City, Mo., Bro. R. P. Horst officiating. They will make their future home at Cherry Box, Mo. May God's abundant blessings attend them through life.

Rutt—Mellinger.—On Saturday evening, Feb. 24, at the home of the officiating minister, Bro. Frank M. Herr, Willow Street, Pa., Bro. Ira

L. Rutt of the Strasburg, Pa., congregation and Sister Rhoda M. Mellinger of the Rohrerstown, Pa., congregation were united in holy marriage. May God's richest blessings go with them through this uneven journey of life.

Walters—Zook.—On Feb. 26, 1934, Bro. Clarence O. Walters and Sister Mildred J. Zook, both of the Allensville, Pa., congregation, and both formerly from the Millersville Orphans' Home, were united in the bonds of holy matrimony at the home of the officiating minister, Bro. Joshua B. Zook, Allensville, Pa. May the blessings of God be theirs through a prosperous and useful life.

Obituary

Miller.—Samuel L. Miller was born in Holmes Co., Ohio, Dec. 13, 1847; died Feb. 24, 1934; aged 86 y. 2 m. 11 d. Having never married, he lived alone for the last 36 years near White Cloud, Mich. Realizing that his last days were approaching, he went to Edward Hostetler's, having been there a week before he died. He leaves one brother (Simon, of Molalla, Oreg.), a number of nephews and nieces, and many friends. Two brothers and four sisters preceded him in death. Funeral services by Bro. Moses Miller of Shipshewana, Ind.

Yoder.—Anna, daughter of Jerry and Lydia Miller, was born near Berlin, Ohio, Sept. 5, 1856; died in her home in Berlin Feb. 1, 1934; aged 77 y. 4 m. 26 d. In her youth she united with the O. O. Amish Mennonite Church to which she remained loyal through life. In 1884 she united with Daniel Yoder in marriage. To this union were born 5 sons and 2 daughters (Martin Yoder of Orrville, Stephen and Lincoln of Millersburg, Mrs. Fred Yoder of Millersburg, Jacob and Gertrude of Berlin; 1 son died in infancy). Her husband died March 10, 1917. She was a kind and faithful mother, highly respected by those who knew her. Funeral services were held at her late home Feb. 3 by Allen Schlabach, John Frey, Calvin Mast, and S. W. Sommer. Text, Phil. 3:20, 21.

Solberg.—Iris Joan, daughter of Eli and Barbara Solberg near Ryley, Alta., was born Sept. 12, 1933; died Feb. 15, 1934. Her death was caused by influenza and after effects of whooping cough. She leaves mother, father, 5 sisters, and grandparents on both sides to mourn her departure. She has gone to join 2 sisters and 1 brother. In these few short months she greatly endeared herself to all who knew her. We wonder why, but God knew best; so He took her ere sin could mar her beautiful life. Services conducted at the Salem Church near Tofield, Alta., by Bros. N. E. Roth and M. D. Stutzman. Burial in the adjoining cemetery.

"In our hearts her memory lingers,
But we know 'tis vain to weep;
Tears of love can never wake her
From her peaceful quiet sleep."

Henderson.—Sarah Henderson, daughter of Joseph and Amy Schmucker, was born Nov. 29, 1907; died in the hospital at Ann Arbor, Mich., after a long illness, Feb. 17, 1934; aged 26 y. 2 m. 16 d. She is survived by her husband and three little daughters (Wilma Jane, Darlene Louise, and Barbara Jean). An infant son preceded her in death, as also a little sister. A young mother has been snatched away out of the garden of her life where she has planted three little blossoms that are left for some one to watch over and cherish. Funeral services were held at the home of her parents Feb. 20 by Floyd F. Bontrager. Text, Jas. 4:14.

"Sleep, oh sleep, the shepherd guardeth his sheep,
Fast speedeth the night away,
Soon cometh the glorious day,
Sleep, weary ones, while ye may,
Sleep, oh sleep."

Musser.—John B., son of the late Michael S. and Catharine (Brubaker) Musser, was born near Thompsonstown, Pa., Oct. 13, 1867; died at his home near New Holland, Pa., Feb. 18, 1934; aged 66 y. 4 m. 5 d. He is survived by his wife (who before marriage was Peoria Shelley) 1 son (Shelley of New Holland), 1 daughter (Verna E., wife of Elmer J. Martin near New Holland) and 11 grandchildren. While not being in best of health for some time, he went about his work till Thursday when the doctor told him to take a rest. He died quite suddenly the following Sunday morning of a heart attack of only twenty minutes duration. He was a member of the Mennonite Church for more than forty years. The funeral was held Feb. 21 with brief services at the home by Bro. Eli Sauder, and further services in the New Holland Mennonite church by Bros. John M. Sauder and Benjamin Wenger. Text, II Tim. 4:6-8. Burial in the New Holland Cemetery.

Holtzwarth.—Lydia, wife of John Holtzwarth, died at the residence of 26 Shoemaker Ave., Kitchener, Ont. She was in her 68th year; a daughter of the late Mr. and Mrs. Albert Ringler. She resided in the city of Kitchener for the past 10 years, coming from Mannheim, and was a member of the Latschar Mennonite Church. Surviving are the husband, 2 sons, and 3 daughters (Albert and Norman of Petersburg, Mrs. Jacob Holst of Pine Hill, Mrs. Edgar Asmussen of Kitchener, and Mrs. Edward Rueffer of Petersburg). Three sons and two daughters predeceased her. Eighteen grandchildren and one brother (Jacob Ringler), also survive. Funeral on Monday, March 5, from the home of Mr. and Mrs. Edgar Asmussen, to the Latschar Mennonite Church. Burial in the adjoining cemetery. Conducted by Bro. Manasseh Hallman, Mannheim, text, Psa. 23.

"We loved her, yes, we loved her,
But Jesus loved her more;
And He has sweetly called her
To yonder shining shore."

By husband and family.

Lehman.—Esther Arlene, daughter of Arthur and Nora (Weaver) Lehman, died Feb. 19, 1934, at the home of her parents near Goshen, Ind.; aged 9 y. 10 m. 4 d. Esther was ill seven weeks of influenza and complications, during which time she suffered much but bore it patiently and maintained a cheerful determination to recover, but finally answered the summons, "Come . . . I will give you rest." She is survived by father, mother, 2 brothers (Leonard and Earnest), paternal and maternal grandparents, and many sympathizing relatives and friends.

"Dearest Esther, we will miss thee,
Miss thy sweet and cheerful smiles,
But we know you've gone before us,
To that bright and shining shore,
Gone to meet our blessed Savior,
With Him to dwell for ever more."

Funeral services were held at the home and at the Yellow Creek Mennonite Church, on Feb. 21, conducted by Bros. Jous Loucks and C. A. Shank. Text, Luke 8:52. Burial in adjoining cemetery.

Brenneman.—Anna Wenger, widow of the late Benjamin Brenneman, was born near Greenmount, Va., Oct. 8, 1858; died Jan. 5, 1934 at Fentress, Va., at the home of her brother, T. J. Wenger; aged 75 y. 2 m. 29 d. She was in failing health for a number of years with hardening of the arteries, but her last illness of about two weeks' duration, and which caused her death, was due to a heart condition. She leaves 5 sons (Amos, John, Aldine, Alfred and Benjamin), 1 daughter (Hannah), 10 grandchildren, 4 brothers (S. B. Wenger, South English, Ia.; T. J. Wenger, Fentress, Va.; Adam Wenger, Columbiana, Ohio; A. D. Wenger, Harrisonburg, Va.), 4 sisters (Mrs. Barbara Andes and Mrs. Maggie Brunk of Har-

risonburg, Va., Mrs. C. B. Showalter of Conway, Kans., Mrs. George R. Brunk of Denbigh, Va.). Funeral services were held Jan. 7 at the Warwick Mennonite Church, of which she had been a member for many years, in charge of Bro. Daniel Shenk of Denbigh, Va., and Bro. C. D. Bergey of Fentress, Va. Burial in the Warwick River Cemetery.

Miller.—Amanda (Stutzman) Miller, wife of Daniel D. Miller, was born near Yoder, Kans., April 18, 1903; died at her home Feb. 20, 1934; aged 30 y. 10 m. 2 d. At the age of 18 she gave her heart to God and united with the Amish Mennonite Church. She has ever since lived a faithful Christian life and was a loyal member of the Yoder Mennonite church at the time of her death. On April 8, 1926, she was united in marriage to Daniel D. Miller. To this union were born 2 sons (Elmer and Lloyd). She leaves husband, 2 sons, 2 grandparents, her parents, 2 brothers, 2 sisters, and many other relatives and friends. Although our sister suffered much in life, she always patiently endured and submitted herself to the will of God. May her life and testimony teach us all to live nearer to the Lord, and her death draw us to heaven our blessed home. Funeral services were conducted Feb. 23 at the home by Bro. Noah Mast and at Yoder Mennonite Church by Bros. L. O. King and H. A. Diener. Text, Luke 22:42. Burial in the adjoining cemetery.

"Her room is empty, all is still;
Her place is vacant, it was God's will;
So long she waited for her rest,
Our blessed Lord knew what was best."

Collins.—Sarah Catherine, daughter of Wm. Harvey and Elizabeth (Frank) Van Pelt, was born at Otterbein, Va., July 30, 1858; died at her home in Augusta Co., Va., Feb. 20, 1934; aged 75 y. 6 m. 20 d. June 3, 1880, she was united in marriage to John N. C. Collins, who preceded her seventeen years at Christmas. Eight children were born to this union, her oldest son dying when one year old. There remain 4 sons (Clyde, Roy, Ray and Clarence) and 3 daughters (Zada and Beulah, who lived with their mother, and Mrs. Lloyd (Effie) Shue of Hagerstown, Md.). Also surviving are 13 grandchildren, 1 brother (William H. Van Pelt, of Lima, O.), and many nieces and nephews who loved her much. When sixteen years old she united with the Mennonite Church. She was baptized by Bishop Samuel Coffman at the Bank Church. Although quite a distance from her home church (the Bank), she remained true to her faith through all these years. Death was due to complications. Funeral services were held at the Elkton Church, conducted by Melvin J. Heatwole, assisted by — Zigler. Text, II Cor. 4:16 (selected by the family). Remains were laid to rest in the cemetery near by.

Benner.—Louisa, daughter of John and Elizabeth Auker, was born in Perry Co., Pa., May 3, 1857; died at the home of her daughter Elizabeth, Elkhart, Ind., Feb. 20, 1934; aged 76 y. 9 m. 17 d. On Oct. 5, 1880, she was married to Abraham Benner at Harrisburg, Pa. She united with the Mennonite Church in early life and remained a consistent member until death. Her place at church was seldom vacant when health permitted. Her husband preceded her in death on Feb. 24, 1901, at Mifflin, Pa. A year later she moved with her family to Elkhart, Ind., where she spent the remainder of her life. She leaves to mourn her departure Mrs. Arden W. (Anna) Meritz of Thompsonstown, Pa., Mrs. Edna Culp, Wilson E. Benner, Mrs. Harry R. (Elizabeth) Carpenter, and John Benner, all of Elkhart, 1 brother of Wadsworth, Ohio, 7 grandchildren, and many other relatives and friends. She suffered a stroke of apoplexy and lived but three days longer. Ten days before her death she attended preaching services and, who thought that this would be the last time she would enter the Church until she would be carried there? This shows the

absolute need of being always ready. Funeral services were held at the Prairie Street Mennonite Church, Elkhart, conducted by J. K. Bixler and J. S. Hartzler. Text, chosen by the family, John 14:1-6. Burial in Rice Cemetery, near Elkhart.

Yoder.—Aaron D., son of Daniel and Barbara Yoder, was born in Somerset Co., Pa., Nov. 26, 1862; died at his home near Shipshewana, Ind., Feb. 16, 1934, of heart trouble and complications; aged 71 y. 2 m. 21 d. He was married to Amanda Hostetler March 29, 1887. Their home was never blessed with children of their own, but was opened to two motherless children. A little girl died at the age of 5 years. Ira Rheinheimer grew to manhood and died Dec. 11, 1933. He leaves his companion, 3 foster grandchildren, 1 step-grandson, 4 great-step-grandchildren, 3 brothers (Levi of Hollsopple, Samuel of Johnstown and Stephen of Roaring Springs, Pa.), 1 half-brother (Christian Yoder of Mount Hope, Ohio). He united with the Mennonite Church when a young man and remained faithful throughout life. Within the last two years he suffered much, but bore it all patiently. He often expressed himself as being ready to go or stay, just as God saw best. His wife loses a loving companion, the Church a faithful worker, the community a kind neighbor, but our loss is his eternal gain.

"All is over, hands are folded
On a quiet and peaceful breast;
All is over, hands are folded,
And our husband is at rest."

Funeral services were held at the Shore Mennonite Church by Oscar S. Hostetler, Y. C. Miller and Josiah J. Miller. Text, Psa. 23:4.

Eby.—Daniel D. Eby was born at New Milltown, Pa., Oct. 28, 1866; died in the Lancaster General Hospital of complications on Feb. 3, 1934; aged 67 y. 3 m. 6 d. He lived in the Gap the past 14 years. He was united in marriage to Ida Leaman Oct. 27, 1887. This home was blessed with 5 children. There remain to mourn his departure, his companion, 5 children (Cora—wife of Jacob Denlinger, Elmer, Elsie—wife of Allen Rutt, and the twins Wilmer and Willis), 10 grandchildren, his aged father, 1 sister, 5 brothers, and many friends. He was a loving husband, a kind and loving father and grandfather which will be missed much in the home. He and his companion united with the Mennonite Church in the early years of their married life. In the late years he could not always be at church services because health would not permit. Father was taken to the hospital Jan. 5. He had improved some and came home in 8 days, but was home only 2 weeks when his afflictions became worse and he was again taken to the hospital. He bore it all patiently. He lost his eyesight and was unconscious to the end. Funeral services were held Feb. 6, conducted by — Braden in the home (text, Acts 7:60) and at Paradise Mennonite Church by Ira Hershey (text, Job 5:26) and Abraham Martin (I Thess. 4:13). Burial in the adjoining cemetery.

"Dearest father, how we miss you,
Since you left our earthly home;
But we hope that we will meet you,
When we gather round the throne."

By the family.

Yoder.—Katherine Ann, beloved wife of William Yoder and daughter of Christian and Elizabeth (Zehr) Heiser, was born in Morton Twp., near Allentown, on May 14, 1885, and died at her home in Goodfield, Ill., Jan. 23, 1934; aged 48 y. 8 m. 9 d. She leaves her loving husband, her aged father and four brothers (Peter S. of Washington, Edward J. of Metamora, Simon A. of Eureka, and Benjamin A. of Goodfield). She was preceded to her eternal rest by her mother and one brother (Christian D.). She was united in marriage with William Yoder on Oct. 20, 1920, starting their happy home life in Goodfield where they have since resided. Early in life she accepted Christ as her Savior

and united with the Mennonite Church in which faith she continued until death. She was a devoted wife and a true friend to all who knew her, always of a happy disposition scattering smiles and sunshine wherever she went. It was truly a privilege to be counted her friend and be associated with her, because she devoted her life for the betterment and happiness of those with whom she came in contact.

"Some bright day again we'll meet her,
In that glory world so fair,
Where all sorrow will be ended,
No more sadness, no more care.
Rest in peace."

Funeral services were held Friday, Jan. 26, from the home and at the Baptist church in Goodfield. George L. Gundy of Meadows officiated assisted by H. D. Walters of Deer Creek. Interment in Mt. Zion Cemetery north of Deer Creek. By a niece.

Myer.—Lizzie R., daughter of Jacob and Amanda (Rohrer) Burkhart, was born Dec. 20, 1880; died Feb. 12, 1934; aged 53 y. 1 m. 20 d. Death resulted from illness of one week following a stroke, during which time she was unconscious. On Feb. 19, 1910, she was united in marriage to Pre. John B. Myer. To this union were born 3 sons, who are left to mourn her departure. She is also survived by 4 step-children, 2 sisters (Mrs. Emma R. Denlinger and Mrs. Henry Sechrist) and 1 brother (J. Rohrer Burkhart). We believe she realized her end was near, as not long before her departure she expressed her desire as "being homesick for heaven." And also requested the hymn, "I shall See Him Face to Face," to be sung at her funeral. It was hard to have mother pass away without being able to speak to her during her illness, but we know what God doeth is well done. Her trials and cares are ended, while her soul is peacefully resting with God.

"Beautiful rest for you, dear Mother,
Well deserved rest for the true,
When our life's journey is ended,
We shall again be with you.
And let us choose the path she chose
And her we soon again may see
Beyond this world of sin and woes
With Jesus in eternity."

Funeral services were conducted at the home by Bro. A. D. Metzler and at the New Providence Mennonite Church by Bros. Abram Martin and Jacob T. Harnish. Laid to rest in Stumptown Mennonite Cemetery.

—By Her Children.

Martin.—Emma R., wife of Ezra W. Martin, Lancaster, Pa., was born Aug. 10, 1874; died Feb. 15, 1934; aged 59 y. 6 m. 5 d. She was a daughter of the late Joseph and Esther Rutt Good, and a member of the Mennonite Church for many years. Beside her husband she is survived by these children: Weaver W., William G., Elmer G., Paul G., and Elizabeth Mae, wife of John H. Herr; also eighteen grandchildren, and these brothers: Martin R. Good, East Lampeter; Jacob R., East Earl; William R., Hinkletown; Frank R., Mohnton; Harry R., Cedar Rapids, Iowa and Joseph Good, Easton, Pa. Mother Martin was affected with an affliction of the heart, first noticed about a year ago; but was not serious and only noticeable at times, until about 8 weeks before her death, when she was confined to her home, finally eczema developed on her limbs which caused great suffering. This she endured patiently until called to her reward. These words were found written in her Bible after her death: "Read, Pray, and Obey;" an admonition by which our heavenly Father's blessing may attend us until we are reunited in the Celestial inheritance which fadeth not away. Funeral services were held at the Mellinger Church conducted by Bro. David L. Landis and Abram L. Martin. Text, selected by father, Rev. 22:14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Interment in Mellinger's Cemetery.

"Dear Mother, thou hast left us,
And our loss we deeply feel;
But 'tis God who hath bereft us,
He can all our sorrows heal.
Dear faithful Mother, thou hast been;
Both morning and evening star in life,
And as we older grow, we know,
To our dear Mother, 'tis much we owe."

Weldy.—Henry Weldy was born April 23, 1862, near Wakarusa, Ind. He was the seventh of a family of eleven children born to Abram and Nancy Yoder Weldy. He grew to manhood in this community, and on July 15, 1883, he was united in marriage to Alma Dolman. To this union were born 4 daughters and 3 sons, all of whom are living, except Albert Otis, the youngest son, who preceded his father on Dec. 5, 1904. Bro. Weldy passed to his eternal reward Feb. 24, 1934; aged 71 y. 10 m. 1 d. He leaves his beloved wife, 6 children (Sarah—Mrs. George Horein, and Emma—Mrs. John Mullet of Wakarusa; Clara—Mrs. Aaron Myers, Goshen; Noah, Cornelius, and Anna—Mrs. Oliver Loucks, of Wakarusa; also Della Loucks, wife of Mahlon Weaver, a niece who was received into the home when left motherless at the age of five weeks and cared for as a daughter. Other survivors are, 34 grandchildren, 8 great-grandchildren, 4 brothers (John, Joseph, and Levi of Wakarusa and Amos of Montgomery, Ind.) and a sister (Emma—Mrs. Samuel Madlem, of Wakarusa), besides many cousins, nephews, and nieces, and other relatives and a host of friends.

After their marriage, Bro. and Sister Weldy remained with his parents for about 18 months and then moved on their farm about one and one-half miles south of the homestead, on the farm now occupied by the son Cornelius. They occupied the farm just across the road from 1889 to 1893 when they returned to their farm and resided there until 1915 when they moved to the present home just north of the Weldy homestead.

He accepted Christ as his Savior and united with the Mennonite Church at the Holdeman congregation, west of Wakarusa, in the spring of 1885, and continued membership there until death, nearly 49 years. On Feb. 3, 1889, he was ordained to the ministry by Bishop Henry Shaum and in that capacity served the congregation for over 45 years of its 83 years of history. He has the distinction of serving this congregation as minister longer than any other minister. From 1891 to 1911 he also made frequent trips to minister to the members in the community of Teegarden, Ind. When Madison Union Chapel was erected, he also preached there for several years. He was greatly interested in the publishing interests of the Church and secured many subscriptions for its publications and book department. He was a tireless worker, as is evidenced that during fifteen years he missed but one Sunday's service and at that time visited a sick relative at the hospital. He often expressed himself as not being able to speak and to work as some others, but he was faithful to his trust. In his teaching, church management, and Conference relations he stood for conservatism in doctrine and discipline, and for aggression in forwarding the good news of salvation. When he realized that his earthly career was closing, he calmly faced the future, made his funeral arrangements, admonished his family, and committed himself into the hands of his God and Savior. Truly, in our brother's triumphant passing, death has lost its sting and the grave its victory.

Funeral services were conducted at the home and at the Holdeman Church on Feb. 27, in charge of Bishops D. D. Troyer, D. A. Yoder and Jacob Bixler. Texts, Luke 23:28; Acts 20:27, 28. A large concourse of people met to pay a tribute of respect to a friend, relative, and minister of the community. Interment at the North Union Cemetery about one-half mile west of his home. He had charge of this cemetery for a number of years. Thus another gap has been made in the already depleted ranks of ordained workers in this Conference district.

ITEMS AND COMMENTS

President Roosevelt has given representatives of the press assurance that the U. S. Government has no notion to interfere with the freedom of the press. Press representatives should be equally free and frank in giving assurance that they have no notion to abuse the privileges going with such freedom. But whatever we may hear in the way of assurances of this kind, it is probable that we will hear much more on this point before the coming political campaign will be over.

What will be the results of the public hearings concerning the NRA that have been going on during the past week or ten days at Washington, D. C.? There is no question but that the shortcomings of any organization or system will be brought out in a public airing of this kind. Evidently those testifying before the meeting went home with about the same opinions that they had before they attended the public hearings, whether favorable or unfavorable. But those responsible for administering the laws will doubtless take note of unfavorable criticisms and remedy what to their minds are proved defects.

A brother sends us a newspaper clipping quoting a Catholic priest as saying that "the modern clergyman sleeps too late, is overpaid, and generally has an easy time as compared with his Christian brothers in the pew." That may be true in some communities. To hear some other people talk, the reverse seems to be the case. But neither minister nor layman should be satisfied with being "at ease in Zion." Selfishness lies at the bottom of that kind of a desire, and selfishness is largely responsible for the present financial status of the nations. Less scrambling for self-interest and more self-sacrifice in laboring for the interests of others is one of the greatest needs of the times.

Will the nations disarm? All nations profess to be eager to reduce the size of their armies and navies. But when it comes to plans whereby this may be brought about, most nations act as though they favored increasing rather than decreasing them. The recent actions in Europe are an example. England proposes plans for world disarmament, and the United States professes to be in favor of such plans. Now comes France and says to England (in effect): "We will not budge an inch in the direction of disarmament unless you pledge your word and honor that you will help us keep the Nazis out of Austria." Unless present signs fail, this will probably prove to be a convenient excuse for all nations involved to keep on adding to their destructive war machinery.

MENNONITE YEAR BOOK AND DIRECTORY FOR 1934

A 96-page annual that is filling a special place in the literature of the Church. It is not only of interest to our Mennonite constituency but is sought by many non-Mennonite organizations for its historical value as well as the current events which it covers. The 1934 edition has been carefully compiled and all statistics are brought up-to-date. The table of contents will show at a glance what is in store for the reader. Every Mennonite home should be provided with a copy.

The usual method of distribution will be followed. In case your congregation does not cooperate in this, we invite your order direct. Prices as follows:

Single copies, 10c; dozen copies, 75c.
100 copies, \$5.50 postpaid.

Mennonite Publishing House,
Scottsdale, Pa.

MISSION STUDY COURSES

In order to revive the work of mission study and to meet the renewed and growing interest in this work the Mennonite Board of Missions and Charities has appointed a special committee to study the needs and to work toward the preparation of new mission study books and courses. Recently this committee was organized as follows: M. C. Lehman, Goshen, Ind., chairman; John L. Horst, Scottsdale, Pa., secretary; Wm. G. Detweiler, Canton, Ohio, third member of a smaller committee to take the lead in this work and to consult with and report to the larger committee.

These brethren aim not only to make a study of the mission study course material now on hand but to do aggressive work in launching a new mission study program for the Church. Because much of the present material on hand is at least partially obsolete considerable new course material will have to be provided if new mission study classes are to be organized and conducted throughout the Church. The brethren named will appreciate any suggestions and help which the readers of the Gospel Herald may be able to give.

What suggestions have you to give concerning present needs for mission study books and courses for use in our congregations among both adults and juniors, in Summer Bible Schools, in Sewing Circles, in Short Term Bible Schools? Write to any one of the brethren whose names are given below, giving any information or suggestions that you may have or for answers to questions about this work.

M. C. Lehman,
1225 S. Eighth St., Goshen, Ind.

John L. Horst, Scottsdale, Pa.

Wm. G. Detweiler,
1939 Third St., S. E., Canton, Ohio.

Sympathy steps into the shadow to lead the sorrower into the sunshine. If you are seeking a thrilling adventure, venture adding joy to those who are sad.—Sel.

"I place myself and all my affairs lovingly in the hands of the Father. That which is for my highest good shall come to me."

"Turn your eyes upon Jesus,
Look full in His wonderful face;
The things of earth will grow strangely dim,
In the light of His glory and grace."

Table of Contents

- 1041—Editorial
- 1042—Kingdom Truth
- 1043—The Word of God
Sure Cure for Sunday Sickness
- 1044—From Our Mission Stations: Ft.
Wayne, Hagerstown, Philadelphia,
New Holland, Job
- 1045—Argentine Mission News Letter
Letter from Africa
- 1046—Meditations
"But We See Jesus"
- 1047—Sunday School Lesson
Bible Meeting Topic
- 1048—Field Notes
- 1049—Correspondence
- 1050—The Twisted Pine (Poem)
Suggestion No. 2
Light-bearing Christians
- 1051—Fifty Mennonite Leaders: Bishop
Henry Shank
- 1052—Heard During a Revival
The Fall of Man
Plans for the Return of Missionaries
- 1053—The New York Farewell
- 1054—Married
Obituary
- 1056—Items and Comments

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

This does not mean that such people are without shortcomings, and that they do not at times do things which they should not; but it does mean that their sins are covered by the blood of Jesus, that the Lord can not see our sins through the blood.

It is a comforting thought that "there is therefore now no condemnation to them which are in Christ Jesus." Our shortcomings are such that people may misconstrue our motives, and pass the judgment of condemnation upon us. How comforting the thought that God knows our hearts and judges righteously, even though our fellow mortals judge us with mistaken judgment.

But we do well to make sure that our feeling of security is based upon a Gospel foundation. As Peter puts it, "Make your calling and election sure." Faith, repentance, obedience, trust in the living God, self-denial, and other things that belong to a life "hid with Christ in God" must all be in evidence before we can rightfully lay claims to a condition in which God will not impute sin unto us. These conditions met, and continued to the end, and we are safe for time and eternity.

"Make use of your spare moments," is an admonition which might be changed to "hours," or "days," under existing circumstances. In case the present move in the direction of shorter hours continues, this important question will confront us more and more: Shall the Lord or the world assume direction of our activities during our times of leisure? Depending upon how this question is answered, leisure time will prove a blessing or a curse. "As we have therefore opportunity, let us do good."

Let us carry this thought a little further. Allotting eight hours for sleep, five hours for labor, and three hours for meal-time, there still remain eight hours each day for something else. That means a wonderful opportunity—for good or for evil. Here is a rule that Christian people should bear in mind as they meditate upon how their leisure time should be spent: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Suppose that this time would be spent in prayer and Bible reading, in personal work with saved and unsaved, in visiting the sick and helping the needy bear their burdens, and in other ways that could truly be said to be to the glory of God, and suppose that all Christian people would follow this Gospel rule, what a wonderful revival this world would witness!

Dirt.—This has been said to be something out of its natural place. We look upon a well cultivated field, hardly a weed to be seen. We exclaim, "How clean this field looks." But let some of this clean soil get on the floor or walls of our dwellings, and we call it "dirt." We look with admiration upon the curling smoke that rises from our chimneys on snowy, frosty mornings, or that comes from the smoke-stack of some factories. But let the grime from this smoke get into people's living rooms or clothes or faces, and we call it "dirt."

In these illustrations we may find food for meditation that may be profitable to our own lives. Everything out of place becomes "dirt" and besmirches our lives. You may apply this to tobacco, to foul language, to impure thoughts, to alcoholic drinks, to gay clothing, to paint and powder on the face, to anything not needful for health or comfort. The more completely you will keep such things as these out of your system, the cleaner will be your life.

"Great is the Lord."

MARKS OF AN IDEAL CHRISTIAN LIFE

IV. The Spirit of Prayer

In considering the great theme of Prayer we might speak of it as a solemn duty, as something that is emphatically commanded or of very great importance; of what we miss by neglecting it, of the power of prayer and the blessings which accompany and follow it. But in the present discussion we shall confine ourselves to the spirit of prayer, and none of these other phases of the subject will be mentioned save in their connection with the immediate theme before us.

It has well been said that it is one thing to **say** our prayers and quite another thing to **pray** them. The first is going through the **motion** of prayer, the second is to offer our petitions in the **spirit** of prayer. Christ, in speaking of worship, said, "They that worship him (God), must worship him in Spirit and in truth." So with our prayers: if we would have them reach the Throne we must send forth our petitions "in Spirit and in truth." Wanted! in every community, men and women who not only pray but who also continue in the spirit of prayer.

There are a number of urgent reasons why the spirit of prayer should characterize all Christian people. Let us name a few of them:

1. It puts us in touch with Him to Whom we offer our petitions.

Christ habitually went to the Father in prayer because the spirit of prayer was in His soul. Whether it was Himself or others who figured as the object of His prayers, He invariably went to the Father to talk about it. There was no special virtue for Him to spend all night in prayer, or to rise up a long time before day to seek a solitary place where He might pour out His heart to God, save that the spirit of prayer constrained Him to seek the presence of the Father, and therefore get in touch with the Infinite.

Here was Father and Son, the two in one, the infinite God in unison, exercising the power of God in behalf of a lost and sinful world. As we approach the Father in the spirit of prayer we are not, like the Son, a part of the Holy Trinity, but we are after all in touch with the Infinite and the power of Heaven is at our disposal.

2. It constrains us to seek fellowship with God.

This thought was touched upon in the preceding paragraph. The more we are possessed with the spirit of prayer, the more ready we are to take all our trials and problems to the Throne. And not only this, but the blessed fellowship with God is an inviting thought that brings us before the Throne more frequently than we would otherwise. This power is retroactive. Fellowship with God deepens the spirit of prayer, and the spirit of prayer brings us into sweeter and deeper fellowship with God.

3. It lifts us higher in the realms of spiritual life.

What is more uplifting to the soul of man than the fellowship with God in the spirit of prayer? Prayer means that God is at one end of the petition and we at the other. Who can long remain in this spirit without being lifted above the spirit of worldliness? Where the spirit of prayer figures largely in the heart of any man you can consider him safe from the sinful pollutions of this world.

4. It makes the way of life much easier.

We would not discourage the idea that prayer is a solemn duty. It is that, but it is also a blessed privilege. Exercise the privilege, and you also perform duty. But how much more readily will the one who is filled with the spirit of prayer seek the throne of grace and of power than will the one who simply looks upon prayer as a Christian duty. And when we remember that the spirit of prayer is but the human end of the chain which holds us to God, we are made to feel what an important factor it is in enabling us to live the overcoming life.

The spirit of prayer is but one among many things that belong to the children of God. It is something that cannot be gotten through arbitrary will power. It is a natural result of a surrender to God and a fullness of His Spirit within the soul of man. And the longer we exercise ourselves in the privilege of prayer, the more fully we realize the fulness of His power and the blessings flowing from it, the more frequent and fervent our prayers. Such as have this experience find a genuine satisfaction in prayer; such as the poet must have felt when he penned these lines:

"Sweet hour of prayer, sweet hour of prayer,
That calls me from a world of care,

And bids me at the Father's throne
Make all my wants and wishes known . . .
And since He bids me seek His face,
Believe His Word, and trust His grace,
I'll cast on Him my every care,
And wait for thee, sweet hour of prayer.

"Sweet hour of prayer, sweet hour of prayer,
May I thy consolation share,
Till from Mount Pisgah's lofty height,
I view my home and take my flight.
This robe of flesh I'll drop, and rise
To seize the everlasting prize,
And shout, while passing through the air,
Farewell, farewell, sweet hour of prayer."

WHY TOTAL ABSTINENCE?

By David E. Plank

For the Gospel Herald.

We apply the term in accord with common usage; that is, total abstinence from alcoholic beverages. There are other things from which we should totally abstain, but which are not included in the scope of this article.

This writer urges absolutely total abstinence from every form of alcoholic drink for all Christians of this age. Thus the reader has our thought before reading this article. This for the information of those who may not wish to read further; for not all Christians seem to take this view. Perhaps it has always been so. We concede that there is an honest difference of opinion on the question even among Christians, and we want to manifest due charity and regard for those who may differ from our viewpoint. Nevertheless, we make no apology for the emphasis placed herein upon the value of total abstinence from all forms of strong drink, whether wine, beer, or stronger liquors.

In every discussion the Word should be our authority and guide, and not our own personal tastes, opinions, or prejudices. The principles of His Word never change, but times and conditions change, necessitating at times a somewhat different application of certain great Bible truths than at other times.

Drunkenness was always wrong. From Noah's day to this the excessive use of strong drink has brought trouble, sorrow, disappointment, and disease of body, mind, and soul. Even the antediluvians "were eating and drinking . . . and knew not until the flood came and took them all away." The inference is that they were indulging to excess. Drunkenness has always been forbidden in God's Word, but total abstinence is also taught and urged. In the law of Moses stoning was the penalty to be inflicted upon a wayward son who would not obey his parents, and who was a glutton and a drunkard. (Deut. 21:20).

Solomon, in his Proverbs, gives us much good advice on the drink question. He strongly urges total abstinence from fermented wines. He correctly describes the drunkard and his

many sorrows. As we meditate upon Solomon's admonitions we are impressed that the effect of wine is much the same to-day as it was in his day; also, that human weaknesses have not changed very much. Notwithstanding Solomon's advice, the poor, erring Israelites did not seem to heed; for many of them not only drank moderately, but to excess as well. Isaiah also condemns the indulgence in wine and strong drink in no uncertain terms. As to total abstinence, we find a very emphatic command directly from the Lord in Lev. 10:8-10. Here Aaron, his sons, and subsequently all priests were forbidden to drink wine or strong drink during the time they were serving in the tabernacle, "that ye may put difference between holy and unholy, and between unclean and clean. And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses." When we consider John's greeting to the seven churches in Asia (Rev. 1:4-6), in which he offers praises "unto him that loved us, and washed us from our sins in his own blood, and has made us kings and priests unto God and his Father," it would indeed seem fitting for us to abstain from that which God considered entirely unfit for those priests of old. Both Paul and Peter refer to this body of ours as a "tabernacle," and certainly we should serve our Lord at all times as long as we are in this body. Therefore, there would seem to be no appropriate time for indulgence in strong drink.

Daniel was a total abstainer. He lived up to his convictions, even when such a position endangered his life before the king. The Lord rewarded him exceedingly, but he had to walk by faith, even as we. He could not know just what the Lord would do, only Daniel had faith that He is faithful who has promised never to leave us nor forsake us.

It is true that the Lord allowed the Israelites to drink wine moderately, and seemed to make some provisions for them to that effect. But might it not be for the same reason that He allowed divorces, because of the hardness of their hearts? God "winked at" some of their indulgences, because they did not have the privilege of the Holy Spirit's presence and power as we may have Him to-day. The Israelites could hardly be intended as our example in this respect.

Jesus' miracle at Cana, when He made the water into wine, is pointed out as a means of justification by persons who wish to indulge in strong drink. But the Lord here had not yet brought about the new spiritual and social order for which He came. God's people were still Israelites with their weaknesses and limitations. Jesus had

not yet died for their sins (and ours), nor arose for their justification. The Holy Spirit had not yet come to dwell in their hearts and bring better things into their lives. The time had not come when better things were possible. While Jesus was here He conformed to their social life to a moderate yet sinless degree, no doubt in order to win their love and confidence. This thought should suffice even if the wine which He made was intoxicating. It is a debatable question whether it was or not. (With the strongest evidence on the side that it was not.—Ed.) Then there is another reason why Jesus mixed with the people in a social way, and perhaps took a part in certain social activities the purpose for which may not seem clear to us. The Lord sought to remove every cause for criticism on the part of those who would seek such a cause. To accomplish this Jesus and John the Baptist took almost opposite attitudes towards society of their day. Jesus took part in their lawful social activities, John did not. There was no disagreement of purpose; they worked in absolute, God-planned harmony. Both Jesus and John were criticized and condemned for their social life or lack of it, but this only showed the inconsistency of the critics. In all this we can see no justification at all for indulgence in strong drink in our day. If the Lord had intended to encourage even moderate drinking, He would surely not have given the warning in Matt. 24:48-51, which please read.

After Pentecost the now Spirit-filled disciples lost interest in wine. (I Pet. 4:3). The better things had come. Praise the Lord, we have them still, and they satisfy. Intoxicants never do, in spite of the claims of those who indulge. It may be contended that the admonitions against wine by Paul and Peter in their epistles apply only to the excessive use of it; that there was little difference between the attitude towards wine and strong drink of the faithful Israelites and the early Christians; that both avoided excess, but indulged moderately. As we read the Acts and Epistles, however, we are impressed that the early disciples lost their appetite for many things in which they had previously indulged. If even a little wine was used, it was from a health angle rather than to tickle the appetite.

Paul did advise Timothy to use a little wine for his stomach's sake, but this is quite another matter from indulging for the appetite's sake, and that a depraved one. We may not have much or any faith in alcohol as a medicine (the writer has not) but when used strictly and honestly for medical purposes, there is at least a difference in principle. In Paul's day proper medicines as well as pure drink-

ing water may not always have been available. Also the laws of hygiene may not have been so well understood. Sick folk do not usually take medicines to please the appetite, neither does any sensible person care to acquire the medicine-taking habit, especially when it comes to taking dangerous drugs.

It may be that in the days of the early Church world conditions and modes of living were such that in the use of a little wine there was comparatively little danger of excessive indulgence. People lived slower, were satisfied with a quieter life and with life's necessities. There was not so much of that nervous tension which is so prevalent in our modern life and action. In fact, conditions have changed tremendously in the last generation or two. People seem much more inclined to run to excess with everything than our fathers did. It seems folks must get a thrill out of everything they do, or it just isn't done. Perhaps the automobile has played a part in bringing about this nervous rush. Our young people are not different from those of all ages. Young life is naturally alert, active, impressionable. It needs to be protected and directed into right paths. This is especially necessary in this age of greater temptations and allurements to sin. We cannot afford to take chances with strong drink or any other evil. As parents, teachers, ministers, mature Christians, or whatever our station and responsibility in life may be, we dare not lay a stumbling block in the path of our young folk.

There is one admonition of the apostle Paul that is especially applicable to this age and its conditions. We find it in Rom. 14:21: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." We may perhaps drink moderately and "get by" without going to a drunkard's grave. But have we influenced some other, perhaps younger person, to try the same course, and he falls in the ditch? Are we not responsible for his downfall? or will we say, "It served him right, he should not have drunk so much!"

Total abstinence from drink and like things helps to keep us out of bad company. The worldly-minded do not appreciate our presence in their recreational life if we do not indulge in these things. As Peter says, "They think it strange that ye run not with them to the same excess of riot, speaking evil of you." Thus abstaining from even the appearance of evil becomes a safeguard against further evil and excesses. Let the world go on, they will have these indulgences. Even then, through the influence of a clean life we may indeed persuade some worldly-

minded persons to accept the better things of Christ and His Gospel.

Eureka, Ill.

ENCOURAGEMENTS TO GIVE

By John L. Musser

For the Gospel Herald.

Thou shalt surely give him and thine heart shall not be grieved when thou givest unto him because that for this thing the Lord thy God shall bless thee in all thy works and in all that thou puttest thine hand unto.—Deut. 15:10.

Trust in the Lord and do good, and verily thou shalt be fed.—Psa. 37:3. (Who would care for a safer insurance policy?)

Honour the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty.—Prov. 3:9, 10.

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself.—Prov. 11:24, 25.

Blessed are the merciful for they shall obtain mercy.—Matt. 5:7.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing.—Mal. 3:10.

But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth.—I Jno. 3:17-19.

Paul, after writing nearly two chapters on giving to the poor saints (II Cor. 8, 9) has this wonderful promise: "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:8). Again, he devotes a number of verses on the privilege of the Church supporting the preacher and follows with the promise, "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). Who could wish for anything more to be supplied than all our needs or, according to greater riches, than "the riches in glory by Christ Jesus?"

In view of these and many other promises it is evident that the Church as well as individuals is losing many of the sweetest blessings God intends for us just because we give so sparingly. Why not arouse sufficient faith and give the Lord a chance to prove Himself, as He asks for in Mal. 3:10, and see what will happen? "He which soweth sparingly shall also reap sparingly. He which soweth bountifully shall also reap bountifully" (II Cor. 9:6).

Reading, Pa.

When Christ told Peter to put his sword into the sheath he forever disarmed every Christian of carnal weapons.—J. M. Shenk.

Missions

He that sown forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields, for they are white already to harvest.—John 4:35

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Lancaster, Pa.

(Dillerville Mission)

Greetings in the Savior's Name:—The interest which the people of the community show, is indeed encouraging. One soul has accepted the invitation and given his heart to the Lord. Tracts and "Ways" have been distributed in the neighborhood, with the hope that more souls might be reached.

The attendance here is increasing, the average being around 90, of which about 30 are from the village. Some scholars have brought as many as three new ones to the Sunday school.

The brethren that preached for us in the month of February were Milton Brackbill on the 4th and 11th, John Bressler on the 18th, and John Charles on the 25th.

Pray for us and visit us. All are welcome.

March 4, 1934. Raymond W. Landis.

Strasburg, Pa.

(Sunnyside Mission)

Dear Herald Readers:—Our service should be obedient to the command, "Go work to-day in my vineyard." And here, as everywhere, the Master should be our model, as His own words are: "I must work the works of him that sent me, while it is day; the night cometh, when no man can work." How can we ever do enough for our Master, who came into this dark, sinful world, suffered and died that you and I might go free? May we, when asked to do something, look to God and think of what He has done for us and how little we can do for Him. If Christ were here on earth, I believe we would be willing to do anything for Him. Yes, I know we would go to the very ends of the earth to do something for Jesus.

But we need not go so far. All around us are the friends of Jesus. The necessities of those around us call loudly for our service. We need the willingness for sacrifice and the passion for souls that the Holy Spirit alone can give. Truly in mission work one is given many opportunities. There are many open doors. First we would mention the Sunday school. How our pupils need our love and concern. Even though there is much sin and wickedness, yet the Lord loves them as He has loved us.

We are surely encouraged with the interest the children take in Sunday

school and in memorizing Scripture. One little five-year-old girl memorized the first and twenty-third psalms within two weeks time. Also Mrs. Gainer, one of our faithful ones, has read her Bible through twice within three years. Some one has said, Is the work worth while? We had an average attendance of 121 the past month.

The Lord will not fail to bless you if you spend your Wednesday evenings with us at prayer meeting. We need your presence and your prayers. Surely we have been blessed by the precious truths the Lord has given us through the following brethren: Clarence Harnish spoke on "Hope," Abram Metzler, "The promises of God;" Isaac Hollinger, "Things God is able to do;" Henry Hollinger "Phil. 2."

We were glad to have Bro. John S. Hess with us in Sunday school and also in the evening. The Lord used him to give an impressive message from Jno. 3:19. Another helpful message, from Lam. 3:38-41, was given by Bro. Jacob Harnish.

We hope you will continue to support the work at Sunnyside, both by your presence and your prayers.

March 5, 1934. Kathryn A. Hess.

Kansas City, Kans.

(Mennonite Children's Home)

Dear Christian Friends:—We appreciate the interest the many friends of the Home have been taking in supplying our needs for the work here and are sure that you are often remembering the work in prayer for the way God is blessing us.

At present there are thirty children in the home. Health has been exceptionally good thus far this winter.

The last week has been our most severe weather with a heavy snow and some zero weather; this pleased most of our family real well as it furnished something new in outdoor games.

Last Sunday morning those who were able enjoyed the thrill of having a sleigh ride as we used the little pony and sleigh in getting them to Sunday school. Our Sunday school is only three blocks down the hill so it was an easy job for the pony taking four or five at a time.

Recently Sisters Ella Yoder, Ethel Zook, and Esther Eichelberger have come to take up the work here. We feel that the Lord will make them a real blessing in the work.

Sister Mary King from Iowa who has given nearly two years of faithful service left for her home last Tuesday and has taken two worthy little boys with her hoping to find Christian homes for them. One of these boys accepted Christ during our last meetings.

Sister Miller is getting used to her third set of teeth now and consoles herself with the fact that there will not be any more painful extractions.

Friends helped make this set possible for her.

The writer appreciated the privilege of a few weeks study during Short Term at Hesston, and while there was pleased to meet some of the children again that have been placed out from this Home.

A number of recent visitors were students who had attended Short Term at Hesston, also Bro. L. C. Hershberger of Goltry, Okla.

Bro. Leo Burkett has given a few weeks in helping with the chores and catching up with odd jobs of repairing.

We believe in the power of prayer. It costs so little and means so much. May we have your continued interest in prayer as we try to guide these young souls?

Chris E. Miller, Supt.

March 1, 1934.

Altoona, Pa.

(2504 4th Ave.)

One of Sister Lauver's Home Department members, being afflicted, was taken to the hospital on a Tuesday. The same evening Sister Lauver visited her while there. She was willing to confess Christ as her Savior, having a glorious experience. She passed out of this life on Wednesday evening. Our regret is that she did not have the opportunity to be received into church fellowship. She leaves a family of six children, the oldest 12 years old. She was buried Saturday Feb. 3. Since the funeral her husband has accepted Christ.

Sunday, Jan. 24, the following ministers filled the appointments at Altoona and Mill Run: Noah H. Mack, New Holland; Elmer G. Martin, Lancaster; Walter H. Gable, York; Martin Weaver, Annville. Feb. 12 Bro. J. N. Durr preached at Mill Run. On Sunday Jan. 28, we had the funeral of one of our sister member's husband, John Murtiff.

One of our members, a young sister, was very sick. A special prayer was called for, and a request was made to the student body of the Eastern Mennonite School. We praise the Lord for the power in prayer. Prayer was answered. The Sister is now able to be out of bed. We want to thank all that interceded in her behalf. Bro. Lloy A. Kniss and wife, Daughter Esther and Sister (Mrs.) R. M. Luther, spent Sunday, Feb. 25, with us, taking active part in the services at Altoona and Mill Run.

Bro. and Sister Clarence Ramer, Ruth Ramer and Fred Martin, Duchess, Alta., were in our services at Altoona March 6. Bro. Ramer preached for us.

A recent experience of leading a soul to accept Christ: One forenoon just ready to sit down to the noon meal the phone rang with this message: "Please

come to Mill Run at once." "Shall I come now, or can I wait a half hour?" "No, you would better come at once. There is an aged man out here who is very sick with pneumonia and is not expected to live." We left at once, arrived at the home, found the man very sick. We tried to speak to him, but he was too weak to understand us. The daughter said, "If you could only get the opportunity for him to understand you that he might accept Christ yet." We tried it again, but of no avail. We left, and said we will be back in the evening before the services at the Chapel. We did, and met with the same results, he was unable to understand us. We stated before the sermon we would have special prayer for him. After the services we went to the home. The family said, "Father is stronger, is able to talk, and we told him you were coming to see him and he wants to see you." We asked him about his soul; if he has the sin question settled. He stated in a strong tone of voice: "Yes, I have asked the Lord to forgive me while here on my bed, and He has forgiven me." He desired to be baptized. We baptized him. He raised up in the bed and gave a ringing testimony of his experience with the Lord. Oh the tears of joy which flowed with all present in the room for the mercy of the Lord that Father, 85 years old, could find peace with the Lord.

Cash Received February

S. W. Conf. Dist.	\$50.06
Mattawana S. S.	10.00
	\$60.06

Special Charity

Conestoga S. Circle, Sr.	\$4.00
Conestoga S. Circles, Jr.	2.00
	\$6.00

Cash Value Clothing

Beech S. C., Ohio	\$5.70
Crown Hill S. C., Ohio	3.57
Kauffman	6.90
Allensville & Belleville	4.00
Erismans	5.65
Good's	15.00
Stumptown	6.00
Reid	9.65
	\$56.47

Many thanks for your support. We beg an interest in your prayers.
March 7, 1934. J. M. Nissley.

Hutchinson, Kans.

(818 B. East)

Dear Readers of the Herald, Greetings:—A few weeks ago Bro. Norman Lind was with us and preached for us. We were glad for his sermon. We had been looking for him to come to Hutchinson for some time. On Feb. 25 Bro. Clarence Bontrager was home again, and preached for us. On March 4 Bro. H. J. King of Harper was with us and broke the bread of life.

Our attendance was 172 last Sunday. We were glad for all that attended and for the many children and the interest

they are taking in the Sunday school. Work is going on as usual. Continue to pray for the work in Hutchinson that many may find Him precious to them.

Our address is changed from 721 E. 4th to 818 B East. Our present location is much handier, as we are only a little over a block from the mission.

March 7, 1934.

J. F. Brunk.

ARGENTINE WEEKLY NEWS LETTER

(Feb. 7)

By Mary F. Snyder

Dear Gospel Herald Readers, Greetings in Jesus' Name:—I am always pleased to be able to contribute my share to the weekly news letter. Thinking of the home people recalls pleasant memories of the past, and a hope to be able to see you all again in the future, if the Lord wills.

Our stations were left in charge of a native Christian during our absence to the annual conferences. Although only a lay member, he with the members made a splendid effort to keep the Gospel light burning. We were, however, glad to return and get into the routine again.

In December the native pastor from Trenque Lauquen, Bro. Battaglia, held meetings here with splendid results. Ten expressed a desire to follow Christ. Most of them had been quite regular attendants at the Mission for some time, and we feel they will continue to study for baptism. We had no converts baptized last year, but we do not feel that the good seed sown will return in vain. Many desire to follow Christ but are complicated in worldly affairs which bind them to the world. They try to free themselves, but cannot. If only they would allow the Lord to remove the hindrances, soon they could be baptized into His family. Pray for such persons at our various stations.

One married woman convert has been waiting four years. Recently she told me her experience. During all this time she has been a habitual smoker; used up to three packages of cigarettes daily. Three of these years she attended the converts' class, but was never baptized. Now she knows why. The Spirit's conviction continued, even though she had hid it until now, until she finally confessed her sin to the Lord and prayed to have it removed from her life. When she accepted His provision of taking away her sin, she received a new joy in her experience.

On February 1 the smallest of the girls in the Children's Home were taken to Pehuajo where the Shanks will have charge of them. Bro. Hershey moved them up from Trenque Lauquen in the Bible Coach and trailer.

The four biggest girls remain with Sister Hershey with a native helper. All attend the grade schools. The boys who had been occupying another house in a native Christian home were to be moved into their Mission Home at Trenque Lauquen the following day. Pray for those in charge of both groups that grace and wisdom be given daily to supply the needs.

We have had some very hot weather again. Thermometer stands at 98 and 100 degrees Fahrenheit. When it went up to 106, we remembered the India missionaries. Typhoid fever is again raging in this town. Also several isolated cases of yellow fever. Until the water system is changed we cannot expect the disease to leave. Thus far our missionaries have been kept well. The words of Isaiah have been our confidence: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

America, F. C. O., Argentina.

OUR INDIA LETTER

Dear Friends in the Homeland, Greetings in Jesus' Name:—The present cool season has indeed been a busy one in the Mission for those of us who have been able to work. We rejoice that some of our number who had been sick have recovered to health and we are trusting that Bro. Miller will also soon be able to return to his work again.

We are indeed grateful to the heavenly Father for spiritual blessings which we have been receiving. The burden for lost souls about us has been heavy on the heart of many of our Indian people as well as the missionaries. The need of the Church being cleansed and revived is greatly felt and a number are praying definitely to this end. The Balodgahan Church leaders are meeting each Saturday evening for special prayer for the work of the Church. In our individual and united devotions we are praying for four things in particular. We are praying that the Church members and their families may attend Church regularly; that the Bible be read in every home every day; that every Church member's life may be a witness for Christ and that we may have a revival in the Church. Already we have realized answers to our prayers and we are believing His promises.

We are especially encouraged at the efforts that are being made by some of our younger men and women to do more for the help of the poor and unfortunate. Just now we are receiving offerings for those who are suffering because of the earthquake. We indeed remember the widow's mite because many of our people are very, very poor. However, we desire that they

(Continued on page 1069)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

COURTESY IN THE HOME

By Clara Vogt

from the Gospel Herald.

Definition for courtesy: politeness, originating in kindness and exercised habitually. No selfish person can possess this.

I. Why have courtesy in the home?

As the home is, so is the Church and the nation. Unless love pervades the home there is small chance that it will pervade the wider circle relationships. Unless children learn the principles of courtesy, unselfishness, service, and respect for the rights of others, fair dealing and reverence in the home, it cannot be expected that they will go out as mature men and women and conduct their lives as children of the King.

A story came to my mind something like this: The mother was in ill health. The family doctor lived next door and watched his patient very carefully. Doctor Davison dropped in unexpectedly one afternoon while Mrs. Lane was taken for a ride, planned by the doctor. Mr. Lane asked Dr. Davison to take a seat by the fire. The doctor said, "I came over to see you about Mrs. Lane." This made the whole family anxious. "No bad news, Doctor," said Mr. Lane. "N-no," he said slowly. "I have done everything for her I can, except one thing. I've been a little slow about trying my last prescription out of pity for the family, but it has come to the place where I must try it."

Mr. Lane said, "I'd give the last dollar I have in the world to make her well again. We'd all do anything in our power. You should not have tried to save us. You need not be backward about telling us what it is."

"Good," said the doctor. "Then the battle is half won already. The thing I want to prescribe now is courtesy and appreciation."

Mr. Lane sprang to his feet but dropped back into his chair again, Marion burst into tears, Glenn clinched his fist, and Harry acted as if he were about to choke.

Mr. Lane spoke up: "Don't you know we have the best wife and mother in the world? Appreciation, indeed! The thought is absurd. We appreciate her."

"You'd think we didn't love Mother," sobbed Marion. "And she couldn't do things," added Glenn. Harry alone was silent.

"I told you I had been sparing the family; that is why I was slow about

this new prescription," the Doctor answered, "but I have your word you will do anything. Now I am in earnest about this, I know you appreciate her but the question is, **Does she know it?**"

"Of course she does," said Mr. Lane and Glenn in the same breath. She is too sick to overlook things. It is crushing her now.

The other evening when I was here, the Doctor went on, the biscuits were baked too hard. She laid her biscuit down on her plate untouched and left the room. Her eyes were red when she came back to wash the dishes.

"I didn't mean anything," said Harry. "Mother makes the best biscuits in the world."

"Tell her so," said the doctor. "A little encouragement along the way will help her a lot."

"The next evening," said Dr. Davison, "dinner was a little late—about five minutes. Glenn fussed about it. One was sorry there wasn't any soup. The bread was dry. The meat was not warm enough, and the coffee was too hot. She put up with it all without a word, but her appetite was gone. She remarked her children would never remember her for her cooking, because the conversation had been about the pies our mother used to make."

"It isn't only cooking, it's everything. The mending isn't right, the shirt is scorched, a dress isn't fit to wear, etc. I fear she thinks of these things when she ought to be sleeping."

"Just a caution. Don't start in too suddenly, or it will spoil it all. Good afternoon."

Harry said, "It's just as true as truth itself."

"We all hate to think of it in that way," said Mr. Lane, "but I'll have to plead guilty."

Soon Mrs. Lane returned from her ride. Glenn went out to meet her. "It seems so good to have you back, mother."

Harry handed her his report card. "I am so pleased Harry," she said with a fond smile. "I have to thank **you** for it," he said simply. "Why?" "If you hadn't helped me out then I don't believe I would have passed. It's all your doings." Her whole face lit up as she went about her work. He could hear her singing softly.

"What a little it takes to make poor mother happy," he told himself, "I've been a bear."

Supper was a little late that night, so Glenn started setting the table. "I'm not trying to hurry you, but you made six trips to the dining room, and I thought it was time for me to take the next one for you. I didn't know it took so many steps to get a meal."

The doctor called as they were eating supper. "I wonder if this patient rode too far and spoiled her appetite to-night."

She answered for herself, "You should see what a big meal I have really eaten, and I didn't even have to try."

Mr. Lane spoke up, "Supper tastes good to-night." So the doctor's new prescription worked fine.

I read a motto something like this: "Home, the place you are treated the best and grumble the most." Isn't this too often the case? Would we plead guilty to anything like this?

II. How can we truly be courteous?

We in our own strength and by human nature are unable to be truly courteous. But (Phil. 4:13) "I can do all things **through Christ** which strengtheneth me." Spiritual life, a new life altogether. "The mind of the flesh is enmity against God." The one who is born again in Christ, this new nature is his, the Holy Spirit is given to him that he may live a life that is really worth while. Then we can truly be courteous in the home.

III. What will true courtesy in the home develop?

It will exhibit fruit of the Spirit: love, joy, peace, longsuffering, gentleness, faith, goodness, and self-control." Christ has left us an example and we should follow His steps. We live in Him. He has become our life.

If our relationships with father and mother, brothers and sisters, are in keeping with the spirit of Christ, then it is likely that we possess a secret of living which is worth while injecting in the whole fabric of human relationships.

Some may say, "For me it is impossible. I admire it in others, but cannot do it myself." We can't always be courteous of ourselves. It is only when we have Christ living in us. Only maintain communion with Him, abide in Him, and that life will be expressed in the home.

Some persons find it easier to be courteous to friends and outsiders than to the immediate family, but it is only right that we are courteous first to those dearest to us—mother, father, brothers and sisters, those in the home. If we have Christ in our hearts and our hearts are overflowing with His love, I know we will always be courteous to those dearest to us, each one in the home. It is a pity how children in worldly homes are not courteous in the home to their parents, brothers and sisters. Often it is the parents' fault that there isn't courtesy in the home. So, we have lots to be thankful for that we were brought up in Christian homes. If we have courtesy in the home it is the means of drawing a family closer together, and I am sure we are more confidential with each other. This is my own experience. It pays to have courtesy in the home. "**Home, sweet home; there is no place like home.**"

Los Angeles, Calif.

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE GOSPEL OF THE KINGDOM

OUTLINE STUDY

Lesson for March 25, 1934.—**CONFESSING AND FOLLOWING CHRIST.**

Lesson Scope.—Matt. 16:13-17:27.

Lesson Text.—Matt. 16:13-26.

Time and Place.—A. D. 29, near Caesarea Philippi.

Leading Characters.—Christ, Peter, other disciples.

Golden Text.—Thou art the Christ, the Son of the living God.—Matt. 16:16.

Points for Meditation.

1. Christ the Wonderful Man.
2. Christ the Wonderful God.
3. Christ our Ransom.
4. The shortcomings of man.
5. Self-denial a test of discipleship.
6. The all-important question.

Introductory Thoughts.—Usually we have a review lesson at the close of each quarter; but since these lessons continue through the next quarter we will have our review lesson at the close of the next quarter. The lesson before us carries with it an especial appeal for thoughtful people.

LESSON COMMENTS

Christ the Wonderful Man (13, 14).
—In answer to the question, "Whom do men say that I the Son of Man am?" the disciples replied: "John the Baptist . . . Elias . . . Jeremias . . . one of the prophets," etc. Such answers as these remind us that practically all people who know anything of the record of Christ upon earth recognize the fact that He was a most wonderful man. To say nothing of Christ's divinity, as a man His record is far beyond that of any other living man. But this is not the most important fact connected with this wonderful Being. Let us hear what His disciples think of Him.

Christ the Wonderful God (15-18).
—Having gotten man's view of Himself, Christ propounds another question: "Whom say ye that I am?" Quick as a flash Peter replied: "Thou art the Christ, the Son of the living God." This presents to us the living Christ, the anointed of God. Whatever you may say of this wonderful man, it is as the wonderful God that we prize His worth and praise His holy name. Notice also that Peter did not get his information from man, but from the Father in heaven. Mortal man can not grasp the wonders of the immortal Christ, save as God reveals the exact nature of His Son. More than this: They who cling to Christ as the Rock upon which the Church is built are proof against the onslaughts of the combined powers of earth and hell. As Peter says, "IF ye do these things, ye shall never fall."

Power of the Church (19).—Christ goes on: "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatso-

ever thou shalt loose on earth shall be loosed in heaven." By turning to Matt. 18:18 it is evident that Christ is here talking to Peter as a church official and not merely as a man. It is through the Church that God works and, next to God Himself, the Church is vested with greatest authority. "The key was the symbol of power or authority. A Scribe was given a key on entering upon his duties to indicate that to him was entrusted the power of opening or interpreting the law. When a change of government came to a city the keys of its gates were given up to the new rulers in token of their authority."

Christ Foretells His Death (21-23).
—Christ proceeds to tell of His forthcoming persecution, death, and resurrection. Such teaching was too much for even the stout-hearted Peter, and he proceeded at once to correct his Master. But Christ quickly showed Peter his place. The disciples, though faithful and loyal, had not yet grasped what was involved in God's great plan of redemption. Not until they were filled with the promised Spirit of Power, on the day of Pentecost, did they

understand that the glory of God in salvation centers around the cross; that "even Christ our passover is sacrificed for us."

The All-important Question (24-26).
—Space will not permit a full discussion of all that is involved in these few verses. The way to glory is by way of the cross. The way to life is by way of His death on the cross. And they who would have a part in this life must follow in the foot-steps of our Leader, and these foot-steps lead by way of the cross. The divine decree is: "He that will save his life shall lose it; and he that loseth his life for my sake and the Gospel's, the same shall find it." When our Savior puts the question, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" He means to say that our soul must surely be lost unless we give up this old world, cling to the cross, and accept Christ as our only hope of salvation. As He Himself says, "No man cometh unto the Father except by me." The choice is before us: Accept Christ and salvation, or cling to this world and lose our own soul. There is here presented a question in profit and loss which no one can afford to ignore. Which way shall we choose?—K.

Bible Meeting Topic

THE TRIUMPHANT CHRIST.—Rev. 1; Jno. 12:12-19

Topic for March 25

MOTTO

"Worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

OUTLINE STUDY

- I. **Triumphant Over Sin and Temptation.**
 1. When tempted of the devil.—Matt. 4:1-11.
 2. When reproached by men.—Luke 13:17; Matt. 22:46; Luke 23:34; 19:40.
 3. When misunderstood by friends.—Matt. 16:22, 23; Jno. 6:15.
 4. Separate from sinners.—I Pet. 2:22-24; Heb. 7:26.
- II. **Triumphant over Death.**
 1. Fearless in facing death.—Luke 9:51.
 2. He saw no corruption.—Acts 2:31.
 3. The grave could not hold Him.—Mark 16:6.
 4. He has the keys for us.—Rev. 1:18; 3:7; Matt. 16:19.
- III. **Triumphant in Glory.**
 1. At the right hand of God.—Rev. 3:21.
 2. An effectual High Priest for us.—Heb. 4:14.
 3. Walking amid the churches.—Rev. 1:13-16; 2:1.
 4. Triumphant in judgment.—I Cor. 15:24-28.
 5. The eternal throne.—Rev. 22:3-5.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Power."
2. The Victories of Christ:
 - a. When tempted of the devil.
 - b. In His love for sinners.
 - c. In dying for sinners.

- d. In rising from the dead.
 - e. In ascending to heaven.
 - f. In giving power to believers.
 - g. In giving them a home with Him forever.
 - h. In judging the wicked.
3. His Right to Be Worshipped in Heaven and in Earth.

For Seniors.

1. The Victory of Endurance Exemplified in Christ.
2. The Triumph of His Love.
3. The Assurance of Success in God's Plan through Christ.
4. His Worthiness of Being Worshipped.

PERSONAL THOUGHT

What is Christ to me to-day? If I shrink from His reproach in this world what must be my thought of Him? If I believe Him to be triumphant, then surely I shall not consider it a shame to suffer for His name.

SEED THOUGHTS

Look, ye saints, the sight is glorious;
See the Man of Sorrows now;
From the fight return victorious,
Every knee to Him shall bow.

Crown the Savior, angels crown Him;
Rich the trophies Jesus brings;
In the seat of power enthroned Him,
While the vault of heaven rings.

Sinners in derision crowned Him,
Mocking thus the Savior's claim;
Saints and angels crowd around Him,
Own His title, praise His name.

Hark! the bursts of acclamation!
Hark! these loud triumphant chords;
Jesus takes the highest station,
Oh, what joy the sight affords.

—Thos. Kelly.

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Scottdale, Pa.

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MENNONITE PUBLISHING HOUSE

Scottdale, Pennsylvania

THURSDAY, MARCH 15, 1934

Field Notes

A brother from Lancaster Co., Pa., writes: "Meetings continue at East Petersburg, Amos S. Horst in charge, and at Masonville, Bro. Elmer Martin in charge."

Bro. Oscar Burkholder of Breslau, Ont., expects to spend the week of March 25 to April 1 at Elkhart, Ind., assisting the brotherhood at that place in a Bible conference.

Baptismal services were held at the Salford Mennonite church near Harleysville, Pa., on March 4, when four young persons were received into the Church by water baptism and one by letter. G.

Request for Prayer.—A sister who knows the worth and power of prayer requests the prayers of God's people in behalf of her two brothers who are "rapidly going down the way to destruction."

Change of Dates.—The congregation at Mattawana, Pa., has changed the dates for the series of meetings from March 13 to April 3. The prayers of God's children are requested for these meetings. B.

A Bible instruction meeting is announced for Souderton, Pa., beginning Friday morning, March 30, and closing Sunday evening, April 1. Instructors, John W. Hess and E. W. Kulp. A program of appropriate subjects has been prepared.

Sunday School Meeting.—Monday, April 2, is the date set for a Sunday school meeting at Salford Mennonite Church near Harleysville, Pa. Besides

local talent, the name of Bro. A. L. Martin of Intercourse, Pa., appears on the program. "All welcome," is the invitation sent out.

Bro. D. D. Kauffman of South English, Iowa, is again in the hospital. He has been there for several weeks and is slowly recovering. We pray that he may be fully restored to health and his place of service in the Church. We ask an interest in the prayers of God's people for his recovery. G.

In response to a number of inquiries concerning the present physical condition of Bro. J. A. Ressler we are glad to state that he has been making satisfactory progress since his recent operation in the State Hospital at Connellsville, and we hope to see him able to be moved to his home within a week or ten days.

An all-day Sunday school meeting will be held at Salford Mennonite Church near Harleysville, Pa., on Monday, April 2, 1934, the Lord willing. Among the speakers on the program will be Bishop Abram L. Martin of Lancaster Co., Pa., with others of our home district. We pray God's blessing on this meeting. All welcome. G.

From the ministers' meeting held at Landis Valley Church on Tuesday and Wednesday of last week a brother writes the evening of the first day: "Ministers' meeting has now passed the first day with excellent interest. The ministry was well represented during the day, and the laity in the evening."

The following dates for Communion have been arranged at the following congregations in my district as follows:

April 22, Skippack
April 29, Providence
May 6, Vincent
May 13, Bally
May 27, Norristown.

Warren G. Bean.

An interesting letter from Bro. O. O. Miller advises us of his intentions to start Feb. 12 for Dhamtari, India. After a sojourn in India of about four weeks, he expects to return to East Africa and meet the new missionaries from Lancaster Co., and assist the group in launching the work in Africa. He expects to return to his home at Akron, Pa., not later than May 15 or 20.

Because of recent sickness the editor has been unable to attend to his correspondence the way he would like to, confining himself to the work that had to be done. We ask the forbearance of those who have been ex-

pecting acknowledgment of their contributions to these columns and failed to get them. We hope to be a little nearer up with our work in a week or two.

On Wednesday evening, March 7, Bros. O. N. Johns, Canton, Ohio, and I. W. Royer, Orrville, Ohio, had charge of the mid-week service at the Scottdale Church. Bro. Royer was here attending a meeting of the Executive Committee of the General Sunday School Committee. Bro. A. J. Metzler, Masontown, Pa., was here during the day in attendance at the same committee meeting.

We are in receipt of a carefully prepared program of the annual meeting of the Eastern Mennonite Board of Missions and Charities, to be held at Mt. Joy, Pa., March 20-21, as announced on last page. Besides workers in the district, we notice also on the program the name of Bro. Lloy A. Kniss, missionary on furlough from India, and Bro. Arthur Ruth of the Franconia district.

Visitors at Scottdale during the past week not otherwise chronicled were Bros. Alvin Steiner, Dalton, Ohio; S. G. Shetler, Johnstown, Pa.; Bro. and Sister Clarence Ramer, and little daughter, Virginia, and Sister Ruth Ramer, of Duchess, Alta. If all went well, Bro. Ramer and family will be well on their way to their home in Duchess, Alta., by the time this reaches the eye of the readers.

Thursday evening, March 8, a special meeting in the interests of Sunday school work was held at the Mason-town, Pa., Church. Persons from a distance who took part in the meeting were Bros. S. G. Shetler, Johnstown, Pa., C. F. Yake, and J. F. Brilhart, Scottdale, Pa., and Roy Otto, Springs, Pa. The following day these brethren, with Bro. Metzler of Masontown met in the capacity of the Executive Committee of the Southwestern Pennsylvania Sunday School Conference.

Correspondence

Millersville, Pa.

Dear Readers, Greetings:—Bro. Ezra Brubaker of Elizabethtown, Pa., has been conducting a singing class with us for the past twelve weeks. Interest has been good, so that it has been decided to continue for another term. We meet every Saturday evening. Everyone welcome.

Revival meetings are scheduled to begin at this place, the Lord willing, Sunday evening, April 29, in charge of Bro. John S. Hess of Lititz, Pa. Pray for the work. Cor.

Larned, Kans.

We are grateful for the blessings of the past year. The knowledge that our Master never forsakes His own is a great comfort.

Because of our small attendance greater responsibility rests on each member of the Sunday school and consequently each receives greater benefit.

Two additions were made to our church in the past year by baptism. The membership at present is seventeen. Our average attendance is twenty-five.

Each month a minister from another congregation is scheduled to come and give us a message. We look forward to these meetings which serve as an inspiration for us to carry on the work here.

From December 3 to 10 Bro. John Thut of Harper, Kans., gave his lectures on Prophecy here. He was assisted in the services by Bro. L. C. Miller of Manitou, Colo. The attendance at these meetings was good. We believe that many were strengthened and blessed by the efforts of these men.

On Feb. 4 Bro. Harry Deiner and Bro. J. G. Hartzler worshiped with us in the morning services. Bro. Deiner gave us a practical message, one that is close to the heart of every true Christian. Plans for the coming year for our congregation were discussed and a new schedule accepted.

The following officers were elected for this year: Supts., Walter A. Zook, Helen Raymer; Sec.-treas., Annabelle Raymer; Chor., Alvin R. Yordy.

We ask an interest in your prayers, that Christ's Kingdom may grow.

Feb. 22, 1934. Lela E. Zook.

Hubbard, Oreg.

(Hopewell congregation)

Dear Herald Readers, Greetings:—Jan. 9-23, Bros. H. A. Wolfer and D. F. Shenk conducted evangelistic meetings in the Fernwood schoolhouse, where we have been having Sunday school for some time. As a visible result, 17 souls confessed Christ as their Savior.

On Jan. 31, evangelistic meetings began here, and continued until Feb. 18. Bros. H. A. Wolfer and D. F. Shenk had charge. Bro. Shenk gave a Bible lesson each evening and Bro. Wolfer a sermon. The interest during these meetings was very good. Eight souls took a stand for Christ and four re-consecrated their lives. Many counted the cost but failed to grasp the opportunity.

Will you pray for those who have made the start, both in the Fernwood district and in this community, that they may remain faithful? Also remember those who as yet have not answered God's call.

Since the last letter was written, Bro. F. M. Shank was elected assistant superintendent to fill the vacancy left when Bro. and Sister Elmer Glick moved away from this community.

The Lord willing, we expect to have baptismal services Sunday afternoon, March 11, for the converts of both places.

Continue to pray for us.

Feb. 28, 1934. Beulah M. Shank.

Midland, Mich.

On March 4 the brethren, Andrew Miller and Emanuel Beck, with their companions, from the congregation near Leo, Ind., worshiped with us in both morning and evening services. Bro. Miller, delivered two inspiring messages, and Bro. Beck spoke during the general discussion period of the Sunday school. We appreciated their Christian fellowship and the scriptural admonitions given.

If it is the Lord's will, our revival meetings at this place will begin March 24. We expect Bro. S. G. Shetler, of Johnstown, Pa., to have charge of these meetings. Remember us in your prayers at that time.

Your brother,

March 4, 1934. F. F. Bontrager.

Goshen, Ind.

(Clinton Frame congregation)

Dear Herald Readers, Greeting:—During the Christian life conference at Goshen College the brotherhood at this place were made glad to have the brethren, J. B. Smith, Amos Gingerich, and Chester Lehman, from Ohio, North Dakota, and Virginia, worship with us on Sunday, which was greatly appreciated. The Gospel was taught in its simplicity.

On March 4 we were again agreeably surprised to have Bro. Clarence Bontrager of Yoder, Kans., with us for the morning service and also in the evening. The brother very forcibly and plainly talked on Prayer, the value of it, and gave many instances of answered prayers, and how it is so often sadly neglected in our own church, and what we miss by not keeping in close touch with God with our prayer-life. It made us feel there is room for improvement in our own congregation. At the evening service he gave eight reasons proving the Bible is the Word of God and is true, from sources outside of the Bible itself. There were many truths presented proving the Bible, which many of us never thought of before. If some one were to ask you to prove that the Bible is the Word of God without quoting from the Bible itself, what would you tell them?

Both services were very impressive and touching, and we believe the church strengthened.

As spring will soon be here when

nature will again be clothed with green, beautiful flowers, birds singing, and the cattle enjoying the green pastures, may we all put more zeal and greater effort in our Christian life, and show to others we really enjoy being in God's service and are made happy, instead of wearing a long face and a frown and helping the depression along.

We will appreciate your prayers for us at this place.

March 5, 1934.

H. M. S.

Louisville, Ohio

(Beech congregation)

Greetings in Jesus' Name:—A number of young people of this congregation have attended the Johnstown Bible School held at the Stahl Church near Johnstown, Pa. Those who attended were, Annabel Linder, Ada Linder, Helen Linder, Mabel Linder, Alice Miller, Minnie Miller, and Carl Schmucker. These students hold the school in high esteem and feel that they have prepared themselves to be of greater service to their Lord and Master.

A few of our young people motored to Goshen, Ind., to attend the Christian life conference held in connection with the short term Bible School at Goshen College. They have expressed themselves that the meetings were interesting and helpful.

On Sunday March 4 eleven young people were received by water baptism, four young brethren and seven young sisters. Bro. O. N. Johns was the officiating bishop. May the Lord richly bless these young lives that they may be good and faithful stewards in His kingdom.

The congregation asks an interest in your prayers for the furtherance of the Master's cause.

March 6, 1934. Carl Schmucker.

Fairview, Mich.

Greeting in Jesus' Name:—Baptismal services were held Feb. 18, when thirty-four were received into church fellowship by water baptism, one reclaimed, and two taken in, who at one time were members of another denomination. Most of these were quite young in years, and will need faithful teaching in the home, the Sunday school, and in the church. Pray that they may all prove faithful.

Bros. Noah and L. L. Swartzentruber and Bro. Floyd Bontrager and family were also with us that day. Bro. Floyd opened the meeting. Bro. Noah of Flint, Mich., then preached to us on Baptism, after which our bishop, Bro. Menno Esch, also gave a short talk on Baptism. The meeting, I am sure, was a real spiritual help to us all.

In the evening Bro. L. L. Swartzentruber of West Liberty, Ohio, gave a

(Continued on page 1072)

Miscellaneous

COMFORTING MESSAGES FOR THE TROUBLED AND TRIED

By J. S. Shoemaker

For the Gospel Herald.

Sometimes we may feel like weeping,
As we pass through seasons of sorrow,
But the Lord Jesus is constantly keeping,
Those who trust Him, to-day and to-morrow.

Our burdens may be hard to bear,
And our pathway strewn with thorns;
But our Lord doth graciously care,
Leading us safely through life's storms.

Our Lord has promised ne'er to leave
Nor forsake those who truly trust Him,
Hence continue His Word to believe,
And cast all your cares upon Him.

Do not fail Psalm thirty-four to read,
And claim the rich promises given;
If to those messages we give heed,
A sweet foretaste we shall have of heaven.

Though our bodies be racked with pain,
And our surroundings seem quite blue,
God's mercy shall e'er with us remain,
If to Him we are faithful and true.

"The righteous cry and the Lord heareth."
Thus wrote Israel's most noble King,
The troubled soul God graciously cheereth,
And peace and joy to it doth He bring.

"Count it all joy," saith God's servant James,
"When ye fall into divers temptations."
He knew that our life would be sweeter,
After passing through tests and privations.

God, through Isaiah the prophet said,
"Fear not, for I am with thee,"
The hours of weakness do not dread,
"I am thy God, I will strengthen thee."

He "will help thee" in times of need,
And "uphold thee, with (His) right hand;"
In the paths of righteousness He will lead,
All who press onward at His command.

As we pass through the shadow of death
We get a real longing for heaven;
And when on earth we breathe the last
breath,
To us a crown of glory will be given.
Dakota, Ill.

SUBDUED

Before God can launch us out into the breadth and sweetness of His service and entrust to us great things for Himself, we must be perfectly subdued in every part of our nature to His will and the disposition of His mind. We must be subdued in our hearts, in our wills, in our words, in our tempers, in our manners; subdued through and through so thoroughly that we will be flexible to all His purposes and plans. We must be so subdued that harshness, laziness, impetuosity and all wanting our own way even in religious matters, must be subdued out of us. Conversion will not finish this work, and perhaps not in one case out of a thousand will "the second work of grace" produce this complete condition of teachable subjugation to God's Spirit. Being able

to preach strong sermons on sanctification will not do it, or having charge of camp meetings, or conventions, or Bible schools, or the writing of books and editing papers on Christian holiness will not prove adequate for this.

We must be subdued, not merely in our own opinion, not merely think ourselves subdued, not only be subdued in the esteem of our friends and fellow-workers, but subdued so perfectly that the all-seeing eye of God can look us through and the omniscient One knows that we are subdued. God must conquer the man that He can trust with His great thoughts and plans.

The Holy Ghost must saturate us with a divine conquest before He can use us to conquer other souls. The Lord will begin to subdue us with gentle means, and if we sink lovingly and promptly into His mind, the work will be done; but if we have flint or iron in our nature and it is necessary, He will use heroic means and put us between the millstone and grind us to powder until He can mould us without any resistance to His purpose. The greatest difficulty in the way of God's using His servants, even His zealous and oftentimes sanctified servants, is that they are not perfectly, universally, and constantly subdued under the power of God.

We must be so subdued as to stop meddling with other people's matters that God has not entrusted us with; so subdued as not to be calling God's servants hard names, and thrusting at Christians who are doing what they can in their various fields for the Master; so subdued that we can hold our tongues, and walk softly with God, keep our eyes upon Jesus, attend to our own work, and do God's will promptly and lovingly, glad to have a place in His kingdom and to do a little service for Him.

Oh! it is grand to be absolutely conquered by the Holy Ghost, and swing out a thousand miles from everybody and everything into the ocean of God's presence, and work with Him in humility, without stumbling over others, without religious peevishness, and bend with every plan God gives us.

When we are subdued in the sight of God, He will work miracles in us and power in experience, in service, in gentleness and sweetness of the inner heart life; miracles of grace that will astonish us and surprise our friends and utterly amaze our enemies when they come to know the magnitude of what God has wrought. Let us get subdued in every way, in everything; so subdued that we can keep still in God and see Him work out the great, bright thoughts of His eternal mind in our lives.—Selected by P. A. Heller.

"Thy word is a lamp unto my feet,
and a light unto my path."

THE BIBLE, OUR GUIDE BOOK

By Titus Martin

For the Gospel Herald.

The Bible is our guide through life. We may ask, Does man need a guide? The purpose of a guide is to lead or direct to a set goal or place. All men, with few exceptions, wish to enter heaven when earth's race is run. Many and varied are the ways men take by which they expect to enter that place. Some think they need no guide; they do not feel lost. The Bible says that all of us like sheep have gone astray, we have turned every one to his own way; hence lost and not on the true way. How to get back. Can man direct his own steps? Does he need a guide? The Lord through Jeremiah says that it is not in man that walketh, to direct his steps. This is illustrated by putting man in a field in a dark night without a light, telling him to walk straight home. He will walk in a circle. He can never reach his destination without a guide. Thus, spiritually, man cannot direct his steps aright; he needs a guide.

Who shall be this guide? Naturally speaking, if we expect to take a journey (life is a journey) we consult some one who has gone the way before, or a map written by some one who has gone the road. Only such can safely guide or direct. Should we not then, in our spiritual life, consult the One who has gone the way before, who knows all the snares and pitfalls of the enemy, trying to lead men from the true way? Christ is the only One who has safely trod this way and has given us His Word to direct us in the true way.

Sometimes in our natural journeys we have been directed wrong, or not in the best way. The dependability of a guide is only proven if his directions lead us safely to the place we desired to reach. The Bible, if followed and obeyed, through all ages, has proven its dependability, by leading men and women from darkness to light, unto a happy end in Christ Jesus.

If a guide book or map is to be followed it must be understood; likewise the Bible. How then interpret, how then understand? First, we must see, must be born again. Jesus told Nicodemus, "Except a man be born again, he cannot see the kingdom of God." Hence, we must be born again that God may give us eyes to see. Even then all is not plain, as seen by the many interpretations put upon the Scriptures by so-called Christian men and women. Some say, Take all spiritually; others, literally. Which then is right? We will notice that some Scriptures have been fulfilled literally, others spiritually. That He should be born in Bethlehem, die for the sins of the world, were literally fulfilled. That He should heal the broken-hearted,

proclaim liberty to the captive, open the prison to them that are bound, spiritually. Open the eyes of the blind, literal and spiritual, as He opened the eyes of the blind as well as gave sight to the spiritual blind. What course must we take? The only safe course is to consult the Author of the guide-book, the Bible. In the Corinthian letter we find that these things are spiritually discerned, or by the aid of the Holy Spirit, who inspired men to write the Bible according to II Pet. 1:21 and II Tim. 3:16.

With all the different interpretations of the Word, most of them claim to be led of the Spirit, when they differ as much as day and night. This cannot be right, as the Spirit will lead alike. Shall we then follow the most popular opinions? In our natural travels we are often told to follow the most traveled road, but spiritually it is often different, as the Bible says that the way to heaven is a narrow way with few travellers; but, thank God, it has footprints all the way by the One who has gone before, namely Christ.

Why do sincere men not agree? Largely by not taking God's way, not following God's plan. God's plan for life is one day at a time. We are not promised the morrow. Most of us agree on God's will for the Church for the present, but those things of the future are where the controversies come in. Why not understand more clearly? We ask the question, is it needful? Is it not time enough when we get there, when future becomes present? In my natural travels, some time ago with a brother, we received directions to an unknown place which we could not understand very well, but as we went on these directions became plain. Thus those Scriptures in regard to the future, when the time comes, will be clearly understood, and those things that God has in store for His people will be fulfilled in their fullness. Why are those future promises given if we cannot fully understand? We can understand enough that it should be an incentive to us to press onward, to a purer and holier life that some day these blessings may be ours.

Again, in reference to being out in a dark field, with a light given to us, if not familiar with the surroundings, we would not likely find our way home if there were no light shining at home, however dim it would be, to lead in the right direction. Thus, with the lamp to lighten our pathway and the light shining in the distance, we can safely reach home—a picture of life, we live in a dark world. The Bible is a lamp to our feet and a light to our path. It sheds light on our path, reveals the danger on life's way, and portrays in the distance the new Jerusalem, the city of light.

As we journey in a dark night with light in hand, in the distance the home lights shining, where shall our eyes be most of the time? In the distance watching the home lights. What good then will the lamp do in our hand? We may fall into a pit, or stumble and fall that our light may go out, and we may never reach home. I believe there is danger that if we look only in the future continually, and not to our present opportunities and duties, we make shipwreck in life. Shall we then not look in the future? We must not lose sight of the home lights, or the lamp will lead us nowhere. So the best and only safe way is to keep our eyes and spend most of our time in the things of the present, not forgetting to look forward to keep us moving onward and upward in the right direction, resting assured that God will reveal in a definite way when future things become present. That God will reveal when needed is again brought out in the teaching of Christ in regard to the time they shall be brought before rulers. Take no thought beforehand what ye shall speak, for it shall be given at that hour what ye shall say. Some may say, "Shall not the all things be taught?" The best answer to this is what a bishop said at our spring conference: "If we cannot work together, we would better not work at all. Those things we cannot teach alike we would better not teach at all, those things not really essential to our salvation. The things really essential to our salvation must be taught without fear or favor of man."

That this division of thought is bringing things into the church that are not favorable, cannot be denied.

A certain bishop some time ago lamented the fact that this condition exists, and wondered what shall be the end thereof. Some conferences have taken steps to try to remedy this condition. I hope others will follow. Shall we in the future continue to wrangle about these things, or will we leave them in the hands of an Almighty, the all-knowing God, resting assured that He will fulfill in His time and His way? If we as a church are willing to take God's plan for our life, live one day at a time, let things of the morrow in the hands of Him who doeth all things well, that more unity and love might exist among us, we shall regain some of the power we have lost. We can then expect greater numbers coming into the Church, stronger men and women in the church, if properly fed and cared for. A small infant, naturally speaking, should have little variation in its food if it is to grow and develop. Babies in Christ, if fed one time this way, the next time some other way, cannot grow spiritually. It decreases faith instead of increasing it as the teaching of the Word should.

What the Church shall be in the future is largely determined by our teaching and working together to-day. Shall we continue to teach and delve into those things wherein is so much difference of thought, and by no means create love and unity? Or shall we teach and follow after the things that make for peace and wherewith we may edify one another? Our answer to this question will largely determine what the church will be ten years from now if the Lord tarries.

WHAT SHALL IT BE?

New Holland, Pa.

FIFTY MENNONITE LEADERS

HENRY H. BLAUCH

(April 14, 1828—June 8, 1904)

By Elmer E. Bittinger

For the Gospel Herald.

Few men, whose lives have been of outstanding service to the community in which they lived, have reached such a place in the hearts of men and women, save by the way of humble, unselfish, and untiring service. Such was the character of the one whose name appears at the head of this sketch. Among the older brethren and sisters of the Mennonite Church of the Caselman Valley District you find this thought: without there having been such a character as Bro. Henry Blauch, it is a question whether there would be a Mennonite Church in this district at the present time.

Henry Blauch was born April 14, 1828, near Johnstown, Pa. He was a brother of the late Bishop Jonas Blauch of Johnstown, Pa. He united with the Mennonite Church in early life. As a

young man he made his abode in the village now known as Springs, Pa., and in the vicinity. He took his place in the community, engaging in such means of livelihood as were open to young men of that day, enjoying the social activities of the community. His character and disposition were such as to win the favor of those with whom he associated. He won the heart of a young sister, Catherine Keim, to whom he was joined in the holy bond of matrimony, May 25, 1851.

Through toil and thrift exercised throughout his life, he was able to buy what is now known as the Ananias Folk farm. Here with his beloved companion the greater part of his life was spent, rearing and caring for a rather large family a number of which are living to-day.

On Sept. 6, 1853, he was called to the ministry by the unanimous voice of the Church, which he faithfully served for a little more than fifty years, until the Lord called him home.

His language was German, but he had an ordinary English education. He preached the Gospel in both the English and German language, the German being quite preferable. When ordained to the ministry, the church membership in his community numbered twenty-two. At his death the Church had grown to a membership of two hundred fifty, only two of the original members outliving him.

For years he was the only Mennonite minister in the southern part of Somerset County. In the early part of his ministry the Church had no church buildings. Homes, and later barns and schoolhouses, were used for places of worship. Not only did he have such services in his native state, but the work grew until a number of schoolhouses in Garrett Co., Md., just across the state line, were used for regular services. The Church progressed to the extent that during his life of service four church buildings were erected.

He was not a great preacher, as the world counts greatness; not an eloquent man. When conditions arose that advice was needed, many called at his door and received sound admonition. In spite of his being laughed at, made fun of, persecuted, his efforts were blessed of the Lord. He usually traveled on horseback. In spite of distances, snowdrifts and other handicaps, when duty called he rendered faithful service to his Lord and to his Church.

He was instrumental in helping bring about the organization of the Southwestern Pennsylvania Conference. The second preliminary meeting was held in the church over which he was pastor.

At the close of his life he was unable to do any preaching, owing to mental and bodily weakness. With an eye of vision he had looked ahead. He had realized that he would not be here always. He, like the apostle Paul, found young men and older ones as well whom the Lord called to the ministry. During his life of service, six brethren were called to the ministry of the Word, one admitted from another district, three to the office of deacon, and one to the office of bishop. When the time came that he should lay down his mantle, others were already bearing the burden of the day. Four of his co-laborers—D. H. Bender, G. D. Miller, H. M. Gelnett and Ed Miller—had charge of the last rites for his mortal remains.

Thus came to a close the fourth generation of ministers in the Blauch family—Great-grandfather Jacob Blauch, a bishop; Grandfather Jacob Blauch, a bishop; Father Jacob Blauch, a minister; and his son Henry (the character of our sketch) a minister.

Springs, Pa.

The world has many religions; it has but one Gospel.—George Owens.

WORLD BIBLE READING

By S. B. Wenger

For the Gospel Herald.

About all the Bible reading the world does to-day is through what they can observe in the lives of Christian professors.

Sad to say, the light from many professed Christians does not shine so that the outside world may read the Bible correctly. If they were "living epistles, known and read of all men," the churches of our country would be filled to overflowing. It is because of the inconsistent lives of many Christian professors that there are so many vacant seats. Places of worldly entertainments are crowded and churches practically empty because of a lack of confidence in the lives of professors; they are read by the outside world as hypocrites.

When our every-day life and actions do not correspond with our profession we turn people away. People are turning their backs to the churches because the lives of church members do not shine as "the light of the world."

It is not the profession we make, but the life we live, that the world is reading.

South English, Iowa.

"KEEP THYSELF PURE," CHRIST'S SOLDIER

By Leta Leshner

For the Gospel Herald.

When we look at the world from the viewpoint of a Christian, we find it falling farther and farther away from God. Worldly allurements are creeping in faster and faster, swallowing up church members, causing them to follow after the fashions of the world. What do they forget? God and His precious Word wherein He has given us many commandments, and the wonderful blessings in store if we obey them. How can Christians get into this rut of becoming worldly, if they have truly tasted of the Spirit?

I want to give an illustration of a girl who was led away in this manner. All through her school days she was brought up in living the simple life and then she went to a different church where the girls dressed more fashionably. In a short time she wanted to dress like them—the start off into worldliness. She forgot what she had always wanted to hold on to. Time went on and things changed. She was blessed with the privilege of being called to work in a home where they lived the simple life. The sisters were very plain and wore their prayer coverings. They didn't just wear them on Sunday at church but all the time. What does God's Word say concerning this matter? "Every woman that prayeth or prophesieth with her head un-

covered dishonoreth her head" (I Cor. 11:5). "Judge in yourselves is it comely that a woman pray unto God uncovered" (v. 13). "Pray without ceasing" (I Thess. 5:17). What does that all mean? We should always pray, never cease to pray. Those who wear their coverings only in church, do they just pray once a week, or maybe a little oftener? This girl was in that Christian home a short time, but that time was very profitable; for there was implanted in her the desire to live more consecrated to God and to search the Scriptures and obey all the commands of God as fully as she could understand them. She will never forget that little godly home in which her life had changed entirely. May God always bless that home.

It was so easy to wear her covering among those people. But alas! things changed again, and she was called out to work in the city among worldly people. She longed to go and live with the people of her faith, but her desires were not granted. She started working in the city where no one wore coverings. She was so timid to wear hers now, thinking any moment she would be discharged. The people whom she worked for were of high society and instead of discharging her seemed to trust her more and treated her with respect. It was surely very different from what she thought it would be. God had other plans for her life, since her own desires were not granted. May we always submit to His will and pray, "Not my will, but thine be done, Father." Let us be true to our faith, no matter where we go. God has rich blessings in store for those who are true to Him. "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear; having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing."

"It pays to serve Jesus,

It pays every day,

It pays every step of the way.

Though the pathway to glory be dreary
We'll be happy each step of the way."

Youngstown, Ohio.

The greatest need in the world to-day is that all men should be saved.—P. A. Friesen.

Question Drawer

1. In Heb. 13:7, we read: "Remember them which have the rule over you, who have spoken unto you the Word of God: whose faith follow, considering the end of their conversation." When we read of one faith (Eph. 4:5) only, and also in Gal. 1:8, 9, 10 that if any man preaches anything else but the Gospel which Paul preached, such a one be accursed, which faith shall we follow? when we have so many different bishops and elders with different views, when one preaches and upholds certain things and rules, and another holds up some other doctrines, but both claim to be grounded on the Word. Does it mean that we shall follow the faith of the apostles, or the faith of these many different views of man?

2. If A's bishop has church services every two weeks and B's bishop every week, B teaches that church every Lord's day is scriptural and should only be observed that way, while A teaches that as far back as he can remember, they had services every two weeks only, and why should it be changed? and A refers to Heb. 13:7 as his scripture, to follow the faith of his bishop and B also refers to Heb. 13:7 for his faith following. Can this be the one faith of Eph. 4:5?

3. If the Holy Kiss ordinance is not practiced in A's church, and B tries to convince him of his church neglecting their duties, can A rely on Heb. 13:7 for his foundation when Paul teaches, "To greet all the brethren with an holy kiss"? whose faith follow? —L. B.

In considering questions of this kind there are a few things that we want to bear in mind:

1. No two men look at all questions exactly alike. Whether we belong to the same or to different churches, whether we fill the highest or the lowest stations in the Church, there are always questions to arise upon which we do not agree on every particular. The reason is obvious. We all have our shortcomings, and our errors in judgment are very apparent. Even if our reasoning powers were perfect, we would have to come into possession of all knowledge if we would be exactly correct in all our conclusions.

2. We should avoid passing hasty judgments upon people who look at matters differently from what we do. Other people may be just as conscientious as we are; perhaps more so. Let us be charitable, therefore, in the kind of judgments we pass upon them. If we differ so widely that we can not fellowship together, let us be Christian enough to seek fellowship among people with whom we can agree to a sufficient extent that we may fellowship together, and not usurp the functions of God in assigning a place in the next world for the people who differ from us; or in un-Christianizing them by ascribing vicious motives to them, when their errors may be mistakes of the head rather than of the heart.

3. If Christ were here to-day and would see some people perplexed because there are so many divisions and sub-divisions in the Christ-professing

world, He would probably say to them, as He did to Peter, "What is that to thee? follow thou me." Perhaps if we would seek to know the will of the Lord more perfectly we might come into possession of experiences and knowledge and tact that would help us win others to the same standards we hold. But whether we could or could not, upon us as individuals rests the responsibility to seek to know the will of the Lord, to do as well as we know how, to obey God fully with a clear conscience, and leave it to the Lord to judge other people; for we are sure that He will judge all people righteously and justly, as well as mercifully.

4. No one should feel justified in doing things that are wrong, or failing to do things that are right and God-commanded, simply because other people do that way. The old saying, "If other people can do these things and get to heaven, I can too," will not do for the God-fearing child of the King. Who said that these other people will get to heaven? They may or may not, so far as we know; that is a matter for God to decide and deal with. But for ourselves, this fact stares us in the face: "To him that knoweth to do good, and doeth it not, to him it is sin;" and "he that committeth sin is of the devil." This is not mere human opinion; it is God's Word. Let us therefore give diligent heed to all that God says, and obey Him to the best of our understanding, no matter what other people may think or say or do. It is the **doer** of the Word that will be blest. And whether you belong to a crowd of eight, as did Noah, or a crowd of more than three thousand, as did the disciples on the day of Pentecost, or to an innumerable company of saints, as the people of God will in the glory world, be sure that you are on the side of the Lord. It is the only safe side, right side, God-honoring side that you can take. Speaking of following leaders, follow those who follow Christ and preach His Gospel, not some "other gospel."

5. The larger the percentage of members in the same church who live the fully consecrated, God-honoring life the more liable the whole membership will be to have the same beliefs. "If we walk in the light as he is in the light, we have fellowship one with another." As brethren and sisters in the Lord, we want to be able to say two things: (1) "See that ye love one another with a pure heart fervently." (2) "Keep the unity of the faith in the bonds of peace." Even then we will see mistakes and shortcomings a plenty; but there will be less of them, and the membership will have the needed patience in greater abundance to bear with them, when the membership generally lives up to these two standards.

The deeper our spiritual life and the more fervent our loyalty to God and His Word, the more help we may be to others of our fellow members, in the ministry or out of it, who have not yet arisen to the desired standard. And the longer and more perfectly we maintain "the unity of the Spirit," the more nearly perfect will become "the unity of the faith."

6. No church can maintain Gospel standards where the membership disregards the divine command, "Obey them that have the rule over you." It is said that "Order is Heaven's first law." Church leaders, like other members, are imperfect, and some of them at times may manifest these imperfections in an exasperating form; but you can do more for them, as well as for the congregation of which you are a member, when you give them proper respect so long as they occupy positions of leadership.

OUR INDIA LETTER

(Continued from page 1061)

learn the blessedness of giving and of sharing what they have received. Our Sunday school has undertaken the support of a poor widow in the community for the coming year.

In the Balodgahan Sunday school in the senior department we have twenty classes averaging about twelve scholars each. Of these, seven classes are from the Widows' Home. We have two classes of illiterate men from the community and four of women. It is extremely hard to secure qualified teachers for all these classes and yet it is so important that they are well taught. They became Christians after they were adults and it is more difficult for them to live up to Christian standards than those who have been trained from childhood. In the intermediate department we have an enrollment of eighty-nine; in the junior, fifty-seven; in the primary, forty-two; and in the cradle-roll, forty. In all there is a staff of fifty-five officers and teachers. From among these, twenty-two are school girls. It is a valuable experience for them, and because of the great need for teachers they are taken on as teachers as soon as they are old enough and give evidence of enough of Christian experience.

We indeed need your prayers as we labor at the task. We praise God for what He has done in the lives of so many of our Indian people, but the needs are still so great! We are looking forward eagerly for the return of our missionaries on furlough who are due to return.

May the Holy Spirit guide His people, that much more may be done in India and also in the Homeland in bringing souls into His Kingdom.

Yours for the Master,

Mary M. Good.

INDIA MISSION CONFERENCE

Report of the Twenty-third Annual Conference Session of the Indian Mennonite Church, held at Sankra, Dec. 31-Jan. 1, '33, '34.

The opening devotional was conducted by Bro. M. Sukhlal, Balodgahan, who read Eph. 4:12-16, and Phil. 3:7-14 and led in prayer.

The Conference sermon was preached by J. N. Kaufman from Rev. 3:11 and Heb. 6:1. A brief historical account of the work and growth of the Indian Church was given, followed by an exhortation to go forward and not allow retrogression to take place in our Church. Following the sermon the Secretary of Conference read the Rules and Discipline, after which testimony was given by a rising expression by the audience.

An English secretary, the nominating committee, and the resolutions committee were elected at this time. The officers of the Conference and these committees were the following: Moderator, G. J. Lapp; Asst. Moderator, Mukut; Secretary, Ezekiel; English Secretary, S. Jay Hostetler. Committees elected: Nominating—Parsadi, David, Michael, Matthias, Sidhgopal; Resolutions—M. C. Vogt, Prassanu, D. B. Peter.

The report of the congregations given by the Secretary showed a total of 1378 members on Dec. 1, 1933, a gain of 18 during the year.

After some discussion on the subject of financing the work of the Church, it was decided that each congregation should make and follow a yearly budget.

It was passed that the question of amending the Constitution in regard to the status of deacons when charges are brought against them should be left in the hands of the ministerial meeting. The question at issue here was whether the local congregation or the ministerial body should try cases of charges brought against deacons.

One of the most important questions of the Conference was introduced by the report of the Continuation Committee. They recommended that the Evangelistic Samaj should be discontinued now, at this the end of the three year trial period, because it has not seemed to accomplish satisfactorily all the aims for which it was established. After this report the Conference spent a season in prayer for guidance on this important question. After considerable discussion it was decided to continue the Samaj for another three years. (This action was concurred in by the Mission in a special meeting the following day, but with several recommendations of aims desired.)

Another important subject was the question of policy with regard to the support of pastors of our churches. The following resolution was adopted: (a) In congregations where there are several ministers, the congregation may decide to divide the pastoral work among them (Acts 14:23) or (b) They may choose one from among the ministry to be the pastor of the congregation, in which case they should support him, according to his needs, to the extent of their ability (II Tim. 5:18), if possible giving full support, or if they are able to provide only part support, the pastor should be given opportunity to earn part of his living. Any congregation supporting a pastor may request the Mission or the Samaj for help for this purpose. Furthermore we are opposed to a "salaried ministry" because we understand it to be contrary to the teaching of the Word of God.

Bro. Parsadi of Maradeo discussed the question: "To what extent should we follow the practices of non-Christians?" The following resolution was passed: That we do not participate in any way in non-Christian religious practices, and that three brethren be appointed to prepare and publish in the Church paper a list of those practices that

they may be recognized. The first three names on the Publication Committee constitute this committee.

Bro. Vogt presented a brief discussion on, "What can we do that our brethren and sisters will be encouraged to give more liberally?" The following resolution was passed: That we teach that until people have acquired the grace of giving they cannot receive full blessings, and since that is a part of Christian life, worthy objects of giving be set before us, and that we teach the lessons of both Christ and Paul as to the necessity of this grace.

Bro. Isabux gave a discussion of the subject of, **Marriage:** (a) What arrangements shall be made for deserted husbands or wives? (b) What is the purpose of the engagement ceremony? (c) How may the expense of weddings be reduced? It was decided to ask the ministerial meeting to deal with the questions.

It was decided that the two bishops should make their own divisions of their work for bishop oversight of the congregations.

A rising vote of thanks was given the Sankra Church for their kind hospitality.

The elections resulted as follows:

Moderator, John Haidar.

Asst. Moderator, S. Jay Hostetler.

Treasurer, M. Kalib.

Chorister, S. Banwar.

Continuation Committee, Sukrit, Michael, Inayat Masih.

Jalsa Committee, R. R. Smucker, Luke, Dariyau, Bishwas.

Publication Committee, G. J. Lapp, S. Banwar, Matthias, Daniel Agnu, John Kusun.

Representatives:

Mission Board, J. N. Kaufman.

Publication Board, L. A. Kniss.

Educational Board, G. H. Beare.

Mid India Christian Council, Obed P. Ram.

During most of the session a good spirit prevailed, and there were several very encouraging decisions made with assuring evidence of a desire to follow God's Word.

Gratefully submitted,

S. Jay Hostetler,
English Secretary.

SPECIAL MEETING

Elizabethtown, Pa.

Report of the sixth Annual Sunday School Meeting held at the Elizabethtown Mennonite Church, Jan. 1, 1934.

Organization.—Mod., Henry F. Garber; Sec'y, Sue S. Rutt; Chor., Lehman Longenecker.

Program.—(Morning Session) Devotional, Hiram Kauffman; New Year Sermon, John W. Weaver; The Sunday School Teacher's Equipment—(1) Faith, Paul Huddle; (2) Training, Ray Shenk; (Afternoon Session) Devotional, Ira Miller; Promoting the Missionary Cause—(1) Teaching, Musser Herr; (2) Giving, Roy Myers; (3) Going, Jacob L. Rutt; A Teacher's Influence and its Use, Noah Mack; A Message for Young People, John W. Weaver; (Evening Session) Devotional, Jacob L. Rutt; Children's Meeting, led by Christian Charles; Evangelistic Sermon (A Sinful World), Ray Shenk.

Some Thoughts Presented.—The peace that Christ leaves is abiding peace. We do not know what God has in store for us, but He knows. Whatever you do, don't get crooked in the Christian life. God is still at the helm of this universe. Faith is something that does things, and these trying times are a challenge to our faith. What do we as Sunday school teachers believe: that the Bible is inspired, or do we discredit parts because we do not understand them? There is a difference between believing and understanding all of the Word of God! False teachers are trained to get their teaching a-

cross so that it is not recognized for what it is. We as a church must learn to counteract these teachings. Let God train us. The teacher teaches the Word, and God gives the increase. To know Christ is the most important thing in promoting the mission cause. God expects us to give as we are able. The success of missions depends not alone on the missionary, but on the prayers of the brethren back of him. The teacher must be consistent, consecrated, zealous. What we impress on the mind of a child remains. About one thousand die without Christ every fifteen minutes. Rev. 22:17, 18. Secretary.

Married

Landis—Rohrer.—Bro. Clarence B. Landis of Lancaster, Pa., and Sister Marjorie Rohrer of Wadsworth, Ohio, were united in holy matrimony by Bro. S. D. Rohrer, uncle of the bride, on Feb. 25, 1934, at the Bethel Mennonite Church near Wadsworth. May God richly bless this union.

Tyson—Mishler.—Bro. Charles Tyson of the Middlebury, Ind., congregation and Sister Rebecca Mishler of the Emma, Ind., congregation were united in holy marriage at the home of the officiating minister, Bro. Silas Yoder of Middlebury, Ind. May God's blessings be their portion through life.

Lefever—Brubaker.—On Feb. 28, 1934, Bro. Robert L. Lefever and Sister Anna H. Brubaker, both of the Landis Valley, Pa., congregation, were united in holy marriage by Bro. N. L. Landis at the home of the bride's father, Bro. Christian Brubaker. May God abundantly bless them through life.

White—Snively.—On March 3, 1934, Bro. G. Lester White of the Indiantown congregation and Sister Mary Ann Snively of the Hammercreek congregation were united in marriage at the home of the officiating bishop, Bro. N. L. Landis of Neffsville, Pa. May God's choicest blessings accompany them through life.

Obituary

Murtiff.—John Murtiff was born Feb. 2, 1863; died Jan. 25, 1934; aged 70 y. 11 m. 23 d. He resided at 9th Ave. and 29th St., Altoona, Pa. He was taken ill in the morning, was taken to the hospital that evening, and died on the operating table. Funeral conducted by Joseph M. Nissley. Text, Psa. 90:12.

Dickenson.—Lula, wife of William Dickenson, Altoona, Pa., was born Dec. 27, 1905; died at the Mercy Hospital Feb. 23, 1934; aged 28 y. 2 m. 1 d. She accepted Christ as her Savior while at the hospital. She leaves a family of six small children. Funeral conducted by Joseph M. Nissley on March 3. Text, Jas. 4:14.

Miller.—Alma, daughter of Henry O. and Edna (Trauger) Miller, died in Quakertown Hospital of pleurisy and complications, aged 1 y. 6 m. Surviving are the parents and 1 brother, Samuel, also the grandparents, Mr. and Mrs. Samuel Miller and Mr. and Mrs. Samuel Trauger. Buried at Deep Run on Feb. 28, 1934. Services were conducted by the home ministers.

Funk.—Amos R. Funk was born July 11, 1857; entered into rest Feb. 13, 1934; aged 76 y. 7 m. 2 d. He is survived by his wife Kate (Charles) Funk, one son Abram, and one daughter Mrs. David Herr. He was a member of the Millersville Mennonite Church, and had taught the Men's Bible class for a number of years. Funeral services were conducted on Feb. 16 by the Brethren D. N. Gish and Jacob G. Hess. Text, Eccl. 1:4.

Frantz.—John R. Frantz was born May 24, 1865; entered into rest Feb. 16, 1934; aged 68 y. 8 m. 22 d. He is survived by his wife

Anna (Ehy) Frantz, and the following children: Ira, Roy, Eva, Marie, Lillian, Willis, Walter, David, Clair, and Edna. He was a member of the Mennonite Church for many years. Funeral services were held at Millersville Mennonite Church on Feb. 19. — Earhart of the U. B. Church made the opening remarks. Text, Heb. 9:27, 28, by Jacob G. Hess.

Landis.—Susanna Myers, widow of John K. Landis, died after a long illness at the home of her son Leidy of Wismer, Pa., Feb. 17, 1934; aged 85 y. 28 d. Her husband died 25 years ago. Surviving are 1 son (Leidy Landis), 5 grandchildren, 1 brother (Leidy Myers), and 1 sister (Mrs. Abram Myers). She was a life long member of the Deep Run Mennonite Church. Services were conducted by the home ministers. Interment in the Deep Run, Pa., Cemetery.

Myers.—Abram L. Myers of Plumsteadville, Pa.; died Feb. 23, 1934, after a lengthy illness of complications; aged 77 y. He was a carpenter by trade. Nearly 60 years ago he went west and worked in many states, but principally in Ohio and Kansas, where he had relatives. About 35 years ago he returned to his native county (Bucks). He then married Mary Ann High, who survives him, besides 1 brother (Christian), and 2 sisters (Mrs. Jacob High and Mrs. Jacob Angeny). He was a member of the Deep Run Church, where he was buried.

Breuninger.—Mary, widow of the late J. G. Breuninger of Sunny Side, south of Oakland, Md., died March 7, 1934, following a stroke of paralysis, which she suffered a few days ago; aged 77 years. Her funeral was held Friday afternoon with services in the Red House Lutheran church, A. K. Jones officiating, assisted by C. A. Shilke, of Oakland, with interment in the church yard. Surviving are two daughters (Mrs. Daisy Lohr, at home; Mrs. N. E. Miller, Iowa City, Iowa); four sons (Peter, George, Alvin, all at home; and Joshua, Detroit, Mich.), and one brother (P. P. Gortner, of Gortner, Md.).

Leatherman.—Hannah Gahman, widow of Henry Y. Leatherman, died in Abington Hospital after suffering many weeks with cancer, on Feb. 13, 1934; aged 69 y. 6 m. 8 d. She is survived by 1 son (Ahram), 13 grandchildren, 1 great-grandchild, 1 brother (Samuel Gahman), 3 sisters (Annie and Catharine Leatherman, and Sarah Bowers). Her husband and 1 daughter (Mrs. Willis Heacock), preceded her in death. She was a member of the Deep Run (Pa.), Church for many years. Services were conducted by the Deep Run ministers, assisted by Bishop A. O. Hissand. Interment in Deep Run Cemetery.

Christophel.—Irvin Daniel was born Feb. 1, 1898 to the happy parents, Daniel L. and Sarah (Shultz) Christophel, in Elkhart Co., Ind., and died Feb. 28, 1934; aged 36 y. 28 d. He was not married. He accepted the Lord as his personal Savior in 1912 and was baptized in the Tiskilwa Mennonite Church. He leaves his parents, 1 brother (William Edward of Tiskilwa), and 6 sisters (Jennie Lindner and Mary Edna of Tiskilwa, Clara Agnes Landis of Bradford, Ill., Grace Buer of Galesburg, Ill., Francis Pauline Thieksten and Wilma Lorine of Tiskilwa). One little sister preceded him in death. Five nephews and 12 nieces survive him. Funeral services were held on March 2 at the Tiskilwa Mennonite Church, H. E. Nuenemaker and C. A. Hartzler officiating. Text, John 14:18. Burial in Mt. Bloom Cemetery.

Diener.—Daniel A. Diener was born Jan. 26, 1856, in Lancaster Co., Pa.; died of heart trouble at his home near Canton, Kans., Feb. 25, 1934; aged 78 y. 29 d. He came to the community near Canton, Kans., in 1884. In March, 1886, he was united in marriage to Lydia Landis. To this union were born 4 sons and 1 daughter (Arthur D. of Canton, Harry A. of Hutchinson, Charles of Canton, Edward of Wellman, Ia., Ruth, who was living with

father at the time of his death). In 1889 he united with the Spring Valley Mennonite Church. About one year later he was ordained to the ministry, and has faithfully served this congregation these 43 years; preaching his last sermon just one week before his death. On Nov. 5, 1931, after years of suffering, his faithful companion whom he constantly cared for preceded him in death. He is survived by his 4 sons (3 of whom are ministers), 1 daughter, 20 grandchildren, and many other relatives and friends. His 50 years of life in the community and 43 years of service in the church leave an impression that make words needless. Funeral services were held Feb. 28 at the home in charge of Bro. Paul Erb, and at the Spring Valley church in charge of Bro. J. G. Hartzler. Text, II Tim. 4:6-8. Remains laid to rest in the adjoining cemetery.

Sangrey.—Sister Mary F., daughter of Mr. and Mrs. B. Frank Sangrey, of Manheim, Pa., was born Oct. 1, 1913; died Jan. 31, 1934, at the Lancaster Rossmere Sanitarium; aged 20 y. 4 m. Death was caused by tuberculosis and mastoid, from which she lost her hearing about three months before she died. It was very difficult to speak to her. She suffered patiently for about 1½ years. She united with the Mennonite church in her early teens. She leaves her parents and these brothers and sisters: Mrs. Harry Oberholtzer, Manheim; Benjamin, Lancaster; Mrs. Clarence L. Dagen, West Willow; Mrs. Aaron Lyson, Manheim; Earl of Lancaster; Frank at home; Marie and Daniel at the Rossmere Sanitarium; and a host of relatives and friends. Funeral services were held Feb. 3 at the home, with further services at Manheim Mennonite Church. She was laid to rest in Kauffmans Cemetery. Services were in charge of Bro. Henry Lutz and Bro. Willis Heisy. Text, Joh 1:21.

"Tis hard to part with Mary dear,
No more to see her here,
But yet we're glad, if God thought best
To end her troubles and give her rest,
In heaven to reign with angels fair.
May our names be written there,
That we again may each other meet,
And walk with Him on the golden street."

Brubacher.—Noah B., son of the late David and Catherine Brubacher, was born near St. Jacobs, Ont., Jan. 17, 1877; died at his home (where he has been staying the last 50 years) Feb. 17, 1934, after only a few days of sickness; aged 57 y. 1 m. He was married to Susanna Brubacher Jan. 15, 1901. She preceded him in death in 1903. On Dec. 24, 1905, he was married to Leah Martin who died June 23, 1932. This union was blessed with 2 sons and 3 daughters. He leaves his 5 children (Mrs. R. Jantzie, Jordan Station, Ont.; Abram, Nora, Elma, and Roy at home), 1 grandchild, and 3 brothers (Aaron, Isaiah, and David), 2 sisters (Mrs. N. H. Cressman and Mrs. Israel Brubacher), and a large circle of other relatives and friends. One sister and two brothers preceded him. He accepted Christ as his Savior early in life and joined the Mennonite Church of which he was a devoted member and earnest worker. He enjoyed his Christian experience and his work for the Master. He will be greatly missed in the home, where he was a loving father; in the neighborhood, always ready to lend a helping hand; and in the Church his place was seldom vacant and was a faithful S. S. teacher for many years. Funeral services were held Feb. 20 at the St. Jacobs Mennonite Church, conducted by Brethren S. F. Coffman and Jesse B. Martin.

"Thou' erst down, we're not forsaken;
Thou' afflicted, not alone;
Thou didst give, and Thou hast taken;
Blessed Lord, 'Thy will be done!'"

Egli.—John, son of John and Magdalene (Gascho) Egli, was born in Zurich, Ont., on April 20, 1859. In the fall of 1867 he, with his parents moved to Tazewell Co., Ill., where he grew to manhood. On Jan. 23, 1890, he was

united in marriage to Anna Riggensbach of Al-lentown, Ill. To this union were born seven sons and three daughters. In 1913 he moved his family to Iowa where he has since resided, except for three years which were spent in Oklahoma. He passed away at his home in Manson, Iowa, on Feb. 26, 1934, aged 75 y. 10 m. 6 d. He enjoyed unusually good health until Dec. 21, 1932, when he suffered a slight stroke of paralysis, after which he never regained his usual health; suffering much distress and discomfort he never complained, and always said: "Lord, Thy will be done." He was a devoted father, deeply interested in his family and was always happy to have them all gathered around him, especially in the most trying times. He always looked forward with great eagerness to the different times when services were held in the home for him. His favorite hymn, and one always requested by him, was "Sometime we'll Understand." As a young man he united with the Mennonite Church and remained an earnest and loyal Christian until his death. His kindly attitude toward the work of the church was always an inspiration to Christian workers. He leaves his wife, 10 children (Mrs. Art Martin of Hebron, Ind.; Mrs. Amos Martin of Manson, Edward of Gilmore City, Ia.; Harry of Rockwell City, Ia.; William, Elmer, John, of Manson; Mahel, Reuben, and Oscar at home), 47 grandchildren, 3 great-grandchildren, 2 sisters (Mrs. Henry Eichelberger of Pekin, Ill., and Mrs. Sam Nafziger of Breckenridge, Mich.), 3 brothers (Ben of Manson, Chris of Kouts, Ind., and Jake of Hopedale, Ill.). Two brothers and three sisters preceded him in death. Funeral services were held at the Manson Mennonite Church on March 1 by Nick Stoltzfus. Text, II Tim. 4:6-8. Interment in Rose Hill Cemetery.

Shank.—Mattie (Martin) was born Aug. 31, 1856, near Hagerstown, Md.; died at Sebring, Fla., Feb. 28, 1934, aged 77 y. 5 m. 27 d. She was the last of 12 children to pass away, and leaves many relatives, especially in the community of her childhood. In 1883 she was married to Lewis Shank of Broadway, Va., where she lived with her husband for 51 years. They went to Florida a few months ago in an effort to improve her failing health. She sought a better climate and the Lord took her to a perfect one. The same year of their marriage her husband was ordained to the ministry, and some years later to the office of bishop. She was a faithful helpmeet to her husband in his labors, not only in the home and in the home congregations, but in the mountain districts as well. She was a real missionary for half a century. For years before we began our city and foreign mission work she with her husband was making frequent trips by horse and carriage to points in the mountains more than fifty miles distant. Few rivers were then bridged and the roads were rough. Through dangerous waters and over high mountains she traveled many thousands of miles in all the years with no object in view but to assist her husband in saving souls. The Lord blessed her labors abundantly. Not only did she minister to the spiritual needs of many a home but her hands were ever busy providing for the physical needs as well. The Lord only knows how many souls her life has blessed for time and eternity. Many welcome visitors to the home were also warmed and filled. Her kind and motherly disposition made her seem like a mother, not only to two nephews, David and John Shank, whom she raised, but to all. She will be sadly missed in the home and in the Church. She leaves a beloved husband, Bishop Lewis Shank, and a host of friends and relatives. The funeral was very largely attended. Funeral services were held at the Zion Church, March 3, by A. D. Wenger assisted by J. Hop Turner. Text used Num. 23:10. "Let me die the death of the righteous, and let my last end be like his."

"Let me go where saints are going,
To the mansions of the blest;
Let me go where my Redeemer
Has prepared His people rest."

ITEMS AND COMMENTS

A recent reliable estimate of the gain in population in the United States during the past year is 797,000.

Statistics show that it would take the gate receipts of a single major football game to support a foreign missionary enterprise for two years.—D. Carl Yoder.

Official reports indicate an improvement in the unemployment situation in England. According to these reports those employed Feb. 19 number 67,000 more than the month previous, and 625,000 more than a year ago.

In a masterful address before the U. S. Senate recently, Senator Borah of Idaho declared himself in favor of disarmament and charged the munitions manufacturers with being responsible for the rise in war sentiment. "If war should break out between America and Japan" he said, "our soldiers would be torn limb from limb and disembodied by munitions sold by their compatriots."

In address to foreign correspondents, Bishop Theodore Heckel of Germany is quoted as saying: "The Gospel does not address itself to a private and liberal human being, but to the man who has been blessed with the divine order of things." This sounds very much like the old Catholic philosophy before the great Reformation swept over Europe during the sixteenth century. Take away the right of conscience on the part of the individual, and the last vestige of liberty is gone.

They used to tell us that as soon as organized labor unions were recognized there would be no more labor strikes. But now since organized labor has almost everything it wants in the way of official recognition, there seem to be more labor strikes than ever before, and these seem to be becoming epidemic. At the bottom of all these troubles is the fight between organized labor and organized capital; in other words, between rival monopolistic forces. The way to settle the conflict is to disband the monopolies and both sides return to the leadership of the Golden Rule.

"Four Naval Powers Bolster War Fleets," reads a headline in a recent daily. The nations named in this narrative are The United States, France, England, and Italy. All of these nations are loudly professing to favor "disarmament." Under the pretext of building up to their "treaty rights," each of these nations is moving in the opposite direction from what they profess to favor. Sometime in the not distant future, perhaps, there may be another treaty drawn up at the close of another general World War—provided there will be any world powers left to draw up another treaty.

Both Congress and the Ohio legislature having pronounced 3.2 per cent beer non-intoxicating, a movement is on foot in that state to class this kind of beer as a "soft drink," and remove it from the list of drinks subject to regulations for intoxicating liquors. The plan is quite logical. If this beer is non-intoxicating, why classify it among the intoxicants. But there are a few difficulties in the way. Not to mention the matter of revenue, the claim that 3.2 per cent beer is non-intoxicating is largely political. Then a liquid with this much alcohol in it is sure to create a progressive appetite for something stronger. Besides, there are other kinds of alcoholic drinks that are also claimed to be non-intoxicating. Why not include them in the list of "soft drinks?" The fact is, liberalizing drink laws makes the way easier for John Barleycorn to educate a nation of drunkards.

CORRESPONDENCE

(Continued from page 1065)

talk to the children and also told us of the work of the Orphans' Home, after which Bro. Noah gave the Word to an appreciative audience.

Pray for the work at this place, for there are yet many around us who need the Savior.

March 6, 1934. Nora Bontrager.

Masontown, Pa.

Baptismal services were held at this place Sunday morning Feb. 28. At this time ten persons were received into church fellowship; five by baptism and five on confession. On account of illness two others were received in their homes during the mid-week services. On March 4 one other was received on confession. There are still others who are undecided. These as well as those received need an interest in your prayers.

Sunday evening, March 4, marked the beginning of a series of lectures to be given by Bro. A. J. Metzler on "Through the Bible." These lectures will cover one of the units of the new teacher's training course. This series is given on Sunday evening, that more can avail themselves of the opportunity of becoming better acquainted with their Bible. The unit on Child study is being studied on Wednesday evening.

We ask an interest in your prayers for this work too.

March 7, 1934.

Cor.

Goshen, Ind.

(Goshen College)

The Christian life conference here closed on the evening of Sunday, Feb. 11. The whole conference sustained the spiritual atmosphere characteristic of former years. Bros. Nelson Litwiler and J. D. Mininger brought the closing messages of the conference to a capacity audience. Quite a few were turned away at the door because of lack of room.

Of interest to friends of Goshen College, no doubt, will be the recent reorganization of our Y. P. C. A. Elections for the men resulted as follows: President, Levi Hartzler of Chicago; Secretary, Roy Umble of Goshen; Treasurer, James Clemens of Lansdale, Pa. The Y. W. C. A. officers elected are: President, Elizabeth Graber of Wayland, Iowa; Secretary, Justina Enss of Goshen; Treasurer, Ruth Hertzler of Belleville, Pa. These people will assume the duties of their respective offices on April 1.

Lydia Shank has again returned to her work of teaching here. She spent the past summer and first semester of the regular school year at the University of Michigan studying French. We are glad to welcome her back.

President Yoder is resuming his

work at the Northern Baptist Seminary four days a week for another term. His work there began on last Tuesday, March 6.

On the evening of Sunday, Feb. 25, the College choruses gave a vesper program. Bro. M. C. Lehman had charge of the devotional and gave a short talk.

Last Sunday we were happy to have Bro. Daniel Raber of Ohio with us. He brought to us the evening message in his forceful and characteristic manner.

The student Mission Study classes this semester are under the instruction of Mrs. Paul Mininger, M. C. Lehman, and Paul Bender.

March 7, 1934. Samuel Yoder.

Nappanee, Ind.

Greetings in Jesus' Name:—On Feb. 18 Bro. Clarence Bontrager of Yoder, Kans., gave us a very good sermon. In the evening Bro. Walter Yoder of Goshen College and the College quartette gave us a splendid musical program.

On March 4 we had our baptismal services. Bros. Jacob Christophel and Clarence Shenk worshiped with us and assisted in the work. Bro. Shenk brought us the message. His text was Matt. 28:19. There were 14 baptized and one renewal.

We were again reminded of our responsibility to those entering the fold. May we all continue to pray for them that they may be true to Him.

March 8, 1934.

S. Stahley.

ANNOUNCEMENT

The twentieth annual meeting of the Eastern Mennonite Board of Missions and Charities has been called to meet on Tuesday and Wednesday, March 20, 21, 1934, at the Mt. Joy Mennonite Church, Lancaster Co., Pa. An appropriate program has been prepared. All invited. H. L. Herr, Secretary.

Table of Contents

- 1057—Editorial
- 1058—Why Total Abstinence
- 1059—Encouragement to Give
- 1060—From Our Mission Stations: Lancaster, Strasburg, Kansas City, Altoona, Hutchinson
- 1061—Argentina Weekly News Letter
- Our India Letter
- 1062—Courtesy in the Home
- 1063—Sunday School Lesson
- Bible Meeting Topic
- 1064—Field Notes
- Correspondence
- 1056—Comforting Message for the Troubled and Tried (Poem)
- Subdued
- The Bible, Our Guide Book
- 1067—Fifty Mennonite Leaders: Henry H. Blaich
- 1068—World Bible Reading
- Keep Thyself Pure
- 1069—Question Drawer
- 1070—India Mission Conference
- Married
- Obituary
- 1072—Items and Comments
- Announcements, etc.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVI (Gospel Witness
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(Herald of Truth
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No. 51

EDITORIAL

"We must all appear before the judgment seat of Christ."

What will be said to us then will not depend upon what the world thinks of us here but what God knows our record to be.

Hence the importance of making our "calling and election sure;" of studying to show ourselves "approved unto God." Our best friends are those who help us into the Kingdom and help to keep us in fellowship with Him.

What are your plans for Easter? There is but one good reason why we should remember the day at all, and that is to bear testimony to the fact that Christ was raised for our justification, and that the risen life here is but a foretaste of the glorified life in eternity. May all our plans be in harmony with this idea.

Go slow, when you find yourself ready to pronounce hasty judgment on some one's opinion which is very much different from your own. Could you weigh the reasons which prompted others to come to the conclusions which they did, perhaps you would agree with them. Besides, we can be of greatest help to others when they can feel that our criticisms of their shortcomings are prompted by love and warmest friendship.

"We should follow his steps," said Peter after telling of the sacrifices and sufferings of Christ. Christ not only paid the ransom price for the redemption of our souls, but in the self-denial life that He lived He set us an example that we should follow. When Christ said, "If any man will come after me, let him deny himself, and take up his cross daily," He laid down a rule for us which He Himself followed and exemplified. Our highest privilege on earth is that of living to the

glory of God and the good of fellow men.

The foremost qualification of the preacher or teacher is that of an evangelical conversion and a Spirit-filled life. All other qualifications—social powers, knowledge, tact, wealth, executive ability, capacity for leadership, intellectual capacity, etc.—are but secondary in importance. With the foremost qualification lacking, the more talented we are along other lines the more dis-qualified we are to occupy any position of usefulness in the Church—an important truth, too often overlooked.

Sunday School Teacher Training.—Elsewhere in this issue of the Herald our readers will find an interesting article on this subject by Bro. Ezra Bender. The General Sunday School Committee is sponsoring a comprehensive Teacher Training program adapted for use in our congregations, in which Bible Study, Child Study, Pedagogy, and Sunday School Administration are given considerable attention. A standard course which comprises a year's work in our church schools is also being planned for. Read what Bro. Bender has to say and plan for teacher training work in your home congregation.

"Give attendance to reading." This being a reading age, it may seem that the advice is no longer needed. But this very fact makes the advice all the more imperative and important. If "reading maketh a full man," it is important that the habitual reader be kept full of that which contributes the right things to the mind and heart. Parents and teachers should exercise vigilant care that children are kept supplied with reading matter that contributes the right things to the formation of Christian character. "Take care that you read" is not so important as "Take care what you read." Your reading matter may prove to be either poison, or the elixir of life.

MARKS OF AN IDEAL CHRISTIAN LIFE

V. Faith

"Now faith is the substance of things hoped for, the evidence of things not seen."

Faith is not knowledge, neither is it works; yet it is inseparably connected with both.

An Intellectual Faith

There is a kind of faith that has the semblance of a real belief in God, but it is not a saving faith; it does not grip the soul and move its possessor to action. James says, "Thou believest that there is one God! thou doest well: the devils also believe, and tremble." There are people who in a manner believe in a God, yet whose faith is even inferior to that of devils; for while devils tremble, they are so indifferent that they can face the truth, acknowledge it, and even fail to tremble.

Faith, so long as it remains simply an operation of the mind, belongs to the class which James describes: "Wilt thou know, O vain man, that faith without works is dead?" Again: "As the body without the spirit is dead, so faith without works is dead also." But faith as an operation of the soul is a living power which moves one to live in harmony with the things he believes. It is the only kind of faith in which the child of God is interested.

An Illustration

We think of the conscience-smitten jailer in Philippi. He believed; he trembled. He comes before Paul and Silas and pleads: "Sirs, what must I do to be saved?" They answer, "Believe on the Lord Jesus Christ, and thou shalt be saved." He gets the light. He admits the Lord Jesus Christ into his heart. Faith as an operation of the soul means the operation of the hands—it brings about works. The jailer was baptized and, we have reasons to believe, did all the other things which

the Gospel of Christ enjoins, as fast as he received the Gospel light.

This admits us into the heart of our subject. "Believe on the Lord Jesus Christ" means not only to accept Him as Savior and Lord but to take Him at His word in everything that He says. We can not believe on Him and disbelieve His word. Neither can we believe on Him and ignore or disobey His commandments. "Ye are my friends," He says, "if ye do whatsoever I command you."

The Present Drift

One of the sad spectacles of the present time is to see whole churches move on, in the spirit of this world, as though the whole Gospel were a dead letter. Not, "What saith the scripture?" but, "What saith the world?" is the question that gives form and direction to their lives. Their mode of worship, their business life, their social life, their clothes, their language, their ambitions, their associations, all are determined by the question uppermost in their hearts: **What Saith The World?** What is wrong? They are either blind or deaf (or both) to the divine admonition, **"Believe on the Lord Jesus Christ?"** Their faith is pinned to some "other gospel" which the apostles so roundly condemn.

Stemming the Tide

This indifference to the teachings of the real Gospel furnishes a fruitful field for the growth of Modernism which in turn is but a half-way house on the road to Atheism. The Gospel of Christ needs to be preached in its fullness, and with a greater emphasis. We as individuals need to make sure that this living power has gripped our souls and transformed our lives. When Paul says that "The Gospel of Christ . . . is the power of God unto salvation, unto every one that believeth," he utters a truth that is too often overlooked. Let the Church pray for an increased faith, and for this living power to be manifest in the lives of all its members. Faith and indifference can not long dwell in the same heart. One or the other must get out.

Strengthening Our Faith

Our faith becomes stronger as we exercise it in a scriptural way. There are certain things that are hard to believe because we do not give God a chance to demonstrate the reality of them. As an illustration let us look at the Sunday school lesson as found elsewhere in this issue. Peter and John went into the sepulchre, looked around, and then went back home, without having the bewildering mystery cleared up. Mary looked into the sepulchre, wept, saw the angels, stayed right there, and saw the risen Lord. She was rewarded for the little faith that she had, and her experience further strengthened this faith. Even if

you must couple your confession, "Lord, I believe," with "help thou mine unbelief," take God at His Word, cling to it, and your experiences will result in a greater, strengthened faith. Clinging to the Word of God not only strengthens your faith but deepens your fellowship with Him.

Speaking of faith, there are two questions that rise before us: (1) What brings or increases faith? (2) What faith accomplishes. After you have tabulated your answers to the first question, apply the remedies to yourself, and you can trust the Lord that the second one will be answered satisfactorily.

Let us unite in fervent prayer that faith even as a grain of mustard seed may be given those who profess the name of Jesus, and the mountains of difficulty that are just ahead of us will begin to disappear.

WHY TOTAL ABSTINENCE?

By David E. Plank

For the Gospel Herald.

II

There is one point which every one must concede in favor of total abstinence; no total abstainer ever became a drunkard; at least not as long as he remained a total abstainer. Many are the mockings which the abstainer receives, especially from Christian professors, but this point remains a fact. Most every one scorns drunkenness, even the man of the world, but many professors of religion defend "moderate drinking," whatever that is.

Drunkenness is not easily defined. Even the courts are often at a loss to determine as to what extent a man may imbibe before he is declared intoxicated from a legal point of view. How many drinks may he take (if any) without being "under the influence of liquor?" If the same quantity of alcohol affected every one alike, then the problem would not be so great. But so much depends upon the drinker's mental temperament and physical condition, as to how much he can "carry" before showing visible effects of indulgence. Usually, but not always, the habitual drinker can stand up with more alcohol in his stomach than the one who is taking his first few drinks or who indulges only occasionally.

Intoxication

But when is a man intoxicated? Must he be "dead to the world," or merely staggering? Or perchance he can walk fairly well, but his speech and breath betray that he has imbibed? We understand the prohibition officers considered these latter signs as sufficient evidence of intoxication.

A physician of national reputation states that the alcoholic content of one ordinary drink is enough to disqualify any person from safely driving a car.

He contends the slightly(?) impaired vision, the slowed up mental alertness and physical activity, the result of a single drink, has caused many an auto wreck. Moderate drinking and automobile driving make dangerous team work. One or the other must go, if our public highways are not to become a shambles.

The same restriction applies to railroad engineers (What railroad would employ an engineer who drinks even moderately?) and, in fact, to every man of responsibility and trust in every line of service and activity. There is no question but that drinking is on the increase since the return of liquor, but just as surely this will have an adverse effect upon industrial efficiency. The "piper" must be paid.

Even greater is the effect of increased drinking upon the morals of the people. Several young folks well known to the writer have become debauched with strong drink in the last few months. Or rather, their debauchery has recently come to light; for no doubt they have been drinking moderately for some time. These include young men and women of the better class of the town. They were intelligent, promising young folks, of prominent families. Very probably their first drink dates back quite a while, and gradually they reached the saturation point. Do you know of such cases in your neighborhood? They are surely not exceptional.

The Economic Side

Perhaps we have said enough about the physical effects of alcohol; but when we observe persons with various organic ailments, broken down in health in the prime of life, and yet persisting in the indulgence of such poisons as alcohol and tobacco, and even defending such indulgence, we are reminded of the Savior's statement to certain Pharisees: "Wisdom is justified of her children!" In these days of physical education and culture it is strange that such physically injurious practices have not been entirely eliminated, instead of coming back with renewed force.

And what shall we say with regard to the financial cost of strong drink? Better grain prices (maybe) and increased tax for the government? But who is to pay for the stuff? Will a greater consumption of beer, wine, and the harder liquors mean more bread and meat, more dresses and shoes for the drinker's wife and children? If so, then these indulgers must surely have turned over a new leaf. It has never been so before in the history of the world. Always before, drunkenness led to poverty. Poor economic reasoning, we fear. When the new beer came in its friends contended "It is mostly water anyhow, and will hurt no one." Honestly, now, do not people drink it

because of their craving for alcohol—for the same reason they drink other liquors? The fact is, beer is quite the most expensive of drinks because it takes so much of it to satisfy the alcoholic appetite. Whatever may be the economic effect of the return of legalized liquor, there are thousands of individuals who are going to suffer for the necessities of life because of the money spent for strong drink. The most pathetic feature of this matter is, that innocent women and children will do the most of this suffering.

The Spiritual Phase of the Question

After all, we are most interested in the spiritual aspect of the drink problem. As Christians, we are most deeply concerned in the salvation of men's souls. The soul is of even far greater value than a robust body and an alert mind. The writer has tried to show how God in His Word condemns strong drink. But why does He so condemn it? Is it not because of the physical, mental, moral, and spiritual ill effect of the poison? God has given us all things in His creation to use and enjoy, but nothing to abuse nor misuse. His creation contains many poisonous plants and substances which may all have their various uses in His program for mankind. He has given every normal individual mental judgment to discern the proper use of all things. God's children have a special responsibility in this matter. Certainly He does not want us to so abuse our privileges of using His creation, as to swallow that which injures our every faculty, only for the purpose of gratifying our appetite. The appetite is given us for a good purpose, and we have no right to deprave it with harmful indulgences.

Who wants to be under the influence of liquor when the Lord comes? We need all our faculties to serve Him here and to be ready for Him when He comes. We need them all to resist that evil one who strives so desperately to destroy us. We dare not indulge in those things which dull our mind, break down our physical bodies, and worst of all, sear our conscience. When we perceive our weakness to do good, we are impressed that we have little enough in the way of human faculties without marring through indulgence those which God has given us.

Oh Christian friends, we cannot afford the price of indulgence in strong drink. We dare not even "take a chance" with moderate drinking. The risk is too great of losing out, or worse, causing some one else weaker than we, to lose their way to salvation. What if most moderate drinkers do not fill a drunkard's grave, are we not responsible for the one out of ten or one out of fifty who do go wrong because of our example and influence? If alcohol were necessary for our existence as food is, then the matter would be quite

different, but even the most ignorant would hardly make such a claim.

The Only Safe Course

Total abstinence is the only safe, God-approved course. Moderate drinking is a fool-hardy risk, and a sin. Drunkenness is a crime against God, against our fellow men, against ourselves. Dear reader, will you go all the way and touch not another intoxicating drink?

Eureka, Ill.

"WHAT IS TRUTH?"

By J. B. Moyer

For the Gospel Herald.

When children tell what they know about some incident that has made trouble in the family or among their playmates they are usually enjoined by their arbiters to tell nothing but the truth. When people testify in court they are put under oath or affirmation to "tell the truth, the whole truth, and nothing but the truth." But in neither one of these cases is this title word used in the sense implied in the above title subject.

This is the question that Pilate asked after Jesus had told him that He had come into the world to bear witness unto the truth (Jno. 18:37). In Luke's Gospel we are told that Herod, who had shared responsibility with Pilate in our Master's trial, was very glad to see Jesus, for he had heard many things concerning Him (Luke 23:8). We may assume that Pilate had also heard much about Jesus and about His miracles and doctrine; and, perhaps as an administrative officer, he wanted an "opinion" from Him on this world-wide question to which a number of conflicting answers had already been given by different ones that professed to know the truth.

Truth was the substance of practically all pagan philosophies and the essence of the mythologies of the different tribes and nations of the ancient world. It is also the essence of our Bible. But theirs was a delusion, while ours is a reality. Theirs came by reflection; ours came by revelation. Theirs came from men of strong mentality; ours came through men of deep spirituality. Theirs was elaborated on earth; ours was allocated from heaven. Theirs came from men who were feeling their way through an uncharted field; ours came through men moved by the Holy Ghost, leaving the Bible as our charted field.

With children the word truth may imply nothing more than speaking truthfully about the things that have happened. Later in life they learn about a different kind of truth, and that science is the main avenue that leads to it. These and a number of other uses of this word may lead to a pos-

sible confusion at first, and also to the question as to which one should have the preëminence. This question may be easily answered by all orthodox Christians, but may we be pardoned for saying that the multiple constructions in which the word truth appears in the Bible present some interesting questions whose meaning is not quite as easily obtained. See Psalms 85:11; John 14:6; 18:37; Isaiah 42:3; Jeremiah 5:3; John 1:17; 17:17; 16:13; Psalm 91:4, etc.

In our first reference David said, "Truth shall spring out of the earth, and righteousness shall look down from heaven." In the second reference Jesus said, "I am the way, the truth, and the life," etc. While we do not aim to give positive answers to the complex meaning hidden in some of these references, it might be in place to suggest that since the body of Jesus Christ came from the earth by assimilating some of its elements which His blood had first held in solution, truth sprang from the earth and became a reality in that manner.

In the third reference, which was already partially and indirectly quoted, Jesus said, "To this end was I born, and for this cause came I into the world, that I might bear witness unto the truth. Every one that is of the truth heareth my voice." In this prophecy we take it that in another sense He came into the world to make the prophecies concerning Him true by fulfilling them.

Going back to pagan records, having in mind these prophecies concerning the coming Messiah, who was the Truth, it is interesting to note that they too contained some predictions (but they were quite vague) that some super-man or one of their gods might some day appear among them and give them the truth. But truth came first to God's chosen people, not as a super-man or pagan god, but in and through the Son of God.

Speaking in contrasting terms, we want to say that Biblical truth is always conducive to the best interest of humanity and can have no other effect. Scientific truth may be a priceless boon to mankind, and it may also be a curse, if it is differently applied. Scientific truth needs to be constantly revised and supplemented as new facts are being discovered and old ones discarded. But Biblical truth needs no revision nor supplementary edition. The "whole truth and nothing but the truth" has been on record more than eighteen hundred years. It was not given in court or conventions, but by individuals, standing on holy ground, as it were, when the inspiration came upon them.

In further discussion we shall now leave all foreign types of truth in the background, for after all, there is but

(Continued on page 1078)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Canton, Ohio

(1939 Third St., S. E.)

Dear Herald Readers:—March 2-4 we had an interesting and profitable Bible conference at our church. Live messages from the Word were brought to our attention. The conference was largely of a prophetic nature. The attendance and the interest were good. Brethren S. E. Allgyer and O. N. Johns were the instructors. We are now looking forward to a Christian life conference to be held during the fore part of April. More definite announcement shall be made later.

There has been quite a lot of sickness among our attendants during the past two months. Some of the S. S. children have been out because of measles and whooping cough. While some of these have returned, others are still out.

We are glad to have had with us during the past weeks Bro. D. Walter Miller of Plain City, Ohio. His presence and help has been an encouragement to the work here. We would be glad to have more young people who are consecrated to the Lord help in the work here.

Brethren Harry Mumaw and Alvin Hostetler recently preached here in the writer's absence. We are glad for their help.

Recently two have been received into our congregation by letter, and one by confession.

We wish to acknowledge receipt of provisions and clothing from the following during the months of January and February:

Provisions	
Crown Hill Cong.	\$27.66
Harry Belden, Canton	.60
Friends, Canton Cong.	.18
Fannie Hershberger	.60
Becher's Dairy Farm, Beech Cong.	10.69
Sonnenberg Cong.	78.40
Clothing	
Sonnenberg S. C.	\$7.45
Sonnenberg Cong.	5.00
Walnut Creek Girls' S. C.	1.20
Bethel Cong. S. C.	4.50
Oak Grove S. C.	4.20

Wm. G. Detweiler, Supt.

March 12, 1934.

Columbia, Pa.

(Fourth & Mill Streets)

Greetings in Jesus' Name:—The work at this place continues with good interest. The various services are all well attended.

The monthly Bible conference was

held March 3 and 4 with Bro. Christian K. Lehman of Habecker's congregation as instructor, covering Rev. 11-16. May God bless the messages presented to us in a very inspiring way. At the close of the afternoon service a number of brethren from Millersville sang a few selections, and then went to sing in a number of homes in the town, which was greatly appreciated. May God bless the message in song. The Lord willing, the next monthly conference will be held March 31 and April 1, with Bro. J. B. Smith, Elida, Ohio, as instructor. The theme will be, "Harmonies of the book of Revelation and Daniel." The meetings will continue every night the following week. Pray for the work, and come and spend some time with us.

On Feb. 13 Bro. Sem Eby and Bro. Harry Shreiner came to the Mission and audited the accounts for the past year.

On Feb. 19 twenty-four brethren from various congregations gathered at the Mission and repaired shoes for the needy ones who come to the services. The Lord willing, seven brethren have planned to come on Monday afternoon March 19 to again do the same work. May God richly bless them.

The brethren who preached for us during the past month have been Bros. John H. Mosemann, William Martin, Hiram Kauffman and C. Z. Martin.

The boys' meeting was held on Mar. 1 with Bro. J. L. Rutt present. He told about the boys of South America. 33 boys were present.

The girls' meeting was held last evening, March 13, when Sister Alva Martin spoke on the "Christian Home." A number of the mothers came to the meeting, 29 being present. The next meeting is planned for April 10. May God richly bless these meetings for the teen age.

Visitors at the Mission have been Bro. and Sister Noah H. Mack, Sister Mary Wiker, and Bro. Martin Stauffer.

At present a number are under instruction. Pray for them, that they may have a real experience of Christ in their lives. Satan is continually busy seeking to overthrow and lead astray.

Last week, in our prayer meeting, we were privileged to have Bro. and Sister Smuck and two of their children and Bro. Raymond Shearer from the Lancaster Mission present with us. Visitors are always welcome.

On Sunday evening, March 11, counsel meeting was held. Peace was expressed by all. "Behold how good and how pleasant it is for brethren to dwell together in unity!"

We want to thank all the brethren and sisters who come and help in the various services from time to time. Continue to pray for the work.

Yours "Till He Come."

Gertrude M. Lefever.

March 14, 1934.

Iowa City, Iowa (609 Riverside Drive)

Greeting Gospel Herald:—We are indeed thankful to our heavenly Father for His blessings on us in Iowa City. Weather has been beautiful, and in spite of much sickness attendance has been above the average of a year ago. One by one the Lord is touching hearts, and they are responding. One dear young brother voluntarily asked the Church to pray for him that he might have victory over tobacco, and he says he has no desire for it now. Praise the Lord.

Two young boys 14 years of age are now under instruction—one whose parents are not Christians, but his mother has said she is thinking seriously of doing the same. Will you pray for them?

The Mission has had its first death among our members, but we are glad our sister's testimony was sure in Him.

We were favored with a special program by West and East Union congregations, and Bro. Joe Gingerich of Detroit Lakes, Minn., so kindly favored us with a message on his way home. Thanks. Come again; and may the Lord bless, is our prayer.

Since the Mission car is no longer fit to be used we are rather crippled to do as much visitation work as we feel ought to be done. It is hard to keep some of the boys and girls in regular attendance at Sunday school, as some very small children have as far as three miles to come and there is no way but walk. And you know if fathers and mothers do not feel the need for them to come as they ought, it makes it very hard for all.

We heartily thank all for their support in prayer, food, clothing, and finances. If the Lord directs, will you help us to meet our needs in His work at Iowa City?

Sincerely,
March 14, 1934. The Workers.

Marietta, Pa.

Dear Herald Readers, Greetings in Jesus' name:—As we think of our work and the field here our minds are drawn to the words of David in Psalm 121 where he said, "My help cometh from the Lord, which made heaven and earth." Had we been looking anywhere else for help our faith would fail, but we know that there is nothing too hard for the Lord. There is so much sin and wickedness in this town, and at times it looks as though the good is being overcome by the evil. We are glad for the promise that where sin abounds grace does much more abound. We have seen this proved among our people here. Surely the Lord never allows those that put their trust in Him to be overcome by evil. He is not only able to save but is also able to keep.

The work is going on as usual. The interest in the different meetings is

good. A number because of sickness are not able to attend the meetings. Sunday morning, March 11, counsel meeting was held. Bro. Simon Garber had charge. Others who preached here are Bros. Noah Risser, Samuel Frey, Benj. Keener, William Martin, Ira Miller. May the Lord reward them for their service.

Will you ever remember the work in your prayers?

In His service,

March 16, 1934. Cora Smith.

ARGENTINE WEEKLY NEWS LETTER

(Feb. 14)

By Mary F. Snyder

Dear Gospel Herald Readers:—This week we have interesting news to send from our Investigating Committee on tour at present. The purpose of this tour is to investigate unoccupied fields for Gospel extension work in the north and westerly provinces. It was decided by the North American missionaries at the 1934 Mission Council, that the families Lantz and Weber should make this tour in their autos. They left on Jan. 31.

Feb. 2 the Webers write us the following, from San Luis, prov. of San Luis: "Had dinner in Justo Daract (small town). We inquired if there were any evangelicals living in this town. We found that a family of believers (Nunez) lived next door to the garage. They conducted a Sunday school in their home. This family seems very devoted in the Lord's work. They became Christians in Meridiano Quinto and were baptized there 4 years ago. Are still very faithful."

Bro. Rutt's will be pleased to receive this news, as this family was converted while they held Gospel services in that town.

Feb. 1, San Luis: "Arrived. The streets are so narrow here. The atmosphere is nice here in the mountains. Lewis and I slept out in the open air near the pigeons, dogs, cats, and chickens. Yesterday we met a believer in the market. We had a prayer meeting at night. This evening we expect to have a preaching service in the home of one of the believers. The people here would surely like to have some pastor. They do not even have a Sunday school."—Sister Weber.

Feb. 7, Cordoba: "We have arrived in the hilly province of Cordoba. We had a conference with Mr. Clifford and Mr. Furniss, the latter of Santiago del Estero, and have come to the conclusion not to go up to the La Rioja, Santiago, and Tucuman. We are planning to investigate in the vicinity of Rafaela, then to Santa Fe and hope to be in Rosario by Monday the 12th. It is

a very hot trip, with all kinds of roads and scenery."—Bro. L. S. Weber.

Feb. 7, D. P. Lantz writes: "Arrived at Cordoba after 2 days of hard traveling over from San Luis across the country, roads with mud holes, sand, stumps, mules, cows, sheep, goats, and charcoal wagons."

From Pehuajo station, Bro. Shank writes: "Webers are still away. We hope to see them back soon. The meetings are very well attended, as usual, though the carnival seems to have a bad effect on the newer converts. They do not attend so regularly."

"Sister Zagami and two small children spent the week end with us. They return to Madero this P. M. I was in Madero one afternoon this week getting acquainted with my parishioners. I was also in Guanaco for the same purpose on Friday. We are trying to get things into shape for the opening of the schools."

Bro. Hershey now writes about the tent work: "We are in 30 de Agosto with the tent. Meetings are fairly well attended. Last night 10 confessions. Pray for these meetings. Wednesday 14, we shall go to Tres Lomas; from there to Maza, and then on to Santa Rosa after."

One of the families of believers in this town had a very strange experience. At the opening of the service the other evening, a man came to the tent to inquire for the family, Garcia, if they were in the tent. Upon knowing that they were, he left. When the Garcia family returned home that night, they found the house in a terrible condition. Robbers had entered and taken personal clothing and bedding to the value of 124 pesos. The following day this same inquirer was taken prisoner, and is suspicioned of being the thief. The result is many people are afraid to leave their homes at night unguarded. Surely the Devil is subtle in his attacks to keep people from receiving the Gospel.

America, F. C. O., Argentina.

LETTER FROM EAST AFRICA

Mwanza, Tanganyika Territory,
East Africa, Feb. 7, 1934.

Dear Gospel Herald Readers:—

Those interested in following our journey on the map, will find Mwanza located at the extreme southern tip of Lake Victoria. Mwanza, the capital of Lake Province, is 762 miles inland from Dar es Salaam, and about 4000 ft. above sea level. Lake Victoria, discovered first (for white men) about 1860, by an Englishman named Speke, long vied with Lake Superior for reputation of being the world's largest body of fresh water. (Lake Superior is now conceded to be a trifle larger in area.)

Bro. Stauffer and I have been guests of the African Inland Mission folks for

the past two weeks. This mission began work in this area about twenty-seven years ago, and now has six flourishing stations extending from Mwanza and Nasa south for about 150 miles. We spent four days at Shinyanga, from which center radiates their strongest influence. Here Dr. Maynard supervises a medical center composed of four hospitals (one each for men, women, Asiatics and maternity) and a leper asylum, in which are 300 or more inmates. At Shinyanga is also an orphanage, and a central school, which in turn serves numerous village or "Bush" schools in the surrounding country. From Shinyanga we came to Mwanza, where are located Rev. and Mrs. Sywulka who in point of service are the oldest AIM workers on the field. The Sywulkas came to Tanganyika in 1909, from Kenya Colony, where they had served several years under the Board of the U. S. Defenceless Mennonites. After this Board transferred its efforts to the Congo, they attached themselves to the AIM. Rev. Sywulka, besides being in charge of extensive outstation and village school work, has particularly served the Mission in the field of languages and Christian literature.

From London on, those interested in Africa's spiritual needs and in our proposed Mission, had pointed out to us the particular and urgent needs of the territory, lying east of the region occupied by the African Inland Mission. We were, therefore, interested in seeing first-hand some of the work done by this Mission, as well as concerned in knowing their attitude towards us as prospective mission neighbors. Their hearty and enthusiastic reception of us, their acceptance of the idea of this new mission in contiguous territory, as a definite answer to their intercessions for added forces to occupy this area, their helpful counsel and offer of coöperation in helping us during the difficult beginnings, were all added evidences that this is the field where the Master wills us to establish our witness. After being assured by the local provincial government officials of their favorable attitude, and in fact urged by them to locate in Musoma District, we began plans for the prospecting tour into that area for locating the Mission site. As we entered into prayer together regards these next steps, Rev. Sywulka felt led to offer himself, to help us in this in whatever way we should suggest. His many years itinerating experience in these parts, his knowledge of the languages, the fact that he had helped in picking the sites for most of their own stations, as well as his manifest burden for bringing the Gospel to this area east of them, made us most happy in accepting this offer as a direct answer to our petitions.

(Continued on page 1081)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalm 128:3.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

A RECENT SCENE OF A LOVING MOTHER'S DEATH-BED

Dying, still slowly dying,

As the hours of night rode by;
She had lain since the light of sunset
Was red on the evening sky.

'Till the middle watches

As we softly near her trod,—
When her soul from its prison fetters
Was loosed by the hand of God.

One moment her pale lips trembled
With the triumph she might not tell.
As the sight of the life immortal
On her spirit's vision fell;
Then the look of rapture faded,
And the beautiful smile was faint
As that in some convent picture
On the face of a dying saint.

And we felt in the lonesome midnight,
As we sat by the silent dead,
What a light on the path going downward
The feet of the righteous shed
When we thought with faith unshrinking
She came to Jordan's tide
And taking the hand of the Savior
Went up on the other side.

—Sel. by Emma R. Denlinger.

MY GARDEN

In these days of gardens and garden-making, when many of us are cultivating the flowers our Grandmothers cared for and loved, and what to grow and how to grow it are matters of daily increasing thought, you may be interested to know how a garden was laid out and planted by one who could not even see the flowers.

This garden lies in a darkened room. No sunshine falls upon it, no pale moonlight floods its fragrant blossoms, and even the breezes must be tempered ere they are welcomed; but it grows and thrives and gives a world of comfort and pleasure.

Come and walk with me through this garden of mind. Here you will enter through the wide gateway of imagination. Let us wander down the central path. It is firm and hard because it is made of Grit, and on both sides are lovely flowers in bloom. Here is a large bed of Patience, the coloring is always soft and gentle; there, a bed of beautiful, bright blossoms of Hope; nearby the sturdy, vigorous plants called Courage, climbing high on steadfast poles; and that dear little vine running close to the ground, in and out among the other flowers, is known as Cheerfulness. There is a small hot-bed in that southerly corner where I raise Smiles, because, as you well know,

very often it happens that they have to be forced. Down at the end of the path trickles a tiny fountain. It sings a trusting little song and in its shining pool, I wash away my fears and tears.

See what a high fence I have built around my garden. It is made of Determination, with good stout posts of Perseverance. This protection is absolutely necessary to keep out the Grumble Vine, an annoying, persistent weed, doing no end of harm, which grows just outside and is continually trying to creep in. It runs along on a sort of Fretwork on its own devising, and once it became so strong, pushing that it actually broke down a portion of the fence and crept into the garden. I repaired the break with a good piece of Pluck, and cut down the vine. Alas. The root is always there, although I am watchful that the tendrils rarely get over the barrier.

Outside my garden grows a large tree, in appearance something like a Weeping Willow; it is called the tree of Discouragement, and often casts a shade over my beds of beautiful flowers. Occasionally, just at night fall, a big black bird comes and sings in the branches; it is known as the Complaining Bird and makes its nest in the swamp of Self-Pity. It does not come very often and if I refuse to listen, it flies away.

The only implement I have used in my garden is an Iron Will. Let me gather for you a nosegay of Patience, Hope, Courage and Cheerfulness. You will see that I always tie the blossoms together with a string of Good Resolutions. You, too, can enter through the same gateway and make a beautiful garden of your own, but you must plant and cultivate the flowers yourself.—Ada Stewart Shelton.

THE HOME AND CHRISTIAN EDUCATION

No influence for building strong character has the advantages which the home possesses. No institution traces its ideals in religion, culture, and education so indelibly upon the mind of the child as the home. If that ideal is low and vulgar, years are often spent by the child after maturity in erasing the evil effects. If the example has been high and worthy, the storms of many winters can hardly erase the power of these good and worth while beginnings. Desirable attitudes toward life and its problems are made doubly sure when prayer and Christian faith have had their proper place in every home situation.

The following lines from a biography such as John Ruskin's "Praeterita" reveal a home influence which produced a man of vision and power: "I had been taught the perfect meaning of peace, in thought, act, and word.

I never had heard my father's or mother's voice once raised in any question with each other; nor seen an angry, or even slightly hurt or offended glance in the eyes of either. I had never heard a servant scolded . . . I had never seen a moment's trouble or disorder in any household matter; nor anything whatever done in a hurry . . . I had no conception of such a feeling as anxiety. I had never done any wrong that I knew of—beyond occasionally delaying the commitment to heart of some improving sentence, that I might watch a wasp upon the window pane, or a bird in the cherry tree; and I had never seen any grief.

"Next to this quite priceless gift of peace, I had received the perfect understanding of the natures of obedience and faith. I obeyed word, or lifted finger, of father or mother, simply as a ship her helm; not only without idea of resistance, but receiving the direction as a part of my own life and force. . . . And my practice in faith was soon complete; nothing was ever promised me that was not given; nothing ever threatened me that was not inflicted, and nothing ever told me that was not true . . ."

Merlin G. Smith.

"WHAT IS TRUTH?"

(Continued from page 1075)

one kind, if taken in the Biblical sense. This kind, if followed, would ward off all future depressions and speedily and effectively cure the one that is now upon us. Some one who knew the truth has wisely said that the only "NRA" we need is:

"Nearness to God,
Repentance of sins,
Activity for the right."

For a right conception we want to think of truth as something that is absolute. In other words, we think of it as something that is independent, resting on its own pedestal; something that cannot be deflected and isn't subject to any revision, inflation, fluctuation, or any time-limitation. "Heaven and earth shall pass away, but my words shall not pass away," said our Savior in Matt. 14:35; and we know that His word is truth.

The poet, William Cullen Bryant, meant well, no doubt, when he said, "Truth, crushed to earth, shall rise again." But truth, although it may be disregarded or cast aside, cannot be crushed, for it is immutable, invincible, and invulnerable; but the sum total of all these terms and all others that are applicable are already embodied in that one word **absolute**, if we give it its full meaning. So we shall "rest the case" by simply saying again, **TRUTH IS ABSOLUTE.**

Elkhart, Ind.

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE GOSPEL OF THE KINGDOM

OUTLINE STUDY

Lesson For April 1, 1934.—THE RISEN CHRIST.

Lesson Scope.—Jno. 20:1-16.

Lesson Text.—Jno. 20:1-16.

Time and Place.—A. D. 30, near Jerusalem.

Leading Characters.—Jesus Christ, Mary Magdalene, Peter, John, angels.

Golden Text.—If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.—Col. 3:1.

Points for Meditation.

1. The spirit of devotion.
2. The resurrection of Christ.
3. The power of God.
4. "Many infallible proofs."
5. Triumphant faith.
6. Our coming resurrection.
7. The meaning of Easter.

Introductory Thoughts.—Christ in the tomb has the appearance of defeat. But there were other evidences which convinced even the Roman centurion and they that were with him that "truly this was the Son of God." Among those who had not lost faith in Him as the Lord was a little group of consecrated women who took their first opportunity after the Jewish Sabbath was over to hasten to the sepulcher to anoint the body of Jesus. On the way they reasoned among themselves, "Who shall roll us away the stone?" But when they arrived at the sepulcher they found that question already solved. There appeared an angel from heaven who rolled away the stone, overawed the keepers at the tomb, and when the women arrived he informed them that the Lord whom they came to anoint had arisen. He reminded them of the prophecy that Christ should go before His disciples into Galilee and told them to go and tell the disciples what had taken place. The women started immediately to bring the disciples word. Evidently Mary Magdalene turned back after they had gone part of the way and returned to the sepulcher, and it is here that our lesson narrative begins.

LESSON COMMENTS

Peter and John at the Tomb (2-10).—No sooner had Peter and John been informed that our Lord had risen from the tomb than they hastened to the sepulchre to find out for themselves whether the news was reliable. John was the first to reach the place, but Peter was the first to venture in. They found the sepulchre empty and the grave clothes were there. Of John especially it is said that "he saw, and believed." But where the Lord had gone was still a mystery. Finding out all they could, they "went again unto their own home."

Mary Rewarded (11-16).—It was here that the faith and devotion of Mary shone out in its brightest light. Her heart was sore distressed. She "stood without at the sepulchre weeping." And stooping down to look into the sepulchre she saw two angels. "Woman, why weepest thou?" they asked. "They have taken away my Lord," she replied. The empty tomb did not satisfy her. The fact that at this time she took it as a matter of course that

somebody had removed His dead body showed that she did not grasp the full meaning of His death and resurrection any more than the disciples did. But she had no notion of giving up until the mystery of His whereabouts was solved.

The fact of her seeing angels throws some light on the situation and holds out grounds for hope. Perhaps if Peter and John had felt the burden as Mary did, they too might have seen and conversed with angels. But this part of the narrative, perhaps, means more for us than it did for Mary. It gives us something to think about concerning the ministry of angels. It gives us to understand that when we are in the presence of angels the Lord is not far away.

Mary's next experience was that she actually saw the Lord. But she as yet knew not that it was the Lord. For some reason her eyes were holden, so that she did not recognize Him. "Woman, why weepest thou?" said the risen Lord. Supposing Him to be

the gardener, she replied, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Then another word, and Mary understood. The familiar sound accompanying the word, "Mary!" made her understand who it was that was speaking to her. She gave Him prompt recognition, calling Him "Rabboni, which is to say, Master." The mystery was solved, Mary's faith had been rewarded. And Mary once more understood, as we may all understand, that whoever seeks the Lord in sincerity and in truth will be rewarded in seeing Him and knowing Him. It was her precious privilege to be the first to see her Lord after His resurrection.

This was but the beginning of His appearance in the presence of His disciples. Several times during this day, and a number of times after that, Christ appeared to His disciples, completely driving away their gloom and doubts, and "shewing himself alive after his passion by many infallible proofs." In the resurrection of Jesus, His subsequent appearances, and finally His glorious ascension, we have some among the most thrilling events of His life.—K.

Bible Meeting Topic

THE REALITY OF THE RESURRECTION.—I Cor. 15:1-28

Topic for April 1

MOTTO

"He which raised up the Lord Jesus shall raise up us also by Jesus."

OUTLINE STUDY

I. Examples of Power in Restoring Life to the Dead.

1. The Widow's son.—I Kings 17:22.
2. The Shunammite's son.—II Kings 4:35.
3. The dead man who was touched by Elisha's bones.—II Kings 13:21.
4. Jesus' power.—Matt. 9:25; Luke 7:15; Jno. 11:44; Acts 9:40.

II. Proofs of Christ's Resurrection.

1. He was really dead.—Jno. 19:33-37; Matt. 27:57, 58; Mark 15:44, 45; 16:1; Rev. 1:18.
2. He left the tomb.—Matt. 28:6; Mark 16:6; Luke 24:3; Jno. 20:1, 2.
3. He was seen alive.—Jno. 20:14, 16, 27; Luke 24:37-43; Acts 1:3.
4. His promises have been realized.—Acts 1:8; 2:33.
5. The Gospel continues to be a power when accepted.—Rom. 1:16.

III. The Believer is Sure of a Resurrection of Glory.

1. Christ's sacrifice is accepted.—Rom. 4:35.
2. The believer is accepted.—Rom. 8:34; Heb. 7:25.
3. The believer continues to receive grace and power.—Eph. 1:19-22; Heb. 4:16.
4. The Word assures us.—Jno. 6:39, 40; Phil. 3:20, 21.
5. The Spirit bears witness.—Rom. 8:16-25.

IV. The Unbeliever is Sure of a Resurrection of Damnation.

1. Jesus declares it.—Jno. 5:25-29.

2. The Spirit reveals it in the Word.—Dan. 12:2; Rev. 20:12.
3. As sure as Christ's resurrection.—Acts 17:30, 31.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Resurrection."
2. People Restored to Life to Die Again.
3. Tell the Story of Lazarus.
4. Tell the Story of Jesus Risen from the Dead.
5. What Promises, for Saints, of Everlasting Life.
6. What Does the Sinner Receive in His Resurrection?
7. Blessings That the Resurrection Brings to Us.

For Seniors.

1. The Proofs of the Resurrection of Christ.
2. The Assurance of the Resurrection of Saints unto Glory.
3. The Certainty of a Resurrection to Judgment of the Sinner.
4. What a Knowledge of the Resurrection Should Effect in Us.

PERSONAL THOUGHT

Why be ignorant of a reality which affects my eternal welfare? Let us get acquainted with the reality of the resurrection.

SEED THOUGHTS

The best answer any one can make when questioned for proof of the resurrection of the Lord is the humble, but irrefutable one: "Christ liveth in me."—J. Steward Holden.

Satisfied

When I shall wake in that fair morn of morns,
After whose dawning night never returns,
And with whose glory day eternal burns,
I shall be satisfied.

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THURSDAY, MARCH 22, 1934

Field Notes

A meeting of the Executive Committee and bishops of the Southwestern Pennsylvania Conference district was held at the Weaver Church near Johnstown, Pa., on Saturday of last week.

Bro. J. B. Smith of Elida, Ohio, is expected to be with the congregation worshipping at the Columbia, Pa., Mission over the week-end of April 1. Subject, The Harmony of the books of Daniel and Revelation. Com.

Bro. S. E. Allgyer, field worker of the Mennonite Board of Missions and Charities, was expected at the Chicago Home Mission over last Sunday, and to attend the Executive Committee of the Board at Elkhart on Monday.

Bro. D. S. Krady, superintendent of the Vine Street Mission, Lancaster, Pa., writes us: "Bro. J. B. Smith of Elida, Ohio, will be with us ten nights, studying the book of Revelation, beginning March 21. All welcome."

The congregation at Hanover, Pa., will hold an all-day Sunday school meeting on Ascension day, May 10, if the Lord permits. The speakers will be S. G. Shetler and Walter Charlton. Every one is cordially invited. Com.

Bro. Lloy Kniss and family are now located in Ft. Wayne, Ind., where Bro.

and Sister Kniss are in charge of the Mennonite mission in that city—pending the time when they are to return to India to continue their mission work there.

The brotherhood at the Kansas City Mission is looking forward to April 12 to 15, at which time Bro. E. M. Yost of Greensburg, Kans., is expected to assist them in a Christian life conference. Everybody welcome at this meeting.

Bro. J. D. Mininger of Kansas City, Kans., while en route to Scottsdale, filed an appointment at the Ft. Wayne, Ind., Mennonite mission on Thursday evening of last week and performed a similar service at Bethel Church near Wadsworth, Ohio, on Friday night.

Monday of this week was the time set for the regular meeting of the Executive Committee of the Mennonite Board of Missions and Charities, at Elkhart, Ind. We hope to be able to print some important announcements from this Board in next week's Gospel Herald.

The book, "My Flight From Soviet Russia," by Bro. A. Kroeker of Mountain Lake, Minn., and published by the Mennonite Publishing House a few years ago, is in considerable demand. A book firm in the Middle West has recently ordered one hundred copies, and a well known missionary in India had a copy sent to the viceroy and to each of the twelve highest civil officers of India.

A series of meetings was started at the Scottsdale Mennonite Church on Sunday, March 18, with Bro. J. D. Mininger in charge. Arrangements have also been made to hold a Bible conference beginning Good Friday and closing on Sunday evening, April 1, with Brethren J. D. Mininger and Chester K. Lehman as instructors. The prayers of God's people are solicited in behalf of these meetings and visitors from other congregations invited.

A District Summer Bible School Conference is planned to be held at Springs, Pa., on Friday evening and all day Saturday, April 6 and 7. The conference is promoted by the Executive Committee of the Southwestern Pennsylvania Mennonite Sunday School Conference in the interest of the Summer Bible School work in the district and adjoining sections. All interested within or without the district will kindly consider this notice a hearty invitation to attend this conference. Address A. J. Metzler, Manton, Pa., for further information, or for a copy of the program.

The Summer Bible School Manuals.

—Steady progress is being made in the preparation of the Summer Bible School curriculum. It is planned to have ready for this summer's use every one of the ten teachers' manuals that comprise the course. Those intending to have a school this summer should place their order at once for the Manuals, so that these may be mailed as they are being completed. The last Manual will likely not be off the press before some time in May. It is therefore important to place your order early.

A special circular on Summer Bible School supplies and material containing also a brief outline of the curriculum may be obtained from the Mennonite Publishing House.

Send all orders to Mennonite Publishing House, Scottsdale, Pa.

Summer Bible School Committee
—Editor.

Correspondence

Edwards, Mo.

Dear Herald Readers:—During the past week we were privileged to have Bro. J. R. Shank and wife with us for three nights. We enjoyed a rich spiritual feast each evening. Two were received into church fellowship by water baptism. The one, a young man, has been suffering for over three months from a wound in his one foot, which he received from an accidental discharge of the gun while out hunting. The other, his sister, had confessed Christ during the meetings here last winter. Others are counting the cost. Will you pray with us that they may have the grace to turn to the Lord before they have gone so far in sin?

Sister Esther Detwiler, one of our faithful S. S. teachers, will be leaving us in a few weeks, as her school will soon close. We will miss her so much, and would be glad for some one to take her place during the summer.

No relief work has been given to our community, so we have appreciated the interest and help of several sewing circles. With the coming of warmer weather we are hoping for an increased attendance at Sunday school.

Because of discontinuing the Sagrada post office our address is now Edwards, Mo.

Continue to remember the work in the hills of Missouri before the Throne. March 12, 1934. Ida Brubaker.

Breslau, Ont.

(Cressman congregation)

Dear Readers of the Gospel Herald:—On Feb. 18 a group from the Ontario Mennonite Bible School gave a program at our young people's meeting. The subject, "Our Responsibility for

Knowing the Word" was discussed by Sister Irene Shantz from New Hamburg, Ont., Sister Edna Musselman from Elmira, Ont., and Walter Mac Dowell from Markham, Ont.

Bro. Howard Stauffer and his family have been spending some time in our community. Brother Stauffer and Sister Edna Brubacher have been attending the Bible School in Kitchener. We have very much appreciated their stay with us and wish them God's richest blessing as they return to their home in Duchess, Alta., in the beginning of April.

On Sunday morning, March 4, the vote was taken in our congregation for a deacon. On March 11 a very impressive service was held. The Bishop brethren, Moses Brubacher and Jonas Snider, were in charge of the service. Bro. Alson Cressman was chosen by lot, and was ordained by Bro. Jonas Snider. Will you pray for Bro. Cressman as he assumes the responsibilities of his new office? May we all be faithful stewards in the Master's vineyard, so that the Lord may be able to use us to win souls into His kingdom.

March 13, 1934. Cor.

Leo, Ind.

Dear Herald Readers:—"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

For He satisfieth the longing soul, and filleth the hungry soul with goodness.

All the gloom and pessimism that are overshadowing a large portion of the human family could be dispelled by a saving acquaintance with Christ and God.

The Lord has been richly blessing us as a group with health.

Feb. 4, our Bishop, Bro. Oscar Hostetler, worshiped with us and received seven by water baptism. Three others were reclaimed.

March 11, Bro. Clarence Bontrager of Yoder, Kans., gave us the evening message, using as a theme, "Filling the Gap." He portrayed the need of consecration on our part, so that God may use us in filling the gap in the work of saving souls.

Several of our sisters attended the Bible School at Archbold, Ohio. They were well pleased with the work.

Mar. 15, 1934. Jos. S. Neuhouser.

Wakarusa, Ind.

(Holdeman congregation)

Herald Readers, Greetings:—At the business meeting held on New Year's day, the following church officers were elected: Trustee, Maurice Gongwer; Treasurer, George Weldy; Chor., J. I. Weldy; Ushers, Forrest Metzler, Glenn Bixler; Church Cor., Bertha Yoder; Libr., Laura Shaum; Member of

Indiana-Michigan Mission Board, Bro. Silas Weldy; Associate Members, Abner Brown and Amos Hartman; Del. to State S. S. Conf., Clarence Smeltzer.

A Bible conference was held here from Jan. 10 to 12 inclusive. Bro. Claude C. Culp of Chief, Mich., Bro. Homer North of Nappanee, and Bro. David Yoder of the Olive congregation were the brethren who discussed the subjects of the conference. Bro. Ray Yoder of the Salem congregation was here and preached for us Saturday evening, Sunday morning and evening. The congregation was well represented and greatly blessed during the conference.

On Sunday morning, Feb. 11, Bro. Joe D. Hartzler of Flanagan, Ill., preached for us. Text, I Pet. 3:15.

Our hearts are saddened because of the death of Bro. Henry Weldy, who passed away Sunday morning, Feb. 25. Our loss is his eternal gain. May the Lord comfort the widow and children.

Monday evening, March 12, Bro. D. A. Yoder was here and preached for us.

Tuesday evening, March 13, Bro. S. G. Shetler of Hollsopple, Pa., began a series of evangelistic meetings at this place.

Pray for the work at this place, that the Lord may bless the congregation and that whatever is done may be done to His honor and glory.

March 17, 1934. Cor.

We are the front. When the army of the Lord wins the battle against sin, God gets the glory.—Lloy Kniss.

LETTER FROM AFRICA

(Continued from page 1077)

After three days spent in arranging his own work for this absence from it of from several weeks to a month, during which we helped in assembling the equipment, and in purchasing some additional equipment for Bro. Stauffer, they were in readiness to leave, and did so by Indian Lorrie yesterday afternoon. They planned to stop for the night at Nasa, the farthest AIM station. This is rainy season here. If they find roads passable, they plan to use the Mission auto from there to Musoma, another hundred miles north along the Lake's eastern shore. At the end of auto possibilities they will take to bicycles and porters. The object is to find a location for a suitable mission site as near as possible to the town Musoma, keeping in mind health requirements, accessibility to the folks to be reached, roads, etc., etc. After choosing a site, application for same needs to be made to the district officer, and actual occupancy can only begin after Government checks title to same and grants its approval. After entering the application, the brethren will then prospect further to get a line on

language requirements for the area to be served, and then visit together some of the native congregations and outstations located on Ukerewe Island, where there has been unusual native awakening during the past several years. The Kavirondo tribes seem to be the most prominent in the Musoma area. A grammar and a few of the Gospels have been written in the language used. From the further findings, Rev. Sywulka will work out plans for guiding our new workers in language study. The AIM policy is to study and learn the tribal language first, and after that the East African Ki-Swahili, and our workers will probably follow the same order.

In Musoma and surrounding unreached Area lives a population of around a half million pagan peoples, among whom is no Christian influence aside from the effort of five or six small Seventh-Day-Adventist stations. The natives have been described to us as hardy, virile, rather fierce-looking, and desirous of enlightenment.

Since the major purpose for my accompanying Bro. Stauffer to Africa seemed to have been accomplished, and since in the immediate further steps of locating and establishing the Mission, the experienced help of Rev. Sywulka is of so much greater importance than anything I could do, and since my further accompanying them on this prospect tour (although same would be of much personal interest) would hardly be justified in point of time and expense involved, it was felt by us all that this would furnish the logical occasion for my own visit to the Mission in India. My plans are, therefore, to sail from Dar es Salaam for Bombay on Feb. 12. From Feb. 25 to about March 20 is thus available for fellowship with our brethren and sisters in Dhamtari and vicinity. Bro. Stauffer and I plan to meet with the on-coming other three workers at Dar es Salaam from April 3 to 6, after which they come on inland to their work and I return to the home-land, expecting (D. V.) to arrive there between May 5 and 10.

There are no words adequately to express our feeling of gratitude to our Master for the marvelous way in which He seems thus far to have led this effort in establishing this witness for Him in this dark Continent. Within 140 miles of Lake Victoria, live more than twelve millions of Africa's population. Oh! the need!—physical, temporal, and above all spiritual! Which ever way one turns! How we appreciate the opportunity that seems to have come to our own Christian group, to also have a part in making Him known to a few of these remaining "uttermost parts"! In this effort the workers will continue to lean heavily on the prayer-help of the Church at home.

Sincerely,

Orie O. Miller.

Miscellaneous

NEW THINGS

New Mercies, new blessings, new light on the way;
 New courage, new hope, and new strength for each day;
 New notes of thanksgiving, new chords of delight;
 New praise in the morning, new songs in the night;
 New gifts from His treasures, new smiles from His face;
 New streams from the fountain of infinite grace;
 New stars for thy crown, and new tokens of love;
 New gleams of the glory that waits thee above;
 New light of His countenance full and unpriced—
 All this be the joy of the new life in Christ!

—Frances Ridley Havergal.

THE CHRISTIAN'S JOY

By A Sister

For the Gospel Herald.

The Christian is justified by faith and stands uncondemned before God the Father through Jesus Christ our Lord. The Christian is "a sinner, saved by grace"—the unmerited favor and love of God toward man in Christ. He is saved from spiritual death and is delivered from the penalty of sin and the power of darkness and translated into His Kingdom, having redemption through the blood. Having therefore received Christ Jesus our Lord, so we walk in Him, being rooted and built up in Him and established in the faith as we have been taught, abounding therein with thanksgiving.

This salvation is of God who comes into man to dwell. Men are born of the Spirit of God. This salvation is immediate. It is eternal. "He that believeth on me hath everlasting life" (Jno. 6:49). It is not that we merit it, not what we have done or can do, but what Jesus has done for us on the cross. The last words of the Lord Jesus, "It is finished," show that the work is accomplished for the complete salvation of the believer.

Many who have never been made partakers of divine life are trying to be Christians or to serve God. There is no such thing as **trying** to be a Christian, for salvation does not consist of good works. We must accept Jesus as our personal Saviour before the salvation of God can become ours. Then we can take our cross, follow Him, and do good works in His name which shall be accepted of God, but not till then. Having accepted Jesus as our personal Saviour, we are to keep the ordinances which He has left for us to do. Salvation does not lay in the ordinances, yet they are essential to an obedient life, and we lose nothing by observing them. "And whatsoever we ask we receive of him, because we

keep his commandments, and do those things that are pleasing in His sight" (Jno. 13:22). "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

As we enter into the thought of this wonderful love and the rich provision of His will it will serve to keep us in perfect peace with our minds stayed upon Him. He teaches us that having given us a new life in Christ Jesus through the working and enabling of the Holy Spirit indwelling the believer, He will enable him to live a life of overcoming power, Christ in you, the hope of glory (Col. 1:27).

Your body is "the temple of the Holy Ghost" (I Cor. 6:19). "If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (Jno. 14:23). If we were walking with God as Enoch walked the world would know we have been with Jesus. Why should we worry and be so much concerned about what we shall eat or what we shall drink, or wherewithal we shall be clothed? But rather, "Seek ye first the kingdom of God and his righteousness: and all these things shall be added unto us." No life can be "hid with Christ in God" without the death of self and separation from the flesh and consecration of himself unto God.

There is no one so happy in this world as the Christian, for we enjoy that sweet peace which passeth all understanding which the world knows nothing of, for they love darkness rather than light because their deeds are evil. We know whom we have believed, and that He is able to keep that which we have committed unto Him against that day.

We are aware that our lives are not coming up to the high mark of our calling. We find ourselves selfish and indifferent, and not doing for others what we might do. But this is not an evidence that the Holy Spirit has not come into our lives. It is the Spirit who is teaching us how mechanical are our prayers, how lifeless and fruitless our efforts to save others. While we pray may we ever remember our ministers, that they may be endued with power from on high to preach the Word to a dying world and edify the saint so as to learn more of Christ. "Abide in me, and I in you;" this is the way we have attained and must continue to attain till God hath perfected His work in and through us. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Tit. 2:13).

Paradise, Pa.

"Herein is my Father glorified, that ye bear much fruit."

THE URGE FOR BETTER TEACHING

By E. C. Bender

For the Gospel Herald.

When the Christian Church was about four hundred years old it fell to her lot to educate her boys and girls. This continued till about the close of the eighteenth century, when the state began to take over this work. In the early history of the state schools the Church wielded a great influence over our educational system even though the responsibility had shifted. The state seemed to recognize the importance of religious as well as intellectual education. The Bible was given much recognition. The teacher was a religious instructor. Bible stories, Bible memory gems, religious hymns and daily prayers were a part of the daily program of our early public schools.

In a subtle way the Bible has been slowly pushed out of our public schools. To-day ten states forbid the use of the Bible in their schools, and in most of the remaining states it is optional. Many of the text books have an anti-Biblical current flowing through them and many of the teachers are agnostics or atheists.

Our modern homes have also shirked the responsibility of Bible teaching. Where do we find a home to-day where a part of the daily program is Bible reading and instruction and prayer? We shall let you answer.

Simple Bible tests given to high school pupils to-day reveal a sad and shameful ignorance of God's Word. Our homes are neglecting their first duty and our public schools are becoming more and more anti-Christian. If we would save our boys and girls from agnosticism and atheism we must take our Sunday school work far more seriously than we have in the past!

The Church's great responsibility to the boys and girls of our land is to teach them the Bible. Very, very little Bible teaching comes to them by preaching from the pulpit. We must look to our Sunday schools, vacation Bible schools, and week-day Bible schools to accomplish this work. In order that these schools may successfully carry out this great work we must supply them with real teachers. Our public schools require trained and efficient teachers to teach our youth for this life. Our Church schools must prepare them for eternity and incidentally while they are doing this they also prepare them for this life. Is it reasonable that we demand the best teachers that the state can produce to train our boys and girls for this life and at the same time be so unconcerned as to how they are prepared for eternity?

There is no greater work in this world than the work of teaching the

Bible to our children from infancy through childhood and adolescence. Why are we so indifferent about it? We choose our Sunday school teachers without even giving any thought as to their Bible knowledge and much less as to their teaching ability. The only question that is raised is whether they are consistent church members; and this point is often winked at. We have been doing very little towards encouraging better training for teaching. Much less have we been doing toward giving our teachers an opportunity for better training. Is it not high time that we wake up and face the situation squarely? We look across the waters and are moved with compassion because of the millions dying in heathen lands without Christ. This indeed is sad; but is it not more heart-stirring when our own boys and girls right at our feet are growing up without knowing Christ simply because we neglect to teach them?

To be a Sunday school teacher worthy of the name it is necessary that one knows God and is in personal touch with Him and knows His Word. To know God's Word does not mean that we have a slight acquaintance with the Gospels and a vague conception of some of the great Bible accounts, but it does mean that we have a grasp of the entire Bible from Genesis to Revelation and have an appreciation of God's wonderful revelation to man. One may have this and still be a failure as a teacher because to be a successful teacher one must know the pupil and pedagogical principles as well as the subject matter. The Sunday school teacher must know his Bible, his pupils, and the laws by which all pupils learn.

Our General Sunday School Committee is becoming awake to the importance of the Church's teaching ministry and is providing Teacher Training courses to better prepare the teachers of the Church for the great task that is before them.

Parents, pastors, teachers, and superintendents, let us work together and give our boys and girls the best that can be obtained in teaching them the Word of God. Teachers, let us not be satisfied with ourselves as teachers, but let us put forth every possible effort to make of ourselves real teachers for Christ!

Martinsburg, Pa.

MENNONITE GENERAL CONFERENCE

Some time ago we published a short notice calling for responses from individuals or communities interested in the question of where the next meeting of the Mennonite General Conference is to be held. That question will probably not be decided for a few months, at least, but we are interested in find-

ing a location that meets with general approval and equipped to accommodate the crowds. To this end we invite the prayers and coöperation of all who share in this interest.

By this time the full report of our last meeting of General Conference is probably within reach of all who are interested in the general welfare of the Church. Before centering attention to our next meeting, let us make a sincere and prayerful effort to practice the many good things that were recommended in the last one. Whether it is General Conference, district conferences, or congregations that speak, their resolutions and recommendations are valueless unless put into practice. In this we have an excellent example in the way the general Church responded to the resolutions and recommendations adopted at the first Church conference on record; that described in Acts 15.

Turning our eyes in the direction of the next meeting, we would suggest that each of our committees appointed at the last meeting give diligent heed to the tasks assigned them. Submitting reports is but one of the duties of such committees. Your reports will mean more to the Cause if you will apply yourselves diligently to the task set before you. If you have any time to spare, please let this spare-time be at the close and not at the beginning of your labors. Do you belong to the class usually referred to as "busy men?" Prove it by doing some constructive, meritorious work on the tasks assigned you at the last meeting of General Conference. When you get ready to write your reports, remember that the shorter you can make these reports, and at the same time cover the ground they are supposed to cover, the better and more effective these reports will be.

Finally, we ask the prayers of all interested ones in behalf of our committee, to the end that the next meeting of General Conference may prove to be in the highest degree helpful to the cause of Christ and the Church.

Executive Committee,

per Daniel Kauffman, Moderator.
Simon Gingerich, Secretary.

HOPE FOR THE FUTURE

Against the destructive forces at work in China there is the steady, invincible power of Christianity. Christian schools were never more respected than they are to-day, and in many places more students apply than can possibly be admitted. The Anti-Christian movement has largely lost its impetus. When a group of radical students started to loot a church in Hankong, the Chamber of Commerce went in a body to disperse the group. Their testimony was, "The Christians are good. We want the Church and all it

stands for." A labor union in Hinghwa refused to allow an anti-Christian clause in their constitution insisted upon by the agitators, saying, "The Christians have ever done us good and brought blessing. If it is to be anti-Christian, we will have no labor union."

"Open doors and open hearts" is the report of every worker who carries the Gospel message through cities and villages.—Mrs. Elizabeth Brewster, in the Christian Advocate.

PSALM 117

By Lottie B. Snyder

For the Gospel Herald.

When we say we love God, do we? We love God because He first loved us. Does our life express this love, or is it only our lips? When we eat in public places, do we give thanks? If we do, the people will honor us. To-day we enjoy not only peace here, but honor; and it was good we can come together on such a day as Thanksgiving Day to praise and thank God. But we should praise Him at all times. Maybe if we were persecuted we would be stronger. The Church will not die out if it is persecuted, for God will always find a place for His people. When David was in exile he felt the nearness of God and inclined his ear unto Him. Our thought should be to tell all the people of the goodness of God. All our increase is given us by God because of tender mercy.

God has opened His hand to all creation. God created the earth first, then the herbs, then the creatures, and lastly man. God brought man into the earth only when it was pleasant to live in. We cannot express true gratefulness to God unless we have accepted God. It is only then that we fully realize how God has loved us. When God saw fallen man He did not leave us thus, but because of love has reinstated us. The greatest thing God has done for us is that He has not left us to live in this world always but has provided for us an escape from this place.

No one here in this world is without reason for thanking God. We should thank God for a new day, for senses, and for many other temporal blessings. Years ago there were more tears shed than to-day. Our young men were just expecting to be called. Why should we not also to-day shed tears of gratitude for this peace we are enjoying? David had great reasons for giving thanks even in his hiding places. Was it by chance I was born in the United States and not in a land like Russia? It was alone God's mercy. Think of the privileges we have in having been raised in a Christian home. We can thank the Lord we have not been asked to suffer persecution, but the apostles thanked God that they were ac-

counted worthy of persecution. If we neglect to praise God, our torment will be such that the smoke of torment shall rise forever and ever.

We should be thankful for our good neighbors. The greatest thing of all is

to thank God for His gift to man, namely Jesus Christ His Son. We take many of our blessings for granted, as though God owed them to us.

Lititz, Pa.

FIFTY MENNONITE LEADERS

X. BISHOP HANS HERR (1639—1725)

By Ira D. Landis

For the Gospel Herald.

The Caleb of our forefathers was called from youth, after passing through the furnace of affliction, to lead the exodus of the choicest grain of the Reformation from the Egypt of prison, fire, galley, and sword into the new day on the virgin soil of Lancaster Co., Pa. Not that there were no Mennonites in America before. There were some in Manhattan as early as 1643. After Penn in April 25, 1682, guaranteed religious freedom in the new experiment, the Germantown settlement was started Oct. 6, 1683 with Crefeld emigrants. This was augmented as late as 1709 with some from Worms and Frankenfeld. But of Swiss-born there were none.

Even though William Penn landed at Chester (Pa.), Oct. 29, 1682, to claim his "woods," yet there was no actual settlement in the confines of what is now Lancaster County until Hans Herr and his small group came here in late September, 1710. At the age of seventy-one he lays claim to a home where he and generations after him may rear "a faith's pure shrine." Indeed in 1908 already there were 13,223 known descendants in the U. S. alone. So important is Hans Herr that we do well to inquire into his life and times.

Hans Herr was born Sept. 17, 1639, in Canton Glarus, southeast of Zurich, Switzerland. He opened his eyes during the persecution of the Reformed Church which started afresh in 1635 against all Anabaptists. It was at this time that Hans Mylin, Martin Mylin's wife with a child at her breast, and Barbara Mylin were thrown into Othenbach prison. Hans Miller's wife, a possible relative, was bound and imprisoned here. By proclamation in the churches every one giving lodging, food, or drink to her husband still at liberty was under severe penalty and disfavor of the authorities. In good faith, under promise from them, he gave himself up for a conference; but not meeting their demands, he was stripped and kept in prison sixty weeks, sixteen of these in irons, before he escaped. This was possible only because the jail was overcrowded with Anabaptists.

John Jacob Hess was imprisoned nineteen days, then eight weeks, then eighteen months, when he escaped.

His wife was so weakened that she contracted consumption and died in prison. Then his property was seized and sold for 4000 guilders. Henry Frick the following year renounced his faith under fire from authorities. Confessing same again, his farms were seized, 13,000 guilder additional, released, apprehended and sorely persecuted when wandering about in poverty and misery. Further suffering is depicted among familiar Lancaster Co. names in *Martyrs' Mirror* (1051, 52, 55, 56, 64). Such were the conditions of his own people in the community in which Hans was born.

By 1744 this persecution had spread throughout Switzerland. Then after a respite of nine years came the Edict of Neuberg, in 1753 (*Idem* 1063). Then Hans, fourteen years of age, fled with his parents and others to the Emmen-thal, northeast of Bern, where the Gerbers, Shenks, Bowmans, Funks, and other Swiss Brethren lived.

Then the persecution switched to Bern, where the Reformed churchmen were in power. In September, 1660, they issued a decree for the banishment of all Mennonites. Dr. Rich (Bern, 1920) wrote:

"Immediately persecution began and continued not only with a threat of death, but death itself. Henceforth a foreboding, vain, concealed track of martyrs' blood was spilled through the Bern affairs and their blood made them holy. These martyrs were laying a future. To-day they (their descendants) have laid aside the suffering and are at peace in their land. Yet it is very remarkable, if to produce this people, men strong in soul must lay their heads upon the block."

"The almost unendurable persecution of the Bern Brethren produced something like a volcanic eruption. They never stood still, not even in the **PEST**-Years of 1667-69, assuming by 1670 a picture of extreme suffering."—Fluri.

In 1671 a new fierce decree was issued, when 700 fled into the Palatinate so that by 1672 there were 458 such families in Upper Palatinate above Mannheim and 160 below.

"In 1693 a decree was issued making all sales, transactions, and obligations of Mennonites void. All males fourteen and over must register with military authorities and all refusing were considered Anabaptists. A decree was passed a few weeks later declaring that all Anabaptists should be closely hunted about Bern and all suspicious persons arrested."—Burkholder.

On May 17, 1699 the Bern authorities wanted to deport them to the East Indies, but God through Benedict Brackbill and Isaac Kauffman frustrated these plans. In 1710 Frederick of

Prussia sent three letters trying to persuade Bern Council to send some into the bogs of Prussia and Poland recently depopulated by pestilence. This through Brackbill also failed.

The suffering in Herr's Canton slackened not one iota. On June 22, 1709, they searched all Swiss houses and after a hard winter wanted to deport them to America. Like Egypt of old, they wanted to get rid of them; root, branch, and all.

They were just as anxious to leave. God opened the way. On June 22, 1709, a letter signed by Brackbill, Chr. Kreibel, Henry Wenger, Hans Burky, and Chr. Steiner was sent to the Holland brethren through Brackbill, Burky, Zeller, and others, describing their pitiable plight. This brought real sympathy in a financial way for sixty years of emigration.

With this hope Bern sent fifty-seven on March 18, 1710, down the Rhine, with fifty more in jail. While the brethren were worshiping, the crew were mocking. So impoverished with the long bread and water diet were they that twenty-nine had to be left at Mannheim, sick and enfeebled. The twenty-eight reached Nimewegen, Holland, April 6. They were now free; and although they had three weeks to get to London, according to Meuller, Hans Herr was not included and they did not come immediately over, if at all.

Hans Herr is of Swabian descent. Vien says the name Herr was well known in 1009. In 1440 Knight Hansley Herr of Hegnau was beheaded. By 1450 they had renounced knighthood and war and became nonresistant; Waldensians, and later Mennonites. The name, however, disappears for two centuries until a Dutch Herr signed the Dortrecht Confession (*Martyrs' M. P.*, 41). Thus Hans Herr had at least seven hundred years of Swiss blood and two hundred sixty years of martyr blood in his veins before he left Bern.

Hans was married to Elizabeth, sister of Martin and daughter of John Kendig. He was a bishop in Bern Canton. Martin, quoting Evans and Ellis says:

"He was a man of medium height, with long grey hair, curled under at the ends and parted in the middle. He had heavy eyebrows, dark hazel eyes, aquiline nose, mouth rather small with heavy lips, florid complexion with full beard covering the face, the whole lighted by a countenance in which sweetness and austerity were gracefully blended. He wore the coarsest home-spun and his shoes were of wood."

He had a family of at least seven boys and a daughter, seven of whom were located in Lancaster County. An oil portrait of him by John Funk, a great-grandson, can be found in the Lancaster Libraries.

Herr and his group were in Amsterdam before Mar. 31, 1710 having fled

through Strasburg, directly from the Emmenthal during that hard 1709-10 winter, to receive aid from the Rotterdam brethren to get to London.

Four weeks later we find Martin Oberholtzer, Martin Kendig, Chr. Herr, Jacob Miller, Martin Mylin, and Hans Herr in London for the Amsterdam archives have the following communication from a letter of Hans Herr signed by these six:

"Worthy and Beloved Friends: Besides wishing you all temporal and eternal welfare, we want to inform you how that we safely received that financial aid which the dear friends out of great kindness of heart have given towards our journey; and this kind contribution came very opportunely to us, because the journey cost more than we imagined. God bless the worthy friends in time and eternity; and whatever may be of good to the body and wholesome for the soul may the merciful God give you and continually be and remain your rewarder. But of our journey we report that we were detained almost ten weeks, before we were put on board ship; but then we actually entered into the ship on the 24th, were well lodged and well cared for, and we have been informed we will set sail from here next Saturday or Sunday for Gravesend (fifteen miles from London), and wait there for the Russian convoy. God be with us and bring us to land in America as happily as here in England. Herewith we commend you to the merciful God; and should we not see another in this life, may God permit us to see one another in eternity. Wherewith we commend you all to the merciful God (together with courteous greetings from us all) and remain your true friends.

London, the 27th of June, 1710."

Signatures.

This letter establishes the date, even though Rupp would have thirty-seven of them here by 1709 already. For his 1709 date he was following our own Benjamin Eby of Canada, who wrote of events more than a century before his time.

The famous Quaker preacher, Thomas Chalkley, records in his Journal:

"I took my passage in the Mary Hope, John Annis, Master, bound for Philadelphia. On June 29th, 1710 we set sail and overtook the Russian fleet at Harwick joined them, sailed with them as far as Shetland. We were two weeks with the fleet, and left them, sailing westward for America. In this time we had rough seas, making divers of us seasick. After leaving Shetland, we were seven weeks and four days at sea before we saw the land of America. We had sweet and solemn meetings on the first and fifth days. We had one meeting with the Germans or Palatines on the ship's decks and a person understanding both languages interpreted for me. The people were tender and wrought upon, behaved soberly and were well satisfied."

"He says the ship was small and well loaded with ninety-four on board. They landed well and safely at Philadelphia, Sept., 1710. The Palatines were wonderfully pleased immediately with the country, admiring the pleasantness and fertility of it."—Eshleman, P. 148.

God directed them not into North Carolina where the Bern authorities had directed the captain of the 1710 expedition to land them, where 650 London refugees had been sent in December, 1709 and entirely wiped out by the Indians a year later; nor into

Question Drawer

If as a Mennonite I am asked what our faith and doctrine is, what would be the proper answer? L. S. Y.

There is no limit as to the number of proper answers that might be given to such a question. Among the publications on the book-shelves of the Mennonite Publishing House you will find a wide range of answers, from the little tract on "What We Believe" to the 600-page book entitled, "Doctrines of the Bible." Briefly stated, Mennonite doctrine includes the doctrine of God as the Creator of all things visible and invisible; of a literal obedience to "all things whatsoever" commanded in the Gospel of Christ; of a true evangelical conversion and consequent holy life; of the second coming of Christ, a general bodily resurrection and subsequent judgment at the end of this age; and of eternal punishment of those who die in their sins and eternal glory for the righteous in Christ. There is no "second chance" for salvation after death.

Would you give us the scriptural teaching on tithing? People say, "First pay your debts, then give what you can." I know of people that continue to give, although they owe as much as they are worth. Did not our Savior say, in referring to tithing under the Law, "These things ought ye to have done?" I would like to have these points settled. J. C.

You are right in seeking to know and to do the will of the Lord. But we must wait a long time before all these points are settled to the satisfaction of all interested. From the time we remember anything we remember hearing people argue on these questions, and we suppose that until the end of time people will continue to differ on such matters. But here are a few points that ought to be clear to all thinking, praying, consecrated people:

1. The Lord wants us to give. "It is more blessed to give than to receive."

the Southland which should later be slave states; nor indeed into New England where religion during the days of Roger Williams should be almost as intolerable as the land they left; but into Pennsylvania they came, where they could root in their generations freedom of conscience, non-swearing of oaths and nonresistance—almost dormant from the days of Tertullian until the rise of the Swiss brethren. The former they wrote into the Constitution of the United States and the rest they still maintain centuries ahead of all.

(To be continued)

Lititz, Pa.

2. While there is difference between methods under the Law and methods under the Gospel, the principle of giving, and giving systematically, remains the same.

3. The oft-repeated quotation from the language of Christ, "These things ought ye to have done," does not necessarily decide what we ought to do with reference to tithing under the new dispensation; for even if tithing were put away under the new dispensation, those who lived under the Law ought to have practiced tithing then, for under the Law it was strictly commanded.

4. But whatever your mind may be as to tithing under the Gospel, systematic giving is taught as emphatically in the New Testament as it is in the Old. "As the Lord hath prospered," fixes the standard. As tithing was the custom when God governed the people direct through the Law, why not continue this method in the present dispensation? Couple tithing with the New Testament standard, "As the Lord hath prospered," and neither you nor the Cause will suffer through it.

5. Tithing should be applied to the net income, not the gross income. For instance, if it costs you \$1000 to develop and market a \$2000 crop, your income is \$1000, not \$2000; and you owe the Lord ten per cent of \$1000 only, or \$100. Neither should we put our whole income from all sources on one pile and our whole expense for all purposes on another pile and then subtract. Let each enterprise stand on its own bottom. It will serve as a spur to us to get rid of losing propositions.

6. The spirit of giving is not fostered by a rigid application of rules that can not be modified by circumstances. That was the Law method but is not the Gospel method. Some people can give fifty per cent of their income with greater ease than others can five per cent. And this is not necessarily a difference in business ability but rather a difference in circumstances. Market conditions, size of the family, state of the health, accidents, doctor bills, and dozens of other circumstances figure in the problem. Keeping these things in mind, and the spirit of giving mixed with good judgment will solve most of the problems.

7. Speaking of debts, they may be divided into two classes: (1) our debts to the Lord; (2) our debts to our fellow men. Neither must be ignored or repudiated, if we are to keep right with God. In case our liabilities exceed our assets, it is obvious that we have nothing to give away, either to the Lord or to fellow men—outside of our creditors. Under such circumstances, what giving is done for the promotion of the Lord's Cause should be taken out of the income, and that after sincere and fervent prayer.

Married

Martin—Steckley.—On Feb. 27, 1934, Bro. Joseph Martin and Sister Salome Steckley, both of Martin's Church near Waterloo, Ont., were united in holy marriage by Bishop Jesse Bauman. May God bless this union.

Miller—Yoder.—On Feb. 25, 1934, Bro. Fremont S. Miller and Sister Rachel Yoder, both members of the Emma, Ind., congregation, were united in holy matrimony by Bishop O. S. Hostetter. May heaven's blessings attend them through life's journey.

Stutzman—Ernst.—On Feb. 18, 1934, Bro. Clayton Stutzman of Milford, Nebr., and Sister Virgie Ernst of the Thurman congregation near Thurman, Colo., were united in holy matrimony, Bro. N. M. Birky officiating. May the Holy Spirit guide them on life's pathway.

Yeackley—Schweitzer.—On Sunday, Feb. 18, 1934, Bro. Orvin Yeackley of East Fairview congregation, and Sister Elsie Schweitzer of Wood River congregation, were united in holy marriage, Bro. J. E. Zimmerman officiating. May God's blessings attend them through life.

Nissly—Miller.—Bro. Fred Nissly of Hutchinson, Kans., and Sister Katie Miller of Kalona, Iowa, were united in holy matrimony, at the home of the bride's parents on Sunday, Nov. 19, 1933 by Bishop Edwin Hershberger. May God's blessings attend them through life's journey.

Lapp—Lapp.—Bro. John U. Lapp, son of Joshua and Hannah Lapp, and Sister Sylvia Lapp, daughter of Moses and Rachel Lapp, were united in marriage on March 8, 1934, at the home of the bride, by Bishop Aaron E. Glick of Gap, Pa. May the Lord bless them through life's journey.

Ropp—Bontrager.—Bro. Jefferson Ropp of near Kalona, Iowa, and Sister Laura Bontrager of near Goshen, Ind., were united in holy matrimony on Thanksgiving day, Nov. 30, 1933, near the home of the bride's parents, Bishop Nathaniel Miller officiating. May God's blessings be their portion through life.

Hershey—Myers.—On Feb. 28, Bro. Jacob Hershey of the Mt. Pleasant congregation, and Sister Salinda Myers of the Stumptown congregation were united in holy marriage at the home of the officiating minister, Bro. Elmer Martin, Lancaster, Pa. May the rich blessings of God accompany them through life.

Glass—Eby.—Bro. Forrest J. Glass of Mellinger's congregation and Sister Esther Virginia Eby of Lancaster congregation were united in holy matrimony March 15, 1934, at the home of the officiating hishop, Bro. John H. Mosemann, Lancaster, Pa. May the Lord abundantly bless them all through the journey of life.

Mullet—King.—Bro. Frank J. Mullet of Bloomfield, Mont., and Sister Mabel Esther King of the Yoder, Kans., congregation, were united in marriage at the home of the bride, on March 4, 1934, the bride's father, Bro. L. O. King officiating. May the blessings of the Lord attend them through life's journey. Their future home will be at Bloomfield, Mont.

Culp—Perry.—At the regular Sunday morning service at the Holdeman Church, Wakarusa, Ind., on March 4, 1934, Bro. Ivan Ray Culp, of Wakarusa, Ind., and Sister Hazel Perry, of South Bend, Ind., both of the Holdeman congregation, were united in holy marriage, Bro. Silas Weldy officiating. May the joys of a Christian union be an experience long to be enjoyed by them.

Obituary

Hunt.—Mrs. Hunt died Jan. 5, 1934, at the Mennonite Home at Maugansville, Md. She had been bedfast for two weeks after coming to the Home, having been ailing before. She was a member of the Lutheran Church.

Miller.—Infant son of Bro. James and Sister Mamie Miller was born March 7, 1934. Short funeral services were conducted March 9 at the home by L. A. Blough. Buried in the Blough Mennonite Cemetery near Hollsopple, Pa.

Landis.—Joseph C., son of Peter Y. Landis, was born at Lattisburg, O., July 14, 1871. On March 19, 1903 he was united in marriage to Laura Dulabahn, and to this union were born 2 sons and 1 daughter, the daughter dying in infancy. He lived most of his life in Rittman, O., and vicinity, and died at his home in Rittman, Dec. 26, 1933; aged 62 y. 5 m. 12 d. He leaves 2 sons (Willard of Cuyahoga Falls, O., and Owen, at home). Funeral services were held Dec. 28 at the Lower Mennonite Church, in charge of Bro. S. D. Rohrer, assisted by Bro. Benjamin Good. Interment in the adjoining cemetery.

Weaver.—Emanuel, son of Ivan and Amanda Martin Weaver, died Feb. 26, 1934, at the home of his parents and great-grandfather, Samuel Martin, at Groffdale, Pa.; aged 1 y. 4 m. 8 d. Surviving are his grandparents (Mr. and Mrs. Menno Weaver, Stevens, Pa., and Mr. and Mrs. Emanuel H. Martin, Brownstown, Pa.). Funeral services were conducted by Bro. Hershey Sensenig at the home, and at the Groffdale Church by Bro. Abraham Hoover and Bro. Moses B. Horning. Text, Job 14:1, 2. Burial in adjoining cemetery.

"We loved him, yes, we loved him,
But Jesus loved him more;
And He has quickly called him
To yonder shining shore."

Miller.—Mervin Jacob, son of Ray and Elizabeth Miller, died at the home of his parents near La Grange, Ind., Jan. 29, 1934; aged 8 m. 4 d. Surviving him are his parents, 4 grandparents, 1 great-grandmother, and a host of other relatives and friends. One brother and a half-brother preceded him in death, having died in infancy. Little Mervin's health had been failing for nearly 4 weeks, but was not thought to be critical until the last week. Death was caused by a complication of diseases. He was a cheery and pleasant little boy, and will be sadly missed by the family. Funeral services were conducted at the Emma Mennonite Church, in charge of O. S. Hostetter, assisted by M. J. Yoder. Burial in the Miller cemetery.

Shaffer.—Valentine Shaffer was born Nov. 2, 1855; died at the home of Bro. Menno Eash near Jerome, Pa., March 7, 1934, where he had his home for about 10 or 11 years; aged 78 y. 4 m. 5 d. He was never married. He was a member of the Lutheran Church. Funeral services were conducted at the Thomas Mennonite Church March 10 by Shilling and L. A. Blough. Buried in the Thomas Cemetery. He was survived by one brother (John Shaffer, aged 75), who was coming from a distance to attend the funeral of his brother Valentine and dropped dead of heart failure one day before the funeral of his brother and was buried on the 12th. Funeral services at the Thomas Church; buried in the cemetery nearby.

Metzler.—Marian Arlene, daughter of Homer B. and Grace (Hershey) Metzler, died Jan. 23, 1934 at the General Hospital, of a complication of diseases; aged 7 y. 4 m. 5 d. In the short time she was with us she endeared herself to all who came in contact with her. Besides her bereaved parents she is survived by 2 sisters (Jean and Ruth) and a host of friends and relatives. Funeral services were held Jan. 25

at Erb's Mennonite Church, Bros. John S. Hess and Henry Lutz officiating. Interment in the East Petersburg Mennonite cemetery. Text, Sol. 6:2.

"Sleep on, dear Marian,
And take thy rest;
We loved you, but
God loved thee best."

Denlinger.—Simon Denlinger was born near Leaman Place, Pa., Oct. 23, 1845; died Feb. 5, 1934, in Lancaster General Hospital after an illness of 5 days of complications; aged 88 y. 3 m. 13 d. On Nov. 24, 1870, he was united in marriage to Anna Mary Leaman. To this union were born 4 sons. He was preceded in death by his companion on Aug. 10, 1897; also 2 sons. Surviving are 2 sons (Noah, with whom he resided, and Harry, both of near Leaman Place), and 2 aged brothers (Jacob and Esaias of Paradise, Pa.). He was a member of Hershey's Mennonite Church for many years. Funeral services were held at the home in charge of Jacob Mellinger, and at Hershey's Church by Abraham Martin. Interment in adjoining cemetery.

Taylor.—Elder Samuel Taylor, son of the late John and Sophia (Weaver) Taylor, was born in Lancaster Co., Pa., Nov. 21, 1850; died at the home of his son Amos, Ephrata, Pa., Feb. 8, 1934; aged 83 y. 2 m. 17 d. He is survived by his two sons (Amos, with whom he resided, and Barton of Union Grove) and 4 grandchildren. In his early life he accepted Christ as his Savior and remained faithful until the end. Funeral was held Feb. 13 with private services in the home by Elder A. P. Wenger, and further services in the Ephrata Brethren Church by Elder David Kilhefner. Interment in the Blue Ball Cemetery.

"His room is empty, all is still;
His place is vacant, it was God's will;
So long he waited for his rest,
Our blessed Lord knew what was best."
By a grandchild.

Lapp.—Rachel, wife of John Lapp of near Gap, Pa., died Feb. 22, 1934, after an illness of a few days; aged 76 y. 6 d. She was a member of the Amish Mennonite Church. Surviving are the following children: David, (of near Kinzers), Moses (on the home farm), and Mrs. David Fisher (of near New Holland); also 20 grandchildren, 4 great-grandchildren, 2 brothers (Daniel and David L. Stoltzfus, both of near Gap). The funeral was held at the home, conducted by Samuel Peight and Noah Yoder, of Mifflin Co., Pa. Text, I Cor. 15:12-27. Burial in Kurtz's Cemetery near Spring Garden.

"Oh, we miss her, how we miss her,
When we see her vacant chair;
She is gone but not forgotten,
May we meet her over there."
A grandchild.

Rohrer.—Adam W., son of the late John D. and Judith Wenger Rohrer, was born Oct. 1, 1867; died March 1, 1934, at the Lancaster, Pa., General Hospital, following an operation for prostate trouble. He was united in marriage to Mary L. Good. He was a member of the Mennonite Church for many years. His companion and these children survive: Clayton G., near Mount Joy; Anna G.; John G.; and Reba B. (a foster daughter), all at home; also 1 brother (George W.), 1 grandson, and other relatives and friends. Funeral services were conducted at Mellingers Mennonite Church near Lancaster, Pa., by Brethren Elmer G. Martin and David L. Landis. Text, Rom. 8:1. Interment in the adjoining cemetery.

"Into heaven's mansions he has entered,
Never to sigh or to weep;
After years with life's struggles,
Father has fallen asleep."

Miller.—Alma, infant daughter of Henry O. and Edith (Trauger) Miller of Perkasio, Pa.,

died Feb. 24, 1934; aged 1 y. 4 m. 8 d. She died in the Quakertown Hospital where she had undergone an operation for a mastoid, first having suffered with pleurisy and pneumonia. In the short time she was with us she brought her smiles which were dear to all. Surviving are her bereaved parents, 1 brother (Samuel), 4 grandparents, uncles, and aunts. Funeral services were conducted on Feb. 28 at her home and at the Deep Run Mennonite Church by Bros. Jacob Rush and Wilson Overholt. Text, Mark 10:13-16. Interment in the adjoining cemetery.

"Her little bed is empty now,
The voice we loved is still;
And though our hearts are broken,
We know it was God's will."

Sadly missed by parents and brother.

Wiese.—Minnie Wiese was born Oct. 29, 1862, in Culbert, Germany, and came to the United States and to Johnson Co., Iowa, in the spring of 1883. She was united in marriage, Sept. 29, 1883, to August Wiese who survives. This union was blessed with 1 son, 3 daughters, 9 grandchildren, and 3 great-grandchildren. As a young girl she united with the Lutheran Church. On May 18, 1933, she with her husband was baptized and received into the Mennonite Mission Congregation at Iowa City, Ia., where she was a faithful member until death. Our sister, though of few words, left this testimony: she pleased God, and there is a reality in the Gospel of Jesus Christ. She will be greatly missed, as she never failed, as long as strength permitted, to be in her place at services. She died March 2, 1934; aged 72 y. 4 m. 2 d. Funeral services were held by Bro. D. J. Fisher and the pastor in charge. Text, Matt. 24:42-44. Remains were laid in Oakdale Cemetery.

Groff.—Ivy Virginia, wife of Joseph H. Groff, was born July 7, 1876; died Feb. 17, 1934, at her home near Gap, Pa., of complications; aged 57 y. 7 m. 10 d. She is survived by her husband and mother (Martha Lutz), 3 brothers, 4 sisters, and the following children: Clair, Clyde, Maurice, Reuben, Joseph Jr., Elizabeth (wife of Willis Weaver), Mary, Anna (wife of Winfield Coble), Paul, Esaias, Frank, Lloyd, Frances, and Chester; also 23 grandchildren and many other relatives and friends. One daughter (Esther) preceded her in infancy. She was a member of the Paradise Mennonite Church, at which place funeral services were held Feb. 20 by Bro. George Graham. She was laid to rest in the adjoining cemetery.

"Her willing hands will toil for us no more;
Her voice is still,
Fond hopes are shattered, hearts are sore,
Yet 'tis His will.
God called dear Mother home to rest,
Away from pain and care.
Some day, oh happy time, 'twill not be long,
We'll meet her there."

A daughter.

Wenger.—Emma, daughter of Martin D. and Nancy (Staybrook) Wenger, was born in Elkhart, Ind., June 22, 1877; died at the Wenger home, Elkhart, March 10, 1934. She united with the Mennonite Church in early life and was a faithful member until death. She took a correspondence course in nursing, and her devotion to the suffering, her self-sacrificing disposition and her ability to help brought her into many homes, and made for her a large circle of friends. The mother died Aug. 14, 1897, and the father, Sept. 22, 1901. Since that time Emma and her twin sister, Ella, lived together in the parental home until death again entered the home. Emma had been in failing health for the last year, and was confined to the home for the last six months. She was a patient sufferer, hiding her pains as much as possible from those who came to see her. She leaves her sister (Ella) and brother (John S.) both of Elkhart. While the relationship was not large, she

had a great many friends to whom she was as dear as a sister. Funeral services were held on the following Tuesday afternoon at the home and at the Prairie Street Church, conducted by J. E. Gingerich and J. S. Hartzler. Text, Rev. 14:13. Burial in the Prairie Street Cemetery.

Umble.—Henry M., son of the late Henry and Susan Umble, was born Aug. 17, 1858; died of complications, Dec. 31, 1933; aged 75 y. 4 m. 14 d. He was born and reared in the vicinity of Buyerstown, Pa. On Dec. 15, 1881, he was united in marriage to Malinda Glick of Union Co. Later he moved to Chester Co., as a retired farmer, with his son John who preceded him over a year ago. He had been in poor health and was helpless for some time. He served as one of the first superintendents in the Millwood Sunday school for several years. He was very much interested in Church and Sunday school work and was a regular attendant when health permitted. He was a kind and loving father and a daily Bible reader, always ready to lend a helping hand; but God saw fit to take him home, which is far better. He leaves his sorrowing companion, 2 children (Samuel of Parkesburg, and Mary at home), 15 grandchildren, 2 great-grandchildren, and 1 brother (Christ Umble of Gap). Funeral services were held Jan. 3 at the home by John A. Kennel, and at the Millwood Church by Amos B. Stoltzfus of Gap, John S. Mast of Elverson, and John A. Kennel of Parkesburg. Texts, Job 17:16; I Kings 17:6. The funeral was largely attended. Burial in Millwood Cemetery.

"His room is empty, all is still;
His place is vacant; it was God's will.
So long he waited for his rest;
Our blessed Lord knew what was best."

Stork.—Anna Marie Stork was born in Chicago, Ill., March 1, 1872; died at the home of her daughter (Mrs. Ella Hartman, Washington, Ill.) March 4, 1934; aged 62 y. 3 d. In December, 1892, she was united in marriage to David A. Stork. To this union were born ten children. Two daughters died in infancy. One daughter (Mrs. Lillian Weeks) died in 1918. Her husband preceded her in death in 1930. The surviving children are Mrs. Ella Hartman, Washington, Ill.; David, Arthur, Harry, Ezra, Fanny, Ester, all of Chicago; also six grandchildren, and one sister (Mrs. Mary Frasemer). Sister Stork became a follower of Christ with her family, and in 1906 she united with the Home Mission in Chicago, under the ministry of Bro. A. H. Leaman. She was a kind Christian mother, patient in tribulation, thoughtful of others. During the last two years she made her home with her daughter (Mrs. Ella Hartman) where everything was done to make her life pleasant. She was bedfast two months before her death, during which time she often expressed her desire to depart and be with her Lord. Her favorite portion of Scripture was the 23rd Psalm. This she repeated a number of times just prior to her passing away.

"He was her Shepherd, kind and true,
By His love He led her through."

Funeral services were held from the Evangelical Church, Washington, Ill., with H. B. Schafer in charge. Burial in Union Cemetery.

Ropp.—Ray Edward, son of Emanuel and Anna Ropp, was born in Detroit, Mich., May 17, 1929; died near Lum, Mich., aged 5 y. 8 m. 20 d. Ray was sick only a few days with pneumonia. His sudden death was a shock to all. All was done that loving hands could do, but it seemed to no avail, and he very peacefully passed away. He is sadly missed at home, as Ray and Junior were always together and enjoyed life so much; they were always taken for twins wherever they happened to be. He is missed very much in school, as he was so interested in his school work, and liked his school mates so much. He had just learned this song: "When we all get to heaven, What a day of rejoicing that will be; When we all see Jesus,

We'll sing and shout the victory." He would sing this song time and time again. Although his stay on earth was only a few years, God saw fit to transplant him into His garden above where he will bloom throughout eternity. He leaves his sorrowing mother, father, 1 sister (Ardis), 1 brother (Emanuel Junior), 2 grandfathers, 2 grandmothers, a number of aunts, uncles, cousins, and friends. Funeral services were conducted Feb. 22 at the home by Bro. Frank B. Raher of Detroit, Mich., and at the church by Ray's grandfather, Bro. Peter Ropp; also a short talk by W. Smith. Burial in the Mennonite Cemetery.

"The family circle's broken now,
Since Ray has gone to rest;
But we our heads do humbly bow
And say: God thought it best."

Swartzendruber.—Elizabeth, daughter of Christian and Helena (Guengerich) Bender, was born in Somerset Co., Pa., Jan. 28, 1847; died at her home with her daughter Delila Litwiller, Kalona, Iowa, March 9, 1934; aged 87 y. 1 m. 11 d. She came to Iowa in about 1870 and was united in marriage to Jacob F. Swartzendruber, by Bishop Joseph Swartzendruber, Dec. 31, 1872. They lived together in holy matrimony nearly 52 years when her companion passed away Jan. 17, 1924. Except for two years spent in Lyon Co., Kans., and four years in Clackamas Co., Oreg., they spent their life together in the community northwest of Kalona, where her companion served the Amish Mennonite Church as bishop until his departure. This union was blessed with 9 children of whom 2 died in infancy; also Henry died in Oregon at age of nine years, Christian died on home place, also at age of nine years, Anna died at age of 30 years in 1907, Solomon at age of 26 years in 1905, Valentine at age of 18 in 1906. She united with the Amish Mennonite Church in her youth, in which faith she lived until her death. She leaves 1 son (Daniel B.) and 1 daughter (Mrs. Delila Litwiller), both of Kalona, 11 grandchildren, and 7 great-grandchildren; also 4 half-brothers (William C. Bender of Yoder, Kans., Moses C., Gideon C., and John C. of Kalona). Mother, grandmother, and great-grandmother enjoyed usual good health the past winter, until a few days before her death she was attacked by influenza, which settled on her heart and kidneys and she passed peacefully away, as she wished, having often expressed her desire to go home. Funeral services were conducted March 11 at the home by William Yoder and John Swantz in German and by John Y. Swartzendruber in English. Text, Phil. 1:23. She was buried beside her companion and children in Lower Deer Creek Cemetery.

Hershberger.—Lydia E. Hershberger, daughter of Solomon and Barbara Miller, was born in Holmes Co., Ohio, June 13, 1865; died Feb. 20, 1934; aged 68 y. 8 m. 7 d. She was married to Nathaniel Hershberger Jan. 1, 1891. To this union were born 5 sons and 1 daughter. Her husband and 1 infant son preceded her in death. Surviving are 4 sons, 1 daughter, and 3 step-daughters (Mrs. Oliver Bontrager of Middlebury, Ind., who moved home about a year ago to take care of her; Daniel and Leonard of Walnut Creek, Ohio; Lloyd of Canton, Ohio; Ray of Ashland, Ohio; Mrs. Wm. A. Slutt and Mrs. Lawrence Gerber of Sugar Creek, Ohio, and Mrs. Gilbert Jabery of New Philadelphia, Ohio), 25 grandchildren and 6 great-grandchildren; also 3 sisters (Mrs. Benjamin D. Miller, Mrs. Alex Stutzman, and Mrs. Geo. Flinner of Walnut Creek, Ohio). There also preceded her 3 sisters and 1 brother, 1 half-brother and 1 half-sister. She was a lifelong member of the Walnut Creek Mennonite Church; a faithful member, and attended regularly until her affliction (cancer) confined her to bed for the past nine months. During this time she endured much suffering, which she bore very patiently and without complaint. She was grateful for the many friends who visited her during her

affliction, and greatly appreciated the flowers and the messages that were brought to her in song. Funeral services were held at the Walnut Creek Mennonite Church Feb. 23, by Bros. D. M. Freidt and Alvin Miller. Text, Rev. 14: 13.

"Mother, thou art sweetly resting,
Here thy toils and cares are o'er;
Pain and sickness, death and sorrow
Can never distress thee more.
For the Golden Gates were opened,
And a gentle voice said 'Come,'
And angels from the other side
Welcomed mother home."

Ebersole.—Bishop John G. Ebersole was born at what is now Hershey, Pa., on Jan. 28, 1849. From his youth he was religiously inclined; carrying his Testament, and was seen searching the Scriptures while at his natural work as opportunities would present themselves.

On Dec. 26, 1872 he was united in marriage to Sylvania Hatton of Derry Church. This union was blessed with 4 sons and 5 daughters. One son (Daniel) and one daughter (Mary) preceded their parents to the spirit world. In October, 1919, his wife departed this life.

He was chosen by lot and ordained minister of the Gospel in June, 1887, to serve the Stauffer and Risser congregations, in which office he was faithful. On Aug. 22, 1907, he was chosen by lot and ordained to the office of Bishop to fill the vacancy caused by the death of Bishop Martin Rutt. In 1920, at his request, Bro. Noah W. Risser was ordained as his assistant. He was active in the labors of the Church until the last year of his life, when on account of infirmities of age he was confined to his home. He was loved by his people, and they who knew him best loved him most.

His desire was that the church should be kept pure and spotless. He was a firm defender of the faith, and a man of prayer. He never outlived his usefulness. His counsels were sought and honored. We trust the many admonitions given will still live on in the hearts of his people.

His desire was to be with Christ, which is far better. On Feb. 19, 1934 at the age of 85 y. 21 d. God called him into his eternal rest. Our loss is his gain.

The following sons and daughters survive to mourn his departure: Moses, John and Jacob; Susan, wife of Jacob Shenk, Lizzie Greiner, Annie, and Pbeobe Faehnest; also 19 grandchildren and some great-grandchildren and a host of friends.

Funeral services were held from the home of his brother, Samuel Ebersole, on Feb. 22, by Bro. Walter Oberholtzer, and at the Risser Mennonite Church by Noah W. Risser and Henry Lutz. Text, II Tim. 4:6-8 (selected by the family). Six bishops of the Lancaster Conference carried him to his burial, in the Stauffer Cemetery, awaiting the resurrection morning.

Yoder.—Gideon A. Yoder, one of a family of 12 children, a son of Bishop Abner Yoder and Fronica Schrock, was born Oct. 2, 1855, in Somerset Co., Pa.; died at his home near Wellman, Ia., Jan. 1, 1934; aged 78 y. 2 m. 29 d. In 1866 he came with his parents to Iowa where he united with the Amish Mennonite Church and was baptized in a class of 22 Oct. 14, 1877, by his father, Abner Yoder. On Dec. 22, 1878, he was united in marriage with Mattie D. Miller. They lived in matrimony 55 years. To this union were born 5 sons, one dying in infancy. The four who survive are Abner, Arthur, David, and Willis, all residing in the immediate neighborhood. Surviving him are his wife, 4 sons, 11 grandchildren, 2 brothers (John A., of Iowa City, and Abner, of Wellman), two sisters (Elizabeth, widow of the late Bishop Peter Kinsinger and Salome, widow of Samuel Bender), and many other relatives and friends. In the spring of 1896 they moved to the farm on which he died. In the same year, Nov. 29, 1896, he was ordained to the ministry in the Upper Deer Creek congregation. On June 15,

ITEMS AND COMMENTS

If all people professing faith in Christ were to manifest a faith in God as strong as some people seem to have in the ground-hog-weather theory the result would be the greatest revival since Pentecost.

Willis J. Abbot, noted editor and historian, expresses the opinion that wild newspaper stories constitute one of the most threatening menaces to the peace of nations. No sooner is one war rumor nailed and reports of serious dangers proved to be untrue than some other sensational story concerning an impending outbreak in some other part of the globe finds its way to the front pages of the leading dailies. During the World War we called this "propaganda." There is no doubt in any well-informed mind that sensational newspaper stories were a large factor in bringing on that war, and in drawing America into the war before the struggle was over. The curse of newspaperdom is sensationalism.

The desperate challenge now being given by the gangsters to the powers of lawful government is receiving world-wide attention. Foremost among these in the United States is the notorious Dillinger, famous as a jail-breaker and credited with a criminal record that makes the record of Jesse James and Al Capone seem very tame in comparison. When the powers that be feel called upon to call out the national guard to ward off a possible attack of gangsters and capture a prisoner who is being tried in a lawful way for murder, as was done at Lima, Ohio, recently, the case looks serious. It is to be hoped that the forces of law and order may prevail and the power of gangsterdom may be broken.

The Scripture plainly indicates that in the last days the love of iniquity would increase. There seems to be no end and no stopping place to the carnival of iniquity which has gone on at an increased pace since the United States entered the World War. Recent statistics indicate that the annual crime bill for the U. S. has reached the staggering figure

1919, he was called to the responsible office of bishop in this same congregation in which callings he labored faithfully so long as his health and strength permitted, having taken an active part in the services for his last time on May 4, 1930, when he broke the bread of communion, after which the condition of his voice and health became such that he no longer took an active part. He was a man whose earnest desire was to live the simple, humble, Christian life, and he met the trials and difficulties of life as a servant of our Master without complaint, and often unknown to those about him, only consulting over the problems as they confronted him in life with those as he thought the necessity of the cases demanded. Even though he had been failing more or less in health for some time, it was not until in March, 1933, that his first paralytic stroke came upon him, followed with several others which in his weakened condition he patiently bore until the good Lord carried him across the threshold of the New Year, and then called him home.

"God in His wisdom has recalled,
The boon His love had given,
And though the body slumbers here
The soul is safe in heaven."

Funeral services were held at the Upper Deer Creek Church, conducted by John Y. Swartzendruber and Amos Swartzendruber in the basement of the church, and by Albert Miller, E. G. Swartzendruber, and Simon Gingerich in the main rooms. Text, which he had chosen for his own funeral text, having written it on a piece of paper found in his Bible after his death, was Gal. 6:14. Burial in the cemetery near by.

of \$13,000,000,000. Of the things which constitute this staggering \$13,000,000,000 crime spree, there is included 2,000 kidnappings, 12,000 murders, 50,000 robberies, 100,000 criminal assaults, 40,000 burglaries, 1,000,000 incendiary fires. To perform this hideous feat of sin and iniquity 400,000 persons are involved who apparently derive their income from criminal pursuits.—Evangelical Visitor.

ONTARIO MENNONITE BIBLE SCHOOL

The school term is almost over. The enrollment stands at one hundred and four. The following states and provinces were represented—New York, Ohio, Indiana, Michigan, Kansas, Illinois, Alberta, and Ontario.

This coming Thursday evening March 22, will be the graduating exercises. Nine will receive their diplomas. Bro. Oscar Burkholder will deliver the commencement address. This is always a time of rejoicing not only for the class but also for others who are glad to see young men and women interested in the Word of God and loyal to the Church and glad to testify for the Lord.

During the day (Thursday) the Bible School Board will meet. This is the annual meeting of the Board to discuss matters pertaining to the past school term, and also to plan for the 1935 term. Many of you are familiar with the three year cycle of work that has been offered by the school in the past years. The Board has now sanctioned another three-year cycle of advanced Bible work for the graduates and experienced Christian workers and preachers. Some of the subjects offered are Book Analysis, Homiletics, Christian Evidences, Public Speaking, Prophecy, General Church History, Distinctive Church Doctrines, etc. All of these subjects are divided into three parts and cover a period of three years. No doubt you are planning for such a course sometime. We shall be glad to give you detailed information about the courses, etc., if you will write to us.

May the Lord continue to bless all of our young people who are studying the Word of God. May you pray for such brethren that are called to teach the Word of God and also for the Board who directs the affairs of the school.

Bible School Board,
per J. B. Martin, Sec.,
187 W. Erb St.,
Waterloo, Ont.

Table of Contents

- 1073—Editorial
- 1074—Why Total Abstinence
- 1075—"What is Truth"
- 1076—From Our Mission Stations: Canton, Columbia, Iowa City, Marietta
- 1077—Argentine Weekly News Letter
Letter from East Africa
- 1078—A Recent Scene of a Loving Mother's Death-bed (Poem)
My Garden
The Home and Christian Education
- 1079—Sunday School Lesson
Bible Meeting Topic
- 1080—Field Notes
Correspondence
- 1082—New Things (Poem)
The Christian's Joy
The Urge for Better Teaching
- 1083—Mennonite General Conference
Hopes for the Future
Psalm 117
- 1084—Fifty Mennonite Leaders: Hans Herr
- 1085—Question Drawer
- 1085—Married
Obituary
- 1088—Items and Comments
Announcement

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXVI (Gospel Witness
Established 1905)

SCOTTTDALE, PA., THURSDAY, MAR. 29, 1934

(Herald of Truth)
Established 1864

No. 52

EDITORIAL

"The Lord is risen."

"If ye then be risen with Christ, seek those things which are above."

"Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

"Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

What is to determine whether the resurrection of our bodies will mean for us "the resurrection of life" or "the resurrection of damnation?" We have a sidelight on the answer to this question in II Cor. 5:10: "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

In rising from the tomb, Christ became "the firstfruits of them that slept." If you would know the importance of this rising, read the fifteenth chapter of First Corinthians. Deny the resurrection, and you deny the whole structure upon which the Gospel of Christ is built. Every Christian is (and the world ought to be) vitally interested in four great events in the earthly life of Jesus: His birth, His death, His resurrection, and His ascension.

As the sacrificial side of life is typified in the death of Christ, so is the triumphant side typified in His resurrection. After Christ had been put to death, every precaution was taken that He might be kept in the grave. But, thanks be to God, the combined forces

of earth and hell were not able to keep Him there. He rose "in triumph over every foe," and from that time forward, only the glory side of Christ shone out. Easter means nothing to us if we do not enter into the spirit of sacrifice and of triumph that were in evidence in the eventful life of Christ during Passion Week, and the victorious life of Christ in the resurrection. The whole story of Christ during the trying, stirring days of the crucifixion and resurrection of Christ spells victory! **victory!! VICTORY!!! VICTORY!!!!**

How shall we spend Easter day? Spend it as you would any other sabbath day. The Sabbath, in the present dispensation, is called the Lord's day, for it was on the first day of the week that our Lord arose from the tomb. Through the work of devout men, the one Lord's day that emphasizes especially the resurrection of our Lord is the day that we now know as Easter. It affords a splendid opportunity to bring before the people an annual emphasis on the importance of the resurrection of Jesus and the victory side of Christian life. But whether it is Easter day or any other day known as Lord's day, let us be sure to put the emphasis where it belongs. And let us remember that all our plans for Easter, and the way we spend the days just before and just after Easter, should be in perfect harmony with the way that Easter day or any other Lord's day should be spent. As we think of the world's way of carrying on during this season we feel constrained to say to God's people, as did Paul to the Corinthian people, "Dearly beloved, flee from idolatry." "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

GOSPEL HERALD, VOLUME XXVI

This number of the Gospel Herald marks the close of Volume XXVI. Looking backward, we have every reason to praise the Lord for His sustaining grace. We are passing through some trying times. All around us are evidences that we are in the midst of the "perilous times" prophesied in Scripture. Just how soon the end will come is not so important as is the other question, What are we doing in the way of getting as many people as possible ready for the end when it does come.

We desire at this time to thank our many contributors and many other friends for the way in which they have coöperated with us during the past year. Through your kindness we have been kept supplied with more articles than we had room to publish; the Church news—correspondences, mission news, marriages, obituaries, conferences and other special meetings, etc.—from all parts of the field, kept pouring in, so that those who have an interest in the work of the Church have been kept in touch with activities and needs. We thank you heartily, and trust that the same interest and hearty support may continue another year. We might talk about plans for the next year, but we shall leave that for next week's issue.

A glance at the table of contents found on the last few pages of this issue will give you an idea of the ground covered by our contributors. During the year we have covered nearly every phase of Christian doctrine and week by week our readers have been kept informed concerning the work and progress of the Church. In this we have kept an eye on the home, the congregation, the conferences and institutions of the Church, and have tried to do what we could in the way of advancing the interests of

all of them. If you would have some idea as to the amount of such material sent out during the year, you might multiply the number of articles, letters from our congregations and mission stations, field notes, marriages, obituaries, etc., by 52, and then add thirteen Mission Supplements and four Doctrinal Supplements, and you

will have approximately correct figures. In all, this volume contains 1104 pages, the equivalent of about 4000 pages in an ordinary book.

With a prayer of thanks to our heavenly Father for His sustaining grace during the past year, and a prayer for guidance during the year just ahead, "let us go on."

THOUGHTS ON EASTER

A JOYFUL EASTER

By Z. I. Davis

For the Gospel Herald.

Bright visions of a world above,
Within the sphere of Perfect Love,
Amidst fair scenes of Glory wrought,
Beyond all human ken or thought,
Upon the longing soul are borne,
Across the hills of Easter Morn;
The Word rings out the News through
Faith,
The Son of Man has conquered Death;
Hope flashes forth His power to save,
Our Lord is risen from the grave.
Grand Rapids, Mich.

THE RESURRECTED CHRIST

Just before the dawn of morning
And the breaking of the day,
Mary sought the grave of Jesus,
Found the stone was rolled away.
Stooping down and sadly weeping,
Gazing in that silent tomb,
Lo, she saw two angels sitting
In that lonely cavern room.

They were clothed in spotless raiment,
Shining garments, pure and white,
Blessed messengers from Glory,
Driving out the gloom of night.
Stone and seal had not debarred them,
Soldiers brave became as dead
While they sat in glorious triumph,
And their heavenly light was shed.

Then they spoke to Mary sweetly.
"Wherefore weepst thou?" they said.
"He is risen, as He told you;
Why seek Him among the dead?"
Turning back, she saw one standing—
'Twas the gardener, she thought,
Till her name was sweetly spoken
By the Master whom she sought.

"Go," said Jesus, "tell my brethren—"
Blessed message, blessed word,
Bearing news of resurrection
And ascension of her Lord.
So the One who spoke to Mary
Speaks to-day to set souls free,
"Haste to carry words of comfort,
Hope and cheer and victory."

Has He risen now within you?
Is your heart His royal throne?
Tell the news of full salvation;
'Twas not giv'n for you alone.
There are mourning souls around you
Filled with grief and sore dismay,
Tell them, Christ still lives to save them,
Drive their doubts and fears away.

He is living! send the message,
Send it far o'er land and sea;
Tell the nations that He reigneth
And shall reign eternally.
Fill the world with Easter gladness,
Heaven and earth unite and sing
Praises to our risen Savior,
Glorious Lord and coming King!

—Sel., by Emma R. Denlinger.

EASTER DAWN

The beautiful Easter sunlight
Was dawning beyond the hills;
The shadows of night still lingered,
The shadows of sorrow filled
The hearts of the lonely women
Who, sad in the morning gray,
Went forth to anoint their Savior,
So early that Easter day.

The beautiful Easter message
Was told by an angel fair—
Their crucified Lord and Master
Was risen, He was not there!
No longer the gloom and sadness,
No longer the fear and pain,
Shall shadow the hearts that love Him,
For truly He lives again!

The beautiful Easter lilies,
As gently they bend and sway,
Are telling the same sweet story
To us on this Easter day.
They rose from the cold and darkness
Of earth, where they slept within;
So we through the Savior's mercy,
Shall rise from the night of sin.

And if, with all wrong forgiven,
The heart of each loving child
Is made like the pure, white lily,
As spotless and undefiled,
Then truly the Easter blossoms
A message of peace shall tell,
Of joy in the risen Savior,
Who loveth the people well.

The light of the Easter morning
Illumines each life to-day;
The love of the risen Savior
Is shining upon our way;
O serve Him in truth, dear people,
And one day thine eyes shall see,
The king in His wondrous beauty,
Who rose, and who lives for thee.

Sel., by a Sister.

HE SHOWED THEM HIS HANDS AND HIS FEET

Lord, when I am weary with toiling,
And burdensome seem Thy commands,
If my load should lead to complaining,
Lord, show me Thy hands—
Thy nail-pierced Hands,
Thy cross-torn Hands—
My Savior, show me Thy Hands.

Christ, if ever my footsteps should falter,
And I be prepared to retreat,
If desert or thorn cause lamenting,
Lord, show me Thy Feet—
Thy bleeding Feet,
Thy nail-scarred Feet—
My Jesus, show me Thy Feet.

O God, dare I show Thee
My hands and my feet?
B. T. Bradley; Sel. by J. D. Mininger.

THOUGHTS OF JESUS CHRIST

By Edith B. Kennel

For the Gospel Herald.

I often think of that dark day,
When Jesus died upon the tree;
But with it always comes the scene,
The resurrection victory.

Although it's hard to understand
How Jesus Christ rose from the dead,
That life returned to live again
From whence it once had fled.

'Tis just as hard to understand
How He who was divine,
The Holy, sinless, Son of God
Could in cold death recline.

But when I think that all the sin
Of the whole world was there,
And all alone in that dark hour
Those sins He had to bear,

I cry in shame, Oh God, my sins
They helped to fill Thy cup
Of bitterness and anguish then
When Thou wert lifted up

Upon the cross, atonement there
To make for all mankind,
God's Word fulfill; His love to prove
A sacrifice divine.

The Holy, sinless Son of God,
Yet yielded up Thy life to die,
Forsaken by Thy Father God
For wretched mortal vile as I.

Thou left Thy shining throne on high,
Thou left the courts of glory bright,
To live in sorrow here below,
In poverty to seek at night

A place to lay Thy weary head;
Or up some lonely mountain side
Thy solitary path would lead,
And there alone Thou wouldst confide

With Him who drew salvation's plan;
Who loves the souls of those who stray
Afraid from Him whose breath gave life,
To beings made from lowly clay.

It was our sins that nailed Thee, Lord,
Upon the cross, the cruel tree;
It was for love for us Thou died,
To set poor sin-bound mortals free.

And when I think of all Thou left
Thy Father, God, the angels bright,
Thy heavenly home of love and bliss,
The land of song and pure delight.

I wonder how the angels felt
When Thou left them to come to earth;
And if the years to Thee seemed long
Upon this dark and sin-cursed earth.

I wonder if when darkness fell
Upon the sea of Galilee,
Thou sometimes thought of home above,
And wished once more up there to be.

Or when upon Mount Olive's brow,
At midnight praying all alone,
I wonder if Thou sometimes thought
With sadness of Thy glory throne.

I wonder how high heaven felt
When in the lowly tomb Thou lay,
And if the angels did rejoice
Upon the resurrection day.

And when I think of all Thou bore,
As man of sorrows here below;
By those for whom Thy life Thou gavest
To save from death and endless woe.

I wish, oh Lord, that I could pay
The mighty debt I owe to Thee;

That I could thank Thee as I should
For the priceless gift, salvation free.

I wish that I could but atone
For all the grief I caused Thee, Lord;
That I could serve Thee as I ought,
More truly trust Thy precious Word.

Lord, help me dedicate my life,
Though I the chief of sinners be,
That I might prove the love I feel
And always humbly follow Thee.

Let me rejoice with those who find
Thee as their Savior and Lord;
In sorrow let me weep with Thee
For those who wander from Thy Word.

And help me, Lord, to bear the cross,
And wholly place in Thee my trust,
'Till I shall rise to meet Thee in
The resurrection of the just.

Gap, Pa.

"FEED MY LAMBS"—"CHRIST IS RISEN"

(The only Acceptable Motive in Service.)

By D. L. Christophel

For the Gospel Herald.

Jesus was introduced by John the Baptist, "Behold the Lamb of God." We praise Father, Son, and Holy Ghost that we can be like Him, and that we can have fellowship with such a notable, loving, true, sinless character, who has risen and is now living; that we have now a living Christ who appears now to His disciples, visible and invisible. He was not known to all of them after He had risen, but He created joy and happiness in their lives, and gave them peace and confidence in their Redeemer. Their hearts did burn within them when He had appeared unto them. He also proved to Thomas that He was the Christ, and Thomas cried out, "My Lord and my God."

People are also called sheep and lambs, but some become lions and tigers, ravenous beasts. Paul calls them ravenous wolves. He called the elders of Ephesus over to Miletus, and said to them: "Take heed therefore unto yourselves, and to all the flock (sheep and lambs) over the which the Holy Ghost hath made you overseers, to feed the church of God, which He (Christ) hath purchased with his own blood; for I know that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things. Remember that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and the word of His grace, which is able to build you up and to give you an inheritance among all them which are sanctified" (Acts 20:28-32). Paul was so zealous and watchful over the flock of sheep and lambs, so that none should go lost, and foretold of results

of the church at Ephesus, distinctly warning the elders. Are we caring for the lambs, and carrying our responsibility?

Then, too, Jesus said to Peter, "Simon, son of Jonas, lovest thou me more than these?" He saith unto him, "Yea, Lord, Thou knowest that I love thee." Jesus saith unto Peter, "Feed my lambs" (Jno. 21:15). Notice the Deified expression of Jesus. In Greek it seems a much more powerful expression of love than Peter could sound out or express in language. The most important part was that Peter would come into a better position in the resurrected life as to be better prepared to feed Christ's lambs, to give them the right kind of food to grow in grace, to feed them from the pure and unadulterated Word of God, well seasoned with grace and truth.

Teachers, are we feeding Christ's lambs in our care? It is sad to meditate on existing conditions. God spoke to Ezekiel: "Son of man, prophesy against the shepherds of Israel: prophesy and say unto them, Thus saith the Lord God unto the shepherds, Woe be unto the shepherds of Israel, that do feed themselves. Should not the shepherds feed the flocks? Ye eat the fat and clothe you with the wool, ye kill them that are fed, but ye feed not the flock" (Ezek. 34:2, 3). Are we caring for the lambs to-day, or are we letting them drift down as fast as the tide of time will carry them?

Then Jesus says the second time, "Simon, son of Jonas, lovest thou me?" And Peter was grieved. "Lord, thou knowest all things; thou knowest that I love thee." Jesus said unto him twice, "Feed my sheep." Notice the authoritative and powerful omnipotence of Jesus, penetrating even to the very recesses of Peter's heart. The very purpose was to bring Peter to a realization of his denying Jesus three times, while Jesus was on trial, facing death. Peter also realized that he had a living Christ, not a dead Christ. Peter also got a little foretaste of a living shepherd, and he fully realized it at the time of Pentecost, for then he could preach a resurrected Christ.

Thus may we take an example from Peter's life, and not only celebrate this Easter day in a manner befitting the occasion, but also have an imprint on our heart that will shine out the whole year.

Tiskilwa, Ill.

HELPS TO VICTORY

By Wilma Smith

For the Gospel Herald.

Sometimes we think we are defeated; for a while our path looks dark, and we consider ourselves failures. But He who is ready and willing to be our Guide will change our defeats to

victory, bringing courage, power, and success if we are willing to do our part. One day in the laboratory of the famous chemist Faraday a silver cup was dropped into a jar of strong acid, in which it was apparently destroyed. But Faraday used chemicals which caused the silver to go to the bottom of the jar. He sent it to a silversmith, and soon the cup was restored to its former shape. That is what Christ can do with our failures; change them to victories. Looking to Christ dwarfs the devil's difficulties.

The eagle that soars in the upper air does not worry itself as to how it is to cross rivers, neither do you need to worry about how you are to win to-morrow's battle, for God never leaves His child to fail when in the path of obedience.

Forsaking Sin

One of the first necessary steps toward victory is the forsaking of sin. Get as far away from sin as possible, and stay away from it. No hidden sins are allowed in the victor's life. We need to have our "affection set on things above," because our victory depends upon our relationship to Jesus Christ, and our relationship to Jesus Christ is revealed in whether or not we are victorious through Christ.

An Illustration

One of Wellington's officers, when commanded to go on some perilous duty, lingered a moment as if afraid, and then said: "Let me have one clasp of your all-conquering hand before I go; and then I can do it." Seek the clasp of God's hand before every bit of work, every hard task, every battle. The touch of His hands will inspire you for courage, and strength, and all beautiful and noble living.

Gospel Armor

The soldier of Christ needs to be fully equipped with the armor of God. He needs a girdle of truth, the breastplate of righteousness, shoes of peace, shield of faith, the helmet of salvation, the sword of the Spirit which is the Word of God, and the weapon of prayer. These seven complete the outfit of the Christian warrior.

The Bible is of the greatest help; and if we are saturated with the Word of God we will find it a stronghold against the adversary of our souls. Why should we be ignorant of the use of our "sword" which does not grow dull with use and is "quick and powerful, and sharper than any two edged sword?"

We need strength for our battle of life. To feed on Christ (and His Word) is to receive His strength in us to be our strength. Phillips Brooks says, "Feed on Christ and then it is Christ in you that fights your battles."

(Continued on page 1097)

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Peoria, Ill.

(1103 Ann St.)

Greeting in Jesus' Name:—We feel to praise the Lord for what He has done for us. At present most of our people are employed. Some have part-time work, but are praising the Lord for that much.

Let us view a number of incidents in our Home Department work. We go up a winding hill and find an old two-room house. An aged couple lives here. This lady has been an invalid for twelve years. Her husband is a cripple, but is able to do light work. In our visits with her she is very free in expressing her past life, which has been a life of sin and shame. She went to Sunday school in her childhood days. At the age of fourteen years she drifted away and can say, truly "the life of a transgressor is hard." One day while visiting with her we asked her for her Bible, so that she could read with us. She directed us to a little desk where we found it covered with dust. She gave us the picture of her past life and said, "I am sitting here because of sin. Will you picture me sitting in this chair to the young people who are living that kind of life? There is no hope for me." We tried to point her to the Word of God and show her His mercy and kindness toward those who come unto Him and confess their all that He is faithful and just to forgive us and to cleanse us from all unrighteousness. She now says she believes there is hope, but as yet has made no confession.

Let us look into another home where another aged couple lives. The husband has been lying upon his bed for eight months with rheumatism, suffering intense pain at times. He has not accepted the Lord. Will you pray with us that these individuals may learn to know and love the Lord?

Another home the Mission has been in touch with for about nine years. This lady has been a Christian for forty-seven years. She was a member of the Free Methodist Church. She moved away and was not able to attend her church, so she attended the Mission as long as her health permitted. About ten years ago she fell and hurt her hip and was not able to attend services any more. We held weekly services in her home, which she appreciated very much. She suffered much at times but bore it very patiently, looking for-

ward to the time that her Lord would relieve her from her suffering. To know her was to love her. Many were the inspirations received from her because of her sweet disposition and her love for her Master. About two months ago she had a light stroke, but recovered from that and about two weeks ago she very suddenly took ill with double pneumonia and died one week later at the age of eighty-six years.

On Feb. 29 we started an Adult Bible class with Bro. Long as our instructor. The first hour we study the Pentateuch and the second hour we study the Life of Christ. Our enrollment is twenty-two. Our hearts are made to rejoice when we see the interest shown in studying God's Word.

We want to thank the country churches which have so bountifully contributed to God's work in this part of His vineyard. Remember us at the throne of grace.

March 16, 1934. Elizabeth Schrock.

Lancaster, Pa.

(Vine St. Mission)

Dear Readers:—Surely there is not one of us who could not say with the psalmist, "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered." The Lord has wonderfully supplied our needs here again this winter, for which we thank Him. We also thank those through whom the Lord has made this possible. Just now our potato supply is running low, but we feel sure that the Lord will lay it on the hearts of some to replenish the supply.

While we have done some relief work this winter, we did not carry on such an extensive relief program as last year, allowing more time for visitation work, etc.

Our meetings are quite well attended and the interest is good. Several have confessed Christ as their Savior, and are since rejoicing in Him; but they do need our prayers. Then in others we are disappointed. They promise to come to the service, but do not come.

Our prayer meetings held every Thursday evening are seasons of real refreshing. Many give expression to the blessings received at these meetings.

The girls' meeting was held here Tuesday evening, March 13. The subject for discussion was "Others," and was enjoyed by all present.

By the time this is in print we expect to be enjoying a series of studies in Revelation, to be conducted by Bro. J. B. Smith. This will begin Wednesday evening, March 21, to be contin-

ued for 10 days. We also wish to announce that we expect to begin a series of evangelistic meetings here at the Mission Sunday evening, April 8, with Bro. Paul Huddle of Allen, Pa., in charge. We would solicit your presence and especially your prayers in behalf of these meetings. Prayer is the most vital part of such meetings, and the part in which all should share. Such meetings are becoming quite numerous, but let us not become so accustomed to them that we fail to take them seriously. Remember, never-dying souls are at stake. We are counting upon your support. I Jno. 5:14, 15.

Yours for His glory,
March 17, 1934. Mabel Brubaker.

ARGENTINE MISSION WEEKLY NEWS LETTER

(February 21, 1934)

By Mary F. Snyder

Dear Herald Readers:—Brethren Lantz and Weber returned to their station again on Feb. 16, from the investigating tour to the other provinces, as was mentioned in the other letter. They are now preparing their report to the Mission which is to be considered and decided on by the Executive Committee in session, Wednesday the 21st.

A letter from Sister Swartzendruber informs us that Bro. Swartzendruber has been laid up by a sore leg; infection after a boil. It is healing slowly, and he is able to walk about again. Otherwise, the missionary family is quite well.

The wife of one of our native pastors (Bro. Feliciano Gorjon), has been ill for several months. She had received treatments in December, which proved quite satisfactory. In January her condition grew worse, making it necessary for her to keep her bed for over a month. Recently she was sent to her home town (Carlos Casares) for a medical examination. She is a very young woman, and has been working faithfully with her husband in Alberti, Bragado district. They have a nice family of three boys. We are trusting that God may send the needed treatment to heal her body.

Bro. J. W. Shank spent several hours between trains in Trenque Lauquen, Feb. 14, in the interest of the Bible School. There are several probable students from that town.

A new hall has been rented in the southeast district of Trenque Lauquen, where a branch work will be started; Sunday school and preaching services weekly. The women's meetings have been well attended and are very encouraging in this town, especially the special prayer meeting on Feb. 16.

(Continued on page 1098)

SUNDAY SCHOOL LESSON

Theme for the Quarter: THE GOSPEL OF THE KINGDOM

OUTLINE STUDY

Lesson for April 8, 1934.—THE CHILD AND THE KINGDOM.

Lesson Scope.—Matt. 18:1-19:15.

Lesson Text.—Matt. 18:1-6, 12-14; 19:13-15.

Time and Place.—A. D. 29, by the Sea of Galilee.

Leading Characters.—Jesus and His disciples, a little child.

Golden Text.—Suffer the little children, and forbid them not to come unto me: for of such is the kingdom of heaven.—Matt. 19:14.

Points for Meditation.

1. Who is the greatest?
2. Man's idea of greatness.
3. God's idea of greatness.
4. God's "little ones."
5. Offences.
6. Forgiveness.
7. "Of such is the kingdom of heaven."
8. Seeking the lost.

Introductory Thoughts.—Coming back from our study of an Easter lesson, last Sunday, we return to the regular narrative, by Matthew, of the life and teachings of Jesus Christ. Christ was at all times pointed and practical, and the things that He taught His disciples are as applicable to-day as they were the day they were spoken. Let us therefore take our place by the side of the disciples and listen to His instruction.

LESSON COMMENTS

Greatness Illustrated (1-6).—One day the disciples came to Jesus and asked Him, "Who is the greatest in the kingdom of heaven?" By this question they proved themselves human. But they had at least one advantage over some people who are asking similar questions to-day: They went direct to Christ with their problem, whereas some present-day disputants try to settle the question themselves.

On this occasion Jesus, as He often did, used the illustration method. He set a little child in the midst of His disciples and said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven"—to say nothing about being the greatest there.

This reminds us that there are two views of greatness: (1) the human view, basing judgment upon the merits of man; (2) the divine view, basing judgment upon the grace of God. According to this latter view, he is greatest who builds nothing on self but relying upon the grace of God is filled with the fullness of God. The human way leads us into jealousy and bitter feelings. The divine way assures peace, love, coöperation, effective service.

The lesson which Christ wished to teach His disciples, and us, is that of humility. In a heart filled with the spirit of humility there is no room for selfish ambition.

Seeking the Lost (12-14).—Christ touches upon His great mission of coming into the world. He tells them

that He is come "to seek that which was lost." Upon no other foundation can we think of a reasonable explanation of His leaving the mansions of glory and coming into a sin-cursed world. It was not a mission of achieving greatness, not an ambition to sit in the seat of the mighty, but as a loving Lord seeking the good of His people, foregoing the pleasures of heaven, living the life of a "man of sorrows," that tells the whole story of His life on earth.

It is this spirit that He wishes to instill into the lives of His followers. And He illustrates this with a parable. He tells of the straying lamb, and of the good shepherd who leaves the ninety and nine sheep that are safe in the fold: and when he had found the lost sheep he rejoiced more over that one than he did over all the rest put together. That should be our attitude toward the "other sheep" that are not yet in the fold. With a true spirit of sacrifice, let us go forth in search of these lost sheep, knowing that the heavenly Father will take care of us in a much better way than we can ourselves. The zenith of human greatness is that of being filled with the

spirit of sacrifice, with a burden for the salvation of the lost, with a supreme love to God and love to our neighbor as ourselves. As the straying lambs and sheep are gathered into the fold, there is a joy in the soul, an exaltation of the inner man, that no selfish aspirations can reach. God's assurance, "I will be with thee," is enough.

Jesus Blessing Little Children (19:13-15).—A very beautiful and touching scene is presented in this lesson. The mothers brought their children to Jesus, desiring that He lay His hands on them and bless them. The disciples rebuked these mothers, but Jesus quickly expressed His sympathy for the children, saying, "Suffer little children, and forbid them not to come unto me: for of such is the Kingdom of heaven." Two thoughts stand out prominently in this incident: (1) Innocent children are under the Blood, and in their innocence they stand in favor with God; are in the fold of Christ here, and if they are taken home in their innocence will be in the fold of God in eternity. (2) Our highest duty toward these children is to "bring them up in the nurture and admonition of the Lord." In other words, bring them to Jesus, instead of rebuking those who are trying to bring them.—K.

Bible Meeting Topic

BIBLE PRECEPTS AND EXAMPLES—FAITHFULNESS (Jr.).—Hebrews 3

Topic for April 8

MOTTO

"Be thou faithful unto death."

OUTLINE STUDY

I. Faithfulness is Shown:

1. In witnessing.—Prov. 14:5.
2. In keeping a secret.—Prov. 11:13.
3. In rebuking a friend.—Prov. 27:6.
4. In taking care of property of others.—Luke 12:42.
5. In keeping promises.—Heb. 10:23.
6. In speaking God's Word.—Jer. 23:28.
7. In practicing charity.—III Jno. 5.

II. Examples of Faithfulness:

1. Abraham.—Gal. 3:9.
2. Moses.—Heb. 3:5.
3. David.—II Sam. 22:22-25.
4. Elijah.—I Kings 19:10, 14.
5. Daniel.—Dan. 6:4, 10, 22.
6. Ruth.—Ruth 2:11, 12.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textwords, "Faithful," "Faithfulness."
2. Select Examples of Faithfulness from the Outline or from Other Bible Characters and Assign Them for Study.
3. How My Life May Be Called Faithful.
 - a. By faithfulness in little things at home.
 - b. By dutifulness in my work.
 - c. By obedience to those over me.
 - d. By truthfulness.
 - e. By honesty in business.
 - f. By obedience to God's Word.

For Seniors.

1. Faithfulness in Our Stewardship of Life.
2. The Rewards of Faithfulness.
3. Examples of Faithfulness.
4. "God is Faithful."

PERSONAL THOUGHT

Do we have that integrity of character that we will stand true to our friends and to God and do our duty at all times?

SEED THOUGHTS

The man who follows Jesus close up and all the way will follow Him to victory over evil, insult, infamy, violence, and death.—Sel.

There is far too much trimming and see-sawing in our day, the age wants men of stern fidelity to God and His cause.—Black.

Gird your hearts with silent fortitude, Suffering, yet hoping all things.

—Mrs. Hemans.

Bear your burdens manfully. Boys at school, young men who have exchanged boyish liberty for serious business,—all who have got a task to do, a work to finish—bear the burden till God gives the signal for repose—till the work is done, and the holiday is fairly earned.—Jas. Hamilton.

Trusting in the Lord thy God,
Onward go! onward go!
Holding fast His promised Word,
Onward, onward go!
Ne'er deny His worthy name,
Though it bring reproach and shame;
Spreading still His wondrous fame,
Onward, onward go!—Selected.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, MARCH 29, 1934

Field Notes

Bro. Harold Zehr of Fisher, Ill., preached for the congregation near Metamora, Ill., on Sunday, March 18. Theme: "I magnify mine office."

All mail addressed to the Mennonite Mission in York, Pa., should be addressed to H. Frank Leaman, York,

Pa., 1208 Edison St. May the work there live long and grow.

The brotherhood at Scottsdale appreciated the presence of a goodly number of brethren and sisters from the Masontown congregation in several evening services last week.

A Church music conference is to be held at the Baden, Ont., Mission on Good Friday, March 30. An interesting program has been prepared and the public is invited to attend.

Illinois Conference.—The Executive Committee of the Illinois Conference met at Eureka, Ill., March 17, to prepare for the work of the conference, which meets at Sterling, Ill., some time in August.

After nearly three weeks in the hospital, Bro. J. A. Ressler was removed to his home and at the time of this writing is making satisfactory progress. We are praying and hoping for his complete recovery.

Because of the crowded condition of this week's Gospel Herald, we closed the paper on Saturday instead of Monday. This means that some of the material intended for this week will be held over until the next.

Bro. A. C. Good of Sterling, Ill., preached for the congregation at Roanoke, Ill., on Sunday morning and evening, March 18, and performed a similar service at the Home for the Aged near Eureka in the afternoon.

We are in receipt of a program of a missionary meeting to be held at Hagey Mennonite Church near Preston, Ont., on Easter Sunday. It is an interesting program, and we hope to hear of an interesting meeting.

Bro. J. M. Nissley of the Altoona, Pa., Mission informs us that baptismal services were appointed for Mill Run Chapel, a suburb of Altoona, on Sunday afternoon, March 25, with Bro. I. K. Metzler of Martinsburg, Pa., in charge.

A brother writes us from the Weaverland congregation, Lancaster Co., Pa.: "The Lord willing, there will be received into fellowship a class of 57 at Weaverland, March 25." May they prove to become 57 valiant soldiers of the cross.

Brethren A. J. Metzler of Mason-town, Pa., and C. F. Yake of Scottsdale left Friday afternoon of last week to be present and assist in the work of the tri-county Sunday school meeting held at Orrville, Ohio, on Saturday, March 24.

The brotherhood at Pinto, Md., has made arrangements for a week-end Bible conference, beginning on Friday afternoon (Good Friday) and closing on Sunday evening, April 1 with Brethren J. L. Stauffer and E. G. Gehman of Harrisonburg, Va., as instructors.

A brother writes: "I believe it would be a good idea if you would put a little reminder in next week's Gospel Herald in regard to the Easter offering. I hope the response will be generous." We gladly respond to our brother's suggestion, and hope that he may not be disappointed in his expectations.

Missouri-Kansas Conference.—The Executive Committee of the Missouri-Kansas Conference has accepted the invitation of the Spring Valley congregation near Canton, Kans., to meet with them at the next regular meeting of Conference. This meeting is to be held as near the middle of August as convenient. J. R. S.

Meetings are continuing at the Scottsdale Mennonite Church, with good interest. Arrangements have been made for a Bible conference at this place, beginning the afternoon of Good Friday and closing on Easter, in the evening, with Brethren J. D. Mininger and C. K. Lehman of Harrisonburg, Va., as instructors. Remember these meetings in your prayers. Visitors invited to attend.

At the meeting of the Executive Committee of the Mennonite Board of Missions and Charities, at Elkhart, Ind., March 19, it was decided that Sister Sarah Lapp should be returned to India, to sail with other missionaries some time this summer. A change was also made with reference to the place for holding the Sunday services at the annual meeting of our General Mission Board. Instead of having a general meeting on Sunday afternoon, as heretofore, it was decided to have a mission sermon at each of the churches in the community in the forenoon service, and afternoon and evening services at a number of churches in the community, the exact number to be determined at some later time. We hope to be able to publish an official announcement of the meeting in the near future.

Correspondence

La Junta, Colo.

(Holbrook congregation)

Dear Readers, Greetings:—Since our last letter we have experienced rich blessings from the Lord. Bro. E. M.

Yost of Greensburg, Kans., was in our midst, holding a series of meetings from Feb. 23 to March 6. Interest and attendance were good, even though there were a few light cases of scarlet fever in the community. The entire congregation was blessed and strengthened. Among the visible results were seventeen confessions and seventeen reconsecrations. One entire family of father, mother, and three children saw their need of accepting Christ and uniting with the church. The converts are being instructed at present and baptismal services are being planned for Easter Sunday.

Pray for those who have newly started working in His vineyard; also, let us continue to pray for each other that we may be living examples of Christ.
March 18, 1934. Cor.

Casselton, N. Dak.

Dear Gospel Herald Readers:—Of late we are reminded that winter is almost gone, and springtime is making its appearance. We praise the Lord for His continued mercies towards us as a congregation. The little folks have had a time with the measles this past winter. Some of them were very sick, but are all well again. Sister Ruth Roth had a bitter fight for several weeks with mastoid, but relief finally came without operation. We praise Him that He has been able to preserve all the sick in our congregation and restore them to health.

The latter end of the past week Bro. Clarence Ramer with his carload for Duchess, Alta., made a stop-over at Bro. J. G. Roth's home, then continued their journey for Minot, N. Dak., over Sunday.

Several weeks ago we reorganized our Sunday school with the following results: Supts., Albert Nitsche, Timothy E. Maust; Sec.-Treas., Lloyd Roth; Chor., Sam Roth.

We also had our business meeting of the congregation at the same time, electing officers for this year. Bro. Sam Roth was elected trustee for a term of three years, Bro. Ben Roth, Church Secretary, Bro. J. G. Roth member of local Mission Board, Sister Eunice Mast, Cor. The young people were also given charge of the young people's meeting. At the same meeting a young man from another denomination was received into full fellowship with the Red River Valley congregation. You who know the worth of prayer, will you pray for the work here, as well as for this young man who has been received with us, that as he works among others that he may prove himself a shining light for our Christ.

Since spring is approaching farmers are very anxious again to go out into the fields to sow the seed, that there may be bread for the eater in this

country. We have many section farms, and as a rule the farmers are very diligent in the management of these farms to bring about the best results in harvest. That is not only true of the natural harvest, but, more important, Jesus speaks of another harvest, saying, "The laborers are few." That harvest has also a seed-time. May God help us as members of His body to be just as diligent in sowing the spiritual seed as these farmers are. May we embrace all kinds of weather, sow the seed (God's precious Word), so there can be a great gathering of precious souls in His harvest.

March 19, 1934.

Cor.

Corner, W. Va.

Dear Herald Readers, Greeting: On March 12 Bro. Paul Good preached his last sermon at this place. He has moved to Harrisonburg. Bro. James Shank has taken his place at the mission house at Roaring.

We expect to start our Sunday school the first Sunday in April, if the Lord permits us to live. Last year the attendance was good. The average was 55. We trust it may be still larger this year.

Since our last letter there have been seven received into the Church by water baptism. Pray for them, that they may remain steadfast.

March 19, 1934. Geo. W. Dally.

Garden City, Mo.

(Sycamore Grove congregation)

Greetings: Since our last writing 4 young men have been received by water baptism, these services being held at the church on Feb. 4.

The first of the year our Sunday school was reorganized as follows: Supts., A. D. Hartzler, E. E. Yoder; Secy.-Treas., Glen Stutzman; Chors. Wilmer Yoder and Ira Zook.

Our teachers' meeting, which is now being held weekly in different homes on Thursday evening, seems to be more satisfactory as we have a larger attendance and more time for discussion of the S. S. lessons. Previous to this the meeting was held at the church one half hour before Sunday school.

The last two Sundays in February neither Sunday school nor church services were held (the first time for a good many years) on account of weather conditions and bad roads. But on March 4 a goodly number were out again, even though some had to come in wagons; which goes to show, as one said, "We were sure glad to get back to Sunday school, as we were simply hungry." Although we are having unusually dry weather many have gardens started and will be glad for more moisture, which we know will come when the Lord sees fit.

March 20, 1934.

Nellie King.

Parnell, Iowa

(West Union congregation)

Greetings to all Readers of the Herald:—Some of us are privileged to enjoy the spring season. As yet quite a goodly number of our members are afflicted. Grandma Susan Yoder has been able to be moved to her home after spending several months with her eldest daughter, Mrs. J. A. Swartzen-druber. Bro. W. S. Guengerich of Daytonville is suffering with influenza and rheumatism.

Louella and Milton Sommers of Manson, Iowa, worshiped with us Sunday, Feb. 18. Among those who attended the funeral of Mrs. Amelius Bender from a distance were William and John Gunden of Michigan, Chris of Indiana, and Joe of Ohio, Thomas Yoders, Joseph Steckleys, and Miss Laura Gunden of Pigeon, Mich. The latter five brothers and sisters worshiped with us Sunday, Feb. 1. Roy Kauffman, with three sisters from Creston, Mont., worshiped with us Feb. 11, while visiting their father, Bro. D. D. Kauffman of South English, who is quite ill at this writing.

We are glad to have Sister Mary King with us again after spending more than two years in the Children's Home in Kansas City. Two little boys accompanied her, and are finding enjoyment in various homes among our brethren.

March 20, 1934.

Cor.

Jacksonville, Fla.

(2546 St. Johns Ave.)

We have read the article by Bro. Ira D. Landis concerning our missionaries that have left for Africa. It reminds us of Acts 20:36-38, when Paul left the elders for Jerusalem. They wept, and sorrowed most that they should see his face no more. This may be true in part. Some may not be here to see each other's face any more. We appreciate those that have gone to the mission fields before and these that were now willing to go and carry the message to those that have not the light of the Gospel. We also have a part to do at home in the work: pray for the work, give of our means for their support, and encourage the work in every way. Then the Lord can work in and through us, and then, to His good pleasure.

Springtime flowers are in bloom. Sister Stauffer is improving nicely. We are hoping to get back to the Old People's Home later on. We appreciate the remembrance of our friends.

March 20, 1934. B. E. Stauffer.

Greencastle, Pa.

Dear Gospel Herald Readers: We feel to rejoice with you that the good Lord is still working and leading. On

(Continued on page 1098)

Miscellaneous

GOD'S PROMISES

There is One whose love can comfort
That no other soul can share;
Does the burden seem too heavy
For your aching heart to bear?
Has a sorrow come upon you?
If you'll trust Him with your care
There's a burden bearer ready
If you'll give Him an abode
Lo, the precious promise reaches
To the depth of human woe;
That however deep the waters,
They shall never overflow.

Does your flesh feel worn and weary
And your spirits grow depressed?
Does life's tempest sweep upon you
Like a storm on ocean's breast?
Let me whisper, there's a haven
Open for the weary bird
And a refuge for the tempted
In the promise of God's Word.
Let the standard of His spirit
E'er be raised against the foe;
Then, however deep the waters,
They shall never overflow.

Do you ever grow discouraged
As you journey on your way?
Does there seem to be more darkness
Than there is of sunny day?
Ah, 'tis hard to learn the lesson
As you pass beneath the rod,
That the shadow and the sunshine
Are alike the will of God.
Let me speak a word of promise,
Like the promise in the bow;
That however deep the waters,
They shall never overflow.

When the sands of life are ebbing,
And you near the Jordan's shore,
When you see the billows rising,
And you hear the waters roar,
Just reach out your hand to Jesus,
In His tender bosom hide,
Then 'twill only be a moment
Till you reach the other side.
Then indeed the fullest meaning
Of His promise you shall know;
When thou passest through the waters,
They shall never overflow.

—Sel. by Emma R. Denlinger.

BLESSEDNESS AND POWER OF TRUTH AND RIGHTEOUS- NESS

By Isaac R. Herr

May the truths of God broaden,
deepen, enlighten, establish us in a
faith that will not shrink, in a spirit
that will not be daunted nor dismayed,
in a heart that will not quail, in a
courage that will not be abated, in a
perseverance that will neither flag nor
sag in the matter of so great a salva-
tion provided us in Jesus Christ our
Savior.

Although sin is rampant, it is in-
trenched in the strongholds of ungod-
liness, Satan's synagogue is cast into
the midst of the people—brutality,
beastiality, barbarity, cruelty, pervers-
ity, and all forms of immorality, that
Satan can devise surround us. There
is, however, no place so foul, so low,
so mean, so despicable, so abandoned,
where the quickening voice of God is

not heard in transforming the place
into a garden of beauty and in the
luxuriance of the grace and spirit of
God, a place where home-loving and
God-fearing people do not live in the
amenities and spiritual proprieties of
a saintly and a godly life.

When the Spirit of God is with us,
for us, in us and upon us, in the daily
routine of our lives and most assured-
ly in the weightier matters of the law,
love, and mercy, grace and spirit in
truth and in righteousness, He will
mark well our industry and sobriety,
and our perseverance in a momentum
and speed that will hasten us on and
on in our preparation to meet our God.
If we live in the Spirit of God, we
shall live and prosper in His blessing.
If we live in the fullness of the love
of God, we shall live in the amenities
and spiritual proprieties of a saintly
and a godly life in Christ Jesus. If
we live in the mercy of our God we
shall function well in truth and in a
fully rounded out Christian life and
character. If we function in the Holy
Ghost, we shall be eloquent in thought,
word, and speech, forceful in habit and
conduct, efficacious in life and service,
and full of magnetic influence and pow-
er in drawing multitudes out of the
valley of decision into the watch-tower
of their usefulness and in the mountain-
top of their experience in God; yea, to
the summit of the mountain of their
usefulness in Christ Jesus, their Lord
and their Savior.

Lancaster, Pa.

"THIS ENLIGHTENED AGE"

By S. B. Wenger

About twenty years ago, in the
commencement exercises of the Uni-

versity of Iowa at Iowa City, I lis-
tened to an address by one of the great
educational men of Canada, in which
he spoke of "this enlightened age."
Among other things he said that we
would never have any more wars. He
stated that people had become so en-
lightened through education that they
had gotten above the brutal ideas of
settling disputes by killing each other
in war.

In a short time we tumbled into the
worst war in the history of the world.
Since that war people have talked
peace and disarmament and at the
same time many of them prepare for
war.

The Bible says there will be "wars
and rumors of wars." Although peo-
ple in many things seem to be en-
lightened, human nature is the same
to-day as in past ages of the world,
and all that is needed to stir up war
is a disagreement in governmental af-
fairs, and people are ready for war.

Since the World War that paralyzed
and demoralized the world, and since
the return of the saloon and the many
other evils of to-day, we must question
whether it is an enlightened age, or
whether we have taken a long step
backward. There are more crimes,
more worldly amusements, and less
regard for the higher ideals of life and
true Christianity. There should be
more teaching and preaching on peace
principles. People should have the
moral courage to stand true to their
convictions on the teachings of the
Prince of Peace—like Bryan, whom I
once heard give a lecture on the Prince
of Peace, and who gave up one of the
most important offices in the U. S.
rather than sign a war measure.

South English, Iowa.

FIFTY MENNONITE LEADERS

X. BISHOP HANS HERR (1639—1725)

By Ira D. Landis

For the Gospel Herald.

(Continued from last issue)

Thus after raising a sacrifice of
thanksgiving for their deliverance, in-
to the forest primeval Hans Herr and
his group trudged from Philadelphia
to north of Gap where they were to
receive 10,000 acres; but by God's di-
rection they leave this and go down
the Pequea to the present West Lam-
peter Township. It is possible that
Martin Oberholtzer remained at Skip-
pack and Christopher Franciscus and
Rudolph Bundely came along from
there. Yet not all may have received
land grants immediately, neither were
the signers of the London letter the
only ones along.

On Oct. 10, a warrant was issued to

"Swissers lately arrived in this prov-
ince" and Oct. 23, 1710 it was surveyed
in West Lampeter and Strasburg
townships. The tract, split into elev-
en parallelograms, including 6400 ac-
res, was bought for \$2433. It is now
split into 75 farms worth over a mil-
lion dollars aside from Strasburg and
Lampeter.

It was in this community that Chris-
tian built of sandstone the present
Hans Herr House in 1719 (ten years
before Lancaster was organized) on
the Conestoga Road (Long Lane),
the only road from Philadelphia to the
Susquehanna. This was not only the
home of Hans and Christian, but was
used as a house of worship for over a
century, until in 1848 the first Brick
Church on present site was built. This
also was a shelter for many Indians at
night in damp and wet weather. It is
the only church house of that period
still standing.

Christ Kendig built a house entirely

of walnut logs about 1717, on the western tract, west of Hildebrand's. So all of them built substantial dwellings, but not at first. Their first cabins were rude with sand floors. They had no stoves, not even a match. Being nonresistant, they had no fire-arms. They sowed their seed broadcast after plowing with a wooden plow. They reaped it with a sickle or cradle and threshed with a flail. Their bowls and plates were wooden or clay, kettles iron or copper and pewter ware.

The limestone land was beautifully adorned with sugar maple, hickory, black and white walnut, bordering on the beautiful trout-filled Conestoga. Grape vines and clematis covered the gorgeous buttonwood. Fish, fowl and luscious grapes were plentiful. Until the wheat and maize produced crops they received some necessities from Skippack and Philadelphia.

The first Lancaster County conference was called with Hans Herr the moderator and only ordained man present, as Rupp says, the first year, in 1711. It was decided to send one of their number back to their homeland to bring remnants of families and friends to their haven. The one to return was to be decided on by lot. The lot fell upon Hans himself; but being their minister and over seventy-one years of age, they feared they might lose their minister, not only for the time of his absence but, because of age, forever. So Martin Kendig offered to take his place and return.

Not before Feb. 6, 1714, do we find him in Holland (Burkholder) and most probably responsible for the return of three ship-loads in 1717. With the residue of those in America, Rupp says, he brought Hans Tschantz, Henry Funk, John Houser, John Bachman, and others. The Brubakers, Hersheys, Landises, Burkholders, Hoffmans, Binkleys, Freys, and others were in one of the other ships. The local colony was increased to thirty families. Though overjoyed at being joined to one another again, after Hans and those here had not heard from home in seven years, yet that winter they almost starved, due to limited provisions.

But we are sure Hans Herr started the exodus out of persecuted Switzerland which continued with amazing numbers for fifty years into this religious cradle, which became in every way the Keystone of the United States. This message he sent over already in the spring of 1711, possibly with Kendig. One who heard it, Chr. Sauer by name, reverberates thus:

"When I came to this province and found everything to the contrary from where I came, I wrote largely to all my friends and acquaintances of the civil and religious liberty, privileges, etc., and of the goodness I have heard and seen; and my letters were printed and reprinted and provoked many

thousands of people to come to this province (and many thanked the Lord for it and desired their friends to come here too)."—Brumbaugh.

Hans Herr and Mart Mylin managed the spiritual, financial, and business interests, not only of the first group, but of many that followed. They handled the land interests for Hans Burkholder at New Danville, the Funks, Benj. Hershey, Jacob Landis, and Hans Brubaker in and around Lancaster, Isaac Lefever and Daniel Forrey in E. Lampeter, Peter Leman and Hans Graeff in Upper Leacock, Abraham Herr and Kauffman in the Manor and possibly most of the fertile lands of central Conestoga.

They were prosperous from the first. The 6400 acres was paid in full by 1712. They overcame the wolves and panthers; but without fire-arms, for they considered it wrong to teach their boys even the use of them. By 1717 the Indians were required to fence in the maize so that the hogs, cattle, and horses of the Swiss would not get it. Here was the first example of intensive agriculture in the new world.

They were required to take out naturalization papers, if they wanted to make wills and have their sons inherit their lands. Indeed, Anthony Hinkle was arrested for marrying a couple, because he was still a foreigner. So by 1727 they were required to pledge allegiance to the British crown, which they were reminded of during the Revolution.

Hans so instilled by his life and messages the faith of his forefathers, that two years after his death the whole Conestoga Church subscribed to the Confession of Dort, almost a hundred years old, as their rule of life and practice, for themselves and their descendants in the new world. Thus were the Mennonites here united, and when they moved out from the mother colony always in religious groups as they came, whether northward, southward or westward, they carried the faith of their fathers to all parts of the United States and Canada. After two hundred years in this country the Mennonite Church still subscribes to the faith of Hans Herr.

Hans lived to see his settlement flourish. He was bishop of his growing flock in a land of real freedom for fifteen years, not exchanging time for eternity until June 9, 1725, at almost eighty-six years of age. His wife outlived him five years and both are interred in the present Brick Cemetery, then their family grave-yard.

He left one son Abraham of Manor; Christian, who took up the bishop work that his father laid down, on the home place of the Hans Herr house; John, of the tract along the Beaver Valley Pike (see above); Samuel, of Letort; Emanuel, of Wheatland Mills; Henry, of New Providence; Maria,

wife of Benedict Breckbill of Strasburg, one who went to Ireland in 1709, whose descendants came to Bluffton about a century ago, and possibly one at Thirnheim, Palatinate.

His son, Christian was a signer of the Confession of 1727. Emanuel's son, John, built the house on the present John Keener place and harbored here on the second floor the Strasburg congregation from 1740 until 1804, when a church house was built. He was also one of their ministers, and his grandson was the John Herr who organized the Reformed Mennonite Church.

Benjamin Hertzler was a descendant of Abraham of Manor; Bishop Abraham Herr, a descendant of Christian; Bishops Christ and Benjamin, Amos and Frank Herr, from John. Bishop C. M. Brackbill comes in Maria's line. These are just a few of the possibly fourteen to fifteen thousand descendants who have helped to make the heritage we at present enjoy.

May we steer clear of ancestral worship. Yet let us praise God for their faith. Their convictions were founded upon a rock, blossoming as a rose among thorns and through a track stained with blood they moved under God's hand into a new Canaan land for their descendants. Here they planted a faith pure and undefiled, with sobriety, industry, integrity and economy. May we with the stamina of a Hans Herr pass a similar legacy on to others.

Bibliography:—Martyrs' Mirror, Eshleman's Historic Backgrounds and 1910 Article, Martin's 1925, Burkholder's 1927 of Lancaster Historical Society; Pennypacker Vol. 2, Pa. Mag. of Hist.; Rupp History and 3000 Names; Mennonite Lexicon, Weaver's History of Lancaster Conf., Evans and Ellis, Hans Herr Genealogy, etc.

Lititz, Pa.

HELPS TO VICTORY

(Continued from page 1091)

The Great Physician

Men who are suddenly taken ill do not hesitate to send immediately for a doctor. Just so, when the enemy of our souls attempts to make us "spiritually ill," why not hasten to call our Savior to our aid? We may reach Him through Prayer. Prayer is our powerhouse if we have met all the conditions for answered prayer. The pull of our prayer may not move the everlasting throne, but like the pull on a line from the bow of a boat, it should draw us into closer fellowship with God and fuller harmony with His wise and holy will. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need" (Heb. 4:16).

Watchful Trust

God wants us to rely upon Him at

all times. If we do not trust Him and depend upon Him, He cannot be our Help, our Defence, and our Fortress. Robert E. Speer says, "You cannot be beaten so long as you trust in the power of God and strive to do as He would like to have you do."

We read in history of instances when a strong army was defeated, simply because they were not watching. We must have our eyes open for Satan's attacks or he will take us unawares. Satan is always watching our weak points and, unless we, too, are watching he will trap us.

I think we all realize that of ourselves we can do nothing, but that it is "God in us" that gives us the victory. If our souls are living in healthy union with Jesus Christ then we can say, "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

"Fainting soldier of the Lord,
Hear His sweet inspiring Word—
'I have conquered all thy foes,
I have suffered all thy woes;
Struggling soldier, trust in Me,
I have overcome for Thee.'

"Fear not, though thy foes be strong,
Faint not, tho' the strife be long;
Trust thy glorious Captain's power,
Watch with Him one little hour;
Hear Him calling, 'Trust in Me,
I have overcome for Thee.'

"Soon the conflict will be done,
Soon the battle will be won,
Soon shall wave the victor's palm,
Soon shall ring the eternal psalm;
Then our joyful song will be,
'I have overcome through Thee'."

Kansas City, Kans.

CORRESPONDENCE

(Continued from page 1095)

last Sunday morning Bro. John F. Grove was asked again to take his place on the pulpit, at which time there were many tears of joy throughout the church. We are trusting that his future ministry may prove much for the cause of Christ and the church. Let us all work and pray that the work of the Lord may not be hindered.

Your brother,
March 21, 1934. S. A. Martin.

Middlebury, Ind.

Greeting to Herald Readers:—It is some time since we reported from this place. Our visiting brethren were Bro. S. E. Allgyer of West Liberty, O., Bro. Joe Hooley of this place, Bro. Amos Gingerich of Hesston, Kans., and Bro. Henry Albright of Tiskilwa, Ill. Next Sunday we are looking for Bro. and Sister M. C. Lehman returned missionaries from India; Bro. Lehman to give a sermon in the forenoon and evening, and Sister Lehman to give a talk to the children in the evening.

Mar. 21, 1934.

Cor.

WEEKLY NEWS LETTER

(Continued from page 1092)

Preparations are being made for the opening of kindergartens and first grade schools in all the towns. This month all our mission teachers are busy preparing, soliciting, and visiting the homes of the children. This phase of our mission work is especially interesting this year, since all our schools have been put on a self-supporting basis. A few in the new towns who continue as Bible readers still receive some support for that work.

In 30 de Agosto, Sister Anita Cavadore has been sent to open up such a school and develop it only on this basis. In Passo, Sister Laura Rivas has gone for the same purpose. This is the first year that lady workers have been sent to occupy smaller towns alone where a visiting pastor comes in for weekly preaching services. They are also responsible to the Church for personal work. We hope this new method of spreading the Gospel through the mission schools will prove successful.

In America the outlook for such a school looks promising. Our young sister helper has been working faithfully, and she has faith in the promise of His guidance and strengthening power. Remember this work.

One of our young brethren from Trenque Lauquen spent 10 days with the Gospel Tent campaign in 30 de Agosto. He was a good help in personal work. He is the son of one of the first members of the T. L. church. Here we see the results of one generation teaching another our Christian faith and principles.

The tent meetings in Trenque Lauquen closed with 91 confessions altogether during the three-week campaign. The tent was placed a week each in three main districts of the town. During 1933, 36 persons were received in church membership in this town. Will the Lord double the numbers in 1934? Pray so.

The meetings in 30 de Agosto resulted in 30 confessions. This was a harder field, as our evangelist met up with strong Catholic opposition. A very wealthy hardware owner made a distribution of clothing to folks who would promise NOT to attend the Gospel services in the tent. His clerks were all under oath not to attend. This is a characteristic trait of the Catholics to buy the people's confidence. Ignorance makes this a fertile field for all such methods. With all the opposition, Bro. Hershey tells us that there were some real true conversions.

The tent has moved on to Tres Lomas, where meetings began on the 15th with a good attendance.

America, F. C. O., Argentina.

Married

Miller—Kramer.—On Jan. 6, 1934, Bro. John Miller of Norfolk, Va., and Sister Katherine Kramer of Deep Creek, Va., were united in marriage by Bro. C. D. Bergcy of Fentress, Va.

Orendorff—May.—On Jan. 30, 1934, occurred the marriage of Bro. Dale Orendorff of Flanagan, Ill., to Sister Velda Lucile May, of Meadows, Ill., at the home of the officiating minister, Bro. George Gundy of Meadows. May the Lord richly bless them through life.

Kreider—Witmer.—Bro. Albert Kreider and Sister Olive Witmer of the Leo, Ind., congregation were united in marriage on March 8, 1934, at the home of the officiating minister, Bro. A. S. Miller. May their lives blend together in a harmonious service for the Master.

Detweiler—Mininger.—Bro. Walter S. Detweiler of the Salford congregation and Sister Edna L. Mininger of the Plain congregation were united in holy marriage, March 17, 1934, at the home of the officiating bishop, Bro. Jonas Mininger. May the Lord abundantly bless them through life.

Burkholder—Yoder.—Lowell Henry Burkholder and Helen Mae Yoder, both of the Prairie St. congregation, Elkhart, Ind., were united in holy matrimony at the home of the officiating minister, Bro. J. E. Gingerich, on March 4, 1934. May God's choicest blessings attend this union through life.

Yoder—Kanagy.—On March 15, 1934, Bro. Irvin L. Yoder and Sister Elizabeth Kanagy, both of the Allensville, Pa., congregation, were united in the bonds of holy matrimony by the bridegroom's brother, Elmer E. Yoder, at the home of the bride's parents. May God's richest blessings follow them through life.

Gingerich—Grehbiel.—On March 17, 1934, Bro. Joseph Gingerich of Au Gres, Mich., and Sister Clara C. Grehbiel of Donnellson, Iowa, were united in holy marriage at the home of Jacob Grehbiel of Donnellson, father of the bride, Bro. Simon Gingerich of Wayland, Iowa, officiating. May the Lord bless this union.

Aschliman—Beller.—Bro. Elmer Aschliman of Auburn, Ind., and Sister Idella Beller of Cedarville, Ind., both members of the Leo, Ind., congregation, were united in marriage on March 6, 1934, at the home of the officiating minister, Bro. Jos. S. Neuhouser. May the Lord abundantly bless them as they journey together on the sea of life.

Hershey—Myers.—On Feb. 28, 1934, Bro. Jacob Hershey of Paradise congregation, Lancaster Co., Pa., and Sister Salinda H. Myers of Stumptown congregation, Lancaster Co., Pa., were united in holy matrimony at the home of the officiating minister, Bro. Elmer G. Martin of Lancaster, Pa. May God's blessing accompany them through life.

Yoder—Shumaker.—On March 13, 1934, Pre. Edwin J. Yoder of Topeka, Ind., and Mary Shumaker of the Bethel Church, West Liberty, Ohio, were united in the bonds of holy matrimony at the home of the officiating bishop, Bro. S. E. Allgyer, near West Liberty, Ohio. May their journey through life be successful and useful in the Master's service.

Obituary

Wolf.—William Henry Wolf born in Williamsburg, Pa., April 2, 1848, fell asleep at his residence Mill Run, near Altoona, Pa., March 10, 1934; aged 85 y. 11 m. 8 d. He is survived by 3 sons, 4 daughters, 20 grandchil-

dren, and 16 great-grandchildren. He was converted March 2 and received into fellowship by water baptism into the Mennonite congregation. Funeral was held March 13, at the house in charge of Bro. Joseph M. Nissley. Text, Psalm 23, selected by the family.

Bair.—John Mellinger, son of H. Landis and Elizabeth (Mellinger) Bair, of the Metzler congregation, Lancaster Co., Pa., died of scarlet fever Jan. 19, 1934; aged 1 y. 9 m. 3 d. He is survived by his parents and 2 sisters (Anna Ruth and Miriam). He was sick only three days, when the Lord called him home. On account of the nature of the disease, there was no public service held, but a private service at the home, where a few of the relatives gathered on the porch. Bro. Eli Souder conducted the services. Burial in Stumptown Mennonite Cemetery. He is greatly missed in the home, but we can rest assured that it is well with him.

Schertz.—Carolyn Elizabeth, infant daughter of Ralph and Mary Schertz, near Fisher, Ill.; died Mar. 2, 1934; aged 2 m. 24 d. She leaves father and mother and one sister (Evelyn Rose). One sister preceded her to the spirit world, having died in infancy.

"Tis hard to part with Carolyn dear,
No more to see, no more to hear
But yet we're glad, if God thot best
To end her trouble and give her rest."

Funeral services were held at the East Bend Mennonite Church, conducted by Bro. J. A. Heiser assisted by Bro. Roy Unzicker. Text, Matt. 18:10. Interment in Gibson City Cemetery.

Moshier.—Rachel, daughter of Jacob L. and Anna Zehr and wife of John Moshier, died at her home near Beaverfall, N. Y., on Sunday afternoon, Jan. 21, 1934, following an illness of pneumonia. She was born in Ontario Jan. 1, 1890. Surviving, besides her husband, is one son (Harold), her mother, 3 sisters (Mrs. Christian Schwartzentruber and Mrs. Mose Erh, both of Zurich, Ont., and Mrs. Claude Stiles of Beaverfall, N. Y.), 2 brothers (Daniel Zehr of Harrisville, N. Y., and David of Lowville, N. Y.). Funeral services were held at the Croghan Amish Church.

"Some sweet day, when life is o'er,
We shall meet above;
We shall greet those gone before,
In that home of love."

Warfel.—Franklin B. Warfel was born Sept. 18, 1850, at Mountville, Pa.; died at his home in Conestoga Twp., Pa., Feb. 23, 1934; aged 83 y. 5 m. 5 d. He was married to Mary G. Warfel Dec. 25, 1874, who preceded him 21 years. He is survived by 9 children, 41 grandchildren, 26 great-grandchildren, and 2 brothers, and 1 sister. He was a member of the River Corner Mennonite Church for many years, also a trustee in the church for quite a number of years. His seat at church was seldom empty if he was able to go. We will miss grandfather very much. Funeral services were held at his home at River Corner Church, conducted by Bros. John Mosemann and Aaron Harnish. Text, "I have fought a good fight, I have kept the faith." Burial in adjoining cemetery.

Bryson.—Emma Bryson (aged 74 y. 7 d.) died at the Mennonite Home for the aged at Mangersville, Md., March 3, 1934, after an illness of 6 weeks. Her last days were indeed her better days. She was a convert of the Pinesburg Mission and united with the Mennonite Church at Williamson, Pa., two years ago. She came to the Home in October. Grandma was almost blind, but was so appreciative of all the kindness shown her. Even though she appreciated the Home, she was anxiously waiting the time when she could go to her long home where she would be free from sorrow, pain, and heartaches of this life. Fun-

eral services were held at the home of her daughter, Mrs. Ned Schafer of Mercersburg, Pa., conducted by Bro. J. Irvin Lehman. Burial in Mercersburg Cemetery.

Weaver.—June Rosalie, only child of Bro. Isaac B. and Sister Anna (Zoll) Weaver, of Martindale, Pa., died in the Lancaster General Hospital, Lancaster, Pa., March 14, 1934; aged 2 y. 10 m. 2 d. She was taken to the hospital Feb. 23, where she underwent several operations. She is survived by her parents and many relatives and friends. Little June suffered much. Due to her cheerful and pleasing disposition she was deeply loved and will be missed by all who knew her. Although it was hard to part with her, we know she is safe in the arms of Jesus and her sufferings are over. Funeral services were held March 18 by Bro. I. B. Good at the house and Bros. B. F. Martin and I. B. Good at the Weaverland Mennonite Church. Text (selected by the parents), II Kings 4:26: "Is it well with the child? . . . It is well." Burial in the new cemetery adjoining the church.

"Tis hard to part with June so dear,
No more to see, no more to hear.
God's will be done, He saw it best
To end her trouble, and give her rest."

A neighbor, Mrs. I. B. W.

Forry.—Joseph S., son of Joseph and Elizabeth (Strickler) Forry, was born in York Co., Pa., Oct. 5, 1853, died of Pneumonia at his home in York Co., Dec. 28, 1933; aged 80 y. 2 m. 23 d. He was married to Mary E. Kreidler Dec. 24, 1882. To this union were born 4 children. He leaves his companion, 1 son, 2 daughters, and 5 grandchildren. A daughter and 2 grandsons preceded him in death. He united with the Mennonite Church in 1889, and was ordained to the ministry June 1, 1903, in which he served till death. About 5 years ago his health failed, and he asked for help; when Walter Gahle of York, Pa., was ordained to help him. He gained strength and attended church services regularly. Funeral services conducted at the home by Bro. Harvey Lehman, and at Stony Brook Church by Bro. Noah Mack. Text, II Cor. 5:1. Burial in adjoining cemetery.

"Father, thou hast left us lonely,
Sorrow fills our hearts to-day;
But we hope ere long to meet thee
Where all tears are wiped away."

The daughters.

Eiben.—Mabel, daughter of Peter and Mary Schlegel, was born near Milford, Nebr., Sept. 6, 1906; died at the John McDonnell Hospital in Monticello, Iowa, March 4, 1934; aged 27 y. 5 m. 28 d. She became afflicted with heart trouble in November, 1933, and on March 4, she suffered a very severe attack, which caused her death. On March 15, 1931, she was married to Garret Eiben of Monticello, Iowa. On Sept. 13, 1931, she was baptized and united with the Milford A. M. Church in Milford, Nebr., remaining a faithful member until death. She leaves her husband, father, mother, 2 sisters, 1 brother, 1 grandmother, 1 niece, many other relatives, and a host of friends. One brother preceded her. Funeral services were held March 7 at the home of his parents (E. L. Eiben) and at the St. Peter and Paul's Lutheran Church, near Monticello. Interment in Prairie Hill Cemetery. All the services were in charge of G. Wolf, pastor of the church.

"Dear Mabel, thou hast left us,
Here thy loss we deeply feel;
But 'tis God who hath bereft us,
He can all our sorrow heal."

Sweltzer.—Samuel Sweltzer was born in Ontario, Aug. 26, 1876; died at his home near Ong, Nebr., March 13, 1934; aged 57 y. 6 m. 17 d. He confessed Christ in his youth and became a member of the Mennonite Church, to which he was faithful to the end. On March

12, 1898, he was united in marriage to Fanny Troyer. To this union were born 3 sons and 2 daughters. He leaves his beloved companion, Arthur, Earl, Alma, and Harold of Shickley, Nebr., and Mattie of Woodriver, 9 grandchildren, 5 brothers, 2 sisters, and a host of relatives and friends. One brother and 2 sisters preceded him in death. His last three and one half years' of illness was due to diabetes, which confined him to his bed most of the time. Our brother patiently endured his affliction to the end, longing to meet his Master and Lord.

"The room is quiet, all is still,
The place is vacant, 'tis God's will;
So long you waited for your rest,
Our blessed Lord knows what is best."

Funeral services were held March 16, conducted at the home by Peter Kennel and at the Salem church by Abe Stutzman and Fred Reeh (Text, Rom. 8:18) and at the grave by Ben Schlegel. Burial in the adjoining cemetery.

Troyer.—Lucinda, daughter of Christian and Mattie Stutzman, was born at Walnut Creek, Ohio, Dec. 13, 1869; died at her home in Milford, Nebr., March 8, 1934; aged 64 y. 2 m. 25 d. She was failing in health for the last few years and was bedfast for the last six weeks. The cause of her death was a paralytic stroke. She came with her parents to Nebraska in 1881. At an early age she accepted Christ as her Savior and united with the East Fairview Church at Milford, of which she was a faithful member until her death. On Oct. 21, 1888, she was united in marriage to John Troyer. To this union was born 8 sons and 5 daughters (Melvin, Perry, John Jr., Dan, Mrs. Joe Burkey, Mrs. Aden Klopfenstein, and Mrs. Alton Miller, all living near Milford; Lloyd of Shickley, Ahner of Orrville, Ohio, and Clayton, Vernon, and Velma at home). One daughter (Mrs. J. C. Burkey) preceded her in death. She leaves her sorrowing husband, 12 children, 45 grandchildren, one brother (Sanford Stutzman) and one sister (Mrs. N. N. Hostetler) both of near Beaver Crossing. Six brothers and 3 sisters preceded her in death. She was a kind, loving and faithful mother, every ready with kind words and a helping hand. She was much concerned about the spiritual welfare of her children, and had the joy of seeing all of them accept their Savior and unite with the church of her choice.

"Her room is empty, all is still,
Her place is vacant, it was God's will;
So long she waited for her rest,
Our blessed Lord knew what was best."

Funeral services by Geo. S. Miller and P. R. Kennel. Text, Job 14:15.

Miller.—Elias Riehl, son of the late John and Barbara (Riehl) Miller, was born at Long Green, Md., Oct. 13, 1855; died near Fentress, Va., Feb. 24, 1934; aged 78 y. 4 m. 11 d. At an early age his parents moved to Union Co., Pa., where he was converted and united with the Amish Mennonite Church. It was the lot of Bro. Miller to live in a number of communities during his lifetime, and wherever he lived his life counted for the Master, especially in the Sunday school. He was among the few who saw the need of Sunday school literature in the Church, and he encouraged this work when it was first started. He moved to Norfolk Co., Va., about 35 years ago, the second Mennonite family near Fentress, desiring a church of his faith started. He at once started work looking to this end and helped to organize the Mt. Pleasant congregation in 1910. Jan. 23, 1887, he was married to Sister Elizabeth Hartzler in Cass Co., Mo. She, with four sons (Dwight L., Earnest H., J. Clarence, and Marvin E., all of Fentress) and one daughter (Mrs. Maude Bergey, also of Fentress) still survive. He is also survived by one brother (Jouns of Hartford, Kans.) and three sisters (Mrs. Kate Hough of Hartford, Kans., Mrs. Emma Kahle of Los Angeles, Calif., and Mrs.

Fannie Warfel of Fentress). Funeral services were held Feb. 27 at the Mt. Pleasant church. At the request of Bro. Miller two of his old friends, Bro. Jonas Yoder of Belleville, Pa., and Bro. Daniel Shenk of Denbigh, Va., had charge of the services. Text, Job 14:14. Interment in the church cemetery.

Myer.—Sister Lizzie, daughter of the late Jacob and Amanda S. Burkhart and wife of John B. Myer of near New Providence, Pa., died Feb. 12, 1934, at her home. Left to mourn her departure are her husband, 3 sons (Paul B. of Quarryville, Enos, and Amos, at home), 4 step-children, 2 sisters, and 1 brother. A week before her death she was found by her son, stricken with paralysis. She grew weaker, and passed peacefully to her eternal home. At an early age she accepted Christ as her Savior, and united with the Mennonite Church, to which she remained faithful until the end. She had great pleasure in seeing her sons walking in the path of the Lord. She attended church services with her family and took an active part in the Oak Shade Mission whenever health permitted. When in her natural health within 2 weeks before she was stricken, she made the statement that she was homesick for heaven. She had many severe trials, but through faith and the grace of God she endured them. We find comfort in this that if we are faithful to Him whom she taught us to love and serve, we can meet her over there, where there will be no partings. Funeral services were held Feb. 16, at the home conducted by Bro. Abraham D. Metzler, and at New Providence Mennonite Church by Bros. Abram L. Martin and Jacob Harnish. Burial in the Stumptown Mennonite Cemetery, in her parents' burial lot.

"Beautiful rest for the weary,
Well-deserved rest for the true,
When our life's journey is ended
We shall again be with you.
She has gone into the kingdom.
Mother has fallen asleep."

By her Sister.

Zook.—Catharine Zook was born in Lancaster Co., Pa., Jan. 6, 1844; died at her home in Allensville, Pa., Feb. 28, 1934; aged 90 y. 1 m. 26 d. She was the daughter of Jacob and Sarah (Lapp) King, and moved with her parents to the Kishacoquillas Valley when just a young girl. She was married to John G. Zook in 1864. To this union were born 14 children. One infant son died about 60 years ago. Father died 26 years ago, the last death in the immediate family until mother died at mid-day on Feb. 28. Mother had been quite well until 10 days before her death, when she had a severe heart attack, followed the next day by a stroke of paralysis, after which she lost her speech and was never able to talk again, but seemed to be conscious practically all the time until a few hours before her death. Her death came very peacefully. She is survived by 8 sons and 5 daughters (Amos, Lizzie, Josua B., Roland, and Carrie of Allensville; Ellie of Shelbyville, Ill.; Jacob A. of West Liberty, Ohio; Nettie of Punxsutawney, Pa.; Milton of Westover, Md.; Oliver H., of Hershey, Pa.; Perry of Milton, Pa.; Anna of Williamsport, Pa., Blaine C.,

of Altoona, Pa.). She is also survived by 37 grandchildren, 49 great-grandchildren, one great-great-grandchild, and one brother (Isaac King of West Liberty, Ohio). Mother lived practically all her life in Big Valley. She united with the Mennonite Church in her youth and remained loyal until her death. She had made her funeral arrangements more than 10 years ago. It was her desire that John 14 be used and that Bro. Eli H. Kanagy and Bro. John L. Mast have charge. She also selected two hymns to be sung. She will be sadly missed by her family and her many friends, but we have the assurance that it is well with her soul and therefore bow to the will of Him who doeth all things well. By a Son.

Freyenberger.—Albert, son of Joseph and Mary Freyenberger, was born near Wayland, Iowa, Sept. 24, 1888; died at the home of his sister (Mrs. Edward Wyse) near Wayland, Iowa, March 10, 1934; aged 45 y. 5 m. 16 d. He accepted Christ as his Savior when 15 years of age, uniting with the Sugar Creek Mennonite Church of which he remained a faithful member until death. Albert was a single man and spent all of his life in this community except two and one half years he was at Camp Dodge during the World War. Since that time he suffered several attacks of rheumatism. The past summer it was noticed that these attacks left him in a more weakened condition. However, he continued to live by himself on his farm until in December, when he was persuaded to make his home with his sister in the hope of regaining his health; but with all that loving hands could do for him he became weaker and on Saturday, Feb. 21, he suffered a stroke of paralysis which left him practically helpless and speechless, growing weaker till the end came on Saturday morning at 6:35 o'clock. His father and two brothers (Joseph and John) preceded him in death. He leaves his aged mother, four brothers (Menno, Christian, Samuel, and his twin brother Elmer), four sisters (Mrs. J. E. Oswalt, Aurora, Neb.; Mrs. Henry Wenger, Wayland, Iowa; Mrs. Sarah Swartzendruber, Kalona, Iowa; and Mrs. Edward Wyse, Noble, Iowa), and a large number of other relatives and friends to mourn their loss.

"Brother, thou art sweetly resting,
Here thy toils and cares are o'er;
Pain and sickness, death and sorrow,
Never can distress thee more."

Funeral services were held at the Sugar Creek Church near Wayland, Iowa, March 12, by Bro. Simon Gingerich and Allen Miller. Text, Heb. 13:14. Interment in the cemetery near the church.

Kauffman.—Jacob, son of Eli and Magdalena (Troyer) Kauffman, was born near Smithville, Ohio, Jan. 29, 1866. At the age of 15 years he came with his parents to Logan Co., Ohio, where he since lived. He was united in marriage with Anna Fett Dec. 26, 1894. To this union were born five sons and four daughters. Eight of the family are living: Dr. John M., of Goshen, Ind.; Fred P. of West Liberty; Emma Katherine (nurse), Bellefontaine; Mrs. Clarabel Weimer, Ashland, Ohio; J. Howard of Bellefontaine; Edna and Ina (nurses) at City Hospital, Springfield, Ohio; and Wayne, at

home. Ernest died at the age of 14 months. With his faithful companion and children he also leaves one brother, L. H. Kauffman, three sisters (Anna) Mrs. A. Z. Detweiler, Fannie and Sallie Kauffman, of West Liberty, and Mrs. Malinda Detweiler of Fairview, Mich., one half-sister (Mrs. Mary Yoder) and one half-brother (Abner Kauffman) and one sister (Lydia—Mrs. J. O. Yoder) preceded him. He had been afflicted with rheumatism for several years. Three weeks ago he went to Goshen, Ind., for treatment. He seemed to improve for a time, but other conditions developed, beyond the aid of medical skill, and Monday morning, March 5, 1934, his earthly life ended; aged 68 y. 1 m. 5 d. A leading characteristic in his life was his social attitude in conversation and his interest in others. In his youth he accepted the Gospel of Christ as his guide, became a member of the Mennonite Church, being a supporting member of the South Union congregation.

"For tho from time and place
The flood may bear me far,
I hope to see my Pilot face to face,
When I have crossed the bar."

Funeral services were held March 8, at South Union Church, in charge of Bros. S. E. Allger and John Y. King. Burial in cemetery near the church.

Weaver.—Emanuel M., son of Ivan M. and Amanda (Martin) Weaver, was born Oct. 8, 1932, at the home of his great-grandfather near New Holland, Pa.; died at the same place Feb. 26, 1934. Besides the sorrowing parents he leaves his grandparents (Bro. and Sister Emanuel H. and Lizzie L. Martin and Bro. and Sister Menno Weaver) also his aged great-grandfather with whom he lived his short life here on earth, and a number of uncles and aunts. Funeral services were held March 1 at the home by Bro. Hershey Sensenig and at Groffdale Mennonite Church by Bros. Abram Hoover, Moses Horning, and Frank Hurst. The little body was laid to rest in the cemetery adjoining. Text, Job 14:1, 2.

Raber.—Daniel Blaine, son of the late Ernest and Trasie Raber, was born on a farm near Sugarcreek, Ohio, on April 3, 1923. He was stricken with double pneumonia, and within a few days the disease developed into an acute stage, which resulted in his death at Union Hospital, Dover O., March 11. He was called home at the tender age of 10 y. 11 m. 8 d. Blaine was an obedient, affectionate son, a loving brother, a regular attendant at the Sunday school and church services, and was loved by all his associates and friends. Surviving are his heart-broken mother, his affectionate sister (Gladys), his two brothers (Eugene, a student at Goshen College, and Junior at home). His father preceded him in death five years ago. He is also survived by his paternal grandfather, Daniel B. Raber. Funeral services were held at the Sugarcreek Mennonite Church, March 14, conducted by Edward Shepfer and J. N. Smucker. Interment in the Walnut Creek Mennonite Cemetery.

"No, not cold beneath the grasses,
Not close-walled within the tomb;
Rather, in our Father's mansion,
Living, in another room."

TABLE OF CONTENTS

From April, 1933, to April, 1934

VOLUME XXVI

EDITORIAL

A Heart to Heart Talk

- (1) To the Select Few, 33.
(2) To the Rest of Us, 49.
"And When They were Come . . .," 385.

"Behold, the Lord God will
Come . . .," 289.

Breaking Down Discipline in Orthodox Christian Churches, 721.

Christian Leadership

1. The Leadership of God, 785.
2. The Leadership of Christ, 801.
3. The Leadership of the Holy Spirit, 817.
4. The Leadership of the Church, 833.
5. The Leadership of Ordained Men, 865.

Christian Obligations

1. What We Owe to Our Children, 881.
2. What We Owe to the

Church, 913.

3. What We Owe to God, 929.

4. What We Owe to the World, 961.

5. What We Owe to Ourselves, 977.

Detecting Modernism, 226.

Developing a Conscience, 145.

Divinely Inspired Testimony, 625.

Fifty Years Ago, and Now, 321.

Following Strange Voices, 369.

Getting, Or Keeping, Out of Trouble, 354.

Gospel Herald, Vol. XXVI, 1, 1089.

"Honour the Lord with Thy Substance," 849.
 Indoctrination, 898.
 "In Heavenly Places in Christ Jesus," 561.
 In the Spirit of Prayer, 305.
 Leadership, Not Autocracy, 129.
 "Lift Up Your Eyes . . ." 113.
 Maintaining Scriptural Discipline, 753.
 Marks of an Ideal Christian Life
 1. Simplicity, 993.
 2. Spirituality, 1009.
 3. Worship, 1041.
 4. The Spirit of Prayer, 1059.
 5. Faith, 1073.
 Need for More Young Men in the Ministry, 241.
 Neighborly Love, 642.
 Notes on Mission Board Meeting, 193.
 Open Confession, 161.
 Our Conception of God, 337.
 Peace and Righteousness, 65.
 Prayer, 513.
 Prophecy, 898.
 Repentance, 177.
 Sabbath Desecration, 689.
 Sound an Alarm, 481.
 "Suffer Little Children to Come . . .," 17.
 Sunday Schools, 449.
 "Take Heed What You Hear," 609.
 Ten Days in Kansas, 465.
 Thanksgiving, 737.
 The Arch Deceiver, 658.
 The Consistent Christian Life, 97.
 The Family Altar, 593.
 The Great Contrast, 273.
 "The House of Jacob shall Possess Their Possessions," 577.
 The Ideal Christian, 641.
 "The Immutability of His Counsel," 769.
 "The Love of Christ Constrains Us," 1025.
 The Power of Love, 899.
 The Sermon on the Mount, 417.
 Three Essentials, 257.
 Unity, 529.
 "Watch Ye Therefore . . .," 673.
 Why Prohibition Failed, 545.
 Why the Bonnet, 81.
 "Wine Is a Mockery . . .," 945.
 Winsomeness, 705.
 Young People's Institutes, 401.
 Your Opportunities, 210.

DOCTRINAL

A Joyful Easter (P), 1090.
 Assurance, 900.
 Atonement, 900.
 Attaining Peace, 907.
 Automobile Insurance, 261.
 Bible Doctrines Briefly Stated, 900.
 Blessed Hope, The, 903.
 Can It be Proven by the Scriptures What Day in the Week Jesus was Crucified? 343.
 Carnality in the Corinthian Church, 866.
 Christian Science, 739.
 Comments on Outstanding Scriptures, 634.
 Consecration, 900.
 Conversion, 903.
 Defeat or Victory, 307.
 Defence of the Truth, 835.
 Divine Authority of the Scriptures, 659.
 Easter Dawn (P), 1090.
 Encouragements to Give, 1059.
 Eternal Retribution, 906.
 Eternal Security, When? 979.

Facing Fiery Trials, 450.
 Feed My Lambs, 1091.
 Fellowship (P), 903.
 Fellowship Here and Hereafter, 902.
 From Our Exchanges, 342.
 Fruit of the Spirit, 904.
 God Our Refuge and Fortress, 819.
 Gospel Messages in Verse, 638.
 And Must I be to Judgment Brought
 A Rhythmic Vision
 Fount of Grace
 October
 Perfect Trust
 This Present Depression
 Race of God, The, 902.
 Great Is the Mystery of Godliness," 627.
 Greek Mythology no Authority on Real Christianity, 163.
 Growing in Grace, 629.
 Helps to Victory, 1091.
 He Showed Them His Hands" (P), 1090.
 How We Become Christians, 909.
 Distinctive Attire a Tenet of the Mennonite Faith, 74.
 the Broadcasting over the Radio by Our Brethren an Asset or Menace to the Mennonite Church? 370.
 Is the Sermon on the Mount for To-day?" 418.
 Timothy 6:10, 530.
 Judgment, 903.
 Keeping the Church Doctrinally Pure, 707.
 Kingdom Truth, 1012, 1042.
 Knowledge of the Word, 629.
 Labor Unions from a Christian Viewpoint, 915.
 Christ in the Church, 355.
 Love Not the World (P), 450.
 Love's Supreme Sacrifice, 514.
 Maintaining Our Congregational Singing, 631.
 Meditations on the Sermon on the Mount, 275.
 More About the Sermon on the Mount, 867.
 Reasons for Believing that Footwashing Is an Ordinance, 163.
 Nonconformity, 900.
 Perseverance, 962.
 Which Day of the Week was Christ Crucified? 343.
 For Lord Three Days and Three Nights in the Heart of the Earth, 345.
 For Position on Militarism, 658.
 For Triune God, 2.
 Partners of the Divine Nature, 901.
 Five Principles from a Scriptural Viewpoint, 78, 350, 639, 910.
 Use of Prophecy in the Holy Scriptures, The, 905.
 Substitution Theory, 722.
 Prophecy and Prophesying, 904.
 "Reckon," 628.
 Redemption, 901.
 Repentance, 901.
 Institution, 867.
 Gift of the Earth, 1010.
 Sanctification, 902.
 Signs of Religious Decline, 643.
 Never Passes Unpunished, 68.
 Force of Life and Power, 754.
 Signs on Christian Growth and Victory, 42, 67, 82, 98, 130, 146, 162, 178, 210, 226, 242, 258, 274, 306, 338, 354, 370.
 Conservation of Our Distinctive Doctrines, 995.
 Controversy on Baptism in the Reformation Period, 339.
 Day of Christ's Crucifixion

and the Day of His Resurrection, 346.
 The Joyous Resurrection (P), 34.
 The Meaning of Faith in Christ, 71.
 The Ordinance of Feet Washing, 211.
 The Peace of God, 637.
 The Prince of Life, 66.
 The Results of Spiritual Power, 340.
 The Resurrected Christ (P), 1090.
 The Resurrection, 34.
 The Right and Wrong Use of the Lord's Day, 451.
 The Sure Word of God, 909, 914, 930, 962, 978, 994, 1011.
 The Teaching of the Mennonite Church Fathers on Illumination and Christian Experience, 70.
 The Victorious Christian Life, 419.
 The Word of God, 1043.
 Thoughts of Jesus Christ (P), 1090.
 Thoughts on Easter, 1090.
 Under the Blood, 2.
 Water Baptism, 73.
 What Constitutes the Model Walk of the Believer, 76.
 "What Is Truth?" 1075.
 Why Do Churches Drift? 259.
 Why He Put the Bible in the Center, 450.
 Why I Believe the Bible, 373, 402.
 Why the Sabbath was Changed, 147.
 Why Total Abstinence? 1058, 1074.
MISSIONS
 A Changed People, 122.
 Actions Louder than Words, 779.
 Africa (P), 804.
 African Mission Project, 653.
 Ambassadors for Christ (P), 532.
 A Moslem View of Mohammedanism, 854.
 Anna Stalter, 851.
 A Picture with a Message, 292.
 Are We Stockholders or Ambassadors? 200.
 A "Woman's" Bible, 1030.
 Beginning the Year with the Mission Board, 821.
 Be Glad and Rejoice, 1035.
 Bible Points of Contact for Christian Workers, 10.
 British View of Missions, 850.
 Can We Afford to Close Our Missions, 53.
 Charitable Institutions
 Children's Home, Kansas City, Kans., 299, 357, 404, 489, 612, 777, 869, 1060.
 Mennonite Children's Home, Millersville, Pa., 53, 149, 244, 420, 533, 708, 789, 996.
 Mennonite Home, Lancaster, Pa., 84, 165, 245, 357, 452, 548, 644, 820, 917, 996.
 Mennonite Orphan's Home, W. Liberty, O., 48, 84, 356, 397, 693, 869.
 Mennonite Hospital and Sanitarium, La Junta, Colo., 300, 548, 709, 964.
 Old People's Home, Hagerstown, Md., 1044.
 Christ, Christians, and the Jews, 121.
 Closing the Year with the Mission Board, 805.
 Clothing for Canada, 716.
 Contributions being Made to Our Missionary Program by Our Church Schools, 677.
 Contributions being Made to Our Mission Program by Our Congregations, 679.
 Developing Our Spiritual Resources, 681.

For Where Your Treasure Is, 954.
Financial Reports
 Mennonite Board of Missions and Charities, 30, 125, 206, 302, 398, 510, 591, 686, 781, 861, 956, 1037.
 Mennonite Publication Board, 605.
 Mennonite Publishing House, 173.
 From Our Mission Stations
 Altoona, Pa., 132, 164, 244, 325, 452, 453, 596, 708, 777, 820, 916, 954, 1060.
 A Visit to Mill Run, 1028.
 History of the Mill Run Work, 980.
 Mill Run Workers' Home, 1027.
 Baden, Ont., 29.
 Canton, Ohio, 84, 228, 357, 532, 708, 916, 953, 1076.
 Chicago, Ill., 245, 324, 777, 917, 1021.
 Coatesville, Pa., 164, 212, 300, 404, 489, 569, 693, 788, 997.
 An Acrostic, 356.
 Cocalico (Ephrata, Pa.), 421.
 Columbia, Pa., 84, 165, 252, 356, 452, 533, 644, 740, 804, 868, 915, 996, 1076.
 Detroit, Mich., 132, 452, 597, 776, 877.
 Dillerville (Lancaster, Pa.), 1060.
 Ft. Wayne, Ind., 228, 308, 548, 788, 953, 1044.
 Hannibal, Mo., 645.
 Hutchinson, Kans., 204, 420, 516, 708, 788, 1061.
 Iowa City, Ia., 28, 165, 228, 404, 644, 724, 777, 884, 964, 1036, 1076.
 Job, W. Va., 453, 612, 885, 1044.
 Kansas City, Kans.
 A Full Day at the K. C. Mission, 620.
 A Personal Letter, 24.
 K. C. Mission and the General Conference, 518.
 Trophies of God's Grace, 948.
 Knoxville, Tenn., 149, 324, 420, 693, 778, 915.
 Lancaster, Pa., 52, 148, 244, 356, 421, 596, 709, 789, 884, 1036, 1092.
 Lancaster, Pa. (Mission for Colored People), 884.
 Lima, Ohio, 324, 421, 700, 778, 884, 996.
 Los Angeles, Calif., 23, 325, 612.
 Manitou, Colo., 404, 533, 692, 856, 964.
 Marietta, Pa., 52, 165, 468, 548, 693, 964, 1076.
 Meckville, Pa., 397.
 Miner's Village (Cornwall, Pa.), 41, 165, 308, 741, 996.
 Norristown, Pa., 300, 596, 804, 980.
 Peoria, Ill., 28, 148, 613, 692, 856, 869, 915, 1092.
 Philadelphia, Pa., 299, 532, 643, 724, 877, 980, 1044.
 Sunrise at the Mission, 85.
 Portland, Oreg., 324, 468, 692, 776, 868, 1017.
 Reading, Pa., 53, 204, 260, 420, 540, 644, 724, 856.
 Roaring, W. Va., 532.
 Strasburg, Pa. (Sunnyside), 260, 516, 708, 876, 1060.
 Tampa, Fla., 52, 164, 308, 597, 692, 740, 820, 868.
 The Work at Tampa Mission, 123.
 Toronto, Ont., 148, 692.
 Washington, D. C., 123, 245, 585, 740.
 Welsh Mt. Mission & Samaritan

- Home, New Holland, Pa., 52, 148, 244, 356, 453, 533, 669, 804, 917, 1044.
Whitmer, W. Va., 204.
Wichita, Kans., 788, 953.
York, Pa., 789.
- Gleanings, 31, 127, 208, 304, 399, 512, 688, 783, 863, 959, 1040.
- He Leadeth Me (P), 590.
- How Far Should the Home Church Project its Policies into the Church on the Field? 675.
- How to Create a Greater Mission Spirit in Our District, 25.
- In Darkest Africa, 29.
- India
A Day in the Mission in India, 18.
A Letter from the Friesens, 290.
An Impressive Prayer Meeting, 948.
Annual Report, 386.
Another Red Sea, 21.
A Parting Message, 212.
A Visit at the American Mennonite Mission in India, 517.
Christmas at Dhamtari, 954.
Contrasting "Girls" and "Widows," 684.
Defeat or Victory in India, 298.
"Don't Die of Cholera," 725.
Excerpts from India News, 604.
Extract from a Letter, 1036.
Extracts from India Mission News, 1031.
India Letter, 22, 28, 85, 120, 149, 172, 245, 365, 405, 468, 517, 585, 620, 645, 685, 741, 885, 949, 1061.
India Mission Conference, 1070.
India Mission News, 195, 396.
Interesting Notes from India, 1032.
Letter from P. A. Friesen, 620.
My Office Chair, 132.
News from India, 295.
Progress of Our India Mission Field, 586.
"Rethinking Missions" and India, 291.
Sentence Thoughts, 851.
Should We be Thankful? 298.
The Gospel for the Poor in India, 770.
The Self-evangelization of India, 859.
Thirty-third Annual Report, 386.
Traveling Evangelism, 580.
Vacation in the Mountains, 213.
What India Needs a Gospel of Salvation From, 114.
Is It Nothing to You? 405.
Is the Victory Ours? 1035.
- Joyful Revival in the Belgian Congo, 123.
- Kindly Light, 122.
- Letter from East Africa, 1045, 1077.
- Maintaining the Principles of Our Church, 296.
- Mennonite Board of M. & C., Annual Report, 433.
- Missionary Sermon, 588.
- Missionary Stockholders, 852.
- Mission News Notes, 205.
- Money Talks, 950.
- My Recent Trip to the Ozark Region of Missouri, 980.
- Never Saw White Men, 949.
- New York Farewell, The, 1053.
- No Substitute for Sunday School, 952.
- Notes Along the Way, 877.
- Notes on Mission Board Meeting, 193.
- One Man's Work, 949.
- Our Bethels, 674.
- Our Missionary Message, 447.
- Over the Mexican Border, 26.
- Plan for the Return of Missionaries, 1052.
- Plod On (P), 949.
- Power and Resources of the Missionary Life, 518.
- Prayer and the Missionary Enterprise, 680.
- Preach the Gospel (P), 774.
- Primitive Tribes of the Caribbean, 197.
- Report of Meeting at Weaverland Church, 858.
- Report of Mennonite Board of M. & C., 433.
- Response to Talks by African Missionaries at Eastern Mennonite School, 1032.
- Results of Leadership Example, 1029.
- Rocks Ahead! 774.
- Sacrifice, 205.
- Sewing Circle Corner
A Message from Sister Friesen, 397.
An African Village for a Dollar, 780.
An Appreciation, 301.
Beginning and Organizing a Sewing Circle, 27.
Contrasting "Girls" and "Widows," 684.
Danger of Indifference, 955.
Joy in Service, 301.
Lamp of Truth (P), 124.
Missionaries of Faith, 203.
Mother's Responsibility to Her Children—Implanting the Missionary Spirit, 583.
Simplicity, 1034.
Singing Our Creed (P), 859.
Stones (P), 955.
The Devotional Spirit of Our Circles, 124.
The Self-evangelization of India, 859.
- Some Things "We Cannot Afford" Not to Do, 1026.
- South America
Annual Report, 497.
Echoes from the Argentine Spiritual Life Conference, 581.
En Route to Argentina, 701.
Extracts from South American Mission News, 1031.
La Carpa Evangelica y El Coche Biblico, 946.
Our South American Field, 498.
Safe Return to the Field, 796.
The Mennonites in the Chaco, 578.
- Weekly Letter, 25, 38, 212, 228, 245, 260, 308, 332, 364, 397, 404, 468, 492, 516, 540, 549, 586, 597, 613, 645, 685, 701, 716, 724, 741, 778, 789, 804, 857, 877, 885, 924, 965, 997, 1036, 1045, 1061, 1077, 1092.
- Ten Ways of Retarding and Killing the Church, 779.
- "The Banks Are All Down on Earth," 29.
- The Bible—There It Stands, 856.
- The Child at the Door (P), 18.
- The Clarion Call, 676.
- The Contribution of Song to Evangelism, 229.
- The Cross in Christian Missions, 950.
- The Heart of Home Missions, 115.
- The Home as Related to the Church of To-morrow, 775.
- The Jew—A Challenge to the Church, 854.
- The Joy of a Consecrated Life, 10.
- The Living Water (P), 212.
- The Master Is Coming (P), 23.
- The Mennonites among the Indians, 122.
- The Message Needed in the R Field, 293.
- The Missionary Call (P), 644.
- The Mission Board and Finance, 549.
- The Present Crisis in Jewish Affairs, 853.
- The Salt of the Earth, 294.
- The Work of the Sewing Circle Related to Mission Work, 683.
- What Holds Me to Evangelistic Christian Faith, 119.
- Who Says Retreat? 195.
- PREACHERS' PAGE**
A Few Timely Thoughts as to Qualified Ministers, 883.
Afterward (P), 756.
Anecdotes and Illustrations, 75.
An Evangelism of Gospel Preaching, 101.
A Preacher's Page, 966.
Are All Religions Good? 661.
A Root of Bitterness, 611.
Backsliding, 100.
Concerning Prayer, 757.
Essentials to an Evergreen Evangelism, 565.
Extracts from Pulpit Message, 181.
Feeding the Flock, 836.
How Long Should a Pastor Remain? 757, 837.
Just Preachers, 932.
Keeping Our Church Problem at a Minimum, 565.
Messages That Still Live, 50.
My Will (P), 883.
Points on Preaching, 180.
Preaching (P), 883.
Regeneration, 883.
Scattering Seeds of Kindness, 564.
Sermonettes, 372, 610, 756.
Sermon Outlines
An Appeal to the Unsaved, 2.
Causes Which Tend to Produce Backsliders, 323.
Christians Witnessing for Christ, 756.
Dead But Alive, 100.
Five Principal Figures in Scripture, 322.
God Forbids Pessimism, 32.
Holiness, 900.
How to Pray, 100.
Jesus Our Way of Life, 56.
Jottings on Jude, 100.
Lessons from Mt. Horeb, 32.
Love of God, 564.
Nonresistance, 900.
Our Salvation, 100.
Salvation by Blood, 564.
Some Divine Abilities, 756.
Thanksgiving, 756.
The Holy Spirit and the Spirit of the World, 564.
The Missionary Motive, 756.
The Sevenfold Mission of the Church, 322.
The Two Builders, 564.
What Christ Is to the World, 756.
Some Ecclesiastical Don'ts, 56.
The Blessed Man, 661.
The Faithful Minister, 610.
The Living Sermon (P), 50.
The Minister in Public Work, 6.
The Minister in the Pulpit, Out of the Pulpit, 323.
The Summary of the Minister, 757.
The Symbolical Sevens of Revelation, 932.
Thirty Seconds Too Late, 32.
Thoughts Gleaned from Sermons, 372, 610.
- To Young Preachers, 660.
- What I Admire in a Layman, 5.
- What I Admire in a Minister, 4.
- "What Shall I Cry?" 660.
- Whom His Mother Comforteth, 372.
- Why Ministers Go Astray, 372.
- FAMILY CIRCLE**
A Conversation on Dress, 406.
Afflictions (P), 550.
A Message to Mothers and Daughters, 998.
A Mother's Faith, 886.
A Mother's Heroism, 742.
An Ideal Mother, 230.
A Page for Shut-ins
A Message to the Shut-ins, 374.
A Personal Testimony of Appreciation, 102.
A Streak of Sunshine, 182.
At Home with God, 598.
"Be of Good Cheer," 790.
"But We See Jesus," 1046.
Chastening, 838.
Expressions of Love, 486.
Fear Not (P), 278.
God's Promise (P), 278.
God's Promises, 486.
God's Providential Care (P), 6.
Hope On (P), 182.
Is It Nothing to You? (P), 790.
"It Is His Will" (P), 182.
Jesus, An Ever Present Friend, 6.
Letter from Lydia R. Kreider, 662.
Lonely? Helpless? Happy? (P), 486.
Meditations, 790, 1046.
My Brave Laddie (P), 662.
My Home is God (P), 790.
Only Wait (P), 934.
On the Bosom of the Father, 182.
Prayers and Answers, 6.
Safe Keeping, 182.
Scattering Sunshine (P), 374.
Shut-in and Shut-out, 934.
Shut In—Where? 102.
Somebody Cares, 662.
Some Day He'll Make It Plain (P), 598.
Sufferings of Epipodius and Alexander, 598.
The Blessed Shut-ins, 278.
The Joy of the Lord, 934.
The Lamb Take the Prey, 838.
The Place (P), 838.
The Rainbow, (P), 374.
The Waiting Time, 486.
Trusting in the Lord, 278.
Walking with God, 598.
What Is, Is Best (P), 790.
- A Picture of Home Ideals, 326.
- A Prayer for the Family, 566.
- A Recent Scene of a Loving Mother's Death-bed (P), 1078.
- Arc We Doing Our Part? (P), 54.
- A Rich Boy's Book (P), 454.
- A Wish that Came too Late (P), 230.
- Bug Poison Not for Boys, 1014.
- Can Beauty Shops Add True Beauty to a Child of God? 886.
- Carefulness, 779.
- Child Training for Future Life, 86.
- Christian Reverie (P), 422.
- Conjugal Love, 918.
- Courtesy in the Home, 1062.
- Dead Enough to Bury, 422.
- Eternity (P), 886.
- God Our Refuge (P), 982.
- Hallowed Ground (P), 646.
- Happy Sally, 454.
- Heaven, 742.
- He Sleeps (P), 262.

Home, Sweet Home (P), 86.
Hours of Prayer (P), 710.
How Mae Found Christ, 646.
Influence, 262.
In Memory of a Faithful Mother (P), 1014.
I Shall Soon Be Going Home (P), 326.
Is the Breaking of an Engagement ever Justifiable? 422.
It's all Right (P), 822.
Just Clothes, 742.
Little Bessie (P), 150.
Little Doris's Queries (P), 726.
"Little Me," 614.
Mary, 86.
Mother's Day—A Challenge, 134.
Mother's Prayers, 150.
My Garden, 1078.
My Mother (P), 742.
Naomi, 614.
New Year (P), 822.
No Night There (P), 566.
On the Way to Heaven, 470.
Our Influence in the Home, 566.
Points on Child Training, 534.
Praise His Best, 918.
Questions (P), 470.
Redeemed (P), 918.
"Silly Women" (II Tim. 3:6), 150.
Spreading Scandal, 918.
Substituting Santa Claus for Christ, 694.
The Attitude of the Christian Woman toward the Spirit of the Age, 166.
The Beauty and Sanctity of the Christian Home, 758.
The Day after Mother's Day, 262.
The Fifth Commandment, 358.
The Home and Christian Education, 1078.
The Ideal Home, 982.
The Joy of Growing Old, 822.
The Mother at the Cross (P), 134.
The Season's Blessing (P), 614.
The Teacher Who Saved Three Boys, 550.
The Woman's True Place According to Nature, 54.
The Young Man Who Ran Away, 726.
Things Which Help to Make a Happy Home, 886.
Those Precious Jewels in Your Home, 870.
Triumphant Death of a Little Child, 998.
Twilight Thoughts (P), 870.
When Mother Called, 726.
Women, 710.

SUNDAY SCHOOL

Articles

A True Sunday School Teacher, 491.
Hints to Teachers, 986.
Objectives in Sunday School Work, 554.
Shall We Discard the International S. S. Lessons? 714.
The Ideal Working Force in the S. S., 571.
The Sunday School (P), 405.
The Sunday School in Church School, 186.
The Sunday School Teacher, 890.
The Teacher and His Effective Teaching, 426.
The Urge for Better Teaching, 1082.
Unity in the Sunday School, 268.

Lessons

A Vision of Peace, 791.

Baptism and Temptation of Jesus, 839.
Birth and Infancy of Jesus, 823.
Caleb, 263.
Confessing and Following Christ, 1063.
David, 455.
Deborah, 279.
Gideon, 327.
Hannah, 375.
Isaiah Denounces Drunkenness and Other Sins, 311.
Jesus and His Friends, 151.
Jesus Answers His Adversaries, 135.
Jesus Asserts His Kingship, 103.
Jesus Begins His Ministry, 871.
Jesus Faces Betrayal and Denial, 167.
Jesus Faces the Cross, 87.
Jesus On the Cross, 183.
Jesus' Power to Help, 967.
Jesus Rebukes Self-seeking, 39.
Jesus Responds to Faith, 1047.
Jesus Rises from the Dead, 215.
Jesus Sets New Standards of Living, 55.
Jesus' Testimony Concerning Himself, 999.
Jesus Transfigured, 7.
Jonathan, 471.
Joshua, 247.
Parables of the Kingdom, 1015.
Paul in Antioch, 567.
Paul in Asia Minor, 599.
Paul in Athens, 695.
Paul in Caesarea, 743.
Paul in Corinth, 711.
Paul in Ephesus, 727.
Paul in Jerusalem, 647.
Paul in Macedonia, 663.
Paul in Rome, 759.
Putting God's Kingdom First, 919.

Review, 231, 519.
Ruth, 359.
Samuel, 407.
Saul, 423.
Saul in Damascus, 551.
Saul in Tarsus, 535.
Solomon, 487.
Standards of the Kingdom, 887.
The Child and the Kingdom, 1093.
The Life of Paul, 807.
The Risen Christ, 1079.
The Twelve Sent Forth, 983.
Timely Warnings, 935.
World's Temperance Sunday, 615.

BIBLE MEETING TOPICS

A Living Faith, 39.
Bible Precepts and Examples—Faithfulness, 1093.
Bible Precepts and Examples—Honesty, 935.
Bible Precepts and Examples—Obedience, 839.
Bible Precepts and Examples—Returning Good for Evil, 1015.
Bible Teachings about Death, 519.
"Blessed Are the Peacemakers," 247.
Christian Fruit Bearing, 87.
Consecrated Lips, 759.
Conversion, 231.
Counsels for Young Believers, 647.
God Manifested in the Flesh, 791.
Great Hymns of the Church, 919.
How Create a Greater Interest in the Sunday School, 327.
Love Not the World, 423.
Meeting the Needs—Foreign Missions, 1047.

Missionary Day, 695.
Motives in Securing an Education, 359.
Mountain Scenes of the Bible—Carmel, 375.
Hermon, 471.
Horeb, 263.
Moriah, 183.
Olivet, 743.
Names of God, 887.
Opportunities of the Sunday School, 999.
Our Responsibility for Knowing the Word, 967.
Our Responsibility Toward the Unsaved, 871.
Pillars of Faith—The Hebrew Children, 103.
Plans for Improving My Life, 823.
Receiving Power, 167.
Regeneration, 311.
Repentance, 151.
Rewards and Punishments, 663.
Secret Societies, 727.
Special Forms of Temptation, 215.
Studies in First Timothy, 535, 551, 567, 599, 615.
The Essentials of a Happy Home, 55.
The Grace of God, 983.
The Grace of Gratitude, 711.
The Lord's Day, 407.
The Reality of the Resurrection, 1079.
The Risen Life, 7.
The Sword of the Spirit, 455.
The Triumphant Christ, 1063.
What can I Do for My Church? 807.
Witnessing in Foreign Lands, 487.
Witnessing in Our Rural Fields, 135.
Witnessing in the Cities, 279.

MISCELLANEOUS

A Call to Prayer, 701.
A Crippled Saint, 267.
A Firm Foundation, 379.
A Fruitful Life, 218.
A Full Payment, 642.
A Life of Faith, 331.
A Life of Trust in God—Its Principles, 1002.
"Almost—Is But to Fail," 746.
Am I a Grumbler? (P), 283.
An Active Career Ended, 725.
An Ardent Wish, 570.
A New Year (P), 818.
An Ideal Christian, 187.
An Illustration of a Christian Educational System in a Small Evangelical Denomination, 410.
An Interesting Report, 234.
An Object Lesson, 971.
Appreciation (P), 26.
A Prayer, 10, 218.
A Resolution, 44.
A Resurrection Poem (P), 131.
Are We Missed? 154.
Are You Thankful? (P), 746.
A Sermon by a Lost Soul, 594.
As Seen in Mary of Bethany, 138.
A Suggestion, 922.
A Summer Bible School Conference, 187.
At Ease in Zion (P), 170.
Attacks Sunday Sports and Auto Trips, 691.
Automobile Insurance, 570.
A Very Practical Letter, 426.
A Yielded Life, 282.
Beer Diverts Quarter Billion in Four Months, 651.
Blessed Associations, 762.
Blessedness and Power of Truth and Righteousness, 1096.
Blessings of Affliction, 538.
Boring from Within, 642.
Brief History of Elkhart, Ind., Mennonite Church, 1003.
"But We See Jesus" (P), 250.
Caleb, 522.
Captives of Christ, 460.
Cast Thy Burden upon the Lord (P), 426.
Christian Principles of Sociability, 221.
Christ in Gethsemane (P), 618.
Christmas (P), 806.
Christmas and Human Character, 811.
Christmas Meditations, 802, 806.
Christ's Suffering, Death, and Resurrection (P), 826.
Church Discipline, 251.
Church Troubles—Their Cause, Prevention, and Cure, 90.
Circumstances Attending the Death of Christ, 36.
Closed Windows, 421.
Colorado Workers' Conference, 750.
Come to General Conference, 283.
Come When the Spirit Calls (P), 650.
Comforting Messages for the Troubled and Tried (P), 1066.
Conferences
Alberta-Saskatchewan, 366, 702.
Conservative Amish, 380.
Dakota-Montana, 461, 670.
General, 482.
Illinois, 572, 734.
India, 1070.
Indiana-Michigan, 246.
Iowa-Nebraska, 557, 718.
Missouri-Kansas, 541.
Ohio Mennonite & Eastern A. M., 276.
Ohio S. S., 621.
Ontario, 317.
Ontario A. M., 414.
Pacific Coast, 333.
Southwestern Pennsylvania, 525.
Virginia, 477.
Consecration, 650.
Controversies, 474.
Darkness Shadow (P), 268.
December (P), 794.
Decision (P), 256.
Deeds (P), 582.
Dielman Kolb, 38.
Different (P), 1018.
"Disappointment—His Appointment" (P), 554.
Discipleship (P), 794.
D. L. Moody and the Free Thinkers, 706.
Dreams, 362.
Enduring to the End, 234.
Enoch—The Church (P), 842.
Everyday Heroes (P), 1002.
Fallen Man as Compared with Animal Life, 547.
Father (P), 428.
Fifty Mennonite Leaders
Bishop Benjamin Herr, 987.
Bishop George Weaver, 971.
Bishop Hans Herr, 1084, 1096.
Bishop Hans Tschantz, 890.
Bishop Henry Shank, 1051.
Bishop John Greibel, 1019.
Henry H. Blanch, 1067.
Lewis James Heatwole, 939.
Norman Betzner Stauffer, 922.
Preacher John Gephart, 1003.
Flat Tires, 563.
Follow Peace, 267.
Giving Thanks, 794.
God Is Present Everywhere (P), 602.
Go Ahead (P), 138.
God's Christmas Gift (P), 806.
God's Harvest Field (P), 490.
God's Promises (P), 1096.
God's Providential Care (P), 309.

- God's Way for Us, 178.
 God the Creator (P), 13.
 "Grieve Not the Holy Spirit," 786.
 Heard During a Revival, 1052.
 Heaven (P), 514.
 Heaven at Last (P), 106.
 He Chose This Path for Thee (P), 922.
 His Lamp (P), 764.
 Hope for the Future, 1083.
 "How Beautiful Are the Feet of Them That Preach . . .," (P), 970.
 How I Ascertain the Will of God, 1018.
 How Meet the Financial Needs of Our Beloved Church, 810.
 "How Readest Thou," (P), 181.
 How to Meet Adversity, 139.
 If I Knew He were Coming Tonight (P), 714.
 If You Don't Constantly Read the Bible, 699.
 Illustration, 58.
 Importance of Paul, 826.
 Impressions from the Recent Y. P. Institute at Scottsdale, 410.
 Insurance Deception, 554.
 Intoxicating Drink, 544.
 Is it Safe? 986.
 Is the Use of Tobacco Scriptural? 698.
 It Is His Will (P), 130.
 It Is not Death to Die (P), 286.
 Jesus and the Children, 602.
 Jews in Germany, 218.
 Judas Iscariot, 234.
 Keep Smiling (P), 234.
 "Keep Thyself Pure," Christ's Soldier, 1068.
 Lake Charles, La. (P), 223.
 Leprosy as a Type of Sin, 1012.
 Life's Lesson (P), 62.
 Life's Pathway (P), 362.
 Light-bearing Christians, 1050.
 Little Things (P), 965.
 Live in the Truth, 603.
 Living in the Truth, 530.
 Living Springs of Life, Light, and Peace, 523.
 Lord, Help Me (P), 266.
 Lord We Thank Thee (P), 749.
 Making a Life, 59.
 Meditations (P), 538.
 Meditations of a Convict, 458.
 Meditations on Our Present Economic Conditions, 730.
 Meditations on Thanksgiving, 794.
 Meditations on the Jig-saw Puzzle, 11.
 Mennonite Board of Education,—Organization, 8.
 Mennonite General Conference, 1083.
 V. What of the Future? 2.
 Mennonite Publication Board, 605.
 Mennonites in the Chaco Not Planning to Leave, 42.
 Micah 6:8, 602.
 More About General Conference, 378.
 "More Blessed to Give Than to Receive" (P), 522.
 Motives in Securing an Education, 539.
 Movies and Magazines, 314.
 My Father's Bible (P), 10.
 My Lord and I (P), 810.
 My Message to the Church in My 87th Year, 715.
 My Place in God's Program, 938.
 My Prayer (P), 272.
 New Jerusalem; How to Get There, 1018.
 News Notes from Our Schools, 43, 141, 236, 603, 699, 795, 926, 989, 1022, 1072.
 New Things (P), 1082.
 Nick Names, 707.
 Noah's Opportunities, 62.
 No Room for Christ, 51.
 November (P), 666.
 Observations on Spring Time, 90.
 On Meditating on an Angel Song (P), 806.
 On the Cruel Cross (P), 570.
 Our Departed Loved Ones, 90, 330, 614, 890.
 Our God (P), 495.
 Our Hope (P), 698.
 Our Modern Christmas, 875.
 Our Peace and Hope (P), 410.
 Our Risen Lord, 36.
 Our Talents (P), 85.
 Our Young People's Institutes, 474.
 Over 100 Years Old, 700.
 Oxford Group, 787.
 Passion for Souls, 469.
 Past, Present, and Future, 963.
 Paul, the Man, 746.
 Peter's Repentance, 107.
 Philosophy and Christianity, 243.
 Prayer and Confidence, 11.
 Program of Summer Bible School Conference, 96.
 Psalm 117, 1083.
 "Put on the Whole Armor of God," 986.
 Question Drawer, 13, 83, 99, 133, 213, 243, 276, 379, 556, 563, 604, 691, 787, 931, 965, 997, 1069, 1085.
 Register, 107.
 Relief Notes, 555, 894.
 Report of Annual Meeting of Mennonite Mission Board of Ontario, 269.
 Report of General Sunday School Committee, 672.
 Report of Ontario Mennonite Bible School, 28.
 Right and Wrong Use of the Sabbath, 555.
 Romans 8:28, 1051.
 Rules for Self-examination, 182.
 "Scheme of Hell" (P), 341.
 School Problems of To-day and the Future, 59.
 Sermonettes, 106, 251, 315, 531, 970.
 Sermon Gleanings, 1018.
 Shadows of the Cross (P), 282.
 Sheltered in the Rock (P), 834.
 Side Stepping Saints, 1021.
 Six Proofs, 874.
 Some Further Thoughts on Maintaining Our Congregational Singing, 714.
 Something to Do (P), 58.
 Something to Think About, 707.
 Some Thoughts on "Five as a Speaking Numeral," 179.
 Some Timely Meditations, 842.
 Spiritual Teachers, 266.
 Subdued, 1066.
 Suggestion No. 2, 1050.
 Summer Bible School Curriculum, 970.
 Summer Bible School Work, 522.
 Sure Cure for Sunday Sickness, 1043.
 Tell the Good News to Others (P), 802.
 Temporal and Eternal Things, 642.
 Ten Factors in the Life of Paul, 223.
 Ten Points Characterizing a Christian Woman, 976.
 Thankfulness, 738.
 Thanksgiving, 738.
 That Unique Volume, 330.
 The Basis of My Christian Conviction, 818.
 The Bible, 739.
 The Bible Means What It Says, 227.
 The Bible, Our Guide Book, 1066.
 The Blessing of the Lord (P), 474.
 The Booze Racket, 623.
 The Child's Mistake about the Way to Heaven (P), 458.
 The Christian and the World's Fair, 363.
 The Christian's Joy, 1082.
 The Christmas Gift (P), 806.
 The Coming School Year, 427.
 The Danger of Compromise, 746.
 The Day is Approaching, 106.
 The Fall of Man, 1052.
 The Farewell to the Dead (P), 326.
 The Fellowship of Christ Our King (P), 72.
 The Forgotten Fundamental, 795.
 The Grace of Giving, 171.
 The Grapevine and the Devil, 315.
 The Hand of Jesus (P), 986.
 The Judgment of Fire on the Unbelieving, 131.
 The Last Days of Voltaire, 546.
 The Life Beautiful, 570.
 The Little Church, 762.
 The Master's Drawing Power, 213.
 The Meaning of Christmas, 803.
 The Mennonite Martyrs, 490.
 The Ministry of Distresses, 538.
 The Ministry of Trials and Afflictions, 666.
 The Narrow Way, 810.
 The Nativity (P), 806.
 The N. R. A., 530.
 The Old Year and the New (P), 874.
 The Outlines of Modest Apparel, 219.
 The Overcoming Life, 827.
 The Place of the Church in the Life of a Christian Woman, 938.
 The Power for Peace Making, 378.
 The Power of Prayer in the Hour of Trials and Temptations, 155.
 The Preciousness and Sacredness of God's Word, 666.
 The Proud Pharisee, 699.
 There Is a Kingdom that Never will Fail (P), 330.
 The Revelation of Jesus Christ, 1022.
 The Risen and Ascended Christ, 170.
 The Saloon, the Lodge, Pride, 331.
 The Servant's Path (P), 90.
 The 70th Anniversary of Our Church Paper, 874.
 The Shepherds of Bethlehem (P), 806.
 The Significance of Christ's First Coming, 803.
 The Silver Lining, 842.
 The Source of All Christian Example, 651.
 The Tone of Voice, 11.
 The Tragic Deaths of Harold Burkholder and Ellen Hertzler, 170.
 The True Blessing of Fervent Endurance (P), 691.
 The Truth of the Cross, 763.
 The Twisted Pine (P), 1050.
 The Understanding Heart, 730.
 The Victorious Life, 690.
 The Wine Cup, 91.
 The Word (P), 882.
 The World and You (P), 186.
 Things We Forget, 827.
 This Depression, What Has It Taught Us? 331.
 "This Enlightened Age," 1096.
 Thoughts on the Book of Matthew, 922.
 "Thou God Seest Me" (P), 730.
 Three Gates of Gold (P), 992.
 Thy Will Be Done (Acrostic), 154; (P), 272.
 To Our Friends, 411.
 To the Trinity (P), 738.
 Touch Not Mine Anointed (P), 473.
 Trials and Persecutions a Blessing to the Christian, 250.
 Trusting in the Lord, 795.
 Two Dozen Things, 875.
 Two Sides of Life (P), 111.
 Under the Care of the Master Pruner, 314.
 "Unto Us a Son is Given," 810.
 "Up Miff Tree," 763.
 Use and Abuse of the Tongue, 981.
 "Use Me As It Pleases Thee," 267.
 Value of Christian Fellowship, 618.
 Walking with Him (P), 112.
 Warning Against Three Kinds of People, 538.
 Warnings, 109.
 Was Paul's Visit to Athens a Failure? 618.
 Was William Rittenhouse the First Mennonite Bishop in America? 309.
 Ways in Which Christian Women Can Give Loyal Support to the Church, 1002.
 We Are His Light Bearers, 698.
 Welcome Sweet Day of Rest, 432.
 Well Spoken, 826.
 We Praise Thee (P), 992.
 We Will Walk Along by the King's Highway, 58.
 What an Annuity Contract Is, 154.
 What Is Thy Name? 315.
 What Must I Do to be Saved (P), 378.
 What's Wrong, 475.
 What to Say (P), 560.
 "What Will You Do with Jesus" (P), 837.
 When Shall We Believe God? 550.
 When You are at the Worst, You are the Best, 211.
 "Where Dweldest Thou?" 106.
 Where Folks Say "Amen" (P), 339.
 Where Will You Spend Eternity? 155.
 "Which am I to Believe?" 108.
 Whom Seek Ye (P), 3.
 Whose Footprint Is This? 243.
 Whose Ox Have I Taken? 251.
 Why am I a Mennonite, Or Why Belong to Any Church, 547.
 Why—Easter? (P), 42.
 Winter Bible Schools, 669.
 Wisdom (P), 762.
 "Woe Unto Them," 843.
 Word Pictures of the Birth of Christ (P), 806.
 World Bible Reading, 1068.
 Worth While (P), 556.
 You and I (P), 496.
 Young People's Institute, 874.

SERMONS

- A Love Match That Crashed to the Ground, 652.
 Behold the Lamb of God, 44, 60, 92.
 Death, 965, 987.
 Evangelism, 1004.
 Heart Desires, 221.
 Our Savior's Constant Presence, 875, 891, 923.
 Sacred Memories, 1020.
 The Clarion Call, 829, 845.
 Three and Two-tenths Per Cent, 108.
 "Walk Worthy," 139, 155, 189.

